

The Signs of the Times.

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

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The Signs of the Times

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For Me.

THE blessed one hath looked on me,
And, though my sight is very dim,
I feel within the "hidden life"
That makes me look in love to Him.
I look—and oh, what do I see?
His hands, His feet, are pierced! for me!
He did no sin—and yet He dies!
A cursed death upon the cross;
His "precious blood" is trickling down,
Compared with which the world is dross!
I look—and oh, what do I see?
That blood is flowing down! for me!
I gaze upon the scene with awe,
And wonder—why the need of this?
A voice replies, "The broken law!
Thus only man can taste of bliss!"
I look—and oh, what do I see?
The Christ who lived—now dies! for me!
The soldiers come and pierce His side,
And blood and water freely flow;
His death is proved—they take Him down—
And now . . . unto the grave they go!
I look—and oh, what do I see?
He lies in that dark tomb! for me!
A guard is set, that none may come
And steal that precious corpse away.
I wait! He bursts the prison-house;
He rises on the appointed day!
I look—and oh, what do I see?
The Saviour lives again! for me!
Angels attend the sacred spot,
And when disciples come, they say,
"Seek ye the living 'mongst the dead?"
He is not here! 'tis the third day!
I look—and oh, what do I see?
He lived, He died, He rose! for me!
I follow Him where'er He goes,
Until to Bethany I'm led.
He rises! Heaven is open now
To that "same Jesus" that was dead!
I look—and oh, what do I see?
The heavens receive the Christ, for me!
But what glad sounds rejoice my ear,
As the disciples in amaze
Stand rooted to the spot, and all
With up-turned eyes in wonder gaze?
I look—and oh, what do I see?
Angelic ones draw near—for me!
They tell his waiting ones that now
To linger there will be in vain,
But for their comfort they declare
In glory He will come again!
I look—and oh, what do I see?
The Lamb in heaven now pleads for me!
—J. S.

General Articles.

THE CONFLICT ENDED.

BY MRS. E. G. WHITE.

WHEN Christ cried out, "It is finished," all Heaven triumphed. The controversy between Christ and Satan in regard to the execution of the plan of salvation was now ended. For Satan to have come into power would have been death to the world. The implacable hatred he felt toward the Son of God was revealed in his manner of treating him while he was in the world. Christ's betrayal, trial, and crucifixion were all planned by the fallen foe. His hatred, carried out in the death of the Son of God, placed Satan where his true diabolical character was revealed to all created intelligences that had not fallen through sin.

The holy angels were horror-stricken that one who had been of their number could fall so far as to be capable of such cruelty. Every sentiment of sympathy or pity which they had ever felt for Satan in his exile, was quenched in their hearts. That his envy should be exercised in such a re-

venge upon an innocent person was enough to strip him of his assumed robe of celestial light, and to reveal the hideous deformity beneath; but to manifest such malignity toward the divine Son of God, who had, with unprecedented self-denial, and love for the creatures formed in his image, come from heaven and assumed their fallen nature, was such a heinous crime against Heaven that it caused the angels to shudder with horror, and severed forever the last tie of sympathy existing between Satan and the heavenly world. Satan had put forth extraordinary efforts against Jesus from the time he appeared as a babe in Bethlehem. He had sought in every possible manner to prevent him from developing a perfect childhood, a faultless manhood, a holy ministry, and an infinite sacrifice in yielding up his life without a murmur for the sins of men. But Satan had been unable to discourage him, or to drive him from the work he had come on earth to do. The storm of Satan's wrath beat upon him from the desert to Calvary; but the more mercilessly it fell, the more firmly did the Son of God cling to the hand of his Father, and press on in the bloodstained path before him. All the efforts of Satan to oppress and overwhelm him, only brought out in a purer light the spotless character of Christ.

In the controversy between Christ and Satan, the character of God was now fully vindicated in his act of banishing from heaven the fallen angel, who had once been exalted next to Christ. All heaven, and the worlds that had not fallen through sin, had been witnesses to the controversy between Christ and Satan. With what intense interest had they followed the closing scenes of the conflict! They had beheld the Saviour enter the garden of Gethsemane, his soul bowed down by a horror of darkness that he had never before experienced. An overmastering agony had wrenched from his lips the bitter cry for that cup, if possible, to pass from him. A terrible amazement, as he felt his Father's presence withdrawn from him, had filled his divine spirit with a shuddering dread. He was sorrowful, with a bitterness of sorrow exceeding that of the last great struggle with death; the sweat of blood was forced from his pores, and fell in drops upon the ground. Thrice the same prayer for deliverance had been wrung from his lips. Heaven had been unable to longer endure the sight, and had sent a messenger of consolation to the prostrate Son of God, fainting and dying under the accumulated guilt of the world.

Heaven had beheld the victim betrayed and hurried from one earthly tribunal to another with mockery and violence. It had heard the sneers of their persecutors because of his lowly birth, and his denial with cursing and swearing by one of his best loved disciples. It had seen the frenzied work of Satan, and his power over the hearts of men. Oh, fearful scene! the Saviour seized at midnight in Gethsemane as a murderer, dragged to and fro from palace to judgment hall, arraigned twice before the priests, twice before the Sanhedrim, twice before Pilate, and once before Herod, mocked, scourged, and condemned, led out to be crucified, bearing the heavy burden of the cross amid the wailing of the daughters of Jerusalem and the jeering of the crowd!

Heaven had viewed with grief and amazement Christ hanging upon the cross, blood flowing from his wounded temples, and sweat tinged with blood standing upon his brow. From his hands and feet the blood had fallen, drop by drop, upon the rock drilled for the foot of the cross. The wounds made by the nails had gaped as the weight of his body dragged upon his hands. His labored breath had grown quick and deep, as his soul panted under the burden of the sins of the world. All Heaven had been filled with admiration when the prayer of Christ was offered in the midst of his terrible suffering—"Father, forgive them; for they know not what they do." Yet there stood men, formed in the image of God, joining with Satan to crush out the last spark of life from the heart of the Son of God.

In Christ was the embodiment of God

himself. The plan and execution of man's salvation is a demonstration of divine wisdom and power mysterious to finite minds. The unfathomable love of God for the human race, in giving his Son to die for them, was made manifest. Christ was revealed in all his self-sacrificing love and purity; man could now obtain immortal life through his merits. When the justice of God was expressed in judicial sentence, declaring the final disposition of Satan, that he should be utterly consumed with all those who ranked under his banner, all heaven rang with hallelujahs, and "Worthy is the Lamb that was slain to have all authority and power, and dominion, and glory."

When we dwell upon the justice of God, we look upon only one side of his character; for in his greatness and might he has condescended to our feebleness in sending his Son to the world that man may not perish. In the cross we may read his tender mercy and forgiveness, harmoniously combined with his stern, unwavering justice. The severity of God is felt when we are separated from him; but when we repent of our sins, and make our peace with him through the virtue of the cross, we find him a merciful Father, reconciled to men through his Son.

The body of Jesus was hastily placed in the tomb because of the near approach of the Sabbath, that the disciples might keep the day according to the commandment. The two Marys were the last at the sepulcher. This was a never-to-be-forgotten Sabbath to the sorrowing disciples, and also to the priests, rulers, scribes, and people. The passover was observed as it had been for centuries, while the antitypical Lamb, which it prefigured, had been slain by wicked hands, and lay in Joseph's tomb. Crowds of worshipers filled the courts of the temple and presented their morning and evening sacrifices as heretofore. Many minds were busy with thoughts started by the scenes of Calvary. Many sleepless eyes, from the crucifixion to the resurrection, were constantly searching the prophecies; some to learn the full meaning of the feast they were then celebrating; some to find evidence that Jesus was not what he claimed to be; and others, with disappointed hopes and sorrowful hearts searched for convincing proof that he was the Messiah. Though searching with different objects in view, they were all convicted of the same truth—that prophecy had been fulfilled in the events of the past few days, and that the crucified one was indeed the world's Redeemer.

The priests who ministered before the altar had gloomy presentiments as they looked upon the vail, rent by unseen hands from top to bottom, and which there had not been time to replace or to fully repair. The uncovering of the sacred mysteries of the most holy place brought to them a shuddering dread of coming calamity. Many of the officiating priests were deeply convicted of the true character of Jesus; their searching of the prophecies had not been in vain, and after he was raised from the dead they acknowledged him as the Son of God.

The faith of the disciples was clouded with doubt. They were too thoroughly perplexed and uncertain to recall the words of Jesus, warning them beforehand of the things which would take place. They were indeed as sheep scattered without a shepherd. But they had never loved their Lord as now. They had never felt his worth and their need of him as when they were deprived of his society.

Nicodemus, when he saw Jesus lifted upon the cross, remembered his words in that private interview at night in the mountains. On that Sabbath, while Christ lay silent in the grave, he had a favorable opportunity for reflection. A clearer light now illuminated his mind and the words which Jesus had addressed to him were no longer mysterious. He felt that he had lost much by not connecting himself with Jesus while he was upon earth. When the Saviour was lifted upon the cross, Nicodemus remembered that he had told him that the Son of man should be lifted up as the serpent was lifted up in the wilderness. The prayer of Christ for his murderers, and his answer to the peti-

tion of the dying thief while he himself was suffering the excruciating tortures of a death upon the cross, spoke with powerful distinctness to the heart of the learned counselor. And that last cry: "It is finished," spoken like the words of a conqueror, together with the reeling earth, the darkened heavens, the rent vail, the shivered rocks, forever settled the faith of Nicodemus.

Joseph had believed on Jesus, though he had kept silent. Now all the fears of both these men were overcome by the courage of a firm and unwavering faith. During that memorable passover the scenes of the crucifixion were the theme of thought, and the topic of conversation. Hundreds had brought with them to the passover their afflicted relatives and friends, expecting to see Jesus and prevail upon him to heal and save them. Great was their disappointment to find that he was not at the feast; and when they were told that he had been executed as a criminal, their indignation and grief knew no bounds. No hope of their ever meeting him again, of hearing his words of reproof and warning, of comfort and hope in the streets of Jerusalem, by the lake, in the synagogues, and in the groves.

The events of his death were recounted to these strangers by two parties. Those who helped put him to death made their false statements; and those who loved him, those whom he had healed and comforted, related the terrible truth, together with their own experience, and the wonders he had done for them. The sufferers who had come with the expectation of being healed by the Saviour sank under their disappointment. The streets and the temple courts were filled with mourning. The sick were dying for want of the healing touch of Jesus of Nazareth. Physicians were consulted in vain; there was no skill like that of Him who lay in state in Joseph's tomb. The afflicted, who had long looked forward to this time as their only hope of relief, asked in vain for the Healer they had sought.

Many whose voices had swelled the cry of "Crucify him, Crucify him!" now realized the calamity that had fallen upon them, and would have as eagerly cried, "Give us Jesus!" had he still been alive. The mourning cries of the sick and dying, who now had no one to save them, brought home the truth to thousands of minds that a great light had gone out of the world. The death of Jesus left a blank which could not be supplied. The priests and rulers were ill at ease; they heard the people calling for Jesus of Nazareth, and they avoided them as much as possible.

Upon this occasion those who were suspected of being attacked by the leprosy were examined by the priests. Many were forced to hear their husbands, wives, or children pronounced unclean, and doomed to go forth from the shelter of their homes and the care of their friends, and to warn off the stranger with the mournful cry, "Unclean, unclean!" The friendly hands of Jesus of Nazareth, that never refused to touch with healing the loathsome leper, were folded silently upon his breast, bearing the marks of the cruel nails. Those lips, that had answered his petition of relief with the comforting words: "I will; be thou clean," were silent now in death. Men never knew how much Christ was to the world, till his light was quenched in the darkness of the tomb. They heard the sufferers helplessly calling for Jesus until their voices were lost in death.

The revenge which the priests thought would be so sweet had already become bitterness to them. They knew that they were meeting the severe censure of the people; they knew that the very persons whom they had influenced against Jesus were now horrified by their own shameful work. As they witnessed all these proofs of the divine influence of Jesus, they were more afraid of his dead body in the tomb than they had been of him when living and among them. The possibility of his coming forth from the sepulcher filled their guilty souls with indescribable terror. They felt that Jesus might at any time stand before them, the accused to become the accuser, the condemned to in turn condemn, the slain to demand justice in the death of his murderers.

VINDICATION OF THE TRUE SABBATH.

Divine Appointment of the Seventh Day.

BY J. W. MORTON.

[In the following able treatise on the divine appointment of the Sabbath of the Bible, the writer makes use of an argument or two which we might not employ. Yet we can commend it to the readers of the SIGNS, especially to those who have been, and still are, misinformed in regard to a very plain, important, and ancient institution of Jehovah. This brief discussion of a small, but intensely interesting, portion of the Sabbath controversy, is designed especially for the perusal of those Christians, styled orthodox, who do not keep holy the seventh day of the week.]

CHAPTER IV.
Fourth Reason.

My fourth reason for believing this proposition is, That God has never blessed and sanctified any day of the week but the seventh.

In sustaining this reason, as I occupy negative ground, I shall simply defend it against your usual Scripture arguments in defense of your favorite doctrine, that God blessed and sanctified the first day of the week, in commemoration of the resurrection of Christ.

In arguing this doctrine you do not pretend to offer positive, but only inferential, proof. You quote certain texts, and say, Hence we infer that the first day of the week is the Sabbath. Now, as there are many possible and even plausible inferences that are not necessarily true, I intend to be governed in the examination of your Scripture proofs by the following rule of interpretation:—

"The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture.

