

# The Signs of the Times.

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

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## The Signs of the Times

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### Gethsemane.

DARKNESS was all around,  
Cold was the dewy ground,  
As low in grief profound,  
Christ bowed in prayer.  
Angels their vigils kept,  
While his disciples slept,  
Who should have watched and wept,  
Over him there.

Oh, what a night of woe,  
Did our Redeemer know,  
As with the wily foe,  
Cruel and strong;  
With many a fainting moan,  
Deep sob and bitter groan,  
He struggled all alone,  
Earnest and long.

Sinner; behold Him now,  
How pale his God-like brow;  
He dies for thee. And thou  
Dost still refuse  
Thy stubborn heart to give,  
When Jesus bids thee live,  
And offers to forgive,  
Oh wisely choose.

Behold thy Saviour die,  
Nailed to the cross so high,  
Angels within the sky,  
Wept bitter tears;  
But he who once was slain,  
Surely will come again,  
In glorious might to reign,  
His advent nears.

Welcome, Oh glorious day!  
Speed, speed thy dawn I pray,  
Saviour, why dost thou stay?  
Hasten to bring,  
Earth's weary pilgrims rest,  
Sweet peace among the blest,  
Come, grant my soul's request,  
Almighty King.

MRS. L. D. A. STUTTLE.

## General Articles.

### THE BETRAYAL.

BY MRS. E. G. WHITE.

THE Saviour of the world arose and sought his disciples, and, for the third time, found them fast asleep. He looked sorrowfully upon them. His words, however, aroused them: "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hand of sinners."

Even while these words were upon his lips, the footsteps of the mob that was in search of him were heard. Judas took the lead and was closely followed by the high priest. Jesus turned to his disciples, as his enemies approached, and said, "Rise, let us be going; behold, he is at hand that doth betray me." The countenance of the Saviour wore an expression of calm dignity; no traces of his recent agony were visible as he stepped forth to meet his betrayer.

He stood in advance of his disciples, and inquired, "Whom seek ye?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." As these words were uttered the mob staggered back; and the priests, elders, soldiers, and even Judas, dropped powerless to the ground. This gave Jesus ample opportunity to escape from them if he had chosen to do so. But he stood as one glorified amid that coarse and hardened band. When Jesus answered, "I am he," the angel who had lately ministered unto him moved between him and the murderous mob, who saw a divine light illuminating the Saviour's face, and a dove-like form overshadowing him. Their wicked hearts were filled with terror. They could not for a moment stand upon their feet in the presence of his divine

glory, and they fell as dead men to the ground.

The angel withdrew; the light faded away; Jesus was left standing, calm and self-possessed, with the bright beams of the moon upon his pale face, and still surrounded by prostrate, helpless men, while the disciples were too much amazed to utter a word. When the angel departed, the Roman soldiers started to their feet, and, with the priests and Judas, gathered about Christ as though ashamed of their weakness, and fearful that he would yet escape from their hands. Again the question was asked by the Redeemer, "Whom seek ye?" Again they answered, "Jesus of Nazareth." The Saviour then said, "I have told you that I am he. If, therefore, ye seek me, let these go their way"—pointing to the disciples. In this hour of humiliation Christ's thoughts were not for himself, but for his beloved disciples. He wished to save them from any further trial of their strength.

Judas, the betrayer, did not forget his part, but came close to Jesus, and took his hand as a familiar friend, and bestowed upon him the traitor's kiss. Jesus said to him, "Friend, wherefore art thou come?" His voice trembled with sorrow as he addressed the deluded Judas: "Betrayest thou the Son of man with a kiss?" This most touching appeal should have roused the conscience of the betrayer, and touched his stubborn heart; but honor, fidelity, and human tenderness had utterly forsaken him. He stood bold and defiant, showing no disposition to relent. He had given himself up to the control of Satan, and he had no power to resist him. Jesus did not reject the traitor's kiss. In this he gives us an example of forbearance, love, and pity, that is without a parallel.

Though the murderous throng were surprised and awed by what they had seen and felt, their assurance and hardihood returned as they saw the boldness of Judas in touching the person of Him whom they had so recently seen glorified. They now laid violent hands upon Jesus, and proceeded to bind those precious hands that had ever been employed in doing good.

When the disciples saw that band of strong men lying prostrate and helpless on the ground, they thought surely their Master would not suffer himself to be taken; for the same power that prostrated that hireling mob could cause them to remain in a state of helplessness until Jesus and his companions should pass unharmed beyond their reach. They were disappointed and indignant as they saw the cords brought forward to bind the hands of Him whom they loved. Peter in his vehement anger rashly cut off, with his sword, an ear of the servant of the high priest.

When Jesus saw what Peter had done, he released his hands, though held firmly by the Roman soldiers, and saying, "Suffer ye thus far," he touched the wounded ear, and it was instantly made whole. He then said to Peter, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" "The cup which my Father hath given me, shall I not drink it?" Jesus then turned to the chief priest, and captains of the temple, who helped compose that murderous throng, "and said, are ye come out as against a thief with swords and with staves to take me; I was daily with you in the temple teaching, and ye took me not; but the Scriptures must be fulfilled."

When the disciples saw that Jesus did not deliver himself from his enemies, but permitted himself to be taken and bound, they were offended that he should suffer this humiliation to himself and to them. They had just witnessed an exhibition of his power in prostrating to the ground those who came to take him, and in healing the servant's ear, which Peter had cut off, and they knew that if he chose he could deliver himself from the murderous mob. They blamed him for not doing so, and mortified and terror-stricken by his unaccountable conduct they forsook

him and fled. Christ had foreseen this desertion, and in the upper chamber had forewarned them of the course which they would take at this time, saying, "Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me."

Judas was himself surprised that Jesus should deliver himself into the hands of those who sought to destroy him. He had frequently known the Saviour's enemies to lay plans to take him, but Jesus would quietly depart and defeat their murderous designs. Now the betrayer saw with astonishment that his Master suffered himself to be bound and led away. The false disciple flattered himself, however, that Jesus had only permitted himself to be taken that he might manifest his power by delivering himself from his enemies in a miraculous manner. He knew that nothing else could free him from that armed band. For three years the Jews had been secretly planning to take him, and now that they had accomplished this they would not let him escape death, if they could prevent it.

Jesus was hurried off by the hooting mob. He moved painfully, for his hands were tightly bound and he was closely guarded. He was first conducted to the house of Annas, the father-in-law of the high priest, the man whose counsel was sought and carried out by the Jewish people as the voice of God. Annas craved the fearful satisfaction of first seeing Jesus of Nazareth a bound captive. Having once been shown to Annas, he was hurried away; for the priests and rulers had decided that if they once had possession of his person, there should be no delays in his trial and condemnation. This was because they feared that the people, remembering his acts of charity and mercy among them, would rescue him out of their hands.

The armed band, with their prisoner, threaded the dark and narrow streets, guided by torches and lanterns, for it was yet early morning and very dark. Amid insult and mockery, the Saviour was hurried to the palace of the officiating high priest, Caiaphas. Here he was coarsely accused by his persecutors, and sneeringly questioned by the priest, and reviled by the whole assembly. But while enduring this mockery of an examination, the Saviour's heart was pierced by a keener pang than it was in the power of his enemies to inflict. It was when he heard his beloved disciple deny him with cursing and swearing.

After deserting their Master in the garden, two of the disciples regained their presence of mind and ventured to follow, at a distance, the mob that had Jesus in charge. These disciples were Peter and John. The priest recognized John as a well-known disciple of Jesus, and admitted him to the hall where the Saviour was being questioned because he hoped that John, while witnessing the humiliation of his leader, would become affected with the same spirit that actuated his enemies, and scorn the idea of one who could be subjected to such indignities, being the Son of God. John, having secured himself an entrance, spoke in behalf of his companion, Peter, and gained the same favor for him.

The coldest hour of the night was that preceding the dawn, and a fire had been lighted in the hall. Around this a company were gathered; and Peter presumptuously took his place with the rest by the fire, and stood warming himself. He did not wish to be recognized as one of the disciples of Jesus, and he thought by mingling carelessly with the people he would be taken for one of those who had brought Jesus to the hall.

But, as the light flashed upon Peter's countenance, the woman who kept the door cast a searching glance upon him; she had noticed that he came in with John, and conjectured that he was one of Christ's followers. She interrogated him in a taunting manner: "Art not thou also one of this man's disciples?" Peter was startled and confused; the eyes of the company instantly fastened upon him. He pretended not to understand her, but she was persistent, and said to those around her that this man was with Jesus. Peter, feeling compelled to answer, said angrily, "Woman,

I know him not." This was the first denial, and immediately the cock crew. O Peter! So soon ashamed of thy Master! So soon to cowardly deny thy Lord! The Saviour is dishonored and deserted in his humiliation by one of his most zealous disciples.

In the first place Peter had not designed that his real character should be known; and, in assuming an air of indifference, he placed himself on the enemy's ground, and became an easy subject to Satan's temptation. He appeared to be disinterested in the trial of his Master, while in reality his heart was wrung with sorrow as he heard the cruel taunts and saw the mockery and abuse he was suffering. In addition to this he was surprised and angry that Jesus should humiliate himself and his followers by passively submitting to such treatment. Under these conflicting emotions, it was difficult to preserve his character of indifference. His appearance was unnatural, as he endeavored to join with the persecutors of Jesus in their untimely jests, in order to cover his true feelings.

He was acting a lie, and while trying to talk unconcernedly he could not restrain expressions of indignation at the abuse heaped upon his Master. Accordingly attention was called to him the second time, and he was again charged with being a follower of Jesus. He now denied the accusation with an oath. The cock crew the second time; but Peter heard it not, for he was now thoroughly intent upon carrying out the character which he had assumed. One of the servants of the high priest, being a near kinsman to the man whose ear the disciple had cut off, asked him, "Did not I see thee in the garden with him?" "Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto."

At this, Peter flew into a rage, and to fully deceive his questioners, and to justify his assumed character, he denied his Master with cursing and swearing. And immediately the cock crew the third time. Peter heard it then; and while the degrading oaths were fresh upon his lips, and the shrill crowing of the cock was yet ringing in his ears, the Saviour turned his face from the frowning judges, and looked full upon his poor disciple. At the same time Peter's eyes were involuntarily fixed upon his Master. He read in that gentle countenance deep pity and sorrow; but there was no anger there.

Peter was conscience-smitten; his memory was aroused; he recalled to mind his promise of a few short hours before, that he would go to prison or to death for his Lord. He remembered his grief when the Saviour told him in the upper chamber that he would deny his Master thrice that same night. Peter had just declared that he knew not Jesus, but he now realized with bitter grief how well his Lord knew him, and how accurately he had read his heart, the falseness of which was unknown even to himself. He groaned in spirit as he realized that not only was his Master enduring the bitterest humiliation at the hands of his enemies, but he was suffering additional dishonor at the hands of one of his disciples, who had forsaken and refused to acknowledge him in the hour of his trial.

OUR FATHER!—Sweet, precious words; faith's expression. It is not indigenous to the human heart; it is an exotic. It comes to the Christian from heaven. Christ transplants it from the fields above, and puts it into the trustful soul of the stranger and pilgrim, whose feet are in the way toward the kingdom not yet enjoyed. It is a gift to all those who submit to the Holy Spirit and learn of him who is meek and lowly. It has not any place in the mind at enmity against God. It is a choice treasure of heaven not intrusted to the world; but it is in possession of those who are not of the world. How like an aperture it seems, through which are seen wonderful sights and heard heavenly strains. As we continue to look, we discover an ever-widening field, whose beauty reveals beauty, and glory unveils glory, the throne of the God of love, mercy, and grace.

## LIFE SKETCHES.

## CHAPTER VI.—CONTINUED.

## TRIALS AND VICTORIES.

"I WAS then shown that I must visit Massachusetts, and there bear my testimony. When we reached Boston, I learned that J. T. who opposed me in Maine, had arrived a few hours before. We considered that our being sent to Massachusetts just at that time, was to save God's people from falling under his influence. It was arranged that I should go to Roxbury and there relate my message. I found a large company collected in a private house. I felt the opposition that existed in the hearts of my brethren and sisters, yet in the strength of the Lord delivered my unpopular message. As I was speaking, a sister who had been opposed to me, arose and interrupted me. She grasped my hand, saying, I said that the devil sent you, but I can doubt no longer, and she declared to those present that I was a child of God, and that he had sent me. All in the meeting were greatly blessed. The power of the Lord attended the testimony, and every heart was comforted and refreshed. The leader of the meeting arose, his countenance beaming with joy, and said, The same power attends this, that attended the truth in 1844. I do not expect to find another so green a spot this side of our deliverance. We next visited the family of Brother Nichols in Dorchester, and had a meeting there of the deepest interest. Again the leader of the meeting at Roxbury testified that the Lord had abundantly blessed him, and that he could go forty days on the strength he there received. But J. T. was exerting his influence to discourage and close up my way by spreading lying reports concerning me. The leader who had been made so happy as he received my testimony, fell under his influence, and as his mind turned, he became unsettled, then unstable, he became unhappy, and finally went into the spiritual view of the second advent, and received the grossest errors.

