

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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Oh, Who Like Thee?

How beauteous were the marks divine,
That in thy meekness used to shine,
That lit thy lonely pathway, trod
In wondrous love, O Son of God?

Oh, who like thee so calm, so bright,
So pure, so made to live in light?
Oh, who like thee did ever go,
So patient through a world of woe?

Even death, which sets the prisoner free,
Was pang, and scoff, and scorn to thee;
Yet love through all thy nature glowed,
And mercy with thy life blood flowed.

Oh, in thy light be mine to go,
Illuming all my way of woe,
And give me ever on the road,
To trace thy footsteps, Son of God.

General Articles.

APPEAL TO PILATE.

BY MRS. E. G. WHITE.

WHEN Jesus was asked the question, Art thou the Son of God? he knew that to answer in the affirmative would make his death certain; a denial would leave a stain upon his humanity. There was a time to be silent and a time to speak. He had not spoken until plainly interrogated. In his lessons to his disciples he had declared: "Whosoever, therefore, shall confess me before men, him will I confess also before my Father who is in heaven." When challenged, Jesus did not deny his relationship with God. In that solemn moment his character was at stake, and must be vindicated. He left on that occasion an example for man to follow under similar circumstances. He would teach him not to apostatize from his faith to escape suffering or even death.

Had the Jews possessed the authority to do so, they would have executed Jesus at once upon the hasty condemnation of their judges; but such power had passed from them into the hands of the Romans, and it was necessary that the case be referred to the proper authorities of that government for final decision. The Jews were anxious to hasten the trial and execution of Jesus, because if it were not brought about at once, there would be a delay of a week on account of the immediate celebration of the passover. In that case Jesus would be kept in bonds, and the intense excitement of the mob that was clamoring for his life, would have been allayed, and a natural reaction would have set in. The better part of the people would have become aroused in his behalf, and in all probability his release would be accomplished. The priests and rulers felt that there was no time to lose.

The whole Sanhedrim, followed by the multitude, escorted Jesus to the judgment hall of Pilate, the Roman governor, to secure a confirmation of the sentence they had just pronounced. The Jewish priests and rulers could not themselves enter Pilate's hall for fear of ceremonial defilement, which would disqualify them for taking part in the paschal feast. In order to condemn the spotless Son of God, they were compelled to appeal for judgment to one whose threshold they dared not cross for fear of defilement. Blinded by prejudice and cruelty, they could not discern that their passover festival was of no value, since they had defiled their souls by the rejection of Christ. The great salvation that he brought was typified by the deliverance of the children of Israel, which event was commemorated by the feast of the

passover. The innocent lamb slain in Egypt, the blood of which sprinkled upon the doorposts caused the destroying angel to pass over the homes of Israel, prefigured the sinless Lamb of God, whose merits can alone avert the judgment and condemnation of fallen man. The Saviour had been obedient to the Jewish law, and observed all its divinely appointed ordinances. He had just identified himself with the paschal lamb as its great antitype, by connecting the Lord's supper with the passover. What a bitter mockery then was the ceremony about to be observed by the priestly persecutors of Jesus!

Pilate beheld, in the accused, a man bearing the marks of violence, but with a serene and noble countenance and dignified bearing. Many cases had been tried before the Roman governor, but never before had there stood in his presence a man like this. He discovered no trace of crime in his face; and something in the prisoner's appearance excited his sympathy and respect. He turned to the priests, who stood just without the door, and asked, "What accusation bring ye against this man?"

They were not prepared for this question. They had not designed to state the particulars of the alleged crime of Jesus. They had expected that Pilate would, without delay, confirm their decision against the Saviour. However they answered him that they had tried the prisoner according to their law and found him deserving of death. Said they, "If he were not a malefactor, we would not have delivered him unto thee." But Pilate was not satisfied with the explanation of the Jews, and reminded them of their inability to execute the law. He intimated that if their judgment only was necessary to procure his condemnation, it was useless to bring the prisoner to him. Said he, "Take ye him, and judge him according to your law."

The treacherous priests felt that they were outwitted; they saw that it would not do to specify the grounds for their condemnation of Jesus. The charge of blasphemy would be regarded by Pilate as the expression of religious bigotry and priestly jealousy; and the case would be at once dismissed. But if they could excite the apprehensions of the Roman governor that Jesus was a leader of sedition, their purposes would be accomplished. Tumults and insurrections were constantly arising among the Jews against the Roman government, for many affirmed that it was against the Jewish law to pay tribute to a foreign power. The authorities had found it necessary to deal very rigorously with these revolts among the people, and were constantly on the watch for developments of that character, in order to suppress them at once. But Jesus had always been obedient to the reigning power. When the scheming priests sought to entrap him by sending spies to him with the question, "Is it lawful to render tribute to Caesar?" he had directed their attention to the image and superscription of Caesar upon the tribute money, and answered, "Render unto Caesar the things which are Caesar's." Jesus himself had paid tribute, and had taught his disciples to do so.

In their extremity the priests called the false witnesses to their aid. "And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ, a king."

Pilate was not deceived by this testimony. He now became confident that a deep plot had been laid to destroy an innocent man, who stood in the way of the Jewish dignitaries. He turned to the prisoner and asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it." Jesus stood before Pilate, pale, bruised, and faint from loss of sleep and food. He had been hurried from place to place, and subjected to insult and violence; yet his bearing was noble, and his countenance was lighted as though a sunbeam was shining upon it.

When his answer was heard by Caiaphas, who stood at the threshold of the judgment hall, the high priest joined with others in calling Pilate to witness that Jesus had admitted his crime by this answer, which was

a virtual acknowledgment that he was seeking to establish a throne in Judah in opposition to the power of Caesar. Priests, scribes, and rulers, all united in noisy denunciations of Jesus, and in importuning Pilate to pronounce sentence of death upon him. The lawless uproar of the infuriated priests and dignitaries of the temple confused the senses of the Roman governor. Finally, when some measure of quiet was secured, he again addressed Jesus, saying, "Answerest thou nothing? Behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marveled." The silence of the Saviour perplexed him. He saw in the prisoner no marks of a seditious character, and he had no confidence in the accusations of the priests. Hoping to gain the truth from him, and to escape from the clamor of the excited crowd, he requested Jesus to step with him into his house. When he had done so, and the two were alone, Pilate turned to Jesus, and in a respectful voice asked him, "Art thou the King of the Jews?"

Jesus did not directly answer this question. He knew that conviction was awakened in the heart of Pilate, and he wished to give him an opportunity to acknowledge how far his mind had been influenced in the right direction. He therefore answered, "Sayest thou this thing of thyself, or did others tell it thee of me?" The Saviour wished a statement from Pilate whether his question arose from the accusations just made by the Jews, or from his desire to receive light from Christ. Pilate longed for a more intelligent faith. The dignified bearing of Jesus, and his calm self-possession when placed in a position where there would naturally be developed a spirit of hate and revenge, astonished Pilate and won his deep respect. The direct question just asked him by Jesus was immediately understood by him, which evidenced that his soul was stirred by conviction. But pride rose in the heart of the Roman judge and overpowered the Spirit of God. "Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me; what hast thou done?"

Pilate's golden opportunity had passed. Jesus, however, did not leave him without farther light. At his desire God sent an angel to Pilate's wife; and, in a dream, she was shown the pure life and holy character of the man who was about to be consigned to a cruel death. Jesus did not directly answer the question of Pilate as to what he had done; but he plainly stated to him his mission:—

"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Jesus thus sought to convince Pilate that he was innocent of aspiring to kingly honors upon earth. Pilate had been confused by the disturbed and divided elements of the religious world, and his mind grasped eagerly at the words of Jesus declaring that he had come into the world to bear witness to the truth. Pilate had heard many voices cry, Here is the truth! I have the truth! But this man, arraigned as a criminal, who claimed to have the truth, stirred his heart with a great longing to know what it was, and how it could be obtained. He inquired of Jesus, "What is truth?" But he did not wait for a reply; the tumult of the excited crowd was continually increasing; their impatient cries jarred upon his ears, and recalled him to his judicial position. He went out to the Jews, who stood beyond the door of the hall, and declared in an emphatic voice, "I find in him no fault at all."

Those words, traced by the pen of inspiration, will forever stand as a proof to the world of the base perfidy and falsehood of the Jews in their charges against Jesus. Even the heathen magistrate pronounced him

innocent. As Pilate thus spoke, the rage and disappointment of the priests and elders knew no bounds. They had made great efforts to accomplish the death of Jesus, and now that there appeared to be a prospect of his release they seemed ready to tear him in pieces. They lost all reason and self-control, and gave vent to curses and maledictions against him, behaving more like demons than men. They were loud in their censures of Pilate, and threatened the vengeance of the Roman law against him if he refused to condemn one who, they affirmed, had set himself up against Caesar.

During all this uproar, Jesus stood unmoved, uttering no word in answer to the abuse that was heaped upon him. He had spoken freely to Pilate when alone with him, that the light of his truth might illuminate the darkened understanding of the Roman governor; and now he could say nothing more to prevent him from committing the fearful act of condemning to death the Son of God. Pilate turned again to Jesus and inquired, "Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marveled greatly."

Angry voices were now heard, declaring that the seditious influence of Jesus was well known throughout all the country. Said they, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." Pilate at this time had no thought of condemning Jesus, because he was certain that he was the victim of the envious and designing priests. As he afterward stated to Jesus, he had the power to condemn or to release him; but he dreaded the ill-will of the people; so when he heard that Jesus was a Galilean and was under the jurisdiction of Herod, he embraced the opportunity to spare himself from farther difficulty, and refused to decide the case, sending him to Herod, who was then in Jerusalem.

Jesus was faint and weary from loss of sleep and food, and the ill-treatment he had received; yet his suffering condition awakened no pity in the hearts of his persecutors. He was dragged away to the judgment hall of Herod amid the hooting and insults of the merciless mob. Besides escaping responsibility in regard to the trial of Jesus, Pilate thought this would be a good opportunity to heal an old quarrel between himself and Herod. He thought that this act on his part would be regarded by Herod as an acknowledgment of his superior authority, and would thus bring about a reconciliation. In this he was not wrong, for the two magistrates made friends over the trial of the Saviour.

Earthly Glory vs. Religion.

CHARLES V., emperor of Germany, king of Spain and lord of the Netherlands, born in the year 1500, fought sixty battles, in most of which he was victorious, conquered four kingdoms, added eight principalities to his dominion, and was almost unparalleled in worldly prosperity and the greatness of human glory. Yet before his death he became convinced of the emptiness of earthly magnificence, and decided to spend the rest of his days in religious retirement. Voluntarily he resigned all his dominions, luxuries, and pleasures, and chose a retired home in a small valley in Spain, where he spent the rest of his time in religious exercise and innocent employments.

Here he enjoyed more solid happiness than all his grandeur had ever yielded him, which he expressed in the following short but comprehensive testimony: "I have tasted more satisfaction in my solitude, in one day, than in all the triumphs of my former reign. The sincere study, profession, and practice, of the Christian religion, have in them such joys and sweetness as cannot be found in courts and grandeur." This is truly a good testimony from one who tried both ways.

J. G. MATTESON.

An hour of triumph comes at last to those who watch and wait.

ANSWERS TO EXCUSES FOR NOT KEEPING THE SEVENTH DAY.

(Concluded.)

TEXT: "And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." Luke 14: 18-20.

SIXTH EXCUSE—*If everybody would keep the Sabbath, I would.* This is a very common excuse. We hear it on every hand. Let us look at it a moment. When a person says this, he admits that the seventh day ought to be kept, because we ought not to keep the Sabbath, even if everybody else did, unless it were right. But, on the other hand, if the seventh day is the Sabbath, is God's holy day, then it is our duty to obey it if there is not another man in the world who does. It will be no excuse for us that the multitude have gone the other way. Indeed, we know very well that the mass have always gone the wrong road. It is only the few, the little handful, that have been right. Jesus said, "Fear not, little flock." The Lord has never had the multitude on his side in this world, and he never will.

Again, Jesus says, "Enter ye in at the strait gate; for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14. What a warning there is in this text for men who are relying on this flimsy excuse: "If everybody would keep the Sabbath, I would!" Will you then go to destruction because the mass do? Do you think you will be justified in trampling on God's law because everybody else does? Can you go hand in hand with the world, and still have the favor of God, and be a pilgrim and stranger on earth? Hear the words of the Master: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you." John 15: 18-20.

