

# The Signs of the Times.

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

VOLUME 4.

OAKLAND, CALIFORNIA, FIFTH-DAY, JULY 11, 1878.

NUMBER 26.

## The Signs of the Times

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

ELD. JAMES WHITE, PRESIDENT.

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

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

### Pontius Pilate.

Within the judgment hall, with haughty frown,  
Stood Pontius Pilate, while the angry cry,  
Of thousand voices, like a raging sea,  
Condemned the hated Nazarene to die.

"What evil hath he done?" the ruler cries,  
From earliest morning till the shades of night,  
They say these hands have given the leper health,  
Have healed the sick and bled the blind with sight.

"What evil hath he done?" these pallid lips,  
Have ever spoken words of love and cheer,  
Inspiring hope within the fainting heart,  
And whispering words of courage in the ear.

Oh, Pilate! hadst thou listened to the voice,  
Of smothered Conscience; in thy stubborn pride,  
Thy garments never would have borne the stain,  
The precious blood, of Christ, the crucified!

But thou didst give th' approval of thy God,  
For earthly honor, and a transient crown,  
Oh, foolish Pilate, that thou e'er should'st buy—  
The smiles of Cæsar, with Jehovah's frown!

MRS. L. D. A. STUTTLE.

### General Articles.

#### CONDEMNATION OF JESUS.

BY MRS. E. G. WHITE.

WHEN Herod first heard of Jesus and the mighty works wrought by him, he was terror-stricken, and said, "It is John whom I beheaded; he is risen from the dead;" "therefore mighty works do show forth themselves in him." Herod had never before met Jesus, but he had long desired to see him, and witness his marvelous power. He was pleased that he was brought to him a prisoner, for he made no doubt that he could force him to work a miracle as a condition of saving his life. Herod's conscience was far less sensitive than when he had trembled with horror at the request of Herodias for the head of John the Baptist. For a time he had felt the keen stings of remorse for the terrible act he had committed to gratify the revenge of a cruel woman; but his moral perceptions had become more and more degraded by his licentious life, till his sins appeared but trifles to his eyes. The men who are capable of the worst crimes are those who have once been convicted by the Spirit of truth, and have turned away from the light into the darkness of iniquity. Herod had very nearly become a disciple of John; but at the very point of decision, he had fallen into the snare of Satan and put to death one whom he knew to be a true prophet.

As the Saviour was brought before Herod, the rabble surged and pressed about, crying out against the prisoner, some charging him with one crime and some with another. Herod commanded silence and directed that Jesus be unbound, for he wished to interrogate him. He looked with curiosity, mingled with an impulse of pity, upon the pale, sad face of the Saviour, which was marked with deep wisdom and purity, but showed extreme weariness and suffering. Herod, as well as Pilate, knew from his acquaintance with the character of the Jews, that malice and envy had caused them to condemn this innocent man.

Herod urged Jesus to save his life by working a miracle that would give evidence of his divine power. But the Saviour had no such work to do. He had taken upon himself the nature of man, and was not to perform a miracle to gratify the curiosity of wicked men, nor to save himself one jot of the pain or humiliation that man would suffer under similar circumstances. Herod urged

him to prove that he was not an impostor by demonstrating his power before the crowd. He summoned for the purpose, maimed, crippled, and deformed persons, and, in an authoritative manner, commanded Jesus to heal these subjects in his presence, urging that if he had really worked such remarkable cures as were reported of him, he still had power to do like wonders, and could now turn it to his own profit by procuring his release.

But Jesus stood calmly before the haughty ruler as one who neither saw nor heard. Herod repeatedly urged his proposition upon Jesus, and reiterated the fact that he had the power to release or condemn him. He even dared to boast of the punishment he had inflicted upon the prophet John for presuming to reprove him. To all this, Jesus made no answer either by word or look! Herod was irritated by the profound silence of the prisoner, which indicated an utter indifference to the royal personage before whom he had been summoned. Open rebuke would have been more palatable to the vain and pompous ruler than to be thus silently ignored.

Had Jesus desired to do so, he could have spoken words that would have pierced the ears of the hardened king. He could have stricken him with fear and trembling by laying before him the full iniquity of his life, and the horror of his approaching doom. But Jesus had no light to give one who had gone directly contrary to the knowledge he had received from the greatest of prophets. The ears of Christ had ever been open to the earnest plea of even the worst sinners; but he had no ear for the commands of Herod. Those eyes, that had ever rested with pity and forgiveness upon the penitent sinner, however defiled and lowly, had no look to bestow upon Herod. Those lips, that had dropped precious words of instruction, and were ever ready to answer the questions of those who sought knowledge, and to speak comfort and pardon to the sinful and desponding, had no words for proud and cruel Herod. The heart, ever touched by the presence of human woe, was closed to the haughty king who felt no need of a Saviour.

The silence of Jesus could no longer be borne by Herod; his face grew dark with passion, and he angrily threatened Jesus; but the captive still remained unmoved. Herod then turned to the multitude and denounced him as an impostor. His accusers well knew that he was no impostor; they had seen too many evidences of his power to be thus misled. They knew that even the grave had opened at his command, and the dead had walked forth, clothed again with life. They had been greatly terrified when Herod commanded him to work a miracle; for of all things they dreaded an exhibition of his divine power, which would prove a death-blow to their plans, and would perhaps cost them their lives. Therefore the priests and rulers began to cry out vehemently against him, accusing him of working miracles through the power given him of Beelzebub, the prince of devils.

Some cried out that he claimed to be the Son of God, the king of Israel. Herod, hearing this, said in derision, A king, is he? Then crown him, and put upon him a royal robe, and worship your king. Then turning to Jesus he angrily declared that if he refused to speak, he should be delivered into the hands of the soldiers, who would have little respect for his claims or his person; if he was an impostor it would be no more than he deserved; but if he was the Son of God he could save himself by working a miracle. No sooner were these words uttered than the mob, at the instigation of the priests, made a rush toward Jesus. Had not the Roman soldiers forced them back, the Saviour would have been torn in pieces.

At the suggestion of Herod, a crown was now plaited from a vine bearing sharp thorns, and this was placed upon the sacred brow of Jesus; and an old tattered purple robe, once the garment of a king, was placed upon his noble form, while Herod and the Jewish priests encouraged the insults and cruelty of the mob. Jesus was then placed upon a large block which was derisively called a throne, an old reed was placed in his hand as a scepter, and, amid satanic laughter, curses,

and jeers, the rude throng bowed to him mockingly, as to a king. Occasionally some murderous hand snatched the reed that had been placed in his hand, and struck him on his head with it, forcing the thorns into his temples, and causing the blood to flow down his face and beard.

Satan instigated the cruel abuse of the debased mob, led on by the priests and rulers, to provoke, if possible, retaliation from the world's Redeemer, or to drive him to deliver himself by a miracle from the hands of his persecutors, and thus break up the plan of salvation. One stain upon his human life, one failure of his humanity to bear the terrible test imposed upon it, would make the Lamb of God an imperfect offering, and the redemption of man would be a failure. But he who could command the heavenly hosts, and in an instant call to his aid legions of holy angels, one of whom could have immediately overpowered that cruel mob,—he who could have stricken down his tormentors by the flashing forth of his divine majesty,—submitted to the coarsest insult and outrage with dignified composure. As the acts of his torturers degraded them below humanity, into the likeness of Satan, so did the meekness and patience of Jesus exalt him above the level of humanity.

When Herod saw that Jesus submitted passively to all the indignity that was heaped upon him, preserving an unparalleled serenity through it all, he was moved by a sudden fear that after all this might not be a common man who stood before him. He was greatly perplexed when he looked upon the pure, pale face of the prisoner, and questioned if he might not be a god come down to earth. The very silence of Jesus spoke conviction to the heart of the king, such as no words could have done. Herod noticed that while some bowed before Jesus in mockery, others, who came forward for the same purpose, looked into the sufferer's face and saw expressed there a look so like a king that they turned back, ashamed of their own audacity. Herod was ill at ease, and, hardened as he was, dared not ratify the condemnation of the Jews; and he therefore sent Jesus back to Pilate.

The Saviour, tottering with weariness, pale and wounded, wearing a robe of mockery and a crown of thorns, was mercilessly hurried back to the court of the Roman governor. Pilate was very much irritated; for he had congratulated himself on being rid of a fearful responsibility when he referred the accusers of Jesus to Herod. He now impatiently inquired of the Jews what they would have him do. He reminded them that he had already examined the prisoner and found no blame in him; that his accusers had failed to sustain a single charge against him; that he had sent Jesus to Herod, a tetrarch of Galilee, and one of their own nation, who also found nothing worthy of death against the prisoner. Said Pilate, "I will therefore chastise him and release him."

Here Pilate exposed his weakness. He had declared that Jesus was innocent of the crimes of which he was accused, yet he was willing to make a partial sacrifice of justice and principle in order to compromise with an unfeeling mob; he was willing to suffer an innocent man to be scourged, that their inhuman wrath might be appeased. But the fact that he proposed to make terms with them placed Pilate at a disadvantage with the ungovernable crowd, who now pressed upon his indecision, and clamored the more for the life of the prisoner. Pilate turned to the people, and represented to them that the priests and elders had not substantiated in any degree the charges brought against Jesus. He hoped by this means to raise their sympathy for him, so they would be willing to release him. Meanwhile Jesus had fallen through exhaustion upon the marble pavement. Just then a messenger pressed through the crowd, and placed in Pilate's hand a letter from his wife, which ran thus:—

"Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." Pilate's wife was not a Jew; but the angel of God

had sent this warning to her, that, through her, Pilate might be prevented from committing the terrible crime of delivering up to death the divine Son of God.

Pilate turned pale when he read the message; but the priests and rulers had occupied the interval in farther inflaming the minds of the people, till they were wrought up to a state of insane fury. The governor was forced to action; he turned to the crowd and spoke with great earnestness: "Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ?" It was customary at this feast for the governor to release one prisoner, whomsoever the people desired to be set at liberty. Pilate seized this as an opportunity to save Jesus; and by giving them a choice between the innocent Saviour and the notable robber and murderer, Barabbas, he hoped to rouse them to a sense of justice. But great was his astonishment when the cry, "Away with this man, and release unto us Barabbas!" was started by the priests, and taken up by the mob, resounding through the hall like the hoarse cry of demons.

Pilate was dumb with surprise and disappointment; but by appealing to the people, and yielding his own judgment, he had compromised his dignity, and lost control of the crowd. The priests saw that though he was convinced of the innocence of Jesus, he could be intimidated by them, and they determined to carry their point. So when Pilate inquired, "What shall I do then with Jesus, who is called Christ?" they with one accord cried out, "Let him be crucified!"

And the governor said, "Why, what evil hath he done?" But they cried out the more, saying, "Let him be crucified." Here Pilate again revealed his weakness, in submitting the sentence of Jesus to a lawless and infuriated mob. How true were the words of the prophet: "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter." The governor's cheek paled as he heard the terrible cry: "Crucify him!" He had not thought it would come to that—a man whom he had repeatedly pronounced innocent, to be consigned to the most dreaded of deaths. He now saw what a terrible thing he had done in placing the life of a just man in the balance against the decision of those, who, for envy and malice, had delivered him up to trial. Pilate had taken step after step in the violation of his conscience, and in excusing himself from judging with equity and fairness, as his position demanded he should do, until now he found himself almost helpless in the hands of the Jews.

Again he asked the question, "Why, what evil hath he done?" and again they cried out, "Crucify him!" Once more Pilate expostulated with them against putting to death one against whom they could prove nothing. Again, to conciliate them, he proposed to chastise him and let him go. It was not enough that the Saviour of the world, faint with weariness and covered with wounds, must be subjected to the shameful humiliation of such a trial; but his sacred flesh must be bruised and mangled to gratify the satanic fury of the hellish army had gained possession of them.

Pilate, in the vain hope of exciting their pity, that they might decide this was sufficient punishment, now caused Jesus to be scourged in the presence of the multitude. The pale sufferer, with a crown of thorns upon his head, and stripped to the waist, revealing the long, cruel stripes, from which the blood flowed freely, was then placed side by side with Barabbas. Although the face of Jesus was stained with blood, and bore marks of exhaustion and pain, yet his noble character could not be hidden, but stood out in marked contrast with that of the robber chief, whose every feature proclaimed him to be a debased and hardened desperado.

Pilate was filled with sympathy and amazement as he beheld the uncomplaining patience of Jesus. Gentleness and resignation were expressed in every feature; there was no cowardly weakness in his manner, but the strength and dignity of long-suffering. Pilate did not doubt that the sight of this man, who

had borne insult and abuse in such a manner, when contrasted with the repulsive criminal by his side, would move the people to sympathy, and they would decide that Jesus had already suffered enough. But he did not understand the fanatical hatred of the priests for Christ, who, as the Light of the world, had made apparent their darkness and error.

