

# The Signs of the Times.

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

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## The Signs of the Times

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### The Burial of Christ.

Take from the cross the dear form of our Saviour.  
Gently remove ye the nails from his hands.  
Carefully straighten the poor mangled body,  
Loosen the cruel cords, sever the bands.

Take the rough crown from his pale bleeding temple,  
Wash the dark stains from his dear sacred head,  
Tearfully weep o'er the form of the Master,  
Tenderly bathe ye the wounds of the dead.

Fold ye the hands, that so often in kindness,  
Healed, as by magic the woes of mankind.  
Ministered oft to the poor and the needy,  
Strengthened the sick and gave sight to the blind.

Fold ye them tenderly over his bosom,  
Over his loving heart pulseless and still,  
Wrap ye his form in the soft pure linen,  
Tenderly bear him from Calvary's hill.

Tenderly bear him, the crucified Saviour,  
Lift from thy spirit its terrible gloom,  
Leave him to rest, for the heavenly Watcher  
Waits but to call him to life, from the tomb.

L. D. A. S.

## General Articles.

### AT THE SEPULCHER.

BY MRS. E. G. WHITE.

TREASON against the Roman government was the alleged crime for which Jesus was executed, and persons put to death for this offense were taken down by the common soldiers and consigned to a burial ground reserved exclusively for that class of criminals who had suffered the extreme penalty of the law.

John was at a loss to know what measures he should take in regard to the body of his beloved Master. He shuddered at the thought of its being handled by rough and unfeeling soldiers, and placed in a dishonored burial place. He knew he could obtain no favors from the Jewish authorities, and he could hope little from Pilate. But Joseph and Nicodemus came to the front in this emergency. Both of these men were members of the Sanhedrim, and acquainted with Pilate. Both were men of wealth and influence. They were determined that the body of Jesus should have an honorable burial.

Joseph went boldly to Pilate, and begged the body of Jesus for burial. His prayer was speedily granted by Pilate, who firmly believed Jesus to have been innocent. Pilate now for the first time heard from Joseph that Jesus was really dead. The knowledge had been purposely kept from him, although various conflicting reports had reached his ears concerning the strange events attending the crucifixion. Now he learned that the Saviour died at the very moment when the mysterious darkness that enshrouded the earth had passed away. Pilate was surprised that Jesus had died so soon; for those who were crucified frequently lingered days upon the cross. The account which Pilate now received of the death of Jesus caused him more firmly to believe that he was no ordinary man. The Roman governor was strangely agitated, and regretted most keenly the part he had taken in the condemnation of the Saviour.

The priests and rulers had charged Pilate and his officers to guard against any deception which the disciples of Jesus might attempt to practice upon them in regard to the body of their Master. Pilate, therefore, before granting the request of Joseph, sent for the centurion who was in command of

the soldiers at the cross, and heard for a certainty from his lips that Jesus was dead; and in compliance with Pilate's earnest request he recounted the fearful scenes of Calvary, corroborating the testimony of Joseph.

Pilate then gave an official order that the body of Jesus should be given to Joseph. While the disciple John was anxious and troubled about the sacred remains of his beloved Master, Joseph of Arimathea returned with the commission from the governor; and Nicodemus, anticipating the result of Joseph's interview with Pilate, came with a costly mixture of myrrh and aloes of about one hundred pounds' weight. The most honored in all Jerusalem could not have been shown more respect in death.

The women of Galilee had remained with the disciple John to see what disposition would be made of the body of Jesus, which was very precious to them, although their faith in him as the promised Messiah had perished with him. The disciples were plunged in sorrow; they were so overwhelmed by the events which had transpired that they were unable to recall the words of Jesus stating that just such things would take place concerning him. The women were astonished to see Joseph and Nicodemus, both honored and wealthy councilors, as anxious and interested as themselves for the proper disposal of the body of Jesus.

Neither of these men had openly attached himself to the Saviour while he was living, although both believed on him. They knew that if they declared their faith they would be excluded from the Sanhedrim council, on account of the prejudice of the priests and elders toward Jesus. This would have cut them off from all power to aid or protect him by using their influence in the council. Several times they had shown the fallacy of the grounds of his condemnation, and protested against his arrest, and the council had broken up without accomplishing that for which it had been called together; for it was impossible to procure the condemnation of Jesus without the unanimous consent of the Sanhedrim. The object of the priests had finally been obtained by calling a secret council, to which Joseph and Nicodemus were not summoned.

The two councilors now came boldly forth to the aid of the disciples. The help of these rich and honored men was greatly needed at that time. They could do for the slain Saviour what it was impossible for the poorer disciples to do; and their influential positions protected them, in a great measure, from censure and reproof. While the acknowledged disciples of Christ were too thoroughly disheartened and intimidated to show themselves openly to be his followers, these men came boldly to the front and acted their noble part.

Gently and reverently they removed with their own hands the body of Jesus from the instrument of torture, their sympathetic tears falling fast as they looked upon his bruised and lacerated form, which they carefully bathed and cleansed from the stain of blood, Joseph owned a new tomb, hewn from stone, which he was reserving for himself; it was near Calvary, and he now prepared this sepulcher for Jesus. The body, together with the spices brought by Nicodemus, was carefully wrapped in a linen sheet, and the three disciples bore their precious burden to the new sepulcher, wherein man had never before lain. There they straightened those mangled limbs, and folded the bruised hands upon the pulseless breast. The Galilean women drew near, to see that all had been done that could be done for the lifeless form of their beloved Teacher. Then they saw the heavy stone rolled against the entrance of the sepulcher, and the Son of God was left at rest. The women were last at the cross, and last at the tomb of Christ. While the evening shades were gathering, Mary Magdalene and the other Marys lingered about the sacred resting-place of their Lord, shedding tears of sorrow over the fate of Him whom they loved.

Although the Jewish rulers had carried out their fiendish purpose in putting to death the Son of God, their apprehensions were not quieted, nor was their jealousy of Christ dead.

Mingled with the joy of gratified revenge, there was an ever-present fear that his dead body lying in Joseph's tomb would come forth to life. They had labored to believe that he was a deceiver; but it was in vain. They everywhere heard inquiries for Jesus of Nazareth from those who had not heard of his death, and had brought their sick and dying friends to the passover to be healed by the great Physician. The priests knew in their hearts that Jesus had been all-powerful; they had witnessed his miracle at the grave of Lazarus; they knew that he had there raised the dead to life, and they trembled for fear he would himself rise from the dead.

They had heard him declare that he had power to lay down his life and to take it up again; they remembered that he had said, "Destroy this temple, and in three days I will raise it up;" they put this and that together, and were afraid. When Judas had betrayed his Master to the priests, he had repeated to them the declaration which Jesus had privately made to his disciples while on their way to the city. He had said, "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again." They remembered many things which he had said, that they now recognized as plain prophecies of the events which had taken place. They did not desire to think of these things, but they could not shut them from their understanding. Like their father, the devil, they believed and trembled.

Now that the frenzy of excitement was passed, the image of Christ would intrude upon their minds, as he stood serene and uncomplaining before his enemies, suffering their taunts and abuse without a murmur. They remembered the prayer for forgiveness, offered in behalf of those who nailed him to the cross, his forgetfulness of his own suffering, and his merciful response to the prayer of the dying thief, the darkness which covered the earth, its sudden lifting, and his triumphant cry, "It is finished," which seemed to resound through the universe, his immediate death, the quaking of the earth and the shivering of the rocks, the opening of the graves and the rending of the veil of the temple. All these remarkable circumstances pressed upon their minds the overpowering evidence that Jesus was the Son of God.

When Judas had reported to the priests the words of Jesus in regard to his approaching death, they had ridiculed the idea of his foreknowledge of events. All his predictions had been so far fulfilled, and they felt no surety that his entire prediction would not come to pass. If Jesus rose from the dead, they feared that their lives would pay the penalty of their crime. They could not sleep, for they were more troubled about Jesus in death than they had been during his life. They had then thought that their only hope of prosperity and influence was in silencing his reproving voice; now they trembled in view of the miraculous power he had possessed.

They rested but little upon the Sabbath. Though they would not step over a Gentile's threshold for fear of defilement, yet they held a council concerning the body of Christ. They knew that the disciples would not attempt to remove him until after the Sabbath; but they were anxious that all precautions should be taken at its close. Therefore "the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command, therefore, that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first." Pilate was as unwilling as were the Jews that Jesus should rise with power to punish the guilt of those who had destroyed him, and he placed a band of Roman soldiers at the command of the priests. Said he, "Ye have a watch; go

your way, make it as sure as you can. So they went, and made the sepulcher sure, sealing the stone and setting a watch."

The discipline of the Roman army was very severe. A sentinel found sleeping at his post was punishable with death. The Jews realized the advantage of having such a guard about the tomb of Jesus. They placed a seal upon the stone that closed the sepulcher, that it might not be disturbed without the fact being known, and took every precaution against the disciples practicing any deception in regard to the body of Jesus. But all their plans and precautions only served to make the triumph of the resurrection more complete, and to more fully establish its truth.

How must God and his holy angels have looked upon all those preparations to guard the body the world's Redeemer! How weak and foolish must those efforts have seemed! The words of the psalmist picture this scene: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Roman guards and Roman arms were powerless to confine the Lord of life within the narrow inclosure of the sepulcher. Christ had declared that he had power to lay down his life and to take it up again. The hour of his victory was near.

God had ruled the events clustering around the birth of Christ. There was an appointed time for him to appear in the form of humanity. A long line of inspired prophecy pointed to the coming of Christ to our world, and minutely described the manner of his reception. Had the Saviour appeared at an earlier period in the world's history, the advantages gained to Christians would not have been so great, as their faith would not have been developed and strengthened by dwelling upon the prophecies which stretched into the far future, and recounting the events which were to transpire.

Because of the wicked departure of the Jews from God, he had allowed them to come under the power of a heathen nation. Only a certain limited power was granted the Jews; even the Sanhedrim was not allowed to pronounce final judgment upon any important case which involved the infliction of capital punishment. A people controlled, as were the Jews, by bigotry and superstition, are most cruel and unrelenting. The wisdom of God was displayed in sending his Son to the world at a time when the Roman power held sway. Had the Jewish economy possessed full authority, we should not now have a history of the life and ministry of Christ among men. The jealous priests and rulers would have quickly made away with so formidable a rival. He would have been stoned to death on the false accusation of breaking the law of God. The Jews put no one to death by crucifixion; that was a Roman method of punishment; there would therefore have been no cross upon Calvary. Prophecy would not have been fulfilled; for Christ was to be lifted up in the most public manner on the cross, as the serpent was lifted up in the wilderness.

The Roman power was the instrument in God's hand to prevent the Light of the world from going out in darkness. The cross was lifted, according to the plan of God, in the sight of all nations, tongues, and peoples, calling their attention to the Lamb of God that taketh away the sins of the world.

Had the coming of Christ been deferred many years later, until the Jewish power had become still less, prophecy would have failed of its fulfillment; for it would not have been possible for the Jews, with their waning power, to have influenced the Roman authorities to sign the death-warrant of Jesus upon the lying charges presented, and there would have been no cross of Christ erected upon Calvary. Soon after the Saviour's execution the method of death by cru-

(Concluded on page 230.)

## VINDICATION OF THE TRUE SABBATH.

## Divine Appointment of the Seventh Day.

BY J. W. MORTON.

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

## CHAPTER I.

## PROPOSITION.

THE seventh day of the week is the only weekly Sabbath of God's appointment.

## First Reason.

My first reason for believing this proposition is, That the original Sabbath law referred to in Gen. 2:2, 3, and embodied in Ex. 20:8-11, requires the sanctification of no other day.

Gen. 2:2, 3: "And on the seventh day [on day the seventh] God ended his work which he had made; and he rested on the seventh day [on day the seventh] from all his work which he had made. And God blessed the seventh day [the day the seventh], and sanctified it; because that in it he had rested from all his work which God created and made."

Ex. 20:8-11: "Remember the Sabbath day [the day of the rest, or Sabbath], to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day [day the seventh] is the Sabbath [rest] of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day [on day the seventh]; wherefore the Lord blessed the Sabbath day [the day of rest, or Sabbath], and hallowed it."

The only object, direct or indirect, of this commandment, is "the day." What are we commanded to remember? "The day." What are we required to keep holy? "The day." What did the Lord bless and hallow? "The day." In what are we forbidden to work? In "the day." Now let us inquire:—

1. What day? Not the day of Adam's fall; nor the day Noah went into the ark; nor the day of the overthrow of Sodom; nor the day of the exodus; nor the day of the provocation; nor the day of the removal of the ark; nor the day of Christ's birth; nor the day of his crucifixion; nor the day of his resurrection; nor the day of his ascension; nor the day of judgment. It may be, and certainly is, proper that we should remember all these; but we are not told to do so in this commandment. Neither is it some one day of the week, but no day in particular; for how could we remember "the day," that is no day in particular? how could we keep holy "the day" that has not been specified? and how could we say that God had blessed and hallowed "the day" that was no one day more than another? What day, then? God says, Remember the Sabbath day, or the day of the Sabbath; Keep holy the day of the Sabbath; The Lord blessed and hallowed the day of the Sabbath. He also says, The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work. This day, therefore, is "the seventh day," or "the day of the Sabbath."

