

# 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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### It Is Finished.

'Tis finished all! The fearful debt is paid!  
And guilty man once more can lift his eyes,  
And hope for mercy, through the priceless blood,  
Of Jesus Christ, the spotless Sacrifice.

'Tis finished all, and at the wondrous words,  
Bright angels touch their golden harps and raise,  
One grand, triumphant strain of victory,  
And tongues immortal shout their joyous praise.

Oh, boundless mercy; depth of wondrous love  
Fit theme for sage's lore, or poet's song,  
That lead the guiltless Son of God to die!  
To suffer shame and cruelty and wrong!

Oh, sinful man! How can'st thou e'er repay,  
That love so deep, so infinite, so free?  
Yield up to Him, thy life, thy love, thine all,  
In grateful homage bow thy stubborn knee.

To prove thy gratitude by deeds of love,  
To wash thy spirit from its sinful stain,  
Forsake thy pride, thy folly, that for thee,  
The blood of Jesus be not shed in vain.

L. D. A. S.

## General Articles.

### THE WOMEN AT THE TOMB.

BY MRS. E. G. WHITE.

THE spices with which the body of Jesus was to be anointed had been prepared on the day preceding the Sabbath. Early in the morning of the first day of the week, the Marys, with certain other women, went to the sepulcher to proceed with the work of embalming the body of the Saviour. As they neared the garden, they were surprised to see the heavens beautifully lighted up, and the earth trembling beneath their feet. They hastened to the sepulcher, and were astonished to find that the stone was rolled away from the door, and that the Roman guard were not there. They noticed a light shining about the tomb, and, looking in, saw that it was empty.

Mary then hastened with all speed to the disciples, and informed them that Jesus was not in the sepulcher where they had laid him. While she was upon this errand, the other women, who waited for her at the sepulcher, made a more thorough examination of the interior, to satisfy themselves that their Lord was indeed gone. Suddenly they beheld a beautiful young man, clothed in shining garments, sitting by the sepulcher. It was the angel who had rolled away the stone, and who now assumed a character that would not terrify the women who had been the friends of Christ, and assisted him in his public ministry. But notwithstanding the veiling of the brightness of the angel, the women were greatly amazed and terrified at the glory of the Lord which encircled him. They turned to flee from the sepulcher, but the heavenly messenger addressed them with soothing and comforting words: "Fear not ye; for I know that ye seek Jesus, who was crucified. He is not here, for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you."

As the women responded to the invitation of the angel, and looked again into the sepulcher, they saw another angel of shining brightness, who addressed them with the inquiry: "Why seek ye the living among the dead? He is not here, but is risen; remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be de-

livered into the hands of sinful men, and be crucified, and the third day rise again." These angels were well acquainted with the words of Jesus to his disciples, for they had been with him in the capacity of guardian angels, through all the scenes of his life, and had witnessed his trial and crucifixion.

With combined wisdom and tenderness, the angels reminded the women of the words of Jesus, warning them beforehand of his crucifixion and resurrection. The women now fully comprehended the words of their Master, which at the time were veiled in mystery to them. They gathered fresh hope and courage. Jesus had declared that he would rise from the dead, and had rested his claims as the Son of God, the Redeemer of the world, upon his future resurrection from the dead.

Mary, who had first discovered that the tomb was empty, hurried to Peter and John, and announced that the Lord had been taken out of the sepulcher, and she knew not where they had laid him. At these words the disciples both hastened to the sepulcher, and found it as Mary had said. The body of their Master was not there, and the linen clothes lay by themselves. Peter was perplexed; but John believed that Jesus had risen from the dead, as he had told them he should do. They did not understand the scripture of the Old Testament, which taught that Christ should rise from the dead; but the belief of John was based upon the words of Jesus himself while he was yet with them.

The disciples left the sepulcher, and returned to their homes; but Mary could not bear to leave while all was uncertainty as to what had become of the body of her Lord. As she stood weeping, she stooped down to once more look into the sepulcher; and lo, there were two angels, clothed in garments of white. They were disguised by an appearance of humanity, and Mary did not recognize them as celestial beings. One sat where the head of Jesus had rested, and the other where his feet had been. They addressed Mary with the words: "Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him." In view of the open sepulcher, and the disappearance of her Master's body, Mary was not easily comforted.

In her abandonment of grief she did not notice the heavenly appearance of those who addressed her. As she turned aside to weep, another voice inquired, "Woman, why weepest thou? Whom seekest thou?" Her eyes were so blinded by tears that she did not observe the person who spoke to her, but she immediately grasped the idea of obtaining from her interrogator some information concerning the whereabouts of her Master's body. She thought that the speaker might be one who had charge of the garden, and she addressed him pleadingly: "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

She felt that if she could only gain possession of the precious crucified body of her Saviour, it would be a great consolation to her grief. She thought that if this rich man's tomb was considered too honorable a place for her Lord, she would herself provide a place for him. Her great anxiety was to find him, that she might give him honorable burial. But now the voice of Jesus himself fell upon her astonished ears. He said to her, "Mary." Instantly her tears were brushed away; and he whom she supposed was the gardener stood revealed before her—it was Jesus! For a moment she forgot in her joy that he had been crucified; she stretched forth her hands to him, saying, "Rabboni?" Jesus then said, "Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

Jesus refused to receive the homage of his people until he knew that his sacrifice had been accepted by the Father, and until he had received the assurance from God himself that his atonement for the sins of his people had been full and ample, that through his blood they might gain eternal life. Jesus immediately ascended to heaven and pre-

sented himself before the throne of God, showing the marks of shame and cruelty upon his brow, his hands and feet. But he refused to receive the coronet of glory, and the royal robe, and he also refused the adoration of the angels as he had refused the homage of Mary, until the Father signified that his offering was accepted.

He also had a request to prefer concerning his chosen ones upon earth. He wished to have the relation clearly defined that his redeemed should hereafter sustain to heaven, and to his Father. His church must be justified and accepted before he could accept heavenly honor. He declared it to be his will that where he was, there his church should be; if he was to have glory, his people must share it with him. They who suffer with him on earth must finally reign with him in his kingdom. In the most explicit manner Christ pleaded for his church, identifying his interest with theirs, and advocating, with a love and constancy stronger than death, their rights and titles gained through him.

God's answer to this appeal goes forth in the proclamation: "Let all the angels of God worship him." Every angelic commander obeys the royal mandate, and Worthy, worthy is the Lamb that was slain; and that lives again a triumphant conqueror! echoes and re-echoes through all heaven. The innumerable company of angels prostrate themselves before the Redeemer. The request of Christ is granted; the church is justified through him, its representative and head. Here the Father ratifies the contract with his Son, that he will be reconciled to repentant and obedient men, and take them into divine favor through the merits of Christ. Christ guarantees that he will make a man "more precious than fine gold, even a man than the golden wedge of Ophir." All power in heaven and on earth is now given to the Prince of life; yet he does not for a moment forget his poor disciples in a sinful world, but prepares to return to them, that he may impart to them his power and glory. Thus did the Redeemer of mankind, by the sacrifice of himself, connect earth with heaven, and finite man with the infinite God.

Jesus said to Mary, "Touch me not; for I am not yet ascended to my Father." When he closed his eyes in death upon the cross, the soul of Christ did not go at once to heaven, as many believe, or how could his words be true—"I am not yet ascended to my Father"? The spirit of Jesus slept in the tomb with his body, and did not wing its way to heaven, there to maintain a separate existence, and to look down upon the mourning disciples embalming the body from which it had taken flight. All that comprised the life and intelligence of Jesus remained with his body in the sepulcher; and when he came forth it was a whole being; he did not have to summon his spirit from heaven. He had power to lay down his life and to take it up again.

The brightest morning that ever dawned upon a fallen world, was that in which the Saviour rose from the dead; but it was of no greater importance to man than the day upon which his trial and crucifixion took place. It was no marvel to the heavenly host that he who controlled the power of death, and had life in himself, should awaken from the sleep of the grave. But it was a marvel to them that their loved Commander should die for rebellious men.

Christ rested in the tomb on the Sabbath day, and when holy beings of both heaven and earth were astir on the morning of the first day of the week, he rose from the grave to renew his work of teaching his disciples. But this fact does not consecrate the first day of the week, and make it a Sabbath. Jesus, prior to his death, established a memorial of the breaking of his body and the spilling of his blood for the sins of the world, in the ordinance of the Lord's supper, saying "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." And the repentant believer, who takes the steps required in conversion, commemorates in his baptism the death, burial, and resurrection of Christ. He goes

down into the water in the likeness of Christ's death and burial, and he is raised out of the water in the likeness of his resurrection—not to take up the old life of sin, but to live a new life in Christ Jesus.

The other women who had seen and been addressed by the angels, left the sepulcher with mingled feelings of fear and great joy. They hastened to the disciples, as the angels had directed, and related to them the things which they had seen and heard. Peter was expressly mentioned by the angel as one to whom the women were to communicate their news. This disciple had been the most despondent of all the little company of Christ's followers, because of his shameful denial of the Lord. Peter's remorse for his crime was well understood by the holy angels, and their tender compassion for the wayward and sorrowing is revealed in the solicitude they manifested for the unhappy disciple, and which evidenced to him that his repentance was accepted, and his sin forgiven.

When the disciples heard the account which the women brought, they were astonished. They began to recall the words of their Lord which foretold his resurrection. Still, this event, which should have filled their hearts with joy, was a great perplexity to them. After their great disappointment in the death of Christ, their faith was not strong enough to accept the fact of the resurrection. Their hopes had been so blighted that they could not believe the statement of the women, but thought that they were the subjects of an illusion. Even when Mary Magdalene testified that she had seen and spoken with her Lord, they still refused to believe that he had risen.

They were terribly depressed by the events that had crowded upon them. On the sixth day they had seen their Master die; upon the first day of the succeeding week they found themselves deprived of this body, and the stigma resting upon them of having stolen it away for the purpose of practicing a deception upon the people. They despaired of ever correcting the false impressions that had gained ground against them; and now they were newly perplexed by the reports of the believing women. In their trouble their hearts yearned for their beloved Master, who had always been ready to explain the mysteries that perplexed them and to smooth their difficulties.

### Not Ashamed of the Gospel of Christ.

"No! when I blush, be this my shame,  
That I no more revere his name."

THE gospel brings good tidings to all. Its merciful, bountiful provisions are just adapted to the exigencies of our case. It brings strength to the weak, relief to the oppressed, joy to the sorrowing, hope to the despairing, humility to the proud, meekness to the arrogant, peace to the troubled, drink to the thirsty, food to the hungry, apparel to the naked, wealth to the poor, sight to the blind, hearing to the deaf, wisdom to the foolish, forgiveness to the erring, mercy to the lost, cleanliness and purity for pollution, light to those in darkness, energy to the indolent, faith to the doubting, knowledge to the ignorant, moderation to the intemperate, patience to the impetuous, beauty to the repulsive and deformed, love for hatred, rest to the weary, health to the sick, life to the dead.