Pilate, pointing to the Saviour, in a voice of solemn entreaty said to priests, rulers, and people, "Behold the man." "I bring him forth to you that ye may know that I find no fault in him." But the priests had moved the mob to mad fury; and, instead of pitying Jesus in his suffering and forbearance, they cried, "Crucify him, crucify him!" and their hoarse voices were like the roaring of wild beasts. Pilate, losing all patience with their unreasoning cruelty, cried out despairingly, "Take ye him, and crucify him; for I find no fault in him."

The Roman governor, familiarized with cruel scenes, educated amid the din of battle, was moved with sympathy for the suffering prisoner, who, contemned and scourged, with bleeding brow and lacerated back, still had more the bearing of a king upon his throne than that of a condemned criminal. But the hearts of his own people were hardened against him. The priests declared, "We have a law, and by our law he ought to die, because he made himself the Son of God."

Pilate was startled by these words; he had no correct idea of Christ and his mission; but he had an indistinct faith in God and in beings superior to humanity. The thought that had once before passed through his mind now took more definite shape, and he questioned if it might not be a divine personage who stood before him, clad in the purple robe of mockery, and crowned with thorns, yet with such a noble bearing that the stanch Roman trembled with awe as he gazed upon him.

"When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer." Jesus had already told Pilate that he was the Messiah, that his kingdom was not of this world; and he had no farther words for a man who so abused the high office of judge as to yield his principles and authority to the demands of a blood-thirsty rabble. Pilate was vexed at the silence of Jesus, and haughtily addressed him:—

"Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin." Jesus here laid the heaviest burden of guilt upon the Jewish judges, who had received unmistakable evidence of the divinity of Him whom they had condemned to death, both from the prophecies and his own teachings and miracles. What a scene was this to hand down to the world through all time! The pitying Saviour, in the midst of his intense suffering and grief, excuses as far as possible the act of Pilate, who might have released him from the power of his enemies.

Pilate was now more convinced than before of the superiority of the man before him, and tried again and again to save him. "But the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king speaketh against Cæsar." This was touching Pilate in a weak point. He had been looked upon with some suspicion by the government; and he knew that a report of unfaithfulness on his part would be likely to cost him his position. He knew that if the Jews became his enemies he could hope for no mercy at their hands; for he had before him an example of the perseverance with which they sought to destroy one whom they hated without reason.

The implied threat in the declaration of the priests, regarding his allegiance to Cæsar, intimidated Pilate, so that he yielded to the demands of the mob, and delivered Jesus up to the crucifixion rather than risk losing his position. But the very thing he dreaded came upon him afterward in spite of his precautions. His honors were stripped from him; he was cast down from his high office; and, stung by remorse and wounded pride, he committed suicide not long after the crucifixion.

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye too it." Caiaphas answered defiantly, "His blood be on us, and on our children;" and his words were echoed by the priests and rulers, and taken up by the crowd in an inhuman roar of voices. "Then answered all the people

and said, His blood be on us, and on our children."

At this exhibition of satanic madness, the light of conviction shone more clearly upon the mind of Pilate. He had never before witnessed such rash presumption and heartless cruelty. And in strong contrast with the ungovernable passion of his persecutors was the dignified repose of Jesus. In his own mind Pilate said, He is a god, and thought he could discern a soft light shining about his head. Looking thus upon Christ he turned pale with fear and self-condemnation; then, confronting the people with a troubled countenance, he said, I am clear of his blood. Take ye him and crucify him; but mark ye, priests and rulers, I pronounce him a just man, and may He whom he claims as his Father judge you for this day's work, and not me. Then turning to Jesus he continued, Forgive me for this act; I am not able to save you.

Only a short time before, the governor had declared to his prisoner that he had power to release or condemn him; but he now thought that he could not save him, and also his own position and honor; and he preferred to sacrifice an innocent life rather than his own worldly power. Had he acted promptly and firmly at the first, carrying out his convictions of right, his will would have been overborne by the mob; they would not have presumed to dictate to him. His wavering and indecision proved his irredeemable ruin. How many, like Pilate, sacrifice principle and integrity, in order to shun disagreeable consequences. Conscience and duty point one way, and self-interest points another; and the current, setting strongly in the wrong direction, sweeps away into the thick darkness of guilt him who compromises with evil.

Satan's rage was great as he saw that all the cruelty which he had led the Jews to inflict upon Jesus had not forced the least murmur from his lips. Although he had taken upon himself the nature of man, he was sustained by a godlike fortitude, and departed in no particular from the will of his Father.

Wonder, O heavens! and be astonished, O earth! Behold the oppressor and the oppressed. A vast multitude inclose the Saviour of the world. Mocking and jeering are mingled with the coarse oaths of blasphemy. His lowly birth and his humble life are commented upon by unfeeling wretches. His claim to be the Son of God is ridiculed by the chief priests and elders, and the vulgar jest and insulting sneer are passed from lip to lip. Satan has full control of the minds of his servants. In order to do this effectually, he had commenced with the chief priests and the elders, and imbued them with a religious frenzy. This they had communicated to the rude and uncultivated mob, until there was a corrupt harmony in the feelings of all, from the hypocritical priests and elders down to the most debased. Christ, the precious Son of God, was led forth and delivered to the people to be crucified.

#### Eternal Life.

A THOUSAND years is a great while—we think a hundred years is long. How venerable things a century old look to us! What changes, little less than miracles, have touched and transformed the country's face within the last hundred years? How marvelously has life peopled our cities, and death our graveyards! What domes of sacred grandeur and temples of sacred worship have risen toward the skies! What splendid names have blazed and gone out! How have the useful arts astonished the world with their mighty growth, and inventive science climbed a higher throne! What records of bloodshed, and what triumphs of peace have been written!

A hundred years! Time long enough for three human generations to pass away, with their shifting costumes and habits of speech. A hundred years! monumental of every human experience in sense or spectacle or sound;

"Pearls of the bridal, and the festive dance,  
\* \* \* \* \*  
Of peasant burial and monarchal march,  
Of war and famine, tears, blood, and death."

But when we come to think of a thousand years, we stand before a mountain whose top is lost in the clouds. We catch the sound of the figures, and see their form; but the idea is still far away. We wait for some comparison to impress upon us the first notion of such a vast age. A sense of something tremendous comes over us when we gaze upon a fellow-man who has lived a century.

But what if we could look upon that one man of the race who survived almost a thousand years!—with a memory reaching back over a whole millennium, lacking little more than thirty years,—hoary and awful with

the seasons of ten centuries that had snowed upon his hair and whistled through his beard—

"The white old man, seated upon the ground,  
Clad in his gown of age, the pale white gown,  
His wrinkled hands  
Clasping about his knees; old—very old."

How would the facts and forms of forgotten history move before us in his ancient face! How must the great, deep voice astound us, ringing every counterpoint in the melo-drama of thirty generations!

Then suppose we were to see a man who was immortal. Let him be the great-grandfather of Noah, who never died—who cannot die—come among us in his supernal vigor, the seventh from Adam, to prophesy again of righteousness and judgment—with what a dumb gaze would we consider his stature, shape, and presence! How we would scrutinize his features and complexion! How we would long to question him, or even explore his pulse for the secret of such invulnerable vitality! What aching thoughts of the much he had seen and known must strike our bewildered minds! What a new, strange, overwhelming sense of longevity! We should almost fall down at his feet to worship as the sight of him swept us back "O'er the broad ocean of the fateful past," and made us feel the contrast of our own ephemeral littleness.

It is in such a life-picture, be it of translated patriarch, or dying child, that we get some faint idea of the venerableness, the lasting fullness and luster of eternal life. No Methuselah, with all the grandeur of his ten centuries, could be so highly honored and brightly blessed as the saint of fewest earthly years whose life is hid with Christ in God, and who will have part in the first resurrection.

"When we've been there ten thousand years,  
Bright shining as the sun,  
We've no less days to sing God's praise  
Than when we first begun."

—Sel.

#### Divine Interposition in Human Emergency.

THIS title expresses a law of God's government. The first act of God for man after the fall was a supernatural intervention in an exigency which could have been met in no other way. The promise of the "seed of the woman" was the capital act which signalizes the whole subsequent history of the world. Standing at the head of the stream of human experience, it has infused its own character of eccentricity into the whole current of that experience. As sin creates an unbroken succession of emergencies and entanglements in human destiny, so redemption creates a corresponding succession of interpositions and rescues.

This law of supernatural intervention is signally illustrated in the protection which God has given to the institutions of the gospel. The history of the gospel is a history of deliverances by invisible powers of that which to human view seems often to be a doomed cause. Philosophical expectations are all against its success. The balance of natural probabilities is never in its favor. The great forces of the world are its allied enemies. If it were true, as Murat said, that "it is the law of Providence to favor the strongest battalions," Christianity ought long ago to have been numbered among the mythologies. We ought to find it in books of ancient fables. Its history is a riddle to statesmanship and philosophy alike, because it is a history of emergencies, from which truth has been rescued by a secret power, when all the visible causes of events seemed to insure its annihilation.

This is illustrated, for instance, in that law by which persecution always defeats itself. It has become a truism (has it not?) that persecution never permanently injures a good cause. We never fear the ultimate effect of violence in an attempt to suppress a truth, to put down a good man, to destroy a good book, to crush any good thing. Why? It is not, as is often affirmed, that in the natural course of things truth in such a conflict is the superior. In such a world as this truth is not the superior. Under natural law the good never triumphs as a matter of course. It never rises by its own elasticity. Crises have often occurred in which persecution has been backed up by wealth, by learning, by the prestige of antiquity, by civil law, by public opinion, and by bayonets, by all the great forces which sway society and compact nations, and thus allied, it has borne down—upon what? Upon armies bristling with steel? Upon Ehrenbreitsteins and Cronstads? No; upon a handful of poor men and friendless women and little children, who had no weapon of defense but prayer.

The existence of Christianity has more than once hung in the balance of such a conflict as that. On which side, then, in the

nature of things, were the chances of success? Leave out of account the law of supernatural intervention, and what wise man could foresee that impotence and strength would change places in the issue! Many times the success of persecution has seemed to be a foregone conclusion. Many times has its success appeared to be an accomplished fact. It has laughed at failure as a bugbear. Many times it has burnt up the handful of men, women, and children, as Alva did in the Netherlands. It has answered prayer with faggots. "We have them now," said one of the "Blood Council," "and God himself cannot save them." Many times have even the people of God thought so. "We trusted that it had been he who should have redeemed Israel." "Oh! yes, we *did* trust; but our trust has failed us, our enemies have triumphed, God has not interposed as we thought he would, we have now only to lie down and die."

It is often true that God has not interposed as men have believed he would. God is not partial to the miraculous methods of working. He often seems to look on indifferently while fire and steel do their work on those who are as the apple of his eye. It has been said to be the great miracle of Providence that so often no miracles are necessary to accomplish his purposes. He does not find it needful or expedient to work very largely by hairbreadth escapes. His methods of procedure strike deeper than that. He strikes at persecution where it roots—in the underground of Satanic forces. The prayer of a dying child opens an armory which faggots cannot burn. The twelve legions of angels are given to it. Spiritual battalions crowd the air with their strategy, and soon to even our swollen eyes it appears that the success of persecution has been its failure. God has interposed in the emergency, but in his own way. He has caused violence to defeat itself, through the spiritual forces which it has roused to the rescue.

The same truth is illustrated in that law by which infidelity on a large scale is always short-lived. There was a truth in the argument of Robespierre for the being of God, that "atheism was an aristocratic belief." It is true of every variety of infidelity that sooner or later it contracts itself within the circle of a few minds. The masses of men never permanently embrace it. The history of infidelity proves this. It has been beaten so many times, in so many varieties, beneath such adroit disguises, under such diversities of circumstances, with such accumulations of disadvantage on the side of faith, popular opinion has so often spurned it, respectable opinion has so often become ashamed of it, that now we have settled upon this as one of the axioms of Christian policy, that infidelity cannot become the permanent belief of any people. The mania of suicide lurks in its blood. Sooner or later a secret power in the popular instinct of faith will creep around it in a circle of fire, and it will act the scorpion in the fable. This we believe simply because the history of unbelief is a succession of such deaths. It is always braying in some new form, and is always gasping in some old form.

But why is it so? It is not because anything in the nature of the case defends the world from infidelity. On the contrary, human nature has elective affinities with infidelity. Men do not love to retain God in their thoughts. Atheism finds a den to hide in every human heart. The practical life of the world is largely atheistic. So strong are the tendencies of sin to a dethronement of God that many thoughtful minds anticipate that the last conflict of Christianity with it in this world will be narrowed down to a struggle with atheism, naked and shameless. There have been periods when to human view the immediate prospects were overwhelmingly suggestive of this crisis. Times of transition have occurred, from an old to a new order of society, when the popular faith has seemed to break loose from the old moorings and to drift, nobody could tell whither. Simultaneously with this, infidelity has been greeted by the sympathy of the controlling minds of a nation. Universities and Royal Societies have nursed it; elegant literature has dandled it; poetry has sung to it; the sciences have disciplined and armed it; fashion has coquetted with it; philosophy has crowned it; wealth has built temples to it; philanthropy and liberty have brought incense to it from afar; and to the friends of Christ it has seemed that, if it were possible, the very elect would be drawn after it into the vortex of apostasy. Society, at such times, seems to have run mad with unbelief. What was Paris in 1789 and again in 1871 but one vast lunatic asylum? Respectable medical opinion thus explains the atheistic ferocity of the French metropolis.