Did Jesus go with the multitude? Did he say, If everybody would obey God, I would? No. He had the faith and courage to go against the current, and do right, though it brought the opposition and persecution of the world upon him. Then he says to us, "Take up your cross, and follow me." Noah obeyed God when all the world went the other way. Lot served God in Sodom when the whole city were opposed to him. Elijah stood up for the truth alone, all alone, when there were 450 prophets against him. I Kings 18. My brother or sister, be careful how you risk your soul on this rotten foundation. If you don't mean to obey God, say so; but don't rest on such flimsy excuses as these.

SEVENTH EXCUSE—*If my family would not oppose me I would keep the Sabbath.* How many are resting on this excuse! But will this weigh anything with the Lord? Will it stand the test of the judgment? Will it really excuse us before God? This is not a new evasion of duty. It is as old as the race; and the Lord himself has answered it time and again in the past, and always with a severe rebuke. Listen to the words of Jesus: "Think not that I am come to send peace on earth; I am not come to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Matt. 10: 34-37.

The dearest relation in life, even, must not stand between us and our duty to God. Neither father nor mother, neither brother nor sister, or not even wife nor children, must be allowed to hinder us from obeying God. God is the author of our being. He has made everything we have. We owe all to him. Hence the first and highest duty we have is to our God. Parents, companions, or children, have infinitely less claims upon us than our God. So the Lord will not justify us in disobeying him, to please anybody.

"I cannot keep the Sabbath unless my husband does, or unless father and mother do." Oh! yes, you can. Thousands have done it, and are doing it every week. What they have done you can do. You are not responsible for what others do. Obey God yourself. Do up your work on Friday, so far as your own work is concerned. When the Sabbath day comes, you can rest. If others will work on that day, they, not you, will be held accountable. Besides, if you will obey God, this will be the very means which God will choose to bring your family into the truth. Set them the example; keep it before them; talk it to them; and pray for them.

God will make you the instrument for saving the rest.

Do you not love you parents, your companions, your children? Can you not make the sacrifice for them? Start yourself, then, and that will lead them to the Lord. Indeed, in nine cases out of ten, some one member of the family has to start first. My experience has been, that if we can get one member of the family to keep the Sabbath, in the course of a few months, or years, at the most, we are almost sure of the balance of the family. They may be indifferent on the start, or even oppose you; but there is a mighty power in the truth. After awhile, they will begin to soften; and finally come and thank you with the deepest gratitude for leading them into the truth.

EIGHTH EXCUSE—*If we keep the seventh day we shall lose our influence.* Sometimes people argue as foolishly as this. Perhaps they belong to some popular church. They may have wealthy friends, or something like that. The Sabbath day is very unpopular. People will laugh at them. They may be turned out of the Sunday-school. They think they will be looked down upon by society generally. So they try to make themselves believe that they can do more good for the Lord by staying where they are. What a foolish objection! Do you really think you can honor God more by disobeying him than you can by obeying him? What is your influence worth if it is all on the wrong side?

The Lord's time has come for light upon the holy Sabbath to be given. Thousands of others are struggling hard to bring about this reform. They are giving of their money, their time, and all their influence to carry this blessed work along. God is in this work. His time has come to have the world aroused upon this subject. Every one of us should work in harmony with God. If we have an ounce of influence it should be thrown on this side.

But if I keep still, retain my place in the church, and quietly work for the Sabbath, can't I do more to advance the cause of the Sabbath than I could to come right out openly? No, my friend; that is a snare of the devil. How much would Christ and the apostles have accomplished in that way? Absolutely nothing. The more boldly and publicly we take our stand for the truth, the greater influence it throws in favor of it. This is God's way of arousing a perishing world and a sleeping church. Let us wake up, and make a noise, and let everybody know where we stand. Nothing but selfishness is at the bottom of this excuse. It is begotten of a desire to shield self and avoid the cross. It will not weigh the heft of a feather with God.

NINTH EXCUSE—*We cannot reform the world on the Sabbath question any way.* Well, who expects that you can? And what if you cannot? The Bible does not contemplate the conversion of the world. It promises only to gather a few faithful souls out of the great mass, one here and one there. We can reform one person, at least, and that is a good deal. That person is ourself. God does not hold us responsible to reform the world; but he does hold us responsible to obey him ourself, and leave him to judge the rest. How foolish and wicked it would have been for Noah to have reasoned in that manner! When God told him to build the ark, and warn the world, he might truthfully have said there was no hope of converting the world, or of building an ark large enough to contain them all. But was that any reason why he should not do all he could towards it? why he should not obey God himself?

Look at all the history of the past. It has only been a few, one here and a dozen there, that have obeyed the Lord at any time. But the Lord doesn't excuse us on that account. If there is but one person in all the world, who sees the light of the Sabbath, it is his duty to obey it. All reforms have to begin with individuals. Somebody had to come out and start the work, or it never would have started. Reformations never begin with multitudes.

My brother, this is a poor excuse, like all the rest. The advice of the Lord Jesus to Peter is applicable to your case. Peter was very anxious about what his brother John was going to do. The Lord said to him, "What is that to thee? Follow thou me." John 21: 22. This was excellent advice. Attend to your own soul, your own duty, and let the Lord take care of those who will not obey.

TENTH EXCUSE—*We must be cautious, and not move too fast.* Very true. It is right that we should study the subject carefully, till we are reasonably satisfied as to what is the truth in the case; but we must not put off investigation, and avoid being convinced. We must search the Scriptures, and inform ourselves as soon as we can. But this excuse is often made by those who admit that the seventh day is the Sabbath, and ought to be kept. Admitting all this, still they argue that it is not right to move too fast. But can a person move too quickly in obeying God? Can a person stop sinning too suddenly? No. The moment a man is satisfied the seventh day is the Sabbath, just that moment he ought to prepare to observe it. The

example of David is worthy to be followed in this respect. He says, "I made haste, and delayed not to keep thy commandments." Ps. 119: 60. That is just what we ought to do. David made haste, he says. He went right about it; he began immediately. He did not wait for anything. He says, "I delayed not to keep thy commandments." The Lord help you to act in the same spirit.

And the great apostle says of himself, when he was convicted of duty, "Immediately I conferred not with flesh and blood." Gal. 1: 16. God blessed both these men in acting as they did. We should follow their example. It is dangerous to delay. The spirit of conviction may leave us; the light may depart from us. In neglecting to obey God as soon as we see our duty, we place ourselves upon the enemy's ground. We invite him to tempt us. We listen to his plausible objections and various excuses. Before we are aware of it, we are under his power, and have decided against the truth and the Lord. Don't delay this matter another day. Decide now that you will obey God.

ELEVENTH EXCUSE—*If we do right in everything else, can we not be saved without keeping the Sabbath?* This question is frequently asked by those who profess to be Christians, and admit themselves satisfied that the seventh day is the Sabbath, and ought to be kept. But can they not be saved without keeping it? It is astonishing that a disciple of Christ should ever indulge in such evasions. What does it really mean? Simply this: Will not the Lord make an exception in my case, and excuse me from obeying him because it is not convenient? It is simply the pleading of the carnal heart, to evade lifting the cross.

But the Lord has answered this very plainly in the Bible. Hear what he says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2: 10. Is not that plain enough? Is not the Sabbath one point of the law? But the words of Jesus are still stronger, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5: 19. I don't know how the Lord could have answered this excuse more explicitly. If so, perhaps this scripture will settle it: "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke 12: 47. Do you not know your Master's will? Can you, then, neglect doing it without receiving stripes?

To the same effect James says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4: 17. Many more scriptures bearing upon this same point might be quoted. No, my brother or sister; when the Lord has shown you the light upon the Sabbath commandment, you can no more break the Sabbath, and be saved, than you can break any other commandment, or evade any other duty, and be saved. If the spirit of disobedience is cherished in our hearts, it will shut us out of heaven, no matter what develops it, the Sabbath or any other commandment.

TWELFTH EXCUSE—*I want to be sure that I shall hold out before I begin.* This excuse, like all the rest, is a mere trap of the devil, to hold men in sin, and prevent them from making a start for the kingdom. See how senseless it is really. You want to be sure you will hold out before you begin. Well, how can you be sure of that? You may wait ten years—you may wait till you are three score and ten; will you then be sure that you will hold out if you start? Certainly not. If you hang upon this excuse you will never start at all. Even the apostle Paul, after he had labored many years, feared that even then he should fall away and be lost. We shall find it a battle and a struggle all the way through. We must make an effort and begin sometime. What would you say of a sick man who would refuse to be cured because he was not certain he would remain well if he should be healed?

Suppose you were never to sow your field till you were certain you would get a crop. Suppose you should never undertake any business till you were certain you would succeed. When would you begin? Did you ever think that you have to begin everything without the certainty of finishing it? When you start for your shop in the morning, you are not sure you will get there. When you sit down to eat your dinner, you are not sure you will get through. When you commence to read a book, you are not certain that you will get through with it. Shall you ask more, then, in the cause of God than in anything else? Do not insult the Lord, then, and good common sense, by offering these excuses any more. Begin at once with a strong determination to hold out, and then trust in the Lord to help you.

THIRTEENTH EXCUSE—*It is no use for me to keep the Sabbath, till I keep the other commandments.* So unconverted men often say; but it is not the truth. It is best for them to begin to observe the Sabbath, whatever they may be doing otherwise. There must be a first step taken toward the right.

You may as well begin with the Sabbath as anywhere else. Keeping one commandment will be a large step toward keeping another. You must begin somewhere. If the Sabbath impresses you most forcibly of anything, take right hold of it, even if you are not a praying man, or even if you have not made up your mind to be a Christian.

Would you argue that it would not be best for you to cease lying till you had kept the other commandments? That would be a foolish way to reason. No; if you see the Sabbath plainly, begin with that. You will find that it will help you greatly toward breaking off other sins. During fourteen years of labor I have seen hundreds of profane, ungodly men begin the observance of the Sabbath, even before they had begun to pray, or had even quit swearing. In nineteen cases out of twenty, these men soon make other reforms, and in a short time become Christians. There is something purifying and refining in keeping the Sabbath of the Lord. It brings a man nearer to God, and makes him feel the wickedness of other sins. Therefore we advise every one to commence the observance of the Sabbath, whether they are Christians or not, confidently believing that it will lead to the keeping of all the other commandments.

Reader, in your own heart you know that all these objections are simply the efforts of the carnal mind to evade the truth. They are nothing but excuses, and poor ones at that. They will have no weight in the judgment. The Bible condemns them, one and all. Don't risk your soul upon them. Let us obey God promptly, cheerfully, and strictly, just as his word directs; then we shall not need to try to shield ourselves with vain excuses.

D. M. CANRIGHT.

FAITH AND WORKS.

TEXT: But without faith it is impossible to please Him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

"But wilt thou know, O vain man, that faith without works is dead." James 2:20.

FROM the above we learn that if we would please God, we must believe in him not only as an existing being, but as one who cares for his people, and rewards them that *diligently seek him*. Thus Paul says, "Who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom 2:6-7. Faith and works are everywhere through the Bible mentioned as the means by which we can please God. "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect." James 2:21, 22. In Matt. 25:31-46, Christ tells us that when he comes, and sits on the throne of his glory, and separates the people, as a shepherd divideth his sheep from the goats, and sets the sheep on his right hand, then he will say to them on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat." The Lord continues to mention quite a list of good works which they had done, not to him directly but to those that were his. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." But to those on the left hand he says, "Depart from me, ye cursed." Why depart, is it because they do not believe he is the Lord? He tells them, it is because, they have not done good works. They call him Lord, and seem to expect to be rewarded by him, but they have not sought to obtain that reward by *well* doing. They have believed in him as one that would reward them, because they acknowledge him as the shepherd. No doubt in their lifetime they had said, "If I only believe in Christ, that is all God requires of me," and perhaps many of them had taken great delight in singing, "Nothing remains for me to do. Nothing either great or small." And when Jesus comes nothing is brought for them but the curse of an offended God.