There is no want which it does not meet, no moral disease it cannot heal, no necessity which it will not supply. Its perfect work, wrought in us, fits us for, and enables us to find, our place as members in the body, bringing us where God can use us as instruments to forward his work. "But now hath God set the members every one of them in the body, as it hath pleased him." 1 Cor. 12:18.

Be it his to work in us to will and do of his good pleasure; ours to work out our salvation with fear and trembling, that the gospel may prove unto us the power of God unto salvation.

"And, oh! may this my glory be,  
That Christ is not ashamed of me."

HAPPINESS is neither within us nor without us; it is in the union of ourselves with God.

## LIFE SKETCHES.

## CHAPTER VII.

## MARRIAGE AND UNITED LABORS.

THE subject of this narrative was very feeble. She seemed like one rapidly going to the grave with consumption. Her weight was only eighty pounds. As she traveled on the steamboats and on the cars, she would very frequently faint and remain breathless several minutes. In this condition it was necessary that she should have one or more attendants. Either her sister Sarah, or Sister Foss traveled with her. And as her aged father and feeble brother were not suitable persons to travel with one so feeble, and introduce her and her mission to the people, the writer, fully believing that her wonderful experience and work was of God, became satisfied that it was his duty to accompany them. And as our thus traveling subjected us to the reproaches of the enemies of the Lord and his truth duty seemed very clear that the one who had so important a message to the world should have a legal protector, and that we should unite our labors. Mrs. W. says:

"August 30, 1846, I was married to Elder James White. In a few months we attended a conference in Topsham, Maine. Elder Joseph Bates was present. He did not then fully believe that my visions were of God. It was a meeting of much interest. But I was suddenly taken ill and fainted. The brethren prayed for me, and I was restored to consciousness. The Spirit of God rested upon us in Brother C.'s humble dwelling, and I was wrapt in a vision of God's glory, and for the first time had a view of other planets. After I came out of vision I related what I had seen. Elder B. then asked if I had studied astronomy. I told him I had no recollection of ever looking into an astronomy. Said he, 'This is of the Lord.' I never saw him as free and happy before. His countenance shone with the light of heaven, and he exhorted the church with power.

"I was shown that I should be much afflicted, and that we should have a trial of our faith on our return to Gorham, where my parents had moved. On our return I was taken very sick, and suffered extremely. My parents, husband and sisters, united in prayer for me; but I suffered on for three weeks. Our neighbors thought I could not live. I often fainted like one dead, but in answer to prayer revived again. My agony was such that I plead with those around me not to pray for me, for I thought their prayers were protracting my sufferings. Brother and Sister Nichols, of Dorchester, Mass., heard of my afflictions, and their son Henry visited us, bringing things for my comfort. My sufferings increased until every breath came with a groan. The neighbors gave me up to die. Many prayers had been offered to God in my behalf, yet it pleased the Lord to try our faith. After others had prayed Brother Henry commenced praying, and seemed much burdened, and with the power of God resting upon him, rose from his knees, came across the room, and laid his hands upon my head, saying, 'Sister Ellen, Jesus Christ maketh thee whole,' and fell back prostrated by the power of God. I believed that the work was of God, and the pain left me. My soul was filled with gratitude and peace. The language of my heart was, There is no help for us but in God. We cannot be in peace only as we rest in him and wait for his salvation.

"The next day there was a severe storm, and none of the neighbors came to our house. I was able to be up in the sitting room. And as some saw the windows of my room raised they supposed I was not living. They knew not that the great Physician had graciously entered the dwelling, and had rebuked disease and had set me free. The next day we rode thirty-eight miles to Topsham. Inquiries were made of my father, at what time the funeral would be. Father asked, 'What funeral?' 'Why, the funeral of your daughter.' Father replied, 'She has been healed by the prayer of faith, and is on her way to Topsham.'

"Soon we took passage in the steamboat at Portland for Boston. The boat rolled fearfully, and the waves dashed into the cabin windows. The large chandelier fell to the floor with a crash. The tables were set for breakfast, but the dishes were thrown upon the floor. There was great fear in the ladies' cabin. Many were confessing their sins, and crying to God for mercy. Some were calling upon the Virgin Mary to keep them, while others were making solemn vows to God that if they reached land they would devote their lives to his service. It was a scene of terror and confusion. As the boat rocked, one lady above me fell out of her berth to the floor, crying out at the top of her voice. Another turned to me and asked, 'Are you not terrified? I suppose it is a fact that we may never reach land.' I told her I had made Christ my refuge, and if my work was done, I might as well lie in the bottom of the ocean as in any other place; but if my work was not done, all the waters of the ocean could not drown me. My trust was in God, that he would bring us safe to land if it was for his glory.

"At this time I prized the Christian's hope. This scene brought vividly to my mind the day of the Lord's fierce anger, when the storm of his wrath will come upon the poor sinner. Then there will be bitter cries, tears and confession of sin, and pleading for mercy when it will be too late. 'Because I have called and ye refused, I have stretched out my hand and no man regarded, but ye have set at naught all my counsel, and would none of my reproof, I also will laugh at your calamity, I will mock when your fear cometh.' Through the mercy of God we were all landed safe. But some of the passengers who manifested much fear in the storm made no reference to it only to make light of their fears. The one who had so solemnly promised that if she was preserved to see land she would be a Christian, as she left the boat mockingly cried out, 'Glory to God, I am glad to step on land again.' I asked her to go back a few hours, and remember her vows to God. She turned from me with a sneer.

"I was forcibly reminded of death-bed repentance. Some who serve themselves and Satan all their lives, as sickness subdues them, and a fearful uncertainty is before them manifest some sorrow for sin, and perhaps say they are willing to die, and their friends make themselves believe they have been truly converted and fitted for heaven. But if these should recover they would be as rebellious as ever. I am reminded of Prov. 1:27, 28. 'When your fear cometh as desolation and your destruction cometh as a whirlwind; when distress and anguish cometh upon you, then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.'

"August 26, 1847, our eldest son, Henry Nichols White, was born. In October Brother and Sister Howland kindly offered us a part of their dwelling which we gladly accepted, and commenced house-keeping with borrowed articles. We were poor and saw close times. My husband worked at handling stone on the railroad, which wore the skin on his fingers through, and the blood started in many places. We had resolved not to be dependent, but support ourselves, and have wherewith to help others. But we were not prospered. My husband worked very hard, but could not get what was due him for his labor. Brother and Sister H. freely divided with us whenever they could; but they were in close circumstances. They fully believed the first and second messages, and had generously imparted of their substance to forward the work, until they were dependent on their daily labor.

"My husband left the railroad, and with his axe went into the woods to chop cord wood. He worked from early morning till dark with a continual pain in his side to earn about fifty cents a day. He was prevented from sleeping nights by severe pain. We endeavored to keep up good courage and trust in the Lord. I did not murmur. In the morning I felt grateful to God that he had preserved us through another night, and at night I was thankful that he had kept us through another day. One day when our provisions were gone, husband went to his employer to get money or provisions. It was a stormy day and he walked three miles and back in the rain, passed through the village of Brunswick, where he had often lectured, with a bag of provisions on his back, tied in different apartments. As he entered the house very weary my heart sunk within me. My first feelings were that God had forsaken us. I said to my husband, 'Have we come to this? Has the Lord left us? I could not restrain my tears, and wept aloud for hours until I fainted. Prayer was offered in my behalf. When I breathed again, I felt the cheering influence of the Spirit of God. I regretted that I had sunk under discouragement. We desire to follow Christ and be like him; but we sometimes faint beneath trials and remain at a distance from him. Sufferings and trials bring us nigh to Jesus. The furnace consumes the dross and brightens the gold.'

"At this time I was shown that the Lord had been trying us for our good, and to prepare us to labor for others; and that he had been stirring up our nest, lest we should settle down in ease, and that our work was to labor for souls, that if we had been prospered, home would be so pleasant that we should be unwilling to leave it to travel, and that we had been suffering trial to prepare us for still greater conflicts that we should suffer in our travels. We soon received letters from brethren in different States inviting us to come and visit them; but we had no means to take us out of the State. Our reply was that the way was not open before us. I thought that it would be impossible for me to travel with my child, and that we did not wish to be dependent, and were careful to live within our means. We were resolved to suffer rather than get into debt. I allowed myself and child one pint of milk each day. One morning before my husband went to his work he left me nine cents to buy milk for three mornings. It was quite a study with me whether to deny myself and child of milk, or get an apron for him. I gave up the milk, and pur-

chased the cloth for an apron to cover the bare arms of my child.

"But little Henry was soon taken very sick, and grew worse so fast that we were much alarmed. He lay in a stupid state. His breathing was quick and heavy. We gave remedies with no success. We called in one of experience, who said he was a very sick child, and that his recovery was doubtful. We had prayed for him, but there was no change. We had made the child an excuse for not traveling and laboring for the good of others, and we feared the Lord was about to remove him. Once more we went before the Lord, praying that he would have compassion upon us, and if the child was to be taken from us in wrath, because we had not been willing to travel, to spare the life of the child, and we would go forth trusting in him wherever he might send us.

"Our petitions were fervent and agonizing. By faith we claimed the promises of God. We believed the child would recover. From that hour he began to amend. Light from heaven was breaking through the clouds, and shining upon us again. Hope revived. Our prayers were graciously answered. Sister Frances Howland offered to take care of the child, while we should lie down for an hour's rest. It was daylight when we awoke. The child had slept sweetly through the night, and was fast recovering.

"While at Topsham we received a letter from Brother Chamberlain of Connecticut, urging us to attend a conference in that State. We decided to go if we could obtain means. Husband settled with his employer, and found that there was ten dollars due him. With five of this I purchased articles of clothing which we much needed, and then patched my husband's overcoat, even piecing the patches, making it difficult to tell in the sleeves the original cloth. We had five dollars left to take us to Dorchester. Our trunk contained nearly everything we possessed on earth. We enjoyed peace of mind and a clear conscience, and this we prized above earthly comforts. We called at Brother Nichols, and as we left, Sister N. handed my husband five dollars, which paid our fare to Middletown, Conn. We were strangers in that city, and had never seen one of the brethren in the State, and had but fifty cents left. My husband did not dare to use that to hire a carriage, so he threw the trunk upon a pile of boards, and we walked on in search of some one of like faith. We soon found Brother C. who took us to his house.