Now at such a crisis it is not on the ground of natural causes operating in known methods that we can anticipate the restoration of faith. Indeed, in such emergencies that restoration usually comes in ways which have not been anticipated. Sometimes God suffers infidelity to triumph for a while, and by its enormities to work out a popular recoil. A very brief experience of it under the secret overruling of the holy Spirit is often enough to do that. Sometimes he permits it to run to seed in absurdities which he uses to awaken the sense of the ludicrous. Then the common sense of the world breaks out into a broad laugh at it. Sometimes he raises up one man, like Bishop Butler, whose life work it is to bring back the cultivated mind of a nation to the conviction that belief in God is intellectually respectable. Sometimes a national affliction comes like an earthquake, and a national revival of religion follows it. Providence and grace delight in co-operation. They go forth at God's bidding, as the disciples did at the command of our Lord, the two together. Their compound forms become explosive to the solidity of error. The mass is rent by fissures which never close up again. In some such unlooked-for method God comes to the rescue and meets the emergency himself. Thoughtful men seem to themselves to be spectators, rather than actors.

The same principle is illustrated in that law which forbids corruption within the church of Christ to reach the extreme of organic disease. If the wisest and best of men had fore-ordained the history of the church, they would have been apt to order events, so that the church itself should have stood like an angel in the sun, pure as that purest of elements. Men would have planned things so, because of an imagined necessity. We should have said it must be this or nothing. We should have reasoned on the problem of corruption in the body of Christ, as we reason upon gangrene in the physical body. Once pervasive, it is fatal. When spiritual disease has even balanced spiritual health in the church, it has been a perfectly natural inference that the last hour of the church was at hand. Looking cautiously into the surroundings of the French Deism of the last century and the French Atheism of today, we cannot but respect the sagacity of their champions in reasoning as they have done from the premise of the Papal church to the conclusion that Christianity must be near its end. If an effete and imbecile faith, the foe alike of learning and liberty, and morality, be all that the Bible has to offer to a race of "wretches" such as Voltaire described mankind to be, it is reasonable to believe that the Bible will soon become an antiquarian rarity. Such logic is right if we reason only upon the assumption of such natural causes operating by such natural laws as are visible and calculable to our sagacity.

But the church of Christ has already lived long enough to demonstrate to us that here is one of the points at which natural law opens secretly to invisible agencies, which come in noiselessly and work breathlessly. They are God's angels of reform. Precisely how, precisely where, precisely when they act, we do not know; but we see results which cannot be explained without them. We see decay arrested. We see the mass of corruption sloughed off. We see the dead limbs stirring. We feel the heart which but just now gave no sign to our stethoscope, bounding with the pulse of a new life. God interposes by an alternation of moral surgery with moral restoratives to save his beloved from dying by organic disease.

The same principle might be illustrated, if space would permit, from the history of local revivals of religion. These often excite in Christian observers the feeling of surprise. They often break out suddenly. They come in unexpected methods. They follow unhonored instruments. They develop power altogether disproportioned to the means employed. They often fall upon a slumbering church. They reach to forgotten classes of society. They compass results which even prayer had not foreseen. They override approved and established ways of preaching. Their first sign seems to be the undermining and the humbling of a revered and complacent pulpit. In ways which human ingenuity would never have thought of, God makes his own sovereignty felt in them. And in their timeliness they fit into emergencies in the religious life of a people which to human view could have been met by no other conceivable agencies or events. Such divine intervention is one of the favorite thoughts of prophecy. So has the church of Christ always found it to be one of the "precious thoughts" of God. —PROF. AUSTIN PHELPS, D. D., in *Independent*.

Fear God and work righteousness.

Importance of the Advent Doctrine.

THE soon coming of Christ is the central truth of our theory. Without this the rest lose vitality and importance. Just in the same ratio that we put off, and lose sight of, this great truth, shall we be lax and careless in other things, and take the position of nominalists around us; and just in proportion as we value it, and appreciate its nearness, are we enabled to overcome and retain a zeal commensurate with the importance of the great truths held by our people. All can see that if this be so, we should cherish above all things an interest in it. Do we not find it a part of our experience as a people and as individuals.

It is impossible in the nature of things but that we should feel a greater interest in the world and its concerns when we think we are going to live the natural length of our lives, and leave children to be cared for and who will need the benefit of our labors, than we should if we had no such expectations and thought that all earthly scenes would close up, and we should face eternal realities after a few more rising suns had passed over us. We value these earthly blessings because we hope to use them hereafter, or that others dear to us may. Nature has made the instinct of self-preservation one of the strongest within us; and let the mind be brought fully to believe that not earthly riches, but heavenly, will soon be called into requisition, and depend upon it they will seek the one, and lose interest in the other.

Among the special sins of the last days we find that "covetousness" and selfishness occupy a prominent position. How plain that a belief in the nearness of Christ's coming is just the thing to uproot these sins.

As it is with worldliness, so with other sins of a personal nature. It takes but a moment's glance to see that the Advent doctrine is the very marrow of the truths held by us. Our views of the sanctuary subject could easily be shown to be false if the coming of Christ be not near. The messages as taught by us are a terrible deception, if the Advent doctrine be not true. So of the two-horned beast, the mark and the seal, and all our expositions of prophecy. In fact, we are the most deceived people on earth if the coming of the Son of man is not near.

The Sabbath and law, some may think, are important exceptions. To be sure, the views we hold in reference to them have always been true. But is it not true that these are made especially important when we consider the Sabbath reform, the burden of the third angel's message, a work of preparation for Christ's coming, as a part of a great reform bringing back religious truth to apostolic teachings? and as the culmination of the work of reform commenced centuries ago from papal apostasy, to bring up God's law to its proper position preparatory to meeting the Lawgiver? This work we believe is brought to view in the message as the last work of God's people; but if the Advent of Christ be not very near, we are all mistaken in this. And is not the fact which is patent to us all, of thousands of Sabbath-keepers, made such by the proclamation of this message, a strong assurance of God's pleasure in the work and his approbation of the means used for its furtherance? Can it be he would especially bless error, and give more true zeal and spiritual energy, and more of success, to those who use error as an auxiliary in sending the truth to the people than to those who only use unadulterated truth? We think not. And yet, such must be the case, unless the special power given through the Advent doctrine, be of him.

I believe we all know that, take the Advent doctrine away from its connection with the Sabbath question, we should soon lose our zeal, at least to an important degree, in the propagation of the other. And it was by means of the messages and the sanctuary question, as connected with the advent doctrine, that we as a people became acquainted with the Sabbath question.

Thus it is seen in nearly all the peculiar doctrines we hold, that the doctrine of the near coming of Christ is the main support. If that falls, the others go with it. It becomes then very important to investigate the claims of this question, and for every one of us to be established in it.

I do not propose in this article to go into a particular examination of the evidences upon which it rests, but simply to take a glance at some of them. Any student of the Scriptures must admit the existence of chains of prophecy, commencing back in the remote past and reaching down to the coming of Christ, the judgment, and the establishment of God's kingdom. Where are we in the history of the world as

thus given in advance of the prophets? Can any one have a doubt that, in Dan. 2, the four great kingdoms of the world are symbolized by the four parts of the image, and the kingdoms of Europe by the ten toes? Is it not a fact that the great Roman empire, the fourth in order, was divided up by the barbarians of Northern Europe, from which have come all these modern kingdoms? Have we not, then, been living in the very last division represented as preceding the fifth kingdom so long that we must be near the setting up of the latter?

In the seventh chapter we have the same number of kingdoms introduced by the symbolic beasts with so many marks of identity that all must admit that they refer to the same general events as Dan. 2. But we have, in the fourth symbol, a new phase introduced—the little horn speaking great words against God and wearing out his saints. Can there be a doubt in the mind of any one who has investigated this subject that this power is the Catholic church under the lead of the pope, who was made head over the churches in 538, and that the "time, times, and dividing of time" of his duration, twelve hundred and sixty years, commenced at the above named period and ended in 1798, when he was carried into captivity by the French? Then it is said of him, "The judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end."

We take Matt. 24, one of the plainest prophecies in the Bible, and trace it down through the persecutions of the church to the signs, the darkening of the sun and moon, and the falling of the stars. All these have met an ample fulfillment in the events to which Adventists apply them.

At this very point, after the fulfillment of these signs, he says, "When ye shall see all these things, know that he is near, even at the doors." It is not guess work. We have the authority of our Lord himself that we can know in reference to this with the certainty we can know when summer is coming by the trees putting forth their leaves; and we can judge of the degree of nearness; it is as if a man stood by the door ready to enter. "This generation," says Jesus, "shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Could anything be made more positive? How close these words bring us to this great event. The heavens shall soon open and reveal the Son of God.

So of all the signs given in the book of God. We read the description, and look around us and see them here. Was the last age to be one of darkness or light? The prophet says in the "time of the end, knowledge shall be increased." It is curious that the conclusions of learned men should be so different from those of the Bible. The very thing which causes the wise of earth to think we are in the infancy of the race, should cause the child of God to feel sure we are at its close. The last age is to be an intellectual age. How reasonable that the Governor of the world should have such a state of things when his message of warning was to go forth, so that all will be left without excuse. The Bible in the hands of all, the intellect active, ways of communications between nations open, and flooded with travelers. The conditions are just such as the prophet said they would be.

But how with the religious world? Will they all believe it near at hand? No. As it was in the days of Noah, so shall it be when the Son of man cometh. Evil servants shall say, My Lord delayeth his coming. Scoffers shall say, Where is the promise of his coming? All things are going on finely as usual. A worldly church should be cherishing the vain hope of converting the world. The pleasing song of peace and safety should be heard in all directions. The work of satanic spirits working miracles should be seen all around. Convulsions in the earth, fearful sights in heaven, commotions in the sea, covetousness in the church and world, and spiritual apathy everywhere.

Are not these the conditions laid down in the prophets? And who will dare deny that these are everywhere manifest? Yes, the Lord is coming. The great day is near and hasteth greatly. The last warning message is going to the world. Have we any reason to put off the time into the indefinite future, and lay plans for money-making, farms for our children, a goodly amount of this world's goods for old age, when Christ says himself that he stands at the door. Think of it, dear reader—at the door, ready to enter.

Yes, we are in the waiting time and the posi-

tion is a trying one. "Here is the patience of the saints." Patience is not a pleasant plant to cultivate; but the fruit is precious. How many of us shall gather the fruit is a question of importance.

Yes, the glorious Advent doctrine is what we all need. What life it would put into us, with what unction we could preach, how small this poor world would look, if we felt its nearness! How it would lessen our regard for the good opinions of poor humanity! How it would help us to bear some crosses we have to carry, could we feel in our hearts that Jesus was even at the door! Such truly is the case. He says just so. Shall we believe it! Our actions will show. It seems difficult to make people believe it enough to affect their actions. And I am fearful that many in their hearts are putting it off, so that it seems farther away than when they first believed. Fearful state! "Now the just shall live by faith." When? In the time of this patience. Let us believe it; and while we pray, Come Lord Jesus and come quickly, let us believe that his coming is near and hasteth greatly. GEO. I. BUTLER.

Gravity and Sobriety.

"THAT the aged men be sober, grave, temperate, sound in the faith, in charity, in patience." Titus 2:2. We delight in consistency and beauty. We like to see everything in its place. Order is the first law of heaven. And, as in a picture, or in genuine landscape, we love a proper grouping of objects, so in individual character we want to see no vices marring the fair picture.

In the buffoon we excuse lightness, for it is his business, and we expect it from him, and shun his company; but in the good man, whether young or old, we look for sobriety. In the old, lightness is inexcusable and disgusting; and in the Christian, be he young or old, a spirit of levity is at direct enmity with the work of God; and the more elevated the person in mind, in piety, or position, the more injurious is this vicious propensity.

The writer of this has had a long warfare with this sin, this foe to grace; and it is his encouraging experience that a cheerful state of mind, when properly kept in bounds, and restrained from an outburst of levity and folly, may conduce to advancement in the Christian life, and instead of expending itself in the devil's seething kettle of levity, it may be like a reservoir of lively thought on useful topics, and thus tend to the happiness of himself and others; while giving way to levity only leaves one despondent, and forsaken, and gloomy, until the spirits have time to recover.

"Young men likewise exhort to be sober minded." Titus 2:6. But we should not be discouraged, if we find this a hard sin to get rid of, but persevere in opposing it. Lay it aside. What makes it harder to resist is that so many laugh at the silly jest. But I hope you will not laugh again at the jester; for if you even smile at his folly, you become a partaker in his sin, and help to rivet the habit upon him.

As Jesus wept for sinners, so we should weep when we see any one sinning against God, and especially our brethren. Therefore if there is ever a time to look down sin and frown it out of the sinner, it is when a good man jests. Be you ever so much tempted, do not even smile. This will be a severe rebuke, and will do more to convict him, probably, than many words. If you laugh at the jest, you may spare rebuke, for you would but stultify yourself.