"I next visited Randolph, New Bedford and Carver. The Lord gave me liberty in all these places to bear my testimony, which was generally received, and the desponding and weak were strengthened. I made my home at the house of Brother O. Nichols. They were ever ready with words of encouragement to comfort me when in trial, and their prayers often ascended to heaven in my behalf, until the clouds were dispersed, and the light of heaven again cheered me. Nor did their kindness end here. They were attentive to my wants, and generously supplied me with means to travel. They were reproached because they believed me to be a child of God, chosen to bear a special testimony to his people and on account of this they were obliged to be in almost constant conflict, for many left no means untried to turn them against me. A faithful record is kept of their acts of love and benevolence. They will not lose their reward. He that seeth in secret is acquainted with every kind and generous act, and will reward them openly.

"We learned from one who had heard the document read in Boston and Roxbury, that J. H. had gone to Carver to read it there. At first I felt distressed. I could not see why God should suffer me thus to be reproached. I had to suffer anguish of spirit for others, and now my character was attacked. For a short time I sunk in discouragement. But as I went before the Lord with this severe trial, he gave me grace to bear it. His strong arm supported me. I was not suffering as an evil-doer, but for Christ's sake, and how many had suffered the same before me, even Jesus, the Saviour of the world, was reproached and falsely accused, and these words seemed ever before me, 'Are ye able to drink of the cup?' Can 'ye be baptized with the baptism?' I felt, as I was bowed before the Lord, that I could say, Let me know the fellowship of Christ's sufferings. I knew what was reported as being in that document was false, and Jesus knew it, then why should I be troubled? I fully believed that Jesus was soon to come, and then my name, which was handled so maliciously here, would be justified. I there consecrated myself, my name and all, to God, and with reconciliation could say, Only let my poor name be written in the Lamb's book of life.

"In a few weeks I visited Carver, and found that a few had been influenced by the false reports of J. H. But in many instances where the way had been previously closed up for me to bear my testimony, it was now opened, and I had more friends than I had before. There was a young sister in the house where we tarried who was subject to fits, and she was afflicted with this most distressing disease while we were there. All seemed to be alarmed. Some said, 'Go for the doctor;' others, 'Put on the tea-kettle for hot water.' I felt the spirit of prayer. We prayed to the Lord to deliver the afflicted. In the name and strength of Jesus I put my arms around her, and lifted her up from the bed, and rebuked the power of Satan, and bade her, 'Go free.' She instantly recovered from the fit and praised the Lord with us. We had a solemn refreshing season in this place. We told them that we had not come

to defend character, nor to expose the wickedness of men who were laboring to destroy our influence, but to do our Master's will, and God would take care of the result of the efforts made by designing men. Our hearts were strengthened, and the church encouraged.

"About this time Sister C. S. Minor came from Philadelphia, and we met in Boston. Different errors were affecting the Adventist people. The spiritual view of Christ's coming, that great deception of Satan, was ensnaring many, and we were often obliged, through a sense of duty, to bear a strong testimony against it. Sister M.'s influence was in favor of the idea of a spiritual second advent, which prevailed at that time, although she felt unwilling to acknowledge it. Those who stood clear from this influence were obliged to be decided, and have nothing to do with it, but in the fear of God bear their testimony against it.

"As we were about to journey to New Bedford, a special message came from Sister M. for me to come and relate what the Lord had shown me. Brother Nichols took my sister and myself to the house where quite a number were collected. There were individuals present whom I had been shown were strong fanatics. They dealt in a human or satanic influence, and called it the Spirit of God. I had not seen them before with my natural eyes, yet their countenances were familiar; for their errors and corrupting influence had been shown me and I felt forbidden to relate my vision in such a company. There were some present that we loved; but they had been led away in this deception. The leading ones considered this a favorable opportunity to exert their influence over me, and cause me to yield to their views.

"I knew their only object was to mangle the visions, spiritualize away their literal meaning, throw a satanic influence upon me, and call it the power of God. Sister Miners addressed me, urging me to relate the visions. I respected her, but knew she was deceived in regard to that company. I refused to relate my vision to them. We told them we had no fellowship with their spirit, and in the name of the Lord would resist it. They flattered, but it had no effect. Then they tried to terrify me, commanding me. They said it was my duty to tell them the visions. I faithfully warned those whom I believed to be honest, and begged them to renounce their errors, and leave the company that was leading them astray. I left them, free from their influence and spirit. A portion of that company in a few weeks were left to run into the basest fanaticism.

"Those were troublesome times. If we had not stood firmly then, we should have made shipwreck of our faith. Some said we were stubborn; but we were obliged to set our faces as a flint, and turn not to the right hand nor to the left. Those who believed in the spiritual coming of Christ, were insinuating, like the serpent in the garden when it suited their purpose they would profess such a mild, meek spirit, that we had to be on our guard, strengthened on every side with Scripture testimony concerning the literal, personal appearing of our Saviour.

"I had often been shown the lovely Jesus, that he is a *person*. I had asked him if his Father was a person, and had a form like himself. Said Jesus, 'I am in the express *image* of my Father's person.' I had often seen that the spiritual view took away the glory of heaven, and that in many minds the throne of David, and the lovely person of Jesus had been burned up by the fire of spiritualism.

"By invitation of Brother and Sister Nichols, my sister and myself again went to Massachusetts, and made their house our home. There was in Boston and vicinity a company of fanatical persons, who held that it was a sin to labor. Their principal message was, 'Sell that ye have and give alms.' They said they were in the jubilee, the land should rest, and the poor must be supported without labor. Sargent Robbins, and some others, were leaders. They denounced my visions as being of the devil, because I had been shown their errors. They were severe upon all who did not believe with them. While we were visiting at Brother Nichols' good home Sargent and Robbins came from Boston to obtain a favor of Brother Nichols, and said they had come to have a visit, and tarry over night with him. Brother Nichols replied that he was glad they had come, for Sisters Sarah and Ellen were in the house, and he wished them to become acquainted with us. They changed their mind at once, and could not be persuaded to come into the house. Brother Nichols asked if I could relate my message in Boston, and if they would hear, and then judge. 'Yes,' said they, 'Come into Boston next Sabbath, we would like the privilege of hearing her.'

"We accordingly designed to visit Boston, but in the evening, at the commencement of the Sabbath, while engaged in prayer, I was shown in vision that we must not go into Boston, but in an opposite direction to Randolph; that the Lord had a work for us to do there. We went to Randolph,

and found a large room full collected, and among them those who said they would be pleased to hear my message in Boston. As we entered, Robbins and Sargent looked at each other in surprise and began to groan. They had promised to meet me in Boston, but thought they would disappoint us by going to Randolph, and while we were in Boston, warn the brethren against us. They did not have much freedom. During intermission one of their number remarked that good matter would be brought out in the afternoon. Robbins told my sister that I could not have a vision where he was.

"In the afternoon while we were pleading with God in prayer, the blessing of the Lord rested upon me, and I was taken off in vision. I was again shown the errors of these wicked men and others united with them. I saw that they could not prosper; their errors would confuse and distract, some would be deceived by them but that truth would triumph in the end, and error be brought down. I was shown that they were not honest, and then I was carried into the future and shown that they would continue to despise the teachings of the Lord, to despise reproof, and that they would be left in total darkness, to resist God's Spirit until their folly should be made manifest to all. A chain of truth was presented to me from the scriptures, in contrast with their errors. When I came out of vision, candles were burning. I had been in vision nearly four hours.

"As I was unconscious to all that transpired around me while in vision, I will copy from Brother Nichols' description of that meeting.

"Sister Ellen was taken off in vision with extraordinary manifestations, and continued talking in vision with a clear voice, which could be distinctly understood by all present, until about sundown. The opposition was much exasperated, as well as excited, to hear Sister E. talk in vision, which they declared was of the devil; they exhausted all their influence, and bodily strength, to destroy the effect of the vision. They would unite in singing very loud, and then alternately would talk and read from the Bible in a loud voice, in order that she might be heard, until their strength was exhausted, and their hands would shake so they could not read from the Bible. But amidst all this confusion and noise, Sister Ellen's clear and shrill voice, as she talked in vision, was distinctly heard by all present. The opposition of these men continued as long as they could talk and sing, notwithstanding some of their own friends rebuked them, and requested them to stop. But says Robbins, 'You are bowed to an idol; you are worshiping a golden calf.'

"Mr. Thayer, the owner of the house, was not fully satisfied that her vision was of the devil, as Robbins declared it to be. He wanted it tested in some way. He had heard that visions of satanic power were arrested by opening the Bible and laying it on the person in vision, and asked Sargent if he would test it in this way, which he declined to do. Then Thayer took a heavy, large quarto family Bible which was laying on the table, and seldom used, opened it, and laid it upon Sister Ellen while in vision, as she was then inclined backward against the wall in the corner of the room. Immediately after the Bible was laid upon her, she arose upon her feet, and walked into the middle of the room, with the Bible open in one hand, and lifted as high as she could reach, and with her eyes steadily looking upward; declared in a solemn manner, 'The inspired testimony from God,' or words of the same import. She then continued for a long time, while the Bible was extended in one hand, and her eyes looking upwards, and not on the Bible, to turn over the leaves with her other hand, and place her finger upon certain passages, and correctly repeat their words with a solemn voice. Many present looked at the passages where her finger was pointed, to see if she repeated them correctly, for her eyes at the same time were looking upwards. Some of the passages referred to were judgments against the wicked and blasphemers, and others were admonitions and instructions relative to our present condition.

"In this state she continued all the afternoon until near sunset, when she came out of vision. When she arose in vision upon her feet, with the heavy open Bible in her hand, and walked the room, uttering the passages of scripture, these men were silenced. For the remainder of the time they were troubled, with many others; but they shut their eyes and braved it out without making any acknowledgement of their feelings." J. W.

"Lo, I am with you alway;" cheering thought to those who believe. Are we cast down and weary of earth? How it rests our souls to hear the Saviour whispering, "Come unto me and I will give you rest." Are we tried and tempted? Do our friends, "Peter-like," forsake us when we are falsely accused? We can find a friend in Jesus, who can understand our case. Let us make him our best friend.

THE TWO COVENANTS.

(Concluded.)

"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.

HAVING now seen with whom the new covenant is made, namely, with Israel and Judah, and how the Gentiles come in to share in its blessing, namely, by joining themselves to the commonwealth of Israel through Christ, thus becoming Abraham's seed, we now inquire,

When was the new covenant made? In Matt. 26:26-30, we have an account of the institution of the Lord's supper. After he had broken the bread, "He took the cup and gave thanks and gave it to them saying; Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." The blood of Christ is the blood of the new covenant, the word testament, as already noticed, being the same as covenant. The disciples present on this occasion were Jews, and there, as representatives of the whole Christian church, they entered into the new covenant with the Lord. God had now set forth Christ as the Saviour of the world, virtually proposing to all that if they would receive him and his offering, on the conditions which he, in his divine teaching for three years and a half, had set before them, they should receive the remission of their sins, as it was for this purpose that his blood was shed. And they by partaking of those emblems, accepted the arrangement.

The next day Christ's blood was actually shed upon the cross, and there the new covenant was ratified and sealed. Paul says, "For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." From that moment the new covenant was in force. And right in connection with this fact we call attention to what Paul says concerning the ratification of a covenant: "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto." Gal. 3:15.

When a covenant is once confirmed no change can be made in it, not an item can be added, and not an item can be taken from it. And if this is true of a covenant made by man, how much more of one made by the Lord! After the new covenant was ratified, therefore, upon the cross, no addition whatever could be made to it, and nothing taken from it.

Now we ask where Sunday-keeping comes in. Where was that incorporated into the new covenant as one of its provisions and duties? We have never yet heard the claim put forth that it originated the other side of the cross. It is always placed this side. Then it is too late. It could not be added after the covenant was confirmed by the blood of the cross, on Paul's showing. Even if its origin could be traced back to the days of the apostles, it would avail nothing. We deny that it can be traced to that early date. It is lost in the theological bosh and bogs of the days of Constantine. But if it could be traced beyond that, to the days of the earlier fathers, to the days of the apostles, to the day of Pentecost, even to the day of the resurrection, still "Too late!" must be branded upon its brazen brow, and we must regard it as an interloper, an intruder, a usurper, a fraud, and a deception. It has no place in the new covenant, and we are under no obligation thereto.

But what of the Sabbath? We answer, The Minister of the new covenant was careful to affirm its perpetuity and consequent binding obligation in this dispensation, by affirming in the most positive manner, the perpetuity and immutability of that law of which it is an integral part; that law which is the standard of righteousness, and from which not a jot or tittle was to pass while the heavens and the earth should remain. Matt. 5:17-20.

