

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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Charity's Dead.

EARTH is so full of corruption and pride,
Goodness and charity cannot abide,
Selfishness covers the land like a flood,
And nobody cares for his neighbor's good,
Gentleness, patience, and kindness have fled,
Love is forgotten, and charity's dead.

Look at the churches, the places of prayer,
None but the rich have a welcome there,
None but the rich, with his hoarded gold,
Seeks for a home in the gilded fold.
Open the door for the rich man, wide,
Plenty of room for the poor, outside.

What if a brother should stumble and fall,
Nobody stoops to console him at all,
Pass right on, o'er the prostrate form,
Leaving him out in the pitiless storm,
Never is spoken a pitying word,
Nobody's loving compassion is stirred.

Where is sweet charity? All o'er the land
Brother 'gainst brother is raising his hand,
Bitterest words are unwittingly spoken,
Tenderest hearts are unfeelingly broken,
Brotherly kindness and love have fled,
Friends are forgotten, and charity's dead.

Go to the home of the millionaire,
What do you see in the mansions fair?
Gold and silver, and riches bright,
Wrenched from the poor, by the hand of might,
The widow's all, and the orphan's bread,
Mournfully tell us, that charity's dead.

Many and many a strife is stirred,
But by the sting of a bitter word,
Many a tender and trusting heart,
Shrinks from the wound of its venom'd dart.
Many a brother, in sin and galle,
Sinks; for the want of a friendly smile.

Many a deed might have once been done,
Many a glorious victory won,
But for the taunt and the cruel sneer,
Falling like weight on the shrinking ear—
Many a soul will be garnered, when
Charity dwells in the hearts of men.

What shall it profit me, though I may give,
Half of my goods, that the needy may live,
Though my own body I give to be burned
Kindness and charity must not be spurned,
Brotherly kindness will ever prevail,
Beautiful charity never can fail.

MRS. L. D. A. STUTTLE.

General Articles.

IN THE OUTER COURT.

BY MRS. E. G. WHITE.

THE disciples were astonished at the bold and authoritative manner in which their Master had denounced the hypocritical Pharisees. And the priests, scribes, and rulers were never to forget the last words Jesus addressed to them in the temple: "Behold, your house is left unto you desolate." The words fell solemnly upon their ears, and struck a nameless terror to their hearts. They affected indifference; but the question kept rising in their minds as to what was the import of those words. An unseen danger seemed to be threatening them. Could it be possible that the magnificent temple, which was the nation's glory, was soon to be a heap of ruins? The disciples shared in the general foreboding of evil, and anxiously waited for Jesus to make a more definite statement in regard to the subject. As they passed out of the temple with their Master, they called his attention to its strength and the durability of the material of which it was composed, saying, "Master, see what manner of stones and what buildings are here." Jesus, to make his words as impressive as possible, also called attention to the lofty structure: "See

ye not all these things? Verily, I say unto you, There shall not be left here one stone upon another that shall not be thrown down."

This was a startling statement to the disciples. The matter was now made plain: The glorious edifice, built at immense cost, which had been the pride of the Jewish nation, was to be destroyed from its very foundation. Not one of those massive stones—some of which had borne the devastation of Nebuchadnezzar's army, and stood firmly through the storm and tempest of centuries—was to be left upon another. They did not clearly comprehend the purpose of all this ruin. They did not discern that in a few days their Saviour was to be offered up as a victim for the sins of the world. The temple and its services would then be of no more use. The blood of beasts would be of no virtue to expiate sin, for type would then have met antitype, in the Lamb of God who would have voluntarily offered his life to take away the sins of the world. Later, when all had been accomplished, the disciples understood fully the words of Jesus, and the reason of the calamity which he foretold.

Jesus lingered near the court where the women were depositing their offerings in the treasury. He observed the large donations of many of the rich but made no comment upon their liberal offerings. He looked sadly at the comers and goers, many of whom presented large gifts in an ostentatious and self-satisfied manner. Presently his countenance lighted as he saw a poor widow approach hesitatingly, as though fearful of being observed. As the rich and haughty swept past her to deposit their offerings, she shrank back as if scarcely daring to venture farther. And yet her heart yearned to do something, little though it might be, for the cause she loved. She looked at the mite in her hand; it was very small in comparison with the gifts of those around her, yet it was her all. Watching her opportunity, she hurriedly threw in her two mites and turned to beat a hasty retreat. But in doing so she caught the eye of Jesus which was fastened earnestly upon her.