JOS. CLARKE.

"Glorify the Lord in the Fires."

AMONG the many illustrations of Scripture which Whitefield often introduced into his sermons, one is truly worthy of record. Preaching from the words, "Wherefore glorify ye the Lord in the fires," Isa. 24:15, he says: "When I was some years ago at Shields, I went into a glass house, and standing very attentively, I saw several masses of burning glass of various forms. The workmen took one piece of glass and put it into one furnace, then he put it into a second, and then into a third. I asked him: 'Why do you put that into so many fires?' He answered me: 'O sir, the first is not hot enough, nor the second, and therefore we put it into the third, and that will make it transparent.' 'Oh!' thought I, 'does this man put this glass into one furnace after another, that it may be rendered perfect?' O my God, put me into one furnace after another, that my soul may be transparent, that I may see God as he is."

## The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, JULY 11, 1878.

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

### Foreign Mission.

ELDER S. N. HASKELL gives information in reference to the work in Italy and in Egypt which is of the deepest interest. The way seems fully open for Dr. Ribton of Naples, Italy, to spread the present truth in those countries. Nothing can more fully confirm our brethren that the present movement relative to the third message is of God than the fact that the way is opening for its proclamation.

That which constitutes a sign of the times must be a matter of prophecy. When such prophecies are fulfilled and fulfilling, we have the signs before us which constitute a strong evidence that we have the truth. And there is no sign so calculated to strengthen the waiting people of God as the present progress of the third message.

Wars, famines, and pestilences are given as signs of the end; but as these have existed all along they cannot constitute a definite sign. In the history of the past, we have wars and rumors of wars, and then peace; famine, and then plenty; pestilence, and then general health; earthquakes, and then the bowels of the earth seem to be quiet. These are growing more frequent, and as they gradually increase will be strong evidence of the comparative nearness of the end.

But the third message is given but once. It is the last message. The preparatory work of the loud cry of the message when the work will be cut short in righteousness has now been in progress more than thirty years. The Lord has led his people out on the subject of organization, systematic benevolence for the support of the ministry and the advancement of his cause, and through the spirit of prophecy has brought his people into such harmony and unity of action that the Lord can finish this great work, with even humble instruments, in a short time.

In behalf of the Seventh-day Adventists of America, we say to Elders Andrews, Bourdeau, Ertzenberger, Ribton, and others. Be of good cheer. You have the warmest sympathy of your American brethren. You have their prayers; and let them, from every land, go up in faith and unity to the throne of grace, that success may attend our efforts.

And while we pray, let us act the part that God would have us act in the answer of our own prayers. This great work will require not only men of means, but men who will study to show themselves approved of God, workmen that need not to be ashamed, rightly dividing the word of truth, men of energy who can risk their lives, men who give all, and can say as Paul has said, "I die daily." And while such men shall take their lives in their hands and go forth to their last reaping, those who have the means to put the truths of the message in print, should cheerfully give of their money to support the cause.

We have made an appeal for ten thousand dollars to support our missions in Europe besides the ten thousand already raised to establish the press in Switzerland. A portion of the ten thousand has been pledged and a few hundreds have been paid. We pledged for Mrs. White and self five hundred dollars during the present year. We now raise that pledge to one thousand dollars. We have paid two hundred, and by the very first mail we send one hundred dollars more to Elder Andrews, to be forwarded to Brother Ribton to give him immediate assistance in his present work. The missionary fields are opening everywhere. If those who manage these missions could command one hundred thousand dollars, it could at once be appropriated to the advancement of the cause. May God move upon the hearts of those brethren who have a surplus.

Some have been talking of waiting until the "selling time" should come. We would say to such, That time has come. In a little from this those who refuse the mark of the beast cannot buy nor sell. Then the gold and silver of those who withhold it now will in anguish be thrown into the streets; but neither their gold nor their silver will be able to deliver them in the day of the Lord's fierce anger. Now is the time to work for God; and no one need to wait for any further light or any further appeal

to their liberality only as the wants of the present message are appealing to them at the present time. J. W.

### Things in Europe.

THE situation of the people of Europe, so far as my observation has extended, is by no means favorable for the reception of the truth. The prevalence of false ideas concerning our duty toward God is something alarming. Those who profess to be Christians seem to be lulled into the most profound slumber. Many, perhaps the great majority, believe that they are certain of eternal life because they have become members of the church. They have no definite idea of conversion; for they came into the church by infant baptism and by confirmation, but, being in the church, they have no doubt but they are Christians, and they are sure that no Christian can ever be lost. If there are any who do not cherish this idea of the impossibility of apostasy, they hold other ideas that are equally well adapted to cause them to sleep. They believe that faith in Christ is the only thing necessary for salvation, and that if any one insists on the necessity of good works, that person does not trust in Christ for salvation. We have only to believe that Christ died for our sins and to trust in him, and we are sure of eternal life. And so obedience is never insisted upon. On the contrary, it is taught that grace saves those that believe and do not obey; while those that obey are not the subjects of grace, but the slaves of the law.

Then they have equally false ideas of the day of judgment. Instead of being regarded as the day in which God will reward or punish every one according to his works, it is, in the general estimation, the brightest period in the history of the gospel. The work of evangelizing the world will be mainly accomplished after Christ returns. I think there is very little opposition to the doctrine of the near advent of Christ. In fact, the doctrine that Christ will soon come is prevalent. But Satan has been able to pervert this doctrine to such an extent that it lulls men to sleep in sin, instead of arousing them to repentance.

When our brethren in America preach the truth, or when they distribute publications, they find some degree of preparation on the part of the people to receive their teachings. The necessity of obedience on the part of those that believe in Christ is very generally understood. Also in America men understand that there is no time for repentance after the Son of God descends to execute the judgment. Here we labor under great disadvantage on account of the prevalence of such ideas as render men quite incapable of receiving the truth.

This profound sleep of death is the result of unfaithfulness and false teaching on the part of the ministers. They never reprove in their discourses, and because people have never received reproof they are wholly unprepared to receive it. They can hardly distinguish between reproof and insult.

A Swiss minister, writing against our paper, says that we deny salvation by Christ, because we teach that obedience must be added to faith in Christ. A French minister who has written a pamphlet against our doctrine makes a special point against us because we teach that men must "overcome their sins." He is shocked at the idea, and says that we destroy "the peaceable repose of good Christians" by this most unwelcome declaration.

These things are painful to mention, but they do not discourage us. They are serious hindrances, but they are not insurmountable difficulties. There is power in the truth of God to overcome error. The light can shine in the midst of dense darkness. If it is caused to shine in the darkness, it will prevail against the darkness. Our paper does exert an influence which causes it to be feared by our enemies. The religious journals warn their readers against our paper and our publications. To do it they resort to misrepresentation and ridicule. Two things are evident: 1. That they fear the influence of our publications; 2. That they cannot give them a fair and reasonable answer. "The peaceable repose" of these sleeping ministers begins to be rudely disturbed, and they are much troubled for fear that their best members will leave them. The fear is well founded, and will be realized.

We have now such helpers at Bâle as render it possible for me to be absent nearly all the time. The past six weeks I have given to the tract and missionary work among the churches. I think that our friends will persevere in this work with zeal and with judgment. Everything has that appearance now. They are very

much encouraged, and have made a good commencement. If the work is carried forward as it is begun, it will cause a large number of publications to be scattered over Europe, and it will extend the circulation of our paper. As soon as I have finished this effort among the brethren, which will be in a few days, I hope to join Brother Bourdeau in a new field of labor.

There came to our meeting in this place last Sabbath, from an adjacent village, a teacher and his wife and another lady. These persons have been reading our paper for some time, and are convinced that it publishes the truth. The teacher and his wife each understand four or five of the languages of Europe. They do not appear to know anything of Christian experience, but are so fully convinced of the truth that they are talking seriously of obeying. The lady who accompanied them seems to be a real Christian, and she has already begun to keep the Sabbath. So far as I know, in every place where our paper has been read for any length of time, it has not failed to convince its readers that it publishes the truth.

In the first volume of our paper there was a discussion on the subject of the Sabbath with M. Corcode, a Baptist minister at Rome. This was read by Brother Bertola at Alexandria, Egypt, and convinced him of the truth of the Sabbath. He gave us the address of a number of persons at Alexandria and Cairo. We have been sending them the paper, and Brother Bertola, who is a commercial traveling agent, has preached to them occasionally. Now there are twelve or thirteen in each of these cities who have decided in favor of the fourth commandment, and who have addressed to Brother Ribton an earnest entreaty that he will come and preach to them concerning the Sabbath, and the near advent of Christ. A considerable number of persons at Alexandria, who have not yet decided in favor of the Sabbath, have decided, from our publications, that the coming of Christ is at hand. It seems that something should be done immediately for these persons.

Brother Bourdeau has made a visit at Valence to encourage our friends there. He has also spent some time in a new field, near Lyons, with Brother Gabert. There are a few persons in this place who are keeping the Sabbath. Sister Bourdeau is gradually recovering from her dangerous sickness. Brother B. will immediately commence in a new field in Southern Switzerland, and I hope to join him after a few days. I shall try to do my writing and proof-reading while thus at work with Brother B.

Brother Ertzenberger has given much time for some months past to the revision of our German publications, and we have now nearly finished the printing of his entire list of fifteen different tracts. This gives him a good assortment for a new field. He has done much to instruct and establish the churches at Vohwinkel and Solingen, and they will be able to prosper in his absence. He has now removed from them to a new field of labor, but I have no news of his present location. Brother Ings has gone to labor for a time among his relatives in England.

We are grateful for the deep interest manifested by our friends in America for our work in Europe. I have sought in this letter to give as just an idea as possible of the condition of things in this part of the world. I can assure our brethren that we are laboring earnestly to bring the truth to the knowledge of our fellowmen. It can be seen that the labor necessary to instruct men in the truth is greater here than in America; but we have confidence that God is faithful to help, and our hope in him is steadfast. J. N. ANDREWS.

Bienne, Switzerland, June 7, 1878.

### Sunday Lord's Day, Papal.

1. THE whole theological world are assiduously taught that the first day of the week has been called the Lord's day, and unanimously observed as the Sabbath by Christians ever since the days of Christ. This claim is not sustained by either the Bible or history.

Rev. 1:10, is the only scripture that is brought forward to prove that the term "Lord's day" had become the familiar title of the first day of the week in the days of the apostles. There are a number of objections to such an application of this scripture:—

First. John does not say that it was the first day of the week which he here calls the Lord's day, nor does he make the least statement from which such a conclusion can be inferred. That point has to be wholly assumed.

Secondly. As we look back of the times of John's vision on Patmos, into the history of

Sunday with Christ and the apostles, we find no intimation that they regarded it as the Lord's day; for Christ never took the day into his lips, and the apostles speak of it only eight times, and uniformly call it the first day of the week.

Thirdly. John wrote his gospel two years after his Revelation (see Thoughts on Revelation, p. 28); and in his gospel he twice speaks of the first day of the week, and calls it, not Lord's day, as he would have done if it had come to be the general name for that day when his Revelation was given, but simply "first day of the week."

Fourthly. The seventh day of the week is in the most express manner called God's holy day. It is the one day of the seven which he has reserved to himself. And the Son of man, through whom the worlds were made, John 1:3; Heb. 1:2, and who was consequently associated with his Father in the institution of the Sabbath at the beginning, expressly styles himself the Lord of the Sabbath day. Mark 2:28. Therefore we say that the Lord's day of Rev. 1:10, is the seventh day of the week, not the first.

No ecclesiastical writer previous to A. D. 194 gives the title of Lord's day to the first day of the week. The so-called epistle of Barnabas is spurious. The letter of Pliny to Trajan speaks of a stated day, but does not specify which day of the week it was. The epistle of Ignatius to the Magnesians is itself a forgery; and the passage which is made to speak of Sunday as the Lord's day has been interpolated into that forgery. Justin Martyr, A. D. 140, does not use the term Lord's day, as is so often asserted. Clement of Alexandria, A. D. 194, uses the term ambiguously, perhaps referring to the first day of the week. Victor, bishop of Rome, A. D. 196, attempted to honor the day by an effort to have Easter uniformly celebrated on that day. Tertullian, A. D. 200, furnishes the first evidence of abstinence from labor on that day. In A. D. 321, Constantine made a law in behalf of the "venerable day of the sun," which was the first Sunday law. But this was a pagan edict, Constantine not yet having become even nominally Christian. At his so-called conversion, two years later, in A. D. 323, this law for Sunday as a heathen festival, being unrepealed, was made use of by Sylvester, bishop of Rome, now reckoned in the line of popes, to enforce Sunday observance as a Christian institution.

These are the indubitable facts of history, authenticated by a reference to the original authorities in the History of the Sabbath, by J. N. Andrews, to which the reader is particularly referred.

2. An objection. The papacy was not fully established till A. D. 538, more than two hundred years after Constantine's law. How, then, can Sunday be called an institution of popery, and the change be attributed to the little horn, according to the prophecy of Daniel, which is a symbol of the papal power?