Brethren, I intend, with God's help, to show that according to the above rule, which you admit to be correct, all your inferences in favor of a first-day Sabbath are unnecessary, and some of them wholly inadmissible.

YOUR FIRST PROOF.

Heb. 4:9, 10: "There remaineth, therefore, a rest [sabbatism] to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

Your premises consist of four assertions, First, That the rest, or sabbatism, that remaineth is something different from the ancient Sabbath. Secondly, That the person who "hath ceased from his own works, as God did from his," is the Lord Jesus Christ. These two assertions I most cheerfully admit. Thirdly, That Christ entered into his rest on the day of his resurrection. Fourthly, That the sabbatism of God's people is enjoyed in this life. These last two assertions I utterly deny.

Your inference is, that the first day of every week, that being the day of the week on which Christ arose, is the sabbatism of God's people. Of course, if I prove that the last two assertions are false, your inference will be shown to be inadmissible.

I assert then,

1. That Christ did not "enter into his rest" on the day of his resurrection, for the following reasons: (1) Because the Scriptures do not say so. (2) Because this earth is not the place of his rest. He was to the last day he spent here, "a pilgrim and a stranger in the earth," and had not therein "where to lay his head." But his resurrection took place on earth, and he continued on earth for "forty days" afterward. (3) Because the Scriptures plainly teach that the Mediator did "enter into his rest" when he "sat down on the right hand of the Majesty on high." Heb. 1:3. "Arise, O Lord, into thy rest; thou, and the ark of thy strength." Ps. 132:8. This was the prayer of David and the congregation of Israel when they removed the ark from the house of Obadedom to the place that "David had pitched for it." When Solomon and the elders of Israel brought up the ark from the city of David and placed it in the holy of holies, in the temple "made with hands," they prayed in like manner, "Now therefore arise, O Lord God, into thy resting-place, thou, and the ark of thy strength." 2 Chron. 6:41. Now the ark was a type of Christ, while "heaven itself" is the true "holy of holies,"* "whither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisedec." Heb. 6:20. If, then, the ark entered into its rest when it was placed in the holy of holies, Jesus Christ, the antitypical ark, entered into his rest when he sat down on the right hand of God, in the antitypical holy of holies. (4) Because the apostle's great design, in this epistle, was to convince the church, and especially the Hebrews, that Christ, having "by himself purged our sins," as they all admitted he had done, "sat down on the right hand of the Majesty on high" (chap. 1:3), as our ever-living Intercessor. Yes; the "one idea" that runs through the whole epistle is, to illustrate and magnify the doctrine of the glorious intercession of Christ the Mediator, who, "after he had offered one sacrifice for sins, forever sat down on the right hand of God." Do you ask proof? Take, then, the apostle's own assertion (chap. 8:1): "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." All that is said in the third and fourth chapters about the rest of Christ, and the sabbatism of the people of God, is included in this summary; so that it is to Christ's eternal rest in the heavens that the verses under consideration refer. Indeed, we have evidence of this fact satis-

* Those who have carefully examined the subject of the sanctuary, will hardly agree with the author in some of the positions here taken.

factory enough in the immediate context—Chap. 3:1: "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and High Priest of our profession, Christ Jesus,"—compared with chap. 4:14: "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." (5) Because there is not in this epistle one solitary reference to the resurrection of Christ, except in the concluding benediction; but it abounds in references to his ascension and intercession.

2. If I have reasoned correctly above, your assertion that the sabbatism of God's people is enjoyed in this life scarcely needs refutation. As Christ entered into his rest, when he received the crown of glory from the Father; so believers shall enter into his rest, when they "shall be glorified with him." Moreover, as Christ did not enter into his rest on the first day of the week, your inference that that day is the Sabbath is not only unnecessary, but wholly inadmissible.

But bear in mind also, brethren, that if Christ did not enter into his rest on the first day of the week, then your great philosophical argument for the first-day Sabbath, founded upon the fact that the work of redemption is greater than that of creation, vanishes at once into smoke, or, at least, becomes useless for your purposes.

YOUR SECOND PROOF.

Ps. 118:22, 24: "The stone which the builders refused is become the head stone of the corner." "This is the day which the Lord hath made; we will rejoice and be glad in it."

Acts 4:10, 11: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner."

You premise that "the day which the Lord hath made" is the day of the resurrection of Christ. Whence you infer that the first day of the week is the Sabbath.

1. If what you premise were true, the inference would not follow. The prophet does not say, We will rejoice and be glad in the same day of every week; but, We will be glad and rejoice in it, that is, in that day, whatever it may be. Now, Christ did not rise on the first day of every week, but on one single day; and we may very well rejoice and be glad in that one day without keeping any Sabbath in connection with it. Abraham rejoiced and was glad in the day of Christ; but he kept no Sabbath in honor of it. So, doubtless, you rejoice and are glad in the day of his crucifixion, though you do not celebrate it on any particular day of the week. But,

2. You are evidently mistaken in referring this language of the psalmist to the resurrection of Christ, for the following reasons:—

First. Because "the day which the Lord hath made" is the same in which Christ went in by the gates of righteousness. Ps. 118:19, 20. "Open to me the gates of righteousness: I will go into them, and will praise the Lord: this gate of the Lord, into which the righteous shall enter." Now, though Christ did come up from "the gates of death" on the day of his resurrection, he did not formally "enter" by "the gates of righteousness," till that day when he ascended from Mount Olivet, which was not the first day of the week. His Almighty power and eternal sonship were declared most gloriously on the day of his resurrection; but it was on the day of his ascension that his mediatorial righteousness was formally approved by the Father; while it was visibly manifested, in the presence of the universe, that the door of Heaven had been opened to all true believers. Then shouted the seraphim, and all the host of heaven, while the door-posts of the New Jerusalem trembled at the voice, "Arise, O Jehovah, into thy rest, thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy!" Therefore this is not the day of Christ's resurrection, but that of his ascension.

Secondly. Because "the day which the Lord hath made" is the same in which "the stone which the builders refused" became "the head stone of the corner" (verse 22). Christ did not become "the head of the corner" till he "sat down on the right hand of God." You assert that he did, and refer to Acts 4:10, 11, quoted above, as proof. From what the apostle there sets forth, you draw the inference that, as he was set at naught by the builders when he was crucified, so he became the head of the corner when God raised him from the dead. The apostle does not say, however, that this took place on the same day that he rose from the dead; and all that we must necessarily infer from what he does say, is that he became the head of the corner after his resurrection, which is cheerfully admitted. But whether it was on the same day, or two, or ten, or forty days after, the apostle saith not. Still your inference would be entirely natural and proper if it were not contrary to the analogy of faith and to the teachings of the same Spirit in other parts of the Scriptures.

I suppose it will be admitted that when Christ became the head of the corner, he became "the head over all things to the church," and that then "all things were put under his feet." Now the apostle clearly teaches that these things took place when he sat down on the right hand of God, as appears from the following texts:—

Eph. 1:20-22: "Which he wrought in Christ, when he raised him from the dead [or, having raised him from the dead], and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church."

Heb. 2:8, 9: "But now we see not yet all things put under him [man]; but we see Jesus, who was made a

little lower than the angels for the suffering of death crowned with glory and honor." Observe that the apostle's great object in this epistle is to show that Christ is in Heaven, forever interceding for the church.

Now, is it not manifest from these texts that Christ became the head of the corner when he ascended to his Father and our Father, to his God and our God? Nor is there anything in Acts 4:10, 11, that contradicts this idea.

Brethren, the glorious building of grace has its foundation, not on earth, where we are pilgrims and strangers, but in heaven, where Jesus, the corner stone "elect and precious," sitteth at the right hand of God, and is constantly occupied in gathering from afar the "lively stones" of the glorious edifice. Blessed forever be his holy name!

YOUR THIRD PROOF.

John 20:10, 26: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." See also Luke 24:26.

You premise that the disciples, on the two days referred to above, one of which certainly was, and the other might have been, the first day of the week, had met together for public or social worship, when Christ appeared to them. Whence you infer that the first day of the week is the Sabbath.

Now what you premise seems to be mere assumption, for which there is not a shadow of proof, either in text or context. No one of the evangelists says that they met for worship, nor did they worship, so far as we know, when met together. In regard to the first of those occasions, we are told that they were "assembled for fear of the Jews;" and, as to the second, we are simply informed that they "were within," which means, probably, that they were at home; for Luke tells us that on the day of the ascension the eleven "abode" in an upper room. Acts 1:13.

Again, your inference is not necessary; for the matter may be explained thus: On the day of the resurrection, the eleven, having procured a common lodging room, "assembled for fear of the Jews;" and Christ appeared to them before the close of the same day, in order that they, who were to be witnesses of the resurrection, might have ocular demonstration of the fact that he rose "according to the Scriptures." On the other occasion, "after eight days," he met them "as they sat at meat" (Mark 16:14), probably because Thomas, who had not seen him since his resurrection, was then with them.

These reasons are surely sufficient to account for his appearing on those occasions. But why demand reasons at all? Had he not a right to meet his disciples on any day of the week he chose, without telling us why? Can you tell us why he appeared to the brethren when they were fishing? Christ has done many things for which the only reason we can give is that it seemed good to him.

YOUR FOURTH PROOF.

Acts 2:1: "And when the day of Pentecost was fully come, they were all with one accord in one place."

Your premises are, 1. That the feast of Pentecost fell that year on the first day of the week. 2. That the disciples were, for that reason, "with one accord in one place." Whence you infer that the first day of the week is the Sabbath. I reply:—

Whether the feast of Pentecost fell that year on the first day of the week, or not, the disciples did not meet to keep the Sabbath, but to celebrate Pentecost. They would have been, in like manner, "with one accord in one place," if it had been the fourth day of the week, because it was the day of Pentecost. Therefore your inference is not only unnecessary, but wholly inadmissible.

YOUR FIFTH PROOF.

Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

You premise that the disciples came together in this instance to celebrate the Lord's supper, and to hear the word. Whence you infer that the first day of the week is the Sabbath.

What you premise is very uncertain; for,

1. There is no evidence that they met to hear the word. The object of the meeting was "to break bread;" and the preaching of Paul seems to have been incidental, and not by appointment.

2. It is not certain that "to break bread" means to partake of the Lord's supper. The Greek word translated to break, is used very often in the New Testament in reference to ordinary meals. An instance occurs in Luke 24:35: "And they told what things were done in the way, and how he was known of them, in breaking of bread."

But if what you assert were true, your inference would not be necessary; for,

1. It is entirely proper, for aught we know to the contrary, to celebrate the Lord's supper and hear preaching on any day of the week.

2. Perhaps this meeting was held at that particular time because the apostle and his company were "ready to depart on the morrow." It was probably a farewell meeting, as many learned men think, and the text itself seems to hint.

3. There is not one word said in the text about Sabbath-keeping; nor is there the least intimation, either in the text or context, that the disciples were accustomed to meet on the first day of the week for any purpose whatever.

But you say, Paul waited there seven days, and we have no account of his preaching till the last night of his stay, which was the first of the week. We reply, This is no evidence that he did not preach during the six other days. Luke tells us, in this same chapter, verses 2, 3, that "he came into Greece, and there abode three months;" and he does not say that he preached once during that time. But a small part, indeed, of the doings of the apostle is recorded.

It is a remarkable fact that this text, which is the only one in the New Testament that speaks of public religious exercises on the first day of the week, is, at the same time, the only one in the Bible that directly proves that this day is not the Sabbath. I have already proposed to give up the argument in favor of the seventh day, if you produce one apostolic example of unnecessary labor performed therein. Will you give up your argument for the first day on the same condition? I believe this verse furnishes such an example.

The text proves nothing for you, if Paul's sermon and the breaking of bread were not on the first day. The sermon was preached between evening and midnight, and the bread was broken between midnight and break of day, and then Paul set out on his journey. According to the Roman method of computing time, the breaking of bread, at least, was in the morning of the same day in which Paul traveled from Troas to Assos, and thence to Mitylene; and according to the Jewish method, the sermon, the breaking of bread, and the journey from Troas to Mitylene were all within the compass of the same "first day of the week." That Luke should follow the unnatural Roman method, is so unlikely as hardly to be supposable. Now, if Paul traveled unnecessarily from Troas to Mitylene, as it seems he did, on the first day of the week, surely that day was not then the Sabbath of the fourth commandment. This text, therefore, proves positively that the first day is not the Sabbath, on which account it is of no little value in this controversy.

THE SANCTUARY OF THE BIBLE.

THE eighth chapter of Daniel is a prophecy of wonderful interest; for it gives the prophetic history of the world from the rise of the Persian Empire till the final destruction of all earthly kingdoms by the God of heaven. The succession of earthly empires was presented to the prophet under the symbols of a ram, a goat, and a little horn that became exceeding great. And when these had been shown to him, he was told by the angel Gabriel that the ram represented the kingdom of Media and Persia; and that the goat was the kingdom of Grecia; and the horn which became exceeding great, though not called by name, was identified by several decisive facts, among which are these: That it should be the great destroyer of the people of God, and that it should put to death the Prince of princes. These facts show that the Roman power is intended.

In connection with these symbols which represent the great empires that have since arisen, the prophet learned the duration of his vision. For he heard Gabriel ask Michael, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation to give both the sanctuary and the host to be trodden under foot?" And Michael, who answered the question to Daniel, said: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verses 13, 14.

