

The Signs of the Times.

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

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The Signs of the Times

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The Atonement.

I know that the Saviour on Calvary died
To save fallen man from death's dark control;
His temples were wounded, and pierced was his side,
And in death on the cross, he poured out his soul;
Yes, Jesus the Saviour came down from above,
That mortals might enter the haven of bliss;
Oh! if there is aught that can fill me with love,
It is this, it is this!

And now he is pleading the penitent's part;
He offers his blood in atonement for sin;
He says to the fallen, O give me thy heart,
And through gateways of crystal you'll soon enter in.
He offers a home with the skies ever blue,
In that beautiful region of joy and of bliss;
Oh! if there is aught that could make us be true,
It is this, it is this!

Our glorified Saviour will soon come again,
Surrounded by clouds while bright angels attend,
He'll banish from Zion all sorrow and pain,
His saints will rejoice, for their sorrows will end;
With glorified bodies they'll leave this dark earth,
And soar through the skies to the city of bliss;
Oh! if there is aught that to joy can give birth,
It is this, it is this!

L. D. SANTEE.

General Articles.

THE RESURRECTION.

BY MRS. E. G. WHITE.

EVERY preparation had been made at the sepulcher to prevent any surprise or fraud being perpetrated by the disciples. The night had worn slowly away, and the darkest hour before daybreak had come. The Roman guards were keeping their weary watch, the sentinels pacing to and fro before the sepulcher, while the remainder of the detachment of one hundred soldiers were reclining upon the ground in different positions, taking what rest they could. But angels were also guarding the sepulcher, one of whom could have stricken down the whole Roman army by the putting forth of his power.

One of the most exalted order of angels is sent from heaven; his countenance is like the lightning, and his garments white as snow. He parts the darkness from his track, and the whole heavens are lit with his resplendent glory. The sleeping soldiers start simultaneously to their feet, and gaze with awe and wonder at the open, lighted heavens, and the vision of brightness which approaches. The earth trembles and heaves; soldiers, officers, and sentinels all fall as dead men prostrate upon the earth. The evil angels, who have triumphantly claimed the body of Christ, flee in terror from the place. One of the mighty, commanding angels who has, with his company, been keeping watch over the tomb of his Master, joins the powerful angel who comes from heaven; and together they advance directly to the sepulcher.

The angelic commander laid hold of the great stone which had required many strong men to place it in position, rolled it away, and took his seat upon it, while his companion entered the sepulcher and unwound the wrappings from the face and head of Jesus. Then the mighty angel, with a voice that caused the earth to quake, was heard: Jesus, thou Son of God, thy Father calls thee! Then he who had earned the power to conquer death and the grave came forth, with the tread of a conqueror, from the sepulcher, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder. An earthquake marked the hour when Christ

laid down his life; and another earthquake signaled the moment when he took it up again in triumph.

Jesus was the first-fruits of them that slept. When he came forth from the tomb he called a multitude from the dead, thus settling forever the long-disputed question of the resurrection. In raising this multitude of captives from the dead, he gives evidence that there will be a final resurrection of those who sleep in Jesus. The believers in Christ thus receive the very light they want in regard to the future life of the pious dead.

Satan was bitterly incensed that his angels had fled from the presence of the heavenly angels, and that Christ had conquered death, and shown by this act what his future power was to be. All the triumph that Satan had experienced in witnessing his own power over men, which had urged them on to insult and murder the Son of God, fled before this exhibition of the divine power of Christ. He had dared to hope that Jesus would not take up his life again; but his courage failed him when the Saviour came forth, having paid the full ransom of man, and enabled him to overcome Satan in his own behalf in the name of Christ, the Conqueror. The arch-enemy now knew that he must eventually die, and that his kingdom would have an end.

In this scene of the resurrection of the Son of God is given a lively image of the glory that will be revealed at the general resurrection of the just at the second appearing of Christ in the clouds of heaven. Then the dead that are in their graves shall hear his voice and come forth to life; and not only the earth, but the heavens themselves, shall be shaken. A few graves were opened at the resurrection of Christ; but at his second coming all the precious dead, from righteous Abel to the last saint that dies, shall awake to glorious, immortal life.

If the soldiers at the sepulcher were so filled with terror at the appearance of one angel clothed with heavenly light and strength, that they fell as dead men to the ground, how will his enemies stand before the Son of God, when he comes in power and great glory, accompanied by ten thousand times ten thousand, and thousands of thousands of angels from the courts of heaven? Then the earth shall reel to and fro like a drunkard, and be removed as a cottage. The elements shall be in flames, and the heavens shall be rolled together as a scroll.

At the death of Jesus the soldiers had been held the earth wrapped in profound darkness at midday; but at the resurrection they saw the brightness of the angels illuminate the night, and heard the inhabitants of heaven singing with great joy and triumph: Thou hast vanquished Satan and the powers of darkness! Thou hast swallowed up death in victory! "And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, who accused them before our God day and night."

The casting down of Satan as an accuser of the brethren in heaven was accomplished by the great work of Christ in giving up his life. Notwithstanding Satan's persistent opposition, the plan of redemption was being carried out. Man was esteemed of sufficient value for Christ to sacrifice his life for him. Satan, knowing that the empire he had usurped would in the end be wrested from him, determined to spare no pains to destroy as many as possible of the creatures whom God had created in his image. He hated man because Christ had manifested for him such forgiving love and pity, and he now prepared to practice upon him every species of deception by which he might be lost; he pursued his course with more energy because of his own hopeless condition.

Christ came to earth to vindicate the claims of his Father's law, and his death shows the immutability of that law. But Satan thrusts upon man the fallacy, that the law of God was abolished by the death of Christ, and he thus leads many professed Christians to transgress the Father's com-

mandments, while they assume devotion to his Son.

The Christian world is not sufficiently acquainted with the history of Satan, and the terrible power that he wields. Many look upon him as a mere imaginary being. Meanwhile he has crept into the popular mind; he sways the people—he assumes the character of an angel of light—he marshals his trained forces like a skilled general—he has gained profound knowledge of human nature, and can be logical, philosophical, or hypocritically religious.

He now prepared to work upon the minds of the priests in regard to the event of the resurrection of Christ. He knew that, having already fallen into his trap, and committed the horrible crime of slaying the Son of God, they were entirely in his power, and their only course to escape the wrath of the people was to persist in denouncing Jesus as an impostor, and to accuse his disciples of stealing away his body that they might declare him to be risen from the dead.

After the exceeding glory of the angelic messenger had faded from the heavens and from the sepulcher, the Roman guards ventured to raise their heads and to look about them. They saw that the great stone at the door of the sepulcher was removed, and they arose in consternation to find the body of Jesus gone and the tomb empty. They turned from the sepulcher, overwhelmed by what they had seen and heard, and made their way with all haste to the city, relating to those whom they met the marvelous scenes they had witnessed. Some of the disciples, who had passed a sleepless night, heard the wonderful story with mingled hope and fear. Meanwhile a messenger was dispatched to the priests and rulers, announcing to them: Christ whom ye crucified is risen from the dead!

A servant was immediately sent with a private message summoning the Roman guard to the palace of the high priest. There they were closely questioned; they gave a full statement of what they had witnessed at the sepulcher: That an awful messenger had come from heaven with face like the lightning for brightness, and with garments white as snow; that the earth shook and trembled, and they were stricken powerless; that the angel had laid hold of the immense stone at the door of the sepulcher, and had rolled it away as if it had been a pebble; that a form of great glory had emerged from the sepulcher; that a chorus of voices had made the heavens and earth vocal with songs of victory and joy; that when the light had faded out, and the music had ceased, they had recovered their strength, found the tomb empty, and the body of Jesus nowhere to be found.

When the priests, scribes, and rulers heard this account, their faces were blanched to a deadly pallor. They could not utter a word. With horror they perceived that two-thirds of the prophecy concerning Messiah had now been fulfilled, and their hearts failed them with fear of what might be about to take place. They could not question the evidence of the witnesses before them. Jesus of Nazareth, the crucified one, had indeed risen from the dead.

When they had recovered from their first shock at hearing this news, they began to consider what course they would best pursue, and Satan was present to suggest ways and means. They felt that they had placed themselves where they had no alternative but to brave it out, and deny Christ to the very last. They reasoned that if this report should be circulated among the people, they would not only be stripped of their honor and authority, but would probably lose their lives. Jesus had said that he would rise from the dead and ascend to heaven; they determined to keep the people in ignorance of the fulfillment of his word. They thought this could be done if the Roman guard could be bought with money.

They found upon trial that the guard could be induced by large bribes to deny their former report, and to testify that the disciples had stolen the body of Jesus in the night, while the sentinels slept. It was a

crime punishable by death for a sentinel to sleep at his post; and, in order to secure the evidence they wished, the priests promised to insure the safety of the guard. The Roman soldiers sold their integrity to the false Jews for money. They came in before the priests burdened with a most startling message of truth, and went out with a burden of money, and with a lying report upon their tongues which had been framed for them by the priests.

Meanwhile a messenger had been sent, bearing the news to Pilate. When he heard what had occurred, his soul was filled with terror. He shut himself within his home, not wishing to see any one; but the priests found their way into his presence, and urged him to make no investigation of the affirmed neglect of the sentinels, but to let the matter pass. Pilate at length consented to this, after having a private interview with the guard, and learning all the particulars from them. They dared not conceal anything from the governor for fear of losing their lives. Pilate did not prosecute the matter farther, but from that time there was no more peace or comfort for him.

The Inner Life.

"In proportion as the inner life is vivid, the outer life will be affective," so in proportion as we lose a clear sense of our high and holy obligation to God, and suffer our hearts to grow cold, and our affections to attach themselves to the things of this world, will our influence for good be inefficient and powerless. Says the apostle, "Set your affections on things above, not on things on earth. For ye are dead, and your life is hid with Christ in God."

How merciful, how compassionate, is our kind Heavenly Parent, to devise the plan of salvation, whereby fallen, ruined, lost man, might through obedience and faith, gain an endless life of ineffable bliss in the kingdom of God.

Here we may enter the service of our blessed Master, deny self, bear the daily cross, overcome the evil traits of our nature, grow in grace, sacrifice for the good of others, and soon wear a crown of glory, and forever reign with Christ. This thought is sufficient to thrill our entire being. To energize the soul, to give tone and force to the whole life. The earnest Christian feels he has a work to do, an object to accomplish. The glory of God and the salvation of precious souls absorb his mind, yea, inspire his soul with zeal and activity, and lead him out from the world, and up to a high standard of morality, Christianity, and usefulness. His mark is high. Successfully he aims to hit it.

Mark the contrast between this man and the purposeless professor. Mark his lack of devotion; his tardy pace heavenward. How heavily the golden moments hang upon his hands! He lives and acts as though a temporal millennium were his to do good and get right in.

Day after day, and month after month, see him in society, in the public gatherings and places of amusement, debate, strife, and contention, where in a long life, he could not lead one soul to Christ. The godly mourn over him, while the sinner may censure his course.

Oh! how much better to spend the fast passing moments of probation in the closet, in reading the word of God, in meditating upon the perfections of his spotless character; to labor to have our life "hid with Christ in God," to gather a few souls to the bleeding, blessed Jesus, who shall eternally be stars in the evercomers' crown.

Oh! for a vivid sense of the untold, the unutterable, the matchless blessedness of denying self, of leading lives of usefulness, and of finally entering into the joy of the Lord.

A. S. HUTCHINS.

He who reflects upon his own conduct and daily walk, faithfully dealing with himself, setting his own affections and thoughts in order, will have so much to do, that he will find little time or disposition to do wrong.

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—CONCLUDED.

YOUR SIXTH PROOF.

1 COR. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Your premises are, 1. That the apostle here commands the Corinthians to make public collections on the first day of the week. 2. That therefore public assemblies were accustomed to be held on that day. Whence you infer that the first day of the week is the Sabbath.

I deny both your premises. The apostle simply orders that each one of the Corinthian brethren should lay up at home some portion of his weekly gains on the first day of the week. The whole question turns upon the meaning of the expression, "by him;" and I marvel greatly how you can imagine that it means "in the collection box of the congregation." Greenfield, in his Lexicon, translates the Greek term, "by one's self, i. e., at home." Two Latin versions, the Vulgate and that of Cestellio, render it, "apud se," with one's self, at home. Three French translations, those of Martin, Osterwald, and De Sacy, "chez soi," at his own house, at home. The German of Luther, "bei sich selbst," by himself at home. The Dutch, "by hemselven," same as the German. The Italian of Diodati, "appresso di se," in his own presence at home. The Spanish of Felipe Sico, "en su casa," in his own house. The Portuguese of Ferreira, "para isso," with himself. The Swedish, "naer sig sjelf," near himself. I know not how much the list of authorities might be swelled; for I have not examined one translation that differs from those quoted above. Now, if your premises are false, your inference is not only unnecessary, but wholly inadmissible.