Let it be remembered that Sunday, as a subject of prophecy, is Sunday as a Christian institution. The question, then, is, What power or influence established this observance in the Christian church? Not Constantine; for his legislation referred to it as a heathen festival; although he furnished a means which was shrewdly manipulated by pope Sylvester in enforcing it among Christians. But it was brought in by the working of that influence which finally resulted in the establishment of the papacy. The papacy existed in embryo long before Constantine's time. The mystery of iniquity worked even in Paul's day, 2 Thess. 2:7, waiting only the removal of the restraining influence of paganism, to reveal, in its full strength, the papacy before the world. The root of this monstrous system of evil runs back far into the centuries before its open development, like the tree which sends its tap-root far down into the earth beyond the sight of the observer. Through that root the Sunday has found its way into the professed church of Christ; and on that tree it appears as one of the most characteristic fruits. As an institution, Sunday is both pagan and papal; as a rival of the Sabbath of the Lord, it is wholly papal. u. s.

### Why Will This Cause Succeed?

BECAUSE it is the truth of God, founded on his word, which he has magnified above all his name. Heaven and earth shall sooner perish than that one title of that word shall fail. Prophecy has promised the very work we now see being done. The remnant of his people—those who are alive and remain to the coming of the Lord—will keep the commandments of

God. The time has come for this last message. This is why the Sabbath question is interesting to the people everywhere, and the agitation is continually increasing. The hand of the Lord is in the work. This is that which was written by the prophet: "Here are they that keep the commandments of God."

The question has been asked among S. D. Baptists why it is that S. D. Adventists are successful in gaining converts to the Sabbath, notwithstanding the fact that they preach it in connection with other very unpopular doctrines. The answer is, These other unpopular doctrines are also true; and when men begin to reform and bear the cross of unpopular truth, they may just as well make a clean sweep of their errors at once. This, honest souls will do when their errors are made manifest by the light of the word of God.

The doctrine of the advent of Christ at hand is unpopular; but signs and prophecies fulfilled attest its truth. And when the prophecies of Daniel and John are set before the people, and the fulfillment traced to the present time, the papacy is seen to be the great antichrist, and the change of the law of God is clearly seen to be the work of antichrist. Then, when this is clearly seen, the warning message of Rev. 14: 9-12, has a force in it to bring honest souls, who desire to have the truth, to the keeping of the commandments of God and the faith of Jesus. The Sabbath has been so long trodden under foot by the Christian world that something is needed to arouse the people upon the subject. God foresaw this and promised a special message for this very time; and he is now graciously fulfilling his promise. It is the predicted change of God's law by the papacy, and its restoration by this last message, that gives power to the truth to move the people to action. Therefore the unpopular truth that the coming of the Lord is at hand, and consequently that the time has come for the last warning to be given to the world, is itself the special means which God has provided to arouse honest souls and lead them to see and embrace the Sabbath of the Lord, and leave that institution of the papacy which stands in opposition to it, and which is uniformly set forth by Catholic writers as the mark or sign of the power of the Roman church to change the institutions of God and bind the consciences of men.

While we teach the perpetuity and immutability of the moral law and the true Sabbath of the Lord, we warn the people of an "irrepressible conflict" that awaits us, when the image of the beast shall enforce his own worship on pain of death, a prominent part of which will consist in receiving the mark of the first beast, i. e., the papacy—keeping the institution which this changer of laws has put in the place of the Sabbath. Rev. 13:11-17. For more than a quarter of a century we have been teaching that the United States is the two-horned beast, and consequently that here the image will be formed—that ecclesiastical authority would demand, and get the control of the civil law, so as to be able to enforce the keeping of the papal Sunday upon all as the "Christian Sabbath." Twenty-seven years has this exposition of the prophecy been published; and during this period this view has been believed and taught by the whole body of S. D. Adventists.

It was simply faith in the prophecy as the word of God that led us to take this position, and to proclaim it abroad during these past years. But what do we see now? We see demonstrative proof that this position is correct, and consequently that the time has come when the message of warning which we are preaching should be preached, Rev. 14: 9-12, showing that this work is of God and not of men. We see the "National Association" pushing forward their scheme and urging their demand for a "religious amendment" of the National Constitution, so that "all Christian institutions, laws, and usages, shall be placed upon an undeniable legal basis in the fundamental law of our nation." Prominent among these institutions, laws, and usages, is the observance of what is called "our American Christian Sabbath." When this amendment is obtained, the image of the beast will be formed with power to enforce the mark. And, aside from the prophecy which assures us that it will be done, that prospect of success is bright and rapidly increasing in splendor. All observant and reasonable men can now see that the "religious amendment" is likely to prove a success. And the success of this movement is demonstrating the truth of our position on prophecy, and consequently proving the advent movement of the present day to be divine. This constitutes one of the strongest arguments to move the people to action in restoring God's law and Sabbath.

No one can fail to see the force of this argument when fairly presented to the mind. Those who do the work God designs they should for the restoration of his Sabbath will use the arguments which he has furnished in his prophetic word.

R. F. COTRELL.

The Day of the Lord.

THE day of the Lord is near. The world and many professors of the Christian faith do not believe it, or, if they do, will not acknowledge it. Faith in the Bible is so weak that the mass would be ashamed to avow their faith in things which are still so clearly revealed. It is saddening to think that that day is coming upon such multitudes as a destruction from the Almighty. "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." Isa. 13:6. "The day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:23. That great and most tremendous day is before us. Who will be prepared to meet it? Who of us, my brethren, are living and laboring as if we believed it? Many will be sadly disappointed in that day. Now is the time to inquire, "Lord, is it I?" Many will ask too late, "Who shall be able to stand?" because then it will be that "the great day of his wrath is come." Rev. 6:17. Now, by earnest, prayerful, laborious, and persevering effort, we may escape that terrible fate. Who will prepare for that day by coming to Christ for pardon, keeping the commandments of God, and laboring self-sacrificingly for the salvation of others? "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, meekness; it may be ye shall be hid in the day of the Lord's anger." R. F. C.

Envy.

TEXT: Wrath is cruel, and anger is outrageous; but who is able to stand before envy? Prov. 27:4.

There are few persons who know the amount of envy in their hearts, or the extent of its evil influence upon the actions of their lives. Wrath is cruel, and the angry person is perfectly outrageous in his course, but envy is worse than all.

It was this feeling on the part of the chief priests, that caused them to reject Christ; and this was so plain that Pilate, the Roman Governor, could easily discern their motives. Mark 15: 10. Joseph's brethren tried to destroy him out of envy. Gen. 37: 11; Acts 7: 9. The people rebelled against Moses out of envy. Ps. 106:16. The Jews were envious of Paul and Silas, and took unto them certain lewd fellows of the baser sort, and gathered a company and set the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people. Acts 17: 5. Verse 4 tells why they envied Paul and Silas, because some of them (Jews), and a great multitude of Greeks, and many of the chief women, believed what the apostles were teaching, associated with them and asked them for counsel. And these would-be leaders and instructors, who had been looked up to in the past, became unnoticed. If Paul and Silas had failed to make any converts, they might have gone on preaching without being disturbed. It is quite likely they would have been pitied, and these men would have treated them as some poor deceived fellows who were perhaps a little crazy. But their arguments were unanswerable, and drawn from the very standard of authority which their assailants themselves acknowledged.

Paul reasoned from the Scriptures, and showed their fulfillment in pointing out Jesus as the very Christ. Verses 2 and 3. Now these wicked men get together the very class of persons adapted to their work, lewd fellows, and the baser sort at that, the very worst characters they could find. Ordinarily they would not be found associating with such people, but now their envy is aroused and they forget all else. They pretend they are trying to do good; these men must be corrected; but at heart they were prompted by envy and wounded pride.

The same spirit lurks in the hearts of men to-day. If a man is successful in any pursuit he is sure to arouse the envy of others. How often we hear the tradesman speak lightly of another's work; the salesman of another's goods. The professional man shrugs his shoulders, and in a very confidential manner, gives you a hint that the knowledge and ability of his fellow professor is not as great as is supposed. We may expect such things from men who seek only this life; but it is when we see these feelings among the people of God that our hearts are

grieved. The same thing is being acted over to-day that took place in Paul's case. Many refuse truth only because of pride, which makes them envious. This feeling of envy is a wicked one, but more or less common to the natural heart. You may say, That does not apply to me, for I have no feelings of that kind; I obey the words of Paul, and "weep with them that weep." Many persons sympathize with another when in trouble, who do not obey the first part of the injunction, to "rejoice with them that do rejoice." Rom. 12:15. When some blessing falls upon another, and we do not receive it, how natural to our depraved hearts is the feeling of envy. How few live, "In honor preferring one another?"

Often a brother or sister is found reproving others for their course; and who seem to be so anxious about them, that one would think they really meant to do them good; but could you examine their hearts, you would find them prompted by the spirit of envy. How seldom we see an erring one reproved in the right spirit. The reprover may be actuated from pride, which perhaps is wounded because of the reproach brought upon the church or cause of which the reprover is a representative.

I call to mind the case of a brother who felt that he must reprove another. He appeared so earnest to do him good that his action seemed to come from a pure motive; but he was so much exercised over that brother's case that he went and told his fault all through the neighborhood. How much did he expect to benefit the erring one by that course? The mother often punishes her child with never a thought for its good; her feelings have been aroused by some disobedient act, and the punishment is only revenge, to gratify her injured pride.

Envy is the spirit that so often affects the church choir and congregational singing, makes unpleasant the family circle, destroys the pleasure of the social gathering, in fact disturbs the entire neighborhood and gets the whole city in an uproar. We may not expect the world to reform upon this, but, my dear brother and sister in Christ, let us overcome, from the aged down to the little child, and be careful that our object be to do others good and not to gratify envy. Further, remember it is this same feeling of pride that often causes us to reject a testimony and reproof.

"Do ye think that the scripture saith in vain, the spirit that dwelleth in us lusteth to envy." James 4: 5. How few know their own hearts, but God has promised to give "more grace." Let us strive for it.

W. M. HEALEY.

Minnesota Camp-Meeting.

WE have just closed one of the most successful camp-meetings I have ever attended. We enjoyed a very pleasant time in our school. Tuesday and Wednesday the brethren arrived at camp in large numbers, so that most all were present at the commencement of the regular camp-meeting. It was cheering to see them come, load after load, some coming from fifty to two hundred miles. Others came twenty miles with ox teams. Brother Harlow, seventy-six years old, drove his team three hundred miles, from some place in Dakota. This shows a commendable zeal. There were eighty-one tents on the ground, and a count showed that there were nearly eight hundred persons encamped. This was the largest meeting that I have attended outside of Michigan.

Having the business well out of the way, we began our religious meetings early in the week, and kept them well ahead. Friday morning over a hundred came forward to seek the Lord. Sabbath morning was entirely devoted to this work, and one hundred and forty-five made a start in the Christian life. We then enjoyed a very interesting season in hearing them speak. After preaching upon baptism, a large number signified their desire to be baptized. Their names were recorded and their cases examined; then a day having been given in which to present objections, if any existed, one hundred and thirty-three were accepted as candidates for baptism. Sunday afternoon we repaired to the river, a short distance from the camp, where these were baptized by Elders Grant, Dimmick, Curtis, and Ells. A large mill-dam above, a bridge just below, and rising banks on each side afforded the crowd a good view, and they were all well lined with spectators. It was estimated that there were twenty-five hundred people present. Everything passed off in good order. A sister who has been confined to her bed twenty-seven years, a cripple, was taken by the administrators and carried into the water, and

baptized. It was a very affecting scene. This was the largest and most affecting baptism I have ever witnessed. In several cases the ministers would lead mother and son, husband and wife, or sometimes husband, wife, and children into the water together. Elder Babcock's twin daughters, about eleven years of age, were baptized together. It was a scene never to be forgotten.

The grasshopper scourge has passed away, and Minnesota crops begin to look up. However, as the Conference had a large list of ministers to pay, we found our systematic benevolence fund short. Evidently the brethren have not been doing their duty in paying their tithes. An expression made by rising showed that about one-fifth of those present had embraced the truth the past year. With more than one-fourth of the audience this was their first camp-meeting. This Conference now has fifteen ordained ministers, and twenty-two licentiates. Several were licensed for the first time at this meeting. At our last session, three brethren were ordained to the work of the ministry. There are three or four preachers in the Conference who labor among the Scandinavians. A special effort will be made for that people this year.

I was deeply impressed with the fact that this is becoming a very large Conference. When I came to this State six years ago, there was not a minister laboring in the State. There were only about two hundred Sabbath-keepers in the Conference. Now they have about fifty churches, thirty-seven ministers, and twelve or fourteen hundred Sabbath-keepers. And all this has been done by men raised up in their midst. Truly the Lord has blessed Minnesota. It is probably one of the richest fields in the cause. But with prosperity and increasing numbers, I can see a chance for many dangers. It is difficult to educate so rapidly these new converts soundly into the principles of this message. There is great danger that some of them will endeavor to bring in new ideas and ways of their own, which will work evil to the cause. Where there are so many laborers, there is also danger of ambition and rivalry among ministering brethren. This should be promptly discountenanced by every one. It has come to be a great responsibility for the president to oversee the entire work of the Conference. Brother Grant has been very successful in this position in the past. He still needs the hearty co-operation of all his brethren to successfully carry on the work. This we believe he has.

