

# The Signs of the Times.

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

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## The Signs of the Times

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### The Useful Life.

Go labor on, spend and be spent,  
Thy joy to do the Master's will;  
It is the way the Master went,  
Should not the servant tread it still?

Go labor on; 'tis not for naught;  
Thy earthly loss is heavenly gain;  
Men heed thee, love thee, praise thee not;  
The Master praises—what are men!

Go labor on; enough while here,  
If he shall praise thee, if he deign  
Thy willing heart to mark and cheer;  
No toil for him shall be in vain.

Go labor on; your hands are weak,  
Your knees are faint, your soul cast down;  
Yet falter not; the prize you seek,  
Is near—a kingdom and a crown.

## General Articles.

### A SPIRIT OF SACRIFICE.

BY ELDER G. I. BUTLER.

A GENERAL willingness to sacrifice for the sake of carrying out convictions of truth is the strength of any cause. Where this spirit exists, an impression will be made upon the public mind. God has planted in man a sentiment that respects sincerity, and this respect is not entirely obliterated. And there is nothing that gives so strong an evidence of sincerity as a willingness to suffer loss ourselves for the sake of our convictions. People have learned by experience that talk often amounts to but little. Professions may be insincere. Strong pledges may not be lived out. But when a man gives wealth or comfort, painful effort or life for a cause, they think he believes in it, and means what he says, for these things are universally held to be of too much value to be lightly thrown away. While talk is cheap, we cannot effect others very much in behalf of any truth, unless we can make them think we are sincere, and the only way we can do that very long is to be sincere. People reason that any belief which does not deeply effect those who know most about it, is not of much consequence, anyway.

It is very natural they should reason so, though it is not always correct. Should I represent to others that I had found a great treasure somewhere, and make very little effort to get any portion of it into my possession, and manifest indifference in reference to it, most people would think it was all a humbug. So in regard to any cause. If in our souls we believe it of great value, we shall manifest great interest for it. And as we manifest that interest by sacrifice of comfort or wealth, it has the effect to make others believe we value it, and as we are supposed to know more of it than they, of course they are more ready to esteem it of value themselves, and thus become interested in it. This is a law of the human mind, and however absurd a thing may be, it will obtain believers if its votaries are very earnest in its propagation. But if effectual in the advancement of error, how much more important in the interest of truth.

As a general rule, that cause succeeds best whose friends have most of this spirit. Every great movement of humanity, which has made a mark in history, has been brought about through the sacrifices of those who have had its success at heart. Nothing can be accomplished without such a spirit.

Let us briefly notice a few illustrations drawn from history. What was it that pre-

served the Catholic church from being overthrown by the reformation? When Luther, and those who were with him, arose and went forth with the power of the truth to battle with the papacy, God seemed to wonderfully bless them. The papal church was very corrupt. There was no difficulty in making the people see this, and, for a time, it seemed as if the reformation would sweep all before it, and the Catholic power fall. Its adherents could not meet the arguments brought to bear upon them, and the reformation made a wonderful progress. Finally the Society of Jesuits was organized under the leadership of Loyolla, a Spanish fanatic, whose great principle of action was obedience to the behests of the pope of Rome. They devoted themselves to his service. Unquestioned obedience was their rule of action. Death itself seemed not to daunt them. Their principles were abominable. The success of the papacy was made the sole end of their action. Anything that stood in the way of that, they hesitated not to put out of their way, if they had power to do so. They employed cunning and treachery to accomplish the ruin of their opponents.

The sacrifices of these men, had they been made in a noble cause, and from pure motives, would most certainly excite our admiration. There was scarcely a spot on the globe but what they visited to teach and enforce obedience to the pope. Young men of noble birth, of wealth and station in life, under their teaching, gave up all and consecrated themselves to the one object of the Society, and would spend a lifetime far from friends and kindred, in China or Japan, or the distant islands of the sea, toiling and suffering to instill into the minds of pagans the belief in the supremacy of the pope and the doctrines of the Catholic church.

The efforts of the Jesuits have done more to strengthen that church in the last two hundred years than all others combined. This influence was immediately felt upon the reformation, and its progress very much checked. You may talk with the lowest Catholic hod-carrier and he has the same routine of argument at his tongue's end, only of course on a smaller scale, that the learned priest has. Where did he learn it? Through the catechisms of the church and the confessional. The care and interest they manifest to instruct their children in their faith put very many of us to shame. These efforts and sacrifices have wrought wonders for the cause of error, and in spite of the fact that the spirit of the age is a spirit of investigation and of progress toward skepticism, instead of going back to the traditions of the dark ages, this band of organized, disciplined men, absorbed with this one idea, have completely turned or checked the current in many kingdoms and countries of the world. This shows what determination and sacrifice will do.

The same principle holds good in Protestant missionary operations, while these have no doubt been a benefit to mankind, and should not be compared to that which I have spoken of above. The cause of the success of these, is that men have taken their lives in their hands, gone to distant parts of the world, among cannibals and idolaters, and there toiled to set forth the light of God's truth as they understood it. Young men of education, like Judson, devoted their whole lives in this manner, often waiting weary years to see one soul converted, perishing in prisons, and suffering martyrdom in many ways. But the result now seen has more than paid them a thousand fold. Millions of pagans have embraced civilization, and given up their heathenish practices.

We might go back, best of all, to the apostolic church, and there find the best example the world has ever seen of this principle. This, however, is quite familiar to those who are readers of the Bible. The Saviour himself sets us the greatest example. Then Paul comes in with "labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered ship-wreck, a night and a day have I been in the deep;

in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." In this manner the truth of God was planted. The seed sprung up, and thousands and millions died for the truth they professed. Men and women of flesh and blood, like ourselves, embraced a faith which they knew rendered them liable to be stretched upon the rack till their limbs were torn from their trunk, liable to the stake, the dungeon, and starvation. A profession of religion once meant all this.

By such a spirit of sacrifice was Christ's church built up in the earth. Satan could not stop it when such a spirit was seen. How could men help believing when such a spirit was shown? But now the enemy seems to have chosen different tactics. He comes in with apparent peace and prosperity. The church is lulled to sleep, until many think themselves good Christians who never gave a dollar for what they profess to believe the cause of truth, and think they could not spend the time to attend important meetings, for fear they shall lose some little of this world's goods thereby. And such seem to think they shall go to the same heaven, and have all the blessings that martyrs will have, who have given life itself for their Master's cause.

Poor deluded souls! May God in mercy pity them, and strip from their eyes the deceptive covering which keeps them from seeing themselves as they are. Christ and his truth are just as important to-day as they ever were, just as worthy of making sacrifices for. And there are sacrifices to be made as really as ever before. The Master says, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." What, then, shall we think of those who value a little of the filthy lucre of this world, or a little personal effort, more than the Lord's truth? What are their chances of gaining the Lord's favor?

A cause that is not worth making sacrifices for, is not worth choosing, when it comes to religion and eternal things. What! Expect to gain eternal life and endless happiness in the presence of the Creator of the universe, and not be willing to risk anything for it? or give anything for it? We are not in the habit of getting such valuable blessings for nothing. Not that we can ever earn them, but we should show a willingness to appreciate the value of them.

We are living in a selfish age. Men and women enough can be found to labor and suffer, when they can hope to gain worldly applause or wealth by so doing. But I believe there are few, comparatively, who are willing to risk much for God in obedience to his word. They hope to get to heaven in an easier way. But eternity will show that there is no easier way than to "love the Lord thy God with all thy heart," "and thy neighbor as thyself." Religion and its claims must be uppermost, at all times. Duty must be put before pleasure. "Lord, what wilt thou have me to do?" must take the place of, How can I make money, or obtain ease, or please the world? It is not that God has not given us light enough, but because we don't live up to that light, that we are so weak, so barren, so devoid of spirituality.

A spirit of sacrifice is much needed among us as a people. It is strange the devil can inspire men to labor as the Jesuits did. Is it not more strange that with such a truth as we possess, more are not moved by it? There has never been a doctrine preached, since the world was created, that we should suppose would so inspire men with a readiness to sacrifice, as this which we, as a people, believe. We look for all earthly

scenes to soon close. We look for Jesus, our master, to appear in the clouds of heaven to take vengeance on all wicked men, and to give eternal life to all who serve him. We look for these things in our day, in a very few years, at most. If property loses much of its value in the markets of the world, when threatened by calamities, why does it not in our eyes when we expect the earth to be soon swept with the besom of destruction? What is a good name in this world, to one in the shining courts above, when the one is so soon to be washed out in a sea of fire, and the other to be crowned with a halo of light through unending ages.

We believe we have a testing truth, and that men are going to be lost for not heeding it. We profess to appreciate the value of souls, that one saved is worth thousands of millions of earth's gold. We profess to believe that we are responsible for the talents God has given us, be they one, five, or ten, and that the session of judgment, where our faithfulness in using them will be tested, is even now in session. We profess to believe that God has come very near to us as a people, and given us special light from heaven more than any people have enjoyed for eighteen centuries, instructing us in the common things of life what would be pleasing to him. And here we are with a mighty work to do, the world to warn, and Christ to come to reckon with us.

Under such circumstances, I say, never has there lived a people whom God has a right to expect such sacrifices from, as from us. No man can deny it, reasonably. Property, reputation, personal ease, and life itself, should be considered of minor consequence in view of such a prize so soon to be given us. I speak the words of truth and soberness when I say that we are either the worst deceived class of people on the face of the earth, or we have the greatest truth the world has ever seen, involving the most important consequences to mankind.

In view of such conditions, we should expect that every one who believed these things would be like a drilled soldier, ever in his place fighting nobly for victory, awake, terribly in earnest, ready to do anything, or be anything, if pleasing to God. That such a band will yet be seen, upon whom the Holy Spirit will be poured, and through whom God will mightily work to warn the world, is my firm conviction. Whom they will include is hard to tell. But we know very well it will only be such as cherish a spirit of sacrifice and walk in the light. The careless, the worldly, the lovers of pleasure, will fall out by the way. Even now the cause of God is crying out for those who are willing to risk something to rally to its support.

What we need is a spirit of sacrifice all through and through the body, burning out selfishness, love of ease, and awakening us to the duties of the hour. Let us not sleep on the "enchanted ground." It lies too near the city of God to run the risk of sleeping now. Holy angels are observing us, the golden gates are opening to welcome us, thousands of hearts are ready to respond to the truth when presented to them. Shall we not earnestly take hold of the work committed to our hands? May all the people say, Amen!

EVERY man must patiently abide his time. He must wait, not in listless idleness, not in useless pastime, not in querulous dejection, but in constant, steady, cheerful endeavor, always willing, fulfilling and accomplishing his task, "that when the occasion comes he may be equal to the occasion." The talents of success is nothing more than doing what you can do well, without a thought of fame. If it comes at all, it will come because it is deserved, not because it is sought after. It is a very indiscreet and troublesome ambition which cares so much about fame, about what the world says of us—to be always looking in the face of others for approval—to be always anxious about the effect of what we do or say—to be always shouting to hear the echoes of our own voices.—Sel.

## LIFE SKETCHES.

## CHAPTER VII.—CONTINUED.

## MARRIAGE AND UNITED LABORS.

"We were anxious to visit the brethren in Maine, but the sickness of our child had hindered us. We immediately made preparations for our journey. The first day we rode to Hartford. The child seemed very weary, and could not sleep. We again sought unto the Lord, who heard our prayer, and the nerves of the child were quieted, and while we were praying he fell into a sweet sleep and rested undisturbed through the night. The next day we traveled about one hundred and forty miles to the good home of Brother Nichols in Dorchester, Mass. The powers of darkness were again permitted to afflict the child. He would cling to my neck, and then with both hands seem to be fighting off something, crying, No, no, and then again cling with all his strength to me. We could not tell what these strange actions meant, but thought he must see something invisible to us. Satan was unwilling to lose his prey. Was he troubling the child? or were his evil angels by their presence exciting his fears, and causing him to act thus? In our season of prayer that morning we rebuked the power of the enemy, and our child was no more afflicted. We took the boat for Portland, but I was very sick, and could not take care of my child. I faintly a number of times. When I grew better my little Henry expressed great joy. He would climb upon the sofa and throw his little arms around my neck, and kiss me many times. He was then one year old.