YOUR SEVENTH PROOF.

Rev. 1:10: "I was in the Spirit on the Lord's day."

You premise that the Lord's day is the first day of the week. Whence you infer that the first day of the week is the Sabbath.

You here assume the principal point in dispute, namely, that God has appointed the first day of every week to be kept in commemoration of the resurrection of Christ. Is every Friday the "Lord's day," because he was crucified on Friday? You answer, No. Is every Thursday the "Lord's day," because he ascended on Thursday? You answer, No. So when you ask, Is every first day of the week the "Lord's day," because he arose on the first day? I answer, No. And is it too much that I should ask you to prove your assumption? I have never yet met with an attempt to prove it.

But, were this even proved, your inference would not be necessary. The first day might be the "Lord's day," and yet not the Sabbath. Would the bare mention of this day by the apostle John, even if it were certain that he referred to the first day of the week, repeal or alter the fourth commandment? Certainly not. But you ask, What day did he mean? I reply, Most probably he meant the seventh day, since we know from several scriptures that this is in fact the Lord's day. See Neh. 9:14, and Isa. 58:13. But you ask again, Why did he not say "the Sabbath," if he meant it? I reply by asking you, Why did he not say "the first day," if he meant it?

Brethren, who can say that from any or all of the texts commented upon above, the inference is necessary, that the first day of the week is, and that the seventh is not, holy? But this is precisely what you infer from them. On the sole authority of these passages, together with that one in which Christ says that he is "the Lord of the Sabbath," you have no hesitation in affirming that the first day of the week is the very Sabbath day spoken of in the fourth commandment, and that the seventh day of the week is not now more holy than any other; or, in other words, that the blessing which God put upon it in the beginning (Gen. 2:2, 3), has been taken from it, and given to another day. What! because "there remaineth a sabbatism to the people of God," therefore, the seventh day must have ceased to be the Sabbath! Because "we will be glad and rejoice" in "the day which the Lord hath made," therefore, the seventh day must have ceased to be holy! Because Christ showed himself to his disciples once or twice on the first day of the week, therefore, the seventh day cannot be the Sabbath! Because the Pentecostal effusion of the Holy Ghost happened on the first day of the week, as is clearly demonstrated by arithmetical calculation, therefore, the seventh day cannot claim to be the Sabbath! Because the disciples met once "to break bread" on the first day of the week, therefore, God must have sanctified the seventh day! Because the Corinthian and Galatian Christians were commanded to "lay by them in store" on the first day of the week, for the relief of the poor saints, therefore, the seventh day can be nothing more than a working day! Because John was "in the Spirit on the Lord's day," therefore, the seventh day cannot be "the Lord's day," as it used to be! Because Jesus Christ is "Lord of the Sabbath," and has the right to change it, or even to annihilate it(!), therefore, the seventh day must have ceased to be a

day of rest! O brethren, you dare not say that any of these inferences flow from the Scriptures as necessary consequences. But if they are not necessary—if there is any way of avoiding them without doing violence either to the text or context—how can you ask me to believe that the first day is, and the seventh day is not, holy?

CONCLUSION.

"The Sabbath was made for man." I am a man; therefore, the Sabbath was made for me. God has blessed and sanctified the seventh day of the week, and commanded me to keep it holy for that reason; therefore, as long as the seventh day continues to be divinely blessed and sanctified, I am bound to keep it holy. But it is nowhere said in the Bible that God has removed the blessing from this day, or that he has un sanctified it. You say so, indeed; but you are neither the authors nor the finishers of my faith; nor will your unsupported assertion a thousand times repeated amount to a divine revelation. If you assert that it is the will of God that I should cease to regard the seventh day as holy, I ask, Where is this revealed? What prophet or apostle has said so, directly or indirectly? It is not enough for you to answer that the first day has been blessed and sanctified, as a memorial of the work of redemption. That assertion, if it were true, would not prove that the seventh day is not holy. No, brethren, your own conscience must tell you that there is not one syllable in the Bible on which to ground the doctrine, that God has un sanctified the seventh day of the week.

But one of your ministers has told me that God did not bless and sanctify any particular day of the week, but only the Sabbath institution. To this I have only to say, "Let God be true and every man a liar." The Holy Ghost says (Gen. 2:2), "And God blessed the seventh day, and sanctified it;" and again (Ex. 20:11), "Wherefore the Lord blessed the Sabbath day, and hallowed it." Now, if you assert, with these scriptures staring you in the face, that God never blessed and sanctified any particular day, but only the Sabbath institution, do you not make God a liar in order to excuse your own rebellion? O brethren, I perceive that these texts are an eye-sore to you, and that in your hearts you wish they were out of the Bible. If you loved them, you would not flatly contradict them. I appeal to your own consciousness, is it not your great effort, when you take up the fourth commandment, to convince yourselves and others that God's Spirit does not mean what he says, in as plain language as any Sabbatarian could employ; that is, that "the seventh day is the Sabbath of the Lord thy God"? And when you take up those passages in the New Testament which have been considered above, do you not labor to convince yourselves that the same Spirit does mean what he does not say; that is, that the first day is the Sabbath?

You do not believe that what God says a dozen times, or more, can be true; but you are sure that what he does not say even once is infallibly true; and that nothing but stupidity and skepticism would presume to doubt it. When you are told that the seventh day is the Sabbath, and the testimony of God's Spirit, plainly uttered in one dozen passages, together with the uniform practice of the church as long as we can trace the inspired history of the Sabbath, is offered in proof of the assertion, you shut your eyes, and declare that you can see nothing, and that all this proves nothing. But when you tell me that the first day is, and the seventh is not, the Sabbath, and quote, as proof, Acts 20:7, and a few other passages, not one of which says one word about the Sabbath, or the seventh day, or a day of rest, or holy time, or exercises which are proper only on the Sabbath, you affirm that you have proved your position beyond all doubt, and that the only reason why I cannot see the evidence is because the veil of Judaism is over my eyes. The moral law says, "The seventh day is the Sabbath;" but you say, "No; the seventh day is not the Sabbath; you do not understand the law; you mistake its meaning." Neither that law, nor any other in the Bible, says, "The first day is the Sabbath." Notwithstanding, you dare to lift up your hands, and swear by the living God that the first day is the Sabbath. But this is not all. Oh, that it were! The Holy Ghost has said, not only in the record that God made on Adam's heart and in the covenant of works, but also in the written law given at Mount Sinai and in several other passages of Scripture, "The seventh day is the Sabbath of the Lord thy God." But you have repeatedly sworn by the infinite, eternal, and unchangeable Jehovah, that this assertion is not true—that the seventh day is not the Sabbath of the Lord our God—that it is a common working day. Because I can no longer join you in this Heaven-daring oath, you have declared me unworthy of the confidence of a Christian people, and forbidden me to perform any longer the functions of a missionary of the cross. You have told the church that, having violated my ordination vows, I have forfeited my ministry, and that my seat at the Lord's table is vacant. You have thus flung upon the heedless winds the mad-dog cry of "suspended minister," "covenant breaker," and "disturber of the church's peace."

But think not, brethren, beloved in the Lord, that the treatment which I have received at your hands shall deter me from proclaiming what I believe to be God's truth, as God may give me utterance. That you wish to do what is right, I do not doubt. That you believe you do God service in thrusting me from your Christian embraces, is evident enough. That many of you love me yet, and pray for me, I can but hope. But that you all sin in not searching the Scriptures daily to see whether these things are so, I do firmly believe.

And now, brethren, I cannot close this treatise without uttering a word of warning to every one of you, which will, I fear, be very generally disregarded by you.

Yet "woe is me," if I utter it not! Do not, I beseech you, be angry at anything I have written, or refuse to hear my parting words because I am a "suspended minister." You have loaded me with reproach, not because I have committed any crime, but because I have pleaded for the integrity and immutability of the moral law. I am neither a thief, nor a murderer, nor a robber of churches; but I do most firmly believe that the seventh day is the Sabbath of the Lord my God, and that you, and all others who do not keep it holy, are guilty before God of a gross violation of the moral law. And can I, under those circumstances, regard your reproaches as a legitimate expression of the divine displeasure? No! That I am really unworthy of the gospel ministry, I confess. That I am not sufficient for these things, I know. But, after having been regularly called to this responsible work, I will not be driven from it for such a cause. Know, then, ye rulers in the house of God, that I am still a minister of Jesus Christ, sent forth to proclaim the terrors of God's law to the rebellious and impenitent, and to promise the grace of the gospel to the penitent and believing. Know, also, ye professors of the Christian religion who neglect the sanctification of the seventh day, and especially ye ministers of Jesus who "teach men so," that you make dark what God has made plain; that you pluck out of the hand of God's schoolmaster one of those rods wherewith he would lash the carnal heart; that you hide one of God's candles under a bushel, and compass yourselves about with sparks and a fire of your own kindling; that you provoke the Holy Spirit, in rejecting his testimony and teaching for doctrines the commandments of men. Yes, brethren, though my words fall upon your ears as an idle tale that you believe not, I declare to you, in the name of Him whom your doctrine dishonors and your philosophy insults—in the name of that suspended minister to whom all the ends of the earth shall look for salvation—that, if you repent not, the Holy Ghost will bear witness against you in the awful day of retribution that you have refused his words, and that you have "put darkness for light, and light for darkness!"

Think not that I am your enemy, because I thus speak. Think not that I have no confidence in your piety, because I rebuke you sharply. Think not that I am proud, boastful, and self-confident, because I dare to approach you, who are vastly my superiors in knowledge, and remind you of your duty. I would gladly have avoided this public exhibition of my sentiments. Had it been possible to withhold my testimony, you would never have seen these pages. "But necessity is laid upon me." And think not, I beseech you, that I am against the church of our Redeemer, or would hinder her prosperity, because I oppose a human institution which Christians very generally observe. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

THE SANCTUARY OF THE BIBLE.

(Concluded.)

THE word sanctuary in the Bible, except in the few cases where it is used figuratively, refers always to the place where the high priest ministers before God for the sins of the people. It was first the tabernacle erected by Moses; then it was the temple built by Solomon, which was a more glorious structure than the tabernacle, but with the same two holy places; and when the typical sacrifices ended in the death of Christ, who is the true sin-offering, the earthly sanctuary, or holy places, ceased to be the center of God's worship, and Christ entered the temple in heaven as a great High Priest—the minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man. The temple of God in heaven is the sanctuary from which the psalmist says the Lord beheld the earth (Ps. 102:19), and which Jeremiah speaks of as being where the throne of God is found. Jer. 17:12; Rev. 16:17.

The ministrations in the earthly sanctuary could not actually take away sins; for it had only the blood of bulls and goats to offer. Heb. 10:4. It was ordained for the purpose of instructing men with reference to the work of Christ, and of encouraging them to look forward to his work. It is a shadow or representation of the service of Christ in the sanctuary of God in heaven. Heb. 8:5; 10:1; Col. 2:17. It took one year to complete the round of service in the earthly sanctuary, at the end of which the cleansing of the sanctuary took place. The round of service was repeated each year, even as a shadow is renewed each day. But the ministrations of Christ which casts this shadow fills out each part of the work once for all, and is not repeated. We shall therefore find the study of the service in the earthly sanctuary full of instruction as to the work of Christ in the sanctuary above.

The ministrations in the first apartment occupied the entire year, with the exception of one day, which was devoted to work in the second apartment, or most holy place, to close up the work which had been wrought in the first apartment. The work in the first apartment was on this wise: When a man repented of his sin, he brought a sin-offering to the priest to the door of the sanctuary. Then he confessed his sin to the priest, and put his hand upon the head of his offering to indicate the transfer of the guilt from himself to his offering. Then the victim was slain because of that guilt thus transferred to it, and the blood, representing the life of the victim, was taken by the priest and carried into the sanctuary, and sprinkled there before God. This act was the offering of the life of an innocent victim in the place of the life of him who had broken the law of God, and it was the transference of that man's guilt from himself to the sanctuary of God. See Lev. 4 and the parallel scriptures. This

was the most important feature of the work in the first apartment, and by it the guilt of the penitents was transferred from themselves to the tabernacle.

On the tenth day of the seventh month, which was called the day of atonement, the ministration was transferred to the second apartment, or most holy place. Lev. 16. By God's direction, the high priest on this day caused two goats to be brought to the door of the sanctuary. On these he was to cast lots. One was for the Lord, the other was for Azazel. Then he slew the goat upon which the Lord's lot fell, and took his blood to present it before God as a sin offering in the most holy place, sprinkling it upon the mercy-seat. He did this for two purposes: 1. To make atonement for the people. 2. To cleanse the sanctuary by removing from it the sins of the people of God. Lev. 16: 15-19.