Now, it is plain that the period of twenty-three hundred days cannot be understood to mean so many literal days; for this would not make quite seven years, and would cover only a very small part of the duration of one of the three great empires of this vision. But we should remember that in this vision the great empires of the world are represented by symbols, and thus are given on a scale which brings them distinctly before the eye of the observer. It is necessary that the time should be given on a scale that corresponds with this in order not to involve an absurdity, for the Persian, Grecian, and Roman Empires have in all continued between 2000 and 3000 years. Now when these empires were represented by beasts, if the time that the empires were to continue was given without a corresponding abatement, then we should have these beasts living a thousand years apiece! This would be absurd. But it would not be absurd to represent them as living and acting that number of days.

The days must therefore represent longer periods of time. If we compare spiritual things with spiritual, we shall find the key to the interpretation of these days, for the different inspired writers were all led by the same Spirit of truth. They were like so many workmen engaged in building a temple. If we can find the rule which governed one of them, we shall find that same rule governing all the rest in like circumstances. Now God gave this rule to Ezekiel in the interpretation of the symbols of his own vision: "I have appointed thee each day for a year." Eze. 4:6. We shall find in Gabriel's explanation of this vision of Daniel given in the ninth chapter, that the days in Daniel's prophecy are so many years.

This period of two thousand and three hundred days was certainly given for the benefit of the people of God. But it cannot benefit them unless they are able to understand it. We have indeed ascertained that it must be two thousand and three hundred years. But if we do not know when this period commences, we shall be none the wiser for having the period given in Daniel's prophecy. But there is a certain great event to take place when this period expires, and God designed to give his people knowledge of the time. The event is called the cleansing of the sanctuary. We shall find the subject one of very deep interest when we come to examine the Bible to learn what it teaches respecting the sanctuary and its cleansing.

But the date of this great period is not given in the eighth chapter of Daniel. In that chapter, however, the commandment is given by Michael thus: "Gabriel, make this man to understand the vision." Verse 16. And yet, in verse 27, he tells us that he "was astonished at the vision, but none understood it." The angel in explaining to him this vision, set before him the destruction of the mighty and the holy people, and the cruel death of the Son of God. The prophet could bear no more, for he "fainted, and was sick certain days;" so Gabriel reserved the remainder of the explanation till another time.

But in the ninth chapter we find Daniel earnestly seeking God with reference to his sanctuary. Verses 3, 17. He seems to have connected his own vision of the sanctuary with that of Jeremiah respecting the desolation of the temple at Jerusalem. Verse 2. His mind was upon the subject of time. He knew that the seventy years of Jeremiah's prophecy were just expiring, and he was intently studying that period, doubtless in connection with the period which Michael told him marked the cleansing of the sanctuary. It was necessary that he should now be made to understand the reckoning of the great period revealed to him in his vision of the eighth chapter.

And so while he was engaged in importunate prayer for the people of God and for his sanctuary, the angel Gabriel touches him, saying, "I am now come forth to give thee skill and understanding." Verse 22. And calling attention to the vision which he had been commanded to explain to him, he says: "Therefore understand the matter, and consider the vision." Verse 23, compared with chapter 8:16.

Thereupon he gives to Daniel the key to the reckoning of his great period. "Seventy weeks," says he, "are determined upon thy people and upon thy holy city," etc. Verse 24. The word determined does not express the full sense of the Hebrew word used by the angel. The word spoken by the angel was "cut off." The translators, not seeing the propriety of such a word in this place, for they did not note the fact that the ninth chapter is the key to the eighth, and so thought nothing of the long period in that chapter, could not understand how the seventy weeks could be said to be cut off, and so they departed from the literal meaning, and said that seventy weeks were "determined," that is, appointed, upon thy people and thy city. But with the prophet the case was different. The angel had bidden him "consider the vision." And nothing was more natural when told that seventy weeks were cut off than that he should recur to the long period revealed to him without a date in that vision.

This shorter period being cut off from that long period gives us the key to the reckoning of that period from which it is cut off. When we ascertain the date of the seventy weeks, we have also ascertained the point from which the twenty-three hundred days are to be reckoned. And this date the angel next gives us.

"Know therefore," said Gabriel, "and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two weeks." Verse 25. The commandment for the restoration of Jerusalem, which city then lay in ruins, is the event which marks the commencement of this period. Cyrus gave the Jews permission to return and build the temple, but did not say anything respecting the city itself. Ezra 1. This decree Darius renewed when the Jews were hindered by their enemies, and he provided means for the expense of finishing the temple. Ezra 6. But Artaxerxes added to the work of Cyrus and Darius the full restoration of the city to its ancient privileges, and the re-establishment of the law of God as the law of the city; and he authorized the rebuilding of its walls. Ezra 7:11-26; 9:9. The commandment is the prophetic commandment of the God of heaven (Isa. 44:26-28; 45:13), and was carried into effect by Cyrus, Darius, and Artaxerxes, whose successive action is recognized as the legal establishment of that commandment by the authority of the Persian Empire. Ezra 6:14.

The decree of Artaxerxes, which marks the going forth of the commandment, was in the year B. C. 457 (see margin of Ezra 7), a date which has been established by the infallible testimony of many eclipses. Sixty-nine weeks, or 483 prophetic days, extend from this date to the Messiah, that is, to Christ. This period was fulfilled in exactly 483 years, which proves that we have made no mistake in reckoning Daniel's days as years, nor in fixing their date at B. C. 457.

It was in the fall of A. D. 27, just 483 full years from the going forth of the commandment in B. C. 457, that our Lord began his ministry. And this was the announcement which he made: "The time is fulfilled." Mark 1:15. He did in these words refer to the sixty-nine weeks which marked the commencement of his ministry, and he announced the fulfillment of that period. For the period extends not simply to the birth of the Saviour, but to his anointing, which took place at his baptism, the word Messiah signifying the anointed one. See John 1:41; Acts 10:40, 41; Luke 3:21, 22; 4:14-21.

The sixty-nine weeks did, therefore, end with the beginning of our Lord's ministry in the fall of A. D. 27. One week of the seventy remained in which the covenant was to be confirmed with many. Verse 27. In the midst of this week, the sacrifice and oblation were to cease. This must signify that he should take these away by becoming himself the great sacrifice for sin which these typified. Heb. 10:1-13; Col. 2:14-17. And so it was that our Lord preached during three years and a half, until the spring of A. D. 31, when he was crucified for the sins of men. This date, Dr. Hales, one of the most distinguished of chronologists, establishes by

conclusive evidence. See his "Analysis of Chronology," second edition, Vol. 1, pp. 94-100. There remained of the period which was specially assigned to the Jews three and a half prophetic days to complete the seventy weeks. The termination of this period in A. D. 34 marked the close of the exclusive work for the Jews, and the commencement of the work for the Gentiles in the conversion of Saul, who was at once commissioned to them. Acts 26:15-17. Here ended the seventy weeks which were cut off from the 2300 days. When these 490 days were finished, there remained 1810 days before the time should come for the cleansing of the sanctuary. As the 490 days ended in the fall of A. D. 34, the remaining 1810 ended in the fall of 1844.

In the great Advent movement under the preaching of William Miller and his fellow-laborers, the evidence was brought out with great clearness that the 2300 days would end in 1844. He believed that the sanctuary to be cleansed is our earth. He found no testimony in the Bible that the earth is the sanctuary, but he did find that the earth is to be purified by fire (2 Pet. 3:7-13), and so he inferred that this was the sanctuary which Michael said should be cleansed at the end of 2300 days. He therefore concluded that this period was given to mark the time of Christ's coming. And as it was sufficiently evident from the several great lines of prophecy in Daniel and Revelation, and from the signs of the times, that the advent of Christ was at the doors, the time was preached in connection with the signs with very great solemnity and power.

But though it could be clearly shown that the 2300 days actually ended in 1844, the Advent people were doomed to a great disappointment. The ending of the 2300 days was not the time appointed of God for the coming of Christ, nor for the burning of the earth. But the great Advent disappointment made it necessary that two important questions should be carefully studied.

1. What is the sanctuary of the Bible?
2. What is meant by the cleansing of the sanctuary?

The fact that the cleansing of the sanctuary is an event located in prophecy in the very conclusion of one of Daniel's great prophetic chains, shows that it is an event of deep interest to mankind. And as we live at a time when the 2300 days are in the past, we are most deeply concerned to understand the nature of the work called the cleansing of the sanctuary.

The Bible is full of the subject of the sanctuary, and we shall find it a theme of intense interest if we give it careful study. The Bible doctrine of the sanctuary is this: That the sanctuary is the place where the High Priest stands to offer blood before God for the sins of those who come to God through him. The central object in the sanctuary is the ark which contains the law of God that man has broken. The cover of this ark was called the mercy-seat, because mercy came to those who had broken the law beneath it; when the high priest sprinkled the blood of sin-offering upon it, provided they accompanied his work by repentance and faith. Last of all was the work of cleansing the sanctuary when the high priest by blood removed the sins of the people from the sanctuary into which they had been borne by the ministration of the priests before God. We now invite attention to the testimony of the Bible respecting the sanctuary.

1. There are two covenants; the first, or old covenant, extends from the time of Moses to the death of Christ; the second, or new covenant, begins at the death of Christ and extends forward to the consummation. Gal. 4:24-26; Heb. 8:7-13; Luke 22:20.
2. The first covenant had a sanctuary which was the tabernacle erected by Moses. Heb. 9:1-7.
3. The new covenant has a sanctuary which is the temple of God in heaven, into which our High Priest entered when he ascended up on high. Heb. 8:1-5.
4. When Moses erected the tabernacle, he was commanded by God to make it according to the pattern which he showed to him; and this pattern must have been a representation of the temple of God in heaven; for the earthly sanctuary is declared to be a pattern of the heavenly. Ex. 25:9, 40; Heb. 8:5; 9:23.
5. The earthly sanctuary consisted of two holy places; the first of which contained the table of showbread, the candlestick with seven lamps, and the golden altar of incense; and the second contained the ark of God's testament with the tables on which the ten commandments were written by the finger of God, and over which was the mercy-seat with the cherubim of glory overshadowing it. Ex. 40:18-28; Heb. 9:1-5.
6. The temple of God in heaven is not only spoken of as the original from which the earthly sanctuary was copied (Heb. 9:23, 24; 1 Chron. 28:11, 12, 19), but it is also spoken of as consisting of holy places, in the plural. See Heb. 8:2; 9:8, 12, 24; 10:19, in each of which verses the original is holy places, in the plural, and they are so rendered in various translations.

J. N. A.

(To be continued.)

LEARN SOMETHING NEW OF THE BIBLE.—That is a good day in which you learn something new of the Bible. Do not keep treading around in just the same place, reading the same Psalms of David over and over again because they are short, while you neglect other portions of the gospel. If your friend writes you a letter written on four sides of a letter-sheet, you do not stop after you have read the first page. You do not treat him well unless you read the second page, the third page, and the fourth page, as well as the first. God our Father has written us a very long letter, all full of affection and counsel; and what a wrong thing it is if we only read one or two of the pages when all of them demand our attention.—Talmage.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, AUGUST 8, 1878.

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

Our Faith and Hope.

SERMON ONE—CONTINUED.

TEXT: "Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Pet. 3:15.

THE text not only suggests that we should always be ready wherever we may be to give the reasons of our hope, but it also suggests the manner in which we should give them, "with meekness and fear." Christ in his ministry was a pattern to all those who should go forth as his ambassadors. He prayed for his enemies. He says, "Resist not evil." He farther says, "Blessed are they that mourn. Blessed are the meek. Blessed are the poor in spirit. Blessed are the peacemakers. He bids those rejoice greatly when persecuted and when the tongue of slander shall cast calumny upon their work and upon the words of life which they preach. The gospel of Jesus Christ when clothed with that meekness which is exhibited by Christ, Paul, and his fellow-apostles, is most powerful. Scoffing, whether it comes from the world or the popular churches, can not injure the work of God, but will tend to the furtherance of the gospel. "Now I pray to God," says the apostle, "that we do no evil, not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. For we can do nothing against the truth, but for the truth." 2 Cor. 13:7, 8.

From Peter's manifestation of human nature as recorded in his life, he has the reputation of being impetuous, rash, and dauntless; yet he would impress upon the ministry of the last days the importance of performing the work of the gospel minister with fear and trembling. Paul says, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God; but as of sincerity, but as of God in the sight of God speak we in Christ." Triumphant Paul! He was a profound scholar, and his wonderful experience has been looked upon by the church ever since his time as most remarkable. If any man was prepared to preach the gospel it was Paul; but in consideration of the fact that the preaching of the word seals the destiny of men, either fitting them for eternal life or for destruction, the minister should be led to fear and tremble lest he after preaching to others might himself become a castaway, and lead others from heaven down to the gates of death. What a solemn and responsible work! a savour of life unto eternal life with the saved, and a savour of death unto everlasting destruction in those that are lost.

In Lee, General Grant before Richmond had a wily foe; but the minister of Jesus Christ has not only before him perverse minds and hearts as hard as steel in the sinner, but he has also Satan to contend with, who has had the experience of six thousand years in deceiving souls and leading them to destruction. The nicest work that ever mortal man engaged in was to deal with minds; but when a minister labors not only to meet human sophistry but Satanic reason also, his duty and work becomes most difficult and important.

Revivalists report the conversion of hundreds and thousands. They appeal to the feelings and excite the nerves by the use of strong and over-wrought figures, and the relation of touching anecdotes; but not five per cent of these conversions endure for a single year. After the labors of Mr. Hammond the revivalist, at Oakland and San Francisco, Cal., which drew the attention of the multitudes and secured the influence of all the popular ministers, these very ministers under a sense of duty each preached a sermon upon the real results of Mr. Hammond's labors; and without a single exception they stated before their congregations that on the whole they regarded the labors of Mr. Hammond as injurious to the cause of truth and piety.