And the prophecy of the new covenant, itself, has something very emphatic to say about the law. Under this covenant says God, "I will put my law in their inward parts, and write it in their hearts." As Paul quotes it, it reads, "I will put my laws into their mind, and write them in their hearts." To what law does this prophecy refer? To that which was the law of God in the days of Jeremiah, which no one will dispute was the ten commandments. If it does not mean this, then it should have read, I will put a new law into their minds, and write it in their hearts.

And if, as our opponents contend, the law of ten commandments was the old covenant to be abolished, the prophecy of the change should have read, This shall be the covenant that I will make with the house of Israel: I will abolish my law, and take it out of their way. Or if the law was not to be abolished, but only changed, that fact should have been noted in some such language as this: This shall be the covenant that I will make with the house of Israel: I will change my law, and adapt it to the genius of the gospel dispensation.

But it says nothing of this kind, as the reader has sufficiently noticed. It says, I will put my law into their inward parts, and write it in their hearts. I will incorporate it into their very being; I will take away the carnal mind which is not subject to the law of God, so that it will be their delight to keep it in sincerity and truth.

And this is further indicated in the fact that when the Minister of the new covenant came to take away the first and establish the second, he said, "I delight to do thy will, O my God; yea thy law is within my heart." Ps. 40:8; Heb. 10:5-9. And as he was, in all holy affections and loyalty to God, so must all his followers be.

But if we take the ground of our opponents, what is the difference between the old and new covenants? The old covenant being the ten commandments which people were then to obey, the new covenant is the code of requirements in force under this dispensation. And what are these? The same exactly as the original ten with the Sabbath left out! The old covenant was therefore imperfect and faulty because the Lord had inadvertently put a Sabbath into it; so he undertakes to make a better one by giving the same law over again, leaving the Sabbath out. But as soon as this is done, lo! it is found that the Sabbath cannot be dispensed with; for even man's physical necessities imperatively demand it. Mentally, morally and physically, society would plunge into complete anarchy and ruin, were it not for this beneficent institution.

Now what shall be done? Under these circumstances men step in to remedy this defect which the Lord has made in the new covenant; and the apostles, or somebody else, give to the church a new Sabbath. Then having a Sabbath inserted, is not the new covenant identically the same as the old? Oh! no; for another day is taken, which, as a Sabbath, has no foundation in fact, and no earthly significance whatever, and the Sabbath is put upon that day, and then it is all right! So the old covenant was one with a seventh-day Sabbath, and the new is one with a first-day Sabbath. The trouble, then, was not with the Sabbath in itself considered but only with the day on which it was kept. And the only trouble with the day, we must conclude, was, that it was a day on which God rested in the beginning; for that alone gave it all its significance.

This is a fair statement of the case; but does it look like the work of the Lord? Does it not look like the short-sighted and blundering work of men; or rather like the work of the great foe of all righteousness, who is working behind the scenes, to impel mankind into every species of error and confusion?

If, then, under the new covenant that law which requires the observance of the seventh-day Sabbath is written in the heart of every believer, how does it happen that multitudes who have lived under this covenant, and who have certainly enjoyed the blessing and favor of God, have lived and died in the observance of the first day of the week? This is with many a very perplexing question. But we think it is subject to a fair and consistent solution. We reply, that these persons have had the true principle of obedience implanted in their hearts. And they have kept the first day of the week, because they have for a time labored under a misapprehension of what the law requires. In keeping that day, they supposed honestly they were rendering obedience to the fourth commandment of the decalogue; or in not keeping any day in a true Sabbatical sense, they have supposed honestly that God's law required nothing of the kind at their hands. Had they become convinced that the fourth commandment required of them the observance of the seventh day, whether they were keeping another day or no day, would they not have immediately changed their practice accordingly? Assuredly, every individual of them. Otherwise the principle of obedience was not in their hearts, and they were not in covenant relation with God.

Therefore, leaving them with the Lord, who will deal with all in accordance with the light they have enjoyed, and the sincerity with which they have followed it, it becomes us all to look rather for the truth of our time, and to our own circumstances and obligations. Paul speaks of times of ignorance which God winked at, and other times of greater light when he commanded all men everywhere to repent. Our times are of this latter character. Covering after covering, which the great apostasy has thrown over the law of God and other portions of his truth, has been lifted off, and men are accountable to God for the increasing light. We are living in days of reform preparatory to the coming of Christ, and we have reached the last reform; for we can find nothing higher nor holier than that law of liberty which is designed to develop perfect characters in us, and by which we are to be judged in the last day. Jas. 2:10-12. Friend, you may heretofore have honestly kept the first day of the week for the Sabbath, and have enjoyed the favor of God; but you can do so no longer. The light has now come clearly forth; and before whomso-

ever it is set, he has no longer a cloak for following the traditions of men.

Blessed be God, for so graciously condescending to take mankind into covenant relation with himself. Reader, are you yet a stranger from these covenants of promise? If so, you are without hope. The present brief scene of turmoil and trouble, and then the regrets, the remorse, and the pains of the second death, for privileges unimproved and mercies abused, are your only portion. In place of this infinite evil, you may have infinite good. Join yourself to the commonwealth of Israel. Christ is the way; and he invites you to come. The promises are of value untold, and will soon be fulfilled. The opportunity will expire by limitation when Christ concludes his work as priest. Come while you may. And soon in that heavenly city, which bears upon the twelve foundations with which it is garnished the names of the twelve apostles of the Lamb, and upon its twelve gates of pearl, the names of the twelve tribes of the children of Israel, and into which all who have entered into covenant relation with God, both of the literal and spiritual seed, will have a right to enter, you will realize what an infinite blessing was couched in that arrangement through which God condescended to be our God, and took us to be his people. U. S.

SCRIPTURE REFERENCES.

SOUL IN THE OLD TESTAMENT.

The word soul, in the Old Testament, is translated principally from the Hebrew word, *neh-phesh*, which occurs 745 times, and is translated soul about 473 times.

*Neh-phesh*—Soul. The texts in which this word is translated soul are so numerous that we will not take space for them here. The reader, however, will have no difficulty in determining its use, when we state the fact that the word soul in every instance in the Old Testament comes from *neh-phesh*, with the following exceptions; Job xxx, 15, where soul comes from *n'dee-vah*, and Isa. lvii, 16, where it comes from *n'shah-mah*.

Life and lives. Gen. i, 20, 30; ix, 4, 5, twice; xix, 17, 19; Lev. xxxii, 30; xlv, 30, twice; Ex. iv, 19; xxi, 53, twice; 30; xvii, 11, 14, thrice; Num. xxxv, 31; Deut. xii, 23, twice; xix, 21, twice; xxiv, 6; Josh. ii, 13, 14; ix, 24; Judg. v, 18; ix, 17; xii, 3; xviii, 25, twice; Ruth iv, 15; 1 Sam. xix, 5, 11; xx, 1; xxii, 23, twice; xxiii, 15; xxvi, 24, twice; xxviii, 9, 21; 2 Sam. i, 9; iv, 8; xiv, 7; xvi, 11; xviii, 13; xix, 5, four times; xxiii, 17; 1 Kings i, 12, twice; ii, 23; iii, 11; xix, 2, twice; 3, 4, 10, 14; xx, 31, 39, twice; 42, twice; 2 Kings i, 13, twice, 14; vii, 7; x, 24, twice; 1 Chron. xi, 19, twice; 2 Chron. i, 11; Esth. vii, 3, 7; viii, 11; ix, 16; Job ii, 4, 6; vi, 11; xiii, 14; xxxi, 39; Ps. xxxi, 13; xxxviii, 12; Prov. i, 18, 19; vi, 26; vii, 23; xii, 10; xiii, 3, 8; Isa. xv, 4; xliii, 4; Jer. iv, 30; xi, 21; xix, 7, 9; xxi, 7, 9; xxii, 25; xxxiv, 20, 21; xxxviii, 2, 16; xxxix, 18; xliv, 30, twice; xlv, 5; xlvii, 26; xlviii, 6; xlix, 37; Lam. ii, 19; v, 9; Eze. xxxii, 10; Jonah, i, 14; iv, 3; Total, 118 times.

Person. Gen. xiv, 21; xxxvi, 6; Lev. xxvii, 2; Num. v, 6; xix, 18; xxxi, 19, 35, 40, twice, 46; xxxv, 11, 15, 30, twice; Deut. x, 22; Josh. xx, 3, 9; 1 Sam. xxii, 22; 2 Sam. xiv, 14; Prov. xxviii, 17; Jer. xliii, 6; lii, 29, 30, twice; Eze. xvi, 5; xvii, 17; xxvii, 13; xxxiii, 6. Total, 29 times.

Mind. Gen. xxiii, 8; Deut. xviii, 6; 1 Sam. ii, 35; 2 Sam. xvii, 8; 2 Kings ix, 15; 1 Chron. xxviii, 9; Jer. xv, 1; xxii, 27, margin; Eze. xxiii, 17, 18, twice, 22, 28; xxiv, 25; xxxvi, 5. Total, 15 times.

Heart. Ex. xxiii, 9; Lev. xxvi, 16; Deut. xxxiv, 15; 1, Sam. ii, 33; 2 Sam. iii, 21; Ps. x, 3; Prov. xxiii, 7; xxviii, 25; xxxi, 6; Lam. iii, 51; Eze. xxv, 6, 15; xxvii, 31; Hos. iv, 8. Total, 15 times.

Body, or dead body. Num. vi, 6; Lev. xix, 28; xxi, 11; xxii, 4; Num. v, 2; ix, 6, 7, 10; xix, 13; Hag. ii, 13. Total, 11 times.

Will. Ps. xxvii, 12; Deut. xxi, 14; Ps. xli, 2; Eze. xvi, 27. Total, 4 times.

Appetite. Prov. xxiii, 2; Eccl. vi, 7. Total, twice.

Lust. Ps. lxxviii, 18; Ex. xv, 9. Total, twice.

Thing. Lev. xi, 10; Eze. xlvi, 9. Total, twice.

It is translated forty-three different ways. Besides the above, it is rendered by the various pronouns, and breath, beast, fish, creature, ghost, pleasure, desire, etc. *Neh-phesh* is never rendered spirit.

*Neh-phesh* in Gesenius' Heb. Lex. is defined as follows: "1. Breath. 2. The vital spirit, as the Greek *psyche*, and Latin *anima*, through which the body lives, *i. e.*, the principle of life manifested in the breath." To this is also ascribed "whatever has respect to the sustenance of life by food and drink, and the contrary. Here the Eng. version often renders it by soul, but improperly." "3. The rational soul, mind, *animus*, as the seat of feelings, affections and emotions." "4. Concr., living thing, animal, in which is the *neh-phesh*, life."

*Soul*, in Job xxx, 15. "They pursue my soul [margin, my principal one] as the wind," is from the Hebrew word *n'dee-vah* which does not occur elsewhere in the Bible, and evidently has no such meaning as *soul*. Gesenius' Heb. Lexicon defines it thus: "Nobility; tropically, elevated and happy state, excellency."

SOUL IN THE NEW TESTAMENT.

The word soul in the New Testament is rendered from *psyche*, and that only, and occurs 105 times. It is translated soul, life, mind, heart, us, and you, as follows:—

Soul. Matt. x, 28, twice; xi, 29; xii, 18; xvi, 26, twice; xxii, 37; xxvi, 38; Mark viii, 36, 37; xii, 30, 33; xiv, 34; Luke i, 46; ii, 35; x, 27; xii, 19, twice, 20; xxi, 19; John xii, 27; Acts ii, 27, 31, 41, 43; iii, 23; iv, 22; vii, 14; xiv, 22; xv, 24; xxvii, 37; Rom. ii, 9; xiii, 1; 1 Cor. xv, 45; 2 Cor. i, 23; 1 Thess. ii, 8; v, 23; Heb. iv, 12; vi, 19; x, 38, 39; xiii, 17; Jas. i, 21; v, 20; 1 Pet. i, 9, 22; ii, 11, 25; iii, 20, iv, 19; 2 Pet. ii, 8, 14; 3 John 2; Rev. vi, 9; xvi, 3; xviii, 13, 14; xx, 4. In all, 58 times.

Life and Lives. Matt. ii, 20; vi, 25, twice; x, 39, twice; xvi, 25, twice; xx, 28; Mark iii, 4; viii, 35, twice; x, 45; Luke vi, 9; ix, 24, twice, 56; xii, 22, 23; xiv, 26; xvii, 33, twice; John x, 11, 15, 27; xii, 25, thrice; xiii, 37, 38; xv, 13; Acts xv, 26; xx, 10, 24; xxvii, 10, 22; Rom. xi, 3; xvi, 4; Phil. ii, 30; 1 John iii, 16, twice; Rev. viii, 9; xii, 11. In all, 40 times.

Mind. Acts xiv, 2; Phil. i, 27; Heb. xii, 3. Heart. Eph. vi, 6; Col. iii, 23. Us. John x, 24. You. 2 Cor. xii, 15.

## The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, JUNE 6, 1878.

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

### The Order of Events in the Judgment.

NUMBER TEN.