2. What Sabbath? Not "a Sabbath" or any Sabbath that man can invent, or that God may hereafter keep; for that would be "some Sabbath," but no one in particular. Not some institution yet undetermined that God may require man to observe weekly; for the command is not, Remember the Sabbath institution, but, "Remember the day of the Sabbath;" not, Keep holy the Sabbath institution, but, "Keep holy the day of the Sabbath." The Lord did not bless and hallow the Sabbath institution, but, "the day of the Sabbath." We are not forbidden to do work in the Sabbath institution, but in "the seventh day." In fact, the phrase, "the Sabbath," in this commandment, means neither more nor less than "the rest." It is not here the name of any institution at all, though it is often thus used in other parts of the Bible. Hence this Sabbath is "the Sabbath [or rest] of the Lord thy God."

3. Which day of the week is "the day of the Sabbath?" No other than that day on which the Lord rested; for the command refers to God's Sabbath. On which day of the week did he rest? "And he rested on the seventh day." Gen. 2:2. Therefore the day of "the Sabbath" is the same day of the week on which God rested from the work of creation; and as he rested on the seventh day of the first week, and on no other, the seventh and no other day of every other week must be the only "day of the Sabbath."

Let it be particularly observed that God does not say, Remember the Sabbath, or, Remember the Sabbath institution, though this is necessarily implied in the command; but, Remember "the day of the Sabbath"—the day on which I have ordained that the Sabbath institution be observed. As if he had said, There is little danger, comparatively, that you will forget the fact of my having kept Sabbath; nor is it likely that you will altogether neglect to observe some day of rest from your arduous toils; for you will be driven to this by the ever-returning demands of your exhausted bodies; but you are, and always will be, in especial danger of forgetting the proper day of the week for honoring me in my

own institution. Satan, who takes infinite delight in all kinds of "will-worship," while he hates with a perfect hatred every act of strict obedience to my law, will do all he can to persuade you that some other day will do just as well or even better. Remember, therefore, the day of my Sabbath, and keep the same day holy in every week; for—mark the reason—I have myself rested on the seventh day, and on that account I have blessed and sanctified that, and no other, day of the week, that you may observe it, and keep it holy, not because it is in itself better than any other day, but because I have blessed and sanctified it.

But you say the phrase, "the Sabbath day," or, "the day of the Sabbath," does not mean any particular day, but "one day in seven," or some one of the days of the week. You allege that "the day of the Sabbath," like "the pope of Rome," "the Emperor of Russia," or "the King of Denmark," is a generic term, alike applicable to all the members of the same class. The phrase, "the Emperor of Russia," you say refers alike to Peter, to Alexander, and to Nicholas, though only one of them could be emperor at any given time; so "the day of the Sabbath" refers alike to the seventh and to the first day of the week, though there never was but one Sabbath at any one time. This is a very ingenious and plausible method of evading the force of the divine testimony; but, as the reasoning by which it is sustained appears to be entirely sophistical, I cannot but look upon the whole thing as a fabrication. I believe that any man, possessing the requisite qualifications, may become "Emperor of Russia," but deny that any day but one can be the day of God's Sabbath, inasmuch as God had never kept, at that time, but one Sabbath, and that occupied only one day. There is only one day of American Independence; only one day of the resurrection of Christ; only one day of the birth of any one man; and only one day of judgment. And why? Because the American Independence was declared on but one day; Christ arose on but one day; the same man cannot be born on two different days; and God hath appointed only one day in which he will judge the world. Now, on the same principle, there can be but one "day of the Sabbath" of the Lord our God. If I should say that the day of Christ's resurrection is not on any particular day of the week, but only "one day in seven," you would not hesitate to call me a fool, while my ignorance would excite your deepest sympathy; but when you say that "the day of the Sabbath" does not mean that particular day on which the Lord's Sabbath occurred, but only "one day in seven," you expect me to receive your assertion as the infallible teaching of superior wisdom. I cannot, however, so receive it for the following reasons:—

1. If God had meant "one day in seven," he would have said so. His first and great design in writing his law on tables of stone was to be understood by his creatures; but, for more than two thousand years after he gave the law, no human being ever suspected that "the day of the Sabbath" meant anything else than the seventh day of the week, because it was commonly known that that day alone was in reality "the day of the Sabbath." Indeed, this "one-day-in-seven" doctrine is known to have been invented within a few hundred years, with the pious design of accounting for a change of Sabbath, without the necessity of repealing a portion of the moral law. It is matter of great surprise that those pious theologians who first substituted "one day in seven" for "the day of the Sabbath" did not shudder at the thought of presuming to amend the language of the Holy Ghost. "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Ps. 12:6. Brethren, are you prepared to enter into judgment, and answer for the liberties you have taken with God's word? In substituting the vague and indefinite expression, "one day in seven," for the definite and unequivocal terms, "the Sabbath day," and the "seventh day," you have as truly taken "away from the words of the prophecy of this book" as if you had blotted the fourth commandment from the decalogue; while your leading object has been to make way for the introduction of a new command that, for aught the Scriptures teach, it never entered into the heart of the Almighty to put into his law. "A faithful witness will not lie," and when the world asks, Which day of the seven hath God appointed to be the weekly Sabbath? God expects that you, as faithful witnesses, will not only "not lie," but that you will not equivocate, or give with the gospel trumpet an "uncertain sound." He does not expect that you will quote a text from the Acts of the apostles, that says not one word about Sabbath-keeping, to prove that the fourth commandment enjoins the keeping holy of "one day in seven," but of "no day in particular."

2. God never blessed "one day in seven," without blessing a particular day. He either blessed some definite object or nothing. You may say, indeed, without falsehood, that God blessed "one day in seven;" but if you mean that this act of blessing did not terminate on any particular day, you ought to know that you are asserting what is naturally impossible. As well might you say of a band of robbers that they had killed "one man in seven," while in reality they had killed no man in particular. No, brethren, yourselves know very well that God had not blessed and sanctified any day but the seventh of the seven, prior to the giving of the written law. You know that if God blessed any day of the week at all, it was a definite day, distinct from all the other days of the week. But this commandment says that "the Lord blessed the Sabbath day." Therefore the Sabbath day must be a particular day of the week. Therefore the "Sabbath day" is not "one day in seven," or an indefinite seventh part of time. Therefore it is not "one day in seven" that we are required to remember, and keep holy, and in which we are forbidden, to do any

work, but "the seventh day of the week," which was then, is now, and will be till the end of time, "the day of the Sabbath of the Lord" our God.

3. No day of the week but the seventh was ever called the "day of the Sabbath," either by God or man, till long since the death of the last inspired writer. Search both Testaments through and through, and you will find no other day called "the Sabbath," or even "a Sabbath," except the ceremonial sabbaths, with which, of course, we have nothing to do in this controversy. And long after the close of the canon of inspiration, the seventh day, and no other, was still called "the Sabbath." If you can prove that any one man, among the millions of Adam's children, from the beginning of the world to the rise of Antichrist, ever called the first day of the week "the Sabbath," you will shed a light upon this controversy, for which a host of able writers have searched in vain.

But further, the first day of the week was not observed by any of the children of men, as a Sabbath, for three hundred years after the birth of Christ. Do you ask proof? I refer you to Theodore de Beza, who plainly says so. If you are not satisfied with the witness, will you have the goodness to prove the affirmative of the proposition?

I infer, therefore, that "the day of the Sabbath," or "the Sabbath day," is the proper name of the seventh day of the week, as much so as "the day of Saturn;" and that to attach this proper name now to some other day of the week, and to affirm that God meant that other day, as much as he did the seventh, when he wrote the law on tables of stone, is as unreasonable as it is impious. If you say that when God speaks of the Sabbath day, he means "one day in seven, but no day in particular," you are as far from the truth as if you had said that when he speaks of Moses he does not mean any particular man, but some one of the Israelites. Moses was one of the Israelites, just as the Sabbath day is one day in seven. But when God says Moses, he means Moses, the son of Amram; and when he says "the Sabbath day," he means the seventh day of the week. You may give different names to the same object, without interfering with its identity; but to apply the same name to two different objects, and then to affirm that these two objects are identically the same, so that what is predicted of the one must be true of the other, is as though a navigator should discover an island in the Southern Ocean, and call it "England," and then affirm that the late work of Mr. Macaulay, entitled "The History of England," is a veritable and authentic history of this newly-discovered empire. Which would you wonder at the most, the stupidity or the effrontery of that navigator?

I cannot close this chapter without reminding you that, in attempting to refute the above reasoning, the main thing you will have to show is, that "the Sabbath day," or "the day of the Sabbath," is an indefinite expression, applicable alike to at least two different days of the week, and that it is used indefinitely in this commandment. If it has been proved that "the day of the Sabbath" refers, and can refer, only to the seventh day of the week, then it is true, and will remain forever true, that the original Sabbath law requires the sanctification of no other day. This is the truth which I undertook to exhibit in this chapter, and is my first reason for believing the proposition under consideration.

## CHAPTER II.

## Second Reason.

My second reason for believing this proposition is, That Adam and all his posterity have solemnly covenanted to keep holy the seventh day.\*

Gen. 2:15-17: "And the Lord God took the man, and put him in the garden of Eden, to dress it, and to keep it." And the Lord commanded the man, saying, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

Rom. 5:12, 19: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "For as by one man's disobedience many were made sinners, so by the obedience of one many shall be made righteous."

Gal. 3:10: "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."

On these passages it may be remarked:—

1. "God gave to Adam a law, as a covenant of works by which he bound him and all his posterity, to personal, exact, entire, and perpetual obedience."

2. "This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mount Sinai in ten commandments, and written in two tables." Therefore, the fourth commandment and the Sabbath law of the covenant of works are one and the same law; and all believers in Christ are now bound by this law as a rule of life, to remember and keep holy the same Sabbath day that Adam and all his posterity covenanted to remember and keep holy.

3. You admit that Adam, and all his posterity, pledged themselves to keep holy the seventh day of every week, and no other. Therefore, we are all born under a solemn obligation, our own obligation in Adam, to keep holy that same seventh day of every week as long as we remain on earth: "Neither doth Christ in the gospel any way dissolve but much strengthen this obligation."

4. It is now too late to alter the covenant of works, by substituting some other day of the week for the seventh, for the following reasons:—

\*The author, in this "Second Reason," argues with the Reformed Presbyterians, with whom he was connected up to the time of his writing this work, on their own ground, and makes use of arguments which we should not consider essential to a discussion of this subject for readers in general.

*First.* Because the whole transaction was finished in the person of our representative, nearly six thousand years ago. The covenant was made, the obligation assumed, the deed of transgression consummated, the curse pronounced, and the bitter death experienced, in kind, though not in degree, and all this before the first revelation of the mercy of God in Christ. We are, therefore, all of us, the very moment we are born, accursed of God, for not having kept holy the seventh day of the week according to our covenant. And all who are not redeemed therefrom by Christ, remain forever under this curse. From which it is plain, that to substitute some other day for the seventh, since the fall of man, is as impossible as it would be to substitute some other tree for the "tree of knowledge." To all who admit that God made a covenant of works with all mankind in Adam, these truths ought to be self-evident. Brethren, we acknowledge that we are all guilty before God of having eaten of the fruit of the tree of knowledge, while we disclaim any guilt whatever in regard to the fruit of every other tree; so are we guilty of violating the rest of the seventh day of the week, while we are not by nature guilty of polluting any other day.

*Secondly.* Because such substitution would destroy an integral part of the moral law. The law written on the heart of man said nothing about keeping holy any other day than the seventh; for all admit that, had Adam not fallen, there never would have been any other holy day. If, then, this law does not now require the sanctification of the seventh day, the fourth commandment must have been annihilated; and if another day is now the Sabbath, a new commandment, requiring for a new reason the sanctification of a different day, must have been substituted in its place. But this new law can be no part of the moral law, because it was not written on man's heart, nor did any human being know of its existence till thousands of God's people had been taken home to glory. God gave to Adam free permission to labor upon every day but the seventh, and he, as a free moral agent, accepted the proffered boon. Therefore, to labor on any one of the first six days of the week is, under the covenant of works, as innocent in itself as to pray to the Creator of the universe. It is as much a natural and inalienable right as "life, liberty and the pursuit of happiness." Now, if there is a law that requires the keeping holy of some other day, it must have its origin in the new-covenant grace of God; and if that other day, and not the seventh, is now the Sabbath, men are no more under a natural obligation to keep a Sabbath than to be baptized, or to celebrate the Lord's supper. The obligation to keep it must, on your principle, grow out of their new-covenant relation to God in Christ.

Let us now look for a moment at the consequences flowing from the doctrine that some other day—the first, for example—has been substituted for the seventh. "Try the spirits." "By their fruits ye shall know them."