The sanctuary being cleansed, the high priest comes out of the building, and having caused the other goat to be brought which was for Azazel, he lays both his hands upon his head, and confesses over him all the transgressions of the children of Israel in all their sins. These he puts upon the head of the goat, and sends him away by the hand of a fit man into the wilderness. And it is said that "the goat shall bear upon him all their iniquities unto a land not inhabited." Verses 20-22.

The work of the high priest on this great day of atonement was for the purpose of completing the work which had been partially accomplished in the first apartment. By the work in that apartment, the sins had been transferred to the sanctuary through the blood of sin-offering. By the work in the second apartment, the sanctuary is cleansed and the sins of the people of God blotted out. Such was the work in the earthly sanctuary, and such was the cleansing of the sanctuary, as set forth in the example and shadow of heavenly things.

The earthly sanctuary was only made as the pattern of the sanctuary in heaven. Heb. 8 and 9. Itself and its services pertained only to the first covenant. Heb. 9: 1. With the introduction of the new covenant came the real sanctuary of God, the tabernacle which the Lord pitched, and not man. Heb. 8: 1, 2. While the first tabernacle stood, it signified that the way into the holy places of the heavenly temple was not opened. Heb. 9: 8. But when our Lord ascended on high, he became a great High Priest, and by his own blood he entered the temple of God. Verses 11, 12. The order of his ministration is clearly indicated by the service in the two apartments of the earthly sanctuary. Heb. 8: 5; 9: 8-12; 10: 1. And we are able to trace the ministration of Christ in these two apartments of the temple above in the New Testament.

Thus, when John looked into the temple of God in heaven, he saw the Father sitting upon the throne, and before the throne were seven lamps burning. Rev. 4. In this place also he saw the Son of God. Rev. 5. Before the throne also stood the golden altar of incense. Rev. 8: 3. These things do clearly mark the first apartment of the heavenly sanctuary, and show that this was the place where our Lord began his ministration as our High Priest.

But there is a time when his ministration is to be within the second apartment. This is marked in John's statement of the events under the seventh trumpet: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11: 19. The ark marks the second apartment as the seven lamps and the golden altar of incense mark the first. The second apartment is therefore opened under the seventh angel, and the days (or years) at the beginning of his voice constitute the period in which the mystery of God or work of the gospel for fallen man is finished. Rev. 10: 7; Eph. 3: 4-6. It is certain, therefore, that as there was a time each year devoted to the finishing up of the round of service in "the example and shadow of heavenly things" so is there such a period in the conclusion of Christ's ministration, when once for all our High Priest finishes his work of priesthood; and as this work in the former dispensation took place in the second apartment, so also under the new covenant does this work find its accomplishment within the second vail by the ark of the ten commandments. The work in the second apartment of the earthly sanctuary does not therefore represent the work of the whole gospel dispensation, but only of that part of it devoted to the finishing of the mystery of God.

The work within the second apartment was for the cleansing of the sanctuary, and this was performed by the high priest with blood, and when it was accomplished the sins of the people were blotted out. It was, therefore, an event of the greatest importance to the people of God. The heavenly sanctuary is to be cleansed, and for the same reason that the earthly sanctuary was cleansed. So Paul testifies in Heb. 9: 23. The same word which Paul uses to express the purification in this text is used in the Septuagint version of Daniel 8: 14, for cleansing. The prophecy of Daniel shows us that the sanctuary of God is cleansed in the last days of the new covenant dispensation. The sanctuary of the new covenant is in heaven. Heb. 8: 1, 2. This heavenly sanctuary is to be cleansed; for Paul affirms it. Heb. 9: 23. The time marked for its cleansing is that fixed by John for the opening of the temple in heaven and for the finishing of the mystery of God. Rev. 11: 19; 10: 7. The cleansing of the sanctuary is the removal from it of the sins of the people of God that had been borne into it by the High Priest, and their blotting out from the record that stands against the saints, preparatory to their being placed upon the head of the scape-goat, or Azazel.

Now this Azazel, as the word is in the original, or scape-goat, as some translations render it, can be no other than Satan; for the being that receives the sins of the righteous after the High Priest has finished his work in the sanctuary, can be no other than Satan, the author of

sin. The word Azazel was understood by the ancient people of God to mean Satan. When, therefore, the goat was sent into a land not inhabited, it represents the fact that Satan at the conclusion of Christ's work as priest shall be cast into the bottomless pit. Rev. 20.

The treading under foot of the sanctuary is not performed by literally trampling it in the dust. It is trodden under foot in the same manner that men are represented as treading under foot the Son of God who ministers in that sanctuary. Heb. 10: 29.

But does Daniel's vision really take in the heavenly sanctuary? We know that the earthly sanctuary as understood by him was the temple of God. Dan. 9: 17, 26. His view was in exact harmony with that of Paul in Heb. 9: 1-5. And ought we not to understand that the entire 2300 days belong to the temple in old Jerusalem? Such is the view taken by some, and yet it is not at all in harmony with the statement of Gabriel. The entire period of 2300 days does not belong to old Jerusalem; for Gabriel said, "Seventy weeks are determined upon thy people, and upon thy holy city." The words literally translated from the Hebrew are, "Seventy weeks are out off upon thy people, and upon thy holy city." Dan. 9: 24. So we have the highest authority for saying that only 490 of the 2300 days pertain to the earthly sanctuary. And it is worthy of notice that the actual transition from the earthly sanctuary to that of the new covenant, which is the heavenly, is in close proximity to the end of the 490 days.

And this is not all. Gabriel introduces the heavenly sanctuary itself, for the last event mentioned under the seventy weeks is the anointing of the most holy. In the Hebrew, this is the anointing of the holy of holies. This cannot mean Christ, but must mean the sanctuary of God. It cannot mean the earthly sanctuary, for that was left of God at this very time (Matt. 23: 38), and was, with all the typical system, here set aside. The anointing of the sanctuary was that which prepared the way for the ministration therein. Lev. 8: 10. The ministration in the earthly sanctuary was now finished, and that in the heavenly was about to commence. The sanctuary, therefore, which at this time was anointed, was that which at this very point took the place of the earthly sanctuary. It was the temple of God in heaven which Gabriel then brings to Daniel's view. The 2300 days do, therefore, embrace the closing period of the earthly sanctuary and the entire history of the ministration in the sanctuary of the new covenant. They end in the last days of the new-covenant dispensation, and the cleansing of the sanctuary is the consummation of the work of our great High Priest therein.

The nature of that work we will now briefly indicate. The work of the judgment is divided into two parts. The first part is the investigative judgment, which takes place in the heavenly sanctuary, God the Father sitting in judgment. The second part is the execution of the judgment, and is committed wholly to Christ, who comes to our earth to accomplish this work. John 5: 22-27; Jude 14, 15. It is while the investigative judgment is in session that the cleansing of the sanctuary takes place. Or, to speak more accurately, the cleansing of the sanctuary is identical with the work of the investigative judgment.

This part of the judgment is described in Daniel 7: 9-14. God the Father sits upon the throne of judgment. Those who stand before the Father are the angels. Compare Rev. 5: 11. It is not upon earth, for the Father does not come to our earth. It is before the second advent of Christ, for Christ comes to our earth as a king sitting upon his own throne (Matt. 25: 31, 34; Luke 19: 12, 15; 2 Tim. 4: 1), but this tribunal of the Father is the very place where he is crowned king. Dan. 7: 13, 14. It is the time and place where our Lord concludes his priestly office, and must, therefore, be in the second apartment of the sanctuary above. Rev. 10: 7; 11: 15, 18, 19.

When the Saviour comes, he gives immortality to the righteous dead. 1 Cor. 15: 23, 51-55; 1 Thess. 4: 15-17. The rest of the dead are left until the resurrection of the unjust. Rev. 20. But those who are thus made immortal were previously accounted worthy of that great salvation. Luke 20: 35. There can be no examination afterward to ascertain whether they shall be saved or lost, for they are put in possession of eternal life at the moment when the trumpet sounds. And such, also, is the case with the living righteous. They are changed to immortality in the same moment with the dead in Christ. 1 Thess. 4: 15-17. These are previously judged worthy of this great salvation (Luke 21: 36), and can never afterward be subjected to trial for the determination of this point. The decision who shall have eternal life has, therefore, been made before Christ descends to execute the judgment.

The books are examined before the deliverance of the saints. Dan. 12: 1. The opening of the books is described in Dan. 7: 9, 10. The book of life shows who have ever set out in the service of God. Luke 10: 20; Phil. 4: 3. The book of God's remembrance shows the record of their faithfulness in his cause, and whether they have made clean work in overcoming. Mal. 3: 16. Other books contain the record of men's evil deeds. Rev. 20: 12, 13.

As the object of this final work in the sanctuary is to determine who are worthy of everlasting life, no cases will come before this tribunal except those who have had their names entered in the book of life. All others are left out of this investigation as having never become partakers in Christ's atoning work. The investigation will determine who have overcome their sins; and these will have their sins blotted from the record, and their names retained in the book of life. It will also determine who have not overcome; and these will have their names blotted from the book of life, Rev. 3: 5, and their sins

will be retained in the record, to be visited with retribution in the resurrection to damnation.

The righteous need a high priest until their sins are blotted out. They cannot be blotted out till the judgment; for God has decreed to bring every work into judgment, whether good or evil. Eccl. 12: 13, 14; 3: 17.

He certainly cannot bring any record into judgment, after he has blotted it out. The blotting out is therefore the last act of our High Priest, and is done when the Father has counted each person worthy of this; which will only be when the High Priest has shown from the record in the book of God's remembrance that he has actually overcome. The blotting out of sins (Acts 3: 19) is therefore the great work which brings our Lord's priesthood to a conclusion. As this is an individual work, it evidently begins with the first generation of the righteous, and so comes down to the last, that is, to those who are alive at the coming of Christ. It is the time of the dead that they should be judged. Rev. 11: 18, 19. The first angel gives notice to the inhabitants of the earth that the hour of God's judgment has come. Rev. 14: 6, 7. The living are still on probation when this solemn announcement is made to mankind.

The proclamation of the third angel, which is made while Christ is closing up his work in the sanctuary, is designed to prepare the living for the decision of the judgment. When the cases of the living are reached, probation closes up forever. The decree goes forth from the throne of God, "He that is unjust, let him be unjust still; . . . and he that is holy, let him be holy still." Rev. 22: 11. The sins of the overcomers being blotted out, and the sanctuary cleansed, the Son of God is no longer needed as a great High Priest. He therefore ceases from the office forever and becomes a king for the deliverance and glorification of his people, and for the destruction of all transgressors. Dan. 7: 13, 14. Satan, the author of sin, receives its dreadful burden when the work in the sanctuary is closed, and will bear it with him to the lake of fire.

It is of infinite consequence to us who live in the time when Christ is closing up his priesthood, that we understand the work which he is performing, and that we so walk in the light as to share in his great salvation.

J. N. A.

Poor, Depraved Human Nature.

It is a wonder that Heaven undertook to save men. Many wonder at the representation of the Scriptures, that so few find the way to life; but, viewing humanity as it is, the greater wonder is that any of so perverse a race can be saved.

Men can hear the story of Calvary and the cross; can have the great sacrifice of Heaven set before them, the labors and sufferings and death of the Son of God in behalf of a world of sinners; and then wish to share in the redemption and salvation thus dearly bought, if they could do so without bearing the cross! If the world with all their surroundings and worldly interests favored it, they would obey the word of God and keep his commandments; but as it is, obedience cannot be given—it is out of the question!

Oh! the astonishing ingratitude of fallen human nature! Had Jesus shunned the cross, and chosen not to suffer, there would have been no hope for us. We wish to share in the benefit, but not in the sufferings!

But Jesus has said, "Whosoever doth not bear his cross, and come after me cannot be my disciple." And an apostle has declared it "our reasonable service," in view of "the mercies of God," to offer ourselves a "living sacrifice" to God and his cause.

Hence if we suffer with Christ, we shall also reign with him; but if we deny him he will also deny us. Is it not just and right that a sacrifice on our part is required? Yet how few are willing to make any real sacrifice in the cause of Christ. And yet they hope to be saved! None but those who have followed Christ will be at home in his presence. Those who have been ashamed of Christ here, will be ashamed of themselves, if introduced to his presence in glory. R. F. COTTRELL.

Repentance.

REPENTANCE begins in the humiliation of the heart and ends in reformation of the life. He that repents of sin as sin, implicitly repents of all sin.

You cannot repent too soon. There is no time like to-day! Yesterday is gone, to-morrow is God's, not your own. And think how sad it will be to have your evidences to seek, when your cause is to be tried; to have your oil to buy when you should have it to burn! If we put off our repentance to another day, we have a day more to repent of and a day less to repent in.

Let the hopes of mercy encourage to the exercise of repentance. Turn to God, and he will turn to you, and then you are happy though all the world turn against you. If we think amiss of Christ we shall never believe; if we think well of sin, we shall never repent. If we study to honor God, we cannot do it better than by confessing our sins, and laying ourselves low at the feet of Christ.