They have been blinded all their lives, and lost at last. Oh what a terrible condition is theirs! worse than if they had never expected anything, for to their other sufferings is added such a bitter disappointment. Dear reader, stop; examine your faith. Is it of the right kind? There can be but one *true* faith, but there are many systems of belief. Paul in defining faith says: "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

Thus we understand faith is a trust in God's word and promises. Noah had faith and built an ark. He had never seen a flood, but God said there would be one and he believed it. All the world believed it when it was upon the earth, and they were vainly trying to gain some point of safety, but their's was not faith, it was only the recognition of an existing fact. In the second chapter of Daniel, we find recorded a vision in which a great image is seen

The prophet says the golden head symbolized the then existing kingdom of Babylon; the breast and arms of silver, another kingdom; and the sides of brass, the third kingdom that should bear rule over all the earth; and the legs of iron, the fourth kingdom; and this kingdom was to be divided into ten parts, as the image was divided at the feet into ten toes, and he says it shall remain thus divided, till the God of heaven sets up his kingdom. In the time when this vision was given, it would have required faith to believe that the powerful kingdom of Babylon could ever be overthrown. But after a few years the Medes and Persians succeed in its conquest, and they in turn were conquered by Alexander, of Grecian fame. And finally the fourth kingdom, Rome, rules the world, and in the year A. D. 483, it was divided into ten parts, and that division remains in the old world to day. Now it does not require any saving faith to believe this, it only requires a knowledge of the history of the past.

When Media and Persia ruled the world, no faith was needed in God's word to believe that Babylon had passed away, that was something *seen*, but it would have required faith to believe in the coming of the kingdom of Greece to rule the world, and so on to the present time. We know that all this has taken place except the setting up of God's kingdom. Are we required to believe that God *has* done as he said he would in the past, and not believe he will do in the future that which he has declared?

No, it is the true faith that believes in the things not seen. We are required to trust God's word and believe he will set up his kingdom as the next universal one. This is the present truth for our time, a faith in what God *will* do, and is doing, is the kind he requires of his people. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth." 2 Pet. 1:12.

There are some truths which apply at one time, and do not apply at another, and these truths may be so important that a man's salvation will depend upon receiving them. Other truths may apply at any and all time. There is a living God, man is a sinner and can only be saved through faith, repentance, etc. The above is always true. But not so of all truths. For instance: God gave Noah a special message to the antediluvians. They were warned that a flood was coming, which was true. But suppose that, for one hundred years after the flood, Noah had kept on preaching the same message to the world, it would not have been true, and no one would have been required to believe it, but at the time when it was true it was so important that those who did not accept it were lost.

There are many examples of this kind; just before the first advent of Christ, John the Baptist was raised up to herald the glad tidings to men; that was "the present truth" for that time, but if Noah had taught that Christ was coming in his generation, instead of the flood, it would have been false. Similar examples are seen in the works of Moses, Abraham, Lot, Jonah, and many others. God has always had a present truth for his people which applied to a particular time, and with such truth he has connected special duties. Suppose in Noah's time men had said, "Well, I guess Noah is about right, the world is so wicked that I feel sure God cannot suffer it to continue this way much longer, I am sure Noah has the truth." But if, notwithstanding they feel satisfied the end is near, they make no special preparation for the coming flood, would they not be lost? Certainly they would all have been drowned. What saved Nineveh from the destruction that Jonah proclaimed was at hand? It was not their saying that they thought very likely what he said was so, and then go on doing just as they had done in the past. Oh no; they believed the message and saw that it brought a special work for them, which they made haste to perform, and from the king down to the beast of the field, they put on sackcloth. And the king proclaimed a fast for both man and beast, that they should not eat or drink, but cry mightily unto God. And this was not all; they were required to turn from their evil way. Jonah 3:5-8. And this was what pleased God. "And God saw their works, that they turned from their evil way, and God repented of the evil, that he said he would do unto them; and he did it not." Verse 10.

Most men who live in Bible lands, and claim any faith in God and his word, believe in these special warnings and present truths which God has given in the past, and they seem to think this is sufficient to save them. But it can be easily shown that to simply believe what God has done is not enough. In Noah's time men were lost for not accepting his work and warning. In Moses time they believed Noah's work was of God, but they were lost for not believing in the work which God was doing in their own time, by his servant Moses. See Numbers 16, and read how Korah, Dathan and Abiram, and two hundred and fifty persons, with many of the people, rebelled against God's work at

that time and were destroyed. If they had been asked about the flood, and if they believed that God taught Noah to prepare for it, they would likely have answered, "Yes, and the people were very foolish at that time or they would have believed and been saved." Thus they had faith in God's work in the past, but none at all for it in their own time. The same is true of the times of Elijah, Jeremiah, Ezekiel, and nearly all of the prophets. In Christ's time, they had all come to believe in the work of God performed in Moses' time, also Elijah's work and teaching was accepted as of God, and in fact nearly all of God's teachers of the past were now acknowledged as coming from him. And as they called to mind how these faithful men had labored and suffered for the good of others, and then were rejected and often killed by the very ones they were trying to help, they felt sad because their fathers had been so blind and wicked, and they would gather the bones of these prophets and place them in a tomb, which they had taken great pains to ornament and make beautiful. Read what Christ said of them, "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Matt. 23:29, 30. Possibly they thought just as they talked, but what do they do? They turn from weeping over the sins of their fathers in rejecting the "present truth" that had been sent to them by God's holy prophets. And now will they take warning, and be careful to accept what God may send them? One would think so, but no, they despise and slay the Son of God himself.

Dear reader, God has always had a test of faith for his people in some special truth, and this truth has always brought its particular duties. What is that truth for our time? It is the proclamation that Christ is coming, and this test of faith is not in merely saying that we think the time is near, as the signs which were to precede it have appeared; but it, like God's testing messages of the past, requires a preparation and repentance on the part of those to whom it is given. It is not enough for us to say, "Yes, the world is in just the condition Christ said it would be in. As it was in the days of Noah, so shall the days of the Son of man be."

We may know that the evidences of the end are thickening around us, that the events foretold by our Lord and recorded in Matt. 24, have been fulfilled. Jerusalem was destroyed A. D. 70, and after its destruction came the fearful time of tribulation such as never should come again, the persecution by Rome, known as the martyr age, during which time, reaching down into the eighteenth century, over fifty million persons were put to death, a greater number than the entire population of the United States. This persecution had principally ended in 1755, but entirely so in A. D., 1779. Immediately after the tribulation, the sun was to be darkened, the moon refuse to give her light, and the stars fall from heaven, and then Jesus says the end is even at the doors, so near that the generation that should live to see these signs fulfilled should not pass away till all these things be fulfilled, that is his coming and the end of the world, as these were the things they were talking about. The tribulation having ended 1779, the sun was supernaturally darkened May 19, A. D. 1780, and the night following the moon refused to give her light, and all the authorities admit that the true cause of this darkening is not known. See Webster's Dictionary, edition of 1869, in vocabulary of noted names, headed Dark Day. November 13, 1833, occurred the last sign to mark the generation, the falling of the stars. Ask those who saw them.

We may be aware that all these things have taken place, and consequently know that we are in the generation which will witness the second advent of our Lord, and so far acknowledge the truth, but that is not all we should do. Peter in speaking of the second coming of Christ, 2 Pet. 3:1-14, tells us that the brethren at that time are to be found without spot and blameless. When Christ comes it is as king, he is no longer priest and therefore there is no longer forgiveness for sin. The decree has gone forth, He that is filthy let him be filthy still. The church then must be living up to all the moral requirements of God. And these are summed up in his moral law of ten commandments. Is his church to whom he is to come keeping *all* of these? If they have not all been kept by her in the past, they must be presented in this *last* testing present truth, that they may be *without spot* when he comes. And so it is. One of those moral commandments, the fourth, which commands us to keep holy the Sabbath day and tells us the seventh day is that Sabbath, has been trampled under foot; and now with the closing scenes of probation, God presents the duty of its observance to his people. Dear reader, consider this matter. Are you believing in God's *present truth* and the duties it brings. Let us repent, and accept God's work in *our* time, and be saved when Jesus comes. W. M. HEALEY.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, JULY 4, 1878.

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

Battle Creek.

We give the following from the *Detroit Tribune and Post*, as a candid statement of what the Seventh-day Adventist are doing at Battle Creek, Michigan, Oakland, California, in Europe and in most of the United States. The readers of the SIGNS will be interested to know the facts relative to what our people are doing:—

"THE SEVENTH-DAY ADVENTISTS.

"A most potent factor in the development of Battle Creek's prosperity was the location there of a large number of "Seventh-day Adventists," which has grown until that city is now the world's headquarters of the sect.

"They date their origin from the great Advent movement of 1840-44; the disappointment of many when the world's business was not wound up at the time appointed lead them to look into the matter more closely, and to the conclusion that no prophetic period of the Bible is given to reach to Christ's second advent. These disappointed and thoughtful ones founded the sect of Seventh-day Adventists. For the rest we submit herewith a sketch of their work in Battle Creek, prepared mainly by Mr. Ed. W. Freeman, of that city, to whom we are also indebted for aid in compiling material for other parts of this article.

"The authorized head of the denomination is Elder James White. He established the *Advent Review and Sabbath Herald* at Paris, Me., in 1849, and after several removals set it up in Battle Creek in November, 1855. That city thus became the center of the Advent movement greatly to its advantage morally and materially. The wants of the cause demanding an enlargement of operations and the employment of more capital in the publishing business, an act of the Legislature of Michigan, for the incorporation of associations for publishing purposes, was secured and approved in March, 1861. Under that act a legally incorporated association, under the name of "The Seventh-day Adventist Publishing Association," was organized in this city in the same year. They immediately erected a two-story brick building in the form of a Greek cross. In 1871 a second building of the same size and form was erected to meet the necessities of the increasing business. In 1873 a third building of the same kind was built for the same reason. These all stand side by side, opposite the city park, on the corner of Main and Washington streets. Another building, to be used for publication purposes, is now under contemplation, and will no doubt be erected this year. In the last named building is located the bindery, furnished with improved modern machinery for the manufacture of blank books and all branches and varieties of book-binding.

"The different periodicals issued by the association have an aggregate monthly circulation of 40,000, and are as follows: The *Advent Review and Sabbath Herald*, weekly; *Youth's Instructor*, monthly; *Health Reformer*, monthly; *Advent Tidende*, Danish monthly; *Advent Harold*, Swedish monthly; *College Record*, quarterly.

"Books on the Prophecies and other Biblical subjects have been largely issued from the beginning and have reached an aggregate of 200,000,000. One hundred hands are regularly employed in the work, and the capital invested is \$130,000. It is by all odds the most complete and largest publishing house in Michigan. A large amount of all kinds of job work is turned out which will compare favorably with any printing that is done in the country. Seven large power presses have been brought into requisition to do their printing. Electrotyping and Stereotyping have lately been added, and in fact there is no kind of work that is done in a publishing house but what can be done by this association.

"The organization of this sect is plain and simple. A body of believers associate together, taking the name of Seventh-day Adventists, and attaching their names to a covenant simply to keep the commandments of God and the faith of Jesus Christ. The Bible is their only creed, they have a creed nevertheless, as all churches do. Their distinctive principles are: That the seventh day (Saturday) is the Sabbath, to be kept holy; that at death we pass into a state of silence, inactivity and entire unconsciousness,

from which we are called, at last, by the trumpet of the archangel; the righteous rise first and reign with Christ a thousand years, when the wicked are called to life again and annihilated, becoming as if they had never been. They also believe that the second coming of Christ is to precede the millennium and that His second advent is near at hand, although they do not pretend to fix the date of His coming.

"The number of members of this branch of God's church is estimated at about 30,000, with 500 churches and over 100 ordained ministers. None of the churches have pastors stationed with them. They maintain their worship without the aid of a preacher, only as one may occasionally visit them, leaving the ministers free to devote almost their whole time to carrying these views to those who have never heard them. During the summer months they carry forward their work by means of large tents.