Personally, it was a great pleasure to me to attend this Conference, and see so many of my old brethren. This is the spot where I first began to realize success in Minnesota. We began with a small handful of about twenty-five. From that day to this the church here has steadily grown, till now it has eighty members, and is the largest church in the Conference. Twenty-five from this place were baptized at this meeting. These will be added to the church at its next quarterly meeting.

It was specially gratifying to us to find that the brethren here have the respect and confidence of the community in so large a degree. Everybody was friendly to us, and showed us all the favors possible. The hotel-keeper made a free dinner for a goodly number of our ministers. Our old landlord of former years visited us frequently, bringing food and hearty greeting. The county paper gave us the following unsolicited commendation:—

"Whatever may be thought of some of the peculiar tenets of this denomination of Christians, it is generally admitted that the system makes its followers honest, and wiser and better people."

Sunday it was with great difficulty that I could speak on account of hoarseness. After that I had to give it up entirely. Brother Stone took my place, and rendered valuable assistance. At this date, it is entirely uncertain what we shall do this summer.

D. M. CANRIGHT.

Hutchinson, June 26.

Texas.

THE debate with Elder Caskey upon the Sabbath question closed grandly for us. Seven more took a firm stand, upon the truth, from the debate. Elder C. knew very little about the Bible and less about our positions. He confesses himself beaten on four questions, but thinks by following us up and becoming better posted he can revenge. He used three texts to support Sunday; viz., Acts 20:7; 1 Cor. 16:2, and Heb. 4: 9. We leave about fifty firm Sabbath-keepers, among them some good workers.

There are calls for labor everywhere.

Terrell, June 26.

R. M. KILGORE.

## Upward to Thee.

DARK clouds had gathered o'er my way,  
And unknown paths before me lay,  
While tangled briars flourished where  
Sweet flowers once bloomed in beauty rare.

Misfortunes crowded in my track;  
Joys vanished I could not call back;  
Snares waited for my weary feet,  
And dangers loom'd I dared not meet.

My friends forsook in time of need;  
No kindly hand to aid or lead;  
Weary, tempt'd, and despairing,  
None I thought for me was caring.

The night came on, the fearful night!  
Lost I lost! no help, no guide, no light!  
Lost in sorrow's night of darkness;  
Lost in temptation's wilderness.

A voice then whispered, "God is here;"  
Strange I'd forgotten, in my fear,  
One who is ever near to aid;  
Then eagerly I knelt and pray'd—

"Father, let not thy sinful child  
Now perish in the fearful wild;  
Reach down, I pray, thy hand to me,  
And lead me safely up to thee."

A heavenly light around me shone,  
I felt a strong arm round me thrown,  
And far away, O, blessed sight!  
Arose to view a city bright.

The tempter vanished when I knelt;  
No longer fear or pain I felt;  
The vision of the shining goal  
New hope breathed in my fainting soul.

Upheld by that Almighty Arm,  
No earthly ills can do me harm;  
Where erst so dark, now sunlight gleams,  
And all the way with beauty beams.

A song of praise my glad heart sings,  
And faith gives eyes and hope gives wings;  
So ever upward mounts my soul  
Toward heaven, its final blissful goal.

—Mrs. C. L. G. M.

## Use of Sorrow.

THE other day I was feeling very sad and gloomy over my infirmities, errors, and sins, and what I was suffering in consequence of them. My heart almost murmured at it. Why must I suffer thus? Why has God allowed such trials and sorrows to come upon me? What good can it possibly accomplish for myself or for any one else?

With these reflections in my mind, my eye rested upon the following scripture: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:3, 4.

Here was a new thought. We are here to help each other. All around us on every side, there are aching hearts, sorrowing hearts, desolate hearts, disappointed plans, blasted hopes, men and women encompassed with infirmities, with weaknesses, and with errors, repenting, halting, doubting, fearing and hoping. Oh! my soul, who can help all these persons. Certainly not that person who has never experienced any of these things. How could such an one sympathize with these poor souls? It would be impossible. No, I see now that adversity and trouble are necessary to prepare us, to soften our hearts, to ripen us up, and make us able to comfort others. This is what Paul seems to mean—"God" says he "comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble." All of us, but especially the ministers and those who labor with him, need just this preparation. Paul cries out, "I have great heaviness and continual sorrow in my heart." Rom. 9:2. My case can be no worse than that. How many thousands of sorrowing hearts have found sweet consolation in the Psalms. These Psalms were poured forth from a heart filled with anguish. The flower must be crushed to yield its sweetest fragrance.

Dear friend, are you suffering and grieving over it? Do you question God's providence? If you will but patiently trust him, you will yet see that God only meant it for good, to fit you for the work he has for you. The language of my heart is, "O my soul hope thou in God, for I shall yet praise him."

—Sel.

## From Heaven or of Men.

TWENTY-SEVEN years ago, when I investigated the claims of this movement concerning the second coming of Christ at hand, as a fulfillment of prophecy, the question resolved itself into the form of that which Jesus asked the Jews, namely, "The baptism of John, was it from Heaven or of men?" It was claimed that the advent movement was a fulfillment of the promised warnings of the three symbolic angels of Rev. 14:6-12, and that the third of the three messages was already being announced to the world. If this claim was true, then the advent movement was certainly from Heaven—it was Heaven sent, like the mission of John the Baptist, who came in fulfillment of the "Voice of one crying in the wilderness," as foretold by the prophet Isaiah. (Chap. 40.) But if it was not true, it was of men, and would certainly come to nothing.

Small as was the number of those who claimed to be proclaiming the message of the third angel, God enabled me to believe that he had sent this his last warning to mankind to prepare a people for the second coming of Christ, when he shall come to reap the harvest of the earth, a people who shall be found keeping "the commandments of God and the faith of Jesus."

In God's providence I have lived to see this message spread abroad in almost all the enlightened portions of the earth. The people that keep the commandments, the Sabbath of the fourth as well as the other nine, and are looking for the coming of Jesus according to his promise, are to be found throughout these United States, the countries of Europe, in different points in Africa, and in the Islands of the sea. As I see this, do you think my faith is waning? At this stage of the work, why cannot all Christians believe it?

It is not claimed that the spread of this message alone proves it to be of divine origin. Spiritualism has spread over the world during the same time, and has been received by thousands while this message has only found its hundreds, or even its tens, of believers. But when we consider that Bible truth in its purity has never been popular in the world, and that the reception of this message involves the greatest crosses, even to the Christian world, the fact that it has stood against the popular current, and has made its way to the nations of the earth, or has sprung up spontaneously in different countries, ought to be taken as evidence that the hand of God is in the work. It is truly marvelous that it has lived and prospered to the present time, under all its difficulties.

And though it is unpopular with the Christian world, and requires cross-bearing to receive it, yet it certainly is founded in Bible truth. It is a real reform. It only teaches a return to truths clearly revealed in the Bible. The "commandments of God," which are carried in front, are precisely those found in the Bible, as they were written by the finger of God. And the faith taught is the faith of Jesus Christ. Our doctrines are read from the Bible itself, and not inferred merely from its teachings. These are some of the evidences which show this message to be from Heaven. Its light is spreading, and we thank God for it and take courage. Its results will be glorious. My prayer is, Let me share in the work, and then in the triumph. R. F. COTTRELL.

WHAT a precious privilege is prayer. Come to the mercy-seat—that seat where love and justice, holiness and pardon, divinely sit; whence great streams fall on the sin-sick soul. Let no hour pass without a visit to the throne of grace. It is but a thought-step, "an upward glancing of the eye," a leap of the soul from earth duties, and you are there. While putting that needle through the cloth, or driving that nail, you can go to the mercy-seat. Thread every fiber of life with these pearls. Leaven every lump with this sacred life.

## THE HOME CIRCLE.

## A Rift in the Cloud.

ANDREW LEE came home at evening from the shop where he had worked all day, tired and out of spirits; came home to his wife, who was also tired, and dispirited.

"A smiling wife, and a cheerful home—what a paradise it would be!" said Andrew to himself as he turned his eyes from the clouded face of Mrs. Lee, and sat down with knitted brow, and a moody aspect.

Not a word was spoken by either. Mrs. Lee was getting supper, and she moved about with a weary step.

"Come," she said at last, with a side glance at her husband.

There was invitation in the word only, none in the voice of Mrs. Lee.

Andrew arose and went to the table. He was tempted to speak an angry word, but controlled himself, and kept silence. He could find no fault with the chop, nor the sweet homemade bread, and fresh butter. They would have cheered his inward man, if there had only been a gleam of sunshine on the face of his wife. He noticed that she did not eat. "Are you not well Mary?" The words were on his lips, but he did not utter them, for the face of his wife looked so repellant, that he feared an irritating reply. And so in moody silence, the twain sat together until Andrew had finished his supper. As he pushed his chair back, his wife arose, and commenced clearing off the table.

"This is purgatory!" said Lee to himself, as he commenced walking the floor of their little breakfast-room, with his hands clasped behind him, and his chin almost touching his breast.

After removing all the dishes and taking them into the kitchen, Mrs. Lee spread a green cover on the table, and placing a fresh trimmed lamp thereon, went out and shut the door, leaving her husband alone with his unpleasant feelings. He took a long, deep breath as she did so, paused in his walk, stood still for some moments, and then drawing a paper from his pocket, sat down by the table, opened the sheet and commenced reading. Singularly enough the words upon which his eyes rested were, "Praise your wife." They rather tended to increase the disturbance of mind from which he was suffering.

"I should like to find some occasion for praising mine." How quickly his thoughts expressed that ill-natured sentiment. But his eyes were on the page before him, and he read on.

"Praise your wife, man, for pity's sake, give her a little encouragement; it won't hurt her."

Andrew Lee raised his eyes from the paper and muttered, "Oh, yes. That's all very well. Praise is cheap enough. But praise her for what? For being sullen, and making your home the most disagreeable place in the world?" His eyes fell again to the paper.

"She has made your home comfortable, your hearth bright and shining, your food agreeable; for pity's sake, tell her you thank her, if nothing more. She don't expect it; it will make her eyes open wider than they have for ten years; but it will do her good for all that, and you, too."

It seemed to Andrew as if these sentences were written just for him, and just for the occasion. It was the complete answer to his question, "Praise her for what?" and he felt it also as a rebuke. He read no farther, for thought came too busy, and in a new direction. Memory was convicting him of injustice toward his wife. She had always made his home as comfortable for him as hands could make it, and had he offered the light return of praise or commendation? Had he ever told her of the satisfaction he had known, or the comfort experienced? He was not able to recall the time or the occasion. As he thought thus, Mrs. Lee came in from the kitchen, and taking her

work-basket from a closet, placed it on the table, and sitting down without speaking, began to sew. Mr. Lee glanced almost stealthily at the work in her hands, and saw it was the bosom of a skirt, which she was stitching neatly. He knew that it was for him that she was at work.

"Praise your wife." The words were before the eyes of his mind, and he could not look away from them. But he was not ready for this yet. He still felt moody and unforgiving. The expression of his wife's face he interpreted to mean ill-nature, and with ill-nature he had no patience. His eyes fell on the newspaper that lay spread out before him, and he read the sentence:—

"A kind cheerful word, spoken in a gloomy home, is like the rift in a cloud that lets the sunshine through."

Lee struggled with himself a while longer. His own ill-nature had to be conquered first; his moody, accusing spirit had to be subdued. But he was coming right, and at last got right, as to will. Next came the question as to how he should begin. He thought of many things to say, yet feared to say them, lest his wife should meet his advances with a cold rebuff. At last, leaning towards her, and taking hold of the linen bosom upon which she was at work, he said, in a voice carefully modulated with kindness:—

"You are doing the work very beautifully, Mary."

Mrs. Lee made no reply. But her husband did not fail to observe that she lost, almost instantly, that rigid erectness with which she had been sitting, nor that the motion of her needle hand ceased.

"My shirts are better made, and whiter than those of any other man in our shop," said Lee, encouraged to go on.

"Are they?" Mrs. Lee's voice was low, and had in it a slight huskiness. She did not turn her face, but her husband saw that she leaned a little toward him. He had broken through the ice of reserve, and all was easy now. His hand was among the clouds, and a few feeble rays were already struggling through the rift it had made.

"Yes, Mary," he answered softly, "and I've heard it said more than once, what a good wife Andrew Lee must have."

Mrs. Lee turned her face toward her husband. There was light in it, and light in her eye. But there was something in the expression of the countenance that puzzled him a little.

"Do you think so?" she asked quite soberly.

"What a question!" ejaculated Andrew Lee, starting up and going round to the side of the table where his wife was sitting.—"What a question, Mary!" he repeated, as he stood before her.

"Do you?" It was all she said.

"Yes, darling," was the warmly-spoken answer, and he stooped down and kissed her—"How strange that you should ask me such a question!"