"The conference was held at Rocky Hill, in the large, unfinished chamber of Brother B.'s house. I will here give an extract of a letter from my husband to Brother Howland respecting that meeting. 'April 20, Brother B. sent his wagon to Middletown for us and the scattered children in that city. We arrived at this place about four in the afternoon, and in a few minutes in came Brethren Bates and Gurney. We had a meeting that evening of about fifteen. Friday morning the brethren came in until we numbered about fifty. These were not all fully in the truth. Our meeting that day was very interesting. Brother Bates presented the commandments in a clear light, and their importance was urged home by powerful testimonies. The word had effect to establish those already in the truth, and to awaken those who were not fully decided.'

"Soon after this we were invited to attend a conference held at Volney, in August, 1848. Two years before this I had been shown that we should visit New York at some future time. Brother Edson wrote that the brethren were generally poor, and that he could not promise that they would do much toward defraying our expenses. We had no means to travel with. My husband was suffering with dyspepsia. His diet was very spare. But the way opened for him to go into the field to mow grass. It seemed then that we must live by faith. When we arose in the morning we bowed beside our bed, and asked God to give strength to labor through the day. We would not be satisfied unless we had the assurance that the Lord heard us pray. He then went forth to his labor, not in his own strength, but in the strength of the Lord, to swing the scythe. At night when he came home, we would again plead with God for strength to earn means to spread his truth. We were often greatly blessed. I will give an extract from a letter written to Brother Howland by my husband, July 2, 1848. 'It is rainy to-day so that I do not mow, or I should not write. I mow five days for unbelievers, and Sunday for believers, and rest on the seventh day, therefore I have but very little time to write. God gives me strength to labor hard all day. Praise the Lord! I hope to get a few dollars to use in his cause.' Again he wrote to Brother H. July 23: 'We have suffered from labor, fatigue, pain, hunger, cold, and heat, while endeavoring to do our brethren and sisters good, and we hold ourselves ready to suffer more if God requires. I rejoice to-day that ease, pleasure and comfort in this life are a sacrifice on the altar of my faith and hope. If our happiness consists in making others

happy, we are happy indeed. The true disciple will not live to gratify beloved self, but for Christ, and for the good of his little ones. He is to sacrifice his ease, his pleasure, his comfort, his convenience, his will, and his own selfish wishes, for Christ's cause, or never reign with him on his throne.

"My husband earned forty dollars in the hay field. With a part of this we purchased some clothing, and had means left to take us to Western New York and to return. I had been troubled with a pain in my lungs and a severe cough, but I believed the Lord would give me strength to endure the long journey. We left our little Henry, then ten months old, in Sister Bonfoey's care at Middletown. This was a severe trial to me. I had not been separated from him before for one night. My health was poor, and it was impossible for me to travel and have the care of our child, and we dared not let our affection for the child keep us from the path of duty. Jesus laid down his life to save us. How small is any sacrifice we can make, compared with his. We took the steamboat for New York city. On board the boat I coughed almost incessantly. Remarks were made as follows: 'That cough will carry her to the grave-yard.' 'She cannot live long.' Some said that I would not live to see New York. But I knew in whom I believed. He that had bid me go would give me relief when it would best glorify him. One word from him would heal my irritated throat and lungs.

"The next morning we reached New York city, and called upon Brother Moody who was then living. We there met Brethren Bates and Gurney. My cough increased. I knew I must have relief, or sink beneath disease. I had not had a good night's rest for weeks. I followed the directions given in the fifth chapter of James, and asked the brethren to pray for me. They prayed earnestly, but as often as I attempted to pray was broken off by severe coughing. I relied upon the promise of God, 'Ask and ye shall receive.' I tried to tell those present that I believed, but severe coughing prevented my speaking. I retired to rest trusting in the Lord. I commenced coughing as usual, but soon fell asleep, and did not awake till daylight. I then awoke with gratitude in my heart, and the praise of God on my lips. I felt the blessing of Heaven resting upon me. My cough was gone. In the morning my friends noticed a pimple on my face which increased and spread and did not leave me for several years. I was not troubled again with a cough on that journey.

"Our first conference in Western New York was at Volney in Brother Arnold's barn. There were about thirty-five present, all that could be collected in that part of the State, but there were hardly two agreed. Each was strenuous for his views, declaring that they were according to the Bible. All were anxious for an opportunity to advance their sentiments and preach to us. They were told that we had not come so great a distance to hear them, but we had come to teach them the truth. Brother Arnold held that the one thousand years of the twentieth chapter of the Revelation were in the past, and that the one hundred and forty-four thousand of the Revelation were those raised at Christ's resurrection. And as we had the emblem of our dying Lord before us, and was about to commemorate his sufferings, Brother A. arose and said he had no faith in what we were about to do, that the Lord's supper was a continuation of the passover to be observed but once a year.

"These strange differences of opinion rolled a heavy weight upon me, especially as Brother A. spoke of the one thousand years being in the past. I knew that he was in error, and great grief pressed my spirits, as it seemed to me that God was dishonored, and I fainted under the burden. Brethren Bates, Chamberlain, Gurney, Edson and my husband, prayed for me. Some feared I was dying. But the Lord heard the prayers of his servants, and I revived. The light of heaven rested upon me. I was soon lost to earthly things. My accompanying angel presented before me some of the errors of those present, and also the truth in contrast with their errors, that these discordant views which they claimed to be according to the Bible were only according to their opinion of the Bible, and that their errors must be yielded and they unite upon the third angel's message. Our meeting ended victoriously. Truth gained the victory. Those who held the strange diversity of errors there confessed them and united upon the third angel's message of present truth, and God greatly blessed them and added many to their numbers.

"From Volney we went to Port Gibson to attend a meeting in Brother Edson's barn. There were those present who loved the truth but were listening to, and cherishing error. But the Lord wrought for us in power before the close of that meeting. I was again shown in vision the importance of brethren in Western New York laying their differences aside, and uniting upon Bible truth. When we left Brother Edson's we intended to spend the next Sabbath in New York city. But we were too late

for the packet, so we took a line boat, designing to change when the next packet came along. And as we saw the packet approaching we commenced making preparations to step aboard; but the packet did not stop, and we had to spring aboard while the boat was in motion. Brother Bates was holding the money for our fare in his hand, saying to the men on the boat, 'Here, take your pay.' As he saw the boat moving off he sprang to get aboard, but his foot struck the edge of the boat, and he fell back into the water. He then commenced swimming to the boat, with his pocket-book in one hand, and a dollar bill in the other. His hat came off, and in saving it he lost the bill, but held fast his pocket-book. The packet halted for him to get aboard. His clothes were wet with the dirty water of the Erie Canal, and as we were near Centerport, we decided to call at the home of Brother Harris, and put them in order. Our visit proved a benefit to that family. Sister Harris had been a sufferer for years with catarrh, had used snuff for this affliction, and said she could not live without it. She suffered much pain in her head. We recommended her to go to the Lord, the great Physician, who would heal her affliction. She decided to do so, and we had a season of prayer for her. She left the use of snuff entirely. Her difficulties were greatly relieved, and her health from this time was better than it had been for years.

"While at Brother Harris' I had an interview with a sister who professed to be looking for Christ's coming, who wore gold. We spoke of the express declarations of Scripture against it. But she referred to where Solomon was commanded to beautify the temple, and to the statement that the streets of the city of God were pure gold. She said that if we could improve our appearance by wearing gold so as to have influence in the world, it was right. I replied that we were poor fallen mortals; and instead of decorating these bodies because Solomon's temple was gloriously adorned, we should remember our fallen condition, and that it cost the sufferings and death of the Son of God to redeem us. This should cause in us self-abasement. Jesus is our pattern. If he would lay aside his humiliation and sufferings, and cry, 'If any man will come after me, let him please himself, and enjoy the world, and he shall be my disciple, the multitude would believe, and follow him. But Jesus will come to us in no other character than the meek, crucified one. If we would be with him in heaven, we must be like him on earth. The world will claim its own, and whoever will overcome, must leave what belongs to it.'

"We took the packet on our way to Madison county, N. Y., which left us within twenty-five miles of Brother Abbey's. Here we hired a carriage to complete the journey. When we arrived at the house, it was proposed that one go to the door and make inquiries that if we should be disappointed we could return with the driver, and keep the Sabbath at a public house. Sister Abbey came to the door, and my husband introduced himself as one who kept the Sabbath. Said she, 'I am glad to see you. Come in.' He replied, 'There are three more in the carriage with me. I thought if we all came in together, we might frighten you.' 'I am never frightened at Christians,' was the reply. Heartily were we welcomed by Sister A. and her family. She expressed much joy at seeing us, and when Brother Bates was introduced she said, 'Can this be Brother Bates, who wrote that hewing book on the Sabbath? And come to see us? I am unworthy to have you come under my roof. But the Lord has sent you to us, for we are all starving for the truth.'

"A child was sent to the field to inform Brother Abbey that four Sabbath-keepers had come. He was in no hurry however, to make our acquaintance; for he had previously been imposed upon by some who had often visited them, professing to be God's servants, but whose work was to scatter error among the little flock who were trying to hold fast the truth. Brother and Sister A. had warred against them so long that they dreaded to come in contact with them. Brother A. concluded we were of the same class. When he came into the house he received us coldly, and then commenced asking a few plain, direct questions, whether we kept the Sabbath, and believed the past messages to be of God. When he had become satisfied that we had come with truth, he joyfully welcomed us. This dear family were just coming out from the furnace of affliction. They had been visited with that dreadful scourge, small-pox, and were just recovering.

"While we were there, we had an exhibition of some of the trials they had passed through, from those visiting them who made great pretensions, but were Satan's agents to worry and devour. A spiritualizer came in, and talked in such a fanatical and blasphemous manner that it was painful to hear him. He at last declared himself to be Jesus Christ, and that there would be no literal, personal appearing of Jesus. My spirit was stirred within me. I could hold my peace no longer. I told him that my Saviour did not bear such a disgusting appearance as he manifested. Then I described the

lovely person of Jesus, his glorious appearance in the clouds of heaven, as he comes to earth the second time; with what majesty and power he rides forth upon the cloudy chariot, escorted by all the angelic host, and with the glory of the Father. He grew angry, and raised his umbrella as if to strike me. He was vehement. In great rage he left the house, showering denunciations upon us as he went. But a sweet spirit rested upon us.

"Our meetings in that place were cheering to the few who loved the truth. We felt to rejoice that the Lord in his providence had directed us that way. We enjoyed the presence of God together, and were comforted to find a few who had stood firm all through the scattering time, and held fast the messages through the mist and fog of Spiritualism and fanaticism. This dear family helped us on our way after a godly sort. We continued our journey to Brooklyn, and held meetings in Brother Moody's house.