"Seventh-day Adventists can now be found in Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, New York, Pennsylvania, Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Nebraska, Missouri, Kentucky, Tennessee, Kansas, California and Oregon. This sect thoroughly believes in health reform, as a person's moral and spiritual nature is largely affected by his physical condition. Their system, as at present advocated, banishes the use of tobacco in any and all its forms, none addicted to its use being received into the churches, except upon the promise and expectation of its immediate abandonment. The result is that, as a denomination, the sight and scent of tobacco are not found among them. They also exclude from their diet pork, tea and coffee. Rich and highly-seasoned food is discarded. Grease and spice take a back seat in the culinary department. Meat of any kind is but rarely used. Two meals a day are considered preferable by most of them, those meals to consist of grains, fruits and vegetables. Their health reform embraces not only their methods of living, but the right means of recovering from sickness. Being impressed with a sense of the evils of the drug medication, the friends of this movement felt so great an interest in this matter that steps were taken in 1836 for the establishment of an institution to which persons might resort, not only to learn the principles of healthful living, but also for the recovery of health. A high and beautiful site of eight acres a short distance from the publishing buildings was purchased, buildings were added to those already on the ground, and the "Health Reform Institute," was opened for the reception of patients and boarders in September 1867, and a short time thereafter an act of the Michigan Legislature was procured, and a legally incorporated association was formed. Increasing patronage demanded more facilities, so that in 1877 the

MEDICAL AND SURGICAL SANITARIUM BUILDINGS were commenced and completed only a short time ago. This fine building constitutes the largest and most perfectly constructed edifice of its kind in America. The sanitarium building is on a mammoth scale. The dimensions of the main building, are 150x50 feet, including the verandas. The rear extension, containing the bath-rooms, is 60x60 feet. The entire depth of the building through the middle is 137 feet. The building is of brick, four stories high, besides the basement. The fourth is in the mansard roof. The style of architecture has a simplicity and massiveness quite rare in these days of ornate designs. Altogether, the building presents an imposing appearance. Verandas seven feet wide extend around the three stories of the entire building. The bakery and kitchen is located in the basement. The cooking is done by steam, and a dummy waiter elevates the prepared food to the dining-rooms above. The perfection of neatness, excellence and dispatch is attained in the management and execution of business in the culinary quarters. Bread and crackers are made by machinery, and baked in one of the most improved rotary ovens.

"On the first floor of the building are the parlors, library, dining-rooms, gymnasium, physician's office and business office. The bath-rooms are 25x60 feet, and all of the appliances for over 50 different kinds of baths are brought into requisition.

"The system of ventilation adopted in the institution is of the newest and best yet known. The building is heated by steam, which is generated by the boiler in the basement and distributed by means of pipes. The building has also all the modern improvements in regard to water supply. Every room is supplied with hot and cold water, and

is thoroughly ventilated, so that patients can have the benefit of pure, fresh air.

"Nothing has been overlooked in the construction of this Sanitarium. All of the rooms are handsomely provided. The building, with its systems of heating and ventilation, was planned by Dr. J. H. Kellogg, after a careful observation and study of all the principal establishments of the kind in the United States. The entire cost of the building, including the ornamentation of grounds, will reach fully \$100,000. The institution is managed by a board of seven directors, of which Elder James White is President.

"The corps of physicians are J. H. Kellogg, M. D., physician-in-chief; W. J. Fairfield, M. D., W. B. Sprague, M. D., Miss Kate Lindsay, M. D., and Miss Dr. P. M. Lamson, as assistants. The number of persons employed in the Sanitarium is from 70 to 80. No special method of treatment is either advocated or practiced. The institution is neither a "water-cure" a "mineral spring" establishment, nor anything of that sort. Its physicians follow the rational method of treatment, employing all remedial agencies which have been proven to be of real value in the treatment of disease. The building will accommodate from 350 to 400 persons. Patients from all parts of the country have been treated here with beneficial results. The total number of invalids that have been treated in this institution since its formation has been 4,000, of which 500 have been treated during the past six months.

"The Sanitarium grounds occupy 15 acres, a part of which is in vegetable gardens, vineyard and orchard. Seven beautiful cottages situated on the property are in the immediate vicinity of the main building. All of these are for the occupation of guests.

"A great deal of pains has been taken to beautify the grounds about the Sanitarium. Beautiful gardens of flowers and ornamental shrubbery and evergreens can be seen. A fountain plays in front of the building. A natural grove of fruit trees extends along the whole street front of the Sanitarium grounds.

"The institution is not only an honor to Battle Creek; but to the State.

"The *Health Reformer*, which is published in the interest of the institution, has attained the largest circulation of any health journal in America.

"The views taught by the Adventists have gone beyond the shores of their own land, as missionaries are now at work in various portions of Europe.

"The free catalogue of the publications issued at their publishing house embraces 13 different works in French, 21 in Danish, 15 in Swedish, 13 in German and one in the Holland and 200 in the English language.

"The next largest headquarters of this religious sect is at Oakland, California, where they have a large publishing house.

"Perhaps the most effective and eloquent minister in this denomination is Mrs. E. G. White, wife of the Elder. She has a voice of great power, and is said to be one of the most eloquent, clear, forcible female speakers in the United States.

"Elder Uriah Smith, who is the editor of the *Advent Review and Herald*, is also a preacher of considerable note.

"The Adventists have a college here, also, the building being located just across the way from the Sanitarium. The first movement towards founding it was made early in 1873, and it was incorporated May 16, 1874. The building of brick, three stories high, 37x71, with two hall wings 17x37, was opened for use January 4, 1875, and can accommodate over four hundred students. About three hundred students are now in attendance. The faculty consists of Elder James White, president; S. Brownsberger, principal; with six professors and six instructors. Instruction is given in the Hebrew, Swedish, and Danish languages, in addition to those ordinarily taught in colleges.

"The Adventists began to have meetings here in 1854, in a small frame house—16x24—on Cass street. In 1857 they built a larger one—28x42. Their present church is a neat wooden building, corner of West Main and Washington streets; will seat 700 persons; worth, perhaps, \$2,500. They design building a new brick on their present site, this season, at a cost of \$25,000. They have 375 church members; Elder James White is pastor.

"To their other enterprises they are about to add the manufacture of school furniture, and are putting up large buildings for this purpose. They are, indeed, a moral, healthy, thrifty people, and, of course, a great blessing to the

section in which they choose to make their abiding place. Their location in the western part of the city is all that could be desired, and their homes show every evidence of the possession of taste by their owners."

The praise and glory of this great work should not be given to any one man, as it is very evident that it is the Lord's marvelous doings to prepare a people for his coming.

J. W.

Those Which Sleep in Jesus.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18.

These words have a most decisive bearing upon the subject under consideration. They were written for the purpose of giving instruction on the state of the dead. Moreover they relate to all the righteous dead. It is also to be noticed that they were written for the express purpose of comforting those who mourn the loss of friends.

1. The first great fact which Paul recognizes and affirms is that our dead friends are asleep. But they "sleep in Jesus," for they are "the dead in Christ."

2. Those which sleep in Jesus, God will bring with him even as he brought Jesus from the dead. Heb. 13:20. This does not mean that Jesus will bring those persons from heaven unless the souls of the dead sleep in heaven! But God does not come to our earth. He sends his Son to bring the saints to him. They are asleep in the dust. Dan. 12:2.

3. The manner in which Christ brings the saints to glory is that he descends from heaven with a shout, with the voice of the archangel, and with the trump of God. And at the sound of the trumpet, those who are asleep, awake to immortality in an instant of time. Then the living are changed in like manner, and all being made alive are caught up together to meet the Lord in the air.

Having stated this great fact that the sleeping ones shall thus awaken, and with the living shall be caught up to meet Christ, he then says: "And so shall we ever be with the Lord." This reveals the only way that the saints can ever be with Him. It is by the resurrection and the change to immortality, and these are at the advent of Christ.

5. This is Paul's comfort concerning the saints that are under the power of death. They are asleep, but they shall awake to immortality when Christ comes again. "Wherefore comfort one another with these words." Such was Paul's doctrine concerning the state of man in death. The dead who die in the Lord rest from their labor in quiet sleep. The time of that rest is to them only a moment, and then they awake in the likeness of Christ. It is not till after the sounding of the seventh angel that the time comes to reward the prophets and all the servants of God. Rev. 11:18.

J. N. A.

The New Jerusalem.

Rev. 21:1. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea."

The New Heaven and Earth. By the first heaven and first earth, John unquestionably means the ones which now are. Some have supposed that when the Bible speaks of the third heaven, in which are paradise and the tree of life, 1 Cor. 12:2; Rev. 2:7, it refers to the heaven which is yet future, and does not prove that there is a paradise and tree of life literally in existence at the present time. They base their view on the fact that Peter speaks of three heavens and earths; those before the flood, the ones which now are, and the ones which are to come. But all theories based upon this one fact are overturned by this first verse of Rev. 21; for John here reckons but two heavens and earths: the ones which now are, he calls the first, so that the future new heavens would be the second, and not the third,

as Peter reckons. Hence it is certain that Peter did not design to lay down a numerical order, that we should speak of the one as the first, the other as the second, and the last as the third. The object of his reasoning was simply to show that as a literal heaven and earth succeeded to the destruction of the earth by the flood, so a literal heaven and earth would emerge from the renovation of the present system by fire. There is no proof therefore that the Bible, when it speaks of the third heaven, refers simply to the third state of the present heavens and earth, for then all the Bible writers would have been uniform in their reckoning on this point. Thus the arguments of those who would endeavor to disprove of the idea of a literal paradise and tree of life at the present time, fall to the ground. We believe the Bible recognizes three heavens all existing in the present constitution of things; namely, the first heaven which the fowls of the air inhabit, the second, the region of the sun, moon, and stars, and the third, high above them all, where paradise and the tree of life are found, where God has his residence and his throne, to which Paul was caught up in heavenly vision, to which Christ ascended when he left the earth, where he now shares the throne of his Father as priest-king, and where the glorious city stands awaiting the saints when they enter into life. Blessed be God that from that bright land intelligence has been brought to this far off world of ours; and thanks to his holy name that a way has been opened from the dark places of earth, which leads like a straight and shining path of light up to those blest abodes.

Verses 2-4. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

In connection with the view which John has of the holy city coming down from God out of heaven, a voice is heard, saying, The tabernacle of God is with men, and he will dwell with them. The conclusion naturally follows, that the tabernacle here mentioned is the city. This same city is called in John 14, the Father's house in which there are many mansions. If an objection should arise in any mind that this is too permanent a place to be called a tabernacle, we reply that the word tabernacle sometimes has the signification of a permanent dwelling place. And it seems that the great God takes up his abode on this earth. We do not suppose that God is confined to this, or any other one of the worlds of his creation; but he here has a throne, and earth enjoys so much of his presence that it may be said that he dwells among men. And why should this be thought a strange thing? God's only begotten Son is here as a ruler of his special kingdom; the holy city which is called the Father's house, and which, it is natural to suppose will be the most beautiful and glorious place in the universe, will be here; the heavenly hosts take an interest in this world probably above what they feel in any other; yea, reasoning from one of the Saviour's parables; there will be more joy in heaven over one world redeemed, than over ninety and nine which needed no redemption.

And God shall wipe away all tears from their eyes. He does this not literally; for there will be no tears in that kingdom for him to literally wipe away; but he does it by removing all the causes of tears.

Verses 5, 6. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that sits upon the throne is the same that is mentioned in verses 11, 12, of the preceding chapter. He says, I make all things new, not I make all new things. The earth is not destroyed, annihilated, and a new one created, but all things are made over new. Let us rejoice that these words are true and faithful. And when this is accomplished, "It is done." The dark shadow of sin has forever passed away from the universe. The wicked, root and branch, are wiped out of the land of the living, and the universal anthem of praise and thanksgiving, Rev. 5:13, from a redeemed world and a clean universe, goes up to God.

v. s.

The Spirit of Promise.

A most important truth is taught in Luke 11. Though the Spirit is to "reprove the world," it does not act as a Comforter and Sanctifier to any unless they voluntarily receive it. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

After giving illustrations of the readiness of parents to give needed things to their children, he continued:—

"If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him." Luke 11:9-13.

Therefore we conclude that if we do not believe the Spirit should be prayed for, or if, for any cause, we neglect to ask for it, we cannot expect to receive it.

But an objection is raised against this truth. It is said, There is danger of being deceived; there are "seducing spirits" in the world; 1 Tim. 4:1; and men are liable to be led by these, while they think they are led by the Spirit of God; and the danger is very great, as Satan transforms himself to an angel of light.

There is much truth in this objection; not only is there danger of being deceived, but thousands are deceived, and led on, by the deception, to their destruction. And therefore we should be all the more careful in our walk and in our prayers. But let us examine our Saviour's illustrations.

"If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?" Luke 11:12.