1. If this doctrine be true, the doctrine that Adam represented all his posterity, must be false; for, if Adam covenanted, as you admit he did, to keep holy the seventh day of every week, and we are not bound to do so, he certainly did not represent us, neither in that nor in any other part of the covenant; for if we did not promise in Adam to keep holy the Sabbath day, we did not promise to keep anything else.

2. If this doctrine be true, there is now no such thing as original sin. This follows as a matter of course; for, if Adam did not represent us, we are not born sinners. The fact might be proved another way, but this is enough.

3. If this doctrine is true, and the law of the new Sabbath binds "all men," as you say it does, it must bind the heathen, who are a part of "all men." But if there is a new Sabbath instituted, it can be made known through the written word of God, of which the heathen can know nothing. This new Sabbath has never been made known to them, nor to any of their ancestors. Nevertheless, you say that they are bound to observe it according to the written word, and that they shall be punished to all eternity for breaking it, which is contrary to the teaching of the apostle (Rom. 2:12), that the heathen shall be judged and condemned, not by the written word, but by the law of nature, which you know can reveal no Sabbath but that of the seventh day; for Adam, who understood the law of nature better than any other mere man, never thought of keeping holy any other day. And, moreover, the heathen have, on your principle, only nine commandments to obey or disobey; for they are under the law of nature which says, "Keep holy the Seventh day;" but you say that God does not now require this; therefore they are released from the obligation. And, what is stranger still, the heathen have no means of knowing that to keep the seventh day is a work of supererogation. These are a few of the consequences of your doctrine of a change of Sabbath. What must be the character of that tree which yields such fruits!

Let us now attend for a moment to your objections.

Do you say, Those who believe in Christ are redeemed, not only from the curse of the Sabbath law, but also from the obligation to obey it in future? If so, who can tell but we are redeemed from every other moral obligation?

Or, do you allege that Christ makes a new contract with the sinner, saying, If you keep holy the first day, I will release you from the obligation to sanctify the seventh? "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. But perhaps you say, To change the Sabbath from one day to another is not to "make void the law;" it is only to vary its application. I reply, It is to make void, to annul, to annihilate, one-tenth part of that law that God wrote on Adam's heart; for, as has been shown already, that law required him to keep no day holy but the seventh.

Or, do you plead that, as God has substituted the Lord Jesus Christ for the sinner, without violating the moral law, so he may have substituted some other day for the seventh? I reply, The cases are not parallel; for,

1. The substitution of Christ does not render a change of any part of the law necessary; but the other does. Christ "came not to destroy the law," but to fulfill it; and in fulfilling it, he honored the seventh day. But the substitution of some other day for the seventh, had it taken place before Christ came, would have released him, as well as us, from the obligation to obey part of the law of the covenant of works.

2. A change of Sabbath is not like the substitution of Christ, necessary to the salvation of sinners; for God had saved thousands before this change is alleged to have taken place.

3. The substitution of Christ changes the moral condition of the church only; but the change of the Sabbath would affect the moral relations of all men; for the Sabbath was made, not for the church, but "for man."

4. The evangelical doctrine of the substitutionary sacrifice of Christ, of itself, proves the impossibility of a change of Sabbath. All evangelical Christians hold that believers are delivered, through Christ, from the curse of the law—the law of the covenant of works—but not from the obligation to obey it. If, therefore, that law required Adam and his posterity to keep holy the seventh day of the week, Christ has never redeemed them from the obligation to render exact obedience, in this particular, as in every other.

Do you plead, as the last resort, that, as the command not to eat of the fruit of the tree of knowledge has passed away, so it may be with the law of the seventh-day Sabbath? I reply, The cases are not parallel; for that command never was a part of the moral law. It was never written, either on man's heart, or on tables of stone; but this was. Besides, the tree of knowledge has been destroyed from the face of the earth, so that to eat of its fruit is now impossible; but the seventh day will continue to return "while the earth remaineth."

Brethren, you bewilder yourselves and others, by adopting, as a moral axiom, the false principle that whatever is in its nature positive, is, for that reason, changeable. There is no principle more deadly than this. Do you not know that all our hopes, as Christians, for time and eternity, are suspended on the immutability of that positive arrangement between the Father and the Son, which we call the covenant of grace? Are not the decrees of God all positive, yet, at the same time immutable? So, also, the Sabbath law, though in its nature positive, has been made unchangeable by a solemn covenant arrangement, "in which it was impossible for God to lie." If God had not made the law requiring the sanctification of the seventh day an essential part of the covenant of works, your doctrine of a change of Sabbath would not be so preposterous. As it is, how can serious, thinking men help viewing it as a monstrous and impious absurdity!

### CHAPTER III.

#### Third Reason.

My third reason for believing this proposition is, That Christ and his apostles honored this day; and did not intimate that it would ever cease to be the Sabbath, but the contrary.

#### 1. Christ honored this day.

Luke 4:16: "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read."

Luke 4:30, 31 (See also Mark 1:21): "But he, passing through the midst of them, went his way, and came down to Capernaum, a city of Galilee, and taught them on the Sabbath days."

Luke 13:10: "And he was teaching in one of the synagogues on the Sabbath."

Mark 3:1, 2: "And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the Sabbath day."

Mark 6:2: "And when the Sabbath day was come, he began to teach in the synagogue."

#### 2. The apostles honored this day. Read carefully the following passages and their contexts:—

Acts 13:14: "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down."

Acts 13:44: "And the next Sabbath day came almost the whole city together to hear the word of God." (That is, to hear Paul and Barnabas preach.)

Acts 14:1: "And it came to pass in Iconium, that they [Paul and Barnabas] went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also the Greeks believed."

Acts 16:13: "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither."

Acts 17:2: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures."

Acts 18:4: "And he [Paul] reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks."

Brethren, if you produce one solitary apostolic example of unnecessary labor performed on the seventh day, I will at once give up the argument in its favor.

#### 3. Neither Christ nor his apostles intimated that the seventh day would cease to be the Sabbath.

This being a negative assertion, I am not bound to prove it, of course. If you assert that they did, I demand the proof of it.

#### 4. Christ has very plainly intimated the contrary.

Matt. 24:20: "But pray ye that your flight be not in the winter, neither on the Sabbath day."

The "flight" here spoken of was to take place about the time of the destruction of Jerusalem; and the Saviour admonishes his disciples to pray that it might not happen on the Sabbath day. Now, if he knew that the Sabbath day would be changed into the "Lord's day," forty years before the event he had just alluded to, why did he speak of it as a thing that would be then in existence? Many are the efforts that have been made to evade the force of the argument from this text; but they are all unavailing.

Matt. 5:17-19: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. 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; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

It is almost universally admitted that the Saviour, in these verses, refers principally to the ten commandments, which were then, as now, called by way of pre-eminence, "the law." That he may have referred also to the ceremonial code, which he came to fulfill, we do not deny. But this has nothing to do with our present purpose.

That the fourth commandment enjoins the sanctification of the seventh day of the week, no man in his senses denies. But you allege that that part of it has been taken away, so that it does not now bind us.

Now, in making this assertion, you either affirm what is positively denied in the above quotation, or you make this commandment at least partly ceremonial, and peculiar to the Jews. This will appear evident from the following considerations:—

*First.* The command to keep holy the seventh day of the week is far more than "one jot or one tittle" of this law. It could be no less, but it is much more. Indeed, it is very certain that Adam considered it a very important part of the law; and so did Christ when he uttered these words, for he kept the Sabbath as devoutly as Adam ever did.

*Secondly.* Heaven and earth have not yet passed away; but you say that this seventh-day law has; therefore, much more than "one jot or one tittle" has passed from the law, which is contrary to Christ's assertion.

*Thirdly.* If you say that Christ has fulfilled this law, and so taken it away, you make it a ceremony, like the passover. You know that Christ never fulfilled, so as to take away, any law but those that he "nailed to the cross," and that he never nailed to the cross any law that bindeth "all men in all ages." If, then, the law requiring the sanctification of the seventh day of the week has been nailed to the cross of Christ, it must have been a ceremony peculiar to the Jews, and to which the Gentiles were never bound. Was Adam a Jew? Was Enoch a Jew? Were Noah and his sons Jews? But these all kept the seventh day, and no other.\*

Brethren, it has been proved, in the first chapter of this treatise, that the fourth commandment requires simply the observance of the seventh day of the week. I will not repeat what is there said. I now ask you, as candid inquirers after truth, to place this commandment and our Saviour's declarations, quoted above, side by side, and see if your conduct is not at war with both. You neglect the only day that God's law requires you to remember, while Christ assures you, in the most solemn manner, that "one jot or one tittle" shall in nowise pass from the law, "till heaven and earth pass," or till time shall be no more.

There is a little commandment in that law that says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Christ says that whosoever doeth and teacheth this commandment "shall be called great in the kingdom of heaven." But this hath been my only crime. God knows, and you know, that the only thing I have done to offend you is, that I endeavor to refrain from doing work on the seventh day, and to "teach men so." Yet for this I am declared to be the "least in the kingdom of heaven," and no longer worthy of a seat at the table of Him who said, that "one jot or one tittle" should in nowise pass from the law.

Blessed be God! it is a light thing to be judged of man's judgment. But I confess that sometimes my blood runs cold when I think of this solemn declaration of the same "Lord of the Sabbath" (John 12:48), "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." "Never man spake like this man." O brethren, are you ready for that awful judgment day? Nothing but God's word will avail you there. If you are determined to go on, appropriating the seventh day to secular purposes and "teaching men so," I cannot help it; but I call heaven and earth to witness, that in regard to every reader of these pages my skirts are henceforth clear. On your own souls will rest the responsibility of rejecting these solemn words of Christ. And you who are ministers—how will you answer for the wanderings of those lambs of Christ's fold, whom you are leading into strange pastures?

\* Some of my Reformed Presbyterian brethren appear to be as far from believing "the whole doctrine of the Westminster Confession of Faith" as myself, only they are a little more guarded in the choice of words. That Confession says (chap. xxi. sec. 7), "So in His word, by a positive, moral and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him." But Rev. Andrew Stephenson, in a letter to me speaking of the seventh-day Sabbath, styles it, "This relic of Judaism;" and Rev. James Milligan, in a recent letter, asks me, "Why has not the Lord's day as good a right to take the place of the seventh day, as the Lord's supper has to take the place of the passover?" Query: Are Reformed Presbyterians who hold such sentiments any better qualified to judge their brethren for Sabbath breaking than I would be to judge them for a like offense?

## The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, AUGUST 1, 1878.

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

### Our Faith and Hope.

SERMON ONE.

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

THE text first suggests a preparation of mind and heart. "Sanctify the Lord God in your hearts" are the words of the apostle. To sanctify is to set apart. We are to set apart the Lord God in our hearts as the supreme object of our love and worship. The first commandment demands that we should have no other gods before the living God.

The text also suggests a preparation of mind by study. "Be ready" says the apostle, "be ready always." This is the duty of the minister in the pulpit, at the wayside, or when mingling with his friends at home or abroad.

But this epistle is addressed not only to those who are especially called and prepared to preach the gospel, but to the whole church of Christ. The apostle addresses his epistles as follows: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Grace unto you, and peace be multiplied." 1 Pet. 1:1, 2.

The most important book to study is the sacred Scriptures. Next the writings of truly learned and good men. The more the minister knows, if it be sanctified knowledge, the better can he do his duty as a minister of Christ. The learned Adam Clarke said that a Methodist minister should know everything. We do not, however, regard it absolutely necessary that a minister should be very learned to qualify him to preach the gospel. Christ chose as his first apostles a large proportion of ignorant and unlearned men. There was but one Paul among the early apostles. He was a profound scholar. He says, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." 1 Cor. 1:26.

The apostle charges Timothy in the most solemn manner to preach the word. He says, "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word. Be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine." He in this solemn charge arraigns his son in the gospel before God and the Lord Jesus Christ, and in view of the solemn judgment, to preach the word of life. He also appeals to him in the following language: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Timothy was acquainted with the word. Paul continues: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:14-17.

The apostle also charges his son in the gospel: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

The people demand reasons. Assertions without reasons would do better in the dark ages of superstition and error. The spirit of the age leads men of mind to investigate; and it is of the highest importance at the present time that in matters pertaining to eternal life men should investigate closely. Various novices in the things of the Spirit of God can make assertions, but it is the duty of those who hold, and especially those who teach the last message upon which the destiny of the millions hang, to study the reasons which constitutes the basis of their faith and hope.