"Thursday afternoon, we were to take the boat for Middletown, Conn. It was our last opportunity to get to our appointment at Rocky Hill, unless we should travel on the Sabbath. We had a season of prayer before leaving. All present did not realize that the boat would not wait for us, and the season of prayer was made too long for the occasion, and we had but a few moments to get to the boat. I took my husband's arm, and we ran about a mile to reach the boat. Brethren Gurney and Bates were on the boat waiting for us. The captain was about to withdraw the plank, when Brother Bates interceded, telling him that he had friends that were detained, and he must wait a few moments. He was prevailed upon to wait five minutes. He then declared he would not wait another moment. Just then we appeared in sight. Brother Bates cried out, 'They are coming!' They must go on the boat to-night! 'You must wait!' We sprung upon the plank as it was being withdrawn, the boat started, and we were on our way.

"At Middletown we met Sister Bonfoey and our little Henry. My child grew feeble. We had used simple herbs, but they had no effect. The neighbors who came in said we could not keep him long, for he would die with consumption. One advised us to use one medicine, another something else. But it did not affect the child favorably. Finally he could take no nourishment. Townsend's Sarsaparilla was recommended as the last resort. We concluded to try it. We could send by a friend to Hartford that day, and must decide in a few moments. I went before the Lord in my room alone, and while praying obtained the evidence that our only source of help was in the Lord. If he did not bless, and heal the child, medicine could not save him.

"I there decided to venture the life of the child upon the promises of God. I had a lively sense of his willingness and power to save, and there alone before God exclaimed, 'We will believe, and show to these unbelieving neighbors, who are expecting the death of the child, that there is a God in Israel, whose ear is open to the prayers of his children. We will trust alone in thee.' I felt the power of God to that degree that for a short time I was helpless. My husband opened the door to say to me that the friend was waiting for our decision, and asked, 'Shall we get the Sarsaparilla?' I answered, 'No, tell him we will try the strength of God's promises.'

"The neighbors looked upon me with astonishment. They were confident the child would die. That night we anointed him, and my husband prayed for him, laying his hands upon him in the name of the Lord. He looked up with a smile. A light seemed to rest upon his features, and we there had the evidence that the Lord had answered our prayers. We gave him no more medicine. He gained strength fast, and the next day could stand upon his feet." J. W.

#### The Throne of Grace.

If you want your spiritual life to be more healthy and vigorous, you must come more boldly to the throne of grace. The secret of your weakness is your little faith and little prayer. The fountain is unsealed; but you only sip a few drops. The bread of life is before you, yet you only eat a few crumbs. The treasury of heaven is open; but you only take a few pence. O man of little faith, wherefore do you doubt? Awake to know your privileges! awake, and sleep no longer! Tell me not of a spiritual hunger, and thirst, and poverty, so long as the throne of grace is before you. Say rather you are proud, and will not come to it as a poor sinner; say rather you are slothful, and will not take pains to get more. Cast aside the grave-clothes of pride that hang around you. Throw off that Egyptian garment of indolence, which ought not to have been brought through the Red Sea. Away with that unbelief which ties and paralyzes your tongue. You are not straightened in God, but in yourself. Come boldly, for you may, all sinful as you are, if you come in the name of the great High Priest.—*Seb.*

## The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, AUGUST 22, 1878.

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

### The Bride of Christ.

SERMON TWO.

TEXT: "And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife." Rev. 21:9.

There is at the present time an inquiry among students of prophecy as to what is, or what is to be, the bride of Christ. Two extreme positions are taken upon this subject. One class believe and teach that the church alone constitutes the bride, while another class, occupying another extreme position, believe and teach that the holy city alone is to be the bride of Christ when the marriage of the Lamb shall take place. But by close investigation, it will be seen that both are wrong, and yet both are right in their conclusions.

The union of man and woman by marriage is used in the sacred writings to illustrate two things.

1. Union between believers and their Lord in this life. This union has existed since hope dawned upon fallen man through a coming Redeemer. Paul states to the church at Corinth: "I have espoused you to one husband." 2 Cor. 11:2. This husband is Jesus Christ; but who believes that the marriage of the Lamb took place in Corinth, A. D. 60? No one. The marriage of the Lamb is one event. It is a future event, which takes place in connection with the coming of Christ and the resurrection of the dead.

2. Union by marriage represents Christ receiving the throne of David which will be in the new Jerusalem, the metropolis of his future kingdom. The prophet John was doubtless as anxious to know what constituted the bride of Christ as many are at the present time. The angel being aware of this, says to him in the language of our text: "Come hither, and I will show thee the bride the Lamb's wife. Did the angel conduct the prophet of God in holy vision to the plains of the new earth, and there show him the numberless hosts of the white robed ones who had been redeemed by the blood of Christ? No. Those will not constitute the bride at the marriage of the Lamb which will take place in the near future. They will be guests at that marriage supper. What, then, does the angel show the prophet as the bride of Christ? The answer to this question rests upon the veracity of the holy angel in the courts of heaven, and the truthfulness of the prophet of God who has placed the transaction upon record. The testimony of John in this case is definite: "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Rev. 21:10, 11. Christ will appear the second time in glory, raise all the just from the dead, and leading the way, accompanied by all the holy angels, will ascend to the holy city where the marriage supper will be celebrated; but prior to this, the marriage of the Lamb takes place.

Christ says to his waiting people, "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding." Luke 12:35, 36. When Christ comes to raise the dead, it is on his return from the wedding. When his work as priest, and his pleading before the Father for sinners, is finished, then he will lay aside his priestly garments, and put on his royal robes, receive the kingdom from his Father, take his throne in the holy city above, and in the place of the priest's mitre which he now wears, will put on his kingly crown. Thus, united to his throne in the capitol of the great city, he becomes united with that city which in the figure of the marriage, is the bride of Christ. And when he comes to raise the righteous dead, they will constitute the guests at the marriage supper, and he will lead the way followed by all the holy angels as described in Revelation as follows:—

"And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were

as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." Rev. 19:11-16. Here Christ, the King and his grand escort are represented by an army. Therefore at his second advent, he comes as king, wearing many crowns, as explained by a recent writer "a crown within a crown," and on his vesture and thigh is written, King of kings and Lord of lords, proving that he has received the kingdom before his second advent.

In the great family of heaven, Christ is the father of his people. The prophet describes him as follows: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isaiah 9:6, 7.

In that great family, the New Jerusalem above will be the mother. Speaking of the two Jerusalems, Paul addresses the church at Galatia in these words: "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Gal. 4:25, 26. And when the king, who is the father of his people, shall come and raise all his children of every age, and take them to the city above, to the marriage of the Lamb, then the whole family in earth and heaven will be gathered together in one, the father, the mother, and the children. The children will be there as guests to witness and to partake of the great marriage feast. On the occasion of establishing the Lord's supper, the Master said he would not eat of the bread nor drink of the wine until they should partake of it anew in the kingdom of God.

Then again how natural the figure that a marriage should take place before the birth of the children who are to be brought forth at the first resurrection. And right here we would suggest that birth is used in the Scriptures to represent two events: 1. Conversion, and 2. the resurrection from the dead. We would inquire of those who still adhere to the old stereotyped doctrine that the church is the bride of Christ. If the church is the bride in the marriage of the Lamb who are the guests?

The prophet continues the description of the holy city in these words: "And had a wall great and high, and had twelve gates; and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." We receive this description as meaning just what it says! hence, the city has a wall which is both great and high. It has twelve literal gates, each of which is guarded by a holy angel, and there is written on each one of the gates a name of one of the twelve tribes.

When in our boyhood we were giving a discourse upon the golden city, one of those good old fashioned, broad-brimmed gentlemen in the congregation came to us at the close of our discourse, and placing his hand upon our shoulder said, "Young man, thee is mistaken about that city. Thee will never see a great literal city coming down from heaven. I have that city in my heart." Thought I, I have found a big hearted man this time; for in the further description of this city the prophet says, "And the city lieth foursquare [all in the good quaker's heart], and the length is as large as the breadth; and he measured the city with a reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." The city, then, lying fifteen hundred miles on four sides which would require more than one-half of the width of the American Continent to give it a place, was in this good man's heart.

The prophet is very minute in his description. "On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

Here is evidence that this is not the old Je-

rusalem, but the new Jerusalem as in the very foundations are inscribed the names of the twelve apostles. It will be seen that to apply such a description to the work of grace in any man's heart, or the hearts of any set of men is simply absurd. It is said by many that this city represents the grace of God in general; but we would invite them to apply the general measurement of length, breadth, height, etc., to the grace of God. Has the grace of God twelve gates? has it a wall that is great and high? and has it three gates at each point of the compass? and does the grace of God lie foursquare? and is the grace of God fifteen hundred miles long and fifteen hundred miles wide? Here we meet with absurdity as absurd as the application to the good man's heart.

No, says the third, the new Jerusalem represents a state which is the gospel dispensation. Then we inquire again, does the gospel dispensation lie foursquare? has it on the east three gates, on the north three gates, on the south three gates, and on the west three gates? Is its length as large as its breadth? and is there fifteen hundred miles on each one of the four sides of the Christian dispensation?

The fourth falls back upon the old theological view that the city represents the church. Again we inquire, has the church four sides with three gates on each side? Does the church lie foursquare? and will she measure fifteen hundred miles on each one of the four sides?

### God's Providences.

In the advancement of the cause of the third angel's message, God's providential care has been manifested all the way. We would here mention one marked case with which we were connected.

When the Seventh-day Adventist publishing association was incorporated at Battle Creek, Mich., some of the most ardent friends of the cause who designed to take stock had advanced money to the amount of two thousand dollars. This sum we placed in the hands of brokers, at ten per cent interest. While on a western tour in the autumn of 1860, we stopped at the house of Brother H. Pratt, of Markesan, Wisconsin, and while at family prayer we had a presentiment that our babe then six weeks old was sick. He appeared lying in his mother's lap, with head and face terribly swollen and inflamed. We immediately wrote to Mrs. W. that all was not well with the child, and when she received the letter, three days later, and as she read it with the apparently healthy child on her lap, she stated to those around her, that if husband was there he would not have faith in his presentiment. But that night the bed was dressed with damp sheets, the next morning the child was sick, indeed it was a marked case of erysipelas, affecting first the head and face.

Now we will go back in this narrative to the house of Brother Pratt of Wisconsin. That night we dreamed that the brokers, with whom we had deposited the money for the Office, were selling shop worn shoes in an inferior store, and as we saw them we exclaimed, "They have come down!" These words awoke us, and for a moment we felt a little concerned for the Lord's money which was in their hands. But soon both the dream and the presentiment passed from our mind. We had an appointment at Monroe, Wis., and at Clyde, Ill. We filled the appointment at Monroe the next week and then passed on to Clyde. We put up at the house of Brother E. Wicks. As we entered the house Brother R. F. Andrews, who has since entered the ministry, handed us a telegram from Mrs. W., stating that the child was at the point of death and requesting us to return home immediately. We then stated to those present that we were prepared to receive the news for God had shown us the sickness of the child while at the house of Brother Pratt. We were so confident in this matter that we told Sister Wicks that she would hear from us that the child's disease was in its head and face. When we returned home we found the child lying in its mother's arms, precisely in the same posture and condition in which it passed before our mind while bowed before the Lord at the house of Brother P. The child lived four weeks. The funeral was in the forenoon, in the afternoon we went to the Review Office, and as we stepped over the threshold the presentiment and the dream flashed before our mind. We then stated to the foreman in the Office that God had shown us in a figure that the money was not safe, and that we should immediately take it out of their hands, which we did to purchase stone, brick and lumber for the new building.