The Saviour called his disciples to him and bade them mark the widow's poverty; and as they stood looking at her, words of commendation from the Master's lips fell unexpectedly upon her ear: "Verily, verily, I say unto you, that this poor widow hath cast in more than they all." Tears of joy filled the poor woman's eyes as she felt that her act was understood and appreciated by Jesus. Many would have advised her to appropriate her small pittance to her own use rather than to give it into the hands of well-fed priests, to be lost among the many and costly gifts donated to the temple; but Jesus understood the motives of her heart. She believed in the service of the temple as appointed by God, and she was anxious to do her utmost to sustain it. She did what she could, and her act was destined to be as a monument to her memory through all time, and her joy in eternity. Her heart went with her gift, the amount of which was estimated, not by its intrinsic value, but by the love to God and interest in his work which had prompted the deed.

It is the motive which gives true value to our acts, and stamps them with high moral worth or with ignominy. It is not the great things which every eye can see and which every tongue praises that count to our eternal credit, but the little duties cheerfully done, the little gifts which make no show, and which human eyes regard as worthless. A heart of love and genuine faith in a worthy object is more acceptable to God than the most costly gift. The poor widow gave her living to do the little that she did. She deprived herself of food to give those two mites to the cause she loved; and she did it in faith, believing that her heavenly Father would not overlook her great necessity. It was this unselfish spirit and unwavering faith that won the commendation of Jesus.

Many humble souls feel under so great obligations for receiving the truth of God that they greatly desire to share with their more prosperous brethren the burdens imposed by the service of God. Let them lay up their mites in the bank of heaven. The

slender offerings of the poor should not be rejected; for if given from a heart burdened with love to God, those trifles in value become consecrated gifts, priceless offerings, which God smiles upon and blesses.

Jesus said of the poor widow, "She hath given more than they all." The rich had bestowed from their abundance, many of them merely to be seen of others and to be honored of them for their large donations. They denied themselves none of the comforts or luxuries of life in order to make their gift, and therefore it was no sacrifice and could not be compared in true value with the widow's mite.

"And there were certain Greeks among them that came up to worship at the feast. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus."

These Gentiles were excluded from the temple court where Jesus was sitting over against the treasury. They had heard much in favor of and against Jesus and were desirous to see and hear him for themselves. They could not come to him, but were obliged to wait in the court of the Gentiles. As the disciples bore the message of the Greeks to Jesus and awaited his answer, he seemed to be in a deep study, and answered them: "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The request of the Greeks to see Jesus brought the future before him. The Jews had rejected the only one who could save them. They were soon to imbrue their hands in his blood, and place him with thieves and robbers. The Saviour, rejected by the house of Israel, was to be received by the Gentiles. He looked forward with joy to the period when the partition wall between Jew and Gentile would be thrown down, and the broad harvest field would be the world.

Jesus regarded these Greeks as representatives of the Gentiles at large. In them he discerned the first-fruits of an abundant harvest, when all nations, tongues, and people upon the face of the earth should hear the glad tidings of salvation through Christ. He saw that the gathering of the Gentiles was to follow his approaching death. He therefore presented to his disciples and to the listening crowd the figure of the wheat, to represent how his death would be productive of a great harvest. If he should draw back from the sacrifice of his life, he would, abide alone, like the kernel of wheat that did not die; but if he should give up his life, he would, like the kernel of wheat that fell into the ground, rise again as the first-fruits of the great harvest; and he, the Life-giver would call the dead that were united with him by faith from the graves, and there would be a glorious harvest of ripe grain for the heavenly garner. In the gospel of the death and resurrection of Christ, and the resurrection of the dead, life and immortality are brought to light, and the kingdom of heaven is thrown open to all believers.

After Jesus had spoken of his own sufferings and death, he said, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my Father honor." The Saviour does not require his followers to travel in a path which he has not himself passed over. Jesus endured shame, insult, and privation from the manger to Calvary. Yet he looked beyond his agony in the garden, his betrayal, the buffeting and scourging, the ignominy of being ranked with malefactors, and dying in anguish upon the cross, to the glorious object of his mission, and the honor he should receive at his Father's right hand, where his true followers would finally be elevated with him. All who had cherished the cross of Christ, and been sharers of his sufferings, denying self and obeying God, should be partakers with him of his glory. They who

had for Christ's sake lost their lives in this world would preserve them unto life eternal. It was the joy of Christ in his humiliation and pain that all his true disciples should be glorified with him in heaven.

Sanctification through the Truth.