"Again I was called to deny self for the good of souls. We must sacrifice the company of our little Henry, and go forth to give ourselves unreservedly to the work. My health was poor, and he must necessarily occupy a great share of my time. It was a severe trial, yet I dared not let my child stand in the way of our duty. I believed that the Lord had spared him to us, when he was very sick, and if I should let him hinder me from doing my duty, God would remove him from me. Alone before the Lord with most painful feelings and many tears, I made the sacrifice, and gave up my only child for another to have a mother's care and feelings. We left him in Brother Howland's family in whom we had the utmost confidence. They were willing to bear burdens to leave us as free as possible to labor in the cause of God. We knew that they could take better care of Henry than we could while journeying with him, and it was for his good that he should have a steady home and good discipline, that his sweet temper be not injured. It was hard parting with my child. His little sad face, as I left him, was before me night and day; yet in the strength of the Lord I put him out of my mind, and sought to do others good. About this time Brother Nichols proposed that we should leave Henry at Brother Howland's, and that he would pay one dollar a week for his support. This caused us to feel that the hand of Providence was opening the way for us to give ourselves more fully to the work. Brother N. sent the pay for ten weeks, when he was requested by Brother H. to send no more. Brother Howland's family had the whole charge of Henry for five years, without any recompense, and provided him all his clothing, except a present I would bring him once a year, as Hannah did Samuel.

"One morning at family prayer at Brother Howland's I was shown that it was our duty to go to Dartmouth, Mass. Soon after, my husband went to the postoffice and brought a letter from Brother Collins, urging us to come to Dartmouth, for their son was very sick. We immediately went and found that the young man, thirteen years old, had been sick nine weeks with the whooping cough, and was wasted almost to a skeleton. He had fits of coughing which would stop his breath, and his father was obliged to rush to the door with him in his arms that he might regain his breath. The parents thought him to be in consumption, and were greatly distressed that their only son must be taken from them. We felt a spirit of prayer for him, and earnestly besought the Lord to spare his life. We believed that he would get well, although to all appearance there was no possibility of his recovery. It was a powerful season. My husband raised him in his arms, and exclaimed, 'You will not die, but live!' We believed that God would be glorified in his recovery. We left Dartmouth, and was absent about eight days. When we returned, the sick boy came out to meet us. He had gained four pounds in flesh. We found the household rejoicing in God, for his wonderful work.

"We then received a request to visit Sister Hastings of New Ipswich, N. H. She was greatly afflicted. We made it a subject of prayer, and obtained evidence that the Lord would go with us. We tarried on our way with Brother Nichols' family. They informed us of the affliction of Sister Temple of Boston. There was a sore upon her arm which caused her much suffering. It had extended over the bend of the elbow. She had suffered such

agony that she had resorted to human means until she saw it was of no use. The last effort drove the disease to her lungs, and unless she should obtain immediate help, her disease would end in consumption. She left word for us to come and pray for her. We went with trembling. I had tried in vain to get an assurance that God would work for us, but all seemed dark. But we went into the sick room, relying upon the naked promises of God which seemed so firm that we felt that we could venture out upon them. Her arm was in such a condition that we were obliged to pour oil upon it. Then we united in prayer, and claimed the promises of God. The pain and soreness left the arm while we were praying, and we left her recovering.

"We found Brother Hastings' family in deep affliction. Our dear Sister H. met us with tears exclaiming, 'The Lord has sent you to us in time of great need.' She had an infant about eight weeks old which cried continually when awake. This, added to her wretched state of health, was fast wearing away her strength. We prayed earnestly to God for the mother, following the direction given in James, and we had the assurance that our prayers were heard. Jesus was in our midst to break the power of Satan, and release the captive. But we felt sure that the mother could not gain much strength until the cries of the child should cease. We anointed the child and prayed over it believing that the Lord would give both mother and child peace and rest. It was done. The cries of the child ceased, and we left them doing well. The gratitude of the mother could not be expressed. Our interview with that dear family was precious. Our hearts were knit together, especially was the heart of Sister Hastings knit with mine as were those of David and Jonathan. Our union was not marred while she lived.

"In about one year from that time while in Oswego, N. Y., a sad letter reached us, giving information of Sister H.'s sudden death. This news fell upon me with crushing weight. It was difficult to be reconciled to it. She was capable of doing much good in the cause of God. She was a pillar to the cause of truth, and it seemed indeed to us like a mysterious providence that she should be laid away from our sight in the grave, and her talents be hid. But God works in a mysterious way his wonders to perform. Her death was indeed to save her children. Her earnest prayers had gone up to God, to save them in any way that he should choose. The mother was snatched away, and then her faithful admonitions, her earnest prayers and many tears were regarded, and had an influence upon the smitten flock. We visited the place after the mother's death, in June, 1850, and found the father bereaved and lonely, but living for God, and bearing well his double burden. He was comforted in his great grief in seeing his children turning unto the Lord, and earnestly seeking a preparation to meet their dear mother when the Life-giver shall break the fetters of the tomb, release the captive, and bring her forth immortal. My husband baptized the four eldest children. Since that visit the eldest daughter has died in hope, and rests in the silent grave.

"On our return from New Ipswich to Boston, about eight days after we had prayed for Sister Temple, we found her at the wash-tub in the enjoyment of good health.

"Again we visited Connecticut, and in June, 1849, Sister Clarissa M. Bonfoey proposed to live with us. Her parents had recently died, and a division of furniture at the homestead, had given her everything necessary for a small family to commence housekeeping. She cheerfully gave us the use of these things, and did our work. We occupied a part of Brother Belden's house at Rocky Hill. Sister B. was a precious child of God. She possessed a cheerful and happy disposition, never gloomy, yet not light and trifling. My husband attended meetings in New Hampshire and Maine, and in his absence I was much troubled, fearing he might take the cholera which was then prevailing. But one night I dreamed that many were dying with the cholera. My husband proposed that we should walk out, and in our walk I noticed that his eyes looked blood-shot, his countenance flushed, and his lips pale. I told him I feared that he would be an easy subject for the cholera. Said he, 'Walk on a little further and I will show you a sure remedy for the cholera.' As we walked on we came to a bridge over a stream of water, when he abruptly left me and plunged out of sight into the water. I was frightened; but he soon arose, holding in his hand a glass of sparkling water. He drank it, saying, 'This water cures all manner of diseases.' He plunged in again out of sight, brought up another glass of clear water, and as he held it up, repeated the same words. I felt sad that he did not offer me some of the water. Said he, 'There is a secret spring in the bottom of this river which cures all manner of diseases, and all who obtain it must plunge at a venture. No one can obtain it for another. Each must plunge for it himself.' As he drank the glass of water, I looked at his

countenance. His complexion was fair and natural. He seemed to possess health and vigor. When I awoke, all my fears were dispelled, and I trusted my husband to the care of a merciful God fully believing that he would return him to me in safety.

"On his return my husband was impressed that it was his duty to write and publish the present truth. He was greatly encouraged and blessed as he decided thus to do. But again he would be in doubt and perplexity as he was penniless. There were those who had means, but they chose to keep it. He at length gave up in discouragement, and decided to look for a field of grass to mow. As he left the house a burden was rolled upon me, and I fainted. Prayer was offered for me, and I was blessed, and taken off in vision. I saw that the Lord had blessed and strengthened my husband to labor in the field one year before; that he had made a right disposition of the means he there earned; and that he would have a hundred fold in this life, and, if faithful, a rich reward in the kingdom of God. But the Lord would not now give him strength to labor in the field, for he had another work for him. And if he ventured into the field he would be cut down by sickness. He must write, write, write, and walk out by faith. My husband immediately commenced to write. When he came to some difficult passage we would call upon the Lord to give us the true meaning.

"He immediately commenced to publish a small sheet at Middletown, eight miles from Rocky Hill, and often walked this distance and back again, although he was then lame. He brought the first number from the printing-office, and we all bowed around it, asking the Lord with humble hearts and many tears, to let his blessing rest upon the feeble efforts of his servant. He then directed the paper to all he thought would read it, and carried it to the postoffice in a carpet-bag. Every number was taken from Middletown to Rocky Hill, and always before preparing them for the postoffice, they were spread before the Lord, and earnest prayers mingled with tears, were offered to God that his blessing would attend the silent messengers. Very soon letters came bringing means to publish the paper, and the good news of many souls embracing the truth.

"July 23, 1849, my second child, James Edson White, was born. When he was six weeks old we went to Maine. September 14 a meeting was appointed at Paris. Those who observed the Sabbath of the Lord had not had a meeting for one year and a half. Brethren Bates, Chamberlain and Ralph were present, also brethren and sisters from Topsham. One F. T. Howland, a notable fanatic, was present. He had long troubled God's children with his errors and harsh spirit. Honest souls whom the Lord loved, but who had long been in error, were at the meeting. While engaged in prayer the Spirit of the Lord rested upon Brother S. Howland, and his face was white, and a light seemed to rest upon it. He went towards F. T. Howland, and bid him in the name of the Lord leave the assembly of the saints; that he had torn the hearts of God's children and made them bleed. 'Leave the house or God will smite you.' That rebellious spirit, never before known to fear or to yield, sprang for his hat and in terror left the house. The power of God descended something as it did on the day of Pentecost, and five or six who had been deceived and led into error and fanaticism, fell prostrate to the floor. Parents confessed to their children, and children to their parents, and to one another. Brother J. N. Andrews with deep feeling exclaimed, 'I would exchange a thousand errors for one truth.' Such a scene of confessing and pleading with God for forgiveness we have seldom witnessed. That meeting was the beginning of better days to the children of God in Paris, to them a green spot in the desert. The Lord was bringing out Brother Andrews to fit him for future usefulness, and was giving him an experience that would be of great value to him in his future labors. He was teaching him that he should not be influenced by the experience of others, but decide for himself concerning the work of God.

"At that meeting I learned that my mother had stepped upon a rusty nail which had passed through her foot. She had tried every remedy, but nothing removed the inflammation, or relieved the pain. We went immediately to Gorham, and found her foot dreadfully swollen. The neighbors had proposed every remedy they could think of, but they accomplished nothing. Mother was threatened with lock-jaw. The next morning we united in prayer for her. I believed that God would restore her to perfect soundness. She was unable to kneel. With a deep sense of my unworthiness, I knelt at my mother's feet and besought the Lord to touch her with his healing power. We all believed that the Lord heard prayer. With the Spirit of the Lord resting upon me, I bid her in the name of the Lord rise and walk. His power was in the room, and shouts of praise went up to God. Mother arose and walked the room, declaring that the work was done, that the soreness was gone, and that she was

entirely relieved from pain. That day she rode thirty-eight miles to Topsham to attend a conference there, and had no more trouble with her foot.

"Some were anxious to have us visit New York State again; but feeble health sunk my spirits, and it was a time of trial and great despondency with me. I told them that I dared not venture unless the Lord should strengthen me for the task. They prayed for me, and the clouds were scattered, yet I did not obtain that strength I so much desired, but I resolved to walk out by faith and go, clinging to the promise, 'My grace is sufficient for you.' God had been my helper hitherto, and why should I now doubt? The language of my heart was, 'I will still trust in the strong arm of Jehovah. If like Paul I am to be troubled with a thorn in the flesh, I will not murmur. It will cause me to feel my dependence upon God, and to walk tremblingly before him.' On that journey our faith was tried, but we obtained the victory; my strength increased, and I could rejoice in God. All the strength the Lord had given me was needed to labor in New York. Many had united upon the truth since our first visit, but there was much to be done for them. I will here give an extract of a letter written by my husband, from Volney, N. Y., November 13, 1849.

"DEAR BROTHER HOWLAND: November 3, we attended a conference at Oswego. There was a large gathering. The increase of Sabbath-keepers since last spring in this region has been more than one half. But there are trials here of a serious nature. We find work enough. Here are some fiery spirits who have much zeal and but little judgment, whose principal message is, 'Sell that ye have and give alms.' They press the truth in such a manner and spirit as to disgust, try, and harden those who have their hundreds they might use in the cause of God. Thus a sore dividing spirit exists. The Lord has revealed these things to my wife, and she has borne her testimony that both parties were wrong. This testimony I think is received. Tobacco and snuff are being cleared from the camp with very few exceptions. Selling is a subject that should be treated in a cautious manner. A great responsibility rests upon God's stewards. With their money they may ruin some of us, and by withholding it from those whom God has called to feed the flock, souls may sink, and starve, and die. The Lord will straighten out all who will be straightened. His work will move on.'

"Our labors at this time were difficult. Some of the poor seemed to be envious of the rich, and it needed much wisdom to reprove the errors of the poor without strengthening the hands of the rich. If we reprov'd the selfishness of the rich, the poorer class would respond, Amen. We presented before both classes the responsibility resting upon the wealthy to make a right use of that which God had lent them, and held up before them the suffering cause of God which was the true object of their liberalities and where their means could be well applied. I was also shown that it was not the duty of the wealthy to help those who had health and could help themselves. That some were in very poor circumstances who need not be thus situated. They were not diligent in business. They lacked economy and good management, and it was their duty to reform, and instead of receiving help from their brethren, they should carefully husband their time and provide for their own families and have something to help the cause of God. They were as accountable to God for the strength which he had given them as the rich man is for his property.