The first of July we made a tour east, stopping at Rosevelt and Bucksbridge, N. Y. The day before we left we drew what remained of the principal and interest. When we reached the place of our second appointment we put up at the house of Elder Byington and while there we received a note from his son, a printer in the Review Office, that the day after we left Battle Creek, these brokers made an assignment. At that time not less than fifty thousand dollars from the citizens of Battle Creek and vicinity was in their hands on deposit, and there has never been any dividend whatever paid them. Many in Battle Creek knew that we had deposited with these men and they supposed that we had lost as others had done. And on our return from the east the question was frequently asked us, "How much did you lose, Elder White, by these men? We had the pleasure of responding, Not one dollar. Well you were lucky, was the frequent remark. The providence of God has cared for this means that has been solemnly dedicated to the cause for which we have given the best of our life; we would then relate the facts in the foregoing narrative, and felt justified in making the strong statement, that God sent his angel to warn us as verily as he sent his angel to warn Joseph in a dream to take Mary and the infant Saviour and flee into Egypt from the wrath of Herod.

J. W.

### Jesus as an Householder.

"Who then, is a faithful and wise servant, whom the Lord has made ruler over his household." Matt. 24:45. The Redeemer of the world asks who? and the question should come home to every heart, Lord, is it I? Christ is represented in the text as a man who took a far journey, left his house and gave authority to his servants, and to every man his work. Thus it appears that a work is given to every person, there is no exception, and the faithful performance of this work will bring to its doer the commendation of the Master. To ignore responsibilities makes men slothful servants, and the do-nothing in religious service will receive the condemnation of the Master.

The work of each one corresponds with the ability given him of God. All responsibility does not rest upon the ministers who teach the truth but upon every one who believes the truth. Religion, in this age of the world, is made to connect with the day of rest, and the ordinary church service, but is divorced from the daily business transactions of life. Many professed followers of Christ are content with merely performing their formal religious duties. But when asked, "What have you done for Jesus, what self-sacrifice have you made for his dear sake who made the infinite sacrifice for you, they must answer, Nothing. Christ identified his interests with suffering humanity. He laid aside his high command in heaven, where he was worshiped of the angels, and came to a world seared and marred by the curse of sin, in order to save man. He suffered, and died, the just for the unjust, that fallen man might be partakers of his glory hereafter. But this sacrifice of Christ in man's behalf does not lessen the necessity of man's denying himself, and making sacrifices for God on his own account, and in his own behalf. The life of Christ is for our example; we are to follow in his footsteps.

Some ministers are dangerously misleading the people. They would have them accept the fatal sophistry of Satan that simple belief in Christ is sufficient for their salvation; that good works have nothing to do with it. Christ, by his example and precepts taught an entirely different doctrine. Men must not depend too much upon what the ministers tell them, but must themselves examine the law and the testimony. If religious teachers speak not according to this word, it is because there is no light in them. The word of inspiration shows us that beneficence is essential to the Christian character, and its growth in grace. Our means must be consecrated to God, and we must feel that it is not our own, but given us in trust, to be used in the Master's service. Our labors should be sanctified to God. We must do good, and use our means and influence for the benefit of our fellow creatures. In short, if we would truthfully bear the name of Christian, we must follow the example of Christ, who went about doing good.

He gave his life to elevate and ennoble fallen man, and that he might exalt him to his right hand. We have here the pattern of the purest self-sacrifice for the sake of others. Worldliness, selfishness and pride are foreign to the character of a true Christian. Many profess-

ors of religion do nothing for Christ by personal effort. They are contented to have others do what properly belongs to themselves to perform, and, by lending a feeble influence for the workers, feel that they are doing good by proxy. Such persons do not possess that faith that works by love, and purifies the soul. They have no genuine religion, that enters into their daily business, and regulates every action of their lives. A living faith in Christ is demonstrated by good deeds in our families, and our neighborhoods, by thoughtful, and practical consideration of the poor, by visiting and comforting the widows and the fatherless in their affliction, by keeping ourselves unspotted from the world, and by using our means and influence for the advancement of the cause of God. This must not be done grudgingly or murmuringly, but freely and cheerfully as Jesus gave all for us.

Nothing should be withheld from God; he claims the whole heart, talents, and property of those who profess his name. Those who ignore responsibility and their work for God are in a deplorable condition. The angel's record of their lives, as far as usefulness in the cause of God is concerned, presents one mournful blank. Such persons are as trees destitute of fruit, bearing only leaves. They are only cumberers of the ground, darkening with their unproductive boughs the ground that should be occupied by fruit-bearing trees, and excluding the sunshine from those that would be productive but for their shadow.

Conformity to the world is positively forbidden in the word of God. The inspired apostle writes: "Be not conformed to this world." In order to prevent this the opposite course is enjoined upon the true believers: "Be ye transformed by the renewing of your minds." The all-powerful grace of God, uniting with the efforts and will of man, works the transformation in the life and character of man, and brings him into a position where he can prove what is that good, and acceptable, and perfect will of God. One who engages in the work of helping and blessing others is being transformed by the renewing of his mind, being a partaker of the divine nature, having escaped the corruption that is in the world through lust. The apostles are diligent in their injunctions not to love the world, neither the things that are in the world. "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

Christ was ever severe in his denunciations of hypocritical professors, those who bore no fruit to his glory. He frequently declared that there was more hope for the veriest open sinner than for the pretender. Jesus would cleanse the temple of the soul from the defiling sins of selfishness, pride, envy, and love of the world. He would purify it for his own abode. God calls for workers. All who are his followers must work the works of Christ, deny self, and take up their cross daily. All may wash their robes of character, and make them white in the blood of the Lamb. This white vesture provided by the Lamb of God slain from the foundation of the world represents a life of purity and holiness, distinguished from the life of the worldling. Such a course will leave a bright track heavenward, which attracts all who would leave the vanities of the world for holier joys beyond. We would intreat the idle professor, the fruitless tree to be a fruit bearer, doing their duty to the world. E. G. WHITE.

### Family Prayer.

A BROTHER asks, "Does the Bible teach family prayer? Does the Bible teach that a man must thank God every time he eats? There is a church here that call themselves Christians that say 'no, it would be too formal to do so.'"

It is a strange idea that true thankfulness of heart to God expressed by our lips will lead to formality. We certainly believe in thanking God every time we partake of a meal for the bounties of his providence. We are told by the apostle Paul, "Whether ye eat or drink, do all to the glory of God," and "in everything give thanks." We think the Bible clearly teaches family prayer, for a curse is pronounced upon the families that call not upon God. This clearly implies in a family capacity, and not simply as individuals. But we present this subject in an article from Nevins. He says:—

"There are families that call not on the name of the Lord. Nor is it a new thing. There were such so long ago as when Jeremiah lived. He takes notice of them. He has a prayer about them. It seems he was divinely inspired to call

down the indignation of the Lord upon such families. 'Pour out thy fury,' he says, 'upon the families that call not on thy name.' I would not like to have been a member of one of those families; and much less the head of one of them. It must have been very offensive to the Lord that there were families in which he was not acknowledged and worshiped. And if there were such families among the heathen nations that offended him, how much more must it have displeased him that there should be such families even among his people Israel! Families that did not in the family capacity invoke him! I do not know why it should be less offensive now. I do not believe it is. Families are now under as great obligations to God as ever they were.

"Some persons ask why we insist on family prayer as a duty. They say that we cannot produce any precept enjoining it. That is true enough. But I wonder if that is not a duty, the omission of which is the subject of prophetic denunciation. I wonder if that is not by implication commanded, the neglect of which brings down the wrath of God on those guilty of the neglect. There are some things so manifestly reasonable, and of such self-evident obligation, that they need no law expressly enjoining them. It is not necessary that they should be taught in so many words.

"But if we have no express precept on the subject, we have pretty good examples in favor of it. I suspect Abraham, who was so careful to instruct his household in the way of the Lord, did not neglect to pray with them. And David, I am quite confident, prayed in his family. It is said of him on one occasion, that 'he returned to bless his household.' No doubt there were both prayer and praise in that family. Certainly Joshua must have prayed in his house. How otherwise could he have fulfilled his resolution that his house, as well as himself, should serve the Lord? What! resolve that his house should serve the Lord, and not join with them in supplication for the grace to serve him! That is not at all likely.

"Now I would ask if it is not proper and right that every head of a family should adopt the resolution of him who said, 'As for me and my house we will serve the Lord?' But can there be religion in a house without prayer? Is there not inconsistency in saying, 'I and my family will serve God, but we will have no family altar nor offering?' Is not prayer an essential part of the service of God? I wonder if any one ever lived who supposed that family prayer was not more pleasing to God than the omission of it? I wonder if any one ever omitted it for fear of being guilty of will-worship, or through dread that it might for some reason offend God. I wonder if the practice of family prayer ever distressed any conscience. The omission of it has troubled many.

"It is admitted, I believe, to be the will of God that we should pray to him socially. The Lord's prayer was constructed for social use. The disciples were directed to use it when they should pray together; and it is accordingly in the plural number; not *my* Father, but *our* Father. Now, is God to be socially worshiped, and yet not worshiped in that first, most permanent, and most interesting form of society—the form of society instituted by God himself—the family? Is that to be believed? But the Lord's prayer seems not only intended for social, but for daily use. 'Give us this day our daily bread' is one of its petitions. It does not contemplate the morrow. It asks supplies but for one day. Now if, as it appears from this reasoning, social prayer should be daily, where but in the family, the society which is abiding, and which a single roof covers, can it with propriety be daily? Should there be public religious services daily, or daily prayer-meetings for this purpose? Then, how suitable it is that those who together share their daily bread, should together daily ask it!

"How reasonable and comely is household religion—family worship! Common blessings, such as families daily share, call for common thanksgivings. Common wants, such as families together feel, call for common supplications. Is it not fit that families, in retiring to rest at night, should together commit themselves to the Divine keeping; and in the morning unite in praising the Lord for having been their protector? It is a clear case, it seems to me. Besides, fathers are directed to bring up their children 'in the nurture and admonition of the Lord.' But can they do this, while they pray not with them, and for them? I do not know how we are to comply with the apostolical exhortation to pray 'everywhere,' unless we pray in the family, as well as under other circumstances.