Reliance is the essence of faith, Christ is the object of faith, the word is the food, and obedience the proof; so that true faith is depending upon Christ for salvation in a way of obedience, as He is offered in the word. Justifying faith is always attended with universal obedience.—Mason.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, AUGUST 15, 1878.

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

EDITORS.

Our Faith and Hope.

SERMON ONE—CONCLUDED.

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 popular clergy may claim that there are certain positions of the Bible which are mysterious, and charge us with prying into the hidden things of God. The prophet says, however, "Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in the city, and the Lord hath not done it? Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophecy?" Amos 3:6-8.

The book of Revelation especially is called a mysterious book. Thus the writer was taught from his youth. Our godly father, who was a deacon of the church, was once so grieved with the minister because he selected his text from the book of Revelation, that he took up labor with him. But how absurd to call a revelation a mystery. Before revealed it was such, but when it became a matter of revelation it was no longer a mystery. Who can conceive of a revealed mystery?

The learned Dr. Scott issued an edition of Bunyan's Pilgrim's Progress with notes, and gave a copy to a poor washerwoman of his parish. In a few days the doctor met this unsophisticated woman, and asked her if she had read the book, to which she replied: "The book which you gave me I have read." Could you understand it? interrogated the learned doctor. "I could understand very well what Mr. Bunyan says, and I hope by a few weeks' study to be able to understand the notes." This was not much of a compliment to the learning of the doctor! So with the Bible. The people who understand it as meaning what it says, do not find the difficulties which learned men argue. This is a species of popery. The Catholic church consider it dangerous for the people to be educated and furnished with the Scriptures. Herein lies their power. And to wrap the Scriptures in mysteries, to blind the eyes of the people, and to feed them Sunday after Sunday upon dishes of popular fables is the strength of the opposition. The Sabbath, and the declarations relative to it when taken as meaning just what they say, is one of the plainest of God's revealed truths. With the Bible and the almanac to show the days of the week, the common people will not fail to see that the seventh day is the Sabbath. The ten commandments are given in so simple a style that all accountable beings whose acts are to be brought into judgment can understand them. And yet they are given in words to commend them to the most educated minds. But of all the ten, the great Author of the moral code has been more definite and particular to simplify the fourth. God first commands us to remember the Sabbath day, and then goes on to state that the Sabbath day, the rest day of the Lord our God, is the seventh day. On that day Jehovah rested after the six days of creation. He next put his blessing upon that day. And as the finishing act, he sanctified it, set it apart to a holy use. But the masses say they cannot understand it, while the real difficulty with them is, they do not want to understand it. They can understand the other nine, but when they come to the fourth commandment, which is the plainest of the ten, they say they cannot comprehend its meaning. We would here speak words of comfort to all such that if they really cannot understand the simple language of the fourth commandment they will have no accounts to settle at the bar of God, for our holy and just God does not keep accounts with idiots.

Then when we come to the subject of baptism, and take the words of Christ and the apostles as meaning just what they say, all is plain again. John the Baptist led our adorable Redeemer down into Jordan, and then led him up out of the water again. Both Philip and the eunuch went down into the water, and after the holy rite was performed, they came up out of the water. Paul uses the simple figure of the burial of the dead to illustrate baptism. His words are, "Buried with him in baptism." And he uses words in the same

chapter which if possible are still stronger: "For if we have been planted in the likeness of his death we shall be also in the likeness of his resurrection." Behold Christ lying in Joseph's new tomb in death, occupying a horizontal position. Baptism is to represent the very posture of the Son of God in death. To perform this, the administrator leads the candidate down into the water at a suitable depth, lays him backward until he is buried in a liquid grave in imitation of Christ's burial, and raises him up out of the water in imitation of the resurrection of his Lord. This is Christian baptism. There is no child that has ever read the New Testament and witnessed the scene but will be impressed that this and this alone is Christian baptism.

And when we come to the subject of the second advent, we take the Scriptures as meaning just what they say. When our Lord ascended from Olivet, the record states that two men appeared in white, who were doubtless angels. And as he was being taken up from the disciples, they gazed intently to catch the last glimpses of their dear Master, when the angels said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye see him go into heaven." And as he was attended by legions of angels to his Father's throne, so will he come again. The language of the revelation is to the point. "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." Rev. 1:7. Of his coming our Lord has said, "And they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. And less some might erroneously apply the grand and triumphant description of the descent of our Lord, attended by all the holy angels, to the destruction of Jerusalem to Mormonism, Shakerism, Spiritualism, to departed spirits, to death, and to conversion. Paul wrote to the church at Thessalonica in the following words: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first, then we who are alive and remain shall be caught up together with them in the clouds to meet him in the air. And so shall we ever be with the Lord. Should we employ the same rule of interpretation in our understanding of the Sabbath of the fourth commandment, that is, to take that precept as meaning just what it says, we are forced by the plainest facts in the case, to adopt and obey the Sabbath of the fourth commandment. J. W.

Change of Laborers.

OUR field of labor is widening and growing more extensive every year. And as new and important missions are opening continually, calling for the labors and executive ability of our strongest and most experienced laborers, it becomes a matter of great importance that the right men should superintend the great work in the right fields, and that there should be those changes of laborers which will be beneficial to both preachers and people.

We will not at this time undertake to state the beneficial results of proper changes or the disadvantages of having the same gifts occupy the same fields year after year. These are too apparent to observing minds to need lengthy explanations.

The Methodists, seeing the importance of change of gifts, have incorporated a system of changes from the Bishop down to the Itinerants. Whether the vitality and mammoth growth of this great body in past years has resulted very much from their system of changing laborers constantly to new fields, we leave the reader to judge. But the General Conference Committee do not think it the duty of their office to direct ministers to their fields of labor, or to decide the time they should remain in any one place. They regard themselves as a committee to form plans and take the supervision of their execution, and to counsel with and advise laborers as to their fields of labor.

It is the general opinion that the time has come to open a mission in England, and that Elder J. N. Loughborough is the man to take charge of it. He has labored successfully the past ten years on the Pacific coast, and under God has accomplished a great and good work. And now there are three organized Conferences on that coast, one in California, one in Oregon and Washington, and one in Nevada.

There are in California from ten to twenty laborers, besides Elder L. Five are ordained, and others should be ordained at their Confer-

ence in September. In the Oregon and Washington Conference there are six preachers, three of whom are ordained. The Nevada Conference is young and small. One of the young men in California will probably be ordained and sent to Nevada. In order to give some idea of the growth of the cause on the Pacific coast, we give an extract from an excellent letter from Mrs. W., dated Oakland, Cal., July 21, 1878:—

"Yesterday was the Sabbath and was a precious day to the brethren in Oakland and San Francisco. The two churches met under the tent, about two hundred believers. In our first camp-meeting there were no more than this. Now these two cities alone number as many as attended our first two camp-meetings.

"I spoke from 1 John 3:1-3, and had great freedom in speaking. Heaven seemed very near, and Jesus so exceedingly precious to me. I urged upon the congregation, whom God had made the depositaries of his law, a living faith exemplified by their works. If the hope was within, they must purify themselves as He is pure. This alone would give them a moral fitness to see the Saviour as he is, and to be glorified at his appearing. There was deep feeling in the congregation. The praise of God was in my heart and upon my lips, and I could not refrain from praising God with heart and voice.

"After I ceased speaking, a conference meeting was held, and many precious testimonies were borne. I again spoke to the people, urging upon them the necessity of their works corresponding with their faith. Self-denial is required. Means are wanted to replenish the treasury of God. If young and old would deny themselves of the littles which are continually going out from them like a tiny stream in unnecessary indulgences to gratify the eye or the taste, or to indulge the appetite, there would be a large amount to place in God's treasury to be used to advance his cause. If those who are converted from darkness to light would take these useless and extravagant articles, such as jewelry and place them at the foot of the cross, their hearts would be freed from these idols, and God would look with approval upon the sacrifice."

When we take into the account the Pacific Press located in Oakland, and the growing interest at both Oakland and San Francisco, we agree with Mrs. W. that strong men of God are wanted in these two great cities where so very much is pending, especially in the absence of Elder L. And after prayerful deliberation we decide to recommend that Elder Geo. I. Butler be chosen president of the California Conference at its session in September. Missouri will greatly miss him; and, in fact, there is not a Conference of Seventh-day Adventists who would not be glad of his labors; but as we have but few such men, while positions of very great importance are increasing, these men must be spared from posts of less importance to fill their proper places in the great work. The man who has the genius and judgment to invent, build, and use a reaper with horse power, would make a great mistake to take an old-fashioned hand sickle and go into the harvest-field to reap. And an able and judicious overseer of forty-nine common laborers would make an equally great mistake to leave his men to direct themselves while he should cease to direct others and make only a common hand himself. It is important that every man should find his proper position in the work. God has made some men to direct and other equally good men to be directed; but those that direct must be men of God, sound in head and in heart, men of piety, prayer, and good example, that they may properly impress those under their watchcare.

New England is becoming a most interesting and important field. The labors bestowed in that field by Elder Canright and others the past year fully establish the fact that the time has fully come for continued efficient labors at that old head-quarters of the proclamation of the first angel's message. That discouragement which has been felt as to laboring in the territory of the first-day and no-day Adventists is passing away. We believe that there are among the Adventists, especially among the children of the old Adventists, thousands who will yet give good heed to the gospel of the third angel's message.

And after prayerful consideration of this important matter we recommend that the New England Conference at its next session elect Elder E. W. Farnsworth president of their Conference, to remain several years in the New England States, and have the general supervision of the work in all New England. This dear brother had the good fortune to be born at Washington, New Hampshire, where the Sabbath was first introduced among the Adventists.

And we further suggest that Elder L. McCoy be chosen president of the Iowa Conference at its next session, to take the place of Elder Farnsworth. Elder McCoy has long been known at Sigourney, Iowa, as a thorough business man, and his experience as secretary of the Iowa Conference for several years, and his success as a minister of the gospel, all of which is well known to the brethren in Iowa, are sufficient to warrant our suggestion.

May the Lord guide our brethren in their deliberations in all these important matters pertaining to the welfare of the cause of God, of truth and righteousness.

GENERAL CONFERENCE COMMITTEE.

JAMES WHITE, Chairman.

Letters from Mrs. E. G. White.

THE following we extract from private letters received from Sister White since leaving Oakland, July 28, accompanied by her daughter Mrs. Emma White, and Miss Edith Donaldson.

She writes under date of July 29: "We arrived at Sacramento yesterday, and were met by Brother and Sister Wilkinson, who gave us a hearty welcome and took us to their home, where we were kindly entertained during our stay. Last night (Sunday) I spoke according to appointment. The house was well filled with an attentive congregation, and the Lord gave me freedom in speaking to them from his word. On Monday we visited the Capitol, under the guidance of Brother and Sister Wilkinson and spent some time looking through the State library, art collections and cabinets of mineral and metallurgical specimens. We were much interested in what we saw, and would have enjoyed the privilege of remaining longer in the city to farther inspect these valuable collections of the State. But we were obliged to push on the same day, in order to meet my appointment at Reno."

August 1: "We have just passed Ogden, we occupy a splendid car, and are all in good health and spirits. We shall arrive at Cheyenne to-morrow noon, when we change cars for Denver. As we passed over the great American desert in the heat and alkali dust we became very weary of the barren mountainous scenery, though we were furnished with every convenience, and glided swiftly and smoothly over the rails, drawn by our iron steed. My imagination carried me back to the ancient Hebrews, traveling over rocks and arid desert for forty years. The heat, dust and roughness of the way drew complaints and sighs of fatigue from many who trod that weary way. I thought that if we were obliged to travel on foot across the barren desert, often suffering from thirst, heat, and fatigue, very many of us would murmur more than did the Israelites. The peculiar features of mountain scenery on the overland route has often been sketched by pen and pencil. All who are delighted with the grandeur and beauty of nature must feel a thrill of joy as they behold those grand old mountains, beautiful hills, and the wild and rocky canyons. This is especially true with the Christian. He sees in the granite rocks, and the babbling streams the work of God's all-powerful hand. He longs to climb the lofty hills, for it seems that he would then be nearer heaven, though he knows that God hears the prayers of his children in the lowly valley as well on the mountain tops."

She writes from Rollinsville, Colo., August 8: "Here we are at the old house by the spring, quite comfortable in our temporary home. We here met my husband and children. I find my husband cheerful and active, walking and working as briskly as ever. I feel grateful to God for restoring him to this degree of health. On the way from Denver to this place we stopped in Boulder City, and beheld with joy our canvas meeting-house, where Elder Cornell and Brother Olmstead are holding a series of meetings. We found a quiet, blessed retreat in the comfortable home of Sister Dartt. The tent had been loaned to hold temperance meetings in, and, by special invitation, I spoke above an hour on the subject of temperance to a tent full of attentive hearers. Though wearied by my journey, the Lord helped me to successfully present before the people the necessity of practicing strict temperance in all things of realizing our duty to make every exertion for the welfare of our fellow-men; to overcome our own tendencies to indulge in that which is hurtful to mind and body; and also to do all in our power to help others to so overcome. I presented Christ as the source of all strength. His power combined with human effort can free men from the slavery of vicious habits, and restore them to an honorable posi-

tion in society, give them enlarged capacities and enlightened views of this life and the life to come. I presented the necessity of educating the children from the cradle up to resist temptation, if we would effect any special reform in society. 'As the twig is bent the tree inclines.'