WHEN Paul says in Rom. 2:6, that God "will render to every man according to his deeds," he adds in the next verse this important statement: "To them who by patient continuance in well-doing, seek for glory, and honor and immortality, eternal life." Now it is manifest that this work of rendering to every man according to his deeds can only be wrought after the examination of those deeds in the judgment. It must be in consequence of the decision of the judgment that the things promised are rendered to men. It is also evident that the gift of immortality is one of the things thus rendered. As the righteous receive this gift in the very act of being resurrected from the grave, it is certain that the decision of the judgment passes upon them before the voice of the archangel and the trump of God awaken them to immortal life.

This part of the judgment work takes place where our Lord finishes his priesthood; for his last work as priest is to secure the acquittal of his people, and to obtain the decision that their sins shall be blotted out. We have learned from the Scriptures that the heavenly temple has two holy places. A further examination will evince the fact that there are two parts to the ministration of Christ; and that his last work is at the tribunal of his Father, in the tabernacle of the testimony, where it is determined who shall receive immortality.

The Levitical priests served "unto the example and shadow of heavenly things." Heb. 8:5. The most important part of the service pertaining to the earthly sanctuary was that which was performed within the second apartment on the tenth day of the seventh month. Lev. 16. This is generally considered as typifying the events of the whole gospel dispensation. But we think the evidence conclusive that this chapter is a typical representation of that part of our Lord's work which is embraced in the hour of God's judgment, or in the days of the voice of the seventh angel when he begins to sound.

The sixteenth chapter of Leviticus is devoted solely to the work of finishing the yearly round of service in the earthly sanctuary. This was wrought on the great day of atonement, and was of the most impressive character. First, the high priest was solemnly admonished that he was such only in a typical sense and not such in reality. For on this day, which was by far the most impressive of all, and when he entered the most holy place of the sanctuary, he must put on the plainest and humblest dress, laying aside that splendid dress which the law prescribed for him to wear on other occasions. Lev. 16:4, compared with Ex. 28. He was also to make a public acknowledgment of his own sinfulness by proceeding to offer a sin-offering for himself. Lev. 16:3, 6, 11-14. No part of this can be typical of our Lord's work, for it was expressly designed to impress upon the mind the infirmity and sinfulness of the high priest.

But this being accomplished, the high priest entered upon that work which directly shadowed forth the work of atonement. He took from the congregation of the children of Israel two kids of the goats for a sin-offering. Lev. 16:5. On these two goats he was to cast lots; one lot was for the goat to be sacrificed, and one lot for the scape-goat. Then he slew the goat upon which the lot fell for a sacrifice, and with his blood he entered into the second apartment of the sanctuary. This blood he sprinkled before the mercy-seat and upon it. He did this for two purposes: 1. To make atonement for the people; 2. To cleanse the sanctuary by removing from it the sins of the people of God. Then the high priest returned into the first apartment and cleansed the altar from the sins of the people. The sanctuary being cleansed, the high priest comes out of the door of the building and having caused the live goat to be brought, he lays both his hands upon his head and confesses over him all the transgressions of the children of Israel in all their sins. These he puts upon the head of the goat and sends him away by the hand of a fit man into the wilderness. And the goat thus sent bears away all

their iniquities into a land not inhabited. Lev. 16:7-10, 15-22.

The work of the high priest on the day of atonement was not his whole work in putting away sin. While the ministration was confined to the first apartment which was for the whole period of the year but this day, the priest offered the blood of sin-offering in that apartment to make reconciliation, i. e., to begin the work of atonement. Lev. 4. It was by this very work that the sins were transferred to the sanctuary through the blood of sin-offering. The high priest on the day of atonement takes up this unfinished work and completes it. The business of the day is to finish the great work of atonement for the people of God, and to remove their sins from the sanctuary, and place them upon the head of the scape-goat. The work in the second apartment of the earthly sanctuary does not therefore represent the whole gospel dispensation, but simply that part of it devoted to the finishing of the mystery of God in the days of the seventh angel's voice when he begins to sound; in other words, it is the work embraced in that period of time denominated the hour of God's judgment.

There was a period in "the example and shadow of heavenly things" devoted to the finishing of the high priest's work. There is such a period devoted to the finishing of the work of Christ in the days of the voice of the seventh angel, at the conclusion of the gospel dispensation. That work in the "shadow of good things to come," was accomplished in the second apartment of the earthly sanctuary. This work in like manner is wrought in the second apartment of the sanctuary in heaven. It is a remarkable fact that the opening of the second apartment of the temple in heaven is an event located under the seventh angel's voice, i. e., in the very time when the work of probation is to be finished. Rev. 10:7; 11:15-19.

The opening of the second apartment of the heavenly temple is with manifest reference to the accomplishment of the events which transpire in the finishing of the mystery of God. These are, 1. The session of the judgment by the Ancient of Days. Dan. 7:9-14; Rev. 11:18; 14:6, 7. 2. The conclusion of the priesthood of Christ at this tribunal in the blotting out of sins. Acts 3:19, 20. 3. The coronation of Christ. Rev. 11:15-17; Dan. 7:13, 14; Ps. 2:6-9. 4. Then the pouring out of the vials of the wrath of God. Rev. 11:18; 15:16.

The Saviour's priesthood terminates in the second apartment of the heavenly sanctuary. But the very occasion on which it terminates is that of the blotting out of the sins of his people, when the Father sits in judgment. Again, the blotting out of the sins of the people of God is the very counterpart of that work in the holiest of the earthly sanctuary, whereby the sins were removed from the sanctuary to be placed upon the head of the scape-goat. The session of the investigative judgment must therefore take place in that apartment of the heavenly temple which witnesses the conclusion of our Lord's priesthood. And hence we understand that the opening of that apartment of the temple in heaven which contains the ark of the testament is for the session of the judgment described in Dan. 7. The position of the Father during this session of the investigative judgment in the second apartment of the "greater and more perfect tabernacle," is evidently alluded to in the following texts:—

Zech. 2:13: "Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation."

Hab. 2:20: "But the Lord is in his holy temple; let all the earth keep silence before him."

The Father enters the second apartment that he may sit in judgment. Dan. 7. The Son presents himself at his tribunal that he may finish, as high priest, his great work of atonement for the dead and the living. While the judgment of the righteous dead is going forward probation remains to the righteous living. And hence it is that after the hour of God's judgment has come, the third angel proclaims the latest message of mercy to the world of mankind. But when the sins of the righteous dead have been blotted out, and the righteous living have been prepared for the close of their probation by the work of the third angel, the Son of God terminates his priesthood, and takes his place as king upon the great white cloud. Rev. 14:6-14. J. N. A.

If we scrutinize the lives of men of genius, we shall find that activity and persistence are their leading peculiarities. Obstacles cannot intimidate, nor labor weary, nor drudgery disgust them.

### Thoughts on the Book of Daniel.

CHAPTER XI—CONTINUED.

VERSE 41. He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

The facts stated relative to the campaign of the French against Turkey, and the repulse of the former at St. Jean d'Acre, were drawn chiefly from the *Encyclopedia Americana*. From the same source we gather further particulars respecting the retreat of the French into Egypt, and the additional reverses which compelled them to evacuate that country.

Abandoning a campaign in which one-third of the army had fallen victims to war and the plague, the French retired from St. Jean d'Acre, and after a fatiguing march of twenty-six days, re-entered Cairo in Egypt. They thus abandoned all the conquests they had made in Judea; and the "glorious land," Palestine, with all its provinces, here called "countries," fell back again under the oppressive rule of the Turk. Edom, Moab, and Ammon, lying outside the limits of Palestine, south and east of the Dead Sea and Jordan, were out of the line of march of the Turks from Syria to Egypt, and so escaped the ravages of that campaign. On this passage, Adam Clarke has the following note: "These and other Arabians they [the Turks] have never been able to subdue. They still occupy the deserts, and receive a yearly pension of forty thousand crowns of gold from the Ottoman emperors to permit the caravans with the pilgrims for Mecca to have a free passage."

Verse 42. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape.

On the retreat of the French to Egypt, a Turkish fleet landed 18,000 men at Aboukir. Napoleon immediately attacked the place, completely routing the Turks, and re-establishing his authority in Egypt. But at this point, severe reverses to the French arms in Europe called Napoleon home to look after the interests of his own country. The command of the troops in Egypt was left with Gen. Kleber, who, after a period of untiring activity for the benefit of the army, was murdered by a Turk in Cairo, and the command was left with Abdallah Menou. With an army which could not be recruited, every loss was serious.

Meantime, the English government, as the ally of the Turks, had resolved to wrest Egypt from the French. March 13, 1800, an English fleet disembarked a body of troops at Aboukir. The French gave battle the next day, but were forced to retire. On the 18th, Aboukir surrendered. On the 28th, reinforcements were brought by a Turkish fleet, and the grand vizier approached from Syria with a large army. The 19th, Rosetta surrendered to the combined forces of the English and Turks. At Ramaneh, a French corps of 4000 men was defeated by 8000 English and 6000 Turks. At Elmenayer, 5000 French were obliged to retreat, May 16, by the vizier who was pressing forward to Cairo with 20,000 men. The whole French army was now shut up in Cairo and Alexandria. Cairo capitulated June 27, and Alexandria, Sept. 2. Four weeks after, Oct. 1, 1801, the preliminaries of peace were signed at London.

"Egypt shall not escape," were the words of the prophecy. This language would imply that Egypt would be brought into subjection to some power from whose dominion it would desire to be released. As between the French and Turks, how did this question stand with the Egyptians? They preferred French rule. In R. R. Madden's travels in Egypt, Nubia, Turkey, and Palestine, in the years 1824-27, published in London in 1829, it is stated that the French were much regretted by the Egyptians, and extolled as benefactors; that "for the short period they remained, they left traces of amelioration," and that, if they could have established their power, Egypt would now be comparatively civilized. In view of this testimony the language would not be appropriate if applied to the French; for the Egyptians did not desire to escape out of their hands. They did desire to escape from the hands of the Turks, but could not.

Verse 43. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.

In illustration of this verse we quote the following from "Historic Echoes of the voice of God," p. 49:—

"History gives the following facts: When the French were driven out of Egypt, and the

Turks took possession, the sultan permitted the Egyptians to reorganize their government as it was before the French invasion. He asked of the Egyptians neither soldiers, guns, nor fortifications, but left them to manage their own affairs independently, with the important exception of putting the nation under tribute to himself. In the articles of agreement between the sultan and the pasha of Egypt, it was stipulated that the Egyptians should pay annually to the Turkish government a certain amount of gold and silver, and 'six hundred thousand measures of corn, and four hundred thousand of barley.'

"The Libyans and the Ethiopians," "the Cushim," says Dr. Clarke, "the unconquered Arabs," who have sought the friendship of the Turks, and many of whom are tributary to them to the present time.

Verse 44. But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to take away many.

On this verse also Dr. Clarke has a note which is worthy of mention. He says: "This part of the prophecy is allowed to be yet unfulfilled." His note was printed in 1825. In another portion of his comment, he says: "If the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the east, and the Russians on the north, will at some time greatly embarrass the Ottoman government."

Between this conjecture of Dr. Clarke's and the late Crimean war, there is certainly a striking coincidence, inasmuch as the very powers he mentions, the Persians on the east and the Russians on the north, were the ones which instigated that conflict. Tidings from these powers troubled him. Their attitude and movements incited the sultan to anger and revenge. Russia being the more aggressive party was the object of attack. Turkey declared war on her powerful northern neighbor in 1853. The world looked on in amazement to see a government which had long been called the sick man of the east, a government whose army was dispirited and demoralized, whose treasures were empty, whose rulers were vile and imbecile, and whose subjects were rebellious, and threatening secession, rush with such impetuosity into the conflict. The prophecy said that they should go forth with "great fury;" and when they thus went forth, the profane vernacular of an American writer described them as fighting "like devils." England and France, it is true, soon came to the help of Turkey; but she went forth in the manner described, and, as is reported, gained victory after victory, before receiving the assistance of these powers. U. S.

### The Sonship of Christ.

THE DIVINE SON OF THE INFINITE GOD INSEPARABLY UNITED HIMSELF WITH HUMANITY, AND BEING AGAIN EXALTED TO THE THRONE OF GOD, HAS LINKED FINITE MAN WITH THE INFINITE GOD.

We believe that the testimony already presented has abundantly proved the above proposition, as wonderful as it is. At first, man was only created in the image of God. He was simply formed of the dust, and made alive by the power of God. His greatest honor consisted in being in the image of God himself. This was a wonderful honor, but still there was an infinite chasm between man and his Creator. Man was only a creature. There was no spark of divinity in him. He was even lower than the angels. Satan came in designing to destroy man entirely and defeat the noble work of God; and he was in a fair way of succeeding. Now God interferes in man's behalf, not only to defeat the work of Satan and save man from his power, but to turn this event to the glory of God and the infinite exaltation of man himself. In his great love for man God sends his own Son (John 3:16), to take man's nature and thus link humanity with divinity, whereby divinity was inseparably connected with humanity, so that both became as it were one family. Heb. 2:14-16; Eph. 3:14, 15.