As we have stated, the apostle Peter has the reputation of being impulsive; and if any one of the holy twelve could be expected to encourage a fanatical style of presenting the word of God, such as has been seen among first-day Adventists and other rash persons, we might suppose it to be Peter. We have long since become disgusted with the course of some who would use the strong language of certain scriptures as a sort of whip to punish the people because they would not believe and act just as they profess to believe and act. These seem to think it their duty to crowd the truth down the throats of the people whether they wish to hear it or not. But the apostle exhorts to holy living, which is the power of the ministry and the strength of the church of Christ. He would even have us wait until the spirit of inquiry is waked up among the people to that degree that they ask for the reasons of our hope before we give them. And what course would be so efficient in waking up a spirit of inquiry as a godly life, which is sure to impress any community that those who maintain that life are godly persons. The inquiry at once is raised in their minds, "To what church do these good people belong? What do they believe? And thus they are led to inquire, and next they invite the minister to give the reasons why he believes as he does. Now the way is fully open, and the people come to hear. The minister spreads out the sacred scriptures of the Old and the New Testaments. He reads the prophecies of the Old Testament, and shows their fulfillment in the New, and also shows the fulfillment of the different lines of prophecy which reach down to the end, by secular history. This he does with meekness and fear, lest that some careless word or act of his shall prove a savour of death to some soul that might be gathered into the fold of Christ.

The people who attend the church hear the minister as he takes his text. He does not confine himself to the text, but departs from it, leaving them as ignorant of what the scriptures do say and mean as though they never attended a popular church. Our ministers, educated particularly in the word of God, become giants. Many of those who receive papers of commendation from our Conferences to improve their gifts as teachers of the word, are but youths. These go out into the rural districts where, although the people may have the Bible on their shelves, yet they know but little of its contents. There they are looked upon with astonishment as men who know more of the Bible than all the popular ministers of the age. The people become charmed with the harmony and plainness of the Scriptures, and God by his spirit, through the influence of the preaching, moves on their hearts and they are gathered into the fold of Jesus Christ. There is power in the Scriptures when they are taken as meaning just what they say. It is true there are parables and figures used in the Scriptures; but these are given for a better elucidation of divine truth; and in every case where a figure or parable is introduced the context explains the meaning. We adopt the simple rule of taking every text of Scripture as meaning just what it says, excepting in these cases where it is evident that a parable or figure is introduced. And why should we not understand the Bible as we would any other book? If the Bible does not mean what it says, pray tell us what it does mean? If God does not mean what he says in his word, it ceases to be a revelation until he gives another book to tell us what this one means. But this is the very book in which God has appealed to us in reference to our duty in this life, and the glorious reward in reserve for the overcomers.

The field is world-wide, and the work of giving the last message to the world is vast. Those young men who are preparing to enter the ministry, should become thoroughly acquainted with the Scriptures. We have been greatly surprised and encouraged to see the success of some of our ministers who are not educated in the simple rules of their mother-tongue. What we witnessed at the Sparta camp-meeting in 1876 well illustrates the subject. Four of our preachers in that State went forth to the reaping with our publications, and gathered hundreds to the churches, and not one of the four could speak or write the English language correctly. At that camp-meeting during a very busy season of the year there assembled three hundred Sabbath-keepers, most of whom were from the northern part of Wisconsin. Among that number were about fifty school-teachers, one justice of the peace, several who had been clerks of county courts, and one county superintendent of schools; and yet, these four unlettered men with our books which

are written in good, plain English, had gathered these men and women of education and great moral worth. J. W.

The Holy Spirit.

THE HOLY SPIRIT NOT A PERSON, BUT AN INFLUENCE PROCEEDING FROM GOD.

(Concluded.)

ANOTHER fact which has a strong bearing upon this question is that the word spirit, Greek, *pneuma*, is always neuter, that is neither masculine nor feminine. All the pronouns referring to the Holy Ghost are neuter, except when the Holy Ghost is personified, as the Comforter, Greek, *Parakletos*. John 14:16, 26. Here of course, it would have to be masculine. If the Holy Spirit is a person, the pronouns referring to it should be in the masculine, which they never are. It is said that Christ, was anointed with the Holy Ghost. Acts 10:38. Was one person of the trinity anointed with another person of the trinity? How could you anoint one person with another? But we can readily conceive how God could put his Spirit, and power, upon Jesus.

Again, of Jesus it is said, "God giveth not the Spirit by measure unto him." John 3:34. What sense would there be in talking of measuring out a person? giving a person by measure? Furthermore the Spirit of God is said to be everywhere, omnipresent, all-pervading. Ps. 139:7. But if the Spirit of God were a person, it certainly could not be everywhere personally present, without absolutely filling the universe to the exclusion of everything else.

Again, it is said that the Holy Spirit fell upon the Gentiles at the house of Cornelius. Acts 10:44. How could this be true if the Holy Ghost were a person? How would it sound to talk of the Father's falling upon them, or of the Son's doing the same? The very idea is absurd. But if the Holy Ghost is a person like the other two, then it would be just as absurd to say that the Holy Ghost fell upon them. Moreover it is said that the Father "hath given us of his Spirit," (1 John 4:13), and that he will send the Holy Spirit. This is frequently said in the Bible. Every such declaration shows that the Holy Spirit is not equal with the Father. If the Holy Spirit is equal with the Father why don't we read somewhere of the Holy Spirit sending the Father, giving the Father, or something like that. We are to ask the Father for the Holy Spirit, and he will send it. Luke 11:13. If the Spirit of God is a person, equal with the Father, why not pray directly to the Holy Spirit? Why not ask it to come, instead of asking the Father to send it.

Jesus breathed the Holy Ghost upon his apostles. John 20:22. Paul admonishes us not to quench the Spirit. 1 Thess. 5:19. How could you quench a person? The Spirit of God can also be divided. To Moses the Lord said, "I will take of the Spirit which is upon thee, and I will put it upon them." Num. 11:17. And the Lord did so. Did the Lord take his Spirit away from Moses, and give to them? No, but a part of the same influence that rested upon Moses he put upon the other men.

I think we could properly illustrate the Spirit of God by the rays of the sun. Up there in the heavens hangs this great orb of light. We know that it is a material globe. From this are constantly being shed forth innumerable rays of light, lighting and warming all parts of the earth. We see this light every day, and we feel its warmth. Without it we could not live. The earth could not exist. Yet no one can explain what these rays of light are, or how they come. But we know that they are not a person, neither are they the sun itself, nor yet a body like the sun. The best we can say is, that light is a powerful influence constantly proceeding from the sun.

Just so with the Holy Spirit. It is an influence which proceeds from the Father. For thus Jesus says, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15:26. It is mighty and powerful. It is shed forth everywhere throughout the entire universe. As the sun lights and warms the whole solar system by its rays, just so God controls and influences the whole universe by his Holy Spirit. God is a person, in a local habitation, the same as the sun is a body occupying a definite position. But the Spirit of God, like the rays of the sun, is everywhere diffusive, but is not a person, has no shape or body any more than has the light of the sun.

We might illustrate it again by the rays of heat from a fire. Here is a very hot fire. The rays of the heat are felt for rods around.

The fire is a local body. We can see it, can handle it, can measure it; but who can see or handle, or weigh the rays of heat that proceed from it? So of the Spirit of God. Its influence is felt, but it has no body, it is not a person.

We might further illustrate the Spirit of God by the influence which one man often has over another. It is a familiar and undeniable fact, that one person with strong nerves and will power can often mesmerize another person with weaker nerves. He can do this without touching him at all. We see it done; we know the effect; we see the result. The two men stand twenty feet apart; and yet there is an influence extending from the one and reaching to the other, which controls him. We call it mesmerism, but we know nothing about it. We cannot tell how it is, nor why it is; but there is an influence, a spirit in man, which reaches out far beyond his actual bodily presence, his physical touch, and exercises a mighty influence over others. Just so the spirit of God is an almighty, potent influence flowing forth from God, which effects everything where it goes.

In another but more limited sense, the Spirit of God sometimes means something as we mean when we say, "The spirit of Washington," "the spirit of Elijah," "the spirit of the age," "the spirit of the party," etc. It means the disposition, feeling, which is in harmony with God. In the Bible we read of the "spirit of Egypt" (Isa. 19:3), of the "spirit of sleep" (Isa. 29:10), of the "spirit of heaviness" (Isa. 61:3), and many like expressions; yet no one supposes that Egypt, or sleep or heaviness, actually have a living, intelligent, personal spirit. In speaking this way we simply mean the influence of Egypt, of sleep, etc., which is here personified as an intelligent being. And this is what is frequently meant by the Spirit of God, though of course in a stronger sense.

It is personified, and thus spoken of in a manner that might convey the impression that it was a real person. "And it is observable that the spirit of man is also personified in the Bible, and spoken of as though it were distinct from the man, or as though man and his spirit were two persons. Instances of this are perhaps nearly as numerous as the instances in which the Spirit of God is personified. But it ought to be distinctly noted, that when we have become habituated to the idea that by the Holy Spirit is intended a person, the idea of a person will immediately arise in our minds upon seeing or hearing the words Holy Spirit or Holy Ghost. So if we had been taught from our infancy that the natural sun is a person, then we should think of it as such whenever it should come into view. This may account for its having been supposed that there is much in the Scriptures in favor of a distinct personality of the Holy Spirit. In general, throughout the Bible, the Holy Spirit is spoken of as the spirit of a person, just as we speak of the spirit of man as the spirit of a person. And in the same manner have the sacred writers spoken of the attributes of God, not as distinct persons, but as something of the person, in a person, or belonging to a person. The inspired writers speak of the spirit of man, the Spirit of God, the spirit of the world, the wisdom of God, the power of God, the goodness of God, and the will of God. We may also observe that when God speaks of the spirit he says, "My spirit," just as he says, "My power," "My goodness," etc. These and similar forms of speech respecting the Holy Spirit are very numerous in the Bible. They naturally convey the idea that the Spirit of God is not a distinct person, but the spirit of a person, as naturally as the forms of speech respecting wisdom, power, and goodness, convey the idea that they are attributes of a person, and not so many distinct persons.

It may be also observed in the Bible that the term, Spirit of God, is often used as synonymous with the breath of God, the hand of God, the finger of God, etc. The wicked are represented as consumed by the breath of the Lord, and also by the Spirit of the Lord, both meaning the same. Again, speaking of the creation of the heavens, it says, "By his Spirit he garnished the heavens;" also, "The heavens are the work of thy hands." Here hand and spirit evidently mean the same. So Jesus says, "If I cast out devils by the Spirit of God." And again, "If I with the finger of God cast out devils," etc. The Spirit of God, then, we understand to represent the power of God.

D. M. CANRIGHT.

It is no disgrace to stoop before a hurricane.

Ten.

How much is associated with the number ten. Among the first thoughts that come to mind as we repeat the number, is early-school-day times, when we were repeating the lesson, "Ten mills make one cent; ten cents make one dime; ten dimes make one dollar; ten dollars make one eagle." And still further on in the decimal system, when we learned the fact, curious to a child, that a cipher when standing alone, has no value at all, but when placed at the right hand of any other figure increased the value of that figure ten times. In other words, every cipher so attached multiplied the figure by ten, so the childish mind was both astonished and delighted to see so suddenly tens of dollars converted into hundreds, thousands, and even millions.

But I did not take these writing utensils to give a dissertation on decimals, but to speak of facts connected with the number ten. These, as we open the Bible, are very numerous, and a bare hint of some of them is suggestive of thoughts of the deepest interest. First, God's holy law, which is the foundation of all moral and all just civil governments, is comprised in just ten precepts. Then, as we run through the Bible record, here in Gen. 16:3, is an account of Abraham's introduction of polygamy into his family, after he had dwelt ten years in the land of Canaan. In the eighteenth chapter he is pleading with the Lord to save Sodom if but ten righteous persons could be found in it; but alas! they could not be found. In chapter 31:7, we read the record, brief, of Jacob's sojourn with Laban twenty years, during which time he changed his wages ten times.

Then again, in chapter 42:3, is the record of Jacob's ten sons coming to Joseph, humbly, to buy corn, thus fulfilling his wonderfully accurate dreams which he had when but a mere lad. As we open the books of Exodus and Numbers and read of the Lord's dealings with the Israelites in Egypt and in the wilderness, we see he smote the Egyptians with ten plagues, and miraculously fed his people with manna, "angel's food," of which "he that gathered least had ten homers." Yet after all these benefits and mighty deliverances these same Israelites rebelled against the Lord "ten times."

When the Lord would construct, by the hand of Moses, a tabernacle, in which his solemn worship was to be kept up, he gave instructions to construct it with ten curtains, with their ten pillars set in sockets of silver. For the sustaining of the priests and Levites in the service connected with the sanctuary and tabernacle, the Lord required the Israelites to consecrate one-tenth of all their increase, and he said "all the tithe (tenth) is the Lord's." Lev. 27:30.

In later times in Israel's history, after Solomon's death, we see Jeroboam and Rehoboam dividing Israel, one taking ten tribes and the other two, giving rise to the two divisions and two classes of rulers over Judah and Israel, which continued for centuries.

During all these meanderings and changes among God's chosen people they were chanting his praise and showing forth his wondrous works on the harp, "an instrument of ten strings."