"At the conclusion of the meeting I was congratulated by some of the principal citizens on my manner of treating the temperance subject. They declared that the only proper way was to treat it from a Christian standpoint, showing the people that they needed the help of God in order to free themselves from the bondage of intemperance. There appeared to be a general satisfaction at the result of the meeting, and a conviction that good would come from it.

"The Methodist minister in Boulder City spoke Saturday night to the effect that Elder Cornell misinterpreted scripture in teaching that we are living in the last days. Many of his statements will be reviewed by Elder C. A considerable interest is growing up in that place, which has increased under the recent labors in the tent. We hope to see a good work done there for the truth of God, and sinners brought from darkness to light.

"We long to see the truth triumph here in Colorado, and have much faith in the results of the labors now being carried on here. We were never more free in bearing our testimony than at the present time; and, although not able to respond to half the calls coming from different places, we mean to do all we can, trusting in the power of the God of Israel to sustain us in the work."

The Order of Events in the Judgment.

NUMBER FOURTEEN.

THE fact that the resurrection of the righteous is declarative of their acceptance in the sight of God, and, therefore, proof that the investigation and decision of their cases precede that event, has been very distinctly stated by some of the clearest minds in the Advent ranks. The late Sylvester Bliss, for many years editor of the *Advent Herald*, thus states the case:—

"We are inclined to the opinion that the judgment is after death and before the resurrection; and that before that event the acts of all men will be adjudicated; so that the resurrection of the righteous is their full acquittal and redemption—their sins being blotted out when the time of refreshing shall have come (Acts 3:19); while the fact that the wicked are not raised [for 1000 years], proves that they were previously condemned." *Advent Shield*, p. 366, published in 1845.

He saw the fact perfectly distinct that there can be no trial of the righteous after they have been made immortal. But it is very evident that he did not well understand when and how the examination of their cases should take place. Elder Josiah Litch, one of the ablest writers in the early history of the Advent movement, states this subject even more distinctly than Mr. Bliss. In his *Prophetic Expositions*, written in 1842, on pp. 49-54, he uses the following language:—

THE MEANING OF THE TERM 'JUDGE.'

"1. It is used in the Bible in the sense of a trial according to law and evidence; the idea being drawn from a civil or criminal court . . .

"2. It signifies a penal judgment; or the execution of judgment.

"The terms are both used in reference to the judgment of the human race. All men will be brought to trial, or into judgment, and all their deeds and their moral characters will be examined, and their everlasting states will be determined by the evidence produced from God's books, including the book of life, which will decide the moral character and everlasting destiny of each individual of Adam's race. If their names are found in 'the book of life,' they will be saved; and if not found there, they will be cast into the lake of fire, the second death. But the degree of reward or punishment will be graduated by what each one has done . . .

THE TRIAL MUST PRECEDE THE EXECUTION.

"This is so clear a proposition that it is sufficient to state it. No human tribunal would think of executing judgment on a prisoner until after his trial; much less will God. He will bring every work into judgment, with every secret thing, whether it be good or evil.

"But the resurrection is the retribution or execution of judgment; for they that have done good shall come forth to the resurrection of life. We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body.'

'In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' Here is clearly a retribution in the resurrection. It will be administered when the saints are raised. But no more certainly than they that have done evil will come forth damned, or 'to the resurrection of damnation.' They will come forth to shame and everlasting contempt. The saints will be raised and be caught up at once to meet the Lord in the air, to be forever with the Lord. There can be no general judgment or trial after the resurrection. The resurrection is the separating process, and they will never be commingled again, after the saints are raised, no matter how long or short the period to elapse between the two resurrections; it is all the same so far as the separation which the resurrection produces is concerned. If there is no more than a second which elapses between the two resurrections, the separation it makes is final.

"These two senses of the judgment are recognized in Rev. 20:12. 'And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.' This is the trial of the dead in the invisible and spiritual world, before Jesus Christ comes in the clouds of heaven. The only evidence on which the trial proceeds is, the books and the book of life.

"They tell the whole story, and we must abide the issue of the trial on that testimony. The dead, as dead, were judged. Then follows, in the next verse, the penal judgment, in connection with the resurrection: 'The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged [judgment was executed on them] every man according to their works.' There is no reference here to a trial or to the opening of the books; but simply a penal judgment. Judgment will be executed, finally, on each party; the righteous and the wicked, each one at the time of their resurrection; the righteous at the first resurrection, and the wicked at the final resurrection.

"GOD, THE 'ANCIENT OF DAYS,' WILL PRESIDE IN THE TRIAL.

"1. Daniel 7:9, 10, presents the Ancient of days coming on his throne of fiery flame; the judgment is set and the books opened. He is distinct from the Son of man, spoken of in verse 13, when he comes to the Ancient of days.

"2. Revelation 20:12, tells us it is God, before whom the dead stand and are judged.

"THE SON OF MAN WILL EXECUTE THE JUDGMENT.

"Thus the Saviour declares, John 5:27: 'And hath given him authority to execute judgment also, because he is the Son of man.' Also 2 Cor. 5:10: 'For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad.'

"Also Paul's testimony in the Acts of the Apostles: God 'hath appointed a day in the which he will judge the world in righteousness by that Man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.' What we are assured of by the resurrection of Christ, is the execution, in the resurrection, of a righteous judgment on all men.

"THE TIME OF THE TRIAL OF THE DEAD.

"Is it under the opening of the sixth seal of Revelation sixth chapter, where the servants of God are sealed. . . . And under the seventh seal (chap. 8:1) when there is silence in heaven about the space of half an hour; when the great Mediator ceases to plead for sinners, the day of grace ends; then the judgment or trial will proceed on the living inhabitants of the earth. That done, Christ will appear in the clouds of heaven, and come to the Ancient of days and the scene of trial, to announce the verdict with a shout, and deliver all his saints as soon as they are declared innocent, or justified, and raise them to eternal life in the twinkling of an eye. We are now justified by faith; we must, however, be declared justified at the day of judgment, before the effects of the fall will be taken away, and the saints be restored to God's perfect image and glory.

"THE TWENTY-FIFTH CHAPTER OF MATTHEW.

"This chapter does not, as has been supposed, describe the great trial, but the separa-

tion between the righteous and wicked, which will be accomplished by the resurrection of the just. And when the separation is accomplished, Christ will address each party, and show why he has made this separation. But through the whole scene, he acts the part of the executor of judgment. . . . [Query. Did the judgment, or trial of the dead, begin to sit when they took away the Papal dominion in 1798? See Dan. 7:26, compared with Dan. 7:9, 10.]"

The reader cannot fail to be deeply interested in these extracts from Bliss and Litch. We do not indorse every idea. Indeed, there is a degree of confusion in the language which shows that the subject was not wholly clear. Thus while Elder L. teaches that the session of the judgment must be before Christ comes, and even thought it might have commenced at the end of the 1260 days, he seems also to teach that Christ comes to this tribunal when he descends to earth. This cannot be as has been fully shown in a former article.

But this reasoning of Elder Litch, relative to the investigation and decision of the cases of the righteous before the resurrection is weighty and conclusive. It is worthy of notice that he places this judgment of the righteous at the tribunal of the Father, as presented in Dan. 7. He believed that this part of the judgment work was to be fulfilled while the living were yet in probation; for he suggested that it commenced in 1798 with the ending of the 1260 years. These able writers saw the fact that this work must take place before the resurrection of the just, but they did not see the time and place for the work. They did not see the heavenly sanctuary, and therefore had no clear idea of the concluding work of human probation, as presented to us in the Saviour's ministration before the ark of God's testament. The temple of God in heaven reveals the very nature of this work, and the prophetic periods mark its time. The proclamation of the angel that the hour of his judgment is come, and his solemn oath to the time, gives to mankind the knowledge of this great work, and the certainty that the present is the time of the dead that they should be judged. This doctrine is of the highest practical importance. It shows that we are now in the antitype of the great day of atonement. Our business should be the affliction of our souls and the confession of our sins. J. N. A.

The Sabbath Made for Man.

"THE Sabbath was made for man." Mark 2:27. As this text stands in our English Bible it gives the Sabbath to the universal family of man. It cannot be forced to mean otherwise. It contradicts the position that the Sabbath was intended only for a portion of the great family of man.

But in the original Greek it reads, The Sabbath was made for the man, and not the man for the Sabbath. This gives it to Adam, the head of the human race, and through him to all his posterity. Is Adam the father of the Jews, and not of the Gentiles also?

The Sabbath was made. Then there was a time when it was made. What was the state of things when it was made? Only two human beings were in existence, Adam and his wife. They were created on the sixth day of the week, and on the seventh day the foundation of the Sabbath was laid. God rested. This was the first or the preliminary act in making the Sabbath; but the institution was not completed on that day. After he had rested throughout the day and consequently the day was past, he blessed and sanctified the seventh day, because that in it he had rested. Now the Sabbath was complete. The sanctifying of the day was the setting it apart for man's observance; and the next seventh day was the first one for man to keep. So the Sabbath was made for the man. Man was first created, then the Sabbath.

The relation of man and the Sabbath to each other may be illustrated by that of Adam and Eve. Says Paul, Adam was first formed, then Eve. 1 Tim. 2:13. Again, Neither was the man created for the woman; but the woman for the man. 1 Cor. 11:9. In this last quotation the proper names of Adam and Eve are not mentioned. Nor are they mentioned in the connection. Yet who doubts that the man and the woman refer directly to them? There is no more reason to doubt that in the expression, "The Sabbath was made for the man," reference is made to the man and the Sabbath which came into existence in the same order in which the man and the woman did, and in the same delightful paradise in which they dwelt.

As the Sabbath was made for man while in his innocence in his Eden home; so when man and Eden are restored in the new earth,

the holy Sabbath will still exist. See Isa. 66:22, 23. Then it will be fully understood that the Sabbath was made for man, and hence was never "against" him or "contrary" to him, and never was taken away being nailed to the cross of man's Redeemer.

R. F. COTTRELL.

Reports from the Field.

(Condensed from *Review and Herald*.)

Ohio.

SPRINGFIELD.—Elder Waggoner reports the interest here very good. He writes: "Some are persuaded that these things are so. Some who appeared to be much interested fell away when the Sabbath was presented. The prevailing excuse raised by the ministry was, that we cannot tell when the seventh day comes. This delusion was dispelled on Sunday evening to the conviction of a good audience. We hope for good results."

CHESTER CROSS ROADS.—Brethren Guilford and Gates write: "We closed our meetings at Parkman, July 23, and pitched our tent here and began meetings the 17th. Nearly a hundred were at our first meeting, and on Sunday evening about three hundred were present. Many admit that we are right on the Sabbath, and some have commenced to keep it, while others are still investigating. We organized a Sabbath-school of about twenty-five members."

Wisconsin.

NEW LONDON.—Elder Decker reports from tent No. 1: "We closed our meetings here July 28. Twenty-four have accepted the truth. Three of these were keeping the Sabbath when we came to this place. Brother Whipple, of Fremont, did a good work here in canvassing for our periodicals. The Congregationalists have granted us the free use of their meeting-house in which to hold Sabbath meetings."

CLAY BANKS.—Brethren Olsen and Clausen report from tent No. 2: "We have now given fourteen discourses at this place, partly in English and partly in Norwegian. We commenced with a very fair congregation. The attendance and interest have been steadily increasing, in both languages."

MUKWONGO.—Brethren Olds and Crandall report from tent No. 4: "We closed our meetings in this place last evening. Eleven have signed the covenant to keep the commandments of God and the faith of Jesus. The truth has many warm friends in and around this place. They have looked well after our wants, and have donated \$14.35. There is here none of that bitter prejudice that we sometimes find."

DEBELLO.—Brethren Johnson and Hoen write: "We have been here nearly seven weeks. At first we spoke in Norwegian; and as there were many Americans who wished to have the same things preached to them, we gave a condensed course of lectures in English. The Lord has blessed our work much; for although we have had much opposition, yet about twenty-five have commenced to keep the Sabbath. Last Sabbath we organized a Sabbath-school of over forty members."

Iowa.

BONAPARTE.—Elder McCoy writes, August 1: "Have given ten discourses here. The interest is increasing. The average attendance is one hundred and fifty. Many who have not attended church for years are interested. We are now canvassing the life and death question. The Sabbath question comes next. The people are friendly, and bestow many favors."