After thus taking man's nature, this person, who is now truly both the Son of God and the Son of man, is exalted to the right hand of God in the heavens where he sits upon a throne with his infinite Father, cherubin, seraphim, angels, dominions and all powers in heaven and earth being made subject to him. Eph. 1:20-23. Hence we truly have an elder brother, bone of our bone, flesh of our flesh, sitting at the right hand of God. This nature he will never give up. To all eternity he will remain the Son of God, the man Jesus of Nazareth. What a wonderful thought for poor, frail, suffering, sinning, dying, man! He need no longer despair. How true it is that help

has been laid upon one that is mighty, one who is able to save to the uttermost all who come unto God by him!

Let us here briefly notice what an exalted nature the New Testament has given to Christ. It teaches that he has authority over all nature. Matt. 8:3. He has power to delegate this to others. Matt. 10:1. He has authority over men. John 5:21, 22. He is Lord of heaven, and the eternal worlds. Matt. 26:64. He is the world's King and Judge. Matt. 25:31-46. He is the searcher of hearts. Rev. 2:23. He has power to pardon sins. Matt. 9:26. Has delegated this power to others. He is the well-spring of life. John 4:13, 14. The author of salvation. Matt. 7:21. Will raise the dead. John 5:21, 25. Now has all power. Matt. 28:18. Is to be honored as the Father. John 5:25. We must have faith in him the same as in the Father, John 6:27, and trust him as we trust the Father, John 14:1, and must love him, 1 Cor. 16:22. He is the Creator of all things, Col. 1:16, upholds the world by his power. Heb. 1:3. Is Lord of lords, and King of kings. Rev. 19:16. Contains in himself the fullness of the godhead. Col. 2:9.

How exalted to be linked to the throne of God, to be adopted into the family of the infinite Creator! This is a higher honor than even the holy angels possess. How this thought ought to inspire our souls and nerve us for the conflict! God himself is now actually become our Father, not simply by creation as he is the Father of the angels, but by family relations, so that we can now cry, Abba Father. Truly may the apostle exclaim: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:1-3. What manner of love the Father has bestowed on us, that we should be called the sons of God! Love beyond all parallel; honor beyond all conception; Who can measure it?

Though we have virtually already proved all these points, yet we will briefly notice a few scriptures out of the many directly bearing upon this proposition. That man at first was simply created in the image of God we learn from Gen. 1:26-27. That he apostatized, and fell under the power of the enemy, we learn from Gen. 3. That God so loved the world as to give his only begotten Son for it, is stated in John 3:16. That when Christ came into the world, he took not the nature of angels, but the nature of man upon him, is stated by Paul in Heb. 2:14-16. That the Word of God, who was in the beginning with the Father, and who made all the world, that he actually become flesh is stated in John 1:1-14; 1 John 1:1. That he had flesh and bones after his resurrection is positively asserted by Christ himself in Luke 24:39-43. That this body of flesh and bones was actually translated to heaven, and there sits on the right hand of God is stated in Acts 2:29-36. Rev. 1:18; 5:5-14.

There the man Christ Jesus, our elder brother, bone of our bone, and flesh of our flesh, now officiates as our high priest; our intercessor with God. "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and the true tabernacle, which the Lord pitched and not man." Heb. 8:1, 2. "For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5. Mark that it is the man Christ Jesus who is our mediator. There he sits as a man, as the representative of our race, to plead and intercede for us; and as he is God's own Son and partaker of his Father's divinity, holy, righteous and undefiled, he has the unlimited confidence of the Father. Hence John truly says, "If any man sin we have an advocate with the Father, Jesus Christ the righteous."

At the close of his mediatorial work, this man Christ Jesus is to come in the clouds of heaven. He comes, not simply as the Son of God, but as he is in deed and in truth, the Son of man. This he himself said to the high priest: "Jesus saith unto him, Thou hast said: Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26:64. Christ is particular everywhere to keep this fact prominent, that in his very highest office

and greatest glory he still retains the nature of man, and is not ashamed of the relationship. He mediates before God as a man; he sits on the right hand of God as the Son of man, and as a man he comes in the clouds of heaven, with power and great glory. When he thus comes, then we shall be made like him. 1 John 3:1, 2. These mortal bodies will then be purified, and made like his body. Thus the apostle says: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3:20, 21. Then indeed and truly will men form a part of the family of God. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3:14, 15.

D. M. CANRIGHT.

### Is the Millennium Approaching?

So we are told by the clergy of the day. They write beautiful essays, and call them sermons, on the coming condition of the world when the heathen shall be given to Christ, and he shall possess the uttermost parts of the earth. True, they forget to read that he will "rule them with a rod of iron, and dash them in pieces like a potter's vessel." Their fine sense of harmony will not allow them to notice that point, as it would mar the beauty of the picture of their own creation, and it might disturb some one in his dream of "peace and safety." There are well toward a thousand millions of Pagans yet to be heard from on the great question of the conversion of the world; but we are constantly assured that the work is progressing rapidly; the world is growing better; the church is rising higher in piety and zeal; everything betokens the speedy evangelization of the nations.

But sometimes they are forced to take a different view of the state of things. At a meeting in Cleveland recently held, the following statement was made:—

"Rev. Dr. Coleman deprecated the lack of attendance at the meeting. We have fallen upon evil times. Let it be known that a missionary meeting is to be held, and some excuse will be offered for attending. There never was a more favorable opportunity for missionary work, and many often spend their money for unworthy objects when it might do much good if devoted to missions. It might be urged that the times are hard, but the hearts of many are harder. It is necessary to Christianize those outside of Christian influence as there is danger of the dechristianization of those within the pale of the church."

It is just so, and every one can see it. Not the conversion of the outside world, but the "dechristianization of those within the pale of the church," is evidently fast progressing. The superficial conversions under certain superficial men is exactly calculated to amalgamate the church and the world. They who have the form of godliness are destitute of the power thereof, and are lovers of their own selves, and of pleasures, more than lovers of God. 2 Tim. 3:1-5.

Why will people be so blinded as to shut their eyes to the plainest declarations of the inspired word, and to the facts everywhere occurring, and cry "Peace and safety," when "sudden destruction" is impending?

J. H. WAGGONER.

### Discernment of Prejudice.

PREJUDICE against a truth has power to blind the mind against the plainest and most positive testimony. On the other hand it renders the perceptive faculties so acute that evidence in favor of what we would choose to have true can be discerned where there is none.

As an illustration of this take the following from the *Evangelical Messenger*:—

"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth [observeth] the day, regardeth it unto the Lord; and he that regardeth not the day to the Lord, he doeth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." Rom. 14:5, 6. In our judgment the apostle is here speaking of the controversy about which of the two days was to be observed, and leaves the matter to be decided by each man's conscience, as he does the matter about the Jewish rule about meats. We understand the utterance thus: One man esteemeth one of these two days above the other; another esteemeth them alike sacred. He that regardeth, or observeth, the seventh, regardeth it unto

the Lord, and he that observeth it not, does it conscientiously, worshiping God on the first."

This is drawing large conclusions from very small material in the text. It is like pressing cider out of a sack of cotton—you must put it in, before you press it out. No reader of the text, having no foregone conclusion to sustain, would ever have inferred from these words of the apostle that there was any controversy in his days concerning which of two days was to be observed. The weekly Sabbath is not mentioned in the chapter, and there is no reason to believe that it is alluded to. The apostle evidently alludes to the observance of those days upon which the Jews were restricted in their eating; certain kinds of food, as unleavened bread and bitter herbs, being prescribed. As it was in the time of the change of dispensations, the church making a new departure in the right direction, and as some pious minds are slow to leave customs which they know were instituted of God, the apostle decided that all should be left free to regard these things, or disregard them. These were subjects of a ceremonial, and not of a moral nature; therefore some latitude could be allowed. but to suppose that people could be allowed to keep or transgress the Sabbath commandment of the moral law at pleasure, is preposterous.

There is no mention, nor the slightest allusion in the New Testament, of any controversy existing in those days respecting the observance of two different days as the Sabbath of the Lord. This is the next thing to positive assertion that no such controversy existed. And the fact that no such controversy existed, makes it certain that no new day was being introduced.

The Jews accused Jesus and his disciples of breaking the Sabbath; but he vindicated himself and then, claiming that what they did was "lawful," that is, according to the Sabbath law. But in all the persecutions of the disciples by the Jews, after the death and resurrection of Christ, no complaint was ever made of their violation or subversion of the Sabbath. This is unaccountable on the supposition that the church were introducing the observance of the first day instead of the seventh, the day that they held, and do yet hold, that the commandment requires to be kept holy. It was left to the acuteness of the discoverers of the nineteenth century to speak of the controversy in apostolic times "about which of the two days was to be observed."

R. F. COTTBELL.

### Letter from Europe.

[We take the liberty to give to the readers of the SIGNS a portion of a private letter from Brother Andrews. J. E. W.]

Your letter with draft is received. We are extremely grateful for this money raised for the European mission. We shall use this money sacredly for the cause of God, and none of it for our own personal advantage. Through the mercy of God I can now leave the paper in the hands of others and do my part of the work while out in the field. I expect to continue this from this time forward. We have been sowing the truth over Europe by means of the *Les Signes des Temps*. Sabbath-keepers are springing up in various places from the reading of the paper, in France, Switzerland, Italy and Egypt. Think of that! At Alexandria there is a considerable company of religious people who understand French. We have been sending them our paper and every person of this company have received the doctrine of Christ's near advent, and five of them have begun to keep the Sabbath. If I had money I would tell Dr. Ribton to take the steamer and go and help these people. At Bari, on the east coast of Italy, is a Baptist minister by the name of Volpi who has been converted by reading our paper. He has a great desire to see Dr. Ribton. The expenses of such a journey would not be great, and I think Brother R. must go there immediately.

Then on the Island of Sicily is a small Baptist church which has just been deserted by an unfaithful pastor, and the way seems to be perfectly opened before us to step in and gather those Baptist friends into the truth. I think I must take the responsibility to send means to Dr. R., that he may either go there himself or send Brother Biglia, one of his most valuable helpers at Naples.

I am at work in behalf of the Swiss churches. This is my first important duty in getting out from the Office at Bale. God is helping me, but there is very much labor to be done. I hope much from the coming of Willie. I will do the best I can to prepare for his coming.

I have confidence that your father and mother will yet come to Europe.

My courage in the Lord is good. My burden is heavy, but not insupportable. God is good.

### Reports from the Field.

(Condensed from *Review and Herald*.)

#### Iowa.

BENTONSPORT.—Elder E. McCoy writes, May 23: "Have now given thirty discourses at this place, and still have an excellent interest. Fifteen have covenanted to keep the Sabbath, and we hope for some other good souls who admit we have the truth. I gladly accepted an invitation to lecture before the temperance society of this place, and spoke freely on the subject of Christian temperance. The lecture was well received, the entire congregation extending thanks. A gentleman from Vernon, just across the Des Moines river, arose and expressed himself well pleased, and invited me to repeat the lecture before their society, promising a good hearing. I lecture there to-night. We have many invitations to present these last-day truths in villages around us, but cannot fill a tithe of the calls coming in. We shall remain here one week longer. The people are kind and anxious to hear. How much of the grace of God the minister who proclaims this solemn message needs. Last evening the Lord helped much in speaking on the subject of the Mark of the Beast."

BELVIDERE.—Elder Bartlett writes: "Those who were convinced of the truth when I was at this place last winter are now keeping the Sabbath. Six were baptized on the 12th of May, three brothers in Christ and their wives. It was a beautiful day, and there was a large concourse of people gathered on the bank of the lake to witness the baptism. Some of the most reliable men and women in the county have commenced to keep the Sabbath."

#### Ohio.

MENDON AND GILBOA.—Elder St. John was with the Mendon church from May 9-12. The outside attendance was good, and much interest was manifested, especially in the last two meetings. The church seemed edified, but all were not present. For a long time they have had no Sabbath-school, and meeting but once in two weeks. Henceforth, it is expected they will meet every Sabbath, and no longer neglect the study of the Holy Scriptures in the capacity of a Sabbath-school. At Gilboa he spent May 14 and 15. Spoke each evening to the public. There is an ear to hear in that section, and the brethren are anxious for a course of lectures. Meetings for the church were held each day, to great profit. A Sabbath-school was organized, and systematic benevolence arranged for 1878, amounting to something over one hundred dollars.

#### Michigan.

RANSOM CENTER AND HILLSDALE.—Brethren Littlejohn and Burnham report labor among the churches as follows: "On the morning of May 2, we left home to visit the church of Ransom Center. The brethren are few in numbers, and for a long time have struggled on under circumstances very discouraging in their nature. While among them we tried to preach the word in all plainness and sincerity. Our labors, though arduous, were not lost. Leaving Ransom Center on the morning of the 9th, Providence seemed to direct our steps to the church in Hillsdale. There we remained for three days, giving ourselves to the preaching of the word and to visiting and counseling the brethren who stood in great need of help. Our efforts seemed to be appreciated, and we trust may result in the permanent good of those for whom they were put forth. While among them, one person commenced to keep the Sabbath whose mind had been prepared for this step by the reading of the publications."