Seventh-day Adventists, who have the work before them of meeting the popular theology of the age, have felt the importance of education, hence have established a College at Battle

Creek, Michigan, the first object of which is the better cultivation of the minds of our young men to enter the ministry. We do not hold that it is necessary in every case to spend four years in taking a collegiate course, and then to study theology three years more, making a seven years' drill which is supposed to be necessary by our more popular churches. But a few years devoted to the study of those branches which will discipline the mind, and acquaint them as far as possible in the languages in which the holy Scriptures are written, is highly important to the men who go out to preach and to meet the talent of the popular clergy. A few such men as writers, as editors and critical debaters and reviewers seem indispensable to a cause like this; while the majority of our preachers may be men of sanctified common-sense, taken from the farm, the workshop, the counter, and the school-teacher's desk and may be giants in the word of God by setting themselves apart to the ministry and the cause of God. The apostle says, "For Christ sent me not to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect." 1 Cor. 1:17. Paul was one of the most eloquent men of his age, and although before Felix he used language which led the governor to state that much learning had made him mad, yet when preaching the gospel, he clothed the word in language that the common people could understand. The Bible is one of the simplest books in print. There are very few words hard to be understood in the blessed book of God. Who ever thought to take a copy of Webster's or Worcester's dictionary with them as they sat down to read a chapter in the Bible, that they might learn the definition of the hard words? No one, from the very fact that the hard words are not in the Bible. The truth of God, clothed in the simple words of the Scriptures, is most powerful.

There is a fitness in things. We never like to see the figure of the cross upon which Jesus died in agony, whether it be brought out with the brush of the artist or the skill of the one who uses the simple fabric, ornamented with artificial roses, and hung with ribbons. Rather let the representation be brought out in plain, simple colors, more fitly representing that cross on which the Redeemer gave his life for a lost world.

The people are becoming tired and disgusted with the popular style of preaching. It may be learned; the speaker may be eloquent; but his sermons are simply philosophical addresses. They please, but do not touch the heart. The people worship in a stylish church, dressed in all the fashions of the age, and the minister, as described by a delicate pen, "walks all around the ten commandments with a velvety tread, without touching the sins of the people."

There is nothing that so leads men to settled infidelity concerning the Scriptures as this fashionable preaching, differing so widely from the plain language of the Bible, and also from old-fashioned religion as exemplified in the lives of Luther, Whitefield, and the Wesleys. The present is an age of fables. Paul, pointing down the stream of time to our day, says: "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4.

True, there were false teachers in the days of the apostle, and there have been ever since his day; but the apostle points forward to the time when these teachers should abound. He even uses the figure of heaps, as though there were very many of them. And he has cited our minds forward to the time when they should abound without definitely locating this period. This he has done in the following language: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away." 2 Tim. 3:1-5.

The apostle states that teachers of fables will abound in the last days. These days, he says, will be perilous. He does not refer to the perils upon land or sea, the failure of banks, and the present perilous condition of the public confidence; but the perils are in matters pertaining to eternal life. For after enumerating eighteen sins, he locates them with the sins of

those who have a form of godliness, but deny the power thereof. The apostle does not here oppose form, for in another place he says: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Rom. 6:17. He does not object to the form, for he thanked God that the church at Rome had been obedient to the form delivered to them. He objects only to the denial of the power of godliness.

J. W.

### Great Britain.

THE united kingdom of Great Britain, embracing England, Scotland, Ireland, and Wales, besides Australia, New Zealand, and many of the islands of the sea, is a vast field for labor. And the fact that the millions of people of these countries speak and read the English language, makes them a better field of labor for American missionaries with publications in the English language than those countries where the French, German, Italian, Spanish, Danish, Swedish, and other languages are spoken and read.

We have missionaries in Switzerland, Germany, France, Italy, Denmark, and Egypt, and publications in the French, German, Danish, Swedish, Italian, Spanish, and Holland languages. And already not less than one hundred thousand dollars has been raised to support these missionaries, publish books and papers in these languages, and to establish a press in Switzerland. But up to this date we have done very little for Great Britain and those countries under her majestic rule. Are we not making a mistake in neglecting those countries where the people speak our language, while sending American born missionaries to those countries where they labor under great embarrassments in consequence of not being able to speak and write other languages as readily as their mother tongue?

We do not for a moment question the providence of God in sending Elder Andrews and Bourdeau to Europe, and in the expenditure of one hundred thousand dollars as aforesaid. The fruits already seen both in Europe and in America fully justify what our American brethren have done. But in reference to what we have done for the people of other tongues, and what we have not done for Great Britain, may it not be said in the words of the Master: "These ought ye to have done, and not to leave the other undone." Matt. 23:23.

The Seventh-day Baptists have a small church in London, England. W. M. Jones, pastor. Brother Jones has published several numbers of a monthly sheet entitled, *The Sabbath Memorial*. The Seventh-day Baptists sent Elder Wardner to Great Britain as a missionary, but for certain causes which need not be named here, division and discouragement came upon the few who observed the Sabbath, and Elder W. was called home. The doctrine of Seventh-day Adventists, through our publications, and the brief visit of Elder Andrews, have taken a strong hold on those who revere the Sabbath of the fourth commandment. Both Brethren Jones and Wardner circulated many of their tracts and of ours which have had their influence to prepare the way for more concentrated and efficient labor by an experienced American missionary. And as there is a general expectation among the discouraged few in England and Scotland that we are to send them help very soon, the present autumn is evidently the time to strike. We therefore earnestly recommend that Elder J. N. Loughborough attend our General Conference the first of October, and that he be sent to Great Britain by the Conference. We also recommend that Brother Joseph Smith, an Englishman by birth, who has spent several years at the Battle Creek College, go with him. There are two others from Battle Creek now in Switzerland, who were born in England, and who could labor as missionaries with Elder L. to great advantage.

As publishing can be done in England much cheaper than in America, Elder L. should commence immediately upon his arrival to reprint our tracts and smaller pamphlets. And if there are reasons for raising ten thousand dollars to establish a press in Switzerland to publish in other tongues, ten-fold stronger reasons exist for the establishment of a press in England to re-print our works in the English language that they may be circulated throughout the united kingdom, and wherever her majesty's rule extends.

A few years since the opening of a mission to Australia received considerable attention from our people, and C. C., of San Francisco, pledged one hundred dollars; but no mission-

ary has been sent because that province is not the place to commence. When the work is fully established in England, a thousand avenues will be opened to scatter the light through Great Britain, Australia, New Zealand, and the islands of the sea. Let the one hundred dollar men get ready. If Elder L. goes to England the coming autumn, we shall see the press established in less than two years. This should be done under the supervision of W. O. White before his return from Europe.

There are now in the ranks of Seventh-day Adventists thousands who were born in England, Scotland, Ireland, or Wales, who left tens of thousands of relatives and friends behind when they came to America. When a mission shall be opened in Great Britain, then will be the time for these to correspond with their friends, send their publications, and call their attention to what is being done in their own land.

The doubting Thomases may think this too great a work to be accomplished in so short a time; but they should understand that we as a people have ever been behind the opening providence of God, as we evidently are in reference to a mission in Great Britain. And let it be borne in mind that but few have seen the necessity of "broader plans," until those plans have been laid, and put in successful operation.

When Elder Canright was with the writer in the Rocky Mountains five years since, our mind was greatly exercised relative to publishing on the Pacific coast. Here we wrote certain articles entitled, "Broader Plans," and as we stated our plans touching the establishment of the press in California to Elder C., he gave close attention to every word until we had finished, and then replied in substance as follows:—

"Well, Brother White, that sounds well to the ear, and I shall be glad to see it, if it is ever accomplished; but I do not see how it is possible. It will take a long time to accomplish so great a work. It has taken more than twenty years to establish the Review Office at Battle Creek, Michigan."

This was the discouraging view taken of the matter by one of our most energetic fellow laborers, who has ever been among the very first to second immediate action for the execution of plans on a broader scale. But the work that has been accomplished during the past five years in the incorporation of the Pacific Seventh-day Adventist Publishing Association at Oakland, California, according to the laws of that State with a capital of \$40,000, embracing lots and publishing buildings in the very heart of Oakland, Cal., the most beautiful city on the globe, and now having a population of forty-five thousand, has exceeded our expectations and plans a hundred fold. In the brief period of five years a business has been built up that calls for two large cylinder presses, and four job presses to do the outside book, music, and job work, besides the SIGNS OF THE TIMES which has a circulation of nearly 10,000, and our own book work. We have also added a complete bindery. And very recently we have added electrotyping, stereotyping, and the manufacture of the Scotch type which has been in use both at Battle Creek and at Oakland since the Pacific Press has had an existence. More has been accomplished in establishing the Pacific Press at Oakland, and in building up the cause on the Pacific coast during the past four years, than was done at Battle Creek in establishing the Review and Herald Office, and in building up the cause everywhere in a quarter of a century.

Time is short, and as the time draws near for the great work to be cut short in righteousness by the "loud cry," and the 144,000 to be sealed waiting for the Son of man in glory to gather his people who have made a covenant with him by sacrifice to carry forward enterprises for the advancement of the work, will be executed in a single year which took a quarter of a century at the beginning of our work.

Therefore, in view of the shortness of time, and wide door that is opened before us by the providence of God and the rapid increase of the work, it must be evident to the friends of the cause that a mission should be established in Great Britain immediately, and that before 1880 the press should be in active operation in England with a capital sufficient to do as complete business in the line of printing and binding as is now done at Battle Creek and at Oakland.

We close by saying that in view of the great work before us, and what God has done for us in the past, and the confidence we have in the willing hearts of our people to furnish the necessary means, we have full confidence in the

accomplishment of this great work within the time aforesaid, and may God add his blessing, and put into the hearts of his people the spirit of Caleb and Joshua, "We are able" by the help of God, to enter upon this work at once, and with his hand upon us to accomplish it in his good time.

This subject will be laid before the General Conference for the action of that body, when the matter will be more fully set before the friends of the cause and pledges of means will be circulated for \$100,000 to be paid in installments before the first day of January, 1880.

GENERAL CONFERENCE COMMITTEE.

JAMES WHITE, Chairman.

### The Sabbath.

#### HOW WE ENJOYED IT IN THE ROCKY MOUNTAINS.

We have no house of worship here, only our own hired rooms, neither have we a church, only the one composed of three members, Elder Canright, the writer, and our daughter. But the God we worship is not confined to the large assembly within walls. Said the Master, "Where two or three are gathered together in my name, there am I in their midst." Once the places of worship were at Jerusalem or at the rival sanctuary in Samaria. Jesus said to the woman at the well, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." "But the hour cometh, and now is when the true worshipers shall worship the Father: in spirit and in truth, for the Father seeketh such to worship him." John 4: 21, 23.

In the sanctuary of the first covenant, God placed his name, manifested his glory, and there held converse with the high priest relative to the welfare of Israel. Daniel prayed with his windows open towards Jerusalem. But in this present dispensation, while the sanctuary and the priesthood are in heaven, the Lord promises to be a little sanctuary to his people wherever they shall be scattered. The Divine Presence goes with the people of God where they go, and remains with them wherever they are, whether scattered over the mountains or in the valleys. Guardian angels watch over them, ready to bear their petitions to heaven with the velocity of thought.

When Daniel was praying for his people, Gabriel came to him and said, "At the beginning of thy supplications the commandment came forth." Dan. 9: 23. The commandment that came forth was the order to Gabriel from Him who hears prayer, to go down and instruct the prophet. Here is evidence that as soon as the man of God who was greatly beloved was upon his knees, and had opened his mouth in prayer, the angel was by his side.

Here in these mountains we have time to reflect and pray to Daniel's God, and how glorious the thought that we may here unite our prayers with those of our brethren from the Atlantic to the Pacific, and in the Old World, and as quick as thought they center at the throne of God, and angels are sent from our prayer-hearing Father to return the answers. The God we worship is by no means confined to earth's courts. In the language of Whittier, we worship him

"For whom the heavens are small."

On sixth-day, July 12, which was the day to prepare for the Sabbath, we went to the city of Black Hawk to purchase supplies. When entering the city, we encountered one of the most terrific thunder and hail storms that we have ever witnessed in Colorado. The water, black with dirt, came rushing down the mountain sides in a hundred rapid streams between the houses into the main street, and down into the creek below. As we had a covered carriage we suffered only from that which came in at the open sides of the carriage, but we were forcibly reminded of the necessity of winter clothing, gun coats and blankets, and umbrellas.

We reached our home at Rollinsville just as the king of day was dropping behind the mountains. We were chilled by the cold rain, but notwithstanding this, Elder Canright and the writer walked one mile up and around a mountain to a beautiful lake. There, where all nature seemed hushed excepting the distressed scream of a disturbed robin, and the coarse notes of a night-hawk flying above us, we bowed in prayer upon the bare, hard rocks. The heavens above us were now clear. A beautiful Colorado sunset was fast fading, and it seemed to us that the Master who called us into the gospel field in youth was looking down upon us with love and approbation. Angels seemed very near to us as the distant moun-

tains echoed our prayers as they went up to heaven. God heard our prayers for Jesus' sake, and gave us his rich blessing.

Although Rollinsville is a very quiet place, and the house is now quiet on account of the severe sickness of Mrs. Rollins, yet we chose to ride out into Boulder Park, there to read, pray, and take our second meal. And after spending the day in harmony with the divine precept, we returned to Rollinsville.