Michigan.

HICKORY CORNERS.—Elders Frisbie and Steward report: "Our meetings still continue every evening. Last Sabbath over fifty were out. Our attendance is small. Some have decided to keep the Sabbath, and we hope for others."

PIERSON.—Meetings closed in this place July 28. Twenty adults have decided to keep all the commandments. Among them are some who have never before given themselves to God.

Kansas.

FORT SCOTT.—Brethren Cook and Santee write, August 1: "Our meetings still continue. We have spoken three times on the Sabbath question. Laboring in towns is slow work, but the interest is permanent. Some are deciding to obey God. There is work for a minister here for the next three months. The daily paper gives us space for a sermon in each issue."

Nebraska.

SYRACUSE.—Meetings closed in this place July 28. Twenty-one signed the covenant to keep the commandments of God and the faith of Jesus.

Proffered Mercy.

THE tears of Christ on the mount of Olivet, when he was being escorted with triumph and hosannas into Jerusalem just prior to his crucifixion were wrung from a broken heart because his love was spurned, and his mercy despised. He saw just before him, in his coming crucifixion, the consummation of the guilt of Jerusalem. Before him was the sheep gate through which for centuries the victims for sacrifice had been conducted. It was soon to open for the great Antitype, who should be taken by wicked hands and slain for the sins of the world. It rent the heart of Christ to pronounce the doom of the city of his love. His body swayed like a cedar before the tempest. He then uttered in a voice broken by grief: "Oh that thou hadst known, even thou, in this thy day the things that belong unto thy peace." He hesitated, must the irrevocable sentence be pronounced. "But now they are hid from thine eyes."

This sentence of the Saviour and his tears were not alone for Jerusalem that lay before him, its temple flashing in the sunlight, but for those in all time who slight the proffered mercies of Christ, reject present privileges, the voice of admonition and warning, and continue in disobedience to God. Present unbelief and impenitence are welding the fetters which bind souls in the bondage of doubt and despair. The temple of the soul is desecrated by sin, as the courts of the temple at Jerusalem was desecrated by unholy traffic and confusion. The heart of rebellious man is open to robbers, and has become a den of thieves. He who was purchased at the infinite price of the agony and death of the Son of God becomes like the blighted fig-tree, withered to its very roots under the righteous vengeance of a rejected God.

We are not responsible for the sin of the Jews in rejecting Christ, but the solemn period of our responsibility is when light, truth and warnings come directly to us. Christ said to Philip, "Have I been so long with you, and yet hast thou not known me, Philip?" It is not the servants of Christ, the bearers of his message whom we reject; but the Master who delegated them to act for him, and sound his warning. Jesus Christ has been a long time with us in mercies and warnings, and yet we have not known him. Christ says, Ye will not come unto me that ye might have life. When entreaties, tears, and patient efforts are in vain, the terrible doom pronounced over Jerusalem must be pronounced over the sinner.

While mercy lingers, the golden opportunity still remains to repent and be saved through Christ. Has the temple of the soul been desecrated by unholy shrines? While the sun of righteousness still lingers, loath to remove his rays from those who have slighted his blessings, there is still time to repent, and make your peace with God. Christ calls the sinner, In this, thy day, seek those things which will make for your peace both in this life, and the life beyond the grave. He invites you who are stricken with sin to come with your burdens, and he will relieve you. He will cleanse you from the defilement of sin, and give you moral fitness for his kingdom. Despite your indifference or scorn he urges you to accept his love and mercy.

E. G. W.

Remember.

How this word should ring in our ears. It is nearly equivalent to the word of Jesus, "watch." We should remember the name of the Lord our God. Ps. 20:7. Remember the shortness of time given us to prepare to meet God. Ps. 89:47. In pleasure let us remember the days of darkness. Eccl. 12:1. Remember to break not his covenant. Jer. 14:21. Let us do all this, that the Lord in wrath may remember mercy. Hab. 3:2.

The Lord in giving his holy law tells us to "remember the Sabbath." He knew that man would be in danger of forgetting this great memorial of the true God; and when the commandment is written it begins with the word "remember." This shows it was an existing institution at that time; for they could not remember that which they did not know. We read that the seventh day is the Sabbath, by this we know which day of the week it is. But when does the day begin and end? In the first chapter of Genesis we read that the days of creation week began with the evening. In Lev. 23:32 we read, "From even unto even shall ye celebrate your Sabbath." But at what hour does the even begin? This is answered in the direction given about uncleanness. Those who had

touched the carcass of an unclean beast were "unclean until even, and shall not eat of the holy things, unless he wash his flesh with water. And when the sun is down, he shall be clean." Lev. 22:6-7. The even then is at sundown, and the Sabbath begins at that time.

We think God was very good in having the Sabbath begin at sundown, instead of at any particular hour of the day. Suppose he had commenced it at six o'clock, as some suppose, it would have been much more difficult to remember. In latitudes far from the equator the hour of six o'clock would, in winter, come long after dark, and if one did not have a watch or clock at hand, he might make a mistake of an hour or so. And in the mid-summer, if busily engaged, he would be liable to forget the exact hour. But the setting sun will surely remind him of the approach of God's holy day; thus the Lord helps us to keep his sacred law. But how could men remember the approach of the Sabbath if it began at midnight, the time most Sunday-keepers commence their day, when, ordinarily, men would be asleep? But the command to remember in this case, is no more inconsistent than the Sunday institution itself.

Let us remember God's memorial to keep it holy, and be very careful not to do as I have known some to, work up to the time of darkness on Friday night and call that sunset; but on the next day as soon as the sun has disappeared behind the top of the highest hill, say, There, the sun is down, the Sabbath has closed. Let us give God a full day, and "call the Sabbath a delight." Isa. 58, 13.

Read Nehemiah 13:15-21, and remember.

W. M. HEALEY.

Science and Religion.

We are often told that science is opposed to religion, and that one of them must soon yield up the conflict.

We find that atheists have seized upon nearly every known science to prove that there cannot be a personal, living God, who created all things. There are many of these men now who tell us that all these ideas of God must soon give way to scientific discoveries. It is useless to talk to them from a Bible standpoint, because they say, "We deny the existence of God, and so of course do not believe in any of his revelations."

They say, "You know of God only by faith; you have not seen him. You say he created the earth and every living thing upon it, but you do not know it. We believe only what we can demonstrate and prove by science."

Well what can these wise men prove? Oh! they can tell us about the formation of the earth, that it must have been millions of years in coming to its present state. Then they say that animal life has been developing for many ages to bring it up toward perfection. But I ask, how do you know that these things are so? "Oh," says one, "we know the earth has been millions of years in forming by the cooling process which we see is constantly going on. But how do you know that this process has been going on at this rate for millions of years? Might it not have been more rapid at one period than another? They think not. Yes; they think not, but they do not know it has not."

Then in regard to man and other animals, if they have been developing from lower orders for ages, we ask, Where did the first germ of life come from? Can they tell? No; but the believer in God can. He says, "Life came from God."

Now, reader, I ask you if there is not more reason in the religious view of this matter than in that advanced by atheists, and which they attempt to prove by science. They, like us, find a limit to their research, but we can go beyond them, at least one degree.

W. M. H.

Habit.

"I TRUST everything under God," said Lord Brougham, "to habit, upon which, in all ages, the lawgiver, as well as the schoolmaster, has mainly, placed his reliance; habit, which makes everything easy, and casts all difficulties upon the deviation from a wanted course. Make sobriety a habit, and intemperance will be hateful; make prudence a habit, and reckless profligacy will be as contrary to the nature of the child as to any of your lordships. Give a child the habit of sacredly regarding the truth, of carefully respecting the property of others, of scrupulously abstaining from all acts of improvidence which can involve him in distress, he will just as likely think of rushing into an element in which he cannot breath, as of lying, cheating, or of stealing."

Over and Over Again.

Over and over again,
No matter which way I turn,
I always find in the Book of Life,
Some lesson I have to learn.
I must take my turn at the mill;
I must grind out the golden grain;
I must work at my task with a resolute will,
Over and over again.

We cannot measure the need
Of even the tiniest flower,
Nor check the flow of the golden sands
That run through a single hour.
But the morning dews must fall,
And the sun and summer rain
Must do their part and perform it all,
Over and over again.

Over and over again
The brook through the meadow flows,
And over and over again
The ponderous mill-wheel goes.
Once doing will not suffice,
Though doing be not in vain;
And a blessing, falling once or twice,
May come if we try again.
The path that has once been trod
Is never so rough to the feet;
And the lesson we once have learned
Is never so hard to repeat.
Though sorrowful tears may fall,
And the heart to its depths be driven
With storm and tempest; we need them all
To render us meet for heaven.

The Refreshing Fountain.

NEAR the foot of a mountain, crossed by a much-traveled road, a delicious fountain of water gushed from the road, which by a little effort could be brought within the reach of travelers and animals passing by. Mr. Sawyer, the owner of the land, gave it this direction, and placed a wide trough for the reception of the water. Many a panting team was refreshed thereby, and many a traveler tasted the cool and sparkling beverage.

"Father," said Robert Harmer, as they came along and saw Mr. Sawyer at work, "what does Mr. Sawyer do that for?"

"To do good," was the reply.

"What good will it do him? He will never want to use the water."

"His object is to do good to others. Great numbers will be benefited by this act of his."

"But they won't know that he did it, and he won't get any credit for it."

"He does it to do good, and not to get credit for it. Happiness is gained by doing good, not in getting credit for it. He knows that he has made an unselfish effort to do good, and God knows it; hence it is no matter whether others know it or not."

Mr. Sawyer did a good work in opening a refreshing fountain by the wayside.

Moral fountains may be opened by the wayside for refreshing pilgrims—travelers for eternity.

One sets an example of strict integrity in the midst of great temptations. The sight is as refreshing to a tempted pilgrim as is a fountain to a thirsty traveler.

One sets an example of Christian thankfulness and trust in God. It may refresh many a pilgrim who is careful and troubled about many things.

One sets an example of forgiveness and of returning good for evil. It may refresh and invigorate for duty many who are smarting under a sense of injustice, and tried with temptations to revenge.

We may thus open fountains by the wayside. We may not know how many we may thus benefit; but God knows.—Sel.

The Pastor's Visit.

It is said of Dr. Heman Humphrey, that in the early part of his ministry—perhaps his first pastoral charge—a member of the congregation, whom for convenience we will call farmer Jones, took a great dislike to him, regarding him as an upstart and a fop, and declared that he would never go to hear him again, nor permit any of his family to do so, and that if he ever visited his house he would send him out! The matter coming to the ears of the pastor, he concluded that was the very family, above all others that needed a visit. Accordingly, on the first leisure day he put his thought into execution, resolving, however, that on that occasion he would not say a word on the subject of religion, or about church matters. On his arrival at the house, he received a cordial welcome from Mrs. Jones. After a few of the ordinary compliments about the weather, health, etc., he inquired for Mr. Jones. The lady, with some apparent trepidation, answered that he was in the field cutting grain. Mr. Humphrey proposed to walk out and see him, as he

thought it not proper to call him in from his harvest work. The lady, with a trembling voice, advised him not to do so, frankly stating that Mr. Jones had taken such a strange dislike to him that she feared he would insult him. "Oh, certainly not," said Mr. Humphrey; "and if I have done anything to offend him, I all the more wish to see him, so that I may make it right." And, being pointed the way, he made for the field, and found farmer Jones there alone, just as he had finished a "round," and was whetting his scythe for another. Laying down the cradle he gave the pastor a slight recognition with a nod over his left shoulder in reply to his hearty "good morning" then stepped aside to help himself to a drink of water. Meanwhile Mr. Humphrey picked up the cradle, felt the edge of the newly-whetted scythe, remarking, "It has a keen edge. I should think this a good scythe." "Very good," said Mr. Jones, rather pleased at the compliment to his trusty blade. Then taking it by the handle as if to try the left and hang of the cradle, Mr. Humphrey gave it a little swing, remarking, "I believe I could cradle with that instrument pretty well myself. With your leave Mr. Jones, I'll try it a round." Surprised that the parson should make any pretensions in that direction, Mr. Jones answered, "all right," and following after him he soon discovered that the parson was no novice at the business. The round accomplished, Mr. Humphrey handed back the cradle with an additional compliment to its excellency. Then said Mr. Jones, "Won't you come into the house with me, Mr. Humphrey?" "Well, yes," said the latter, "if it will not be a trespass on your time." "Oh, no," said Jones, looking at the sun, "it's pretty near noon at any rate, and you will stay and take dinner with us." To the house they went. In due time the good wife had the dinner ready, and a good dinner it was. On invitation by the host, the parson asked a blessing; then the dinner disposed of, and after an hour or two of pleasant conversation, Mr. Humphrey bade them good-bye, which was followed by a cordial invitation, "Call again."