"Some of the poor were zealous to attend every conference, taking their whole families with them, consuming a number of days to get to the place of meeting, and then burdening those who provided for the meeting, with their unruly children. These were no help in the meetings as they manifested no fruits of receiving any benefit themselves. They seemed to possess a careless, loafing spirit which was an injury to the cause. In this way precious time for which they were accountable was wasted, and in cold weather they must suffer unless helped by their brethren. These things stood in the way of those who had means, as they were constantly vexed with the course of these individuals. And as we labored for the good of the wealthy these stood directly in our way. It was difficult to impress both classes with a sense of their duty. Yet after much labor and many trials, there seemed to be a reform, and there was more order in the church. The Lord blessed our labors, and often revealed himself to us in remarkable power.

"We designed going to Lorraine to hold a meeting, but our little Edson was taken very sick. We carried this matter before the Lord, and felt it to be our duty to go, trusting in him. We prayed for our sick child, and then I took him in my arms in winter, and rode thirty miles, keeping my heart uplifted to God for his recovery. When we arrived the child was in a perspiration, and was better. But again our faith was tried. In the course of the meeting the fever returned upon the child. He was suffering with inflammation upon the brain. All

night we watched over him, earnestly praying that the disease might be effectually rebuked. We tried to exercise faith, regardless of appearance; our petitions were heard, and the child recovered. It did seem to us that an angel of God touched him. Our meeting in Lorraine was greatly blessed of God. The hearts of the scattered ones were comforted, and some acknowledged with tears that they had been fed with truth. We returned to Volney free in the Lord.

"We then decided that it was our duty to labor in the State of New York. My husband felt a burden upon him to write and publish. We rented a house in Oswego, borrowed furniture from our brethren, and commenced housekeeping. There my husband wrote, published, and preached. It was necessary for him to keep the armor on every moment, for he often had to contend with professed Adventists who were advocating error, preaching definite time, and were seeking to prejudice all they could against our faith. We took the position that the time they set would pass by. I was shown that the honestly deceived would then see the deception of some whom they then had confidence in, who were zealously preaching time, and they would be led to search for truth.

"We visited Camden about forty miles from Oswego. Previous to going I was shown the little company there who professed the truth, and saw a woman among them, who professed much piety, but was a hypocrite, and was deceiving the people of God. Sabbath morning quite a number collected; but the deceitful woman was not present. I inquired of a sister if this was all their company. She said it was. This woman lived four miles from the place, and the sister did not think of her. Soon she entered, and I immediately recognized her as the woman whose real character the Lord had shown me. In the course of the meeting she talked quite lengthily, and said that she had perfect love, and enjoyed holiness of heart, that she did not have trials and temptations, but enjoyed perfect peace and submission to the will of God. The brethren and sisters were strangers to me, and they seemed to have confidence in her, and I feared that they would not receive my testimony if I should state what had been shown me in regard to her. I inquired concerning this person, and was informed that she appeared to be the most zealous one among them. I left the meeting with sad feelings, and returned to Brother Preston's. That night I dreamed that a secret closet was opened to me, filled with rubbish, and I was told that it was my work to clear it out. With the aid of a lamp I removed the rubbish, and told them the room could be supplied with more valuable things.

"Sunday morning we met with the brethren, and my husband arose to preach on the parable of the ten virgins. He had no freedom in speaking, and proposed that we have a season of prayer. We bowed before the Lord and engaged in earnest prayer. The dark cloud was lifted, and I was taken off in vision, and again shown the case of this woman. She was represented to me as being in perfect darkness. Jesus frowned upon her and her husband. That withering frown caused me to tremble. I saw that she had acted the hypocrite, professing holiness while her heart was full of corruption. After I came out of vision I related what I had seen with trembling, yet with faithfulness. I was severely tried, and anxious for the people of God. Would those present believe the testimony? The woman put on a calm appearance and said, 'I am glad the Lord knows my heart. He knows that I love him.' Then her husband rose in anger, and laying his hand on the Bible said, 'The Bible is all we want, I shall not give up the Bible for visions.' His wife affected to check him, saying, 'Don't, husband, dear, don't talk, the Lord knows me, and will take care of it all.' Then she vindicated herself, saying, 'If my heart could only be opened that you might see it.' I knew the minds of some were unsettled, whether to believe what the Lord had shown me, or let her appearance weigh against the testimony borne, for her appearance was perfectly calculated to gain their sympathy. But I had discharged a painful duty and God would take care of the result. At the close of the meeting she said she had no hard feelings against me, and that she should pray for me, and if I got to heaven I should see her there. We returned with Brother Preston's family, and that night the Lord met with us. I believed that the Lord would show his people the truth, and justify the vision. The neighbors said that I had abused the poor woman.

"Not long after this, terrible fear seized this woman. A horror rested upon her, and she began to confess. She even went from house to house among her unbelieving neighbors, and confessed that the man she had been living with for years was not her husband, that she ran away from England and left a kind husband and one child. She also confessed that she had professed to understand medicine, and had taken oath that the bottles of mixture she made cost her one dollar when they

cost her only twelve cents, that she had taken thirty dollars from a poor man by taking a false oath. Many such wicked acts she confessed, and her repentance seemed to be genuine. In some cases she restored where she had taken away wrongfully. In one instance she started on foot forty miles to confess. We could see the hand of God in this matter. He gave her no rest day nor night, until she confessed her sins publicly, which fully justified in the minds of the brethren and those also of their neighbors who sympathized with her for a time what God had shown me of her vileness under the garb of sanctification.

"While in Oswego, N. Y., we decided to visit Vermont and Maine. I left my little Edson, then nine months old, in the care of Sister Bonfoey while we went on our way to do the will of God. We labored very hard, suffering many privations to accomplish but little. We found the brethren and sisters in a scattered and confused state. Almost every one was affected by some error, and all seemed zealous for their own opinions. We often suffered intense anguish of mind in meeting with so few who were ready to listen to Bible truth, while they eagerly cherished error and fanaticism. We were obliged to make a tedious route of forty miles by stage to get to Sutton, the place of our appointment. I was sick, and rode in much pain. My husband feared every moment that I would faint, and often whispered to me to have faith in God. Our silent yet earnest prayers were going up to heaven for strength to endure. Every ten miles the horses were changed. This was a great relief to me as I could step into a hotel a few minutes and rest by lying down. The Lord heard us pray, and strengthened me to finish the journey.

"The first night after reaching the place of meeting, despondency pressed upon me. I tried to overcome it, but it seemed impossible to control my thoughts. My little ones burdened my mind. We had left one in the State of Maine two years and eight months old, and another babe in New York, nine months old. We had just performed a tedious journey in great suffering, and I thought of those who were enjoying the society of their children in their own quiet homes. I reviewed our past life, calling to mind expressions which had been made by a sister only a few days before, who thought it must be very pleasant to be riding through the country without anything to trouble me. It was just such a life as she should delight in. At that very time my heart had been yearning for my children, especially my babe, in New York, and I had just come from my sleeping room where I had been battling with my feelings, and with many tears had besought the Lord for strength to subdue all murmuring, and that I might cheerfully deny myself for Jesus' sake. I thought that perhaps all regarded my journeyings in this light, and had not the least idea of the self-denial and sacrifice required to journey from place to place, meeting cold hearts, distant looks and severe speeches, separated from those who are closely entwined around my heart.

"While riding in the cars to that meeting I was unable to sit up. My husband made a bed on the seat, and I laid down with aching head and heart. The burden borne for others I dreaded above everything else. These things came before me that night, and I found myself saying, 'It won't pay! It won't pay! So much labor to accomplish so little.' In this state of mind I fell asleep and dreamed that a tall angel stood by my side, and asked me why I was sad. I related to him the thoughts that had troubled me, and said, 'I can do so little good, why may we not be with our children, and enjoy their society?' Said he, 'You have given to the Lord two beautiful flowers, the fragrance of which is as sweet incense before him, and is more precious in his sight than gold or silver, for it is a heart gift. It draws upon every fiber of the heart as no other sacrifice can. You should not look upon present appearances, but keep the eye single to your duty, single to God's glory, and follow in his opening providence, and the path shall brighten before you. Every self-denial, every sacrifice is faithfully recorded, and will bring its reward.' J. W.

#### Shut Thy Door.

I FEEL all that I know and all that I teach will do nothing for my soul if I spend my time, as some people do, in business or company. My soul starves to death in the best company, and God is often lost in prayers and ordinances. "Enter into thy closet," said he, and "shut thy door." Some words in Scripture are very emphatical. "Shut thy door" means much: it means, shut out not only nonsense, but business; not only the company abroad, but the company at home; it means, let thy poor soul have a little rest and refreshment, and God have opportunity to speak to thee in a still, small voice, or he will speak to thee in thunder.—*Cecil*.

JOHN BUNYAN was once asked a question about heaven which he could not answer, because the matter was not revealed in the Bible, and he thereupon advised the inquirer to live aright, and go and see.

## The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, AUGUST 29, 1878.

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

### The Bride of Christ.

SERMON TWO—CONCLUDED.

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.

IN the description of the city the prophet continues:—

"And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass." Would God the professed church of Jesus Christ was pure gold; but we venture to say that in the popular church of our day there is not more than one per cent pure gold, and we very much question whether there is more than ten per cent pure gold in the best church under the heavens. We might continue this form of reasoning to almost any extent; but the foregoing is sufficient to show the unsoundness of the figurative interpretation and to establish the only safe rule of interpretation that every text of the sacred scriptures should be understood as meaning just what it says unless by the text and the context there is the clearest proof that a figure or parable is introduced. When we attach the mystical application to these texts, we find ourselves in the fields of fancy, where there are as great a variety of interpretations as there are fanciful interpreters. These will deny the personality of God and of Christ, although Paul in writing to the Hebrew Christians says:—

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:1-3.

Two things are here plainly stated. 1. That Christ is in the image of his Father, and that both of them are personal beings. Those who can deny the personality of the Father and Son with such language before them, will not find the least difficulty in turning the literal city of our God into mist and moonshine. They shut up the very heavens, and hide from the people the tangible glories of God, his Son, the holy city, the heavenly sanctuary and the ministration of our adorable Redeemer. When we once adopt a mystical and imaginary interpretation, there is no stopping place. God, we are told, is an invisible spirit diffused throughout the universe; Christ when he ascended up on high immediately ceased to be a being that could be seen; his return is a spiritual coming, making the blessed angels make a false statement at the mount of ascension when they said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. Go one step farther, and the literal resurrection of the dead is denied, and they too become immaterial spirits, and you can adopt the language of the old hymn,

"Beyond the bounds of time and space,  
Look forward to that heavenly place,  
The saints secure abide."

Space is somewhere. Beyond space is nowhere. An immaterial spirit cannot be seen, cannot be weighed, cannot be measured; in act, it is simply nothing. Then, according to the theology expressed in the above lines, when God's dear saints go to heaven it is nothing—going nowhere. These interpreters can just as easily dispose of the new earth which is to be the saint's inheritance; but the reasoning of the apostle Peter is to the point. He speaks of three worlds. The world that was drowned by the waters of the flood, the world that now is and is reserved unto fire, and the world that shall be when purified by fire and restored to its Eden glory. He says:—

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out

of the water and in the water; whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:3-7.

These three worlds are three conditions of our sphere and are not to be understood as figurative but literal. If we understand them as figurative we can as easily have a figurative Noah, a figurative flood, figurative men who were drowned figuratively by figurative water, as a figurative earth, but a view which involves so many absurdities should be abandoned. No sane man will question the existence of the patriarch Noah, or that he built a literal ark, or that the inhabitants of the Noatic world, were drowned, literally drowned. Being forced to admit these plain facts in sacred history, they are compelled to admit also that the world that now is, is reserved unto literal fire, and that the new heavens and the new earth will be this world when sin and sinners cease to exist, and when the throne of God and the Lamb shall be located upon it, and they reign as tangible beings throughout the ceaseless rounds of eternal ages.