"If you would only tell me so now and then, Andrew, it would do me good." And Mrs. Lee arose, and leaning against the manly breast of her husband, stood and wept.

What a strong light broke in upon the mind of Andrew Lee. He had never given to his faithful wife even the small reward of praise for all the loving interest she had manifested daily, until doubt of his love had entered her soul, and made the light thick darkness. No wonder that her face grew clouded, nor that what he considered moodiness and ill-nature took possession of her spirit.

"You are good and true, Mary. My own dear wife. I am proud of you—I love you—and my first desire is for your happiness. Oh, if I could always see your face in sunshine, my home would be the dearest place on earth."

"How precious to me are your words of love and praise, Andrew," said Mrs. Lee, smiling up through her tears into his face.

"With them in my ears, my heart can never lie in shadow."

How easy had been the work for Andrew Lee. He had swept his hand across the cloudy horizon of his home, and now the bright sunshine was streaming down, and flooding that home with joy and beauty.—*Home Magazine.*

**Ever Onward.**

LIFE was never made for dreaming,  
Stopping here or asking when—  
Mere resolves or wordy seeming—  
Duty calls for honest men.

Doubting always makes us weaker,  
Fear makes cowards of us all;  
But the true and earnest seeker  
Knows no terror or no fall.

Then gird with bold endeavor,  
Ever onward while you may;  
Keep your trust and hope forever,  
God himself shall guard the way.

—Sel. by M. E. O

**GOOD HEALTH.**

**Proper Diet for Man.**

**OBJECTIONS TO THE USE OF ANIMAL FOOD.**

ONE of the greatest objections to animal food is the fact that in partaking of it a person is in constant danger of unwittingly taking into his system the germs of some foul, perhaps fatal, disease. He knows not but the animal whose flesh he is eating was upon the very verge of dissolution when killed and brought to market. And we are well aware that our domestic animals, and indeed wild ones also, are subject to diseases of various kinds, just as are human beings. The cattle plague, hog cholera, measles, trichinosis, epizootic diseases, etc., are familiar names to all. Many a poor sufferer has been obliged to lead a life of wretchedness and misery as the result of diseases of a scrofulous character contracted by eating the flesh of animals affected with those diseases.

Only a few years ago, at the great cattle show in England, a large number of cattle were suddenly seized with violent symptoms of disease. In order to avoid pecuniary loss, their owners killed them, and sold their diseased carcasses for food, an occurrence which is by no means infrequent. Even at the time of this writing quite a number of individuals in various sections of the country are dying the most horrible of deaths as the result of eating pork infested with trichinae. This disease has occurred frequently within the last few years, and is liable to break out in any locality at any moment, thus placing in imminent peril the lives of all who allow themselves to partake of the flesh of hogs, no matter how infrequently.

The animals which are slaughtered and eaten in cities are in most instances previously confined for some time in close stalls, breathing again and again the putrid emanations from their own excretions, thus becoming totally unfit to be used as food. So frightfully detrimental to health is such a course that a rat, even when constantly supplied with fresh air to breathe, will die in a short time if confined in its own exhalations. We might describe at length the horrible condition in which animals are often received and slaughtered at the slaughter-houses of our cities; but doubtless it is unnecessary, as all are familiar with the facts which have so often been made public.

The process of fattening is itself one of disease, since it is occasioned by obstruction of the various excretory organs of the body, so that the broken-down, diseased, and worn-out material of the body cannot be carried out of the system, and so accumulates. Indeed, fat, in such cases, is but another name for diseased matter.

An animal apparently in perfect health may still be full of disease, resulting from derangement of some internal organ. A well-known and reliable butcher of this place recently remarked that not one in ten of the livers of slaughtered animals was in a condition of health. The Jews are very careful

to take every possible precaution to avoid contamination by disease from animals. They carefully examine all of the internal organs of the slaughtered animals, and if any evidence of disease is found, none of the flesh is considered fit to be eaten by them.

But even though the animals killed may be in the best condition possible in regard to health, there is still abundant reason for serious objection. In every animal, even when in perfect health, there is a constant breaking down or decomposition of the tissues. The products of this action are termed debris or effete matters. They are the ashes of the tissues, and are among the most virulent poisons known. The quantity of this matter in the body may be estimated by the well-received fact that decomposition of tissues goes on more rapidly during life than after death. Were it not for the incessant action of the various depurating organs, these poisonous products would quickly accumulate in such quantities as to cause immediate death. It is for this reason that death occurs so quickly from suffocation or drowning, the action of those great excretory organs, the lungs, being suspended.

These matters are principally contained in the veins of the body, and it is owing to their presence that blood so quickly becomes putrescent when taken from the body. When an animal is killed, only the arterial blood is removed, which is comparatively pure while the dark, impure venous blood remains in the flesh. This is what gives it its red color. By continued washing, this poisonous blood may be removed, and the flesh will then appear nearly white in color. If all flesh food were prepared in this way, it would be comparatively harmless. Few would be willing to eat it, however, as, in removing the poisonous blood, it has been almost entirely deprived of its savory and stimulating qualities.

The Jews were commanded not to eat the blood of animals, and in obedience to this command, they use great care to remove the blood from all flesh which they use as food. Before cooking, it is placed in salt water for a few hours, by which means the blood is almost wholly removed.

Again, meat is almost always allowed to reach a certain stage of putrefaction before it is considered fit to be eaten. This is thought necessary to render it tender. Especially is this the case in England, where meat is never considered good until it becomes tainted. It is no uncommon thing for butchers to cut from a piece of meat the decayed exterior and send the remainder to their customers.

**GIVE THEM COLD WATER.**—It is very doubtful if there is a single possible disease in which the patient should not have cold water *ad libitum*. Oh, how the babes often suffer for cold water. A nursing babe is given, no matter how thirsty, nothing but milk. The little lips are dry and cracked, and the little tongue so parched it can scarcely nurse, and yet it has nothing but milk to assuage its craving thirst. Try it yourself, mother, when you have a fever, and we are sure that ever after, when your darling is dying with thirst, the teaspoon and tumbler of cold water will be in constant use.

**Example and Influence.**

If wine-drinking Christians, and especially ministers, could know the use made of their example by those who seek to drag down the unwary, if they could know how ten thousand demons seem to echo their sentiments in the struggling soul of those whom a single glass means ruin, they would drink no more while the world stands. It may be "manly" to take an occasional glass and sneer at the "weakness" of those who cannot and those who do not, but is it Christian? Reader, let us not judge others, but for ourselves decide and act with reference to such words as are written, Romans 15:1, 14:21, and Matt. 18:6-9.—*Christian at Work.*

**"Fearful to Contemplate"**

THIRTY-THREE estimates, carefully compiled, from different parts of the United States, and all brought to harmonize, show the following startling facts:—

There is drunk each year, in our government, 561,600,000 gallons of ardent spirits, which, at manufacturing prices, cost the consumers the round sum of \$3,841,264,000. It kills 164,062 persons each year, whose days are each shortened ten years, making a total of 1,640,620 years of time; put at \$50 per year, this makes 82,031,000. There are 1,523,662 regular or moderate dram drinkers, who lose one-third of their time drinking, and preparing for the drunkard's grave, which is equal to one hundred days to each man in the year, put at 50c. per day, this makes 76,183,100. The total amount of crime costs the government annually \$32,528,437, three-fourths of which is caused by ardent spirits 24,396,328. Add cost of pauperism, both public and private, caused by this evil, 21,375,000. Total, 4,045,249,428.—*Sol.*

**RELIGIOUS NEWS AND NOTES.**

—Philadelphia has 100 more churches than free schools.

—In China they spend \$250,000,000 a year in worshipping their ancestors.

—Of the 137,099 children in the State of Connecticut, 54,377 do not attend Sunday-schools.

—There has been an increase of 470 Roman Catholic priests in England and Scotland since 1867, and convents, monasteries and religious orders have multiplied rapidly.

—The Protestant Episcopal church of the Incarnation has cleared off entirely its debt of \$48,000. The Belleville Avenue Congregational church, Newark, N. J., has also provided for its debt of \$20,000.

—No new missionaries have been sent out for three years in the Southern Presbyterian church, and during that time the missionary force has been diminished one-third, and the Board closes this year with a debt of \$9,000.

—The demand for the five cent Testament issued by the American Bible Society is so great that it led to the issue of 1,000 copies a day throughout the month of May. A new price list has been adopted in which the various publications of the society are greatly reduced. The receipts for May were \$24,322.94; copies of Scriptures issued, 104,087.

—The indebtedness of the four principal missionary organizations of this country is as follows: American Baptist Missionary Union, \$26,000; Presbyterian Board of Foreign Missions, \$60,000; Reformed Foreign Missions, \$28,000; Methodist Missionary Society, \$170,000. The other denominations are probably not far behind proportionally, especially in the item of foreign work.

**SECULAR NEWS.**

—An unknown Philadelphia friend has given Andover Seminary \$25,000.

—It costs the Czar some \$1,000,000 every day to keep up his present military establishment.

—The British army in India is composed of 146,000 infantry, 23,000 cavalry, 3600 engineers, 13,000 artillery and 400 field pieces.

—It is figured that 4,000 acres of wheat in San Bernardino county will be lost from rust, representing 120,000 bushels, or, at current prices, \$140,000.

—Russia preserves eight crowns of provinces conquered at various times and joined to the empire—Siberia, the Crimea, Kiev, Astrakan, Kasan, Finland, Poland, Krussia.

—The decline in rents at New York, this year, makes a difference of \$1,000 a day in the income of the Astor property and of about \$100,000 a year on the Stewart property.

—The total expense of the deportation, salvage and erection of Cleopatra's Needle on the Thames embankment will be about \$80,000, all of which is defrayed by Dr. Erasmus Wilson. The removal of the obelisk of Luxor from Thebes to France, and its erection in the Place de la Concorde, Paris, cost the French Government \$400,000.

—According to the new Directory there are 1,507 saloons in Cincinnati, 400 more than there are groceries.

—The railroad station at Lomo, near Marysville, Cal., was entirely destroyed by fire on Thursday, July 4.

—The works of a plow company on Passaic river, New Jersey, have been burned, throwing many men out of employment; loss \$100,000.

—A large steam sawmill at Hood River, on the Columbia, Oregon, was destroyed by fire. Several adjoining houses were also destroyed. Total loss, \$20,000; no insurance.

—It is ascertained that 2,748,000 sheep perished in New South Wales last year from want of food and water, caused by the protracted drouths, involving a loss of £2,250,000.

—Four large boilers in the mills of the Chesapeake Nail Works, at Harrisburg, Pa., exploded on June 25 with tremendous force, killing one man, wounding badly four others and tearing the mills to pieces.

—Some one estimates that 20,000 Americans will visit Europe this summer; and, supposing that they spend an average of \$1,000 each, the tidy little sum of \$20,000,000 of American money will be diverted to the enrichment of the "effete despots."

—The telephone is now firmly established in England. A company of capitalists, whose fortunes aggregate \$10,000,000, have bought the right of manufacture and sale. In Germany it is even more popular than in America, and it is thought that in less than five years it will be in universal use.

—The earth's population according to statistics is as follows: Total population of the earth, 1,396,752,000; under Christian governments, 685,559,411; under non-Christian, 711,383,589; total area of the earth's square miles, 52,062,470; area of Christian governments, 32,419,915; area of non-Christian lands, 19,642,555.

—There are 79,000 miles of telegraph wire in the United States, and 5,880 offices, or one mile of line to every thirty-six square miles of area. England has 75,000 miles of line and 5,500 offices, or one mile of line to every one and a half miles of area. Russia has 31,500 miles of land and 900 offices, or one mile of line to every 330 square miles of area.

—A Norwegian, according to the *Monitor Industrial Belge*, has just invented an ice breaker, to be used in northern harbors to keep them open during the winter months. It resembles a huge plow-share and is driven by two engines. Two streams thrown backward by means of centrifugal pumps, force the broken ice back into the channel formed. The machine may be converted into a dredge for summer use.

—The largest bell in the world is in the temple of Clars, in Kioto, Japan. Unlike the great bells in Pekin and Moscow, it is whole, and its tone is as perfect and as sweet as when first suspended. Where and by whom it was cast is not known. Chinese and Sanscrit characters completely cover it; but they are not translated by Japanese scholars. It is twenty-four feet high and sixteen inches thick at the rim. It has no clapper, but is struck by a sort of wooden battering-ram on the outside.

—It is officially stated that the bonanza mines produced up to July 4, one hundred millions of dollars. A few people have made a good deal of money out of these mines, and a few hundred men have been kept in employment in Virginia city. The thousands who have been ruined by speculation in these stocks, the many who have found a suicide's grave or a maniac's cell through the influence of stock speculation—what of them? The fortunate few are ever heralded to the skies, the many who fail are left to reflect upon their ruined hopes.—*Oakland Daily Times.*

—The whole number of immigrants, from all countries, arriving in the United States during 1877, was 130,503. Of these, not quite one-half, 66,281 landed at New York; and 10,098 at San Francisco, these being Chinese. Of the whole number only 13,791 came from Ireland; 18,122 from England; and 3,641 from Scotland and Wales. Germany and Austria sent by far the largest contingents—Germany sending 35,554 and Austria 27,417. The *Catholic Review* estimates the Catholic immigrants in the above numbers at 74,000, the pagans at 10,379, and the non-Catholic and nominal Christians at 46,124. It is quite sure that its estimate of Catholic immigrants is not exaggerated, and adds, "The future of the Republic is certainly in our hands."