"Is any one in doubt whether the practice or omission of family prayer will be the more pleasing subject of retrospect from the dying bed, or the eternal world? Parents should not forget that presently may come the long deferred and greatly dreaded season of taking the last look, and the last leave, of those whom their decease is to make orphans. Oh! then, what a sweet thought it will be to enter into the dying meditation, that they have been in the daily habit of bowing down with their children in prayer, and commending them to the care and grace of their heavenly Father, and that they may now, indulge the confident hope that he will infinitely more than supply the paternal place which they are to leave vacant!

"But what need of more argument? I suspect everybody secretly admits the obligation of family prayer. I judge so from the trouble many are at to apologize for the neglect. It tries them not a little to satisfy even themselves with an excuse. The usual plea is *inability*. They have not the *gift*, they say. What gift? Can they not collect their family together night and morning? Have they not so much authority in their own house as that? And then can they not read a portion of Scripture to them; and kneeling down express their common desires to God? But what if it be hard at first, it will soon be easy if persevered in. The beginning of almost every good habit is difficult. The most of those who make this apology presume on their inability. They say they cannot before they have tried. But until they have tried, they do not know whether they can or not. What if some have tried once and failed. One failure should not dishearten them, nor two, nor even twenty. Demosthenes tried speaking many times before he became an orator. Besides, how do those who presume on their inability to conduct family worship know what assistance they might receive from God, if they were to make an humble and faithful experiment.

"If any one shall condescend to read this who does not pray in his family. I advise him to commence immediately. He knows that he will never be sorry for it, if he does; but he is not so sure that he may not be sorry for it, if he does not. If there were no other reasons in favor of the practice, this alone would be sufficient. I think it is Jay who says that a family without prayer is like a house, without a roof—it has no protection. Who would like to live in such a house?"

### The Giver Is the Gainer.

"REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:35. If all believed this assertion, there would be less desire to receive, and more would covet to be givers. Yet it is doubtless true, whether it is believed or not. The apostle Paul calls attention to this saying of our Lord, which had otherwise remained unrecorded; and his life and labors were such as to convince all that he, for one, believed it true. His own hands had ministered to his own necessity and the necessity of those who were with him. He had set an example so that others might willingly labor to support the weak. And in harmony with this great truth concerning giving and receiving, he says to the Philippians, "Not because I desire a gift; but I desire fruit that may abound to your account." Phil. 4:17.

Here the same principle is required. The fruit of giving abounds to the account of the giver. He is the gainer.

All have the privilege of sharing in this fruit. The blessing is not confined to those who can give largely. The pureness of the motive is weighed, rather than the gift. The large gift given to be seen of men and admired by them, has its reward in human honor and applause. "Verily, they have their reward." They gain the object sought; but it is worthless. But the mites given by the poor, with an eye single to the glory of God, amount to more than all such; yes, and more than all that is given with good motives from those that have an abundance, and consequently feel not a sacrifice.

And it should not be forgotten by ministers that the priests who received tithes from the people had the privilege of giving a tithe of the tithes thus received to the Lord. Those who receive means consecrated to God have the privilege of doing something that may abound to their account. If they fail to embrace this privilege, they are the losers; since they permit the blessing which might be theirs to rest upon others. If they receive much, they certainly cannot afford to lose this privilege; but if they receive but little, by withholding, they

sell it very cheaply. Can they afford to sell out cheaper than Esau did?

R. F. COTTRELL.

### Reports from the Field.

(Condensed from Review and Herald.)

#### Texas.

PEORIA AND CLEBURNE.—Brother Jenson writes: "Sabbath, July 20, I was with the brethren at Peoria, where we had a good meeting in their newly completed house. Here I heard of seven who had lately commenced to keep the Sabbath from reading. These reside between Peoria and Cleburne, twelve miles south-west of Cleburne. I was with them the 22d and staid several days speaking five times. Sabbath, July 27, these brethren and sisters joined us in a meeting at Cleburne. This was a profitable occasion, and we enjoyed much of the blessings of the Lord. The 30th I reached the place twenty-eight miles west of Dallas where I labored some last winter, and six took a stand on the truth. Two of these had moved away, one had given up the truth, and three are still faithful."

#### Minnesota.

SAUK CENTER.—Brethren Curtis and Battin report August 6: "Eight have signed the covenant, and we believe that several more are keeping the Sabbath, and will come out after a time. Last Sunday and evening, the Methodist minister gave two discourses upon the Sabbath, taking the ordinary course, yet finally telling his audience that Christ 'never gave a command for keeping any Sabbath,' that there is not in the New Testament 'a thus saith the Lord for a seventh-day Sabbath, nor a first-day Sabbath, nor any other Sabbath.' He then proceeded to establish a first-day Sabbath on the authority of Christ, the apostles, and the early fathers. Last evening we reviewed him at the tent, before about a hundred quiet and attentive listeners. His effort has helped us greatly."

#### Michigan.

ALLEGAN AND DOUGLAS.—Elder W. H. Littlejohn writes: "On Sabbath, July 6, and Sabbath and Sunday, July 13 and 14, I was with the church at Allegan. On the latter of these two days, the regular quarterly tract and missionary meeting was held. The attendance was large when we take into consideration the fact that the meeting took place in the midst of the harvest. Elder U. Smith was present, and Brother J. M. Baker was ordained elder of the church. The labors of Brother Smith were appreciated, and added greatly to the interest and profit of the meeting. On Friday, July 19, I went to Douglas, where I spent the Sabbath and Sunday. The church in that place is small, but active and well united."

#### Missouri.

SEDALIA.—Elder Butler reports August 8: "We have thirty-five names on the covenant. In some respects the interest has been greater this week than any time before. The Presbyterian and Methodist ministers have preached six or eight sermons against us, on the immortality question. The latter opened up last Sunday quite heavy in two discourses. He warned his hearers against this 'rehash of German materialism,' told them 'this which came with the Bible was more dangerous than German atheism,' was 'worse than pantheism,' etc. We thought it was best to give the gentleman the benefit of a special notice, so we got out a handbill for Tuesday night, for his benefit, as he is rather the leading clergyman of the place. We had the largest congregation we have had since the first Sunday night. Nearly a thousand people were out, and listened with close attention for an hour and three-quarters. The Lord specially helped me. I felt quite weary and worn from constant labor before the service, but had much freedom in showing up his fallacies. It was a great moral victory. Last night I spoke on spiritual gifts, confining myself to the Bible argument for their perpetuity."

MOORESVILLE.—Tent labor closed in this place July 26. As the result of the labors of Brethren Chaffee and Woodruff six have embraced the truth, none of whom ever belonged to any church before.

#### Indiana.

REESE'S MILLS.—The attendance was good during the meetings held here. Elder S. H. Lane reports ten as taking a decided stand upon the truth. Besides these there are several living near who came out some months ago; and Sabbath meetings are established. He commenced meetings at Noblesville, August 2, with good congregation.

### The Mysteries of Prayer.

I ASKED for grace to lift me high  
Above the world's depressing cares.  
God sent me sorrows. With a sigh  
I said, "He has not heard my prayers."

I asked for light that I might see  
My path along life's thorny road;  
But clouds and darkness shadowed me  
When I expected light from God.

I asked for peace, that I might rest,  
And think my sacred duties o'er;  
When lo, such horrors filled my breast  
As I had never felt before.

"And oh!" I cried, "can this be prayer,  
Whose plains the steadfast mountains move?"  
Can this be Heaven's prevailing care?  
And oh, my God, is this thy love!"

But soon I found that sorrow, worn  
As duty's garment, strength supplies;  
And out of darkness, meekly borne,  
Unto the righteous light doth rise.

And soon I found that fears, which stirred  
My startled soul God's will to do,  
On me more real peace conferred  
Than in life's calm I ever knew.

Then, Lord, in thy mysterious ways  
Lead my dependent spirit on;  
And whensoever it kneels and prays,  
Teach it to say, "Thy will be done."

Let its one thought, one hope, one prayer,  
Thine image seek, thy glory see;  
Let every other wish and care  
Be left confidently to thee.

—Sel.

### True Heroism.

ALL the great and noble characters of history have laid claim to heroism, and the common consent of mankind has, in all times conceded them the honor.

But there is a dignity and beauty which invests the heroes of the Bible, and which lends a pleasing charm even to their failings. A contrast between the world's hero, and the true moral hero will show in what they differ mainly, and make manifest the beauty of the latter over the former.

Heroism as set forth in the great of this world, means, in a great measure, the oppression of the weak, taking advantage of the ignorant and helpless, and the extent of its destruction of honor, property, and morals. War, is said by some one, to be the sport of death, and rejoices only in the extent of its spoils; and such as have been most skillful and successful in warlike operations have been reckoned the greatest heroes. If this were the legitimate course to true heroism, there would be high premium on vice and sinful ambition. But such is not the heroism of the Bible.

The object of the world's hero is the gratification of a selfish ambition, at the sacrifice of ennobling principle for the sole purpose of securing the homage of the lauding populace. The object of the true moral hero is the glory of God, and welfare of men. The former seeks to enthrone and deify human might and ingenuity, the latter to conceal, and put in the far background the human, and assign to the proper place, the divine element of true heroism.—God's power through human instruments.

Who has failed to see something in the life and character of Abraham far surpassing anything in the records of human greatness? When called out to offer his only son as a sacrifice to God, he came in contact with some of the strongest passions of the human soul; parental affection—the bond of the race, and the unseen end. The natural was brought into subjection to the higher law of God. To conquer the opposing circumstances in the way of God's glory, that he might become the father of the faithful, was an achievement which the world never understood, and more signal than any ever achieved on the battle-field or on the road to literary eminence.

The world had never been blessed with an illustrious example of patience until the army of opposition and discouragements were driven back by Job's death-like grasp on the living Redeemer. "Though thou slay me, yet will I trust in thee,"—this very willingness to die proved the vanquishment of all his foes.

The fixed and unchanging purpose of Daniel and the Hebrew children to be true to the

living God, was even master of the king of beasts, and proved an extinguisher of "the violence of fire."

Pre-eminent in true heroism stands the noble St. Paul, the vessel of the gospel to the Gentiles. If ever the combined forces of earth and hell were directed on a single man, it was on Paul. But his foot was planted on a rock, the Rock of ages, his heart was fixed to go at the call of his Master, whether that call led to Jerusalem to await bonds, imprisonment, or death, or in the glad mission of feeding the hungry with the bread of life. We are well acquainted with his victory shout as he fell on the field: "I have fought the good fight," etc. The gospel had in him an able advocate, and his writings will be a sacred legacy to the church for all time to come.

In all these examples there is a daring and unchanging purpose linked with the omnipotence of faith and confidence in God, and these constitute true heroes. The object of worldly heroism being self-aggrandizement and personal fame, the road to these necessarily lies across the rights and safety of the helpless and unarmed.