When Daniel and his three associates were placed among the wise men of Babylon, they requested the privilege for ten days to eat their own wholesome plain food instead of the king's luxuries, and at the close of these ten days they were found fairer than the rest of the wise men. As the result of this experiment they were allowed to continue their own plain diet, and as they came to the time when clearness of mind was to be tested they were found ten times better than all the magicians and astrologers in the king's realm.

Leaving the Old Testament and opening the New, we read of the ten lepers, cleansed by Christ, of whom only one returned to give God the glory. We read the interesting parables of the ten virgins, the ten talents and the ten pieces of silver.

In the book of Revelation, chapter 13, we read of the ten horns upon the beast, corresponding to the ten toes of the image of Dan. 2, and the ten horns of the fourth beast, Dan. 7, and all representing the ten divisions of the Roman empire.

In chapter 2, we read the address made to one of the seven churches, "Thou shalt have tribulation ten days." A prediction fulfilled in the ten persecutions of Paganism upon the Christian church, from the reign of Nero to the reign of Diocletian. The ten days probably having special reference to the bloodiest of all these persecutions under Diocletian in the ten years from 303 A. D. to 313.

But I am talking away from the point. I began this article to speak of ten years. Ten years of my own experience. Those ten years which close this 18th day of July, 1878, I look back upon as the most interesting of any of the two score and seven years of my life. Ten years ago to-day, accompanied by Elder Bourdeau, I landed in San Francisco with our 60-ft. tent, to commence the work upon this coast. We were strangers. Our doctrines were new to the people, and our people unknown here on the Pacific slope. With God's blessing the work is fairly under way. We have a strong Conference in California with near 30 churches, and the North Pacific Conference, which is gaining strength and is destined to be a power in all that northern region.

To-day, the 10th anniversary of my arrival on the Pacific slope, we are erecting our new Nevada tent in Reno city, a railroad center in the very heart of the real financial strength of the State of Nevada. The people treat us most cordially, and express the deepest anxiety to hear. Our prayer is, God bless the Nevada mission.

What we see on this coast is only a sample of what I behold in this cause all over the world. Here ten years ago we had no facilities for printing the truth; now we have a well equipped and thoroughly established publishing house, as large as was demanded for the whole Seventh-day Adventist cause in the world ten years ago.

And of our central publishing house in Battle Creek, Michigan, I think I do not over-estimate when I state that the work there has increased ten fold in ten years, and besides these, a publishing house is in full operation in central Europe.

I look at the rank and file of our ministry; ten years ago probably there was not one-tenth as many in the ministry as there are to-day. Of course there has been a corresponding increase of our membership during that same time. But with all this increase in points mentioned, it is truly cheering to look at that feature of our work, the missionary society, which has had its rise among us during the last part of the last ten years, and to see the lay members of our people actively engaging in spreading the truth through the world.

The spirit of consecration to the work must increase, it is none too much to hope and believe that it will increase as our people arouse to the demands of the times.

Like men in war times, when it was apparent that the nation's cause demanded men, a call was made for 300,000 more, they did not sit down dejected and sad, and say let some one else do the work, but with cheerful action and with zest, they responded in songs that fairly rent the air, they sang, "We're coming father Abraham, three hundred thousand more."

As we pause a moment on this our individual anniversary day, looking at the past and scanning the future, we feel as though the God of heaven had made a call to each of us to take hold as never before in this work. Shall we sing and act "We're coming," or shall we bury the Lord's talents intrusted to us, and be classed among the slothful servants?

If there is that consecration to the work that the truth, the times, and the call of God demands, I do not see why we may not expect to see more done in extending the truth, and in bringing souls to the truth, for the next two years than we have seen accomplished during the whole of the last ten years. The Lord grant it.

J. N. LOUGHBOROUGH.

Reno, Nevada, July 18, 1878.

The Camp-Meeting.

THE importance, the advantages and the blessings of our camp-meetings are clearly set forth in the following from Testimony No. 19. May all read with care and heed its injunctions.

B. A. S.

"God gave direction to the Israelites to assemble before him in the place which he should choose, and observe special days, at set periods, wherein no unnecessary work was to be done; but the time was to be devoted to a consideration of the blessings of God bestowed upon them. At these special seasons they were to bring gifts, free-will offerings, and thank offerings, unto the Lord, according as the Lord had blessed them. They were directed to rejoice—the man-servant and maid-servant—that the stranger, the fatherless and widow—that God had by his own wonderful power brought them from servile bondage to the enjoyment of freedom. And they were commanded not to appear before the Lord empty. They were to bring tokens of their gratitude to God for his continual mercies and blessings bestowed upon them. These offerings were varied,

according to the estimate which the donors placed upon the blessings they were privileged to enjoy. Thus the characters of the people were plainly developed. Those who placed a high value upon the blessings God bestowed upon them, brought offerings in accordance with their appreciation of his blessings. Those whose moral powers were stupefied and benumbed by selfishness and idolatrous love of the favors received, rather than of fervent love for their bountiful Benefactor, brought meager offerings: Thus their hearts were revealed. Besides these special religious feast-days of gladness and rejoicing, the yearly passover was to be commemorated by the Jewish nation. The Lord covenanted that if they were faithful in the observance of his requirements, he would bless them in all their increase, and in all the works of their hands.

"God requires no less of his people in these last days, in sacrifices and offerings, than he did of the Jewish nation. Those whom God has blessed with a competency, also the widow and the fatherless, should not be unmindful of his blessings. Especially should those whom God has prospered render to God the things that are God's. They should appear before him with a spirit of self-sacrifice, and bring their offerings in accordance with the blessings God has bestowed upon them. But many whom God prospers manifest base ingratitude to him. If his blessings rest upon them, and he increases their substance, they make these bounties as cords to bind them to the love of their possessions, and they allow worldly business to take possession of their affections, and their entire being, and neglect devotion and religious privileges. They cannot afford to leave their business cares, and come before God even once a year. They turn the blessings of God into a curse. They serve their own temporal interests, at the neglect of God's requirements.

"Will those who profess to believe that the end of all things is at hand be blind to their own spiritual interest, and live for this world, and this life alone? Do they expect their eternal interest will take care of itself? Spiritual strength will not come without an effort on their part. Yet many who profess to be looking for the appearing of our Lord are anxious, burdened, gain-seekers for this world. They are blind to their eternal interests. They labor for that which satisfieth not. They spend their money for that which is not bread. They strive to content themselves with the treasures they have laid up upon the earth, which must perish. And they neglect the preparation for eternity, which should be the first and only real work of their life.

"Let us all who possibly can, attend these yearly gatherings. All should feel that God requires this of them. If they do not avail themselves of the privileges God has provided for them to become strong in him, and in the power of his grace, they will grow weaker and weaker, and have less and less desire to consecrate all to God. Come, brethren and sisters, to these sacred convocation meetings, to find Jesus. He will come up to the feast. He will be present, and he will do for you that which you need most to have done. Your farms should not be considered of greater value than the higher interests of the soul. All the treasures you possess, be they ever so valuable, would not be rich enough to buy you peace and hope, which would be infinite gain, if it cost you all you have, and the toils and sufferings of a life-time. To have a strong, clear sense of eternal things, and a heart of willing obedience to yield all to Christ, are blessings of more value than all the riches, and pleasures, and glories of this world."

The, Denmark.

JULY 1.—We have now returned to Jylland, and have held two meetings here this week. A brother and a sister who for a long time had taken part in the meetings of our brethren and sisters were buried with Christ in baptism. Two other dear souls have begun to keep the Sabbath. But after all we do not find many in this vicinity who love to hear about the glorious appearing of our Saviour.

On Sunday we attended the Baptist meeting. The leader spoke very well about the soon-coming of Christ and of the necessity of preparing for that event. By request, I spoke to them after the close of the meeting. They were willing to listen, and were very friendly to us.

We have received letters from the brethren on Sjælland. They came together last Sabbath and rejoiced with one another in the Lord.

JULY 8.—We have held more meetings this week; but there does not seem to be much interest among the neighbors. The few who

have received the truth are happy, and grateful to God for his mercy towards them.

On the Sabbath, a small church was organized, consisting of ten members. It was the first Sabbath in July, and we thus celebrated the Lord's supper here in Denmark on the very same day as our brethren in far-off America. All partook willingly, and we felt that the Lord had blessed us greatly.

The next day we had a business meeting. We read some letters from others of the same faith in Denmark, which edified the brethren very much. Brother Kr. Kristensen was unanimously chosen elder of the church, after which he was ordained. Systematic benevolence was adopted to carry forward the mission. These brethren live at a poor place; each one subscribed a little, according to his ability. May the Lord sanctify these dear brethren, that they, by obeying his truth, may have everlasting life through the faith of the Son of God.

JOHN G. MATTESON.

Reports from the Field.

(Condensed from Review and Herald.)

Missouri.

SEDALIA.—Elder Butler writes July 25: "After about five weeks' constant preaching, our audiences usually range from two hundred to three hundred; they scarcely ever number less than one hundred, and occasionally run as high as six hundred. Twenty have signed the covenant to keep God's commandments, and many more are deeply interested. We have a large undeveloped interest, which will not allow of our leaving for the present, probably not before the camp-meeting. This is a central point, and a very important one in this State. We shall make a strong effort to establish a good church here, and we expect to do it."

Ohio.

SPRINGFIELD.—Elder Waggoner reports, July 24: "The interest here is steadily spreading and deepening. We have spoken on the subject of immortality, and sold quite a number of books on the subject. It seems to be well received generally. Monday night a large congregation gave earnest attention to a discourse on the United States in prophecy. This did much to increase the interest, as a good number came to hear."

New York.

SINCLAIRVILLE.—Elder Reynolds writes, July 20: "Eleven have commenced to keep the Sabbath at this place. While the surface is comparatively unruffled, there is a very persistent undercurrent of opposition from the three churches. The attendance has been good, considering the intense heat and the busy harvest time."

TENT No. 4.—Since taking down the tent at Bushton, Brethren Brown and Wilcox have been laboring in adjoining neighborhoods. Ten or twelve have taken hold of the truth, and strong hopes are entertained for several more.

Wisconsin.

NEW LONDON.—In report from tent No. 1, July 15, it is stated that about one dozen have accepted the truth, and others are expected soon to follow.

MANITOWOC.—Meetings in tent No. 2, closed July 16. Some who had previously read on subjects connected with present truth decided to obey; others are investigating.

MUKWONAGO.—Report from tent No. 4, July 16, states that owing to the extremely hot weather and busy season of the year the attendance was not large; but those who do attend are interested. Two have decided to keep the Sabbath.

CATAWAUG.—Tent No. 6, reports July 14: "To-day ten were buried with Christ in baptism. Eleven have signed the covenant."

BERLIN.—Meetings closed at this place July 21. Fourteen have signed the covenant to keep the commandments of God and the faith Jesus; some others are much interested.

Illinois.

NEWARK.—Tent No. 3, reports six already keeping the Sabbath, and others are hoped for. CARBONDALE.—Brother Bliss has held meetings, and visited families here. Twenty-four have promised to keep the Sabbath.

DU QUOIN.—Brother Bliss writes July 24. "The people are stirred. Last Sabbath, while I was absent, Elder Rose, Disciple, gave notice that he would speak Sunday evening on the Sabbath question. Brother Colcord dismissed his congregation and all heard Elder R. Monday night Brother Colcord reviewed him in the tent before a large crowd. Elder Rose announced a rejoinder; but his members, acknowledging his efforts fruitless, waived his appointment and challenged us for a discussion. Elder Crim is expected to-day."

Our Record.

We built us grand, gorgeous towers
Out toward the western sea,
And said in a dream of the summer hours,
Thus fair should our record be.

We would strike the bravest chords
That ever rebuked the wrong;
And through them should tremble all loving words
That would make the weary strong.

There entered not into our thought
The dangers the way led through,
We saw but the gifts of the good we sought,
And the good we would strive to do.

Like one who with reverence cleaves
The moss from a head-stone gray,
We lift a mantle of fallen leaves,
And gaze on the past to-day.

The words that we would have said,
And the deeds we would fain have done,
Are changed like the face of a friend long dead,
In the light of the noonday sun.

Here trace we a hurried line,
There blush for a blotted leaf;
And tears, vain tears, on the eyelids shine,
That the record is so brief.

THE HOME CIRCLE.

Sunshine after Storm.

THE bright June sunshine streamed cheerily into the long visitors' room of a country lunatic asylum. Around the high and open windows the heavily-foliaged trees swayed in the breeze, and the birds chattered and sang.

But sunshine, birds, and trees were little noticed by the occupants of that long room; they were too engaged to notice any signs of gladness without. Around the large apartment various small groups were formed, each group having for its center of interest a poor lunatic. It was curious to look around and note the different phases of madness in these poor creatures. One was weeping as passionately and continuously as if the sorrow of many lives had been heaped upon her, and she were trying to dissolve the load in tears; another chattered like a magpie, with the absorbed air of a philosopher, though her utterances were as foolish a jumble as was ever strung together; another sat moodily staring at the anxious friends who had come to see her, scarcely deigning to speak a word to them; another laughed and uttered drolleries which brought unwilling smiles to the faces of her friends; but of all the groups none was more interesting than one composed of a sprightly little dark-eyed woman in gown and cap which marked her as an inmate of the place; a young widow with a toddling baby-boy, and a young man and woman.