The next day, Farmer J., meeting one of his neighbors, said to him, with an air of no little satisfaction, "The parson called to see me yesterday, and cradled a round. I used to think I was something of a cradler, but, I tell you, the parson can beat me." On the following Sabbath Mr. J., with his family, was at church, and not long after was converted, became a fast friend of the pastor, and a devoted and useful Christian.—Sel.

Showing Pity.

THE Christian character is not made up of a few great acts, during one's life-time, but it is interwoven throughout from beginning to end with unnumbered little deeds of kindness. The man who conquers a nation, or discovers a planet, may have a world-wide fame, and yet be destitute of the smallest Christian virtue. That poor old widow, living in yonder cottage, scarcely known five miles from home, may have a name written with angel fingers in the Lamb's book of Life. Though poor herself, yet all her life long she has been full of sympathy, pitiful to the poor, and abounding in deeds of kindness. It is not the tall oak on yonder hill, with wide-spreading branches, that makes the hill beautiful and useful to the farmer; but unnumbered thousands of little blades of grass, giving food to his cattle and pasturage to his flocks. It is not one great, mighty Amazon, running through the center of the earth, that waters it and makes it fruitful; but ten thousand times ten thousand little springs, and rills, and brooks, gushing up on the hill-sides and in the valleys, that causes the flowers to bloom, and the meadows and orchards to flourish. It is not one great, eloquent sermon, or one great donation, or one great act of self-denial, that makes up the sum of Christian life; it is the love of Christ in the heart, showing itself in unnumbered loving words, and acts of tenderness and benevolence toward the poor and suffering ones of humanity.

As the beauty of the world is set off by a graceful variety, so it is with the Scriptures. There are sublime truths that the most aspiring reason of man cannot over-step. There are more plain and easy truths, on which the weakest capacity may converse with delight and satisfaction. No man is offended with his garden for having a shady thicket in it; neither should we be offended with the word of God, that among so many fair and open walks we here and there meet with a thicket that the eye of human wisdom cannot look through.

GOOD HEALTH.

Proper Diet for Man.

EVIDENCES FROM EXPERIENCE.

HAVING seen that the unequivocal testimony of both anatomy and physiology is decidedly in favor of a vegetable diet, and as strongly opposed to the use of animal food, let us now notice if actual experience corroborates their testimony, and inculcates the same great truth; if we find this to be the case, we must consider it well established upon a firm, substantial basis of fact.

Without number have been the elaborately wrought and very plausible theories which have vanished into thin air, when subjected to this trying ordeal. Many times has the attempt been made to compel facts to conform to an arbitrary and unsound theory; but such an effort is preposterous, and never has resulted otherwise than disastrously. Facts are stubborn things, and must be squarely met. This is the manner in which we expect to deal with them, and here we find our great strength; for we require that our opponents shall do the same. We shall not attempt to give anything like an exhaustive treatise on this branch of the subject, but merely call attention to a few of the many facts which have a bearing upon it. But now for the facts.

THE ANTEDILUVIANS.

History, both profane and sacred, favors the idea that for many years after the creation man subsisted exclusively upon vegetable food, and by so doing attained to a remarkable age and wonderful physical development. This was in exact accordance with the divine command, "And thou shalt eat the herb of the field." And as we see with what facility the South Sea Islanders, with the inhabitants of other tropical countries, supply all their alimentary wants from such sources as the plantain, bread tree, cocoa, date, yam, etc., all of which are found wild, growing without tillage, we can readily conceive that, in the early days of man's history, when the earth was sparsely populated and the soil yet in its virgin richness and fertility, an abundance of nutritious vegetable food could be obtained with scarcely any effort. After the flood, when the first permission to eat meat was granted, the race rapidly deteriorated both in physical development and in longevity. If we admit the position held by some that meat was eaten before the flood, we have sufficient evidence of its evil effects in the state of the world immediately preceding that event. Never, before nor since, has the world witnessed a period when anarchy, violence, iniquity, and crime, were so universally prevalent as then. So many times is this fact referred to in the Bible that no further evidence is necessary.

NATIONS OF ANTIQUITY.

Among the nations of antiquity, the records of whose brave and noble deeds adorn the pages of history, we find many evidences of the superior character of vegetable food as a diet for man. All are familiar with the heroic exploits of the noble Spartans, who seldom tasted meat, their food not only consisting of the simplest kind of vegetables, but also being very moderate in quantity. And while all will readily admit their superiority in a physical point of view, their mental superiority is no less apparent. How often do we hear reference made to the famous Spartan king, Lycurgus, as being a model legislator; and when was any nation ever more happy and prosperous than were the Spartans under his wise and auspicious reign?

Then there was the renowned philosopher and teacher, Pythagoras, who from religious scruples refrained from the use, as food, of anything which had ever possessed animal life. Although he held many erroneous views, in common with the rest of mankind at that time, the depth and force of his reasoning, and the accuracy of his conclusions, together with the astonishing sharpness of his perception, which enabled him to conceive and describe the scheme of the planetary system, which only modern science has been able to satisfactorily and clearly demonstrate, have seldom been equaled by man. All of his followers, many of whom were illustrious characters, adhered strictly to the same regimen with himself.

Again, there were the Egyptians, at whose great metropolis gathered great men and master minds from all quarters of the then known world, to avail themselves of the special advantages there afforded them of acquiring a knowledge of the arts and sciences which at that time flourished there as nowhere else. Upon examination, we find that at this period of their history the Egyptians abstained almost entirely from the use

of animals as food on account of their religion, being firm believers in the doctrine of metempsychosis, or transmigration.

We may also mention the first Arcadians, whose subsistence was acorns, or, as some allege, chestnuts. Likewise, the early Argives are represented as searching the woods in quest of their food, the wild pea. Hesiod, in lauding the golden age of the poets, which was that of acorn-eating, sang,

"The fields, as yet untilled, the fruits afford,
And fill a sumptuous and unsuited board."

Ovid thus describes the people of those ages:—

"Content with food which nature freely bred,
On wildings and on strawberries they fed;
Cornels and bramble-berries gave the rest,
And fallen acorns furnished out a feast."

Round Shoulders.

I SPEAK of round shoulders, hollow chests, and stooping forms. There are, perhaps, not three persons in any school of fifty pupils, but have them. It is so among the people of nearly all professions and occupations, sexes and ages. Indeed our whole arrangement of society could have been no better calculated if on purpose to produce them. Military men and sea-captains are usually exempt, and so are Indians and those peasant women of Italy and other countries that carry burdens on their heads. School teachers are often exempt, though not always.

Now what are the causes of this deformity, the consequences, and the remedy? First, and in general, round shoulders are caused by the prevailing practice of doing everything in a bent-over position from childhood up, so that like pumpkins growing between two rails, we grow into bad forms. The low desks in our school-rooms, and the habit of placing our books upon them and bending over to study, produce round shoulders. I never saw a school-house with desks high enough, and I do not believe there is one high enough in America—perhaps not in the world. They ought to be so high that bending over them would be impossible, and the top adjustable, so as to be set at an angle of inclination. The desks we use in all offices, shops, and places of business are constructed as if a man were hardly yet metamorphosed from some lower order of four-footed beings to what God made him—upright. The positions which we assume in our work, tend to produce stooping.

The chairs we sit in are mostly made for deformed people. Persons with square shoulders are pained and made uneasy by sitting in them. It is even questionable whether our chairs were not better without backs—I mean those in which we sit to write and do work, and not our chairs for parlor and sitting-room use—than that they should, as they now do, crowd the shoulders forward and cramp the chest; and those with backs should be made after a normal and not abnormal standard.

The way in which we lie in bed, helps to produce round shoulders. High bolsters and higher pillows on top of them make many a bed look very fine, but if we wish to preserve an upright form, we must not seek it by such means. True the head should be kept higher than the feet, but not by bending the neck or back. Let the foot of the bed be a little the lowest; and if we lie on the back, lie without a pillow; or if on the side, with one high enough to keep the head in line with the body.

But enough of causes which may vary for different persons. Let us look at the effects. First, round shoulders and stooping forms, detract from a fine personal appearance, either when standing, sitting, or walking. Women like a beautiful face, eyes, feet and hands, and take great pains, often run great risks of life, to obtain them. Why not work as hard for fine forms?

But laying aside all thoughts of good looks, and turning a moment to our ability "to do and to dare," we find that a truly graceful posture is the only easy one; that where the bearing of the body is not correct, as in stooping, we wear ourselves out by spending strength to support ourselves in an unnatural position; that those who go about their business gracefully, do more and do it easier than the awkward.

Stooping is unhealthful. The lungs are cramped, and do not fully inflate. This brings on consumption; and besides, the blood being only half oxygenized, we only half live. Nothing is so important in securing good health and good feelings as thorough breathing.

The cure lies in higher desks in our school-houses, better chairs, smaller pillows on our beds, less work in bad positions, and vigorous training of the muscles of the chest, back, and sides, in proper positions, and for counteracting the effects of sedentary habits and of work.

Plato said no republic was complete without its gymnasiums. This is true of all schools, and more so in all cities and towns. The gymnastic hall, well ventilated, lighted and warmed, where the sedentary and studious, those confined much in-doors, both male and female, can in appropriate costume, throw off the restraints of a confined life, and take vigorous body-training under a master, with music, is full as important as was the gymnasium in the days of Plato.—*Home Journal.*

ARE there any Golden Rules for smokers? Answer.—Yes. 1. A perfectly healthy man does not need to smoke. 2. A sickly man had better not smoke. 3. A woman should never smoke. 4. A man who can get enough to eat should not smoke. 5. A man with disorderly digestion, or a foul tongue, should not smoke. 6. A man who does not love tobacco should not smoke. 7. A man who loves it had better not smoke. 8. And finally no one should smoke. This last may be considered the Golden Rule. Obey it, and we may sooner expect the Golden Age.—*Herald of Health.*

RELIGIOUS NEWS AND NOTES.

—The Baptists have twenty churches in Liberia.

—The Cincinnati authorities are trying to close the theatres of that city on Sunday.

—Signor Gavazzi, the Italian evangelist, is preaching and lecturing to large audiences in Dublin.

—The three chief Presbyterian denominations of Scotland raised, last year, \$6,640,000 by voluntary subscription.

—America has sent over four hundred missionaries to Turkey and spent \$5,000,000 in efforts to convert the Turks to Christianity.

—The Southern Methodist church has in Texas, besides Germans, 408 itinerants, 755 local preachers, 76,509 members and 23,277 Sunday-school scholars.

—Chicago claims a population of nearly 540,000, and Bishop Cheney, in discussing church failures to reach the masses, declares that only 50,000 are habitual worshipers in sanctuaries.

—A member of the church of Scotland offered \$5,000 to begin a mission in Ichang, China. The offer was promptly accepted, and a minister and three colporteurs have already sailed.

—It is said that Mrs. A. T. Stewart, in addition to her munificent gifts at Garden City, contemplates establishing and endowing a diocesan divinity school during the coming autumn.

—In Berlin, with a population of one million, only 35,000 persons attend public worship, and there are 20,000 burials every year without any religious service. This is relatively worse than Chicago.

—Mr. Spurgeon's London congregation proposes to celebrate the quarter centennial of his pastorate by presenting him with a fund of \$25,000; but in accordance with his wish, the money will be used for church purposes.

—No less than forty bishops preached in the London churches on Sunday, July 7. Of this number thirty-one were foreign and colonial prelates, the entire number of home bishops being nine—four English, two Scotch, two Irish, and one Welsh.

—The foundation for a Jesuit college to cost \$500,000 has been begun in San Francisco. It will comprise a college, with all the requirements of modern education, such as laboratories, libraries, studies and rooms for the students and professors, a church, and a theatre capable of seating 5,000 persons.

—Mr. George Muller and wife landed in excellent health at Liverpool July 7, and were present at the Monday evening service in Bethesda chapel, Bristol. Mr. Muller said he traveled 19,000 miles since he left Bristol, had preached 299 times in 200 churches, and had 108 invitations from places in America which he could not visit.

—The California Chinese Mission now sustains ten mission schools. The number of pupils enrolled in May was 467. The total number reported as having attended the schools for a longer or shorter time since September last is 1,178. Of those now in the schools, 64 give evidence of conversion. The number converted in connection with the schools, from their first organization, is about 200.

—The Presbyterians of Canada are trying to secure an endowment for Queen's College, the only university they have. They have raised for this purpose \$40,000 in Kingston, \$15,000 in Toronto and \$9,000 in Montreal.

—The Rev. Dr. Wm. H. Milburn, well-known as "the Blind Preacher," has recently returned to New York after a sojourn of two years and a half in the United Kingdom. During that time he has traversed almost every portion of England, Ireland, Scotland and Wales, traveling about 30,000 miles, and preaching and lecturing over 600 times. Mr. Milburn expects to lecture during the coming winter on what a blind man "saw" in the course of this long tour.

SECULAR NEWS.