As the sun was sinking behind the mountains we again walked out to the lake where we had enjoyed a season of prayer at the commencement of the Sabbath, and there our prayers were offered to God with thanksgiving for the blessings of the Sabbath which was then taking its departure. Thus passed a good Sabbath in the Rocky mountains. J. W.

### Canton Vaud.

I HAVE now been with Brother Bourdeau in Canton Vaud two weeks, engaged in an entirely new field. We have attempted to carry on meetings in three villages. In one the way is for the present closed up; in the other two we think the prospect is quite good. In Orbe we hire a hall in a hotel; in Valleyres we have the hall of the commune, that is to say, the town hall, and the syndic, the officer who has the control of the hall, permits us to use it free of expense. We have had at V. about eighty hearers, while at the National church there are ordinarily only two or three men and a few women who are regular attendants. So if we can do any good in V. the National church ought not to complain, seeing it has no power to do anything in that place. At present the people seem to be much interested.

In Orbe we have about the same number of hearers as in V. We have sold in this place more than thirty francs' worth of books, and as other subjects are introduced calling for other books we shall sell many more. But in this village the opposition is very bitter. The ministers have commenced to preach against us, and one of them yesterday spoke in a very bitter manner. The syndic of Orbe has sought to shut us out of our hall in the hotel, and even to compel us to leave the village. But all our arrangements were legal, and our passports gave us such advantage that he was obliged to desist in his efforts to drive us away. Now the effort is to prevent our hearers from coming to our hall. We hope that this opposition will be in the main ineffectual. Brother B. will remove his family to this place immediately, and we intend to make an effort in all the villages in this vicinity as far as it is possible. J. N. A.

Orbe, Vaud, July 3, 1878.

### Visit to the Prison.

SUNDAY, June 23, by invitation, I visited the prison, in Salem, Oregon, in company with Brother and Sister Carter, and Sister Jordan, who took me there in her carriage. The superintendent and warden of the prison were introduced to me. When the time arrived for service we were conducted to the chapel, a room made cheerful by an abundance of light, and pure fresh air. At a signal from a bell, two men opened the great iron gates by means of a lever, and the prisoners came flocking from their cells into the chapel. The doors were securely closed behind them, and for the first time in my life, I was immured in prison walls.

I had anticipated seeing a set of repulsive looking men. In this I was disappointed; many of them seemed to be intelligent, and some appeared to be men of ability. They were dressed in the coarse, but neat striped prison uniform, their hair smooth, and boots brushed. As I looked upon the varied physiognomies before me, I thought: To each of these men has been committed peculiar gifts or talents for use, and not for abuse. All before me, from those who had occupied conspicuous and important positions in the world, and in the church, even those who had been most lowly and obscure, have been entrusted with some talents, whether of wealth, station, influence, kindly sympathies or affections, they were given from the heavenly treasury, and were to have been used for the glory of God, and the benefit of the world.

The men before me had despised the gifts of heaven, and had abused, and misapplied them. Some of the convicts manifested a forced unnatural cheerfulness. But many, especially the older men, looked exceedingly sad and melancholy. Before me were youths of tender years, and the hardened, gray-haired sinner, all under the bondage of the law, because they had transgressed its statutes. As I looked upon young men of eighteen to twenty and thirty

years of age, I thought of their unhappy mothers, and of the grief and remorse which was their bitter portion. Had they done their duty by their children? Had they not indulged them in their own will and way, and neglected to teach them the statutes of God, and his claims upon them? Many of those mothers' hearts had been broken by the ungodly course pursued by their children.

When all the company were assembled, Brother Carter read the hymn. All had books, and joined heartily in singing. One, who seemed to be an accomplished musician, played the organ. I then opened the meeting by prayer, and again all joined in singing. I spoke from the words of John: "Behold, what manner of love the father hath bestowed upon us that we should be called the sons of God; therefore, the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like him; for we shall see him as he is."

I exalted before them the infinite sacrifice that the father made, in giving his beloved Son for fallen men, that they might through obedience be transformed, and become the acknowledged sons of God. The church and the world are called upon to behold and admire a love which thus expressed is beyond human comprehension, and even amazed the angels of heaven. This love was so deep, so broad, and so high, that it filled the holy angels with amazement, and language in which to describe it, failing the inspired apostle, he calls upon the church and the world to behold it—to make it the theme of contemplation, and of admiration.

I presented before my hearers the sin of Adam in the transgression of the Father's express commands. God made man upright, perfectly holy and happy; but he lost the favor of God, and destroyed his own happiness by disobedience of the Father's law. The sin of Adam plunged the race in hopeless misery and despair. Every successive generation upon the earth have degenerated physically, mentally, and morally. Sin with its terrible curse corrupted the world, and almost obliterated the image of God in man. But the wonderful, pitying love of God did not leave men in their hopeless, fallen condition to utterly perish. He gave his well beloved Son for their salvation. He who was the brightness of God's glory, and the express image of him took man's nature, to suffer affliction, scorn and hatred of the very ones he came to save. Christ entered the world, his divinity clothed in humanity; he passed over the ground where Adam fell; he bore the test which Adam failed to endure; he overcame every temptation of Satan, and thus redeemed Adam's disgraceful failure and fall.

The sons of men gave way to the indulgence of appetite, which set on fire their passions. They became violent, basely corrupt, and hardened. Their thoughts and acts were evil, and God finally visited his wrath upon the children of disobedience, and washed the earth of its moral pollution by a flood. But God acknowledged the few on earth who were righteous. Noah and his family were saved. In the midst of his wrath and retributive justice God remembered mercy, and left not the righteous and faithful to perish with the wicked.

When the earth became peopled again, sin once more spread abroad over the land. Wickedness covered all nations like the pall of death. Satan compassed the ruin of thousands through temptation to indulge appetite. He has ever thus sought to pervert the senses of man, weaken his moral power, and make him the slave of appetite; he then gains control of him, and uses him as his agent in practising crime, and all manner of wickedness. We see, at the present day, great lack of discernment in regard to right and wrong, and an absence of principle. We may trace this lamentable state of things to the general indulgence of perverted appetite, which excites the baser passions, and urges its victim on to excesses of every kind, and finally to crimes of every degree.

Intemperance of any kind will enervate a character originally firm, noble, and independent. His fine sensibilities will be blunted, his conscience will become seared. He will form bad associations, evil communications will corrupt his good manners. One false step leads him to another, which may be fatal, and he becomes the tool of Satan. Men plunge into wild license and reckless dissipation, and call it freedom of action, when they are in veriest bondage to the most cruel tyrant who knows no compassion for the wretched victims he allures to ruin. When the world was filled with ini-

quity God lifted up his standard against Satan by sending his Son to the world in the likeness of sinful flesh. Christ bridged the gulf that sin had made, which separated earth from heaven, and man from God.

I then referred to the long fast of Christ in the wilderness. The sin of the indulgence of appetite, and its power over human nature can never be fully realized except as that long fast of Christ when contending single-handed with the prince of the power of darkness is studied and understood. Man's salvation was at stake. Would Satan or would the Redeemer of the world come off conqueror! It is impossible for us to conceive with what intense interest angels of God watched the trial of their loved Commander.

Jesus came from heaven to earth, assumed man's nature, and was tempted in all points like as we are that he might know how to succor those who should be tempted. Christ's life is for our example. He shows in his willing obedience, how man may keep the law of God, and that transgression of the law, and not obedience of it, brings him into bondage. The Saviour was full of compassion and love; he never spurned the truly penitent, however great their guilt; but he severely denounced hypocrisy of every sort, he is acquainted with the sins of men, he knows all their acts, and reads their secret motives; yet he does not turn away from them in their iniquity. He pleads and reasons with the sinner, and, in one sense,—that of having himself borne the weakness of humanity,—he puts himself on a level with him. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though red like crimson, they shall be as wool."

Man, who has defaced the image of God in his soul by a corrupt life cannot, by mere human effort, effect a radical change in himself. He must accept the provisions of the gospel; he must be reconciled to God through obedience of his law and faith in Jesus Christ. His life from thenceforth must be governed by a new principle. Through repentance, faith and good works he may develop and perfect a righteous character, and claim through the merits of Christ the privileges of the sons of God. The principles of divine truth received and cherished in the heart will carry us to a height of moral excellence we had not deemed possible for us to reach. "And it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure."

Here is a work for man to do. He must face the mirror of God's law, discern the defects in his moral character and put away his sins, washing his robes of character in the blood of the Lamb. Envy, pride, malice, deceit, strife, crime will be cleansed from the heart that is recipient of the love of Christ, and cherishes the hope of being made like him when we shall see him as he is. The religion of Christ refines and dignifies its possessor, whatever his associations or station in life may be. Men who become enlightened Christians rise above the level of their former character into greater mental and moral strength. Those fallen and degraded by sin and crime may become but a little lower than the angels through the merits of the Saviour.

But the influence of a gospel hope will not lead the sinner to look upon the salvation of Christ as a matter of free grace, while he continues to live in transgression of the law of God. When the light of truth dawns upon his mind, and he fully understands the requirements of God, and realizes the extent of his transgressions, he will reform his ways, become loyal to God through the strength obtained from his Saviour, and lead a new and purer life. Those who overcome in the name of Jesus will stand about the great white throne, with crowns of immortal glory, waving the palm branches of victory. They will be sons of God, children of the heavenly King, their lives running parallel with the life of God. The joy of the Lord will be their joy, and no shadow will ever darken their heavenly home. Said Christ, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." While mercy lingers, I beseech you to make the most of the probationary time left you, in preparing for eternity, that life may not be an utter failure, and that in the time of solemn scrutiny you may be found with those who are accepted of God, and are called the sons of God.

E. G. WHITE.

(Continued from page 225.)

cifixion was abolished. The scenes which took place at the death of Jesus, the inhuman conduct of the people, the supernatural darkness which veiled the earth, and the agony of nature displayed in the rending of the rocks and the flashing of the lightning, struck them with such remorse and terror, that the cross, as an instrument of death, soon fell into disuse. At the destruction of Jerusalem, when mob power again obtained control, crucifixion was again revived for a time, and many crosses stood upon Calvary.

Christ coming at the time and in the manner which he did was a direct and complete fulfillment of prophecy. The evidence of this, given to the world through the testimony of the apostles and that of their contemporaries, is among the strongest proofs of the Christian faith. We were not eye-witnesses of the miracles of Jesus, which attest his divinity; but we have the statements of his disciples who were eye-witnesses of them, and we see by faith through their eyes, and hear through their ears; and our faith with theirs, grasps the evidence given.

The apostles accepted Jesus upon the testimony of prophets and righteous men, stretching over a period of many centuries. The Christian world have a full and complete chain of evidence running through both the Old and the New Testament; in the one pointing to a Saviour to come, and in the other fulfilling the conditions of that prophecy. All this is sufficient to establish the faith of those who are willing to believe. The design of God was to leave the race a fair opportunity to develop faith in the power of God and of his Son and in the work of the Holy Spirit.

#### Waiting for Feeling.

WHILST you cannot feel too keenly, do not wait for feeling. No sorrow for the past can be too poignant; but do not wait for that sorrow. If the prodigal had not arisen till he was satisfied with his own repentance, he would have died in the far country. The tears which do not flow from the gaunt eyes of famine will come unbidden at the feast of fat things; and the fountains of the great deep, which freeze in the winter of remoteness and estrangement, will break up and brim over in the sunshine of mercy. The word which you take, be it what it may—"Father, I have sinned, and am no more worthy to be called thy son;" "Take away mine iniquity, and receive me graciously"—whatever the word may be, let it be a true one, and swifter than you return will be the footsteps of forthcoming pardon; and great as may be your own joy in rescuing and restoring grace, no less will be the joy in heaven over your repentance.—*Hamilton.*

#### Watchfulness.

NONE of the human race are perfect. Every one has some weak point. There is an unprotected joint in the harness which is what the heel was to the body and vitals of Achilles. We should endeavor to ascertain what our weak point is, and set over it a double guard, for this is the point which the adversary of our souls will assuredly attack, and if we fall, it will be by being overcome here. It is arrant presumption for us to deny our moral weakness or suppose that we can stand fast in integrity aside from Divine aid. Accordingly this aid we should fervently invoke, while we vigilantly watch against all temptations to evil. "Let him who thinketh he standeth take heed lest he fall," for his fall may pull down others, and if he is a professed Christian will bring scandal on Christ's religion, and cause his holy name to be blasphemed. If there is anything a Christian should dread, it is to be instrumental of dishonoring Him by whose precious blood he was redeemed, to whom he is laid under the weightiest obligations, and who is "the chief among ten thousand and the one altogether lovely." The words of our Lord to his disciples were, "What I say unto you, I say unto all, watch."—*Sel.*

#### I Heard Thee.

I HEARD thee, O Almighty, when the day  
Of innocence had passed, and twilight gray  
Bade me remember how earth's joys decay.

Oh, how I sought to hide me from thy sight  
'Mid forest shades! and, though bedewed with night,  
I found seclusion in its sullen light.

I wandered from thy presence in the gloom  
Of ignorance and sin, and knew not whom  
To trust to save me from the threatened doom.