The prophet continues the description of the city and the beings that shall dwell in it. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

In that city will be the thrones of both God and the Lamb, and the water of life will flow out from them. "In the midst of the street of it, [or, as another translation reads, broad street of it, showing that there are many streets, but one grand thoroughfare], and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations." We read of but one tree of life in all the Bible. Man in his purity had a right to the tree of life, but in the sad event of the fall, we find that when man was driven from Eden, the cherubim and a flaming sword which turned every way was set to keep the way of the tree of life, lest our first parents should continue to eat of that tree, become immortal sinners, and thus sin become immortalized. After this, we find statements in reference to that tree in descriptions of redemption. As the tree of life was in holy Eden, Adam's home, so will it be in the holy city, the home of the Redeemer, of the holy angels, and of the redeemed.

Through the telescope of faith we look just yonder, and see the golden city with its twelve foundations, its golden gates, its broad street, and the tree of life, glittering with the light that proceeds from God and the Lamb. There will be the saints in immortal beauty and glory. Here they gather up around the tree of life, partake of its fruits, and with the golden cup of God drink from the river of life. "And there shall be no night there [in the city], and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever."

The sun and moon will shine upon the earth as it now does, and for any thing we can find in the book of God, the earth will revolve upon its axis, giving days and nights, and years; and months will be marked by the phases of the moon to all eternity; but in the city the light that is poured forth from the throne of God and the Lamb will so overpower the light of the sun that they will appear as a dim taper to those who shall view them from the city.

In the language of the prophet Isaiah, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24:23.

That the holy city is to be the very headquarters of the universe where the throne of God and the Lamb will be located is evident from the language of Rev. 22:3: "And there shall be no more curse; but the throne of God and of the Lamb shall be in it." Mark well this one fact, that the throne of God and of the Lamb are in the very locality on which fell the curse by reason of sin.

If it can be shown that the curse fell upon the moon, then the throne of God and the Lamb will be in the moon. If it can be shown that the curse fell upon some imaginary sphere in the center of the universe, which may be called the third heavens, then the throne of God and the Lamb will be there; but as the curse fell upon this sphere, the throne of God and of the Lamb will be in the holy city which will be the metropolis of the new earth.

Our world has a remarkable history. When God had formed it, he declared his work very

good. It then had the impress of its Maker's hand. But man basely violated the reasonable command of God, and introduced sin and the curse. And when all was lost in Adam, the star of hope for a doomed world appeared in Christ. Here the typical offerings were made, pointing to Christ through which for the two former ages believing men and women looked, and saw Christ, and were saved. Here the blood of the prophets, and apostles, and millions of the holy martyrs of Jesus has been shed. Here the divine Son of God had a lowly birth, preached his own gospel, walked upon the earth a man among men, ate of its bread, drank of its waters, and here was condemned as a malefactor, and died the cruel death of the cross.

But he is to return again. Blessed be his adorable name. And from this earth is to reanimate the numberless hosts of the redeemed. And why should not a sphere which has such a record be honored as the very head-quarters of the universe? "What," says one, "This little world be thus honored?" Was such a question asked by the holy beings of heaven when the proposition was made that Christ should visit it, that the divine Son of God should visit it and die, the just for the unjust? Its dimensions were not then taken into account. If large enough to call for the spilling of the precious blood of God's only Son, is it not of sufficient size to be honored as the locality of both the thrones of the Father and of the Son? We leave the question resting upon the validity of God's living word as meaning what it says. And as the prophet of God was borne to a high mountain, and viewed the golden city in its descent to this earth, may God lift up the church, and give them that spiritual sight by which they may also see that city in all its glory, resting upon the new earth, which will be the inheritance of the saints of God.

And as Adam and Eve lost Eden by breaking the commandments of God, as their posterity have been wandering from the gates of paradise these six thousand years, subject to sin, to pain and to death, let us thank God that it is our privilege to take their back tracks, and by keeping the commandments of God be restored to that city and that inheritance with a right to the tree of life.

We leave the reader with the benediction of the Son of God: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.) Amen.

J. W.

### A Remarkable Test.

THE prophets of God have been shown events of the past, present and future. The best evidence of the truthfulness of those revelations is that they accorded with the facts in the case.

Some fifteen years since one of our preachers, whose name we withhold because of apostasy, gave a course of lectures in the town of Ionia, Michigan. About thirty persons embraced the third angel's message, but, in consequence of a want of thoroughness and power on the part of the preacher, these souls were not very strong in the message. Brother King, local elder of the Orleans church, and Brother Maynard, local elder of the Greenville church, proposed to go with us and hold a grove meeting. We immediately wrote a notice of the prospective meeting without consulting the brethren in Bushnell, and sent it to the *Review and Herald*, July 16, 1867.

The next Sabbath only seven of the Bushnell brethren met for worship, and, under this discouragement decided to give up their meeting. On leaving the house, however, they were met by a neighbor who had brought the *Review* from the postoffice which contained the appointment of the grove meeting the following week. On seeing this they determined to attend the meeting and also labor to have their brethren attend it, most of whom had given up the Sabbath.

When the meeting was held, however, there were only twenty of the Bushnell brethren present on the Sabbath. But as there was a general turn-out from the Greenville and Orleans churches, our congregation was good and the meeting was an excellent one. On Sunday the attendance was large; all who had observed the Sabbath in that place were present, and also large representations from the Orleans and Greenville churches, besides a large number of outsiders. The meeting was such a decided success that the Bushnell brethren, who were all becoming deeply interested again requested that a two days' meeting be held there the following week. *Rev. 104*

Accordingly the next Sabbath all in that place who had kept the Sabbath met with us in the morning. Mrs. White arose, Bible in hand, and began to speak from a text of Scripture. She suddenly stopped speaking, laid aside her Bible, and began to address those who had embraced the Sabbath in that place. She had never before seen one of them with the natural eye, and of course, could not call them by name. But she designated each brother and sister by his or her position, as the one by that tree, or the one sitting by that brother or sister of the Greenville or Orleans church, with whom she was personally acquainted, and whom she called by name.

She described each peculiar case, stating that the Lord had shown her their cases two years previous, and that, while she was just then speaking from the Bible, that view had flashed over her mind, like sudden lightning in a dark night distinctly revealing every object around. When she had spoken in this manner about one hour, the preacher who had been instrumental in bringing the Bushnell brethren to the light of the Sabbath, asked them if the things that had been spoken were true. He insisted that they should rise and testify to the facts in the case, urging that a strong test be made. Each person present knew whether or not the truth had been spoken in regard to his or her case. Either these things were true or they were not; if they were not true he, and all present, wished to know it; and if they were true they also wished to know it, and from that day have a settled faith in the testimonies.

The persons thus addressed accordingly arose one by one, and testified that their cases had been described better than they could have done it themselves. It was not enough for that intelligent company to know that the testimony given that day was correct in the majority of cases present, but it was necessary that it be proven correct in every particular of the case of each person, in order that their faith should be fully established. Had the testimony failed in a single instance, it would have destroyed the faith of all present. As it was they had a settled faith from that hour, and all took their position on the third message.

On Sunday morning we gave a discourse upon Christian Baptism. The preacher before referred to had been ordained by a tobacco-user in whom he now had no confidence; he therefore requested baptism and ordination at our hand. The congregation immediately repaired to a beautiful lake where we bowed down with Brethren King and Maynard upon the green grass, and according to the New Testament rule ordained the brother. We then baptized him, after which he then and there baptized his converts. A church was immediately organized, names enrolled, and proper officers chosen. From that day till this time the Bushnell church has been among the most decided of the good Michigan Conference.

By their fruits ye shall know them. This is a Bible test. The testimony was in harmony with the facts in the case, and the fruit has been excellent. "An evil tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit." J. W.

### The Order of Events in the Judgment.

NUMBER FIFTEEN.

At the ascension of our Lord, he entered the heavenly temple and sat down upon his Father's throne, a great High Priest after the order of Melchisedec. Ps. 110:1,4; Heb. 8:1,2. But when he returns in his infinite majesty as King of kings, he sits upon his own throne, and not upon that of his Father. He speaks thus of his descent from heaven:—

Matt. 25:31: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

It is evident, therefore, that there is a space of time at the conclusion of our Lord's work in the temple in heaven, in which his priestly office is exchanged for his kingly dignity; and this transition is marked by his relinquishing his place upon the throne of his Father, and assuming his own throne. The judgment session of Dan. 7:9-14 is the time and place of this transition. Our Lord plainly distinguishes these two thrones:—

Rev. 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

The Saviour's reception of his own throne preparatory to his second advent, is described in Ps. 45. As Ps. 110 makes prominent his

priestly office upon his Father's throne, so Ps. 45 describes his kingly office and work upon his own throne.

Ps. 45:1-7: "My heart is inditing a good matter; I speak of the things which I have made touching the King; my tongue is the pen of a ready writer. Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever. Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is forever and ever; the scepter of thy kingdom is a right scepter. Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

This personage who is fairer than the sons of men, can be no other than the King in his beauty (Isa. 33:17), who is to be admired in the day of his advent by all them that believe. 2 Thess. 1:10. The time when he rides forth for the destruction of his enemies is presented in Rev. 19:11-21.

The words of Paul establish the fact that this Psalm relates to Christ, some of its words being addressed to him by his Father when he invests him with his kingly office and throne. Thus Paul quotes and comments:—

Heb. 1:8, 9: "But unto the Son he saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

The relation of these two thrones to the work of our Lord is very important to be understood. As a priest after the order of Melchisedec, who was both priest and king (Gen. 14:18-20; Ps. 110:1, 4; Heb. 7:1-3), the Saviour has had a joint rule with his Father upon the throne of the universe. Zech. 6:12, 13. His office of priest-king continues till his Father makes his enemies his footstool. Then he delivers up the kingdom which he has shared with his Father to him alone, that God may be all in all. 1 Cor. 15:24-28. His reign upon the throne of his Father ends with all his enemies being given to him for destruction.

The throne given him when his priesthood ends is that which he inherits as David's heir. On that throne he shall reign over the immortal saints for endless ages. Luke 1:32, 33; Isa. 9:6, 7. Upon the throne of the Father he had a joint rule as priest-king; upon his own throne his people have a joint rule with him. The first ends, that God may be all in all; the second is a reign that shall continue forever.

The Saviour closes his priesthood with the acquittal of his people at his Father's bar. For the act of God, the Father, in sitting as judge, enables the Son to appear as the advocate of his people, and to obtain decision in their favor. That acquittal involves the virtual condemnation of all others. The last act of the Father in the work of the judgment in Dan. 7, is to crown his Son king, that he may execute its decision. It is at the close of this session, therefore, that our Lord terminates his office of priest-king upon his Father's throne, and takes his own throne to execute the decision of the Father. For it is the part of the Son to show from the record of the books who have overcome, and to confess the names of such before his Father. Rev. 3:5. It pertains to the Father to give decision that such persons shall have immortality. And the execution of the judgment will consist in making these persons immortal, and in destroying all the rest. The decision of the judgment does therefore rest wholly with the Father. But the execution of the judgment pertains alone to the Son, who is crowned king at his Father's tribunal for this very purpose.

The distinctions between these two relations sustained by the Father and the Son to the work of the judgment, is made very plain by our Lord's words in John 5:22-30. This chapter takes up the judgment work just where the prophecy of Daniel leaves it. The Father having rendered decision, and having anointed his Son king, it pertains to the Son to execute judgment; a work which he distinctly acknowledges in John 5. In this chapter our Lord uses these remarkable words:—

Verses 22, 23: "For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son even as they honor the Father."

Now it is certain that God, the Father, must sit in judgment to fulfill Dan. 7:9, 10. But if we read forward in these words of our Lord to verses 26, 27, we shall see what he means in verse 22.

Verses 26, 27: "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man."

It is therefore not the decision of the judgment, but its execution, that the Father had by promise even then given to his Son. And this execution will be effected by the accomplishment of the words which follow:—

Verses 28, 29: "Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

That our Lord is simply carrying out the judgment of his Father in the work which he thus performs, is distinctly taught in the next verse:—

Verse 30: "I can of mine own self do nothing; as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

Christ's part of the judgment work is its execution. His work is just, because he first hears the Father's decision, and then carries it out, doing only the Father's will in all this work. We conclude this article with the following direct proof that the decision of the judgment, which is the Father's part of the work, is past when our Lord comes again in the clouds of heaven. The execution of the judgment must be preceded by the investigation and decision of the cases which are judged. Now it is distinctly stated that the coming of Christ is to execute the judgment; whence it follows that the decision of the judgment is made by the Father before he sends his Son in the clouds of heaven. Thus we read of his second advent:—

Jude 14, 15: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

The term saints, or holy ones, is applied to angels, as well as to men. Dan. 8:13. These ten thousands of his saints are the host of heavenly angels that shall escort our Lord on his return to our earth. Matt. 25:31. Enoch does, therefore, distinctly state the object of his second advent. It is to execute the judgment. And this fact constitutes a convincing proof that the decision of the judgment precedes our Lord's return. That event is therefore "the revelation of the righteous judgment of God." Rom. 2:5. And the very act of giving immortality is one part of the work of rendering to every man according to his deeds. Rom. 2:6, 7. The judgment of God does, therefore, precede the advent of his Son from heaven.