Had the world a fair and impartial view of the moral phase of the principles and motives which prompt these heroes, it would tend to rob them of much of their glory. Men in public positions often dream that the chief end to be attained is the applause of their special friends, forgetting the public good. Thus they become the tools of cunning intrigues until they are accomplices in the most daring acts of corruption and dishonesty. Now in such characters there is not a single element of the true hero. The brave man would stand up in opposition to the solicitations to corruption around him, and in God conquer.

In social life there is much need of being heroic—evil and destructive habits threaten the church, and the individual. To yield to these, and be led to the block, is the tamest cowardice.

The heralds of the cross must have the courage to raise the alarm, and Zion's host the daring to enter the field and vanquish sin. The evergreen laurels of God's blessedness will be the crown of all his true and loyal heroes, and this will surely be enough for us to all eternity, but let us not forget that before the victory is celebrated, there comes the struggle for the mastery.—REV. I. M. PINES, in *Evangel Messenger*.

### THE HOME CIRCLE.

#### Miss Lilly and Her Pupil.

My father was a farmer, and a practical man, who always had as good crops and large as the country produced. He wished his children to be educated well, so far as the stone school-house of the district afforded facilities. It pleased him to see them stand at the head of the spelling class, and to hear that they wrote the best hand in school. He was one of the trustees of the district and was very particular in selecting teachers, so much so that it came to be understood, that if Captain Humphreys was pleased, that was at once a passport to the favor of the whole district. A man was employed to teach the school in winter, when large boys and girls were in attendance, and a woman filled the post in summer. To the former four dollars a week was paid without a murmur, but to the latter one dollar was considered ample compensation. My father was usually a just and benevolent man, but like many others, he had never thought of the injustice done to a woman in the small compensation allowed her.

When I was in my tenth year, full of fun and frolic, a perfect hater of fractions and syntax, and at enmity with teachers in general, there came to teach our summer school a delicate looking girl who could not have numbered more than seventeen years. Her fair face, deep blue eyes, and clustering

auburn curls, her soft manners and graceful movements, at once won the admiration of the little girls, who treated her with the most gentle affection.

The older heads of the district were shaken in doubt that one so youthful and gentle could control and teach the band of mischief-loving children that thronged the school-house. Miss Carey, or Miss Lilly, as she wished to be called, was soon so firmly enthroned in the hearts of all, both old and young, that their doubts gave place to earnest efforts for her success. A disobedient urchin soon found himself so unpopular, that he was glad to pay his way back to favor by becoming a pattern of propriety.

I saw all this, yet I could not consent to yield my independence, as I thought, for I considered myself too much of a man to be longer under woman's government. I assumed a lawless air, and amused myself by playing various tricks upon my more obedient neighbors. Miss Lilly reproved me gently, but I was not willing to acknowledge the power of kindness.

One day, in class, the word patch was given me to spell. In rapid succession I spelled patch, patched, patched dress, pointing at the same time to her well worn garment, which had been neatly darned in various places. Instead of the laugh which I expected to raise, a feeling of horror like an electric shock, pervaded every member of the school. Little faces, pale with anger, and eyes flashing indignation, were turned upon me from all sides.

Miss Lilly first blushed to her eyes, then pale and trembling sank to her chair, while she forced back the tears that gathered in her eyes. Suddenly that little band gathered around her, twining their arms about her neck, kissing her face and hands, and showing every kindness that little sympathizing hearts could devise. It being the hour for dismissing the evening school, Miss Lilly sent all away with a kind kiss, until I alone remained; she then said gently, "Albert you may be dismissed." I was completely subdued, and quietly leaving the house seated myself under a tree by which she must pass.

When she came, with tears trickling down my cheeks, I begged pardon for my misdeeds. She wiped the tears from my eyes, and seating me by her side, talked to me as I never before had heard woman talk. In that hour I felt myself a changed being; and ambition was born to become good, great and rich, that I might help such women as Miss Lilly.

She told me of her infirm father, of her mother's labors to support her little ones, and of the effort she had made to give her, the eldest child, sufficient education to teach. She told me of her own efforts to assist her mother by sending her nearly all her little wages, and of her nightly studies to prepare herself for teaching a higher school.

I went home that night with my head full of grave reflections and good resolutions, some of which I strictly kept. Ever after I was ready to fight any boy who showed the least disrespect to a female teacher.

In after years, when wealth and opportunity were mine, I carried an open hand, heart and purse, for women striving against difficulties to gain honorable positions. Miss Lilly lived to earn wealth and fame, and a rich store of love from all with whom she mingled.—Sel.

#### Influence of Example.

SAID a lively little boy to his mother, "I wish you would hire Sally again, I don't like to work so much." "And why not, my son? Work is good for us; work makes us happy." "It does not make me happy, and it does not make you happy," was the prompt reply. That mother saw her error. Tender and devoted as she was, she had often been grieved by the indifference which her children manifested when required to share with her those labors which her cir-

cumstances made it needful for her to perform. But the secret was now told; she had come herself with a disquieted mind to the performance of her task; and although she had not suffered her lips to utter the truth that labor was painful, the lineaments of her face, and the tones of her voice, had conveyed to their young minds this impression more deeply than any words she could have uttered. That children are good physiognomists, is a common remark; but few realize how well they read the mother in her eyes. Her looks make a deeper impression than her words—her spirit than her precepts; and when her instructions are neglected, her example is never forgotten. When all these are at variance, the quick eye of childhood detects the inconsistency; and true to the impulse of feeling, he at once decides that truth is falsehood, or that his mother is not sincere; and thus he early learns, either to despise the truth, or to reject that authority which he cannot respect. I believe many of our sons learn their first lessons in infidelity on their mother's lap; and far better had it been for those sons, had they learned those lessons in the school of Hume or Voltaire. Better put into our children's hands the writings of Paine, than fill their minds with objections to the truth derived from the inconsistency of parental example.

When mothers learn to bear the necessary toils and trials of life, not only with meekness and patience, but with cheerfulness and composure, they will meet in the bright eye and happy faces of those for whom they labor, the reward of whatever of self-denial or self-control it may have cost them. The man whose hands are red with the blood of his fellow-man, is called a hero; many speak his praise; but the word of wisdom tells us that he that ruleth his own spirit, is greater than he that taketh a city—and those who have achieved this triumph, find in their own experience, that curse from which they may not escape, converted into choicest blessings.—*Advocate and Guardian*.

#### Truthfulness at Home.

OF all happy households that is the happiest where falsehood is never thought of. All peace is broken up when once it appears there is a liar in the house. All comfort has gone when suspicion has once entered—when there must be reserve in talk and reservation in belief. Anxious parents who are aware the pains of suspicion will place general confidence in their children, and receive what they say freely, unless there is strong reason to distrust the truth of any one. If such an occasion should unhappily arise, they must keep the suspicion from spreading as long as possible, and avoid disgracing their poor child while there is a chance of his cure by their confidential assistance. He should have their pity and assiduous help, as if he were suffering under some bodily disorder. If he can be cured, he will become duly grateful for the treatment. If the endeavor fails, means must of course be taken to prevent his example from doing harm; and then, as I said, the family peace is broken up, because the family confidence is gone. I fear that, from some cause or another, there are but few large families where every member is altogether truthful. But where all are so organized and so trained as to be wholly reliable in act and word, they are a light to all eyes and a joy to all hearts. They are public benefits, for they are a point of general reliance; and they are privately blessed within and without. Without, their life is made easy by universal trust; and within their home and their hearts they have the security of rectitude and the gladness of innocence.—*Harriet Martineau*.

BOWED knees and beautiful words cannot make prayer; but earnest desires from a heart bowed by love, inspired by God's Holy Spirit, and thirsting for God, the living God will do it anywhere, or in any place, or at any time.

## GOOD HEALTH.

## Proper Diet for Man.

## MODERN NATIONS.

ALTHOUGH all ancient history abounds with this class of testimony, we will not dwell longer upon this branch of the subject, but will now come to consider the testimony of the world at the present time. As already observed, a large majority of the human race are obliged to subsist almost exclusively upon vegetable food; yet when we compare the condition of such nations with those who make large use of flesh food, both mentally and physically, we can come to none but a favorable conclusion in regard to a vegetable diet, at least when we take into consideration the effects of climatic and social influences.

Professor Lawrence, although himself a meat-eater, makes the frank admission that the Laplanders, Esquimaux, Tartars, Kamshatdales, and several other nations of similar dietetic habits, although living almost entirely upon flesh, are the smallest, weakest, and most cowardly people upon the globe. On the other hand, we find that, as a general rule quite free from exceptions, the most hardy, long-lived, robust, well-developed nations, both physically and mentally, are those whose diet is almost entirely, if not exclusively, vegetable. We have abundant evidence of this, even in our own country. The men who construct our extensive railways, who dig our immense canals, who bridge our rivers and tunnel our mountains, are almost entirely of foreign birth. The hardy Irish peasant, who comes to this country after having been reared upon a diet almost wholly made up of oatmeal and potatoes, far out-rivals the flesh-eating American in physical endurance and muscular power. And in point of mental activity, the Irish are proverbial for their ready and characteristic wit. The same is true of the Irish girls who come to this country and engage in domestic service. Their readiness and activity are really surprising. But it is a very significant as well as patent fact that after having spent a few years in this country and becoming accustomed to the diet in common use, this difference rapidly disappears, so that in the second or third generations little vestige of former superiority remains. The same might be said of other nations as well, as the Germans, Danes, etc., and would be true of them, as also of the Irish, in a much more marked degree, were it not for the baneful influence of their great addiction to the use of alcoholic beverages.

But as it may be claimed that in the instances cited the manifest difference may be due to natural disadvantages of climate or some similar causes, we will compare nations to which this objection cannot be raised. Take, for instance, the natives of New Zealand and those of Australia. Neither of these people, when discovered, possessed any domestic animals. The New Zealanders derived a considerable portion of their aliment from various vegetable productions, while the Australians subsisted almost entirely upon animal food, a large portion being procured from the sea. According to the accounts of reliable travelers, the difference between these two races is very great. The former are well-developed, and seem calculated to endure fatigue and hardship. Many of them are really handsome, and excellent models of symmetry. The Australians present quite a different aspect. They are ill-proportioned, with small, thin, dwarfish limbs. One eminent writer says of them that they are "the most miserable of men," while another, in speaking of them, remarks, "They are undoubtedly the lowest created beings that wear the form of humanity and claim the name of man."

A similar comparison might be drawn between the Calmucks and the Circassians. Dr. Clarke says, in describing the first mentioned, "Nothing is more hideous than a Calmuck." Their form and features are exceedingly uncouth, and, in the words of the same writer, "so horrible and coarse is the appearance of the women that it is difficult to distinguish sex." The Circassians, on the other hand, have long been celebrated for their great superiority in point of beauty and symmetry. Their women are said to be the most handsome of any nation, and are remarkable for the delicacy and fineness of their features. Says Dr. Lamb, a noted English physician and writer, "Few will hesitate to pronounce that the ugliness of the Calmucks is the natural consequence of their diet." It consists almost wholly of flesh, horses being to them what the reindeer is to the Laplander—his slave during life and food after death. With the Circassians,

however, the opposite is the case. They engage largely in agriculture, cultivating barley, millet and various vegetables. The national dish is millet porridge.