Again I heard thee: thou didst ask me why  
I was determined recklessly to die.  
When thou to help and ransom me wast nigh.

I open'd to thee, but thou was not there;  
The streets I searched; I asked the watchman "where  
Is my beloved, wet with midnight air?"

They wounded me with error, for they said  
'Since thou dost seek him, thou of him art led;  
Thy work is done; to sleep lay down thy head.

I laid me down; but thou didst me awake:  
'If thou would'st follow me, then all forsake,  
And, with thy Lord, thy cross submissive take."

I left the city, and, with hope inspired,  
Unto the garden and the cross retired,  
And there I found him whom my soul admired.

"'Tis done" I hear. He bore the cross that I  
Might holy be, and shall I idly lie,  
And say "There is no reckoning by-and-by?"

O, pure and holy Jesus, may I be  
An overcomer, and received of thee  
The morning gifts of immortality!

J. B. D.

San Francisco, Cal.

#### THE HOME CIRCLE.

##### Put Yourself in My Place.

"I CANNOT wait any longer. I must have my money, and if you cannot pay it I must foreclose the mortgage and sell the place," said Mr. Merton.

"In that case," said Mr. Bishop, "it will of course be sold at a great sacrifice, and after the struggles I have made, my family will again be homeless. It is hard. I only wish you had to earn your money as I do mine; you might then know something of the hard life of a poor man. If you could only in imagination, put yourself in my place, I think you would have a little mercy on me."

"It is useless talking; I extended this one year, and I can do so no longer," replied Mr. Merton, as he turned to his desk and continued writing.

The poor man rose from his seat, and walked sadly out of Mr. Merton's office. His last hope was gone. He had just recovered from a long illness which had swallowed up the means with which he had intended to make the last payment on his house. True, Mr. Merton had waited one year when he failed to meet the demand owing to illness in his family, and he had felt very much obliged to him for so doing. This year he had been laid up for seven months, during which time he could earn nothing, and all his savings were then needed for the support of his family. Again he failed, and now he would again be homeless, and have to begin the world anew. Had heaven forsaken him, and given him over to the tender mercies of the wicked?

After he had left the office, Mr. Merton could not drive away from his thoughts the remark to which the poor man gave utterance, "I wish you had to earn your money as I do mine."

In the midst of a row of figures, "Put yourself in my place" intruded.

Once after it had crossed his mind he laid down his pen, saying, "Well, I think I should find it rather hard. I have a mind to drop in there this afternoon and see how it fares with his family; that man has aroused my curiosity."

About five o'clock he put on a gray wig and some old cast-off clothes, and walked to the door. Mrs. Bishop, a pale, weary-looking woman opened it. The poor old man requested permission to enter and rest awhile, saying he was very tired with his long journey, for he had walked many miles that day.

Mrs. Bishop cordially invited him in, and gave him the best seat the room afforded; she then began to make preparations for tea.

The old gentleman watched her attentively. He saw there was no elasticity in her steps, no hope in her movements, and pity for her began to steal into his heart. When her husband entered, her features relaxed into a smile, and she forced a cheerfulness into her manner. The traveler noted it all, and he was forced to admire this woman who could assume a cheerfulness she did not feel, for her husband's sake. After the table was prepared, there was nothing on it but bread and butter and tea, they invited the stranger to eat with them, saying, "We have not much to offer you, but a cup of tea will refresh you after your long journey."

He accepted their hospitality, and, as they discussed the frugal meal, led them without seeming to do so, to talk of their affairs.

"I bought this piece of land," said Mr. Bishop, "at a low price, and instead of waiting, as I ought to have done, until I saved the money to build, I thought I would borrow a few hundred dollars. The interest on the money would not be near as much as the rent I was paying, and I would save something by it. I did not think there would be any difficulty in paying back the money; but the first year my wife and one of the children were ill, and the expense left me without means to pay the debt. Mr. Merton agreed to wait another year if I would pay the interest, which I did. This year I was for seven months unable to work at my trade and earn anything, and, of course, when pay day comes around—and that will be very soon—I shall be unable to meet the demand."

"But," said the stranger, "will not Mr. Merton wait another year, if you make all the circumstances known to him?"

"No, sir," replied Mr. Bishop; "I saw him this morning, and he said he must have the money and should be obliged to foreclose."

"He must be very hard hearted," remarked the traveler.

"Not necessarily so," replied Mr. Bishop. "The fact is, these rich men know nothing of the struggles of the poor. They are men, just like the rest of mankind, and I am sure if they had but the faintest idea of what the poor have to pass through, their hearts and purses would open. You know it has passed into a proverb, 'When a poor man needs help he should apply to the poor.' The reason is obvious. Only the poor know the curse of poverty. They know how heavily it falls, crushing the heart of man, and (to use my favorite expression) they can at once put themselves in the unfortunate one's place and appreciate difficulties, and are therefore ready to render assistance as far as they are able. If Mr. Merton had the least idea what I and my family had to pass through, I think he would be willing to wait several years for his money rather than distress us."

With what emotion the stranger listened may be imagined. A new world was being opened to him. He was passing through an experience that had never been his before. Shortly after the conclusion of the meal he arose to take his leave, thanking Mr. and Mrs. Bishop for their kind hospitality. They invited him to stay all night, telling him he was welcome to what they had.

He thanked them and said, "I will trespass on your kindness no longer. I think I can reach the next village before dark, and be so much further on my journey."

Mr. Merton did not sleep much that night; he lay awake thinking. He had received a new revelation. The poor had always been associated in his mind with stupidity and ignorance, and the first poor family he had visited he had found far in advance, in intelligent sympathy and real politeness, of the exquisite and fashionable butterflies of the day.

The next day a boy called at the cottage, and left a package in a large blue envelope, addressed to Mr. Bishop.

Mrs. Bishop was very much alarmed when she took it, for large blue envelopes were associated in her mind with law and lawyers,

and she thought that it boded no good. She put it away until her husband came home from his work, when she handed it to him.

He opened it in silence, read its contents, and said, fervently, "Thank Heaven?"

"What is it, John?" inquired his anxious wife.

"Good news, wife," replied John; "such news as I never hoped for or even dreamed of."

"What is it? What is it? Tell me quickly! I want to hear, if it's anything good."

"Mr. Merton has canceled the mortgage; released me from the debt, both interest and principal; and says any time I need further assistance, if I will let him know, I shall have it."

"I am so glad! It puts new life into me," said the now happy wife. "But what can have come over Mr. Merton?"

"I do not know. It seems strange after the way he talked to me yesterday morning. I will go right over to Mr. Merton's, and tell him how happy he has made us."

He found Mr. Merton in, and expressed his gratitude in glowing terms.

"What could have induced you," he asked, to "show us so much kindness?"

"I followed your suggestion," replied Mr. Merton, "and put myself in your place. I expect that it will surprise you very much to learn that the strange traveler to whom you showed so much kindness yesterday was myself."

"Indeed!" exclaimed Mr. Bishop, "can that be true? How did you disguise yourself so well?"

"I was not so much disguised, after all; but you could not very readily associate Mr. Merton, the lawyer, with a poor wayfaring man."

"Well, it is a good joke," said Mr. Bishop; "good in more senses than one. It has terminated very pleasantly for me."

"I was surprised," said Mr. Merton, "at the broad and liberal views you expressed of men and their actions generally. I supposed I had greatly the advantage over you in means and education; yet how cramped and narrow minded have been my views beside yours! That wife of yours is an estimable woman, and that boy of yours will be an honor to any man. I tell you, Bishop," said the lawyer, becoming animated, "you are rich—rich beyond what money could make; you have treasures that gold will not buy. I tell you, you owe me no thanks. Somehow I seem to have lived years since yesterday morning. What I have learned at your house is worth more than you owe me, and I am your debtor yet. Hereafter I shall take as my motto, 'put yourself in his place,' and try to regulate my actions by it."—*Sel.*

#### Tobacco and Its Effects.

AN ESSAY.

THAT the habit of using tobacco wastes time and money, injures health, impairs intellect, and shortens life, can be substantiated by philosophy, physiology and reason. Self-respect, regard for others, and common-sense, therefore, dissuade from this pernicious practice.

IT IS A FILTHY HABIT.

Snuffed, chewed, or smoked, the use of tobacco is equally unbecoming and unworthy of a gentleman. It is this consideration that often induces men to hide while smoking. Smokers and chewers move in an atmosphere thoroughly *tobacconic*. Their whole system is impregnated with the offensive effluvia; their breath sickens all who come in contact with them. Is not that filthy, whereby churches, chapels and public halls are polluted with ejected quids and tobacco saliva? Smoking cannot be carried on secretly in such places; but wherever it is practiced, its nauseous savor is manifest to all.

IT IS A WASTEFUL HABIT.

It wastes time. Mostly every smoker spends some hours each day beside his pillar

of smoke. Golden hours and precious moments are spent in vain. If snuffers (as Earl Stanhope reckoned) spend over two hours each day in their practice, smokers must consume more still. Can mortals, whose days are passing swifter than a weaver's shuttle, afford to lose so much of their time? Can men, whose days are as a shadow, spend one day in ten, or thirty-six annually, in this employment? But how many men spend two hours daily, offering incense to this tobacco-god, who have never spent an hour in a lifetime in humility and secret prayer before the living and true God? Christians who forget their daily devotions, never forget their tobacco. They cannot afford time to read the Bible, but find abundance of time to smoke. Men who cannot find time to think about the end of their existence and the fast-coming future, squander hours daily in smoking. Those who neglect the cultivation of their minds by thinking and reading, devote their time to the pipe. All the time which many can employ apart from hours of toil and repose, they thus willfully waste.

*It wastes means.* It robs a man of money as well as of time. Means needed for higher and important purposes are lavishly spent on tobacco. The consumers are even greater slaves than drunkards, for they know nothing of self-denial. Smokers can never resist the craving of this appetite. They can shut their ears to the cries of want, and the wails of poverty and distress around fireless and foodless homes, but never deny themselves their favorite weed. Wives robed in rags; children naked and starving; squalor, want, and misery, reigning triumphant in their homes, appeal to them in vain. The money spent is enormous. Great Britain blows away in smoke, to darken the understanding and dim mental vision, £10,000,000 annually. If the United States spend proportionately as much as New York city, where over \$10,000 are daily spent for cigars, how vast the expenditure! Over \$200,000,000 annually, not only wasted, but made instrumental in destroying life and property! How great must be the sum spent annually in our own provinces! It costs a moderate smoker from six to thirty dollars a year. Thousands of our day laborers spend ten dollars a year in tobacco. This sum running at compound interest, would swell up, in about forty years, to \$3,000. The money thus spent might furnish many a home with necessaries, and keep many a family in old age.

Many of the most inveterate smokers in our land are miserably poor. They cannot find raiment whereby their families may attend school, and they themselves places of worship, and still they justify themselves in consuming, in smoke, what would greatly assist in purchasing these things. Young men and mechanics who are saving nothing for the future, could, with their tobacco money, pay a premium on a life-assurance policy for two thousand dollars. There are those who are supported by the charities of the benevolent who smoke the most of the day and part of the night. Is it right or just then to spend means while there are many objects of necessity all around? Is it right to waste means which could be profitably employed in alleviating misery, wretchedness, and suffering? Will smokers persist in converting their wealth into unsavory smoke, corrupting heaven's pure air, while ignorance, disease, and death might be prevented by the right use of that wealth? Is it not unreasonable that men should impose such heavy taxation upon themselves? If civil government should try to impose a similar tax, the people would revolt in one day, and declare the law the most unreasonable one ever enacted. How can Christians justify their conduct before God?

The amount that one spends in ten or twenty years might send many copies of the Bible to the heathen, and many souls might be saved by these books. They are responsible for their money and how they spend it. Responsibility extends to the smallest sum. If two mites cast into the treasury deserved such commendation from the Saviour, what must we think of those professing to serve him, who spend so much in tobacco? Many Christians never miss a smoke in twelve months who fail to help many objects of charity in that time. There are many smoking Christians who never give one cent to further the gospel in any way. I do not understand how any Christian can justify himself in spending six dollars every twelve months for tobacco, who cannot give twenty-five cents to any of the claims of Christ's cause.

#### IT IS AN INJURIOUS HABIT.

If men were only aware of the evil consequences of this custom, they would arise in the might of their manhood and give it up for ever. This age of inquiry demands a reason

for tobacco, but no satisfactory reason can be given. Excuses tendered are so trivial and unreasonable that men are now ashamed to mention them.