When the events of Christ's advent are mentioned in the Scriptures, it is not merely those which happen at the very point when he descends from heaven, but also those which happen in consequence of that event. The execution of the judgment must cover 1000 years. Rev. 20. But the advent of Christ lies at the foundation of this whole work. And when men find just retribution meted out to them for all their sins they will surely be convinced of their ungodly deeds and of their hard speeches.

J. N. A.

#### Debate on Immortality.

A SHORT debate was held on the evening of August 6, in the tent in Placerville, Cal., with Elder E. A. Hazen, the Methodist pastor, upon the immortality of the soul. He flourished the original Greek, but dared not deny Brother Smith's criticisms in *Man's Nature and Destiny*. He held up his Greek testament to show that in his edition the comma was before the word "to-day" in Luke 23:43; but said nothing more when reference was made to Quackenbos' Rhetoric (page 81) that "the ancients originally wrote their manuscripts without marks or divisions of any kind." We showed that the present punctuation made a contradiction between Luke 23:43 and John 20:17, and that this contradiction could only be removed by placing the comma after the word "to-day." "Some Greek manuscripts, according to Griesbach,

place the comma after 'to-day' in this declaration [Luke 23:43]."—*Man's Nature*, page 179.

He also said that in the 8th (!) chapter of Ecclesiastes it declared that "the spirit went to God." He referred to Eccl. 12:7. But, lo, it says no such thing! It reads, "The spirit shall return unto God who gave it." If the spirit here is the mind, etc., why does not some one remember of ever being with God? There is quite a difference between returning and simply going to a place. If the term spirit here refers to the so-called immortal soul, then the pre-existence of the soul is proved. But Job (27:3) says, "The spirit of God is in my nostrils." Does any one believe, because the term spirit occurs in this passage, that, therefore, an immortal soul resides in the nose! The margin says, "The breath which God gave him, Gen. 2:7." Here, then, is the breath or spirit (Latin *spiritus*, from *spirare*, to breathe, to blow.—*Webster*) which "God gave man." The text simply affirms that it departs from him at death, but God will restore it in the resurrection of the dead. See Ezek. 37:1-14.

He then turned to Phil. 1:23 to prove that Paul (as Elder H. said), had "a desire to die, and to be with Christ immediately in heaven." He did this to contradict a statement we had made from 2 Cor. 5:4 that Paul did not desire to be unclothed with his earthly house or die. But in saying this Elder H. contradicted John Wesley, the father of Methodism, as well as contradicting the divinely-inspired Paul. Mr. Wesley says (Ser. Vol. 2, Rich man) that "it is, indeed, very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to heaven; but this opinion has not the least foundation in the oracles of God." But Paul in 2 Cor. 5:4 does not contradict himself in Phil. 1:23. The following criticism was offered. The *Emphatic Diaglott* renders Phil. 1:23 as follows: "I have an earnest desire for the RETURNING and being with Christ." The word *analysis*, rendered *depart* in Phil. 1:23, is translated *return* in Luke 12:36. "And ye yourselves like unto men that wait for their Lord, when he will RETURN from the wedding." "In twenty-two manuscripts of the Septuagint, including the Oxford, this word [*analysis*] is used in Joshua 22:8 for the Hebrew word which always means to return."—*Grant vs. Clayton*, page 61. Liddell and Scott's Greek Lexicon defines it thus: "*Analysis*, . . . 4. A RETURN." Robinson's Greek Lexicon says: "*Analysis*, . . . In New Testament, tropically [*i. e.* figuratively] departure from this life. 2 Tim. 4:6; compare Phil. 1:23." "*Analuo*, . . . In New Testament, . . . a) in the proper and literal sense, Luke 12:36; here the idea of returning home is implied. So Macc. 9:1. . . b) Tropically, to depart from life, to die." The Lord's appearing was Paul's "blessed hope." Titus 2:13. He desired to be with Christ at his return, not at death. See 1 Thess. 4:13-17.

Elder H. claimed we misquoted Eccl. 3:21. But if this passage proves that man has an immortal soul, it proves the same of horses, etc., for it mentions "the spirit of the beast." Peter Cartwright, a famous Methodist preacher, once said, in urging a weary horse, which he was riding to a camp-meeting, that horses had no souls, while at the camp-ground there were souls of men to be saved. The passage is not a positive declaration, but a question asked. The answer is found in the two preceding verses. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath [Hebrew, *ruach*, spirit], so that a man hath no pre-eminence above a beast, for all is vanity. All go unto one place, all are of the dust, and all turn to dust again." Eccl. 3:19, 20.

John 11:26 was next quoted to prove the soul never died. The passage does not contain the word soul, much less declares it to be immortal. The subject was the resurrection (as Lazarus was about to be raised), and the events to transpire at the last day. The context and verse say: "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Paul's language in 1 Cor. 15:51, 52 is an exact parallel: "We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible." Two classes are presented. One class live until the Saviour returns and do not sleep in death; being translated at his second coming, they never die. The other class are asleep until his return, and although they are now dead, yet shall they live in the first resurrection. Simply that and nothing more.

The language of the martyr Stephen (Acts 7:59), "Lord Jesus, receive my spirit," was advanced. The context says that Stephen fell asleep, died, and was buried. See Acts 7:60; 8:1, 2. David uttered the same language, and yet he "is not ascended into the heavens," but wicked men had "devised to take away his life." Ps. 31:5, 13; Acts 2:34. As David, the Saviour, and Stephen each committed this life to the keeping of God; it may be interesting to know where this life is now. "Your life is hid with Christ in God. When Christ, who is our life, shall appear, then [not at death, but when he appears, then] shall ye also appear with him in glory." Col. 3:3, 4. This Scripture does not well agree with modern theology, which teaches that we appear with Christ in the glories of heaven when we die, and long before his second appearing, while Paul says we shall not appear with Christ until his return. Which shall we believe?

Elder H. grew quite eloquent in eulogizing death, calling it a welcome messenger. Now, turn and read in Isa. 38:1-19 the account of King Hezekiah. What a poor, foolish man he was! He might have died, and gone to heaven fifteen years before his death actually occurred but, instead of improving this opportunity, he "wept sore," and prayed the Lord to extend his life fifteen years, and thus keep him that length of time out of heaven. He was not a bad man, and afraid of having his immortal soul cast into a never-ending hell immediately at death, but had a "perfect heart," and did that which was right in the sight of the Lord, and, according to latter-day theology, would go directly to heaven. But he was simple enough to wish to be shut out of such happiness for fifteen long years! Is that the truth? You know it is not. Said Hezekiah, "In the cutting off my days, I shall go to the gates of the grave [*hades*]." "Thou hast in love to my soul delivered it from the pit of corruption, . . . for the grave, [*hades*], cannot praise thee." Such was his song of gratitude. He well knew he would not go to paradise, or the third heaven, 2 Cor. 12:2, 4, but to *hades*, the grave, where "the dead know not anything," "for there is no work, nor device, nor knowledge, nor wisdom, in the grave, [*hades*], whither thou goest." Eccl. 9:5, 6, 10.

An appeal was made to 2 Cor. 12:1-4 to prove that the phrase, "out of the body," etc., justified the idea of a distinct entity. But when is the immortal soul out of the body? Only at death. Well, does the record state that Paul's body died, and his deathless "spirit, released from its clay," soared up to heaven? If so, how many times did Paul die? Only once. Paul is not here talking of death, but of "visions and revelations." See verse 1. The scenes presented to his mind in vision seemed so real that he could not realize whether he was bodily present, or it was simply a supernatural picture to the mind. That this passage teaches that man has an intellectual entity, that can live out of the body, is an absurd position, and far from the truth.

Elder H. stated that the Bible many times said man had immortality. He quoted John 6:54: "Whoso eateth my flesh, and drinketh my blood hath eternal life." Then only the good have immortal souls. But the sentence does not stop here; it goes right on: "And I will raise him up at the last day." Then will the righteous get the gift of eternal life. Rom. 6:23. The same apostle further says: "God hath given to us eternal life, and this life is in [us? No; but in] his Son." 1 John 5:11. And this life that is in the Son of God will not be received until the resurrection. See John 5:26-29.

One remark he made was, "The soul will die an eternal death." So it will. See Ezek. 18:4, 20; Rev. 21:8. Perhaps the elder meant what Wesley said:—

"Nothing is worth a thought beneath,  
But how I may escape the death  
That never, never dies."

If he escapes that kind of a death,  
"He'll make his own election sure,  
And when he gets to heaven secure  
The life that never lives."

Is not one just as sensible as the other? Certainly. The "second death," Rev. 21:8, will be like the first one, except that its "blackness of darkness forever," Jude 13, will never be dispelled by a resurrection morn.

The Lord helped with his Spirit to reply to all objections, and to present his truth clearly, and we believe that good was done.

B. A. STEPHENS.

Oakland, Cal., Aug. 23, 1878.

HE that seeks nothing but the will of God will always find what he seeks.

### Stand Like the Anvil.

"Stand like the anvil," when the stroke  
Of stalwart men falls fierce and fast,  
Storms but more deeply root the oak,  
Whose brawny arms embrace the blast.

"Stand like the anvil," when the sparks  
Fly far and wide a fiery shower,  
Virtue and truth must still be marks  
Where malice proves its want of power.

"Stand like the anvil," when the bar  
Lies red and glowing on its breast;  
Duty shall be life's leading star,  
And conscious innocence its rest.

"Stand like the anvil," noise and heat  
Are born of earth and die with time;  
The soul, like God, its source and seat,  
Is solemn, still, serene, sublime.

—Sel.

### A Lesson for the Times.

NUMBER ONE.

THERE is but one standard of right in the world, and that is God's standard. We are all virtually under equal obligations to meet that high standard; and God holds us alike responsible to him. Society may set up artificial differences and regulations, but the fixed fact remains the same. Men require women to live up to a standard of purity almost equal with that of the angels, while they erect a standard of quite a different character for themselves.

Young men sit down to wine suppers, freely indulge their appetites for intoxicating drink and for tobacco, become reckless in their deportment, vulgar and turbulent in their conversation, and frequently seek low and debased society, excusing themselves under the plea of custom and the ways of the world. But should young ladies follow such a course of dissipation they would be utterly and forever disgraced in the eyes of the whole world.

But it is urged, "Oh, young men must sow their wild oats." This is a terrible fallacy. It should be borne in mind that "whatsoever a man soweth, that shall he also reap." Young men who have plunged into dissipation are already reaping what they have sown. They do not have to wait for mature years to come before they realize that they must pay the penalty for every violation of moral law. Every day we see instances of young men who are debilitated in body and mind, whose morals are debased, and who are prematurely dying because they have transgressed Nature's laws, and fallen victims to the temptations which the fashions of the world hold out to them.

The law of Nature is the law of God; and the penalty of its transgression is visited alike upon men and women. It is not customary to hold fathers equally responsible with mothers for the training of their children. How many sermons are preached, and how much is written concerning the mother's responsibility; while the father is apparently relieved from all the burden. We would appeal to fathers, in the hope of arousing them to a sense of their God-given responsibility in regard to their children. We would say, Guard yourselves from cherishing any pernicious habit which, by its influence, might have a direct or indirect tendency to weaken the moral susceptibilities of your children.

While the mother may be doing her whole duty in educating her children to purity of life, the father too frequently, by his own example, may be opening the door of temptation to his children. His indulgence in wine and tobacco, and other sinful practices, lessen the hideousness of sin in their eyes. In keeping with this immoral course, is the talk that many fathers indulge in before their children, to the effect that the law of God is no longer binding upon man; that it was only for the government of the Israelites; or that it was abrogated at the death of Christ. Intelligent youth are not long in comprehending that where there is no law there is no transgression. The wholesome fear of breaking the commandments of God, grows weaker and weaker in their minds, until the moral perceptions which have been carefully trained by the mother, grow to be in harmony with the father's sentiments.

If men strictly and conscientiously kept the law of God, there would be no drunkards, no tobacco inebriates, no distress, penury, and crime. Liquor saloons would be closed for want of patronage, and nine-tenths of all misery existing in the world would come to an end. Young men would walk forth with erect and noble forms, free and elastic step, clear eye, and healthy complexions.