WE who profess to keep the commandments of God, are not beyond the temptations of Satan. The history of the Jews was written for our benefit, upon whom the ends of the world are come, that we should not murmur as they did; that we should not be filled with ambition and pride as they were; that we should avoid their example of wrong doing, and not fall as they fell. In the sacred word of God the history of Israel is spread out before us for our instruction. Are we making the most of the information given us, or are we merely following in the footsteps of the Pharisees, merely pretending to be connected with God, bearing the leaves of the profession, but not the fruit. We have the truth of God, the most precious, sacred truth that was ever given to the world; the truth that was likened to a golden chain, being let down, link after link, from heaven to earth for us to grasp. Yet, we may profess to grasp the golden links of truth, and still not be sanctified by it. Like the pretentious fig tree, we may be covered with leaves but be destitute of fruit. While we know that the truth we hold is as firm as the everlasting hills, how many of us are ready to settle down upon the theory of that truth, without having evidence that Christ is in them, and they in Christ? How many are content to pass on from day to day without experiencing its sanctifying influence upon the heart, which leads to good works. Christ said, "Sanctify them through thy truth; thy word is truth." It is the sanctification through the truth that makes us the beloved of God.

We should not only take hold of the truth, but let it take hold of us; and thus have the truth in us and we in the truth. And if this is the case, our lives and characters will reveal the fact that the truth is accomplishing something for us; that it is sanctifying us, and is giving us a moral fitness for the society of heavenly angels in the kingdom of glory. The truth we hold is from heaven; and when that religion finds a lodgement in the heart, it commences its work of refining and purifying; for the religion of Jesus Christ never makes a man rough or rude; it never makes him careless, or hard-hearted; but the truth of heavenly origin, that which comes from God, elevates and sanctifies a man; it makes courteous, kind, affectionate, and pure; it takes away his hard heart, his selfishness and love of the world, and it purifies him from pride and ungodly ambition.

E. G. W.

The Bible Grows with One.

If you come to the Holy Scriptures with growth in grace, and with aspirations for yet higher attainments, the book grows with you, grows upon you. It is beyond you, and cheerily cries: "Higher yet: Excelsior!" Many books in my library are now behind and beneath me; I read them years ago, with considerable pleasure; I have read them since, with disappointment; I shall never read them again, for they are of no service to me. They were good in their way once, and so were the clothes I wore when I was ten years old; but I have outgrown them, I know more than these books know, and I know wherein they are faulty. Nobody ever outgrows the Scriptures; the book widens and deepens with our years. It is true, it cannot really grow, for it is perfect; but it does so to our apprehension. The deeper you dig into Scripture, the more you find that it is a great abyss of truth. The beginner learns four or five points of orthodoxy, and says: "I understand the gospel, I have grasped all the Bible." Wait a bit, and when his soul grows and knows more of Christ, he will confess: "Thy commandment is exceeding broad, I have only begun to understand it."

LIFE SKETCHES.

CHAPTER V—CONTINUED.

PARENTAGE AND EARLY LIFE.

"We were disappointed but not disheartened. We resolved to submit patiently to the process of purifying that God deemed needful for us; to refrain from murmuring at the trying ordeal by which the Lord was purging us from the dross and refining us like gold in the furnace. We resolved to wait with patient hope for the Saviour to redeem his tried and faithful ones.

"We are firm in the belief that the preaching of definite time was of God. It was this that led men to search the Bible diligently, discovering truths they had not before perceived. Jonah was sent of God to proclaim in the streets of Nineveh that within forty days the city would be overthrown; but God accepted the humiliation of the Ninevites and extended their period of probation. Yet the message that Jonah brought was sent of God, and Nineveh was tested according to his will. The world looked upon our hope as a delusion and our disappointment as its consequent failure; but though we were mistaken in the event that was to occur at that period, there was no failure in reality of the vision that seemed to tarry.

"The words of the Saviour in the parable of the wicked servant apply very forcibly to those who ridicule the near coming of the Son of man. 'But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat their fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour when he is not aware of, and shall cut him asunder, and shall appoint him his portion with the hypocrites.

"We found everywhere the scoffers which Peter says shall come in the last days, 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. But those who had looked for the coming of the Lord were not without comfort, they had obtained valuable knowledge in the searching of the word. The plan of salvation was plainer to their understanding. Every day they discovered new beauties in its sacred pages and a wonderful harmony running through all, one scripture explaining another and no word used in vain.