*It is injurious physically.* The most reliable and distinguished physicians, as well as the most eminent anatomists and physiologists, have recorded their convictions of the injurious effects of tobacco and its tendency to destroy life. Men of thought and integrity, in every land, have endorsed these sentiments. Bodily injuries engendered through this agency are legion. The use of tobacco disturbs the whole system from its normal state. Nature revolts at its first introduction. No man finds it an easy task to use tobacco in any shape. The stomach instantly ejects the nauseous substance; and it is when its natural tone has been changed, and it has been forced into submission by repeated and continued efforts, that either smoker or chewer succeeds, and then he uses it only occasionally and in homeopathic quantities. The weed contains no nutrition, but excites and depresses alternately, and thus wastes the vigor of the nervous system. At once it causes disorder in the digestive organs, by draining from the system saliva, which is an indispensable element in converting the food into blood, and which is as important in its place as the blood itself. Tobacco is a virulent poison, which corrupts the very fountain of life. Medical men of large practice and experience declare that it is a prolific source of dyspepsia; that it produces nervous atrophy, by which it wastes the strongest and most robust bodies to skeletons; it makes the most cheerful and buoyant-spirited hypochondriac, and, in certain cases of constitution, it inevitably leads to insanity. German authorities say, it produces vertigo, blindness, and paralysis. It is an indisputable fact that scurvy has greatly abounded since the general use of tobacco. It is easily shown how destructive it is to animal life. A poultice laid on the pit of the stomach will serve as an emetic. The oil of tobacco inserted into an incision in a pigeon's leg will render its foot useless in two minutes. One drop of the chemical oil of tobacco put on a cat's tongue will produce convulsions and death in one minute. What, then, must be the effects of this acrid salt and strong caustic oil on men who use it constantly for many years? Tobacco so affects the throat that it destroys the voice, and so it has ruined several distinguished singers. In a short time the sweetest voice is changed to raven hoarseness.

*It is injurious mentally.* All the fluids of the body are poisoned by this noxious practice. After long indulgence, the juice permeates the whole system. Signs of injury are especially manifest in the brain—the seat of sensation—and so it directly affects the mind. The relation between the brain and intellectual powers is so intimate that it cannot be otherwise. When any one becomes a victim, his whole life henceforth is as the ocean, subject to storm and calm—storm, when the nerves are excited under the power of the weed; calm, when stupor and lassitude succeed. In this dead, dreamy state, the smoker finds himself incapacitated for any mental exertion whatever. A general state of prostration follows the excitement of indulgence, as in the cases of the drunkard and opium-eater. The power of thinking is paralyzed, volition loses its force, and memory becomes defective. The intellect becomes blighted, and withers under its scathing influence. It unfits for mental effort, which many imagine it aids, and use it for that purpose. Students smoke so as to prepare a hard lesson more efficiently, ministers to prepare a sermon more thoroughly, etc. But the smoke that injures their natural sight extends to their mental powers and darkens the faculties of the mind. Their cure proves their curse, for it has been proved beyond a doubt, that smokers cannot successfully compete with those who are abstainers, in intellectual attainments.

*It is injurious morally.* There can be no doubt but the practice lowers every one who is addicted thereto in the esteem of men. It drags a man down from a dignified position, placing him on a level with the lowest. The educated, refined, and intelligent take caste with the most degraded. This practice leads to other vicious habits, and lays the foundation for drunkenness, which generally accompanies it. It is well said that "There lies coiled up somewhere, some constituent element of the smoker's moral and spiritual character, which corresponds exactly to the filthy habit which he exhibits in the use of tobacco." This practice is very unbecoming in those who are living in view of a higher destiny, for it blunts all the nobler faculties of the soul.

This besetting sin of our day is prevalent and universal. The guilt lies upon all who

do not discountenance, as well as discontinue, the growth, manufacture, sale, and use of the drug in every possible way. It is high time that reason and common sense should be heard in this matter. Philanthropy, patriotism, right, and religion demand the united efforts of men in crying down, and their strength in pulling down and destroying the tobacco-god, at whose shrine so many constantly bow in reverence.

All the defense that men can bring to sustain the usage is, that it is an unnatural and acquired habit, which produces a pleasant sensation, and that they are the slaves of custom overcome by the cravings of appetite, and fascinated and enslaved by its habitual use. They might as well say that they cannot give it up because they love it as the drunkard his glass, and the opium-eater his favorite extract. Some who wax eloquent against other vices are they themselves the veriest slaves to this ignoble practice. Especially is it incongruous in ministers of the gospel whose characters should be exemplary. How can they consistently urge self-conquest on their hearers respectively, when they themselves crouch under the control of appetite? How can they preach self-denial, while they are still wedded to their weed. How can they urge self-respect to others, when they cast away their own? How can they enjoin economy, when they spend so much upon tobacco? How can they induce others to "redeem the time," when they waste so much themselves? Apart from every higher consideration, politeness and good-breeding, and the social position they occupy, should appeal to smoking ministers. They are setting an example to the whole community,—an example which too many are ready to cite the minister as their pattern. Those who pollute their garments with tobacco, injure their own reputation in the families they visit. In the pulpit, they urge their hearers to eat and drink, and to do everything with an eye single to God's glory; but when they smoke they cannot think they are advancing that glory! They enjoin the people to "Prove all things," and to "Hold fast that which is good;" while they persist in holding to the use of tobacco, which they know to be a great evil. Christians indulge in this pernicious practice until every pore of their bodies is reeking with tobacco. Christians raise the weed on their broad acres. Christians manufacture it for market. Christians buy it and sell it at immense profits. Christian ministers, elders, deacons, and people unite socially to regale themselves with its sickening perfume. The practice is approved by the age, legalized by the State, sanctioned by Christians, and sanctioned by custom. Its evil consequences affect the best interests of society, and still no voice is raised against the crime. The pulpit savors of it; the church is full of its odor. The school and college are in turn smoking rooms. The factory and shop are in danger by those addicted to smoking. Sign-boards that forbid smoking on certain premises are the only voices that cry out against it. Temperance men wink at this source of evil. *O tempora! O mores!* There was an age when royal voices and religious orders denounced the practice; when medical colleges united with city councils in condemning the barbarous usage, when canons of States, as well as the canons of the church, forbade it under severe penalties, when sultans, popes, and kings issued their royal mandates against it. The evils resulting to society from this usage cannot be touched in a few pages. All who countenance it in any way are aiding in perpetuating the custom subversive of the best interests of our race,—a custom which destroys life, wastes means, and endangers property. When will men espouse the cause of humanity and resist this aggressive evil? When will the churches of these Provinces follow the example of the "United Brethren," who resolved as follows in Virginia lately:

"Whereas, The habit of using tobacco is a filthy one, attended with every other expense; is injurious to the health, weakens the intellect, and shortens the life of the individual and his posterity; therefore the habit is a sin against the Almighty God, ourselves, our children, and those by whom we are surrounded; therefore,

Resolved, That the ministers of Virginia Conference be advised to discontinue the habit, in all its forms, of using tobacco; and that we may use our influence or power in society against it."

May the sentiments of this resolution be engraved on the heart of every one who reads it; and if any are led to seriously consider the importance of this subject, the aim of the writer has been gained.—JOHN S. ROSS, in *Queanbeyan (C. E.) Age*.

THE three best medicines in the world are warmth, abstinence, and repose.

#### RELIGIOUS NEWS AND NOTES.

—The "Disciples," have just opened their first chapel in Paris.

—Greece contains 6,522 Protestants to 6,013 Roman Catholics.

—Italy contains 39,480 Protestants; 3,994,000 Roman Catholics.

—Women's Mission Boards and their auxiliaries, in this country alone, are said to number 9,000.

—Mr. Beecher's church has been closed until further notice, to allow of its being thoroughly renovated.

—The New Orleans University, a flourishing institution built up by the Methodist Freedman's Aid Society, has had an attendance of over 100 students the past year. It has five departments, including theology and music.

—The twelfth annual convention of the Baltimore Conference Sunday-school Society has just had its session at Staunton, Va. Over 200 delegates were present from Maryland, Virginia and West Virginia. The organization embraces 426 schools, 4,060 teachers, and 24,658 scholars.

—Here are the statistics of the Primitive Connexion in Canada for 1878: Connexional churches, 214; ministers, 98; local preachers, 262; parsonages, 39; Sabbath-schools, 154; Sunday-school teachers and scholars, 10,348; church members, 8,174; value of church property, \$364,115.

—A Bible-reading community of eighty souls has been found in the town of Corato, in the Neapolitan province of Italy. It is the out-growth of the present of a single Bible in 1860 to an image-maker of the place, who, being converted by its perusal, added the work of Bible distribution to his own trade.

#### SECULAR NEWS.

—The grain crops of Utah are the largest ever raised in that Territory.

—The common string telephone has been in use in East India from time immemorial.

—Nearly 5,700,000 immigrants have arrived in this country since 1847, 4,000,000 of them being German and Irish.

—A famine is reported in the State of Sonora and Sinaloa, Mexico. At Mazatlan, there is no flour, and people are emigrating.

—The cost of the construction of the Paris exhibition buildings and grounds is now estimated at 45,300,000 francs, or \$9,060,000.

—Latest letters from the English Universities Mission in Central Africa, state that the Zanzibar slave trade has virtually ceased.

—There were 2,470 failures in the United States during the last three months, with \$48,753,000 liabilities, against 3,355, with \$82,078,000 liabilities during the first three months of the year.

—The value of the exports from the United States last year exceeded the imports to the amount of \$251,000,000. During the last four years we have exported nearly \$600,000,000 worth of merchandise more than we have imported.

—The public debt of the United States reached its highest point in August 1865 and then amounted to \$2,756,431,671.43. The debt less cash in the Treasury June 1, 1878, was \$2,033,637,450.84, thus showing an aggregate reduction of \$722,794,120.79.

—Letters from St. Petersburg state that there are at least 50,000 sick soldiers in the Russian armies of Europe and Asia. Typhoid, small-pox and dysentery are the principal maladies. Surgeons are very scarce. Sixty-two are reported lately as having died, and one hundred have reached home broken in health.

—The American schooner *Parallel*, on her way from San Francisco to Portland, boarded a Japanese vessel on which was found no living person, but only a number of dead bodies of Orientals who seemed to have been dead for some time. As there was no food on board they are supposed to have died from starvation.

—An exchange says: "Staten island is a picture of desolation, the contrast between the present aspect and that of last year being most marked. Only a few persons are cultivating any portion of the island, potatoes being the only crop cultivated at all. The levees have been repaired, and are believed to be stronger than ever before."

## The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, AUGUST 1, 1878.

### The Pacific Press.

We learn that the trustees of the Pacific Seventh-day Adventist Publishing Association, are paying interest on ten thousand dollars, which amounts to not less than one thousand dollars annually. This is a heavy draft upon this young Association which should cease with the year 1878.

And the only proper way to pay this debt is by raising the sum of ten thousand dollars in stock by those who have not taken stock. Since the Association was formed and the existing amount has been taken, the membership financial strength of our people on the Pacific coast has doubled. And among these are many persons of considerable wealth. These persons should have the pleasure of becoming members of the Association, and should have the privilege of voting at the annual meetings of the Association either in person or by proxy. This they can do by taking stock in the Association from one share to one hundred shares. Each share entitles the holder to one vote. There are also persons among those who took stock at the first who are now able and willing to take more. These should have a chance to pledge and increase their stock as God has given them ability.

All the Association needs to do to lift this debt is to issue certificates of a thousand shares of stock on receipt of the money.

Crops of nearly all kinds are excellent in California the present season, which will improve the financial condition of California, and enable those who have not borne the burden in the heat of the day to come nobly up to the work and raise ten thousand dollars before the first of January, 1879.

We recommend that pledge papers be issued from the SIGNS Office to be circulated at the California camp-meetings, and among all the churches on the Pacific coast, embracing those of Oregon, Washington and Nevada. Now is the time for these young friends of the cause to help, and no longer suffer our publishing house at Oakland to be crippled by debts and the payment of interest.

J. W.

### How to Raise It.

In the article, "The Pacific Press," a call is made by the General Conference Committee to the friends on the Pacific coast, to raise \$10,000 by January 1879.

This may be considered a large amount to be raised in so short a time; and it would be if there were only a few to lift. But the membership on this coast has more than doubled since the establishment of the publishing work in Oakland. We can safely say that in California, Oregon, Washington Territory and Nevada, there are from twelve to fifteen hundred Seventh-day Adventists. We therefore propose that each one of this number be urged to take at least one share in the Pacific Seventh-day Adventist Publishing Association, to be paid by January 1, 1879.

It can be done in the following manner: We will send pledge papers to the Tract and Missionary librarians of the different churches, to which every member of the church should have opportunity to subscribe.

There are a little over twenty weeks before the first of January, 1879. If each one so subscribing pays 50 cents per week for each share subscribed, the money will all be paid in season to reach the Office by the time specified. Of course those who can do so are requested to pay down at once. But for those who would find the installment plan easier this suggestion is offered.

There are wealthy brethren who have joined us since the Office was first started, who can as easily raise several hundred dollars as some can raise ten. Persons of no greater financial ability paid from \$500 to \$1,500 to help in starting the work, and it would seem that the time has come for those who have more recently started to take hold and lift in the present necessity.

The necessity for establishing the work was imperative. But it is just as necessary to increase our facilities at the present time to meet the rapidly increasing demands. The outlay required at the present time is but little less than was required to establish the work at first.