—There are 174,041 farms in Pennsylvania.

—Minnie Warren, the well-known dwarf, recently died at Fall River.

—The Shah of Persia invested about \$20,000 in pictures while in Paris.

—The Western farmers are harvesting by moonlight to escape the terrible heat of the day.

—The number of drowning accidents and of deaths by sunstroke this season is unprecedented.

—Queen Victoria has reigned forty-one years, only three years less than the reign of Queen Elizabeth.

—According to the new directory there are 1507 saloons in Cincinnati, 400 more than there are groceries.

—Nearly the entire business portion of Castleburgh, Kentucky, was destroyed by fire, July 22. Loss \$200,000.

—July 26, fourteen children and three teachers were drowned by the capsizing of a boat in Blackwater river near the town of Bailieborough, Caven county, Ireland.

—The first balloon ascension in England was made by a young man attached to the Neapolitan Embassy, from the Artillery Ground, at Moorfields, September 15, 1784.

—The British Government will require an increase of revenue this year over last of about £3,500,000; but the returns of the quarter just ended show a falling off of about £500,000.

—An explosion occurred August 7, in a coal mine, at Scremerston, near Berwick, England. Thirty-five men were in the mine at the time, only two of whom got out, and they were severely burned.

—The largest of the pyramids is 481 feet high and 693 feet on the sides; its base covers eleven acres. The stones are above 30 feet in length and the layers are 208. Three hundred and sixty thousand men were employed in its erection.

—From 1866 to 1878 the coinage of sovereigns in Australia has been about 48,000,000 sterling, against 98,000,000 issued by the London mint. These coins are current in England, and the *Economist* thinks them powerful emigration agents.

—It is stated by a Chicago authority that 30,000 boys and girls of Chicago are patrons of drinking saloons, and many of them are drunkards. About 9,000 of these tippling children are arrested annually for drunkenness and one species of crime and another, and many of the saloons could not exist if it were not for these juvenile drinkers. There was a city ordinance prohibiting the sale of liquors to minors, but this was declared invalid through some influence. A committee of the Citizen's League now call for a restoration of the ordinance or the passage of another and still more binding, to save 30,000 of Chicago's children from the drunkard's death and drunkard's doom.—*Church Union.*

—A terrible accident occurred on the Pittsburg, Cincinnati and St. Louis railroad, August 7, at a point one and a half miles west of Mingo Junction, Ohio. The train was composed of two sleepers, one hotel car, one baggage car, two postal cars, and two coaches. The latter was occupied by emigrants. The fast line, which was about twenty minutes behind time, and running at the rate of forty miles an hour, collided with a freight train. The entire train, except the hotel cars and sleepers, were thrown from the track and fearfully wrecked. Eleven or twelve persons were reported killed, and fifteen or twenty seriously wounded. All the passengers in sleepers escaped without serious injury. The loss of life was confined to those in the forward cars, occupied by postal clerks and emigrants.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, AUGUST 15, 1878.

The Dime Tabernacle.

We are glad to learn that the Dime Tabernacle to be erected at Battle Creek, Michigan, the present season is being pushed forward with courage and hope. Already the dimes are coming in, and the builders are on the ground. Prominent citizens wish to help, and one gentleman offers one hundred dollars. The Tabernacle, 120x100, will seat, by filling the galleries and the aisles with stools, three thousand five hundred persons. The building should be pushed with all possible speed so as to be completed by the first of December. The dedication should take place at that time, as we wish to leave for Texas by the tenth of the month. J. W.

Switzerland.

The work at Orbe and at Valleyres is progressing as fast as we could expect, considering the obstacles we have to meet. We hailed the coming of Brother Andrews with joy, believing that "two are better than one" in breaking up new ground that requires so much anxiety and wearing labor as does even Switzerland, a country indeed favored in many respects, but where great blessings have been abused. This is true of the measure of freedom that Switzerland has so long enjoyed; many have taken advantage of this to do evil, and others have indulged extreme independence, while religious fanatics from abroad have crowded upon the people false doctrines that have aroused the caution of many, making the work of introducing present truth more difficult, and in some places impracticable until prejudice is removed by prudent and patient effort. We do not, however, despair of Switzerland as a field of labor, but believe it will yield a rich harvest of souls.

We had to suspend our meetings here several days because of opposition revival meetings. Yet we watched the work carefully and kept up the meetings at Valleyres. We begin meetings again at Orbe this evening. We have, up to this date, held fifteen meetings at Orbe and six at Valleyres. Some are seriously examining the truth, and we hope they will obey as they fully see its importance.

D. T. BOURDEAU.

Orbe, Vaud, Switzerland, July 17, 1878.

North Pacific T. and M. Society.

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

DISTRICTS	1	2	3	Total
No. of Members	44	28	48	116
that Reported	8	17	25	50
Families Visited	24	41	47	112
Letters Written	5	42	47	94
New Subscribers for Signs	1	7	8	16
" " " Instructor	1	1	1	3
" " " Review	1	1	1	3
" " " Reformer	1	1	1	3
Periodicals Distributed				
" " " Signs	109	201	310	620
" " " Review	1	1	2	4
" " " Instructor	1	2	2	5
" " " Reformer	1	1	1	3
Pages Tracts and Pamphlets Dist.	6,843	5,633	12,476	24,952
Books and Pamphlets Loaned	1,444	7,569	9,013	17,996
Annals Distributed	24			24
MONEY RECEIVED.				
Received by Members	\$1.00	\$2.00	\$3.00	
" " Donations		10.35	10.35	20.70
" " Book Sales	6.75	1.00	7.75	15.50
Total	\$7.75	\$13.35	\$21.10	\$42.20

It will be seen that we have no report from district No. 1, so that we can give only a partial report. But we hope hereafter all will see the necessity of reporting. The director of district No. 1 has been sick, which is probably the reason we have no report. But few members have reported at all. We shall try hard to make a better showing for the third quarter in this year. We need labor among the churches on this very point, such as Brother Haskell is doing in other Conferences. I hope we may have just such help before another year rolls round.

I. D. VAN HORN, President.

Salem, Oregon, July 29, 1878.

Eugene City, Oregon.

We have now been here eighteen days, and have given twenty-four discourses. The interest has been good throughout. Some have already decided to obey the truth and others are almost persuaded. Last Sabbath there were twelve at our Sabbath meeting some of whom are keeping the Sabbath, and we know of four or five others who wanted to come, but Satan hindered them.

On Sunday, August 4, two of the ministers of the place, the Disciple and the Presbyterian

THE LORD WILL PROVIDE.

Words by JAMES HUNGERFORD. Music by D. S. HAKES, 1878.

1 Oh, la - den and wea - ry, Who strive for the right, Though earth be all drear - y, Still trust in His might; Nor
2 Though friends look but coldly, And speak not to cheer, Act firmly, speak bold - ly, A Helper is near—An
3 The bat - tle once o - ver, The tem - pest all past, The face of Je - ho - vah Will com - fort at last. Earth's

fear for the mor - row, That care will be - tide— In sick - ness and sor - row The Lord will pro - vide.
ar - mor for shield - ing, A ban - ner for guide; Be faith - ful, un - yield - ing—The Lord will pro - vide.
cares, and its sad - ness, But short - ly can hide Heaven's glo - ry and glad - ness—The Lord will pro - vide.

REFRAIN.
The Lord will pro - vide, The Lord will pro - vide. In sick - ness or sor - row, The Lord will pro - vide.

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spoke against us on the Sabbath question. The Disciple minister of course would have the whole law abolished, but our discourse on the two laws set that all straight. The Presbyterian minister just as strenuously upheld the perpetuity of every part of the moral law, only that we should keep the first, instead of the seventh day. We reviewed him Monday evening. May the truth ever prevail, and to the Lord be all praise and glory. We hope for much good fruit here. Pray for us. A. T. JONES. August 6, 1878.

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 southern 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.

Appointment.

THE Lord willing, I will speak in Sacramento, Tuesday evening, August 20th.

J. N. LOUGHBOROUGH.

Camp-Meetings for 1878.

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

The Dark Day.

AN old lady now living on the Little Colorado, Arizona, who has attained to the age of 128 years, was thirty years of age at the time of the dark day, of which she has a vivid recollection, and recalls many interesting incidents that took place with her people, the Spanish, and also the Indians, who were more superstitious. The Spaniards burned all their saints, of which they had a goodly number, while the Indians took to feasting upon dogs and other animals. The "dark day" was so called on account of the remarkable darkness that extended throughout America. The obscuration commenced about 10 o'clock in the morning of May 19, 1780, and continued until the middle of the next night. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The true cause of this remarkable phenomenon is not, and will probably never be known.—Prescott (Arizona) Miner.

Song Anchor.

IN preparing this book for the Sabbath-school, no labor or expense has been spared. The object in compiling has been two-fold: First, to present a collection of music which by merit has become popular throughout the whole land; second, to add to this a collection of new music equal to the best.

We mention as some of the contributors: D. S. Hakes, P. P. Bliss, R. Lowry, Wm. B. Bradbury, W. H. Doane, E. A. and W. O. Perkins, T. C. O'Kane, S. J. Vail, and a long list of others. Among the well-known favorites we would mention: Almost Persuaded; Blessed Are They that Do His Commandments; Crown Him; Coming By-and-by; Come Home; Guide Me, O Thou Great Jehovah; Hold On; O Christian Awake; Over There; Pull for the Shore; Saviour Who

Died for Me; Shall We Know Each Other; Sweet By-and-by; The Gate Ajar for Me; The World's Harvest; Teach Me, O Lord; Urge Them to Come; Work On; Work, Watch, Pray; Whiter than Snow; Your Mission; with many other favorites, and over sixty new pieces of sterling merit, one of which appears this week.

The Song Anchor contains 160 pages, printed on fine tinted paper, neatly and substantially bound. Price, by mail, post-paid, 50 cents; \$40 per 100 copies, by freight or express; \$44 per hundred, by mail, post-paid.

Address, PACIFIC PRESS, Oakland, Cal.

Modern Unbelief.

THE Pacific Methodist invites attention to the following statements from a sermon recently delivered by H. W. Beecher: "There are hundreds and thousands of men in our churches who, from one cause or another, listen to sound orthodox preaching for a score of years, and do not believe a word of it. They do not say anything about their unbelief; it is a good thing they think to have their children brought up under church rules and regulations; they have an impression there is morality in the pulpit, but, as to any philosophy of religion that they hear preached, it goes in at one ear and out at the other. . . . Whatever the cause may be, our churches are filled with men who are very much at sea in regard to their religious belief. . . . The pulpit is not any longer the chief instructor. A hundred years ago men read but few books, for the most part, and it was not reputable to read infidel books. Theological notions were derived from the pulpit largely, but now the pulpit is only one tribunal among a score, and tis not the most influential one at that. It is complained everywhere that men are abandoning the church, and that the churches are, in a majority of instances, thinly attended."

Sunday in the Constitution.

It is evident that efforts to enforce the Sunday law are not wanting, but that an interest in the matter is being more generally awakened, and the time not far distant when the observance of the true Sabbath of the Lord will be attended with difficulties that do not now exist. The following we clip from the Oakland Tribune:

"The clergy of Oakland and San Francisco, and all others interested, are requested to meet in the lecture room of Calvary Presbyterian church in the last named city, at 11 A. M. on Monday, August 19, to take into consideration the propriety of presenting to Constitutional Convention, which meets next month, some measure to be incorporated in the organic law of the State as a safeguard to the Christian Sabbath."

BUSINESS DEPARTMENT.

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

\$2.00 EACH. L. T. Hicklin 5-14 Mrs E. J. Mack 5-31, Mrs E. Granger 5-29, Hester Ferguson 5-1, M. A. Batty 5-27, Mrs Emily Short 5-31, Mrs Eliza Salter 5-9.

\$1.50 EACH. John Mack 5-31, John Lovell 5-31, Mrs W. V. Powell 5-31, Charles Gerard 5-31, J. Windecker 5-31, Wm S. Simms 5-31, Charles Williams 5-31, Henry H. Brownell 5-31, Isaac R. xby 5-31, Mrs A. H. Bradford 5-31, N. P. Emil Larsen 5-31, Mary Wheeler 5-31, Mrs E. M. Conger 5-31, Albert Rice 5-31, L. A. Jones 5-31, Mrs Henry Parfett 5-31, Mrs Della Walker 5-31, Lizzie Douvreaux 5-31, Miss Lutelia Armstrong 5-29, Mary Igoe 5-31.

MISCELLANEOUS. W. T. Ellison 75c 5-7, Sarah F. Sharp (9 copies) \$13 5c, Miss Mamie J. Dye 5c 4-47, H. F. Farmer (10 copies) 15.00 5-31, Mrs M. B. Joyce 3.40 6-1.

Received on Account.

Cal T and M Society \$31.20.

Cal. Publishing Fund.

John Griffith \$10.00.