"Our disappointment was not so great as that of the disciples. When the Son of man rode triumphantly into Jerusalem they expected him to be crowned king. The people flocked from all the region about and cried, 'Hosanna to the Son of David!' And Jesus, when the priests and elders besought him to still the multitude, declared that if they should hold their peace even the stones would cry out, for prophecy must be fulfilled. Yet in a few days these very disciples saw their beloved Master, whom they believed would reign on David's throne, stretched upon the cruel cross above the mocking, taunting Pharisees. Their high hopes were drowned in bitter disappointment, and the darkness of death closed about them.

"Yet Christ was true to his promises. Sweet was the consolation he gave his people, rich the reward of the true and faithful.

"Mr. Miller and those who were in union with him supposed that the cleansing of the sanctuary, spoken of in Dan. 8:14, meant the purifying of the earth prior to its becoming the abode of the saints. This was to take place at the advent of Christ, therefore we looked for that event at the end of the 2300 days, or years. But after our disappointment the Scriptures were carefully searched with prayer and earnest thought, and after a period of suspense as to our true position, light poured in upon our darkness; doubt and uncertainty was swept away.

"Instead of the prophecy of Dan. 8:14 referring to the purifying of the earth, it was now plain that it pointed to the closing work of our High Priest in heaven, the finishing of the atonement, and the preparing of the people to abide the day of his coming.

"I might give a more detailed explanation of the passing of the time as considered in the light of prophecy, but it is not in the legitimate province of this work to do so. I merely designed to give as brief an account as possible of these important events with which my life was so closely interwoven that they cannot consistently be omitted from these pages. I would, however, refer those readers who desire further information, to works on this subject which give a full exposition of it. Address *Review and Herald*, Battle Creek, Mich., or *SIGNS OF THE TIMES*, Oakland, Cal.

"I now return to my personal history from which I have necessarily digressed. After the passing of the time in 1844, my health rapidly failed, I could only speak in a whisper or broken tone of voice. One physician stated that my disease was dropsical consumption, he pronounced my right lung decayed and the left one considerably diseased, while the

heart was seriously affected. He thought that I could live but a short time, and might die suddenly at any time. It was very difficult for me to breathe when lying down, and at night I was bolstered in almost a sitting posture, and was frequently awakened by coughing and bleeding at the lungs.

"About this time, while visiting a dear sister in Christ, whose heart was knit with mine, the first vision was given to me. There were but five of us, all women, kneeling quietly in the morning at the family altar, when this event transpired. I related this vision to the believers in Portland, who had full confidence that these manifestations were of God. A power attended them that could only emanate from the divine. A solemn sense of eternal interests was constantly upon me. An unspeakable awe filled me, that I, so young and feeble, should be chosen as the instrument by which God would give light to his people. While under the power of the Lord I was so inexpressibly happy, seeming to be surrounded by radiant angels in the glorious courts of heaven, where all is peace and joy, that it was a sad and bitter change to wake up to the unsatisfying realities of mortal life.

"In a second vision, which soon followed the first, I was shown the trials through which I must pass, and that it was my duty to go and relate to others the things that God had revealed to me. It was shown me that my labors would meet with great opposition, and that my heart would be wrought with anguish, but that the grace of God would be sufficient to sustain me through all. The teaching of this vision troubled me exceedingly, for it pointed that my duty was to go out among the people and teach the truth.

"My health was so poor that I was in actual bodily suffering, and, to all appearance, had but a short time to live. I was but seventeen years of age, small and frail, unused to society, and naturally so timid and retiring that it was painful for me to meet strangers. I prayed earnestly for several days and far into the night, that this burden might be removed from me and laid upon some one else more capable of bearing it. But the light of duty never changed, and the words of the angel sounded continually in my ears, 'Make known to others what I have revealed to you.'

"I was unreconciled to going out into the world, its sneers and opposition rose before my mind in formidable array. I had little self-confidence. Hitherto when the Spirit of God had urged me to duty I had risen above myself, forgetting all fear and timidity in the great theme of Jesus' love and the wonderful work he had done for me. The constant assurance that I was fulfilling my duty and obeying the will of the Lord, gave me a confidence that surprised me and was foreign to my nature. At such times I felt willing to do or suffer anything in order to help others into the light and peace of Jesus.