The old woman caught up the baby and half smothered it with kisses. "He won't be like you, mind, Jenny; he's got his father's bonnie blue eyes—bless him!" And with tearful eyes she bent over the child again and gave him another dose of kisses. It was quite too much for the little fellow; he stoutly resisted it, struggled to his feet, and got behind grandma's chair. "Well, Ruth, so you brought Philip Davis to see me," continued the old woman. "I'm glad to see you, Philip, and hope you are sticking to work and getting on. To tell you the plain truth, lad, though I'm glad to see you, I'm not quite comfortable at seeing you and Ruth together. I shall ask you all about it when I go home, and give you both a talking to. I am not going to let another get into what I did without speaking some warning and advice."

"Hush, mother," said the young widow, seeing the tears filling the old woman's eyes; "the governor'll be here directly, and we mustn't let him see you crying, or he'll think it's because you are so loth to leave this place."

"Ha! ha!" laughed Ruth, quietly; "wouldn't he guess the truth, mother?"

"Not a bit of it," said the mother, laughing through her tears. "How is the old man, Ruth?"

"Better, lately, I think, mother. But mind, you are not going back to him; you're going to visit Philip's mother for a few weeks. He came to-day on purpose to invite you;

and why don't you speak up, Phil?" added the vivacious damsel, turning to the young man.

A smile broke over his handsome brown face as he replied. "It isn't fair to reprove a fellow for not speaking, when you've taken the words out of his mouth."

Presently the governor entered.

"Who wants me? Is it you, Rhoda Sperry?"

"Yes, sir," said the old lady, rising, and giving him a smile and a courtesy. "It's to speak about my going home, sir."

"Why you don't mean to say you're well enough?" he said gayly, laying his hand on her shoulder.

"Yes, sir, I do," answered Rhoda; "and they all do."

He turned to the visitors.

"Yes, we should like her to come home, please, sir," said Ruth, her face beaming with smiles. "We all think she's quite well enough."

"Very well," said the pleasant governor; "then I'll make arrangements for her to leave next week; and she can be out next Sunday to spend the day with you, if you like."

The old woman smiled delightedly, and blessed the kind man with her eyes. After a few more cheery words, he left them to continue their chat, and for some time they carried it on heartily. It was a beautiful picture in a dreary setting—yes, dreary, in spite of the sunshine within, and the music without, for in reality it was a tomb for the living, a place wherein men and women suffered from the worst malady that afflict human nature.

The leave-taking now had to take place between the visitors and the visited. Never before had old Rhoda Sperry said good-by so cheerily; never before had she returned to the monotony of her life in the asylum with smiles on her wrinkled face. But now she left the long room almost trippingly, with the gladness of a prisoner having received a promise of liberty.

On the following Sunday an equally glad-some picture to the one referred to above might have been seen in a little thatched cottage some five or six miles from the asylum. In the "best room" sat Rhoda Sperry like a queen in the old arm-chair, surrounded by the same young folks whom we have already seen, and Philip Davis' mother.

A beautiful quietness prevailed, broken only by the humming of bees and the twittering of birds around the open door. The fragrance of a thousand flowers was wafted in by the softest of breezes.

The group within seemed to be enjoying it too much to talk. Moreover, they seemed to be waiting for somebody to complete their satisfaction for each other's society. Presently Ruth rose from her low seat, and, with a shade of anxiety on her ruddy face, went and stood at the door. Her mother glanced up at her and said, "What keeps Philip? Where is he gone?"

"It isn't late for him," answered his mother; "he always runs down to 'The Grapes' after dinner on Sunday to see some of his friends."

"Does he?" said old Rhoda, in a peculiar voice. "And what about other days?"

"He goes in evenings," replied his mother.

Rhoda Sperry became strangely agitated. Leaning forward, she said to her daughter, "Ruth! Ruth!"

The girl half turned, revealing a crimsoned cheek. "Yes, mother," she answered quietly.

"Does he ever get drunk?" almost gasped the little old mother.

"Very seldom," answered Ruth, with her head cast down.

"O, Ruth, what have I told you many and many a time! How I've warned you! But you shall not get into what I've suffered! You mustn't have him, do you hear?—you mustn't!"

Ruth did not speak, but as she turned

away she saw nothing of the beauty without for tears.

"Hush! mother," said the young widow, in a soothing voice; "you mustn't worry yourself, or we shall not enjoy each other's company to-day."

Rhoda leaned back in her chair, and wept quietly. Ruth went outside and sat on a bench under the window. In a few minutes her lover entered the garden with a jaunty step.

"What's up now, Ruth?" he asked, gayly. "What on earth have you got to cry about at such a time as this? and your mother, too, I declare! Why, what is the matter?"

"It's about your going to 'The Grapes' so often," said his mother. "I've told you myself many a time, Phil, that no good can come of it, and that for Ruth's sake you oughtn't to go. It's Sundays and week-days just the same."

"Well what harm is there in it?" he asked, looking around at the disturbed faces with some amazement. His own was flushed with something more than the heat of the sun; and he was just in a mood to be either yielding or defiant.

"I'll tell you what," said Ruth's mother, looking up through great tears; "tell Ruth to come in, and let us all sit together here, while I answer your question."

Philip and Ruth came and sat beside her mother. Had it not been for that noisy moving just then, they would have heard a step on the flag-stones outside the window. As it was, the visitor outside took his seat close under the open window, where he could not be seen from within, and yet could hear every word that was spoken. Old Rhoda's voice trembled much as she began, but steadied as she went on.

"Thirty years ago, ay, more than that, thirty-five years ago," she said, "two young folks were walking and whispering 'about these lanes, just as you two, Philip, do now—that was my Ned and me; and we were looking forward to many years of happiness, though we were not going the right way to get them. I was a proud, willful bit of a girl, more than twenty though—old enough to know better; and I wouldn't listen to anything that mother or any body else said to me. I was blind and foolish, but mother could see clear enough what was to come; and though I didn't believe her warnings, it did come, and a thousand times I've had to rue the day that I despised her anxious words; ah, bitterly rue it, too! Ned was almost such another as you, Philip—sometimes you remind me very much of him. He was a smart young fellow, spirited and gay, and he seemed to me kind-hearted, but really he was n't so kind-hearted as he seemed. If he had been, there would have been some pleasant breaks, now and then, in the long years of ill usage; but no, from the time when he gave himself quite up to drinking, there was nothing kind in him at all. He was like one possessed of a devil. But you know he was n't like that from the first. No, no; he carried on just as you do now, Phil, going out at night and getting tipsy once in a while. Mother and all my friends entreated me to give him up; they said if he would n't pay any heed to my words before marriage, he would be sure not to after. But I did n't believe it. I thought when I was always with him, he would settle down into a good husband. Many a girl keeping company with a young fellow of loose habits thinks just so; but it is n't often that things turn out as she expects. I pretty soon had to wake up to the truth of what I had done, and what a waking up it was! God pity any poor young thing that's got to go through the same trial! At first my proud spirit kept me up, and helped me to hold out against Ned; but that soon gave way, and I seemed to sink down like one crushed and heart broken. To feel that every hope of home comfort and husband's love is gone, and that one is tied for life to a man who is a curse instead of a blessing, is more than

the most spirited woman could bear long. When my first baby was born—your husband that was, Jennie—I vowed before God that he should never touch that which had made a wreck of all my hopes, and I trained him up and you, too, you know, Ruth, to hate it, and keep from it forever. When he was old enough to think for himself, Arthur used to say he thought it wise of me to train him up to do so, and was glad that I had kept him from such dangerous temptation. To the day of his death he kept the promise he made me years ago, as faithful as could be, didn't he, Jennie? and he was the better for it, and would have lived a healthy man for years, if he had n't met with that accident that was the death of him."

The young widow leaned her head on her mother-in-law's lap and wept quietly. The old woman caressed it tenderly, as she proceeded:—

"And Ruth I talked to and warned, and she promised to mind me; but since I've been away she seems to have forgotten her promise; and I suppose my last years are to be filled with sorrow by seeing her walk into the pit of misery that I walked into."

She paused a moment, and then continued: "But no, you must not do it, Ruth! I would rather see you now lying dead at my feet than that you should have the life I have had! What it was none but God knows. You need not think I went mad for nothing. All the wonder is to me how I kept my senses so long during those years of misery, and fear, and despair. Girls think it a very little thing that their sweethearts drink and get tipsy now and then; but they little know what may come of it. When the drink once gets anything like the mastery, it quenches everything—hope, happiness, love, life—everything. To think what my Ned would have been if it had not been for that! What a good kind husband and father! And what a happy, peaceable life I should have had! But everything has been ruined altogether; and now we must be separated to the end."

"You do n't know, mother," said Jennie, looking up. "Father has seemed broken down and better lately. Who knows but he might give up the drink altogether, and become good and kind in his old days, like my Arthur was? I was talking to him last week, and I am sure he was a bit repentant. He asked how we had found you at the asylum, and spoke of what a curse he had been to you."

"Ah, Jennie! it's no use talking, dear. I shall never let myself hope any more. I've hoped and hoped, and been disappointed so many times, that I shall never do it again. But I want to save Ruth from all that. So, Philip, if you really love her, as you profess to do, give her proof of it now, before me, her mother, who has suffered so dreadfully."

"What do you want me to do?" asked Philip.

"I want you to promise her now, on the word of a truthful and honest man, that you'll never again touch that useless and dangerous drink, that is sure to change you, from a kind man to a savage unfeeling brute. I know Ruth does n't believe that; but did I believe it about my Ned?"

"But suppose I should n't keep my promise?" said Philip.

"Of course you'd keep it, Philip," answered old Rhoda. "Your manliness and your love for Ruth would make you keep it; but more than that, you can have God's strength to help you; if you get that, there is no fear of breaking down."

Turning to Ruth, the mother added: "Ruth, I wonder you have never put Philip's love to the test before this. I should think after all you have seen, you would have done this, and not been so quiet about it."

"She has n't been quiet, Mrs. Sperry," said Philip. "She has spoken to me many times about it; but I have always laughed it off; I did not think she was in real earnest; but now, tell me Ruth, do you really

the most spirited woman could bear long. When my first baby was born—your husband that was, Jennie—I vowed before God that he should never touch that which had made a wreck of all my hopes, and I trained him up and you, too, you know, Ruth, to hate it, and keep from it forever. When he was old enough to think for himself, Arthur used to say he thought it wise of me to train him up to do so, and was glad that I had kept him from such dangerous temptation. To the day of his death he kept the promise he made me years ago, as faithful as could be, didn't he, Jennie? and he was the better for it, and would have lived a healthy man for years, if he had n't met with that accident that was the death of him."

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"And Ruth I talked to and warned, and she promised to mind me; but since I've been away she seems to have forgotten her promise; and I suppose my last years are to be filled with sorrow by seeing her walk into the pit of misery that I walked into."

She paused a moment, and then continued: "But no, you must not do it, Ruth! I would rather see you now lying dead at my feet than that you should have the life I have had! What it was none but God knows. You need not think I went mad for nothing. All the wonder is to me how I kept my senses so long during those years of misery, and fear, and despair. Girls think it a very little thing that their sweethearts drink and get tipsy now and then; but they little know what may come of it. When the drink once gets anything like the mastery, it quenches everything—hope, happiness, love, life—everything. To think what my Ned would have been if it had not been for that! What a good kind husband and father! And what a happy, peaceable life I should have had! But everything has been ruined altogether; and now we must be separated to the end."

"You do n't know, mother," said Jennie, looking up. "Father has seemed broken down and better lately. Who knows but he might give up the drink altogether, and become good and kind in his old days, like my Arthur was? I was talking to him last week, and I am sure he was a bit repentant. He asked how we had found you at the asylum, and spoke of what a curse he had been to you."

"Ah, Jennie! it's no use talking, dear. I shall never let myself hope any more. I've hoped and hoped, and been disappointed so many times, that I shall never do it again. But I want to save Ruth from all that. So, Philip, if you really love her, as you profess to do, give her proof of it now, before me, her mother, who has suffered so dreadfully."

"What do you want me to do?" asked Philip.

"I want you to promise her now, on the word of a truthful and honest man, that you'll never again touch that useless and dangerous drink, that is sure to change you, from a kind man to a savage unfeeling brute. I know Ruth does n't believe that; but did I believe it about my Ned?"

"But suppose I should n't keep my promise?" said Philip.

"Of course you'd keep it, Philip," answered old Rhoda. "Your manliness and your love for Ruth would make you keep it; but more than that, you can have God's strength to help you; if you get that, there is no fear of breaking down."

Turning to Ruth, the mother added: "Ruth, I wonder you have never put Philip's love to the test before this. I should think after all you have seen, you would have done this, and not been so quiet about it."

"She has n't been quiet, Mrs. Sperry," said Philip. "She has spoken to me many times about it; but I have always laughed it off; I did not think she was in real earnest; but now, tell me Ruth, do you really

mean that it would make you happier and better satisfied with me, if I gave up drinking altogether, and became like your brother Arthur? Because if it would, I will do it. I hope I have too much love for you to let anything selfish trouble you, and destroy your happiness. Drinking is just one of my selfish habits; it gratifies me, but if it distresses you, I can give it up. So put me to the test, Ruth."

Ruth looked up into his honest face and said, "Will you promise, then, Philip, for your own sake, and mine and mother's, to give it up altogether from this day?"

"I will, indeed, Ruth," he answered firmly, taking both her hands.

"Phil," she said, tearfully, "if it was anything that lowered you in God's sight or man's, I would not wish you to do it, if it would gratify me ever so much. But it will not lower you; it will make you a better and truer man, and will bless you in body and soul, I know it will."

"Yes, I know that too, Ruth. I've many times been the worse for drink as regards my mind and body, my work, and everything. I know you would not wish me to do anything to my injury in any way; and if I know it, I will not do anything to yours."