When ministers, from their pulpits, make loyalty to the law of God disreputable; when they join with the world in making it unpopular; when these teachers of the people indulge in the social glass, and the defiling narcotic, tobacco, what depth of vice may not be expected from the youth of this generation? The newspaper records of the day, with their annals of crime, murders, and suicides, give the answer, and point out the terrible dangers of the time.

The signs exist to-day which prophecy predicted would characterize the state of society just prior to the second coming of Christ. You have heard much in regard to the authority and sanctity of the law of the ten commandments. God is the author of that law, which is the foundation of his government in heaven and on earth. All enlightened nations have based their laws upon this grand foundation of all law; yet the legislators and ministers, who are recognized as the leaders and teachers of the people, live in open violation of the principles inculcated in those holy statutes.

Many ministers preach Christ from the pulpit, and then do not hesitate to numb their senses by wine tipping, or even indulging in brandy and other liquors. The Christian standard says, "Touch not; taste not; handle not;" and the laws of our physical being repeat the solemn injunction with emphasis. It is the duty of every Christian minister to lay this truth plainly before his people, teaching it both by precept and example.

The Bible nowhere teaches the use of intoxicating wine, either as a beverage or as a symbol of the blood of Christ. We appeal to the natural reason whether the blood of Christ is better represented by the pure juice of the grape in its natural state, or after it has been converted into a fermented and intoxicating wine. We maintain that the former is the only symbol properly representing the sacred blood of Christ, and a symbol established by himself; and we urge that the latter should never be placed upon the Lord's table.

It has been declared by some that Christ favored the moderate use of fermented wine, in witness whereof they refer to his miracle of changing water into wine. But we protest that Christ never made intoxicating wine; such an act would have been contrary to all the teachings and example of his life. He was the Angel who led the children of Israel in the wilderness. He spoke the law from Sinai. He prohibited those who officiated in holy office from using wine; and his reasons for so doing are explicit; viz., that they may have clear judgment to distinguish between the common and the sacred, to do justice to the fatherless and widows, to teach his statutes and laws to Israel, and to accept no bribes. Those who abolish the law of God for the sake of getting rid of the Sabbath, do away with the most solemn restrictions against using liquor.

He who appeared to the wife of Manoah, and told her she should bear a son, and described his character for strength, and charged her to drink no wine or strong drink, for the child should be a Nazarite from his birth; He who appeared to Zacharias, and gave him directions regarding the unborn John, charging him that the child should drink no wine or strong drink, was not one who would make intoxicating wine and give it to the people upon a wedding occasion. The wine which Christ manufactured from water by a miracle of his power, was the pure juice of the grape. And the object of the Saviour,

in this miracle, was to bring the perverted taste of the governor of the feast to a healthy condition, by inducing him to acknowledge that this wine was superior in quality to any he had before tasted.

There are those in our day, who, in order to excuse their own sins, follow the example of the Jews, and charge Christ with being a Sabbath-breaker and wine-bibber, notwithstanding he declared that he kept his Father's commandments, and his whole life was an example of temperance and self-denial. Had he been a wine-bibber he could not have been a perfect offering, and the virtue of his blood would have been of no avail. But this charge, as well as the former, is best refuted by the character and teachings of Christ himself.

The Christian church is pronounced to be the salt of the earth, the light of the world. Can we apply this to the churches of to-day, many of whose members are using, not only the defiling narcotic, tobacco, but intoxicating wine, and spirituous liquor, and are placing the wine-cup to their neighbor's lips? The church of Christ should be a school in which the inexperienced youth should be educated to control their appetites, from a moral and religious standpoint. They should there be taught how unsafe it is to tamper with temptation, to dally with sin; that there is no such thing as being a moderate and temperate drinker; that the path of the tippler is ever downward. They should be exhorted to "look not upon the wine when it is red," which "at the last biteth like a serpent, and stingeth like an adder."—Mrs. E. G. WHITE, in *Health Reformer*.

### Preachers and Cooks.

A WRITER in the *Galveston Christian Advocate* tells this story of a camp-meeting held in Middle Tennessee, and presided over by the Rev. Dr. G.:

One day, towards the close of meeting, which had been most successful, the weather being a little cool, the doctor went behind the tent to the fire to warm himself. He found there an elderly colored woman busy with the cooking, preparing the ample meal for many guests. The doctor noticed that she was reticent and grum. He felt kindly toward the faithful cook, and said to her in his pleasant way:—

"Aunty, how are you enjoying the meeting?"

Said she, scarcely looking at him, "I ain't enjoying it at all!"

"Why, what's the matter?" said the doctor.

"I do n't have no pleasure. I thought I was gwine to have a good time."

"Why do n't you have a good time?"

"'Cause I do n't get to meetin' hardly at all. I hears de singin' out dare, but I'se no time to go. I am all time here wid pots and ovens and things cooking. I wish I had n't come, no how—I aint a gitting good, and I'se doing no good."

The doctor's Christian sympathies were quite touched with this simple recital of the old servant's disappointment. So he felt he must comfort her if he could. He said:—

"Why, aunty, you do n't look at it right. You are doing a great deal of good, much more than you think."

Hearing this, she straightened up, and looked with interest to know what the doctor would say.

"Why," said the doctor, "we could not get on without you. We preachers and cooks are the most important and useful people here. I would like to know what all these people would do without us? Why, if it were not for us the meeting would not last a day. So you see, aunty, you are doing a great work here; and be sure the Lord will remember and reward you."

As the doctor proceeded the old woman's grim countenance relaxed into a smile, her eye glistened with a tear of grateful joy, and she burst into an exclamation:—

"Dat's so! I never thought of it before."

Bless de Lord! I believe I am doing some good."

All her grief was gone—'twas morning with her soul.

"If done to obey thy laws,  
E'en servile labors shine,  
Hallowed is toil, if this the cause,  
The meaneast work divine."

### Moderate Drinking.

PERMIT me to illustrate my views of moderate drinking, by relating substantially a thrilling scene which occurred in a neighboring town in a neighboring State, while the people were gathered to discuss the merits of the license question, and decide informally whether neighbors should any longer be permitted to destroy each other by vending alcoholic poisons.

The town had suffered greatly from the sale and use of intoxicating liquors. The leading influences were opposed to total abstinence. At the meeting, the clergyman, a deacon, and the physician, were present, and were all in favor of continuing the custom of license—all in favor of permitting a few men of high moral character to sell alcohol—for they all agreed that alcohol in moderation, when used as a beverage, was a good creature of God, and also to restrict the sale or moderate use, was an unjust interference with human liberty, and a reflection upon the benevolence of the Almighty. They all united in the belief that in the use of alcohol as a beverage, excess alone was to be avoided.

The feeling appeared to be all one way, when a single teetotaler, who was present by accident, but who had been a former resident of the town, begged leave to differ from the speakers who had preceded him. He entered into a history of the village from its earliest settlement; he called the attention of the assembly to the desolation, moderate drinking had brought upon families and individuals; he pointed to the poor-house, the prison-house, and the grave-yard, for its numerous victims; he urged the people by every consideration of mercy, to let down the flood gates, and prevent, as far as possible, the continued desolation of families, by the moderate use of alcohol. But all would not do. The arguments of the clergyman, the deacon, and the physician, backed by station, learning, and influence, were too much for the single teetotaler. No one arose to continue the discussion or support him, and the president of the meeting was about to put the question when all at once there arose from one corner of the room a miserable female. She was thinly clad, and her appearance indicated the utmost wretchedness, and that her mortal career was almost closed. After a moment of silence and all eyes being fixed upon her, she stretched her attenuated body to its utmost height, then extending her long arms to their greatest length, and raising her voice to a shrill pitch she called upon all to look upon her. "Yes!" she said, "look upon me, and then hear me. All that the last speaker has said relative to moderate drinking, as being the father of drunkenness, is true. All practice, all experience, declare its truth. All drinking of alcoholic poison, as a beverage, in health, is excess. Look upon me. You all know me, or once did. You all know that I was once the mistress of the best farm in this town. You all know, too, I once had one of the best—the most devoted, of husbands. You all know I had five noble-hearted, industrious boys. Where are they now? Doctor, where are they now? You all know. You all know they all lay in a row, side by side, in yonder church-yard; all—every one of them—filling the drunkard's grave! They were all taught that moderate drinking was safe—excess alone ought to be avoided; and they never acknowledged excess. They quoted you, and you, and you, as authority, pointing with her shred of a finger to the priest, deacon, and doctor. They thought themselves safe under such teachers. But I saw the gradual change coming over my family and prospects

with dismay and horror: I felt we were all to be overwhelmed in one common ruin; I tried to ward off the blow; I tried to break the spell—the delusive spell, in which the idea of the benefits of moderate drinking had involved my husband and sons; I begged, I prayed but the odds were greatly against me. The priest said the poison that was destroying my husband and boys was a good creature of God; the deacon, who sits under the pulpit there, and took our farm to pay his rum bills, sold them the poison; the physician said that a little was good, and excess ought to be avoided. My poor husband and my dear boys fell into the snare, and one after another was conveyed to the dishonored grave of the drunkard. Now look at me again—you probably see me for the last time—my sand is almost run. I have dragged my exhausted frame from my present abode—your poor house—to warn you all—to warn you, deacon—to warn you, false teacher of God's word—and with her arms high flung, and her tall form stretched to its utmost, and her voice raised to an unearthly pitch, she exclaimed, "I shall stand before the judgment-seat of God—I shall meet you there, ye false guides, and be a swift witness against you all." The miserable female vanished, a dead silence pervaded the assembly. The priest, deacon, and physician, hung their heads. The president of the meeting put the question: Shall we have any more licenses to sell alcoholic poisons, to be drank as a beverage? The response was unanimous—No! Friends of humanity everywhere, what would have been your verdict had you been there?—Sel.

How to Use a Day.

"THE day," says the greatest of German poets, "is extremely long if one knows how to appreciate and to employ it; and in conformity with this maxim was the minute and orderly arrangement which ran through his life, husbanding to the best advantage all the moments of each day. It is said of John Wesley, who accomplished an almost incredible amount of labor, that "when you met him in the street of a crowded city, he attracted notice, not by his band and cassock, and his long hair, but by his face and manner, both indicating that all his minutes were numbered, and that not one was to be lost." "Though I am always in haste," he said, "I am never in a hurry, because I never undertake more than I can go through with perfect calmness of spirit." It is not he who works the hardest and the longest, but he who plans his work most wisely, and thus labors to the best advantage, that accomplishes the most. As all our time is measured out to us day by day, that plan of life is the most perfect which includes within itself the most distinct and profitable employment of each day as it comes.—*Religious Magazine.*

GOOD HEALTH.

Proper Diet for Man.

OBJECTIONS CONSIDERED.

MANY objections to the exclusive use of vegetable food have been proposed, but most of them are without either logical or practical force, and are only urged in the vain attempt to reconcile unnatural and perverted habits with physiological laws. We will examine some of them without particular reference to consecutive arrangement.

1. Does not the Bible sanction meat eating? So says the Christian objector who honestly and sincerely believes that the Scriptures not only countenance but command the use of animal food. Our space is here too limited to allow us to go into all the details of the Scripture argument; but we will call attention to two points which should be sufficient to satisfy the objector: 1. Meat used in the way in which the Bible directs, and as the Jews now use it, as already described, would be comparatively harmless. 2. Abundant evidence can be produced to show that in his dealings with mankind Providence has permitted, and even regulated by laws, many things which he neither directed nor sanctioned. Instances of this kind are so familiar that specification is unnecessary.

2. But, admitting that meat is stimulating, is not a certain amount of stimulus needed, at least, by certain temperaments? Stimulation is invariably the result of poisoning. Poisoning is a violation of the laws of nature. The habitual use of any stimulant, then, must be physical sin, leaving out the question of morality. Who will contend that a certain amount of physical transgression is necessary for some temperaments any more than that a certain amount

of immorality would be beneficial to certain individuals. If God has so constituted people that they find it necessary to transgress some of the physical laws of their being by using stimulus, or in any other way, is it not equally probable that he has made it true that the highest and most perfect development of some persons can only be attained by a moderate indulgence in vice—stealing a little occasionally, lying or cheating now and then? The absurdity of the objection reveals its falsity.

3. Is not flesh necessary to the inhabitants of cold climates to prevent them from freezing? and when sailors go North are they not obliged to make use of a large proportion of animal fat to keep them warm?