Now if a son is so blinded, or his senses so benumbed, that he cannot tell the difference between bread and a stone, or a fish and a serpent, or an egg and a scorpion, then is his case, indeed, deplorable. And if he is so far from his father, and so little acquainted with him, that when he asks for bread, a deceiver steps in, and, pretending to be his father, gives him a stone instead, and he does not know the difference, his case may be regarded as desperate.

But what would one think or say, should he see a son refuse to take bread from the willing hand of a kind father because stones were so numerous in the land? Should such a course be pursued by any one we could only expect that death by starvation would be the result.

The apostle James gives important instruction on this point. If we "ask amiss," either in lack of faith or to gratify our selfishness, we shall not receive. God's will and glory must be kept in view. Self must be denied and crucified. Our consecration to God must be complete. Our submission to his will and pleasure must be perfect, so that we are ready to bear any cross, to accept any truth, or to take any advance step in the work of faith; in short, we must abide in him and have his word abiding in us, and then we may ask what we will and it shall be done. John 15:7.

Many fail to receive the gracious influence of the Spirit, or receiving it, abuse it, and so shut up the way of further blessings, by receiving it as the end of Christian effort instead of as a means. When such are blessed of Heaven they consider that the object of religious effort has been accomplished; and they sit down to enjoy themselves, or to congratulate themselves over their gifts and graces. A greater mistake could not be made. So does the gormandizer take his food as the means of self-gratification, and this is the end of his efforts. But the man who realizes the responsibilities of life, and who has a true interest in the faithful discharge of life's duties, accepts his food as a means of gathering strength for future labor and usefulness. The Spirit will be given to all who ask for it as a means of renewing their strength that they may engage more successfully in the Christian warfare, and gain new victories to the glory of the Captain of our salvation.

Paul speaks of "those who, by reason of use, have their senses exercised to discern both good and evil." Heb. 5:14. It is unfortunate that so many lack this discernment; they have never so used their senses as to have them available to any practical benefit. In gifts of the Spirit they discern only evil. Every object is to them a stone, a serpent or a scorpion. Humility, self-denying, cross-bearing, and earnest prayer would enable them to see unnumbered blessings, great and precious, clustering along their pathway, where all is now dark, dreary, and forbidding. J. H. WAGGONER.

WHERE there is a willing heart, there will be a continual crying to Heaven for help.

"I Am Satisfied."

We have often been pained to hear expressions like the above. The pupil when urged by his teacher to strive to master his studies, too often fails to heed the good advice, because he feels quite well satisfied; he does not see the need of more effort, but his listlessness troubles his instructor.

How many a young wife has been pained and made sad as she has observed him, who is most dear to her, beginning to frequent the drinking saloon for his morning dram, and when she remonstrates with him, finds he is insensible of danger and only laughs at her fears. He is satisfied; there is no need of alarm in his case. Oh, no! he will never be a drunkard, and in this very feeling of safety lies his greatest danger.

The mother often finds her children associating with those whose moral character she knows is bad, she warns them that if they keep such company, they will surely be ruined; but how frequently she finds they feel satisfied, and so refuse her warnings, and go on blindly pursuing a course that ends in destruction.

And so the faithful watchman on Zion's walls may sound the alarm of danger to a careless church and wicked world, but they only reply, "You need not fear for us, we feel quite well satisfied." We have heard those who profess to be followers of Jesus, when shown that they were not living and hoping according to the word of the Lord, carelessly reply, "Well I am a member of—church and I do not care to change, I feel quite well satisfied." Oh, that these slumbering souls would be aroused, and test their faith and works by God's word, and not by their own inclinations! Truly, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

But says one, "I do not understand the Bible as you do; you understand the seventh day to be the Sabbath; I understand the first day is the day we are to keep. You understand Christ is coming in this generation; I understand that he may come any day, and he may not come for a thousand years; I think likely it will be a thousand years; in short we cannot tell anything about it, I feel quite well satisfied, I do not care to read or hear anything about the matter."

But stop, my friend. What does the Bible say about the Sabbath? "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. Does it anywhere say the first day is the Sabbath of the Lord, or does it in any place speak of that day as a sacred, or holy, day? Does not Christ teach us that certain events and signs were to come to mark his appearing? see Matt. 24. Does not Paul when speaking of that appearing which was to be as the coming of a thief tell us, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4? How could this be if they, like the sleepy world, know nothing about the times and seasons. The reply is, "I do not care to study the matter, I am not able to argue the question, but I feel very well satisfied." Many were in just this condition in Christ's time, and he said of them: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Matt. 13:15.

May God help us, that we awake from our self-satisfied condition and seek for the ways of the God of Israel, that we may walk therein. W. M. HEALEY.

France and Southern Switzerland.

I HAVE been under the necessity of visiting Valence, France, where I found the believers in great need of help. I did my best to supply their wants in visiting from house to house, and enjoyed more than ordinary freedom in giving five discourses, which the Spirit of God set home to the hearts of most of those who were present.

I have also spent fully two weeks in laboring earnestly with Brother Gabert in and about St. Didier, France. There a discussion was urged upon me. God gave a signal victory, my opponent, who was said to be a champion debater, having but little to say in the last session. Instead of occupying thirty minutes (the time allotted to each speech), he did not exceed five or ten minutes, and the discussion occupied but one day instead of lasting about four days, according to written regulations. My opponent made fatal confessions, and was frank enough to admit that he was mistaken on one important point, a thing which, it was

said, he had never before been known to do.

A preacher in Morges has been advertising us and our work in three papers, with the design of crippling our efforts. We thank him for his services; for though he has associated us with false ideas, yet he has said some things about us that will arouse the curiosity of many. June 7. D. T. BOURDEAU.

Texas.

OUR series of lectures closed here with a precious Sabbath meeting. There are about forty reliable Sabbath-keepers and among them a professor and son, graduates, and their assistant teachers of the institute in this place. Another is a public speaker of talent. This is a strong company, well instructed in the truth. We have visited about sixty families, sold about forty dollars' worth of books, and obtained twenty-three subscribers for our periodicals, besides sending one hundred and seventy-eight names to other states for the SIGNS.

Yesterday, as we were packing up to move, Elder Caskey, from Sherman, came, and demanded that discussion. As the rains prevented us from moving, we arranged, before a large audience, for five questions, six hours each. The discussion on the soul ended this p. m. Elder C.'s friends and the community are disappointed in him, and vote his position untenable. The desire of the people forced him to affirm the sacredness of Sunday. Our tent was packed full. He admitted on Matt. 10:28, that God can destroy the soul; and that eternal and everlasting do not always mean without end. The Lord is giving us strong men, and the work is cheering. Let us labor, pray, and wait. R. M. KILGORE.

Reports from the Field.

(Condensed from Review and Herald.)

Michigan.

BIRMINGHAM.—Brethren Corliss and Potter report as follows: "Commenced meetings here in the tent, June 8, with a congregation of about one hundred. The interest has steadily increased, and last evening the tent would not accommodate all who came. Fully five hundred were present, and excellent attention was given. The immortality question has now been quite fully canvassed, and our views have been well received.

LABOR AMONG THE CHURCHES.—Elder Littlejohn reports meetings of interest and profit with the church in Otsego. On Sunday the house of worship was well filled with citizens of the place. At Leighton services were held in the school-house Sabbath and Sunday. The social meeting on the Sabbath was characterized by a good spirit, and quite a number of individuals not belonging to our denomination took part freely in the exercises, forgetting, for the time being, the differences in point of doctrine, and remembering only our unity in a common faith in Christ. On Sunday evening, at which time the closing meeting was held, the house was well filled with attentive listeners.

New York.

S. HARRISBURGH.—Elders Wilbur and Bump report: "We are having the best interest at this stage of our lectures that we have ever witnessed. We have a tent full of interested hearers many times through the week, and when it is good weather Sundays the tent will not hold half of the people that come to the beautiful grove where our tent is pitched. Some come from ten to fifteen miles to attend this meeting.

Iowa.

BENTONSPORT.—Elder McCoy closed his labors here June 16. He writes: "As the results of labor here thirty persons of this place and vicinity have covenanted together as Christian commandment-keepers, and have regular Sabbath meetings. We organized a Sabbath-school with thirty-five members. We had a baptism in Des Moines river on Sunday afternoon, when five were buried with their Lord. It was a solemn scene; some three hundred persons were present. We labored here continuously for nearly two months and the interest was good to the close."

New Hampshire.

FRANCETOWN.—The interest in the meetings here still continues. The average attendance is about one hundred and fifty. In a report June 18, it is stated that the Sunday previous the Sabbath question was presented. The tent was full in the afternoon and evening, and the subject was the theme of conversation for miles around. Many have acknowledged the claims of the Sabbath. Some have obeyed, others are hesitating, and more are investigating. Bibles are read as never before in this place.

Lived in Vain.

Though we climb fame's proudest height,
 Though we sit on hills afar,
 Where the thrones of triumph are;
 Though all deepest mysteries be open to our sight,
 If we win not by that power
 For the world another dower—
 If this great Humanity share not in our gain,
 We have lived our life in vain.

Though we revel in sweet dreams;
 Though with poet's eye we look
 Full on Nature's open book,
 And our spirits wander, singing with the birds and the
 If we let no music in [streams;
 To the world of grief and sin—
 If we draw no spirit heavenward, by the strain,
 We have lived our life in vain.

Though our lot be calm and bright;
 Though upon our brows we wear
 Youth, and grace, and beauty rare,
 And the hours go swiftly, singing in their flight;
 If we let no glory down
 Any darkened life to crown—
 If our grace and joyance have no ministry for pain,
 We have lived our life in vain.

Though for weary years we toil;
 Though we gather all the gold
 From the mines of wealth untold,
 Though from farthest shores of ocean we have brought
 What at the last is won [the spoil;
 If we hear not God's "Well done" ?
 If the world's want and sorrow be not lessened by our
 We have lived our life in vain. [gain;

Though we be, in heart and hand,
 Mighty with all foes to cope,
 Rich in courage and in hope,
 Fitted as strong laborers in the world to stand—
 If with these we right no wrong
 What avails it to be strong?
 If we strengthen not the weak, raise not the bowed again,
 We have lived our life in vain.

To the giver shall be given—
 If thou wouldst walk in the light
 Guide the erring to the right;
 They shall deck a starry crown for thee in heaven.
 For, in blessing we are blest
 And in labor find our rest. [brain

If we bend not to our life work, heart, and hand and
 We have lived our life in vain.—Sel.

THE HOME CIRCLE.

Mrs. Deacon Gray's Bonnet; and
What It Cost.

Poor little Lettie, how tired she was; and yet there was no break in the stream of ladies all the afternoon. Madame La Vert has just returned from the East with a superb stock of millinery; and Lettie was so pretty and obliging, and withal was noted for such excellent taste and skill in combining and blending, that her counter was constantly thronged with ladies, whose pretty, explosive comments over the fresh beauty of each new love of a bonnet, or hat, had grown so tiresome to the tired nerves of the weary little milliner, that she felt desperate enough to rush forth into the bright, free sunshine, and leave the chattering group to help themselves. But a glance at the tired face of her kind mistress gave her new endurance. And so all the bright afternoon she stood upon her tired, aching feet, and talked over and over, to each successive group, the same weary nothings.

But at length the gathering night brought a lull, and she was permitted to run home to her supper.

"Madame, need I come back to-night?"

"Why, yes, to be sure, Lettie; just see that pile of goods; they must all be marked before we sleep, for the rush to-morrow will be much greater than to-day."

Poor Lettie went home with a heavy heart, and the way seemed longer and more dreary as she reflected upon her speedy return, so that not even the nicely prepared lunch or gentle endearments of her kind mother could coax a smile upon the sad face.

"You staid late, Lettie; don't you intend going to church to-night?"

"Oh! mother, I did want to go so badly, but Madame says I must go back to the shop. The new goods have just come to-day, and as usual we all have to work night and day."

"I'm real sorry, daughter; but I hope, dear, you will not lose your serious impressions in the midst of so much talk and fashion."

"I haven't a moment to think, mother; it's just fashion, and flowers, shade and color, laces and ribbons, over and over, until I'm so tired I can hardly stand upon my feet."

Lettie hurried back to the shop, and as she was the only one of the shop girls who was familiar enough with the business to assist in marking, she and the Madame had the room to themselves.