"But it seemed impossible for me to accomplish this work that was presented before me; to attempt it seemed certain failure. The trials attending it appeared more than I could endure. How could I, a child in years, go forth from place to place unfolding to the people the holy truths of God! My heart shrank in terror from the thought. My brother Robert, but two years my senior, could not accompany me, for he was feeble in health and his timidity greater than mine; nothing could have induced him to take such a step. My father had a family to support and could not leave his business; but he repeatedly assured me that if God had called me to labor in other places, he would not fail to open the way for me. But these words of encouragement were little comfort to my desponding heart; the path before me seemed hedged in with difficulties that I was unable to surmount.

"I really coveted death as a release from the responsibilities that were crowding upon me. At length the sweet peace I had so long enjoyed left me, and my soul was plunged in despair. My prayers all seemed vain, and my faith was gone. Words of comfort, reproof or encouragement were alike to me, for it seemed that no one could understand me but God, and he had forsaken me. The company of believers in Portland were ignorant concerning the exercises of my mind that had brought me into this state of despondency, but they knew that for some reason my mind had become depressed, and they felt that this was sinful on my part, considering the gracious manner in which the Lord had manifested himself to me.

"A great fear possessed me that God had taken his favor from me forever. As I contemplated the light that had formerly blessed my soul, it seemed doubly precious as contrasted with the darkness that now enveloped me. Meetings were held at my father's house, but my distress of mind was so great that I did not attend them for some time. My burden grew heavier until the agony of my spirit seemed more than I could bear.

"At length I was induced to be present at one of the meetings in my own home. The church made my case a special subject of prayer. Father Pear-

son, who in my earlier experience had opposed the manifestations of the power of God upon me, now prayed earnestly for me and counseled me to surrender my will to the will of the Lord. Like a tender father he tried to encourage and comfort me, bidding me believe I was not forsaken by the Friend of sinners.

"I felt too weak and despondent to make any special effort for myself on this occasion, but my heart united with the petitions of my friends. I cared little now for the opposition of the world, and felt willing to make every sacrifice if only the favor of God might be restored to me. While prayer was being offered for me, the thick darkness that had encompassed me rolled back and a sudden light came upon me. My strength was taken away. I seemed to be carried to heaven and into the presence of the angels. One of these radiant beings again repeated the words, 'Make known to others what I have revealed to you.'

"One great fear that haunted me was that if I obeyed the call of duty and went out into the open field, declaring myself to be one favored of the Most High with visions and revelations for the people, I might fall a prey to sinful exaltation and be lifted above the station that was right for me to occupy, bring upon myself the displeasure of God, and lose my own soul. I had before me several cases such as I have here described, and my heart had shrunk from the trying ordeal.

"I now entreated that if I must go and relate what the Lord had shown me I should be preserved from undue exaltation. Said the angel, 'Your prayers are heard and shall be answered. If this evil that you dread threatens you, the hand of God will be stretched out to save you, by affliction he will draw you to himself and preserve your humility. Deliver the message faithfully. Endure unto the end and you shall eat the fruit of the tree of life and drink of the water of life.'

"After recovering consciousness of earthly things, I committed myself to the Lord ready to do his bidding whatever that might be. Providentially the way opened for me to go with my brother-in-law to my sisters in Portland, thirty miles from my home. I there had an opportunity to bear my testimony.

"For three months my throat and lungs had been so diseased that I could talk but little and that in a low and husky tone. On this occasion I stood up in meeting and commenced speaking in a whisper. I continued thus for about five minutes, when the soreness and obstruction left my throat and lungs, my voice became clear and strong, and I spoke with perfect ease and freedom for nearly two hours. When my message was ended my voice was gone until I stood before the people again, when the same singular restoration was repeated. I felt a constant assurance that I was doing the will of God, and saw marked results attending my efforts.

"The way providentially opened for me to go to the eastern part of Maine. Brother Wm. Jordan was going on business to Orington, accompanied by his sister, and I was urged to go with them. I felt somewhat reluctant to do so, but as I had promised the Lord to walk in the path he opened before me, I dared not refuse. At Orington I met Elder James White. He was acquainted with my friends and was himself engaged in the work of salvation.

"The Spirit of God attended the message I bore, hearts were made glad in the truth, and the desponding ones were cheered and encouraged to renew their faith. At Garland a large number collected from different quarters to hear my message. But my heart was very heavy for I had just received a letter from my mother begging me to return home for false reports were being circulated concerning me. This was an unexpected blow. My name had always been free from the shadow of reproach, and my reputation was very dear to me. I also felt grieved that my mother should suffer on my account; her heart was bound up in her children and she was very sensitive in regard to them. If there had been an opportunity I should have set out for home immediately; but this was impossible.