## The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JULY 11, 1878.

### Baptism.

SABBATH afternoon, June 29, we had the pleasure of burying four precious souls by baptism in the Kalamazoo river, at Battle Creek, Mich. A large audience gathered at the riverside, where we have probably, during the last thirty years, baptized more than one thousand persons. Not that the Battle Creek church numbers that, but as our General Conference in times past has almost always been held here, and as at such annual meetings there are more or less to be baptized, and as the brethren have usually given us the pleasure of being administrator, we think we have not stated the number too high.

Solemn indeed was the occasion, as we could look back to the period of our strength in middle age, when we have baptized so many in this river. It has sometimes been our privilege to unite with fellow-laborers when the number was very large. Of these we will mention Elder Andrews, now in the Old World, Elder Loughborough in California, and our beloved brother, Elder Butler. We rejoiced in God; and although time and disease had made their mark upon us, yet we had strength to go into the water once more and to baptize these four with the greatest ease. God grant that these may follow the Lord faithfully until the Master shall appear and the reward be given. J. W.

### Meeting of General Conference Committee.

THE General Conference Committee, being in Battle Creek, Mich., met in council June 27, 1878, at 9:30 A. M., Elder James White in the chair.

It was moved and supported that the address by Elder James White, entitled "Address and Appeal," be published in the *Review*. Carried.

After remarks by the chairman and other members of the committee, the following resolutions were unanimously adopted:—

*Resolved*, 1. That we recommend that the General Conference be held after the season of tent and camp-meetings is past.

2. That we recommend that the Brothers Brorsen go immediately to Denmark to labor with Elder Matteson.

3. That we invite Sister Ellen G. White to be present at the general camp-meeting to be held in Michigan.

4. That in our opinion our camp-meetings should not be held more than two years in succession in any one place.

5. That three camp-meetings be held in Michigan the present season, at such points in different parts of the State as will secure the greatest possible attendance of our people and of those from the outside.

6. That we recommend that Elders Littlejohn, Smith, and Waggoner attend the camp-meetings, as may be arranged.

Adjourned to call of the chair.

SECOND SESSION, 8:30 P. M., JUNE 27, 1878.

Meeting called to order by the chair. Prayer by Elder D. M. Canright, followed by brief remarks by the chairman, after which the following resolutions were unanimously adopted:—

*Resolved*, 1. That we recommend that a mission in England be opened immediately; and that in our opinion Elder J. N. Loughborough is the man to take the charge of it.

2. That we recommend that Elder J. H. Waggoner act as delegate to the Seventh-day Baptist Conference the coming session.

3. That we recommend that Prof. S. Bronsberger revise, for republication, the pamphlet containing the pledges for the Battle Creek College; and that he devote what time he can spare during the present vacation to the work of collecting a library.

Adjourned to call of chair.

JAMES WHITE, *Chairman*.

Naples, Italy.

OUR labors in the hall where for ten months we have called on all to come out of Babylon, and worship Him that made heaven and earth and the sea, have come to a close. We have had to combat with everything that could combine to render our labor unsuccessful. Our hall, the only one that after much searching we were able to get, was badly adapted for a room in which to hold meetings. The hierarchs of the man who has set himself above God, and thought to change times and laws, hold their worship in gorgeous temples, where every day

a new god is manufactured, adored with incense, and then eaten. The humble followers of Jesus of Nazareth are considered unworthy even to inhabit the houses of these worshipers, and think themselves fortunate if they can even get an abandoned wine cellar in which they may celebrate the praise of their meek and lowly Master.

Yet in our labors the Spirit of God has been with us, the strong arm of God has upheld and protected us. Our lives have been in danger. Several times our meeting has been broken up by stones and fireworks hurled against and into our hall, and on one occasion, after having come out, there was a manifest evidence of the presence of God's angel with us, without which we would all have been murdered. A young man insulted one of our brethren, and he imprudently retaliated. A hand to hand combat ensued. Our enemies came round us in numbers. They were armed with stones, knives, and revolvers. Sister R. interposed between the combatants and separated them. A drinking house and a Catholic church were opposite our meeting room, and our adversaries had come out of the latter inflamed with wine and fanaticism. A woman urged them against us with wild gestures, and a voice cried out, "Why do we not stone them?" Yet after our brother was dragged away by force from his assailant, we walked calmly past our enemies, and not an arm was raised against us.

In our spiritual contests the presence of our God with us has been not less manifest. I need not recount the violent and persistent opposition we have met with from those who should be our brethren in combating the blasphemies of Babylon the mother, the warnings that have been preached and printed against us, the unjust and untruthful titles conferred upon us; it is the same spirit which everywhere makes war against the apostles of the third angel's message. But Michael our Prince has contended for us, and truly we may call his name Immanuel.

And our warfare is of a difficult nature. We are obliged to be always armed at all points; for until we arrive at the meeting we do not know what the nature of the contest will be. At one time we have to preach to the lawless and fruitless Antinomian, who revels in his release from all the obligations of God's moral law. At another time we seek to wake the apathetic soul that is dead to all religion and a slave to the law of carnal passion, and this is the state of the great mass of the people here. Now we have to bring the Bible and church history to bear on the bigoted and tradition-fed Catholic, and now we have to open the book of nature with the cold, scientific infidel, who believes in nothing but matter. Yet blessed be God's name, our progress has been onward, the Sabbath has been recognized by many, warmly and actively taken up by some, and new souls have been added to the church of Christ in our humble hall. With what joy did we hear Christ openly confessed by several who knew him not, one of whom had been an infidel. Even within the past week there has been joy amongst the angels; for a deist with whom we have had long arguments has not only accepted Christ as his Saviour, but has begun to work for him by bringing in others, and expresses a desire to labor still further when he returns to his home in the country this month.

And already from our little center the proclamation of the Sabbath has gone forth to Genoa and Turin in the north, Bari in the east, and Sicily and Malta in the South; while in Egypt two little churches of Sabbath-keepers have been formed. These have sent me a most pressing call to come to their aid. Blessed be the name of God, who has made his unworthy servants the means of doing this much in the seat of antichrist; may he enable us to do greater things, and bless all our brethren who are laboring to build up his church of commandment-keepers out of all tongues and people, so as to soon complete the number of his elect and hasten his coming!

Our greatest pitched battle has been on the subject of eternal punishment and the immortality of the soul, and there our victory has been complete, as I have related. I have many times invited our antagonists to a discussion on the Sabbath, but none have yet responded, although urged by members of their congregations who have left them from conviction on the subject.

Owing to the influence of the Catholic priesthood, it is almost impossible to obtain a room in Naples where the gospel may be preached. God has, however, in a most unexpected man-

ner, provided us with another hall. It is smaller than the first one, too small if our number increases, but it suffices for our present wants, and is in many ways better suited for our work. We believe the prayers of our brethren have aided in procuring a blessing from on high on our past work, and ask them to continue their prayerful sympathy, in the hope that we may yet receive a greater blessing in our new seat of labor. Already new work is opening upon us, and we trust that this new little hall will be the abode of the Spirit, wherein many new souls will be born into the kingdom of Christ. H. P. RIBBON.

June 1, 1878.

### Oakland, Tent No. 1.

OUR meetings are prospering. We are now in the midst of the Sabbath question; some have decided to obey, and many are deeply interested. Last Sunday we had the ordinance of baptism, and found twelve who were willing to go forth and be buried in the likeness of Christ's death, hoping to be in the likeness of his resurrection. Next Sunday we expect another baptism. May God continue to bless in the work here. W. M. HEALEY.

July 8, 1878.

### Lemoore, Tent No. 2.

THE tent-meetings closed in this place last Sunday night. We have had a very interesting time in our meetings here. As the results of the meetings held last year in Grangeville, and of the camp-meeting last fall, we had seven or eight Sabbath-keepers in the vicinity of Lemoore; but now we have a church of over thirty.

The Lord has blessed in this meeting, and for this we will take courage, and try to push on the work in his name. As soon as the arrangements can be made we expect to build a meeting-house on a beautiful lot donated by the railroad company.

I expect to spend some time now with the churches, and will meet with them according to appointments. J. L. WOOD.

July 4, 1878.

### Placerville, Tent No. 3.

MEETINGS were commenced here, Sabbath eve, July 5; the average attendance has been one hundred. Tracts and papers are freely taken, and money flows into the contribution box at a rate, if continued, to pay the running expenses. Brother Isaac Cross, of Sacramento, makes an excellent tent master. Brother H. T. Brown, of Lafayette, is present, and will assist in canvassing the town with our books and periodicals. This is the first preaching of present truth in the foot-hills of the Sierra Nevada, and the people say it is something new; they are hospitable, and supply our temporal wants. There seems to be an interest to hear, and we do hope that some seed will fall into good ground. B. A. STEPHENS.

July 7, 1878.

### Appointments.

PROVIDENCE permitting I will meet with the churches as follows:—

Lemoore, Sabbath, July 13.

Pleasant Valley, July 15-24.

Locust Grove, July 25-29.

Lemoore, July 31 to August 6.

Fairview, August 6-12. J. L. WOOD.

### BUSINESS DEPARTMENT.

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

\$2.00 EACH. O M Andrews 5-24, L A Barry 5-13, Justice Baker 5-1, Rufus Parker 5-26, Harrison McCormick 5-9, Mrs Mary A Losey 5-26.

\$1.50 EACH. Mrs Geo Darling 5-26, Matthew Wing 5-20, H Marshall 5-26, Joseph N Boger 5-26, Mrs M R Starr 5-26, Mrs H L Henry 5-27, Riverside Reading Room 5-26, Nelson Woodbury 5-26, Mrs Milo Cross 5-26, H B Waylan 5-26, Wayland Thiong 5-26, D L Stiger 5-26, George Cady 5-26, Reuben Gray 5-26, W N McCoy 5-14, Nancy King 5-26, Mortimer Burton 5-26.

MISCELLANEOUS. R M Cariners \$1.00 4-43, M Morford 1.00 5-1, Isaac Hughes 1.00 4-48, L A Hendry 1.00 5-2, C Sampson 50c 4-24, Geo Howell 75c 5-2, Samuel Wilkinson 2.45 5-20, Flora Drake 75c 5-3, J P Hunt (4 copies) 3.00, 5-26, S L Chapman 37c 4-38, Mary E Dunn (9 copies) 13.50 5-26, M O Israel (10 copies) 7.50 5-2, S Bury 75c 4-43, J F Statton 75c 5-2, S D Mayor 75c 5-2, G W Pile 75c 5-2, Wm Dale (3 copies) 2.25 5-2, H I Farnum (4 copies) 3.00 5-3, Lydia Brown 75c 5-2, Miss Annie Wolf 37c 4-38, Miss Annie Baremore 37c 4-38, Miss Mollie Willingham 37c 4-38, Miss Kate Beale 37c 4-38, Mrs E A Myers 38c 4-38, Mrs A L Good 38c 4-38, T H McAden 38c 4-38, C D Bramell 38c 4-38, G W States (16 copies) 24.00 5-26, Eld Joseph Lamont (8 copies) 12.00 5-26, John Osborn 1.00 5-2, Mrs Thos Glassbrook 50c 5-38, Geo Koeing 50c 4-42, A T Sutherland 75c 5-2.

### Received on Account.

Cal T and M Society \$81.05, A Brorsen 3.16.

### California Conference Fund.

Pacheco \$8.80.

### European Mission.

Hattie Shively \$50.00, Jacob Shively 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.  
 The Game of Life (illustrated). Satan playing with man for his soul. In Board, 50 cts; in paper 30 cts.  
 The History of the Sabbath and First Day of the Week. J. N. Andrews. 628 pp. \$1.00.  
 Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25, post-paid.  
 Thoughts on Daniel. U. Smith. \$1.00. Condensed paper edition, 35 cts.  
 Thoughts on the Revelation. U. Smith. \$1.00.  
 Life of William Miller, with likeness. \$1.00.  
 The Sanctuary and its Cleansing. U. Smith. \$1.00. Condensed edition in paper, 30 cts.  
 Life of Joseph Bates, with Likeness. Revised. Edited by James White. Tint, \$1.00; plain, \$1.25.  
 The Nature and Destiny of Man. U. Smith. 384 pp. \$1.00.  
 The Constitutional Amendment. A discussion between W. H. Littlejohn and the Editor of the "Christian Statesman." Bound, \$1.00. Paper, 40 cts. First part, 10 cts.  
 Spirit of Prophecy, Vol. I. Mrs E. G. White. 416 pp. \$1.00.  
 Life of Christ, in seven Pamphlets, by Mrs. Ellen G. White:—  
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