Lettie was a great favorite with Madame, and she ventured in the course of the evening to speak of the meetings that had been in progress during her absence.

"Yes, Mrs. Deacon Gray was speaking of it. She says a great many of our young people have united with the church. I was surprised that such girls as Delia Shaw and Hattie Holcomb were among the converts; they were so fond of dress and society, I didn't think they ever gave a thought to their souls."

"If you had been to the meetings, dear Madame you would wonder how any one could come away without feeling that eternal life is the only thing in this weary world worth striving for."

Madame turned and looked into the earnest face of the young speaker, and then, with a queer little sigh, said, "I see you, too, are thinking about these things, and I'm glad of it. I'm no Christian; but once, when I was about your age, I was deeply impressed with my state as a lost sinner; and looking back now I believe, if I had been permitted to remain under the Christian counsel of my mother a few weeks longer, I should have led a different life. But suddenly placed in a crowded shop, with no companions save the thoughtless, giddy girls, I lost the true path and have ever since been too constantly in this busy whirl to find time to change. Ah, me! I shall have to take time to die, some day, and what then? I wish I had my life to live over again, Lettie."

"Oh, Madame, our pastor said Sunday, that while it was better, safer, and easier, to come to Jesus while we are young, yet that it was infinitely better to come late than never."

A silence fell upon the two, each busy with her own thoughts. Lettie looked up from her work after a while, and asked Madame if she thought she could spare her to-morrow evening to go to the inquiry meeting.

"I hope so, if we can finish marking to-night. There will be a great deal to do to-morrow, but we will crowd pretty close rather than have you miss another night."

Lettie went home feeling more hopeful and less tired than she was at tea-time, and as she listened to her mother's glowing account of the good meeting she thought, To-morrow night, ah, to-morrow night, I, too, may find peace and joy in believing.

Poor Lettie, like too many others, felt that she could make but little progress outside of the meetings. She never dared to pray, "Lord save now; right here may I believe in thee;" but as she would bend busily over her work, her thought would be, "Perhaps God will hear his people pray for me to-night. Perhaps I shall be the next to be blessed. Oh, if it would be; but I'm so wicked."

The next day matters moved on in the old groove at the shop. There was more trimming and showing, but Lettie comforted her tired little self with the soft whisper, "To-night, yes, to-night, the good pastor is going to tell us so plainly just how to go to Jesus. And then, it seems to me, I'll not care for hard work and the many things that worry me so now. I wonder if Christians ever do feel real sad, or if they ever hate folks, or want to do any wrong thing. I guess not, for mother says to be a Christian is to be like Christ." Just here her reverie was broken off by the entrance and hearty greeting of Mrs. Deacon Gray.

"How do, Lettie? Busy as a bee, as usual, but where is the Madame?"

Lettie pointed to the work-room, and Mrs. Gray hurried on. "Oh, Madame La Vert, I've just taken a letter out of the office that has put me in a perfect flurry. You see the folks down at Lee have heard about our good meetings, and Dr. James and wife, and Dea-

con and Mrs. Stoakes are coming on the evening train to stay over Sunday. You know how stylish those ladies are, and I wouldn't have them see me wear that old spring bonnet I fixed over myself for anything. I was reading in 'Madame Demorest' of the sweetest thing, and I want you to get it up for me."

"But my dear Mrs. Gray, do you know this is Saturday afternoon, and 'opening time,' too? Why, bless me it's quite impossible."

"Now, don't say so, Madame. I know you can crowd it in some way. Now, do pray, oblige me, and you shall lose nothing by it, I assure you."

Madame bent her head over the pattern presented by Mrs. Gray, and took in, item, by item, the pretty, French design for a spring bonnet.

"Sweet isn't it?"

"Yes, very; it will make up elegantly," said the demure little artiste, mentally estimating, the effect such a novel, yet beautiful design would have upon her reputation.

"Mrs. Gray, I'd say we would attempt it, if it were not for one thing. You know Lettie is my only dependence for such work, and I have promised that she may go to the meeting to-night; and I have as much, and I fear more, promised than I can finish by midnight."

"Oh, if that's all that's in the way of my wearing the handsomest bonnet that ever entered Graysville chapel, I'm sure to do it. I can coax Lettie to give up one meeting I know."

"But Mrs. Gray, you know Lettie is among the anxious, and really, I don't feel as if it would be right to place a straw in her way."

"Oh! pshaw; what difference can one meeting make? Why, Madame, any one would think there were to be no more meetings to hear you talk."

"Well, Mrs. Gray, we do not know that there will be, for her, or us."

"Oh dear! you are as gloomy as a tombstone to-day. I'm not expecting to die, and you never looked better. Come, say I may try my powers of persuasion on Lettie."

"Well, perhaps I am foolish; it certainly don't become me to lecture one so long a Christian upon matters of conscience."

"I'll do the fair thing by Lettie, you see now, if she will give me this evening. They're poor, are they not?"

"Yes; Lettie is her mother's only dependence."

"I thought so," and Mrs. Gray hurried over to Lettie, and laid her proposition before her in such an enticing manner, that Lettie from the first did not see how she could refuse. But, when Mrs. Gray added, "If you will do this for my sake, I will show you how well I appreciate your little sacrifice, by allowing you to take your choice from the very best of Madame's new hats," alas for Lettie! Satan had prepared the way for this by causing her to contrast her old hat (which she must still wear) with the fresh, bright ones, borne off so triumphantly by one after another of her young friends.

And Sadie Lee had just asked her what kind she had got; and when she replied that she had not got hers yet, Sadie said, "Oh! but you must take time to select one to-night, for we want you to come to church to-morrow;" and now here was the offer of that beauty that she had thought upon first, saying she would be willing to work her fingers to the bone to possess, and here it was, laid at her feet for one evening's work. But the meeting, ah, the blessing in store, was worth all the hats in the universe.

"Come, Lettie, I didn't think you'd be so long about deciding to oblige me," said Mrs. Gray. "You know you'll have all day to-morrow for meetings, and will look as smart as any of the girls in your new hat."

"I guess I'll stay."

"That's a darling," and the stately figure bent to kiss the white brow, then hastily selecting materials for her bonnet, she left

with the injunction, "Be sure and send it up to-night, Madame. I wouldn't have it come in the morning for anything."

How busily Lettie's fingers plied in and out of the costly material, and yet it was eleven o'clock when she took the last survey, and then held it up for the inspection of Madame and the girls.

"Why, Lettie Lathrop! you have far excelled the pattern, cried Madame. "You should have been born in Paris; such genius is seldom met here. And now you must go so far out of your way to carry it home. I wish Mrs. Gray was not so particular about Sunday."

"Oh, I'm not afraid, and the walk will do me good, after sitting so long."

Mrs. Gray bestowed as much praise upon the skill of the tired girl as the most exacting could demand.

"I'm afraid it is going to storm by morning; chilly, isn't it? I hope it won't turn cold, and spoil our calculations for to-morrow."

Yes, it was chilly, and very dark. On, and still on pressed the weary little feet, and it seemed twice the distance it ever did before. The little window, with the cheery gleam of welcome, smiled upon her. Her mother met her at the door with many anxious inquiries, all of which Lettie answered in such a cold, constrained manner as to quite alarm her.

"Lettie, you've worked yourself most to death. I did not think Madame La Vert would push you so."

"She didn't, mother;" and then the whole story came out. "Mother, I'm just as bad as Esau. I wish I could have spoken to you about it. Oh, dear, how my head aches thinking of it, and of that other text about 'gaining the whole world and losing your own soul.'"

"My dear Lettie, you are tired now; in the morning you will feel differently."

"Oh! mother, this morning I thought I should go to meeting to-night, and some way I felt as if I should meet Jesus there for certain, and that to-morrow I could go to church, feeling that I was in my 'Father's house,' and that I would be so happy that I should never grieve again."

Near morning, Mrs. Lathrop was awakened by the loud, wild tone of Lettie's voice. Hastily lighting her lamp, she was terribly alarmed at the change a few hours had wrought. As soon as it was light, she sent a neighbor for the doctor, and when he came and examined the restless, tossing form, he said, "This is a singular case. Your daughter, madame, must have been overtaxed, physically and mentally, to be so completely prostrated so soon."

He was soon informed of all the mother knew concerning her daughter's state, and shook his head gravely as he was told of the mental excitement and over work.

What was Mrs. Gray's surprise, upon seeing her two friends come into her room, prepared to accompany her to church in their last spring bonnets! It spoiled half her delight in hers, to think that all her worry was far worse than a whimsical fancy.

"Oh! What a beauty of a bonnet! Why, it is a perfect little gem!" cried the ladies, with true feminine appreciation of the beautiful.

"You have not ordered yours yet," said Mrs. Gray, surprised to hear no word of apology offered for the old hats.

"Oh! yes," said Mrs. James; "but in the city it is so different from these country places. There, when the season opens, there is such a rush, everybody wants their bonnets and hats, and in consequence, the poor, pale girls are worked day and night. So I told my milliner not to hurry any one for me, as I could wait very well. You see I don't care for these things as I used to," said Mrs. James. "Nor I," said Mrs. Stoakes, "for myself, although I enjoy seeing them on others,"

but I try to keep my body under, and to never let worldly matters shut me out from higher and holier duties."

Poor Mrs. Gray! how she wished her bonnet back again upon the quiet page of Madame Demorest, as she thought, "I do wonder if they saw or heard Lettie last night? but no, they went to their rooms full two hours before she came. Poor little thing, how tired she looked! I hope she'll enjoy wearing her new hat better than I do mine."

Many were the admiring glances cast upon the new bonnet. "Why," said little Tillie Wood, at the dinner-table, to her mother and sister, "it was all the beauty of a whole springtime compressed into one little mite of a bonnet."

"Yes, my dear, and I fear more than that. I greatly fear that your little Lettie's life will be the price nature will demand for this love of a bonnet," and the good doctor told the pitiful story, and how Lettie raved continually about selling her soul for Madame La Vert's nicest pattern hat.

Mrs. Gray was overwhelmed with grief when she heard of Lettie's illness, and strove in every way to atone for her want of thought; and while every word from the blue lips of the sufferer went like a dagger to her heart, she prayed that the blood of the precious soul might not be found upon her skirts. Her prayer was answered.

Out of the soft brown eyes, Lettie's own quiet self looked once more, and the old smile, with an added brightness, lighted up her dying face. "Madame—mother, I am going home. Jesus loves me, and is calling me to come. Don't cry, mother. Just think I'll never sin any more; never, never get tired again. Forgive you, Mrs. Gray? Ah, yes, gladly and freely. You intended no wrong; but, oh! I ask you to watch and help those who are trying to find the way to Jesus. Madame, dear Madame, I love you. You have always been good to me. Oh! be good to yourself. Come to Jesus. Mother, kiss me. I'm going. Don't—don't cry. You'll come soon."

They covered her coffin with pale spring flowers, and laid her away in the quiet churchyard. * * *

The curious eyes of Graysville were never again gladdened by the finery of Mrs. Deacon Gray. In sober, neat, but plain attire, she went about her Master's work, striving to redeem the time spent in pursuing the fickle goddess Fashion; and if she ever feels a desire after any of life's vanities, she goes to her room, and takes down a bandbox, she opens it, and takes out the soft, fleecy fabric, over which Lettie's white fingers so diligently wrought. Pinned to one of the ties is a paper; and while she reads with streaming eyes, we will look on:—

"This trifling vanity cost a young life, and but for the infinite mercy of God, I should to-day have to answer for a lost soul—a poor trembling, seeking soul, from whom my selfish pride had almost hid the cross."—*Selected.*

GOOD HEALTH.

Testimony in Favor of Temperance.

A NUMBER of the *Turf, Field, and Farm* contains a letter from Edward P. Weston, the famous pedestrian, to Rev. T. L. Cuyler, of Brooklyn, from which we extract the following wholesome lesson:—

"You ask for my 'experience as to the effect of alcoholic stimulants on those who aim at athletic achievements.' In reply, I am constrained to say that, so far as my judgment and experience are concerned, the use of intoxicating liquors on the occasion of the performance of any task requiring strength and nerve, is not only unnecessary, but wholly injurious. The moment a man partakes of such stimulants at such a time, he ceases to work upon his own strength of manhood, and is simply using a false power built upon a medicine (for liquor is good for nothing else.) It may help him for the moment, but the effect is of short duration, and then he is worse than before. It not only weakens his body, but his nerve, and takes away his will; and that is not all—it will take away his appetite for food. I know it is a custom prevalent among those who go into a regular course of instruction, or training (as it is called,) for a feat of pedestrianism, to give them crackers soaked in wine at stated intervals. To my mind, this is not only folly and a loss of time, but morally wrong. The man should always be in training (all that is necessary,) have his habits

regular, and have a care of that which he eats and when he eats it. If he cannot walk fifty miles a day without taking wine, he certainly will not walk long if he makes that his practice.