At this moment, a tall, wasted, gray old man appeared in the door-way, and gazed fixedly at the group before him. Old Rhoda started and turned pale, and Ruth rose in a tremor from her seat.

"Ah, how frightened you all seem of me?" said the man in slow, sad tones. "No wonder, no wonder; for I've been a monster, haven't I? But, Rhoda, I hear you haven't forgotten the early days, and the love I once had for you. Well, it is not all dead yet; it never has been, though it's been smothered for years and years. There's some in my wicked old heart yet; and will you put it to the test, mother? Put it to the test, as you told Ruth to do to Philip just now. I've heard all you said; I've been sitting under the window."

Rhoda leaned back, a faint feeling came over her, and she closed her eyes. The old man went and stooped down beside her. "Rhoda, Rhoda," he said, "I won't ask you to come back and live with me now, nor till I have shown you that I have repented sincerely; but now, if you've got ever such a bit of faith in me, put it to the test, and see if I don't prove that I'm sorry with all my soul that I've been such a brute to you all these years."

"How shall I put you to the test, Ned?" asked his wife tremblingly.

"As Ruth did Philip," he replied.

"And do you mean to say, Ned, that you will give up the drink altogether and forever?"

"I do, Rhoda, in God's strength."

Tears and blessings, gladness and thankfulness and love prevailed in the little room, making it a paradise of joy. Ah, how much happiness one such high and holy determination as this can give to human hearts! And what rejoicing in the sunshine after long and heavy storms.—*Sel.*

GOOD HEALTH.

Proper Diet for Man.

MENTAL AND MORAL EFFECTS.

THAT the use of animal food may affect the mental and moral faculties deleteriously is a fact which a thoughtful man will not deny, at least after a moments reflection. There are at least three distinct reasons which render it thus injurious:—

1. As already shown, flesh food is stimulating, and, like every other stimulant, it impairs the nervous powers, and so injures the moral and mental faculties.

2. Numerous instances are recorded illustrative of the wonderful and mysterious influence which the mental faculties exert over the functions and tissues of the body. A fit of anger has been known to so change the lacteal secretions of a mother as to cause convulsions in an unweaned child. Great fear, the sudden reception of sad news, or intense mental excitement, has been known to change a person's hair from raven black to snowy white in a single night. These illustrations show, 1. That mental emotions may induce sudden and characteristic changes in animal tissues; 2. That tissues thus affected may produce most injurious results when used as food by other animals. How these changes are brought about, we will not attempt to explain; nor is it necessary that we should do so, since we know the fact exists. Who can doubt, then, that the flesh of an animal which is killed when infuriated with rage may not transmit a certain degree of the same element to those who dine upon it? With this view, we can see

much significance in the remark which Byron once made to a friend whom he saw eating a piece of rarely cooked meat. Said the great poet, "Are you not afraid you will commit a murder?" He himself declared that he "felt himself grow savage" whenever he partook largely of animal food.

3. Flesh-eating implies, necessarily, the slaying of animals, which bloody act ought to be sufficient argument against the practice. Look at the noble oxen as they daily perform their accustomed labor in implicit obedience to the will of their master. See them kindly bending their broad necks beneath the massive yoke as they willingly do for man what he is unable to do for himself, day after day, with unwearied patience, contributing to his comfort and convenience. Look into the great honest eyes of these noble animals. Can you not see benevolence and kindness beaming forth? and do not their expressive features, taken together with their every-day actions, betoken a degree, at least, of intelligence? Education and prejudice may lead you to recoil at the word, but is it not impossible to account for the many everyday manifestations of reason and education on the grounds of mere instinct? Can we refuse to admit the truth?

In claiming for the animal a certain amount of intelligence or reason, we do not in any way detract from man's glory or supremacy, but we merely elevate the beast to its proper sphere. But we will not discuss this question here; in fact, there is little necessity for it, for the ground taken is now quite generally admitted, and the time will probably soon come when it will be universally recognized as fact.

Again, notice the little lamb as it gambols on the lawn, joining the children in their sportive games, and manifesting every token of affectionate regard and interest for its youthful playmates. It can see, hear, feel, taste, and smell just as well as they. It is a living, sentient creature, possessed of the same means of enjoyment with which we are blessed. Now, is not the thought of staining our hands with the blood of such creatures a repulsive one? Does it not seem beastly to roughly seize them and deprive them of their happiness, their life, and then to devour them just as would a rapacious beast of prey, and all for the gratification of a perverted appetite? There can be no justification for such a course on the grounds of necessity, for the vegetable kingdom affords an almost endless variety of substances not only more palatable, but more nutritious, besides being free from impurities. Inability to procure other nourishment is the only circumstance which can justify the use of flesh food.

Viewed in this light, the practice of flesh-eating cannot do otherwise than to harden the heart, destroy the finer sensibilities, excite the lower passions, and create a thirst for blood and a disregard for life, and all as the incidental effect of the necessity for the slaying of animals to supply the unnatural demand for animal food.

Pythagoras, the famous Grecian philosopher, and his followers, religiously abstained from the use of animal food, and considered it sacrilege to take the life of a single living creature.

The Essenes, a Jewish sect, who flourished about two thousand years ago, were equally scrupulous with reference to the slaying of animals and the eating of flesh. They were noted for their sobriety and exemplary piety.

The Brahmans of India have long held the same views, and adopted the same practice with reference to the use of animal food. And a new sect has recently sprung up among the natives of India who are strict vegetarians, and adopt the Christian religion, aiming to re-establish the apostolic faith.

The poet Ovid graphically pictures the terrible cruelties which are practiced by men in obtaining the flesh of animals for food. In contrast with this barbarous practice he remarks:—

"Not so the golden age, who fed on fruit,
Nor durst with bloody meals their mouths pollute."
The poet Thomson also describes the use of herbs in the same period, as follows:—
"But who their virtues can declare? who pierce,
With vision pure, into their secret stores
Of health, of life, and joy? the food of man,
While yet he lived in innocence, and told
A length of golden years; unfeared in blood,
A stranger to the savage arts of life,
Death, rapine, carnage, surfeit, and disease
The lord, and not the tyrant, of the world."

But in addition to its indirect moral influence, it has a very important physiological effect in exciting the lower passions, and so leading men to the commission of crimes. In this respect it affects the system just as does alcohol or any other stimulant.

The further evidences against the dietetic use of flesh which might be drawn from physiology are both numerous and conclusive, but we forbear to dwell longer upon this part of the subject. Sufficient testimony

has been adduced, however, to show in the most conclusive manner that physiology is decidedly in favor of a purely vegetable diet for man. To be sure, there are the modifying effects of long-continued habit which in a measure affect the question, but these will be considered in their proper place.

Question.

The question is asked by J. J. if it is right for Seventh-day Adventists to keep hogs after receiving light on the subject of swine-eating. We would say in reply that there are some sections in Illinois and Iowa where people raise hogs and sell them to factories where they are manufactured directly into lard oil, used for lubricating purposes. While we do not esteem pork or lard wholesome articles of food, it may be used for above purposes. I do not know of any ground on which the hog could be sold to those who desire to use it as food unless on the principle contained in the sanitary regulations of the Jews, which permitted them to sell certain things to aliens which they themselves were forbidden to eat. Of course aliens would not buy such articles of diet unless their appetite craved it. In regard to raising swine we do not wish to be conscience for others, but if any suppose they must raise the animal, we advise them, as they wish to shun fevers and other evil diseases, to keep the pig sty as far as possible from the house. J. N. L.

RELIGIOUS NEWS AND NOTES.

—There are said to be about 12,000 Jews now in Jerusalem, and about half that many Christians.

—Over \$1,000,000 has been subscribed in Massachusetts, during the last few months to pay church debts.

—America spends \$700,000,000 annually on strong drinks; England, with 6,000,000 less of population, \$765,000,000.

—The Bible has been printed in thirty different languages for the benefit of the Aborigines of this country, and of Greenland, British America, and Mexico.

—The Rev. Dr. Nevin, of St. Paul's Episcopal church, Rome, has had an audience with the Queen of Italy who expressed her warm approval of the work of the foreign churches.

—Nine Protestant denominations have now missions in Mexico. These employ 98 missionaries. There are 137 congregations, 12,000 members and adherents, and 45 Sunday and 36 day schools, with 1,137 scholars.

—The 109th annual session of the English General Baptist Association opened in London on July 24, with an address by Mr. Spurgeon. The report shows 109 pastors, 384 local preachers, 179 separate churches, and 24,943 church members.

—The number in Sunday-schools and Bible classes under the auspices of workers of the American Home Missionary Society, for the year 1877-8, was 91,762—an increase of 5,462 over 1876-7, when the largest previous report was made.

—The New Testament Revision Company recently met at New Haven and completed the first eleven chapters of the Revelations. They expect to finish their entire work in a few more sessions. The Old Testament Company may require two years longer.

—The *Southern Churchman* says that since 1815 there have been more than one hundred ordained clergymen of the church of England, including two bishops, who were converted Jews, and in one English church chapel from 1815 there have been 780 adult Jews and 615 children converted and baptized.

—Of the Presbyterian ministers in the State of New Jersey, the number employed as evangelists and pastors is 251, in educational work, 36; as agents and secretaries, 8; total, 295. Not actively employed, 66; making an aggregate of 361 for the State. Two hundred and seven of the Presbyterian churches of the State have pastors, stated supplies, 39, and 17 are vacant.

—The *Christian at Work* says: "There is no longer any mistaking the demands of the Roman hierarchy in Ireland. In the press and in Parliament they put forward a claim for denominational education, and express their determination to subordinate to it every other demand. This is really the goal for which they were aiming while coquetting with Home Rule. They have now thrown Home Rule overboard, and demanded denominational education. They will be content with nothing less than a grant which

will enable them to control the entire education of the country, and, in fact, though not in name, to become the endowed church of Ireland. There should be no compromise, no paltering, religiously, or politically, with this worst enemy to the best interests of Ireland."

SECULAR NEWS.

—Wisconsin has 20,000,000 acres of land which has never been broken.

—Eleven foreign journals have appeared in Japan, of which ten are English, and one French.

—The number of paupers in England on the 1st of January was 747,811, a decrease of 69,411 from the number in 1875, notwithstanding the "hard times."

—Thirty thousand persons assembled at Gleniffer Braes, near Glasgow, last month to celebrate the 104th anniversary of a poet called Tannahill, of whom the rest of the world is rather ignorant.

—Asiatic cholera has broken out in Norwich, Conn. Three deaths from it have been reported. The most efficient precautions are being taken against the further spread of the dreaded disease.

—One thousand people witnessed the unveiling of the monument to Stephen A. Douglass at Chicago, July 17. A number of distinguished persons were present. The ceremonies were shortened on account of the heat.

—The amount borrowed by Turkey during the last twenty-five years is estimated at \$1,000,000,000. Of this sum about \$40,000,000 have been expended in armaments, and the remainder has been virtually wasted.

—The number of flouring mills in the United States is reported as over 25,000, affording employment to 60,000 men, whose annual wages are about \$20,000,000, and turning out yearly about 50,000,000 barrels of flour, of which 4,000,000 are exported to foreign countries.

—During the first three months of this year the number of persons killed and injured on railways in Great Britain, in the course of public traffic, as reported to the Board of Trade by the railways, were 232 killed, and 837 injured. In addition, by accidents occurring at stations or on the railway premises, 11 persons were killed and 498 injured.

The Sea.

WHEN God made the heavens and the earth he formed the sea also, and gave it this decree, that the waters should not pass his commandment. At times God has manifested his power by causing the waters of the sea to go back and by stilling its proud waves.

The sea is a symbol of beauty and grandeur. The varied hues of the fleeting clouds are reflected in its bosom; the lofty trees, the blue sky, the twinkling stars and the glories of the natural world are mirrored in its pure waters; but all this loveliness hides a relentless, cruel power. When harrowed by storms it lashes its waves in wild ungodly fury and man cannot stay its roaring.

The earth can be cultivated; but the sea is a wide, dreary expanse. Man can traverse it, but no human hand can tame it. Its wet arms have opened to receive many of the loved of earth. Low, in that ocean sepulcher lie many manly forms and beautiful faces. "Lost at sea," are words that have filled thousands of hearts with agony. Nameless graves, destitute of funeral rites, save the sad requiem of the winds, are scattered under the waves of the wide, wide sea.

The same hand that spread the waters from pole to pole, will gather them together again and that voice which is like the "noise of many waters" will call forth the sleeping dead.

The earth shining with glory will become pleasant land, and Abraham's seed, which are as the sands of the sea, will be gathered home. Pure will be the feet that press the "sea of glass" and sweet the voices that sing praises to the Lamb. ELIZA H. MORTON.

OBITUARY.

DIED, at Lockwood's Corners, Ohio, July 8, 1878, of inflammation of the bowels, Henry C. Booker, in the twenty-eighth year of his age. He was conscious of the approach of death, and calmly met the king of terrors.

S. J. BUCHER.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, AUGUST 8, 1878.

The Bible from Heaven.

THE Bible from Heaven: A summary of Plain Arguments for the Bible and Christianity, is the title of a book of 300 pages by Elder D. M. Canright.

The subjects upon which the author treats are indicated by the table of contents.

Chapter one is upon the important inquiry, "Are you willing to investigate?"

Chapter two contains the evidences of an Almighty Creator as revealed through the telescope.

Chapter three gives the evidence of an infinite God as revealed by the microscope.

Chapter four sets forth the exact order of nature as proof of a Designer.

Chapter five calls attention to the fact that there has ever been a universal desire to worship a supreme being.