#### Kansas.

LIMESTONE AND MORTON.—Brother Cook reports meetings at Limestone very encouraging. First, all that reasonably could, attended the meetings. Second, they came with a mind to work, and to learn. Sixteen were fully organized into a church. Seven were baptized. Several subscribers for the *Review and Signs* were obtained. At Morton, evident progress has been made since Brother C.'s previous visit there. All that signed the covenant have put away their tobacco. "And every man that hath this hope in him purifieth himself as he is pure."

#### Illinois.

CARBONDALE.—Brethren Colcord and Bliss began tent-meetings at this place May 10, and up to May 22, had held fifteen meetings. Sunday evening had an audience of four hundred and fifty.

## Vigilant Missionary Society.

OCTOBER 18, 1877, a meeting was called by the sisters of the Oakland church, for the purpose of organizing a Vigilant Missionary Society, when thirteen joined. At present it has a membership of twenty-four. We started with twenty copies of the SIGNS OF THE TIMES, and have increased our club from time to time, till now we are using one hundred and fifty copies each week. Since our Society was first organized quite a number of very interesting letters have been received by different members. The following are a few extracts from some of them:—

A lady from Maine writes: "Yours just received; am very much interested in the SIGNS OF THE TIMES, but am too poor to take it; my husband was sick two years and a half, and died one year and a half ago, and I am struggling along with my two children the best I can. May the Lord bless and prosper you, and if we never meet here we will hope to meet on the new earth, where its inhabitants will never say, I am sick."

The following is from a gentleman in Iowa, who has just commenced to keep the Sabbath: "A sister sent me some copies of the *Review and Herald* and I enjoy reading them exceedingly. I feel quite sure you are right on the Sabbath question, and though alone have commenced to keep the fourth commandment. Some of your doctrines are full of comfort. I am seeking to know the truth and hope for divine assistance. A lady living a few miles away, recently expressed an earnest desire to know the truth in regard to the change in the Sabbath. I have been informed that this lady and her husband have not joined any church since coming west on account of the pride in the churches, and are consequently trying to live religion alone. I wish you would send her some reading matter to throw light upon the Sabbath question. I am and have long been a member of the Methodist church, yet your doctrine I find very consoling if true. I hope God will bless you with success. Allow me to express a strong sympathy for you in your labor in God's cause."

The following is from a lady in Carson City, Nevada, who attended a few lectures while Elder Healey was here: "I received your kind letter. I cannot tell you how glad I was to receive the papers, and then to get a letter made me feel almost happy for a time. I am in a store working under many difficulties, but with them all I have a love for this strange and to me new doctrine. About a year ago a lady came to Carson and preached a few times on the prophecies; but I think I believed this doctrine before that, and when I went to Oakland and found my way into your church I felt that I had found my people. Oh, I cannot tell you how I long to be with you, for I believe you are the people of God. I feel that the people of Carson have not had the gospel preached to them, but I am poor in this world's goods, and it seems to me I am powerless to help them. If you can suggest any way to sound the warning to them I will gladly do all I can. Please find enclosed one dollar for the SIGNS OF THE TIMES six months, and if it is not asking too much, write to me again and pray for me often."

Another writes: "I acknowledge the receipt of your letter. I am sorry to inform you that I never received the papers you sent to my address. I always have felt interested in your paper. A friend kindly loaned me several of them to read. If you can conveniently send me a copy you will confer a favor on a friend of the SIGNS OF THE TIMES, and a searcher for Bible truth."

The following is from a minister in New York: "Your very kind letter was forwarded to me to-day. I am now here preaching to a feeble church once on the Sabbath only. I am sixty-seven years of age and in poor health, with very limited means. I received one or two papers from your Office. I endorse the sentiments and teachings of your paper in the main, and you have my prayers and best wishes. I would have the paper continued if my means would permit."

A gentleman in West Virginia writes: "Dear sister in Christ and benefactor to many of our very poor white, and colored families; May God bless you a hundred fold for your great kindness to our destitute people. Any tracts, religious papers, cards or little books will be very thankfully received for distribution among our poor."

A lady from British Columbia writes: "Dear friend: We received your letter and the SIGNS OF THE TIMES which we like very much. We are lending them to our neighbors. We enclose

you a dollar's worth of American stamps for six months' subscription."

Other extracts equally interesting might be given, but these are sufficient to show the workings of our society. We hope others will be encouraged to engage in the same great and good work. MRS. H. TAY, *Secretary*.

## The Prospect.

DEAR SIGNS: It is more than a quarter of a century since I became connected with those who believe from prophecy and its fulfillment that the second coming of Christ is at hand, and that some of the present generation will remain alive to see the event.

During these years, prophecy and its fulfillment have been my principal study. The present fulfillments of prophecy constitute the signs of our times. I often review these things, and every review of them only strengthens my faith that the time is come for the last warning, that of Rev. 14: 9-12, to be given to mankind, and that it is even now, being preached to the nations of the earth. Things which from prophecy, we have been expecting are being done in our own country, and more than we dared hope for in other nations, in the proclamation of the message, is being accomplished. Consequently we are shut up to the position to which we have been led. There is no way of retreat, but in a denial of God's word and providence.

How solemn and important is the present time! The decisions of the judgment for all the living of the earth will soon be past. There is but little time to work in the cause of the salvation of men. Shall we labor together with God? or shall we sleep to these things, and be drunken with the cares of this world, and so have the day of the Lord come upon us as a snare?

For one I am determined to go onward till I see the end of the race and the open gates of the golden city of our God. Onward, my friends, to victory! The Lord has a work yet to be done; and we may as individuals, have a part in it. It is my constant prayer, Give me a part in the work of the Lord!

R. F. COTRELL.

## Rational Belief.

ONCE there were a couple of men arranging a balloon ascension. They thought they had two ropes fastened to the car, but one of them only was fastened, and they unfastened that one rope, and the balloon started to go up. One of the men seized hold of the car, and the other seized hold of the rope. Up went the balloon, and the man who seized hold of the car went up with it, and was lost. The man who laid hold of the rope was just as sincere as the man who laid hold of the car. There was just as much reason to say that the man who laid hold of that would be saved because he was sincere as the man who believed in a lie because he is sincere in his belief. I like a man to be able to give a reason for the faith that is in him. Once I asked a man what he believed, and he said he believed what his church believed. I asked him what his church believed, and he said he supposed his church believed what he did, and that was all I could get out of him. And so men believe what other people believe and what their church believes, without really knowing what their church and other people do believe.—*Moody*.

## "I Am Not Eloquent."

THIS self-deceiving apology is heard, substantially, from the mouths of many Christians as an excuse for neglecting to bring the saving truth, in which they believe, into the consciences of their fellow-men. The following narrative sets this matter in its true light:—

Two friends, one of them a pious man, often met, and spent hours in trivial conversation, but the subject of religion was scarcely ever touched. The Christian man was troubled in his conscience by the thought that he could not say anything impressive enough to awaken the other to the care of his soul. But one evening when they were together again, and the latter was full of talk on all kinds of subjects, the former was silent and thoughtful. At last he turned an anxious look and a weeping eye upon his gay friend, and said to him in a gentle, impressive, and serious tone, "Oh! how I wish I could do something for your soul!" In an instant his merriment was changed into a look of surprise and distress, and in a short time he left the room. God made this simple, earnest word an arrow in the young man's heart. His convictions grew more and more deep and painful, till in a few days he found peace in believing; and he became a preacher of the gospel.

The real meaning of the above excuse is, "I have not enough interest in the salvation of others—it is not a want of capacity—to undertake anything for them." A single word, moistened by a tear, may, with God's help, lead to the conversion of a soul.

God has use for even the simplest and humblest of us. He helps us to make use of such means as are within our power and not to sit down idly to regret the powers we do not possess. Perhaps it would be dangerous for us to possess the abilities we may covet; it is always safer to consecrate those we have. And it should be our greatest care to find out what the Lord would have us to do, and then do it with all our might, mind, and strength.

## THE HOUSEHOLD.

## Parents as Counselors.

PARENTS should encourage their children to confide in them and unburden to them their heart griefs, their daily little annoyances and trials. If they do this, the parents can learn to sympathize with their children, and pray for them and with them, that God would shield and guide them. They should point them to their never-failing Friend and Counselor, who will be touched with the feelings of their infirmities. He was tempted in all points like as we are, yet without sin.

Satan tempts children to be reserved to their parents, and choose their young and inexperienced companions as their confidants; such as cannot help them, or give them good advice. They indulge in unprofitable conversation upon the acts and doings of others, which wither noble, devotional thoughts and feelings, and drive good and holy desires from the heart, and leave it cold and destitute of true love for God.

Children would be saved from many evils if they would be more familiar with their parents. Parents should encourage in their children a disposition to be open and frank with them, to come to them with their difficulties, and when they are perplexed as to what course is right, to lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to see and point out their dangers as godly parents? Who can understand the peculiar temperaments of their children as well as they? The mother who has watched every turn of the mind from infancy, and is acquainted with the natural disposition, is best prepared to counsel her children. Who can tell as well what traits of character to check and restrain, as the mother, aided by the father?

Children who are Christians will prefer the love and approbation of their God-fearing parents above every earthly blessing. They will love and honor their parents. This should be one of the principal studies of their lives. How can I make my parents happy? Children who have not been disciplined and received right instruction, have but little sense of their obligations to their parents. It is often the case that the more their parents do for them the more ungrateful they are, and the less they respect them. Children that have been petted and waited upon, always expect it; and if their expectations are not met, they are disappointed and discouraged. This same disposition will be seen through their whole lives, and they will be helpless, leaning upon others for aid, expecting others to favor them and yield to them. And if they are opposed, even after grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, hardly able to bear their own weight, often murmuring and fretting because everything does not suit them. Much sin results from idleness. Active hands and minds do not find time to heed every temptation the enemy suggests; but idle hands and brains are all ready for Satan to control, and parents should teach their children that idleness is sin.

Many parents think that if they gratify the wishes of their children, and let them follow their own inclinations, they will gain their love. What a mistaken idea! What an error! Children thus disciplined, grow up unrestrained in their desires, unyielding in their dispositions, selfish, exacting, and overbearing, and are a curse to themselves and everybody around them. Parents, to a great extent, hold the future happiness of their children in their own hands. Upon them rests the important work of forming their children's character. The instructions they give them in childhood will follow them all through their lives. Parents can sow the seed which will spring up and bear fruit either for good or evil. E. G. W.

## Mother's Growing Old.

Her step is slow and weary;  
Her hand's unsteady now,  
And paler still and deeper  
The lines upon her brow;  
Her meek, blue eye has faded;  
Her hair has lost its gold;  
Her once firm voice now falters—  
My mother's growing old.

My thoughts flow back to childhood,  
When fondled on her knee,  
I poured out all my sorrows,  
Or lisped my songs of glee;  
But now upon me leaning  
So wearily and cold,  
With trembling lips she murmurs,  
"Dear child, I'm growing old."

I think of all her counsels,  
So precious to my youth;  
How sacredly she taught me  
God's precious word of truth;  
How tenderly she led me,  
To Jesus' blessed fold—  
Her deeds like heavenly roses,  
Still bloom, though she is old.

Alas! those hands so skillful,  
Which told with loving grace  
To make me blessed with comforts,  
"And home a happy place;  
Those dear hands pale and wrinkled  
Are now by time controlled;  
They rest in prayerful quiet—  
Dear mother's growing old.

O mother fond and faithful,  
Thou truest earthly friend,  
May I be near to soothe thee  
Till all thy struggles end;  
And while, with sad heart yearning,  
Thy form my arms enfold,  
I pray in peace to meet thee  
Where saints no more grow old.

## Mother.

No earthly name so dear as mother; and yet how few of the young learn to love and reverence their best earthly friend until separated from her, or her departure draws near. How many look back upon their childhood with tears and regrets for their heedlessness and disregard of a mother's counsel.

A promising young minister of the gospel speaks with touching pathos of the influence of a mother's prayers in turning his feet unto the testimonies of the Lord. He states that late one evening, in the city of B., he returned from the theatre to his home. In going to his room he had to pass his mother's chamber. Her door was open, and looking in as he passed, he saw her kneeling in prayer. On entering his room, which was next to her chamber, he sat quietly for a few moments, when he heard her utter softly and tenderly the words, "My boy! Oh my boy! Save him!"

The idea that his mother was agonizing in prayer for her wayward boy, near the midnight hour, deeply affected him. As he listened to her tender pleadings for him, he firmly resolved before he slept that night that he would never go to the theatre again; that he would not, like a foolish son, be a heaviness unto his mother, but that he would try to comfort and bless her. From that night he kept his promise. Soon after, that mother wept with joy in witnessing his reception as a sincere penitent into the church of Christ; and a few weeks ago, wasted by disease and very feeble, she was carried to the same church, where she witnessed his ordination as a minister of the blessed gospel.