"Diet is an important consideration in a walk that places a stronger tax than usual upon the physical system. And if a man desires to excel in feats requiring endurance and strength, he must pay strict attention to a diet based upon the primitive laws of health. What I recommend has been proved valuable by personal experience."

Keep Cheerful.

THE majority of mankind need no caution against overwork. Where work kills one, the want of work kills ten, the fires of passion consumes twenty, sinful indulgence destroys fifty. In cases where work seems to undermine health, it is not so often that the labor is too much, as the faulty way in which it is done, the spirit in which it is performed. Labor, to be permanently endurable, must be healthy; that is, it must be adapted to the mental and physical capacities of the worker, and especially if brain labor, it must be pleasing. It must not be allowed to trench upon sleep, to interfere with the regular and deliberate taking of food, nor prevent a proper amount of recreation and exercise. Those who write upon this subject rarely look beyond the surface of the matter. Dyspepsia is traced to hasty meals and want of exercise; softening of the brain, to excessive thinking, and so on. Why the meals are hasty, or the brain overtaxed, seems to escape notice.

The healthiest men we know are those who do not work the hardest, but do the most work. There is no paradox about this. Every business man sees among his employees examples of men who work hard, yet accomplish but little; others who easily accomplish much. How is this to be explained? Much is attributable to the want of system on the part of the inefficient; more to the want of the proper spirit. Nervous irritability is the great weakness of American character. It is the sharp grit which aggravates friction and cuts out the bearings of the human machine. Nine out of every ten men we meet are in a chronic state of annoyance. The lest untoward things sets them into a state of ferment.

The machinist, when he finds his machinery squeaking, applies the oil; if the bearings have become so hot as to endanger the works, he stops and allows them to cool.

The human machine should be treated in like manner. It should be kept well oiled and cool. Good humor is what will keep digestion perfect and the brain from softening, while it will, at the same time keep the heart from hardening.—*Scientific American.*

Tonics and Stimulants.

THE question is constantly being asked by correspondents. How do tonics and stimulants give strength to the system? The answer is, they do not. Stimulants, and those articles commonly called tonics, instead of giving vitality, they always consume it. But if this be true, says one, how does the patient seem stronger after taking these things? Just exactly as the horse seems stronger when lashed by his master's to induce him to draw a heavy load up some steep declivity. When the task is accomplished, the poor animal stands trembling like the aspen, plainly exhibiting a fearful expenditure of vitality.

No one will claim that the whip imparted strength to the animal, even although he might not have otherwise accomplished the work. Nor will any one deny that the task was performed at the expense of vitality. So it is in the use of tonics and stimulants. They do, indeed, produce results which seem to indicate an accession of strength, but this is never really the case.—*Sel.*

Tobacco.

SMOKING tobacco, and the use of tobacco in every form, is a habit better not acquired, and when acquired is better abandoned. It gives a doubtful pleasure for a certain penalty. It induces various nervous changes, some of which pass into organic modifications of function. So long as the practice of smoking is continued, the smoker is out of health. When the odor of tobacco hangs long on the breath and other secretions of the smoker, that smoker is in danger. Excessive smoking has proved directly fatal.

WISDOM does not show itself so much in precept as in life, in a firmness of mind and a mastery of appetite. It teaches us to do as well as talk, to make words and acts of a color.

RELIGIOUS NEWS AND NOTES.

—The cathedral of St. Peter, at Rome, can contain 54,000; that at Milan, 37,000; St. Paul's, London, 25,000.

—The Methodists are spending about \$1,000 a month for missionary work in Calcutta. They have recently rented a large building at \$2,400 a year, for sailors' meetings.

—There is perhaps no preacher in the world whose sermons are more widely read than Dr. Talmage's. About 250,000 copies of them are printed every week in England.

—During the past year 270 special religious Sunday services were held in London theatres and public halls, with an aggregate attendance of 219,000 persons. The meetings are regarded as a success.

—The Catholics have bought 7000 acres of land in Mecklenburg, Va., on which they are going to establish an industrial farm for educating freedmen. The Benedictine Fathers will have charge of the farm.

—The Bible Christian church, Philadelphia, founded in that city in 1817, by the Rev. Dr. Metcalfe, who came with a small band of pilgrims of the Bible Christian church from England, celebrated last week its sixtieth anniversary.

—The steamship *Nevada*, which arrived at New York June 5, had 341 Mormons aboard, who spent the night in Castle Garden. They are accompanied by two Elders, who have spent two years in Great Britain, Sweden, Denmark, and Germany, securing converts. Six hundred Mormons will soon arrive, mostly from Sweden.

—Nine Roman Catholic churches in Philadelphia have been entered within a month by burglars, who carried off silver altar vessels, the contents of poor boxes, and other portable things worth taking. In one instance they fired the edifice, but the flame was quickly discovered and extinguished. They also wantonly destroyed vestments.

—The news has come from the Bible Society's agent at Buenos Ayres that Mongiardino, the ablest and most enterprising Bible colporteur in South America, who had not been heard from in months, was assassinated in Bolivia nearly a year ago, having fallen a victim to the determined hatred of the Book which he commended and sold. His assassins were suffered to escape. Like the first Christian martyr, he was stoned to death.—*Christian Weekly.*

SECULAR NEWS.

—Mercedes, the queen of Spain, is dead.

—The national debt was decreased three million dollars in May.

—Pennsylvania supplies one-fifth of the rye produced in this country, or 3,677,641 bushels out of 16,918,795.

—June 29, a portion of a tunnel fell near Schevelin, Germany, burying twenty-seven persons. Seven bodies were recovered.

—The taxable property of the Chinese of Los Angeles county for 1877 amounted to less than \$500. They sent out of the county thousands.

—Grasshoppers by the million are reported to be in Sierra Valley. They have damaged the hay somewhat, but will hurt the grain more.

—The daily motion of the Swiss glacier, the Mer de Glace, is from seven to thirty-six inches, depending upon the season and the point of measurement. The motion of its tributary glaciers is less rapid.

—June 29, a destructive fire broke out at Los Angeles, in the Central Hotel, opposite the passenger depot, and was carried by the winds to the Railroad Hotel, adjoining, consuming both buildings completely. Loss, \$7000.

—It is estimated that 20,000,000 sheep are slaughtered in England for mutton annually, or more than half the present stock on hand. Canada and the United States are destined to play an important part in contributing to satiate the English palate, especially susceptible to mutton and beef.

—The school census of Oakland shows the number of school children between 5 and 17 years of age to be 6666—3242 boys and 3424 girls, a gain of 77 over the census of 1877. Last year the Chinese children numbered 181; this year there are 394. In 1877 the children under 5 years of age numbered 3599; this year but 3259 are returned—a falling off of 340.

—A comparison made between two Atlantic steamers, one built in 1840, and one of to-day shows that the modern steamship carries fifteen times as much freight as the old one did, at nearly twice the speed. The consumption of coal per ton of cargo was, in 1840, nearly 11 times as much as at present.

—Prof. Leone Levi, of the University of London, says that the wages of the working classes in Great Britain may be taken at £400,000,000, £300,000,000 of which they finger directly in cash. In this case he holds that they ought to save £15,000,000 a year, and yet he cannot make out that the sum they do hoard exceeds £4,000,000. When asked what becomes of the £11,000,000 of surplus which, according to him the workingmen's private budget annually shows, the lecturer opines that it goes in buying more drink than is necessary or wholesome.

—The Newfoundland sealing steamers are built with iron prows and timbers strong enough to resist an immense pressure. The iron prow acts like a huge wedge driven by steam. Saws are used in making a way through thick ice, especially when an approaching iceberg threatens a catastrophe. The long, sloping stems of these vessels are built of solid oak and covered with inch thick iron plates, forming a ram of immense weight and power. The rest of the hull is sheathed four inches thick with a New Zealand wood almost as hard as metal.

Shall the Dead Rise?

Few thoughts are more terrible to the ungodly than that there shall be a resurrection of the dead, both of the just and the unjust. Nowhere but in God's word are men taught so to live that they may meet that day in joy and peace. Mr. Moffat, the missionary, once went to pay a visit to an African chief, several hundred miles inland from the missionary station at Talacoo, in South Africa. The name of the chief was Macaba. He was a mighty warrior, and was the terror of his savage foes.

In one of his conversations with this man of war and strife, who was surrounded by fifty or sixty of his head men and "rain-makers," Mr. Moffat spoke of the resurrection of the dead.

"What!" said the chief, starting with surprise, "what are those words about the dead? The dead—the dead rise?"

"Yes," said the missionary; "all the dead shall rise."

"Will my father rise?"

"Yes," answered the missionary.

"Will all the slain in battle rise?"

"Yes," answered the missionary.

"Will all that have been killed and eaten by lions, tigers, and crocodiles rise?"

"Yes, and come to judgment."

"Hark!" shouted the chief, turning to the warriors, "ye wise men; did your ears ever hear such strange and unheard of news. Did you ever hear such news as this?" turning to an old man, the "wise man" of his tribe.

"Never," answered the old man. "I thought I had all the knowledge of the ancients, but I am astonished by these words. He must have lived long before we were born."

The chief then turned to the missionary, and, laying his hand upon his breast, said, "Father, I love you much. Your visit has made my heart white as milk. The words of your mouth are sweet like honey; but the words of the resurrection are too great for me. I do not wish to hear about the dead rising again. The dead cannot rise; the dead shall not rise!"

"Tell me, my friend," said the missionary, "why must I not speak of the resurrection?"

Lifting his powerful arm, which had been so often reddened in the slaughter of his foes, and shaking his hand, as if grasping a spear, the chief said, "I have slain thousands; shall they rise?" The thought greatly troubled him.

Alas, for the men of sin and blood! "The dead, small and great," shall rise, and stand before "the great white throne." The warrior shall meet the multitudes of those whom he has helped to kill; and every guilty, godless man must behold those he has injured, neglected, or destroyed before the judgment throne.

But good people shall "awake and sing." In the "great day of his wrath" they shall hide themselves "until the indignation be overpast." But woe to the unholy; "for, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26: 19-21.—*Sel.*

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JULY 4, 1878.

European Mission.

We are informed by W. C. White that our European mission fund is one thousand dollars in debt; that is, the Review and Herald has advanced one thousand dollars more than what has been received up to this date.

The present wants of the cause in Italy, and abhors of Brother Ribton demand immediate assistance, as he is starting a monthly paper in the Italian language, and is publishing our tracts in the same.

We have called for a fund of ten thousand dollars for the immediate relief of the European mission to be paid during the year of 1878. The sum is none too large. A portion of it is pledged and several hundred paid. We urge pledges and payments to be forwarded to the SIGNS OF THE TIMES, Oakland, Cal., as early as possible.

Sums will be accepted all the way from ten cents to one thousand dollars. No American Seventh-day Adventist will excuse himself or herself from bearing a part in this work. We pledge for Mrs. White and self, five hundred dollars.

JAMES WHITE.

Present and Future.

At the present we are happily situated with our son and daughter at Battle Creek, Mich., and are taking treatment every day at the Sanitarium, where we receive special attention from two helpers; but, notwithstanding this treatment and restricted diet, we have gained four pounds since we arrived.

We are now preparing a volume containing the reasons of our faith and hope. In about ten days we design to go to Colorado and spend the months of July and August, where we hope to meet Mrs. White and return with her to the General Conference.

We here wish to express our grateful thanks to our brethren for their kindness and their prayers to God in whom we have trusted from our youth.

J. W.

Oakland.

The interest in our tent has been growing deeper, as we proceed in the explanation of God's holy word. The attendance for the past week has averaged not far from three hundred. We have some invitations to visit, and frequent calls are made at our tent, in the daytime, by those interested. Brother S. M. Meeker is with me and giving good assistance in the missionary work. We sell but few books, but contributions come in quite liberally, amounting in the past week to \$29. God is helping. Pray on.