Here we have given two fair illustrations which ought to settle the question if no further evidence could be advanced; but this is hardly a beginning of the testimony. A large volume would be required to do the matter anything like justice. In addition to these evidences of a national character, we have the testimony of thousands of individuals in this country and England who have during the last twenty-five or thirty years, adopted the vegetarian system. When the change has been properly conducted, it has invariably resulted in salutary effects.

## COMPARATIVE NUTRITIVE VALUE.

In regard to nutritive value, there is a striking difference in favor of vegetable food. Notwithstanding the generally prevalent opinion that flesh is concentrated nutriment, and far more nutritious than vegetables, grains, etc., the results of analysis, according to our best chemists, unmistakably show that such is by no means the case. Our most reliable investigators have determined, by the most carefully conducted experiments, that one pound of beef contains no more actual nourishment than is afforded by a pound of peas or lentils; and if we include what Liebig terms respiratory food, we find that wheat and barley meal furnish more than twice, and oat-meal and rice more than three times, as much nourishment as an equal quantity of flesh. We see, then, that in fact, flesh food ranks below many of our common vegetables in nutritive value.

## RELIGIOUS NEWS AND NOTES.

—The Old Catholics of Basle have increased in number the past year from three to four thousand.

—The American Board have opened a special fund for the establishment of a mission to Central Africa.

—Nebraska has 130 Baptist churches, with a membership of nearly 4,000. This is the work of twenty-five years.

—Twelve clergymen are said to have withdrawn from the church of England within a month, to join the church of Rome.

—A United Presbyterian church is to be built at Blentyre, Scotland, the birth-place of Dr. Livingstone, as a memorial of the missionary traveler.

—The prisoners of the Concord, Mass., State prison are allowed to subscribe to one religious newspaper. Over 100 Boston *Pilots* (Catholic) are thus taken.

—The Massachusetts Congregationalists report a net increase of 3,658 members, being the largest gain in many years. The total membership in the State is now 91,131.

—The Revivalists, Moody, Sankey, Whittle, McGranahan and Pentecost, met in Boston last week and held a consultation. Mr. Moody, it is understood, will go to Baltimore next winter.

—An exchange says: "The Presbyterian church, South, expresses its disapproval of Mr. Moody and other unordained preachers, by adopting a report strongly condemning lay preaching as contrary to the Word of God."

—The statistics of the diocese of South Carolina are as follows: Clergy, 46; parishes and churches, 73; number in parishes, 6,949; baptism—infants 466, adults, 57; confirmations, 202; in Sunday-schools—teachers, 264; pupils, 1,696; in parochial schools, 255; communicants, 4,051; offerings, \$63,257.33.

## SECULAR NEWS.

—The railroads are beginning to refuse to carry mails for the compensation the Government allows.

—The largest flour mill in the world is now being built at Niagara Falls. Capacity, 1,200 barrels per day.

—The number of deaths in San Francisco during the year 1877-78 was 4,977 against 6,170 the previous year.

—The entire yield of wheat in Michigan this year is 30,000,000 bushels, an average of from 19 to 20 bushels per acre.

—For 151 regiments England has 828 generals, about 1,300 colonels, and nearly 2,000 lieutenant-colonels. The United States has one general and three major-generals.

—The Mechanics' Institute Industrial Exhibition opened in San Francisco on the 13th, and bids fair to be a success.

—Stanley is said to have agreed to make another exploring trip through the continent of Africa, at the expense of the king of Belgium.

—The total length of railroads in the world at the end of 1876, was 184,002 miles. America has nearly as much as Europe. The United States have 74,095.

—An English paper states that the slave trade in Zanzibar is largely on the increase, owing to the withdrawal of the cruisers, which leaves 2,000 miles of coast unwatched.

—Strong proof of the rapid stride which education has made in France is derived from the fact that only 4,992 of the 294,382 men admitted into the army last year were unable to read and write.

—The Brandon (Miss.) *Republican* says that lands can be purchased in that State for 10 cents an acre, while whisky costs 15 cents a drink; and yet there are people that are landless who spend \$1 a day for whisky.

—The Primitive Methodists of England have flourishing missions in Australasia. At the annual meeting of their missionary society, held recently, it was reported that there are 95 ministers and missionaries.

—The total expenses of Russia during the late war, including its issues of paper money and its outstanding debts, were, up to the 24th of June last, considering the depreciation of the rouble, about \$592,800,000.

—Upward of 600,000 acres of land are now set apart in New Zealand, to provide funds for her educational establishments. There is a university whose degrees are recognized as equal to those of the English universities.

—The cotton crop of the present year will be the largest since the war, and is estimated at 4,700,000 bales. In 1859-'60 the crop amounted to 4,861,000 bales; 1870-'71, 4,437,000 bales; 1875-'76, 4,632,000 bales; 1876-'77, 4,474,000 bales.

—August 17, the Mormon Temple at St. George, Southern Utah, was struck by lightning, which demolished the dome, blackened the ceiling and tore up the floors and plastering. This makes the third temple struck by lightning since the organization of the Mormon church. The first was at Kirtland, Ohio; the second at Nauvoo, Illinois, and the third at St. George.

—Sixty-seven failures were reported in New York city in July, in which the aggregate liabilities amounted to \$5,738,171, and the assets were estimated at \$2,702,442. This shows an increase of thirteen failures and \$1,400,000 of liabilities, compared with the record for the previous month, and an increase of 50 per cent in number and double the amount of assets compared with July, 1877.

—America's contributions to the Old World carried by ocean steamers are varied. The cargo of the lost *Idaho* comprised 141 packages of agricultural implements, 77,000 pounds of bacon, 98 packages of cloaks, 17,311 bushels of corn, 1,994 bales of cotton, 94 bales of hops, 58 horses, 200 tons of fresh meat, 75 tierces of salt meat, two cases of machinery, 5 pianos, 12 kegs of ink, 25,258 bushels of wheat, and 12 packages of manufactured wood.

## The Last Day to the Christian.

WHEN the last day of this dispensation shall arrive, the last tear that you will shed over sin will then be wiped away. You are now blessed in your mourning upon earth; then and at that day you will be comforted forever; for God will wipe away all tears from all eyes, and there shall be no more weeping, or crying, or sorrow. At that day the last doubt shall have gone from your minds like a passing cloud from the sky; the last suspicion of the love of Him whom having not seen, ye love, will be dissipated forever; the glass through which you now see darkly will be broken; and those mysterious dispensations that you cannot understand; that cross, the load and pressure of which you are unable to bear, you will then and there discover to have been messengers from God, reasoning of righteousness, and temperance, and judgment; and that there was as great a need be that you should have gone through that baptism of sorrow, as there was that Christ should have died upon the cross, or that you should have been washed in his precious blood. You will then discover that your bitterest cup was your most precious one; that your darkest and dreariest night

was that in which you grew most; and that the roughest road, and the heaviest storm, and the most crooked way, which seemed to you to be leading you off from the promised Canaan, was the nearest route to the everlasting rest that remaineth for the people of God. You will find, what you feel now, that the bud had a bitter taste; but you will then discover, as you have not yet, that sweet indeed is the flower.

At the last day, the last sacrament of the Lord's supper will be administered. You will need no Bible there; for all space is radiant with its texts, and texts ten thousand times more precious still. You will need no sacrament of the Lord's supper then; for you did it in remembrance of One who was not present bodily on earth, and in expectation of the advent of One who is not yet come to the earth. But then there will be no remembrance of Him, for He is present; there will be no more expectation of Him, for He is come. The sun is risen, the morning star is not wanted, the substance is present, the shadow is not needed; the temple has had its last cope-stone and corner-stone laid upon it, the scaffold must now be taken down and put away forever. In that day the last promise will be fulfilled, the last prophecy will be realized; what is now prospect to your hearts will then be possession—and what a possession! A possession exceeding all prospect, transcending all expectation; till you say, as she of Sheba said of Solomon's grandeur, "Half the glory and excellence of that blessed land was not told us by prophet, by apostle, or by evangelist." The streams are sweet; but how sweet will be the fountain! The bread of our Father's house as it is distributed in crumbs is now precious, but how precious will be bread eaten in his own presence; where "they shall hunger no more, nor thirst any more, neither shall the sun light upon them, nor shall there be any heat!"

The last toil, and struggle, and labor, of which you have now the bitter and tearful experience, will have passed away. The march of duty will be finished, the journey of life will be done, your days and nights of weariness will be ended, you shall enter into rest. "You rest from your labors, and your works do follow you." When one thinks of all the tribulations, the sorrow, the trials, the distresses, the sicknesses, the pestilences, the plagues, the famines, the battles, amid which, as amid the waves of a stormy sea, thousands every day are struggling for a precarious existence, we cannot but hail the prospect, and pray for the joyous advent of that day, when the hopes of the humblest believer shall be realized, and this tangled web shall be unravelled, and these perplexing struggles, and toils, and trials shall be ended; and we shall here the words—richer, sweeter, deeper, than the sweetest strains that ever angels sung—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

And when that day comes, those we parted with on earth, to see no more amid its busy scenes, its trials, and its troubles to sympathize with us as we suffered, or to strengthen us in the battle of life, shall emerge again from the shadow of the grave. Countenances long hid shall have all the darkness rolled away; voices long silent shall be heard again; broken circles completed; once happy groups more happy than they ever were before. For at that day, when all things old shall pass away and all things new shall begin,

"There shall be no more farewells to the dying.  
Or mournings for the dead;  
The heart of Rachel, for her children crying,  
Will then be comforted."—*D. Cumming.*

## OBITUARY.

DIED, near Grand Prairie Station, Dallas county, Texas, May 28, 1878, Brother John A. McDearmon, aged nineteen years and eleven months. He was not a church member, but was a regular attendant upon Sabbath meetings and Sabbath-school; he was obedient, respectful to his parents, and careful of his words and his temper, and was much esteemed and beloved by his parents, and by all who knew him, for his many virtues, and noble traits of character. From his childhood he prayed daily to God, and when any of the family were sick, he would go alone and pray for them with fervency; yet he was timid and reserved, and this it is believed, hindered his making a public profession of the truth. In his last illness, Brother Kilgore and others, assembled at his request, to pray for his recovery; at this time Brother K. faithfully exhorted him to make thorough work in repentance and confession; and he called each member of his father's family to his bedside, and to each he had a word of kindness and confession, and praised God aloud; and to all he gave hopeful evidence of reconciliation to God. Remarks at the funeral on 1 Cor. 15:17. J. C.