If we all take hold and lift with a will \$20,000 will probably be raised instead of \$10,000. When this Office was first established our brethren east of the Rocky mountains donated

over \$10,000 to furnish us with presses, type, etc. If more is raised than is necessary to carry on the business properly here, we can use some of it in refunding this amount, to be used in establishing the work in new missionary fields.

J. E. WHITE,

Vice-President Cal. T. and M. Society.

### Reno, Nevada.

We have now given seven discourses to large and attentive audiences. Deep interest is manifest. A few books have been taken, but money is scarce. This town has been nearly ruined by speculation in mining stocks. We still labor on with courage, advancing rapidly to the points of vital interest in our faith.

We must have the aid of God's Spirit in our efforts to reach souls. Pray for the work here.

July, 28, 1878. J. N. LOUGHBOROUGH.

### Oakland.

THE tent-meetings during the past week have been interesting and profitable. Six more signed the covenant, making thirty-three in all who have thus far united with us since the tent came here.

Last Sabbath, we had an excellent meeting. Many of the brethren from San Francisco were present. Mrs. E. G. White addressed us, and after her earnest appeal, a call was made for those who desired the special prayers of God's servants. About forty came forward, most of them members of the church, who desire a firmer hold on God, but a few were making their first start in the Christian life. We continue these meetings through this week.

July 30, 1878. W. M. HEALEY.

### California Camp-Meetings.

SINCE suggesting September 13, as the time for our northern California camp-meeting, several things have occurred demanding that it be held at an earlier date.

1. The General Conference Committee have requested that I attend the Michigan camp-meeting and the General Conference the first of October. In order to comply with that request our camp-meetings will have to be held in season for me to go from the southern meeting to Battle Creek.

2. Several who have responded since my last note in the SIGNS, request that the meeting be held the last of August or the first of September, this will accommodate them and leave me time to go to the General Conference.

3. When I suggested that the northern California camp-meeting hold over two Sabbaths, it was the supposition that Sister White would be with us, but as she decides to go East and cannot be with us in our meeting, it is probably best to hold our northern meeting only seven days, and the southern one only six days. A lack of ministerial force in the meetings, and the necessity of economizing time, are the considerations that rule us in making the above decision.

We therefore decide that the northern California camp-meeting commence Thursday morning, August 29, and close Thursday morning, September 5. And that the southern meeting commence Tuesday morning, September 10, and close Monday, September 16.

We wish to meet upon the northern ground Friday, August 23, as many as can come to help fit up the ground and remain until after the meeting is over. Let such come to the ground in season to pitch their own tents on Friday, August 23. The tent-meeting will be in progress at that time at Yountville, and we can also have prayer-meetings upon the ground each day, seek God and arrange for the spiritual interests of the cause. We must see the work of God in these meetings.

For the Committee.

J. N. LOUGHBOROUGH.

### Camp-Meeting Committees.

As it was left with the Conference Committee to appoint the Camp-meeting Committee, we would appoint as follows:—

Northern California Camp-meeting Committee: G. D. Hager, E. R. Gillett and John Custer.

Southern California Camp-meeting Committee: M. J. Church, W. R. Smith and R. F. Eagle.

These committees should be upon their respective camp-grounds, with a force of hands to prepare the grounds, at least five days before the respective meetings. I will be with you to counsel, but it is not meet that I should leave the word of God and serve tables. Brethren make your calculation to attend to all the out-

ward preparations in season so that each meeting may commence at the time appointed without distraction.

All should lay their plans to be on the northern ground with tent pitched by the evening of August 23, and upon the southern ground by September 9.

For the Committee.

J. N. LOUGHBOROUGH.

### Camping Tents.

THE California Conference has thirteen tents which will be for rent at the camp-meeting, at \$4 each. On the northern ground the 50-ft. tent will be divided into fourteen rooms, which will be rented at \$4 each. These rooms will accommodate two men, or even a small family. There will be no cooking arrangements allowed around these rooms. Those wishing rooms, or tents for either camp-meeting will please address immediately, E. R. GILLET, Pacific Press, Oakland, California.

### CALIFORNIA CONFERENCE COMMITTEE.

### North Pacific Conference.

THE second annual meeting of the North Pacific Conference of Seventh-day Adventists was held at the camp-ground near Salem, Oregon. The first session was convened June 28, at 5 o'clock P. M.

Conference was called to order by the president, Elder I. D. Van Horn.

Opened with prayer by the president.

On motion, Brother T. H. Starbuck was elected secretary pro tem.

Credentials of delegates being called for, the following responded:—

From Milton, Oregon, J. C. Bunch; Salem, Oregon, Wm. Leavitt; Beaverton, Oregon, R. D. Benham; Walla Walla, W. T., S. Maxon; Dayton, W. T., D. La Grove.

Voted, That Brother A. G. Roberts act as delegate from Eola, Oregon.

Voted, That all members present in good standing take part in the deliberations of the meeting.

Voted, That Elder J. N. Loughborough act as delegate from the General Conference, to take the general oversight of all business in this session.

Voted, That the Beaverton church, eighteen members, be admitted into the Conference.

The minutes of the last session of the Conference were read and approved.

Voted, That the chair appoint the necessary committees.

The following committees were appointed:—

On Resolutions—Alonzo T. Jones, S. Maxon, Wm. L. Raymond.

On Auditing—Wm. L. Raymond, R. D. Benham, A. G. Roberts, Wm. Leavitt, John Donaldson, J. B. E. Young.

On Nominations—Wm. L. Raymond, J. C. Bunch, Wm. Leavitt.

On Credentials and Licenses—T. H. Starbuck, John Donaldson, R. D. Benham.

Reports were called for from ministers and licentiates, and the following were presented: Elder J. N. Loughborough, Elder A. T. Jones, Brother J. C. Bunch.

Adjourned to call of chair.

SECOND SESSION, JULY 1, 9 A. M.

The president in the chair.

Prayer by Elder Jones.

Minutes of the previous session were read.

On motion, Elder Alonzo T. Jones was elected secretary pro tem.

Reports of committees were called for, and the following responded:—

The Committee on Nominations recommended that the same persons who are now in office be re-elected. Those officers were: President, Elder I. D. Van Horn; secretary, Sister A. P. Van Horn; treasurer, Elder Alonzo T. Jones.

Moved, by Elder Jones, and seconded by Brother Benham, that the report of the committee be amended by the withdrawal of the name of Elder Jones as treasurer, and the substitution of Brother John Donaldson, as the nominee for that office. Carried.

Moved, That the officers be elected together. Carried.

The officers now stand: President, Elder I. D. Van Horn; secretary, Sister A. P. Van Horn; treasurer, John Donaldson; Conference Committee—S. Maxon, T. H. Starbuck.

The Committee on Resolutions reported as follows:—

Resolved, That our most earnest gratitude and thanks are due to God for his heavenly gift in sending us Sister White, and by her, His excellent counsel, and for his rich blessing at this camp-meeting.

Resolved, That we express our confidence and firm faith in the message which bears the commandments of God, and the testimony of Jesus Christ, which is the spirit of prophecy.

Resolved, That we tender our grateful thanks to the General Conference, for the help and excellent counsel which they have furnished us in the persons of Sister White and Elder Loughborough.

Resolved, That we express our thanks to Mr. Adam Stephens, for the use of the camp-ground.

Resolved, That we express our thanks to our dear Sister Wood of Walla Walla, for the very efficient aid she has rendered by her excellent singing.

Resolved, That we express our thanks to the Capitol Lumbering Company of Salem, for the free use of their lumber on the camp-ground.

Resolved, That we express our thanks to Mr. Prescott for the free use of one of his excellent pumps.

The Committee on Credentials and Licenses recommended that the credentials of Elders I. D. Van Horn and Alonzo T. Jones be renewed. Recommended for licenses—J. C. Bunch, Wm. Leavitt, S. Maxon, Wm. Russell, and Wm. L. Raymond.

Moved, That the credentials of Elders I. D. Van Horn and Alonzo T. Jones be renewed. Carried.

Moved, That Brethren J. C. Bunch, Wm. Leavitt, S. Maxon, Wm. Russell, Wm. L. Raymond, T. H. Starbuck, and A. G. Roberts, receive licenses. Carried.

The name of Brother Bunch was referred to the Conference Committee.

The treasurer reported as follows:—

Received during Conference year	\$837.52
Paid on Orders	630.30

Balance on hand	\$207.22
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Moved, That the Eola church have permission to disband, and recommend them to unite with the churches nearest them. Carried.

THIRD SESSION, JULY 1, 8:30 P. M.

Opened with prayer by Elder Van Horn.

The auditing Committee reported all business adjusted satisfactorily. Report accepted and committee discharged.

Adjourned sine die.

I. D. VAN HORN, President.

ALONZO T. JONES, Secretary pro tem.

### North Pacific Tract Society.

THE second annual session of the North Pacific Tract and Missionary Society, was held at the Salem camp-meeting July 1, 1878.

FIRST SESSION, 5 O'CLOCK P. M.

President in the chair.

Opened with prayer by Elder Loughborough.

On motion, Elder Jones was elected secretary pro tem.

SECOND SESSION.

Minutes of last session read and accepted.

The following officers for the ensuing year were elected: President, I. D. Van Horn; vice-president, S. Maxon; secretary, A. P. Van Horn; director, district No. 1, J. M. Downs; district No. 2, Wm. Goodwin; district No. 3, Alonzo T. Jones.

TREASURER'S REPORT.

Money received	\$797.40
" paid	741.55

Balance on hand	\$55.85
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Moved, That this Society take 1500 Health Annuals. Carried.

Voted, That this Society stand by the Tract and Missionary one-third another year.

Adjourned.

I. D. VAN HORN, President.

ALONZO T. JONES, Secretary pro tem.

### Camp-Meeting.

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

### BUSINESS DEPARTMENT.

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

\$2.00 EACH. D B Rieckev 5-1, D B Guile 5-20, James O'Neil 5-12, John P Christolled 5-29, Wm Rinehart 5-25, Mrs Eva A Rowe 5-23, Thomas F Lewis 5-29, Geo Vickery 5-25, M L Spicer 4-30, Delia Fitch (3) 5-1, Mrs R J Fanno 5-20, Levi Rawlings 5-1.

1.50 EACH. Mrs Eliza Garrison 5-29, Wm C Van Voorhis 5-24, C W Mead 5-29, Wm Brice 5-29, G V Titus 5-29, L Bunn 5-29, Mary L Gibbs 5-30, Sarah J Blassdell 5-23, Minnie Carhart 5-29, W R Riley 5-29, Mrs Thomas Green 5-29, J V Mack 5-29, M C Willey 5-29, E M Hendry 5-29, Philip Herzog 5-24, Sidney Brown 5-24, L H B-own 5-24, J B Shaw 5-29, Stephen Hefley 5-29, O S Ford 5-29, J M Harris 5-23, A Frost 4-40, James L Reed 5-29, Y M C A 5-29, Martha Behom 5-29, Nannie Cash 5-29, James F Smith 5-29, Wm E Chrome 5-29, Charles Walker 5-29, Peter Bet. s 5-29.

\$1.00 EACH. Mrs Hensley 5-1, R O Shively 4-25, John Reed 5-10, A A Gamble 5-5, John Peterson 5-5, M Griffin 5-15, M E Crawford 5-5, M D Potter 5-1, Hannah Ferguson 5-8, Mrs O C Robinson 5-20.

MISCELLANEOUS. Ed Sherwood 75c 5-5, Robert Cultry 75c 5-5, Mrs E F McCrory 75c 5-5, J F Miller 75c 5-5, Sim Lesley 75c 5-5, Orange Lucas 75c 5-5, Edward Douglass 75c 5-5, Mrs M A Moore 4.00 5-13, Rev L H Corbitt 4.00 4-41, James Dongan 2.50 5-20, Aaron H Osbo n 6.00 5-29, Lina Penniman 1.20 5-19, Geo F Frost 5.00 3-41, Mrs John G Brown 5.00 3-41, Fannie Garrett 1.25 5-20, Norman Bentley 5.00 4-45, John R Bowlsby 4.00 5-41, N Orcutt 2.63 4-40, Eugene Packard 37c 4-40, Wm Nightingale 38c 4-40, M E Rathburn 24.00 5-29, F A Drake 12.00 5-29, Mrs J M Galimore 6.00, 5-29, H K Coble 5.00 4-45, Mrs J S Miller 5.00 4-45, John Toland 5.00 4-45.

California Conference Fund. Sacramento \$14.75, Santa Rosa 21.50, Napa 46.76, St Helena 54.37.

Received on Account.

Cal T and M Society \$149.38, Augustus Gary, 12.50, Kansas T and M Society 25.00, Wisconsin T and M Society 100.00, New England T and M Society 150.00, Ohio T and M Society 127.80, Iowa and Nebraska T and M Society 130.00.

California Publishing Fund.

Mrs L M Hall \$50.00.

European Mission.

From Pittsburg \$3.00, Mary Haskell 5.00, H E Haskell 5.00.