W. M. HEALEY.

Meetings in Salem.

We arrived safely at Salem, Oregon, on the morning of June 14, found Elder Van Horn at the depot waiting to convey us to his home.

Sabbath morning I spoke to the church from 1 Cor. 15. The Lord gave freedom as I endeavored to show that the success which is attending efforts for the spread of the truth in all its various departments can indeed lead us to say, "We know our labor is not in vain in the Lord," and we, like the apostles, while contemplating the evidences of our faith, and opportunity to advance the truth, have reason to be steadfast, unmovable, always abounding in the work of the Lord." On Sunday evening I spoke again to a good sized audience on the coming of Christ.

As our sea voyage to Oregon was somewhat rough, and produced sea sickness with all our company, and as Sister White was much weakened physically thereby, it was her privilege to rest over one Sabbath; but she spoke yesterday to a full house in Salem. This forenoon she is to speak to the prisoners in the chapel of the State prison, and to-night she is to give a Temperance lecture in the Methodist church, the largest church building in Salem.

Preparations for the camp-meeting are going off well. The ground is beautiful, being a grove of about thirty fir trees of 150 feet in height, interspersed with those of a smaller growth. These with their dark green foliage, contrast nicely with the white tents and yellow carpet of straw placed upon the ground.

The brethren have taken hold with a will to prepare for this, their first, camp-meeting, and we expect to see the signal blessing of God in our meeting.

J. N. LOUGHBOROUGH.

Salem, Oregon, June 23, 1878.

Broader Plans.

MUCH has been said about broader plans in the different departments of the cause of present truth. During the last three months we have been forced to acknowledge that the Pacific Press Office is one year behind the demand in room and facilities in every department.

To meet the demand for more room, a building 30x84 feet, two stories high, is in process of construction, to cost \$3,500.

In the press room, the large press running day and night could not keep up with the work. A small Hoe cylinder which cost \$1,400 was accordingly ordered, and is now running.

Our stereotyping has been a great drawback. Previously this has been done in San Francisco, which was a great source of expense and delay, thus cutting us off from work which would otherwise be a source of profit. Just in the time when most needed a stereotyper, owning a foundry in San Francisco, embraced the truth from reading and attending tract lectures. His foundry was bought at a low figure, and as Brother McLaren has served his time in Edinburg, Scotland, as a type founder, we have added type making to the foundry, thus giving us a type, stereotype and electrotype foundry at a cost of \$1,500.

In the bindery there are portions of the work which it is impossible to do without greater facilities. Heretofore we have had the work done in San Francisco; but it is now impossible to get it done in good style, in time, or at reasonable prices. And it is necessary that we immediately purchase \$1,000 worth of binding machinery.

Our paper trade is becoming an important branch of business. To meet this demand, and keep our own stock good, requires not less than \$5,000 invested. This stock is imported from the East at a very low price.

Before Elder White started for the East he saw that this Office would require more room, and sold to the Association property adjoining the present grounds worth \$8,000 for \$6,000 taking the Association's notes at one, two and three years. Upon a portion of this ground the new building is now being erected. The balance of this lot is occupied by a double tenement house, bringing a rental of \$70 a month, which pays the interest on the investment, and the taxes.

Every step forward has been taken with caution, with the advice of Elders White and Loughborough, who are both members of the board of directors, and only entered upon when necessity demanded.

Of the \$18,400 above mentioned, not half is available at the present time.

But the various T. and M. societies owe nearly \$6,000. Most of this is already past due. But owing to the liberal support received from them in the past, and to make available this money so much needed, we offer to deduct 5 per cent from all bills if paid immediately by these societies. This will allow them to hire the money they may lack to square their account to date, without loss to themselves. This offer is made where the whole account is settled at once; but not on small payments made from time to time.

If all T. and M. societies could take the steps already taken by the California society, it would be a great help to the Offices of publication. Although not behind any State in the Union, of the same numerical strength, in amount of work accomplished, yet it has a fund deposited and kept good at this Office varying from \$500 to \$1000.

About \$5,000 in pledges to the capital stock of the Association are already due or will be this fall. It is hoped that all who can pay up, will do so immediately, and that others will pay up as soon as possible.

The cause of God is onward, and is ever calling for broader plans. And as the publishing house on the Pacific coast endeavors to keep pace with the general advance, it is confidently expected that the brethren of ability will second the efforts with their prayers and aid it from their means.

J. E. W.

Rocklin, Cal.

TWENTY-SEVEN lectures have been given here. There was none of that bitter opposition, usually manifested where present truth and duty are presented. Nine have signed the covenant, and pledged \$105.80 systematic benevolence. A Sabbath-school was organized, and will have about twenty members. Three or four await baptism. Some will attend camp-meeting. Tent No. 3 will be pitched in Placerville, El Dorado Co., this week, and meetings com-

menced immediately after Independence Day.

"Pray for us, that the word of the Lord may have free course, and be glorified."

July 1, 1878.

B. A. STEPHENS.

Religious.

UNDER this heading the New York Weekly Herald gives from week to week a variety of short paragraphs, many of which it would puzzle most readers to discover what bearing they have on the subject of religion. The following ironical hit upon modern scientists however conveys a religious moral.

R. F. C.

"Science manages to get us into a terrible muddle. Darwin tells us that we have been gradually and with great difficulty evolved from that greatest boon of mankind known as the baboon Mr. Haeckel informs us that this baboon is the result of spontaneous generation, or fermentation or something of that sort. And when we ask whence came the original seeds or spores which fermented and produced Darwin, Thomson asserts that they came to the earth in the tail of some comet, or hidden in the heart of an aerolite, like a frog in granite, and that thus the machinery of life got its first start. It is perfectly easy to believe all this, because it is so reasonable; and besides that, it is the result of the exact sciences. We had just made up our new creed, 'In the beginning there was an animalcule, and after that Huxley and Tyndall,' and had just got our lips ready to pooh! pooh! at Jonah and Moses, when another man of research comes along, and after holding several interviews with a favorite orang outang declares positively that if that quadrumanus was ever 'on the route to make a man of himself he somehow got switched off the track long ago.' Now, then, what are we to do? We feel like the babes in the woods when night comes on. One scientist says, 'May be we did;' and another answers, 'May be we did n't. Well there's nothing like being scientific if you want to be perfectly sure of things.'"

Wanted.

We wish the name and address of every Sabbath-school and Sunday-school superintendent in the United States.

Will some one in each place be kind enough to forward such information to us, stating the denomination to which they belong. Address, SIGNS OF THE TIMES, Oakland, Cal.

APPOINTMENTS.

Quarterly Meetings.

THE California State Quarterly Meeting will be held in Oakland, Sabbath and First Day, July 20 and 21. All directors are requested to attend, and as many members as can do so. The business meeting will be held Saturday evening.

J. N. LOUGHBOROUGH.

THE district Quarterly Meeting of the eight districts of California will all be held at the same date, July 13 and 14 as follows:—

- No. 1, at Healdsburg.
- No. 2, at Lone Oak church, Tulare county.
- No. 3, at St. Helena.
- No. 4, at San Pasqual, San Diego county.
- No. 5, at Woodland.
- No. 6, at Red Bluff.
- No. 7, at Oakland.
- No. 8, at San Francisco.

J. N. LOUGHBOROUGH.

ELDER M. G. Kellogg will attend the quarterly meeting at Vacaville, Sabbath and first-day, July 6, and 7, and preach at such hours as the brethren may appoint.

BUSINESS DEPARTMENT.

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

Received for the Signs.

\$2.00 EACH. Mrs M H Dickson 5-25, E F Terrill 5-13, Sperry Dye 5-24, J J Cushman 5-25, S H Turman 5-25, J B Ferguson 5-28, Joseph Hoffman 5-25, Maria Knick erbocker 5-25, Mrs John Ertle 5-25, J I Davis 5-25, H A Weston 5-15, Mrs E Fairbanks 5-25, Resolve Worden 5-15, S M Cobb 5-16.

\$1.50 EACH. J H Dorch 5-25, John N Perry 5-16, F M Stevenson 5-25, Even Pennington 5-25, Miss Jennie Stenger 5-25, Mollie Miller 5-25, Samuel Martin 5-27, R F Wilson 5-25, Mrs Sarah F Cady 5-25, M F Benton 5-25, Amanda Leighton 5-25, E G Bolter 5-25, W H Bolter 5-25, Rachel Paro 5-25, J W Burton 5-25, John Toakum 5-25, Mrs E Hamlet 5-25, T B Cady 5-25.

MISCELLANEOUS. Charles Osborne (2 copies) \$1.00 4-41, Theo F Kendall 1.00 5-1, A W Burnell 1.00 5-1, Mrs M A Crofoot 1.00 5-2, Mrs Mercy L Day 1.00 5-9, Lucy Follett 1.00 5-25, J H Nickle (4 copies) 6.00 5-25, Alvin E Devereaux (8 copies) 6.00 4-43, Mrs J A Hardiman (2 copies) 3.00 5-25, R M Dickson 75c 5-1, Joseph Montgomery 75c 5-1, Wm A Robinson 75c 5-2, R Youngman 75c 5-2, J H Waggoner (20 copies) 30.00 5-25, Hattie Bolander (4 copies) 6.00 5-25, N C T W Free Reading Room 50c 4-37, Chas Blood 50c 4-37.

Received on Account.

Illinois T and M Society \$18.30, Cal T and M Society 15.00.

Books, Pamphlets, Tracts, Etc.

- CRUDEN'S Concordance. \$1.75, post-paid.
- Dictionary of Bible. \$1.75, post-paid.
- Hymn and Tune Book; 537 hymns, 147 tunes. \$1.
- Progressive Bible Lessons. 50 cts.
- " " for Children. 35 cts.
- The Way of Life; a beautiful engraving 19x24 inches, with key of explanations. \$1.00.
- The Game of Life (illustrated). Satan playing with man for his soul. In Board, 50 cts; in paper 30 cts.
- The History of the Sabbath and First Day of the Week. J. N. Andrews. 528 pp., \$1.00.
- Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25, post-paid.
- Thoughts on Daniel. U. Smith. \$1.00. Condensed paper edition, 35 cts.
- Thoughts on the Revelation. U. Smith. \$1.00.
- Life of William Miller, with likeness. \$1.00.
- The Sanctuary and its Cleansing. U. Smith. \$1.00. Condensed edition in paper, 30 cts.
- Life of Joseph Bates, with Likeness. Revised. Edited by James White. Tint, \$1.00; plain, \$1.25.
- The Nature and Destiny of Man. U. Smith. 384 pp. \$1.00.
- The Constitutional Amendment. A discussion between W. H. Littlejohn and the Editor of the "Christian Statesman." Bound, \$1.00. Paper, 40 cts. First part, 10 cts.
- Spirit of Prophecy, Vol. I. Mrs E. G. White. 416 pp. \$1.00.
- Life of Christ, in seven Pamphlets, by Mrs. Ellen G. White:—
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 - No. 2. His Temptation in the Wilderness. 10 cts
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- Sabbath Readings for the Home Circle. In two volumes. 75 cts. each.
- The State of the Dead and Destiny of the Wicked. U. Smith. 40 cts.
- The United States in Prophecy. U. Smith. Bound, 40 cts. Paper, 25 cts.
- A Word for the Sabbath, or False Theories Exposed. (POEM.) U. Smith. Muslin, 30 cts.; paper, 15 cts.
- Advent Keepsake. Muslin, 25 cts.
- Sermons on the Sabbath and Law, embracing an outline of the Biblical and Secular history of the Sabbath for 6,000 years. J. N. A. 25 cts.
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- Miraculous Powers. 15 cts.
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- The Three Messages of Rev. 14, and the Two-horned Beast. J. N. Andrews. 10 cts.
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- One-cent Tracts: Appeal on Immortality—Thoughts for the Candid—Nahum's Chariots—The perfection of the Ten Commandments—Coming of the Lord—Without Excuse—Which Day do You keep and Why?—Geology and the Bible—The Sleep of the Dead—The Simmer's Fate—Can We Know?—Is the End Near?—A Dialogue—Brief Thoughts on Immortality—Is the End Near?—Can We Know?

THE SIGNS OF THE TIMES, OAKLAND, CAL.