Chapter six presents the right course to be pursued in becoming acquainted with God and the Bible. The first and most important means to be employed is the study of the sacred Scriptures themselves and a life of earnest prayer.

Chapter seven shows that the hope of the infidel is like the spider's web, and that while they labor to tear down Christianity and set aside the God of the Bible, they give us nothing in exchange.

Chapter eight shows that it is reasonable that God should care for the intelligences he has created.

Chapters nine to fourteen show that men need a revelation from God, which is proved by the fact that those who have been without divine revelation and guide, whether ancients or moderns, have held the most absurd views of a supreme being and have run into the grossest immoralities.

Chapter fifteen is devoted to a comparison of the religion of the Bible with the various systems of false religion.

Chapter sixteen is an inquiry, "What has infidelity done?" In this chapter it is shown that while it has accomplished no good, infidelity has led to death and to hell.

Chapter seventeen is an inquiry, "When was the Bible written?" Here the best evidence is given that the sacred writings were made at the very time they purport to have been written.

Chapter eighteen gives the testimony of infidels and the bitterest enemies of Christ confirming the genuineness of the New Testament.

Chapter nineteen gives evidence from profane history that Christianity did arise in the first century.

Chapter twenty inquires, "Who wrote the New Testament?" Evidence is given in this chapter that it was written in the first century, by the disciples of our Lord Jesus Christ, under the inspiration of the Holy Spirit.

Chapter twenty-one inquires, "Has the language of the New Testament been changed since it was first written?" Twelve arguments are given in this chapter showing that the New Testament has not been and could not be changed.

Chapter twenty-two treats of the apocryphal books of the New Testament, showing why these doubtful writings were not included in the sacred canon.

Chapter twenty-three shows that the Old Testament was written by the ancient Hebrews in the land of Palestine. Fifteen arguments are given to establish this fact.

Chapter twenty-four has fourteen arguments showing that the Old Testament has not been corrupted.

Chapter twenty-five treats upon the apocryphal books of the Old Testament showing why these were not included as part of the inspired word of God.

Chapter twenty-six answers the inquiry, "Can we believe the Bible?" In this chapter the credibility of the Bible is shown from the external and internal evidences.

Chapter twenty-seven answers the inquiry, "Did Christ die?" Eight arguments are given in this chapter to prove that such a person as Jesus of Nazareth was put to death as recorded by the evangelists.

Chapter twenty-eight answers the inquiry, "Did Christ rise from the dead?" Abundant evidence is given in this chapter to establish the resurrection of the Son God. This great central truth in the plan of redemption being established, the sacred Scriptures relative to that plan are also established as of divine origin.

Chapter twenty-nine proves the inspiration

of the Bible by the fulfillment of prophecy as compared with history.

Chapter thirty is devoted to the consideration of, and answer to, the common objections to the Bible.

The first edition of this important work being nearly sold, it is to be revised and enlarged. The last chapter, answering objections, will be greatly enlarged and improved. This edition will contain 400 pages in large type on fine tint paper, neatly bound. Price one dollar and a quarter; a copy with liberal discount to agents and canvassers.

This valuable work is needed everywhere, and not being denominational, can be and will be, widely circulated. The second edition will be made from new plates, the old ones used only to print an edition in paper covers, to be offered at sixty cents a copy. The new edition will be through the press in a few weeks, when copies will be sent to our preachers and others for testimonials from them and also from the best authorities of the several denominations in the Protestant Christian world.

No pains will be spared to make this work worthy of its title and of the patronage of all Christian men and women. We bespeak for it the influence of all who love our old-fashioned blessed Bible.

JAMES WHITE.

Reno, Nevada.

We have now held fourteen meetings in this place. I have given thirteen discourses on the prophecies and immortality question. To these lectures the people have listened with marked attention. Our congregation has never been less than one hundred, and sometimes as many as five hundred have attended.

On Tuesday evening, July 30, Sister White spoke with freedom to some four hundred hearers, on the words of John, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Her presence and discourse added much to the interest of the meeting, and left a favorable impression upon the public mind.

We come this week to the question of the Sabbath and law. We shall go over matters as rapidly now as possible, as we have to close on the evening of the 18th to meet other engagements. My time is well occupied in meetings and visiting. God blesses in the work, and we hope for souls as the result of our labors. Pray for us.

J. N. LOUGHBOROUGH.

August 4, 1878.

Oakland.

OUR tent meeting, which has been in progress for seven weeks, closed last night. Forty-three have signed the covenant. Thirty have been baptized, two of whom have been converted from the Roman Catholic faith. We rejoice that so many have been brought into the truth as the result of this meeting. This is by no means the extent of the influence that has been exerted. We have made many friends to our cause outside of those who have united with us, who are investigating these things. An extensive field is now open for the tract and missionary workers to follow up the work. God has greatly blessed his people in this city, we hope and pray that they may be faithful to the responsibilities resting upon them.

We ship the tent to-day to Yountville, Napa county, where we expect to commence meetings Friday of this week and continue until camp-meeting. May God's blessing rest upon the work.

W. M. HEALEY.

August 5, 1878.

Placerville, Tent No. 3.

We are in the midst of the Sabbath question. The people are investigating slowly. Eighteen lectures have been given. To-night eighty-three voted that Saturday is the Sabbath. Some of them being among the most prominent men of the town. Next Sabbath they will have opportunity to obey. We feel that the next few weeks will be of special anxiety and toil, and desire the prayers of all, that God will raise up witnesses to his truth here. Mining for gold is the principal occupation of the people. When the question was presented before them, Which day is the Sabbath? we asked all who had been working on the "Sabbath mine," and had gone down to "bed-rock," and found good "color" there, or plenty of pure gold, to arise. Then we called for all who were working on the "Sunday mine," who had found "color," to arise. A gentleman arose. We asked him where his authority was in the Bible for keeping the first day of the week, when he replied that he would have to search his Bible more. His trouble was that he had been working over

on the "papal ledge," and gathering mica for gold. May God help us all to obtain the pure gold that will abide the trial of fire, Rev. 3:21, and will give us an entrance into that city whose very streets are paved with that precious metal.

July 21, 1878.

B. A. STEPHENS.

Eugene City, Oregon.

ELDER A. T. JONES began meetings in the tent in Eugene City, July 19. There were about fifty present the first evening, and the third evening their numbers had increased to about three hundred. There seems to be some interest awakened already. Mrs. Jones plays the organ which is a help to the meetings. The attendance will probably be greater after harvest. Eugene city is the county seat of Lane county.

In a later report Elder Jones states: "The interest in this place is excellent. The numbers in attendance have increased from the first, till last night, July 28, there were fully four hundred out to hear on the subject, Who changed the Sabbath? We are now in the midst of the Sabbath and law question. Some are deeply interested, and by next Sabbath we hope for quite a number to attend our first Sabbath meeting. The people are quite friendly. The city papers have given quite favorable notices of our meetings."

Lone Oak and Pleasant Valley.

ELDER J. L. WOOD reports meetings with the church at Lone Oak, July 13. The business of the tract and missionary society was transacted. Brother Church from Fresno was present, and took a deep interest in setting forth the workings of the society. The people manifest a desire to take hold of the work in earnest.

According to appointment he met with the Pleasant Valley church. Found them still keeping up their Sabbath meetings with interest. Good attention was paid to the word spoken. Two more signed the covenant, and all expressed themselves encouraged. They expect to be at the camp-meeting.

Northern California, Camp-Meeting.

THE northern California camp-meeting of Seventh-day Adventists will be held at Yountville, Napa county, commencing Thursday morning, August 29, at six A. M., and closing September 5, at six A. M. Let all our brethren and sisters in northern California make especial effort to attend this meeting. Come, bringing your friends and children with you. Come praying the Lord to meet with us in power. Come consecrating yourselves to God as never before. Come so as to be all in readiness to commence with the meeting and to stay to its close. Coming thus, it may be made to us indeed a source of great spiritual profit.

G. D. HAGER,
E. R. GILLET,
JOHN CUSTER,

Camp-Meeting Com. of Northern Cal.

Southern California Camp-Meeting.

THE southern California camp-meeting of Seventh-day Adventists will be held near Grangeville, Tulare county, commencing Tuesday morning, September 10, at six A. M., and closing Monday morning, September 16, at six A. M. Let all our brethren and sisters of the southern California field come to this meeting in the same manner as is requested above of those in the northern part of the State. We are one, and if we seek God alike we may share like blessings at both meetings.

M. J. CHURCH,
W. R. SMITH,
R. F. EAGLE,

Camp-Meeting Com. of Southern Cal.

California Conference.

THE seventh annual session of the California Conference of Seventh-day Adventists will be held at Yountville, Napa county, in connection with the camp-meeting, from August 29 to September 5, 1878. First session the 29th, at 5 P. M. Let each company choose their delegates immediately, furnishing them with credentials and a statement of the standing of the church, both financially and as to numbers. All ministers and licentiates should have their written reports of labor and expenses prepared to pass in at the first session. Let all church and systematic benevolence books be brought to the Conference.

J. N. LOUGHBOROUGH,
JOHN MORRISON,
W. N. GLENN,
California Conference Committee.

California State Missionary Society.

THE eighth annual meeting of the California State T. and M. society will be held at Yountville, Napa county, in connection with the camp-meeting, from August 29 to September 5. First session, August 30, at 5 P. M. All directors, secretaries of districts, and church missionary officers are requested to bring their T. and M. account books to the meeting, that all may be audited.

J. N. LOUGHBOROUGH, President.

A. M. LOUGHBOROUGH, Secretary.

Systematic Benevolence Fund.

LET there be an effort on the part of all S. B. treasurers to collect the S. B. funds for the quarter ending October 1, and all arrearages on S. B., before coming to the camp-meeting, so that there may be ample funds to settle all accounts against the Conference.

J. N. L.

Tract and Missionary Funds.

THERE should be an earnest endeavor in each of our churches and districts to have all pledges made to the \$1,000 T. and M. fund, all dues on the Missionary one-third, and all dues to periodical account, settled up by the time of the camp-meeting.

J. N. L.

Camp-Meeting Posters.

WE mail this week posters, advertising the northern California camp-meeting. Those who receive them will understand that they are requested to post them up in their immediate vicinity, without any further notice.

CAMP-MEETING COMMITTEE.

The Song Anchor.

THIS new Sabbath-school song book is being passed rapidly through the press, and will be ready for orders in a few days. No expense has been spared in procuring the best and most popular of the old favorites, together with a good collection of good new music. 160 pages on fine tinted paper, substantially bound; price 50 cts. Address,

PACIFIC PRESS, Oakland, Cal.

Postoffice Addresses.

WILL the writer of the following letter give the postoffice addresses of the individuals named:—

"Enclosed you will find \$3. Two dollars for the club of SIGNS for New Liberty church, District No. 1, Kansas; 50 cents for J. Osborn and 50 cents for Mrs. Louisa Watson. "Hebron, Neb., June 3, 1878."

Will some one in Oregon give us the address of John L. Jordan, recently moved to that State from Wisconsin.

An Appeal.

ELDER A. T. JONES makes an appeal to district No. 3, of the North Pacific tract and missionary society in behalf of the Dime Tabernacle, urging every Seventh-day Adventist in the district to aid in building this house for the Lord. And he urges that ten cents a month for July and August be immediately paid to the church librarians of the district, to be forwarded to the director, Elder A. T. Jones, Eugene City, Oregon.

Camp-Meetings for 1878.

INDIANA, Kokomo,	Aug. 14 to 19.
ILLINOIS, Bloomington,	Aug. 27 to Sept. 3.
OHIO, Tiffin,	" 28 " " 3.
NEW ENGLAND,	" 28 " " 2.
CALIFORNIA, Yountville,	" 29 " " 5.
CALIFORNIA, Grangeville,	Sept. 10-16.
MAINE,	" 4-9.
VERMONT,	" 11-17.
WISCONSIN,	" 11-17.
IOWA,	" 18-23.
NEBRASKA,	" 25-30.

BUSINESS DEPARTMENT.

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

\$2.00 EACH. J. M. Sealey 5-30, Mrs Sarah Stalkers 5-30, Stephen Rider 5-30.

\$1.50 EACH. John Elliott 5-30, Mrs Eliza J Connick 5-30, Wm H Criton 5-30, Aaron Mooney 5-30, D R Kiner 5-30, O B Duncan 5-30, Mrs Rebecca Peterson 5-30.

MISCELLANEOUS. Mrs James Harvey \$28.50 18-1, Mary Ann Kinnee 1.00 5-14, Mrs S J Grey 75c 5-6, Frank Dunn 1.00 5-8, N P Dixon (3 copies) 4.50 5-30, Mary Hadley 75c 5-6, Isaac Zirkle 1.00 5-16, Margaret Carson 1.00 5-6, A P Lawton (3 copies) 4.50 6-10, A R Fitch (3 copies) 4.50, 5-30, Thomas Hare (14 copies) 21.00 5-24, Mrs T Wilbur 1.00 5-6, Wm Covey 50c 4-42.

Received on Account.

Maine T and M Society \$50.00, Illinois T and M Society 73.35, New York T and M Society 140.00, Kentucky T and M Society 85.50, Cal T and M Society 70.33.

California Conference Fund.

Heldsburg \$32.00, Santa Rosa 55.25, M Swazey 47.00, Lone Oak 35.75, Locust Grove 35.75, Petaluma 30.00.

European Mission.

Ellen J Stibbins \$2.00.

Italian Mission.

Two Sisters who love truth, \$19.50.