Some parent who may read these lines may have a prodigal child for whom he has been praying a long time. Faint not, child of God. Those prayers have not been in vain. They are ringing in heaven, and an answer, though long delayed, may come very soon. Some son may read this sketch who has a pious mother pleading in prayer for him daily. I beseech you, no longer consent to be a heaviness to your precious mother.

One of America's popular writers once said: "Oh, that I could call back, just for one day, my mother from the grave, that I might bow at her feet and ask pardon for the cruel wrongs I inflicted by my waywardness on her loving heart!" It may be, reader, that your dear mother is bending with the weight of years or infirmities to the grave. Deny her not, before she leaves you, the joy and consolation of seeing her prodigal child repenting and coming to Jesus.

Our mother walks with our infancy, our youth and mature age, ever sheltering us with her blessed prayers. It is her hand that directs in childhood. Through her patient, persevering efforts, are instilled in our minds lessons that follow in after years. Cuvier, it is said, attributed to his mother all the pleasure of his studies and glory of his discoveries. "I used to draw under her superintendence, and read

aloud books of history and general literature. It is thus that she developed in me that love of reading and that curiosity for all things which were the spring of my life." Lamertine, over whose cradle was shed the light of a tender mother's love, under her tuition developed that genius (a spark of which is said to be implanted in every soul) until it resembles incense, the perfumes of which are diffused over the earth but which burns only for heaven.

It has been said, "Good teachers make good scholars, but it is only mothers that form men." Rather should it be said: It is only mothers (or women with mother-hearts) who possess the power of inspiring that love of virtue and knowledge which, when once established in the soul, enables a man to "mold his own material, quairy his own nature, and make his own character" what it should be; for this is a work that no one can do for him.

Selfishness.

HUMAN selfishness crops out everywhere, leaving its depressing influence most on those who expect most of their fellows. It is an odious trait of character and not easily disguised. Many, however, assume a thin veil of seeming kindness and generosity as a kind of polish to their manners, forgetting the Scriptural injunction, "Love without dissimulation," which is the very soul of good manners. Dissimulation without love, however, suits the convenience of far too many.

But there is a class—small and smaller may they grow—who neither dissemble, nor love. They take pride in their ability to annoy, wound, and humiliate those upon whom rests their ban of dislike. Neither age, sex, nor feebleness afford a refuge from the leers of the insolent school boy, the jeering remarks of the insufferable loafer and the knowing smiles of the silly miss. These are some of the weapons the selfish and the ill-bred are prone to use, seldom lacking opportunity for subjects and observers.

How hideous and deformed does this image of self-love appear when viewed at a distance, or when recognized in a fellow creature? But how we soften its name calling it "self-preservation," "sense of duty to myself," etc., when conscious of harboring within us a disposition so discordant with the spirit of the "golden rule." Its ugly outlines, however, cannot be concealed.

Men and women, in their rush for happiness strive to be first, or best; or like the man in the Bible in gay clothing with a gold ring, they wish to be respected for their fine things, and have it said of them, "Sit thou here in a good place," while he with the vile raiment is told "Stand thou there, or sit here under my footstool."

There is but one highway to happiness opened up to us by our heavenly Father. In it is found man's chiefest good and supremest happiness. It is this: "Thou shalt love the Lord thy God with all thy might, mind, and strength, and thy neighbor as thyself."—*Sel.*

GOOD HEALTH.

Proper Diet for Man.

MOVEMENTS OF MASTICATION.

ONE very remarkable distinction between herbivorous and carnivorous animals is the difference in the movements of their jaws in the mastication of food. In herbivorous animals there are two distinct movements—a vertical, or hinge-like movement, and a lateral movement. Both of these motions are essential for the purpose of grinding the coarse herbage upon which some of them feed. The lateral movement, however, is unnecessary in the carnivora, as the flesh upon which they feed needs only to be cut into small bits to make it susceptible of digestion. This being the case, the muscles employed in this process are proportionally large and powerful in the herbivora, while they are quite weak or partially wanting in carnivorous animals. It may also be well remarked that in the herbivora the salivary glands are very large and the flow of saliva very copious, while they are small in the other class and the flow scanty. It is interesting to note which of these two classes man most resembles in these particulars. Upon careful comparison we find that the likeness is decidedly strong between man and the herbivora. He has the same lateral motion of the lower jaw, and also quite strong muscles of mastication; but still the similarity is by no means strong enough to warrant us in claiming grass to be the natural food of man, the salivary glands being comparatively small, though they are quite active. All that is estab-

lished by this comparison is the fact that in his dietetic character man approaches more nearly to vegetable-eating than to flesh-eating animals.

ALIMENTARY CANAL.

Another particular in which the several classes of animals seem to differ quite widely is in the proportionate length of the alimentary canal when compared with that of the body. Naturalists have laid it down as a general rule that the alimentary canal of herbivorous animals is much longer than in carnivorous animals. Thus, in the carnivora this canal is usually from one to eight times the length of the body. In herbivorous animals it is from eight to twenty-eight times that length. In obtaining all these measurements the length is invariably taken from the snout to the end of the backbone. Astonishing as it may appear, this rule is entirely ignored in obtaining the measurement for man, by those who argue in favor of a flesh diet, the length being taken from the top of the head to the bottom of the heel. In this way man has been associated with carnivorous animals. If the true measurement is taken, the comparative length in man is found to be from ten to twelve, which is evidently correct. As will be seen at once, this places man among animals which subsist entirely upon vegetable food. Any one can test these statements for himself, simply remembering that the usual length of the alimentary canal in man is thirty feet. It is an evident sign of weakness when men resort to such manifestly unfair means to establish their theories.

MAN NOT OMNIVOROUS.

But since we have established the fact that anatomy, at least, does not show man to be carnivorous in his nature, perhaps some one may say, as many claim, that man is an omnivorous animal, and so should use both vegetable and animal food. We will consider this objection somewhat carefully. If man is omnivorous in dietetic character, we ought to find a strict correspondence between his alimentary organs and those of omnivorous animals, if we can find such a class. The hog and bear furnish the best examples of this class, although even these animals show a decided preference for vegetable food when in a state of nature. Upon examining the teeth of the hog, which is admitted to be omnivorous, we find no resemblance whatever in either the front or side teeth to those of man. Nothing could be more unlike the cuspids of the human species than are the ugly, protruding tusks of the hog; and the projecting incisors show no greater similarity. The back teeth of the hog are such as indicate a frugivorous character, and these bear such a strong resemblance to those of man that they might easily be mistaken for them, but are the only ones which show any similarity whatever, as already shown. All the evidence we can obtain, then, from this source, is in favor of a vegetable diet as the most natural for human beings. We find the same true when we examine the teeth of the bear.

But we have yet found nothing very satisfactory or conclusive in our investigation, having examined no class of animals which presented correspondence sufficiently striking to identify the human species as members of the class. Now unless we find some such class of animals, this problem must still remain unsolved. We are not yet left to abandon the subject, however; for there is still a class of animals which we have not considered.

RELIGIOUS NEWS AND NOTES.

—Long pastorates are found to be most numerous in New England.  
 —The exact deficiency of the Presbyterian Foreign Mission Board, for the year just closed, is \$47,929.  
 —Mayor Howell of Brooklyn recently reviewed a Sunday-school army of 40,000 children in procession.  
 —The church of Scotland has sent five young men to China to inaugurate its mission work in that country.  
 —There are one hundred and eighteen Congregational ministers in Connecticut who are without pastoral charge.  
 —The Miami Conference of the United Brethren church has resolved not to receive any minister who uses tobacco.  
 —Total population of the earth, 1,396,752,000; under Christian governments, 685,450,411; under non-Christian governments, 711,383,589; total area of the earth in square miles, 52,062,470; area of Christian governments, 32,419,915; area of non-Christian lands, 19,642,555.

—The Baptist Missionary Union closes its financial year with a deficit of \$26,000. Its total receipts were \$218,307. The recent death of Rev. Jacob Vonbrunn among the Bassus in Liberia leaves the Union without a representative in Africa.

—Rev. P. B. Morgan, for many years rector of St. John's Episcopal church, Cincinnati, the most flourishing Episcopal church of that city, has announced his resignation, and his purpose to give in his adhesion to the Reformed Episcopal church.

—In the Reformed Episcopal Council at Newark, N. J., a few days since, the Committee on Popular Amusements reported against theatrical amusements, games, and dancing, in all the amusements sanctioned by the church, and discouraging frivolous and worldly modes of raising funds, and also requesting communicants to abstain from such entertainments.

—The Northern Methodist Episcopal church in the South embraces 14 Conferences of white ministers and members, containing 206,204 members; 14 colored Conferences, having 189,803 preachers and members; making a total of nearly 400,000. In the Conferences of whites the value of church property is set down at \$6,864,123, and in the colored Conferences at not quite \$1,000,000.

—At a meeting of the American Board of Commissioners for Foreign Missions, Boston, May 30, the report of the secretary was read, showing 18 missions, 82 stations, 534 out stations among nations speaking twenty-six different languages, with a population of 100,000,000. Total working force from America, 355; total native laborers, 1,102; churches, 262; church members, 14,500; total number under instruction, 25,910.

—The late Charlotte Harrison, of Orange, N. J., among other benevolent bequests, made the following: Orange Orphan Asylum, \$2,000; Domestic and Foreign Missionary Society of the Protestant Episcopal church, \$5,000; New York Bible and Common Prayer Book Society, \$1,000; American church Missionary Society, \$6,000; besides \$15,000 to be equally divided between the Convention of the Protestant church of New Jersey and Domestic Committee of the P. E. Missionary Society.

—The Greek church embraces 80,000,000 worshippers in Russia, Greece, Austria, and Turkey, most of whom are furious fanatics, hating all other forms of Christianity and all other religions than their own. Their most active resentments are against Mohammedans and Roman Catholics. This church differs little from the Latin form of Christianity, but enough to exasperate the schism into one of furious animosity. On the doctrines of purgatory, and the union of the divine and human natures of Christ, the difference is maintained with the keenest controversy. The czar is the head of the church, and claims the vicarage and vicegerency of God as boldly and sternly as the Roman Pontiff.

SECULAR NEWS.

—Holland has ten thousand wind mills.  
 —There is \$1,500,000,000 on deposit in the various banks in London.  
 —A robbery occurred on the Union Pacific passenger train May 29.  
 —The New York State tax for this year is 2.6 mills on the dollar, the lowest rate since the war.  
 —It is estimated that 400,000 acres of new land in northern Minnesota will be put under cultivation this season.  
 —The Free Labor Exchange last week found employment for 107 men and 14 women. Of the men, 71 were sent into the country.  
 —Ninety-nine failures occurred in New York city during May. Liabilities \$5,686,306. This is an increase of twenty-two over April, and \$2,000,000 more liabilities.  
 —The Bureau of Engraving and Printing has delivered to the Treasury \$19,260,000 of silver certificates, and is engaged in completing the order.  
 —The police authorities of Brooklyn, N. Y., are placing the armories in telegraphic communication with the station houses, in view of a demonstration by the communists.  
 —The annual tribute to the National dead, May 30, at Gettysburg, Pa., was paid under circumstances of the greatest interest. Not since President Lincoln dedicated the cemetery has it been graced by so many distinguished citizens.

—A destructive tornado swept through Mineral Point and Madison, Wis., May 23. A large number of houses and barns were blown down, and a great destruction of life and property resulted.

—The number of works deposited in the English libraries entitled to copyrighted issues was, in 1877, 3279 books, in 3874 volumes; 1920 pamphlets; 6877 parts of periodicals, and 1439 pieces of music.

—The greatest excitement prevails in Canada at the news of war between England and Russia being imminent. Canada's first contingent of men will be 10,000, in Montreal, 2,000 have already been enrolled.

—California has 3,800,000 fruit trees and 35,000,000 grape vines, and harvests from 300,000,000 to 500,000,000 pounds of fruit yearly. She produces a large surplus, and foreign trade to follow as a matter of course.

—The machine shops of the Indianapolis, Peru and Chicago Railway at Peru, Indiana, were struck by lightning May 29, and with their contents entirely consumed by fire. There were three locomotives and two stock cars in the shops. Loss estimated at \$100,000. No insurance.

—The Silk Association of America, recently in session at New York, gives the public an idea of the extent of the silk interest in this country, by its compilation of articles manufactured during the year past, showing that 1,177,504 pounds of silk was consumed, at a cost of \$12,105,095, and goods manufactured to the value of \$21,411,536.

—A tremendous wind-storm passed over Gardner, Illinois, May 31, doing a large amount of damage in demolishing dwellings, barns, and out buildings. At St. James considerable damage was also done. An iron bridge crossing a stream near by was struck, and a considerable portion carried away. A number of houses in the course of the storm were badly damaged.