This objection is easily answered, for it is not founded on facts. It is not disputed that the Esquimaux and similar tribes eat large quantities of animal food, but science demonstrates in the clearest manner that this is wholly unnecessary, so far as the maintenance of life is concerned. According to Dr. Edward Smith, F. R. S., one pound of beef steak, when eaten, will produce only one-third as much heat as a pound of rice, oatmeal, or wheat flour. And a pound of either of these grains will produce more than one-half as much heat as a pound of pure fat—whale oil or bear's oil. It is certainly true, then, that the vegetable kingdom furnishes heat-producing elements in sufficient quantity to supply all of the wants of man in this direction. If the northern barbarians cannot obtain a sufficient quantity of vegetable food to sustain life, they would doubtless find it much for their health to remove to some milder climate.

4. If we don't eat meat, what shall be done with all of our domestic animals, our oxen? our sheep? our hogs? and, the Frenchman would add, our broken-down horses?

What shall we do with them? Anything but devour them. Do with our horses what we have always done with them until the fastidious (?) Frenchman conceived the idea of eating the faithful animal after he had outlived his usefulness. Do with our cows and oxen just what we do with horses, and just what the people of other countries do with them. As long as biting frosts and chilling winds exist, we can find something to do with the sheep without dining upon him. And as for the hog, we will let him attend to his natural and quite important business as scavenger. If he gets so numerous as to overrun us, and self-preservation becomes necessary, we can use him to lubricate our machinery, light our halls, and for several other useful purposes. Certainly, there is no necessity for eating him to get him out of the way!

5. Has not the long use of animal food by the human family made such changes in their dietetic relations that flesh is now better adapted to their wants than vegetable food, although not originally designed for their sustenance?

In answering this objection, we will call attention to the two following considerations:

1. Such a change as the objection supposes is quite improbable. The laws of man's nature are not the uncertain products of circumstances, they are great, immutable principles founded in his nature and organization. They are not mere arbitrary, empirical rules, instituted by some superior, governing being simply for man's annoyance. They are laws which exist as a necessary consequence of man's existence, being co-existent with him. How, then, can circumstances change them? How can the whims of perverted taste subvert them? Will any amount of sinning change one "jot or tittle" of the moral law? Never; for that perfect code is founded in man's moral nature. Equally unchangeable are physical laws; for they are founded in man's physical nature. 2. But a change of this kind has never taken place. It could only take place by a corresponding change in the structure of the human system; for as we have already seen those animals which use animal food possess different alimentary organs from those which use vegetable. Had man become carnivorous by long use of animal food, we should find him with teeth, and other organs of alimentation, like those of carnivorous animals, which we have already seen is not true. Then we must conclude that so far as a constitutional change in favor of a flesh diet is concerned, its occurrence is not only improbable, but is untrue in fact.

6. But the change from a flesh diet to an exclusively vegetable one is so difficult; is not this an evidence in favor of animal food?

Instead of being an evidence in favor of the use of flesh, this objection furnishes one of the strongest arguments against its use; just as the tobacco-user's craving for the filthy weed, and the drunkard's longing for the fiery draught, the opium-cater's frenzy

for his narcotic drug, are the most indubitable evidences of their pernicious character.

RELIGIOUS NEWS AND NOTES.

—There are now 19,872 Sunday-schools in the Methodist Episcopal church.

—The number of churches and of converts in Japan have doubled within the past year.

—The young ladies of Packer Institute, Brooklyn, support three missionary teachers in Japan.

—Eleven young ladies are studying at the London Medical school in preparation for missionary work in India and Africa.

—The churches in Scotland are pretty generally engaged in making collections for the China Famine Fund, and with gratifying results.

—A translation of Bunyan's Pilgrim's Progress has just been completed in the Russian language, and is published in a cheap popular edition.

—What is said to have been the largest Japanese audience a missionary has ever had at one time numbered 3,000 and was accorded Mr. Atkinson, an American missionary, assisted by a native pastor and an ex-minister of the government.

—The work of the New York city Mission and Tract Society for July was as follows; with forty missionaries, 512 meetings were held, 3,696 visits made, 6,174 tracts distributed, and 517 families aided. The receipts were \$1,055; payments, \$3,382; debt, \$17,595.

—The largest church organization in Atlanta, Ga., is the First Colored Baptist, with a membership of 1,450. Two of the white churches have 500 members each. Fifteen out of the forty churches are Baptist. The colored Baptists of Georgia have bought the land and are about to establish a college of a high grade in Atlanta.

—The efforts to utilize the Paris Exposition for religious purposes have assumed large proportions. The London Tract Society has distributed there 350,000 copies of its publications. The New York Sabbath Committee have sent over 20,000 copies of an essay on the "Sabbath in the United States." The Bible societies are also distributing cheap Bibles and Testaments in various languages, and in great numbers.

—In proportion to population, the Bible has been more exclusively bought and spread in Spain during the last ten years, than in either France or Italy. In Madrid there are five settled Protestant congregations, with a considerable regular attendance, besides four schools well attended. In Seville there are two congregations and schools. In Barcelona, three congregations and large schools. In most of the cities and towns there is at least one Protestant congregation and school, larger or smaller.

SECULAR NEWS.

—The first steamer appeared on the Thames in 1801.

—San Francisco has a population of 320,000.

—In the United States there are 530 females practicing as doctors, 420 as dentists, 5 as lawyers, and 68 as preachers.

—The college of physicians and surgeons in Philadelphia, after careful examination, certify that in the city of Philadelphia alone, at least seven hundred deaths were traced to intemperance in a single year.

—Twenty-eight railways in the United States were under foreclosure during the past six months. Their total length is 2,184 miles and their indebtedness \$114,674,000. All but one were Western roads.

—The government has bought three hundred thousand ounces of fine silver from the Bank of California, three hundred thousand from the Anglo-California Bank, and seventy thousand from Lazard Freres, all payable in standard dollars.

—Four wagons were required to carry away the money taken at the gates of the Paris Exposition on the 30th of June. Ordinarily no money is taken at the gates, as tickets must be purchased elsewhere, but the day of the fete the price of admission was only five cents and no tickets were required. As there is no piece in the French coinage between two cents and ten cents, all the money, about 130,000 francs, was bronze one and two cent pieces.

—There were three earthquake shocks felt at Cave Creek, southern Utah, on the 16th, breaking windows and dishes.

—The little republic of Switzerland has an army of 20,000, organized in eight divisions. There are 94,000 infantry, 16,500 artillery, 3,500 engineers, 2,700 sanitary force, and 2,000 cavalry. Besides this, which is called the elite army, there is a Landwehr of 92,000 men.

—August 21, the works of the Miners' Powder Company at Negaunee, Mich., exploded, doing terrible execution upon buildings, fences, glass and trees, and killing five men. The men were engaged in making nitro-glycerine and other powerful powder. The cause of the explosion is unknown.

—A destructive flood is reported from Eureka, Nevada, on the 15th. No lives were lost. The streets were gullied throughout, and strewn with cordwood and rubbish. All the lower stories were flooded. It was not a cloudburst, in the technical acceptance of that term, but merely a violent rainstorm extending over the forty-mile area of watershed lying south of the town, the only outlet for which is the narrow canyon in which the town of Eureka is built. It had been raining for about two hours before the whistles from the furnaces and men on horseback gave warning of the approach of the flood. It is believed no occupied houses were washed away, buildings erected since the flood of four years ago having been built on a higher plain. Loss estimated at from \$50,000 to \$60,000.

The Christian's Course.

A season brief of love and song,  
A battle fierce 'gainst sin and wrong,  
A cup of pain! A draught of woe!  
A cross to bear where'er we go,  
A foretaste sweet of joy divine,  
And lo! we reach the hidden line;  
A shudder long! A silence deep!  
A funeral train! A quiet sleep!  
And life is o'er,  
We know no more.

A season brief of rest below,  
A little night of naught to know,  
A grassy mound! A lowly bed!  
Wild winds above! Around the dead!  
A trumpet sound! A song afar!  
And lo! the graves burst all ajar,  
A shudder long! A glad surprise!  
A shining band,—the pure and wise.  
And death is o'er,  
To come no more.

A season long of peace and rest,  
An endless day among the blest,  
A cup of joy! A draught of love!  
A crown to wear! A home above!  
A blessing full! A robe of white,  
And lo! the world is filled with light.  
A glory fresh! A heart all pure!  
A beauty rare! A country sure!  
And sin all o'er,  
To harm no more.

ELIZA H. MOFFAT.

Upward.

HUMAN life should ever tend upward. Our aim should be heaven, and our object immortal glory. When the heart grows faint, the feet become weary and the tired eyes look downward, then the storm of life is felt in all its relentless power, and bitter trials, like sharp thorns, seem to pierce the very soul. But when we keep our eyes fixed on the "Leading Star—Jesus," then a strange unutterable happiness steals over us. The hand of healing and the voice of pardon gives comfort and rest. Earthly sorrow becomes swallowed up in victorious joy. The strength of divinity overshadows mortal weakness and the tender pity of our God, becomes a solace in the day of trouble. "Under the shadow of the everlasting wings there is refuge." Look upward and restful peace will come downward. Let us, then, keep our eyes above the gloom of earth and go onward and upward from strength to strength, until the glorious light of eternal truth rewards our efforts.

E. H. M.

OBITUARY.

DIED, in Sebastopol, California, August 8, 1878, Mary, wife of B. S. Freeman, aged forty-one years, ten months and six days. She had been a great sufferer for the past three months, but when her sufferings were greatest she would point upwards. Ever since she embraced the Advent doctrine some eight years ago she expressed a desire to live to see the coming of the Lord. She died in the hope of standing among the redeemed on Mount Zion. Owing to circumstances there was no service at the time of burial. It will be at some future time.

DIED of inflammation of the kidneys, in Otley, Marion county, Iowa, December 9, 1877, Jonathan H. James. MRS. ABIGAIL C. JAMES. [Oakland papers please copy.]

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, AUGUST 29, 1878.

No Paper Next Week.

ON the account of our annual camp-meeting there will be no issue of the SIGNS next week.

Boulder City, Colorado.

SISTER WHITE writes: "We came here last Friday, August 2. I have spoken four times. I spoke in the forenoon and evening both Sabbath and Sunday. We had a large and attentive audience Sunday evening. Our first Sabbath meeting in the tent was held Sabbath forenoon. About fifty were present. I spoke to them from Matt. 7:24-27. "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock." &c. I had freedom in speaking. The Spirit of the Lord was present to encourage, strengthen and bless. After the discourse we had a short social meeting. Good testimonies were borne by several who had decided to obey the truth as the result of tent labor here. Although Elder Cornell has had a hard field in which to commence his labors, there will be some sheaves gathered. We are rejoiced at the tokens of good. The meetings will continue here through the week, then the tent will be removed to Georgetown, as there are urgent calls for labor there. And calls are coming in from several other places for lectures to be given. We expect to see quite a goodly number embrace the truth."

Reno, Nevada.

OUR effort with the tent in Reno, closed Sunday evening, August 18. Yesterday we took down the tent and placed it in storage for the season. During the twenty-eight days of labor we had preaching every evening, and four day meetings. These meetings were well attended, especially considering the lack of religious interest in the place. We were told by some of the oldest settlers that they never saw a larger attendance in the place to a series of meetings held there by any denomination.

We found in Reno and vicinity four Sabbath-keepers. These with seventeen others have signed a covenant to keep God's commandments. Two others took their stand to keep the Sabbath but did not sign the covenant, one of them resides in Nebraska and will make himself known to our people, when he goes there a few months hence. We leave twenty-two Sabbath-keepers in Reno. These have pledged \$274.56, systematic benevolence, and have arranged for a regular Sabbath-school and Bible class on the Sabbath, and a prayer-meeting each Tuesday evening. We sold during the meeting about \$50, worth of books. Gave away 2400 pages of tracts and obtained ten new subscribers for the SIGNS.

In our brief stay in Reno, we have studied to come to the point in our lectures, and above all to seek the Lord for his spirit to guide us. The Lord has been with us. To his name be the praise for the results already apparent from the effort.

My mind has been much exercised the last year relative to the opening of this mission in Nevada. I spent the month of February and the last month in the State, and notwithstanding the extra burden in the shape of much letter writing, that was absolutely necessary to keep the work going on properly at all points in California during my absence to Nevada, I am glad that I have had the privilege of laboring there. I am also pleased with the courage with which the few in Nevada took hold to establish the mission. I congratulate them with the prospect of having a young minister to take hold actively to push on the work in the State. God bless you and the minister that may be sent.

One year ago there were about ten or twelve Sabbath-keepers in Nevada, now there are about forty-five. Then your systematic benevolence was about \$140 per year, now it is \$508.56, per year. Then you had no tent, now you have a good clean and neat 50-ft tent all paid for with its outfit, stored safely and insured. All expenses of the mission are paid and there is about \$50, in your treasury, besides some of the quarterly dues in one church to be collected for the present quarter, with which to open up the labors when your permanent minister shall come into the State. I shall look with interest upon this young mission in your State, wherever my lot may be cast.

Now what you need, is for those in the truth

already to seek an earnest and thorough consecration of heart to God. Do not use the precious truths you have received as a goad to stir up others. In meekness live out the truth and let those around you know that there is power in the truth, with the blessing of God, to reform the entire being, and enable you to overcome every wrong habit, and passion. Be meek, gentle, and ever earnestly plead with God for yourselves and for his precious cause in Nevada.

August 20, 1878. J. N. LOUGHBOROUGH.

Placerville, Tent No. 3.

MEETINGS here closed Sunday, August 18. Sixteen persons signed the covenant to keep the Sabbath, among whom was a niece of Elder J. F. Ballenger, of Illinois, with her husband. Others are keeping the Sabbath, and there is hope for a few more. In company with Brother J. D. Rice, we expect to pitch the tent in Santa Rosa the first week in September.

B. A. STEPHENS.

Eugene City, Oregon.

SINCE my last report a Disciple minister came to this place, heralded as the champion of California. Tuesday evening, August 13, he spoke upon the Sabbath question. I reviewed him with good effect the following evening. The tent was well filled. On Thursday evening, Friday forenoon, and afternoon, we had a debate with him. I affirmed that "The Sabbath of the fourth commandment was given at creation, and is binding on all men." He denied it, but utterly failed to disprove it. When the last session closed, the chairman, who was a leading lawyer of Eugene, asked us if he should submit the question to the audience. Elder McCorkle, said no, and I said, yes. So the question was submitted, for all who believed that the Sabbath of the fourth commandment was given at Creation and is binding on all men to arise. Forty-six arose. Then those who believed that it had been abolished and another day was the one, were called to arise, and thirty-five arose, and there were twenty-three who did not vote either way. So the truth had the victory by the majority of eleven. This has helped us greatly, it has confirmed those who had already decided, it has caused others to decide for the truth who were in doubt, and has exalted the truth, and the cause in this place. It has made us many friends. We have now twenty substantial names to the covenant, and others to come, some of whom are already keeping the Sabbath. We express our gratitude to our dear Lord for his abundant grace, and ever present help in time of need. To his great name be all the praise and glory through the precious name and merits of Jesus.

August 19, 1878. A. T. JONES.

Accommodating.

WE here acknowledge a kind favor rendered by Messrs. Butler & Bowman, job printers of this city. Last week our large press broke down while the paper was being printed, and while over three thousand copies were yet to be put through. The forms were taken to the above mentioned establishment and the remainder of the edition printed. When the bill was called for, we were informed that there was no charge. We appreciate such disinterested favors.

Northern California Camp-Meeting.

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

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

Camp-Meeting Com. of Northern Cal.

Southern California Camp-Meeting.

THE southern California camp-meeting of Seventh-day Adventists will be held near Grangeville, Tulare county, commencing Tuesday morning, September 10, at six A. M., and closing Monday morning, September 16, at six A. M. Let all our brethren and sisters of the southern California field come to this meeting

in the same manner as is requested above of those in the northern part of the State. We are one, and if we seek God alike we may share like blessings at both meetings.

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

Camp-Meeting Com. of Southern Cal.

California Conference.

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

J. N. LOUGHBOROUGH, JOHN MORRISON, W. N. GLENN,

California Conference Committee.

California State Missionary Society.

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

J. N. LOUGHBOROUGH, President.

A. M. LOUGHBOROUGH, Secretary.

Systematic Benevolence Fund.

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

J. N. L.

Tract and Missionary Funds.

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

J. N. L.

Camp-Meeting Mail.

A POSTOFFICE is kept at each camp-ground. All letters for the northern meetings should be addressed, Yountville, Napa county, camp-ground. All letters for the southern meeting should be addressed, Lemoore, Tulare county, camp-ground.

The New Song Book.

WE are now ready to fill orders for our new Sabbath-school song book, *The Song Anchor*. We will have a supply at the California camp-meetings, where all who desire can obtain copies. The selection contains a greater number of the popular tunes of the day than any other book of its character, and many of the new pieces are destined to become general favorites. Of about fifty books of this class now before us, emanating from various publishers all over the country not one appears to us as handsome or substantial as *The Song Anchor*. Price 50 cents; per hundred \$40. Address, PACIFIC PRESS, Oakland, Cal.

BUSINESS DEPARTMENT.

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

\$2.00 EACH. W E Fricke 5-33, W E Hand 5-33, A V Dyburg 5-33, J S Stephens 5-12, Mrs E Brotherton 5-12, Wm H Means 5-19, Edward Lang 5-33, Dr W Hill 5-33, Jacob Brown 5-33, Oscar and Rice Harlow 5-33.

\$1.50 EACH. Richard Jehu 5-33, Jerome Beach 5-33, John Barr 5-33, Mrs M Magin 5-33, L W Wimberly 5-33, A Morehouse 5-33, Hiram Bromley 5-33, C F Worthen 5-33, F M Smithard 5-33, J A Williams 5-33, Sarah M Yarnel 5-33, John Elliott 5-33, B J Cary 5-33.

MISCELLANEOUS. R W White \$1.00 5-9, Mrs Charlotte James 1.00 5-9, Mattie Haslund 1.00 5-9, M J Towle 1.00 5-9, Catherine Upson 1.00 5-9, J S Crockett 75c 5-9, J F Wood 3.00 5-24, Josiah Wood 1.00 5-9, John Greenlee 50c 4-49, Mrs S P Doty 50c 4-49, Mrs M Scott 50c 4-49, J L Marten 75c 5-9, D W Wells 50c 4-49, A G Townsend 50c 4-49, G S Ward 2.25, 5-29, Richard Heaps 75c 5-9, S M Collaway 50c 4-45, Mrs M A Paul 37c 4-45, Mrs R H French 37c 4-45, A G Cook 37c 4-45, M A Smithard 37c 4-45, John Glewis 50c 4-45, Isabel Magginnis 50c 4-45, H O Murgotten 50c 4-45, L Spencer 50c 4-45, Nellie V Westerwelt 50c 4-45, Catherine Englefield 50c 4-45, M T Bernard 1.00 5-9.

European Mission.

Jas O'Neil \$2.00, A Dratt 5.00.

Books, Pamphlets, Tracts, Etc.

- CRUDEN'S Concordance. \$1.75, post-paid.
- Dictionary of Bible. \$1.75, post-paid.
- Hymn and Tune Book; 537 hymns, 147 tunes. \$1.00
- Progressive Bible Lessons. 50 cts.
- " " " for Children. 35 cts.
- The Way of Life; a beautiful engraving 19 1/2 inches, with key of explanations. \$1.00.
- The Game of Life (illustrated). Satan playing with man for his soul. In Board, 50 cts.
- The History of the Sabbath and First Day of the Week. J. N. Andrews. 528 pp, \$1.00.
- Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.00
- Thoughts on Daniel. U. Smith. \$1.00. Condensed paper edition, 35 cts.
- Thoughts on the Revelation. U. Smith. \$1.00
- Life of William Miller, with likeness. \$1.00.
- The Sanctuary and its Cleansing. U. Smith. \$1.00. Condensed edition in paper, 30 cts.
- Life of Joseph Bates, with Likeness. Revised. Edited by James White. Tint, \$1.00; plain, 85 cts.
- The Nature and Destiny of Man. U. Smith. 384 pp. \$1.00.
- The Constitutional Amendment. A discussion between W. H. Littlejohn and the Editor of the "Christian Statesman." Bound, \$1.00. Paper, 40 cts. First part, 10 cts.
- Spirit of Prophecy, Vol. I. Mrs E. G. White. 416 pp. \$1.00.
- Spirit of Prophecy, Vol. II. Mrs. E. G. White. 400 pp. \$1.00.
- Spirit of Prophecy, Vol. III. Mrs. E. G. White. 400 pp. \$1.00.
- Life of Christ, in seven Pamphlets, by Mrs. Ellen G. White:—
  - No. 1. His First Advent and Ministry. 10 cts.
  - No. 2. His Temptation in the Wilderness. 10 cts.
  - No. 3. His Teachings and Parables. 15 cts.
  - No. 4. His Mighty Miracles. 15 cts.
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  - No. 6. His Resurrection and Ascension. 10 cts.
- The Apostles of Christ. Mrs. E. G. White. 10 cts.
- Sabbath Readings for the Home Circle. In two volumes. 60 cts. each.
- The State of the Dead and Destiny of the Wicked. U. Smith. 40 cts.
- The United States in Prophecy. U. Smith. Bound, 40 cts. Paper, 20 cts.
- A Word for the Sabbath, or False Theories Exp. posed. (POEM.) U. Smith. Muslin, 30 cts.; paper, 15 cts.
- Advent Keepsake. Muslin, 25 cts.
- Sermons on the Sabbath and Law, embracing an outline of the Biblical and Secular history of the Sabbath for 6,000 years. J. N. A. 25 cts.
- Facts for the Times. 25 cts.
- The Nature and tendency of Modern Spiritualism. J. H. Waggoner. 20 cts.
- Our Faith and Hope. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary, and Saving Faith. 20 cts.
- The Ministration of Angels, and the Origin, History, and Destiny of Satan. D. M. C. 20 cts.
- The Atonement. J. H. Waggoner. 20 cts.
- The Spirit of God. J. H. W. 15 cts.
- Miraculous Powers. 15 cts.
- The Complete Testimony of the Fathers concerning the Sabbath and First Day. J. N. Andrews. 15 cts.
- The Three Messages of Rev. 14, and the Two-horned Beast. J. N. Andrews. 10 cts.
- The Morality of the Sabbath. D. M. C. 15 cts.
- The Resurrection of the Unjust; a Vindication of the Doctrine. J. H. Waggoner. 15 cts.
- The Two Laws. D. M. Canright. 15 cts.
- The Seven Trumpets of Rev. 8 and 9. 10 cts.
- Redeemer and Redeemed. James White. 10 cts.
- Christ in the Old Testament and the Sabbath in the New. James White. 10 cts.
- The Truth Found. J. H. W. 10 cts.
- The Two Covenants. J. N. Andrews. 10 cts.
- The Hope of the Gospel: What it is, and when it will be consummated. J. N. L. 10 cts.
- Review of Gilfillan on the Sabbath. 10 cts.
- Vindication of the Sabbath. Morton. 10 cts.
- The Date of the Seventy Weeks of Dan. 9, established. J. N. Andrews. 10 cts.
- Matthew Twenty-four. James White. 10 cts.
- Review of Baird's Two Sermons on the Sabbath and Law. J. H. W. 10 cts.
- The Ancient Sabbath. Forty-four Objections Considered. 10 cts.
- Milton on the State the Dead. 5 cts
- Four-cent Tracts:—The Second Advent—The Seventh Part of Time—Celestial Railroad—Samuel and the Witch of Endor—The Ten Commandments not Abolished—Address to the Baptists—Present Truth—The Sufferings of Christ—The Two Thrones—The Third Message of Rev. 14—Spiritualism a Satanic Delusion—Redemption—Systematic Benevolence—The Two Covenants—Origin and Progress of Seventh-day Adventists.
- Three-cent Tracts: Much in Little—The Lost-Time Question—Argument on Sabbaton—Infidel Cavils Considered—The End of the Wicked—Scripture Refutation—Who Changed the Sabbath?—The First Message of Rev. 14—The Second Message of Rev. 14.
- Two-cent Tracts: Christ in the Old Testament—The Sabbath in the New Testament—The Old Moral Code of Ten Commandments not Revised—Definite Seventh Day—Seven Reasons for Sunday Keeping Examined—Elijah on the Sabbath—The Rich Man and Lazarus—The Sanctuary of the Bible—The Millennium—Departing and Being with Christ—Fundamental Principles of S. D. Adventists—The Judgment; or the Waymarks of Daniel to the Holy City—The Two Laws—Spirit of Prophecy—One Hundred Bible Facts—The Law and the Gospel—God's Memorial—The Sabbath, the Day.
- One-cent Tracts: Appeal on Immortality—Thoughts for the Candid—Nahum's Chariots—The perfection of the Ten Commandments—Coming of the Lord—Without Excuse—Which Day do you keep and Why?—Geology and the Bible—The Sleep of the Dead—The Sinner's Fate—Can We know?—Is the End Near?—A Dialogue—Brief Thoughts on Immortality—Is the End Near? Can We know?

Address,— THE SIGNS OF THE TIMES, OAKLAND, CAL.