—Twenty-three persons were before the Commissioners of Lunacy last month—15 males and 8 females, whose ages ranged from 18 to 64 years. Natives of the United States, 6; Germany, 6; Ireland, 5; France, 2; Mexico, China, Peru, Denmark, 1 each. Committed to the Napa Asylum, 4; sent to the Home of the Inebriate, 4; discharged, 3, and 1 was returned to the police authorities.

—The employment of women in the telegraph department has been a complete success in England. Over 1,000 are employed in London, and there has been but one dismissal in four years. The pay begins at \$2 a week, which is raised to \$3 when a girl is competent. Girls may enter from 14 to 18. The average pay received is \$4.50 a week, and the highest is \$7.50 a week. A clerk who has worked for thirty years at \$7.50 a week would have \$3.75 a week pension.

—The Treasury Department at Washington furnishes the following statement of the amount of outstanding circulation of legal-tender notes and fractional currency: United States notes, new issue, \$19,764,097; United States notes, series 1869, \$152,046,382; United States notes, series 1874, \$39,515,182; United States notes, series 1875, \$134,555,255; United States notes, series 1878, \$801,100. Total United States notes, \$346,081,016; fractional currency, \$16,804,981; grand total, \$363,485,997.

—Earl John Russell the great English statesman died May 28, in the eighty-sixth year of his age. A review of his life would be a review of English history for over half a century. Lord John Russell was the third son of the sixth Duke of Bedford. He was born August 19, 1792, and entered public life in 1813. He supported Catholic emancipation, which measure was passed in 1830. He was identified with the Ministry of Lord Grey, formed in 1830, and more prominently, with the Melbourne Ministry, formed in 1834.

—Official returns made to the Bureau of Statistics show that during the month ending April 30, 1878, there arrived at the port of New York 8,529 immigrants, of whom 5,266 were males and 3,263 females. The countries or places from which the immigrants arrived are: England, 1,354; Scotland, 225; Wales, 32; Ireland, 1,883; Germany, 2,737; Austria, 219; Sweden, 422; Norway, 146; Denmark, 311; France, 108; Switzerland, 216; Spain, 56; Italy, 359; Holland, 73; Russia, 180; Poland, 105; Hungary, 30; Cuba, 26; Central America and St. Croix, 6 each; Peru, 7; Belgium, 5; Nova Scotia and Mexico, 4 each; Greece, China, Quebec, India, and born at sea 2 each; Portugal, Newfoundland, Honduras, New Grenada and Syria, 1 each.

## The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JUNE 6, 1878.

## The Biblical Institute.

THE articles bearing the above title that appeared in the SIGNS last year, and covering the main points in our faith, have now been issued in book form, having review questions appended to each lesson, and containing also the questions which arose in the class, with the answers to the same.

The author says: "The subjects are presented in the same manner that they would be were they to be written out to-day. All the main facts, figures, data, and arguments on the important themes canvassed are given." It is a book for universal use. Families can use it for general reading. Sabbath-schools and Bible-classes will want it as a text book for study. In short, brethren everywhere can now have a Biblical Institute by themselves in their own church. It will be good to put into the hands of investigators who want a comprehensive synopsis of our faith. The number of pages 352, nicely bound in muslin, with gilt back and side titles, making a comely and elegant volume. It is now ready, and orders can be filled at once. Price, single copy by mail, \$1.00, with the usual discount by the quantity.

## The Spirit of Prophecy, Vol. 3.

I HAVE not yet been able to read all this volume, but I have examined it with much care. I think it even more interesting than any of the author's previous works. This is saying much, but the volume is one of great excellence. I have for many years read the works of Sister White with much care. They have been to me of the highest practical value. They have been also of immense value to our cause, though our adversaries have used their best efforts to turn them into contempt. Though I trust my counsel is not needed, because already carried out in practice by the most of those who love the truth, yet I will say: Obtain this volume, and read it with care. You will have more elevated views of the plan of redemption, of the character of Christ, of the love of God, of the holiness of his law, and of the infinite value of life eternal. Your love for the Bible will not be diminished but augmented by the perusal of the works of Sister White.

J. N. ANDREWS.

Basel, Switzerland, May, 1878.

## The Sanctuary.

A CONSIDERABLE period has elapsed since I received a copy of Brother Smith's volume entitled, "The Sanctuary." This is the first moment that I have seen in which to speak a word concerning this book. Every person who has studied the doctrine which distinguish us as a people knows well that the subject of the Sanctuary is the central doctrine in our system. Here we see the true relation between the law and the gospel; here we find the law of God; here also the mercy-seat; here is represented sacrificial death of Christ, and here his intercession for us in the presence of his Father, before the law of God, which we have broken. Here also is the blotting out of sins, the judgment and acquittal of the just, and the final return of sins of the just upon the head of Satan. The subject is worthy of a noble volume, and this volume is well worthy of the subject. When one of the adversaries of Galileo denied the existence of the moons of Jupiter, the astronomer invited him to look through his telescope and see them for himself. His adversary refused, saying, "How then could I afterwards deny their existence?" It seems to me that all our adversaries would be compelled, in like manner, to yield their opposition if they would read this book.

J. N. ANDREWS.

Basel, Switzerland, May, 1878.

## Sabbath-School Work.

As much has been said and done during the last year to increase interest in the Sabbath-school work among our people, I would not be backward to do all I can in the matter. For the last three months especially I have been present at the Sabbath-schools of the church where I might be, and I think as requested in the Review, all our ministers should make it a point to promote as far as is in their power the Sabbath-school cause, and stir up all both old and young to attend, and take part in the exercises and recitations.

Some steps were taken on this coast last win-

ter to effect a State Sabbath-school organization, but as the General Conference has since recommended a plan for each State to follow, of course, we upon this coast, wish to be found moving in harmony with that plan. At our last State quarterly meeting a committee was appointed to take this matter under advisement. Only a pressure of other cares has prevented the action of the committee before this time. As chairman of that committee I would here state that we will try to take up the matter so as to be able to report in next weeks SIGNS.

Our Sabbath-schools in Oakland and San Francisco are in quite a flourishing condition. Those newly embracing the truth are taking hold with zeal in the Sabbath-school work. In San Francisco we have a good full Bible class of Scandinavians, besides two Bible classes in the English language, and four classes of Sabbath-school scholars. What can be of more importance in this time than for all, both young and old, to be learning thoroughly the truths of the Bible, and where will they find a better weekly drill than in an interesting and well conducted Sabbath-school and Bible class.

J. N. LOUGHBOROUGH.

## San Francisco.

WE have the pleasure of reporting "progress" in the work in San Francisco. The interest seems to deepen as we advance. Last Sabbath five more signed the covenant, making twenty-seven who have signed already since this series of meetings has commenced. Of these, four have presented themselves as candidates for baptism and admission into the church; others will follow, so we shall have a baptism by another week.

Brother Israel is getting acquainted quite rapidly with the interested ones so as to be able to continue the work when the tent leaves. We have now given in all sixty discourses, and shall keep up our tent at least one week more, before moving it to Oakland for another series of meetings there.

At our last Sabbath meeting it was voted by the San Francisco church that Brother M. C. Israel, having been formerly elected as elder of the church, should now serve in that capacity, fulfilling all the functions of that office by virtue of his ordination as a minister among Seventh-day Adventists.

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

## Pleasant Valley, Cal.

AFTER an absence of about four weeks, I was happy to have an opportunity to meet with this church again, and to find them all holding on to the truth. I met with them Sabbath and Sunday, had two meetings on Sabbath, and one at eleven o'clock on Sunday, at the close of which we organized systematic benevolence to the amount of \$50 a year. This people have not much of this world's goods, but they manifest a willingness, and a desire to cast in their mite to help roll on the great wheel of truth.

May 26, 1878. J. L. WOOD.

## Tent Masters.

A good tent master is an important addition to a tent company, but on the other hand a poor tent master is a dead weight to the work.

A tent master desirous of magnifying his office, will be active at all times, realizing that it is his special duty to see, before every meeting, that all is in order, and that everything about the tent is kept neat and orderly all the time, then, as visitors come into the tent, a good impression is made upon their minds, and they go away saying, "well that is a nice place any way, I believe I will go and hear what they have to say."

Unless a tent master is careful to get ample exercise each day, his life of inactivity will result in stupidity and neglect of his real duties because of a feeling of sluggishness that will come over him. This he must guard against by proper habits of living and exercise. Again, if the tent master is a single man, and sometimes when he is not, he will find a disposition on the part of the young ladies to gossip with him, not only thus causing him, many times, to neglect other duties, but leaving the impression on those that come in that the tent is a place for match-making, instead of being dedicated to the advancement of the solemn truths of God for these times. Many a young man who might have done much good in acting discretely in connection with the tent, watching his opportunity to converse with those interested in the truth, has instead, opened the way for others to be light

and frivolous in the tent by being lead into such conversation with them himself.

To tent masters might be well applied the exhortation of Paul, "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus 2:6-8.

J. N. LOUGHBOROUGH.

## Obituary.

DIED at her home in Fresno City, Cal., May 27, 1878, Sister Maria De Long, aged 22 years and 14 days. She embraced present truth, and was baptized at the California camp-meeting held at Yountville four years ago. Sister De Long's sickness was over five months, and most of the time she was a great sufferer, and especially the last few hours of her life. But she bore it with patience, and resignation. We believe she sleeps in Jesus, and will awake and come forth when the last trump shall sound. She leaves a husband, one child about 18 months old, and a large circle of friends and relatives who deeply mourn their loss. Funeral discourse by the writer before a large and sympathetic audience, from Hosea 13:14: "I will ransom them from the power of the grave; I will redeem them from death." J. L. WOOD.

## APPOINTMENTS.

THERE will be a general rally of the Sabbath-keepers of Oakland and San Francisco, at the tent, corner of 23d and Capp streets, San Francisco, on Sabbath, June 8. There will be a Sabbath-school and Bible class at 9:45 A. M. Preaching 10:45. After one-half hour's intermission for a lunch a second meeting will be held. Sister White will be with us at these meetings. Let there be a general turnout of our people and their friends both sides of the bay. Let all come with their lunch prepared to attend both meetings.

Sister White will also speak in Oakland on Sunday evening, June 9, at 7:45.

J. N. LOUGHBOROUGH.

## 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.

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 EACH. S K Shanon 5-22, J F Flory 5-1, Louisa Clawson 5-16, E M Eldred 5-22, R A Morton 5-16, N A Young 5-20, J Davidson 5-24, A E Brown 5-22, J F Jackson 5-22, Wm J Reed 5-22, J O Morehouse 5-22, C Tash 5-22.

\$1.50 EACH. Malan W Neal 5-13, Rhoda Cornell 5-20, E Brown 5-22, E D Helden 5-22, A T Gould 5-22, Henry A Boger 5-22, John McCully 5-22, Mrs Hosea Huff 5-22, Lucy Herrick 5-22, Mrs F F Camp 5-22, Elva M Cady 5-22, E P Cram 5-22, L G Kidder 5-22, Mrs S P Slayton 5-1, A P Farrar 5-22, A D Tracy 5-22, R B Wood 5-15, Mrs Abby Huffstade 5-21, Lewis Flat 5-22, Mrs M A Morgan 5-22.

MISCELLANEOUS. Mrs E B Bailey \$1.00 3-37, Mrs E J Hunsaker 2.42 6-28, H W Hinton 1.00 4-45, Leon E Davidson 40c 4-34, Mrs Julia Dow 1.00 5-10, Mrs Harrison 1.00 4-48, Mrs E J Nettlesham (5 copies) 7.50 5-22, Mrs Mattie Forkner 1.00 5-10, Sydney Brown, 75c 4-24, L H Brown 75c 4-24, M Augusta Green (3 copies) 4.50 5-22, Mrs S C Archer (2 copies) 3.00 5-22, Wm O Russ (2 copies) 3.00 5-22, Joel Cady (2 copies) 3.00 5-22, Mrs S Stiles 50c 4-38, Selina Whitford (13 copies) 19.50 5-22, Mrs L B Borer (2 copies) 3.00 5-22, E A Wright (7 copies) 10.50, 5-22, M McFarland (9 copies) 13.50 5-22, P Towle (5 copies) 7.50 5-22, R H Valentine 1.00 4-46, C E Cole (8 copies) 8.00 5-6, I G Soule (8 copies) 12.00 5-22.

## Received on Account.

Cal T and M Society \$22.48, D M Canright 18.25.

## Tent Fund.

San Francisco \$3.00.

## European Mission.

Ft Andrew Wis \$12.00; R J Foster 10.00.

## Books, Pamphlets, Tracts, Etc.

- CRUDEN'S Concordance. \$1.75, post-paid.  
Dictionary of Bible. \$1.75, post-paid.  
Hymn and Tune Book; 537 hymns, 147 tunes. \$1.  
Progressive Bible Lessons. 50 cts.  
" " " for Children. 35 cts.  
The Way of Life; a beautiful engraving 19x24 inches, with key of explanations. \$1.00.  
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