"My sorrow was so great that I felt too depressed to speak that night. My friends urged me to trust in the Lord; and at length the brethren engaged in prayer for me. The blessing of the Lord soon rested upon me and I bore my testimony that evening with great freedom. There seemed to be an angel standing by my side to strengthen me. Shouts of glory and victory went up from that house, and the presence of Jesus was felt in our midst.

"Soon after I went to Exeter, a small village not far from Garland. Here a heavy burden rested upon me from which I could not be free until I related what had been shown me in regard to some fanatical persons who were present. This I did, mentioning that I was soon to return home and had seen that these persons were anxious to visit Portland; but they had no work to do there, and would only injure the cause by their fanaticism. I declared that they were deceived in thinking that

they were actuated by the Spirit of God. My testimony was very displeasing to these persons and their sympathizers. It cut directly across their anticipated course and in consequence aroused in them feelings of bitterness and jealousy towards me.

"I now returned to Portland, having traveled and labored for three months bearing the testimony that God had given me, and experiencing his approbation at every step.

"Soon after quite a number of us were assembled at the house of Brother Howland in Topsham. Sister Frances Howland, a very dear friend of mine, was sick with the rheumatic fever and under the doctor's care. Her hands were so badly swollen that we could not distinguish the joints. As we sat together speaking of her case, Brother Howland was asked if he had faith that his daughter could be healed in answer to prayer. He answered that he would try to believe that she might, and presently declared that he did believe it possible. We all then knelt in earnest prayer to God in her behalf. We claimed the promise, 'Ask and ye shall receive.'

"The blessing of God attended our prayers, and we had the assurance that God was willing to heal the afflicted one. Elder D. cried out, 'Is there a sister here who has the faith to go and take her by the hand and bid her arise in the name of the Lord?'

"Sister Frances was lying in the chamber above, and before he ceased speaking Sister Curtis was on her way to the stairs. She entered the sick room with the Spirit of God upon her, and taking the invalid by the hand said, 'Sister Frances, in the name of the Lord arise and be whole.' New life shot through the veins of the sick girl, a holy faith took possession of her, and obeying its impulse, she rose from her bed, stood upon her feet, walked the room praising God for her recovery. She was soon dressed and came down into the room where we were assembled, her countenance lighted up with unspeakable joy and gratitude.

"The next morning she took breakfast with us. Soon after, as Elder White was reading from the fifth chapter of James, for family worship, the doctor came into the hall, and, as usual, went up stairs to visit his patient. Not finding her there, he hurried down and with a look of alarm opened the door of the large kitchen where we were all sitting, his patient in our midst. He gazed upon her with astonishment and at length ejaculated, 'So Frances is better!'

"Brother Howland answered, 'The Lord has healed her,' and the reader resumed his chapter where he had been interrupted, 'Is any sick among you? let him call for the elders of the church; and let them pray over him.' The doctor listened with a curious expression of mingled wonder and incredulity upon his face, nodded, and hastily left the room. The same day Sister Frances rode three miles and returned home in the evening; although it was rainy she sustained no injury, and continued to rapidly improve in health. In a few days, at her request she was led down into the water and baptized. And although the weather and the water were very cold, and her disease rheumatic fever, she received no injury, but from that time was free from the disease, and in the enjoyment of her usual health." J. W.

THE TWO COVENANTS.

"For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Heb. 8:8.

THE subject of this text is the new covenant. This new covenant is called in the preceding verse, the second covenant. But a new implies an old, and a second implies a first. Two covenants are thus singled out in the word of God, as standing in this relation to each other: the one called the first, or old, covenant; the other called the second, or new, covenant. Why are two covenants thus coupled together, and made so prominent in the Sacred Scriptures? It is because these relate particularly to that great work, the redemption of a lost race, for the furtherance of which, even the Scriptures themselves are given, which have consequently received the names of the Old and New Testaments. This is shown in the fact, that the new covenant is designed to bring all those who avail themselves of its proffered blessings into such a relation to God that their sins and iniquities will be remembered no more; which can be accomplished only by redemption. The conclusion is therefore clear, that these two covenants embody two grand divisions of the work which Heaven has undertaken for human redemption, and cover two especial dispensations devoted to the development of this work.

The subject of the covenants is one in which every person has reason to feel the most lively interest; for it embraces the whole question of our relation to God in this world, and of all our hope for the future. There is no evil which, through

Christ, we hope to escape, from which we are not guarded by these covenants which God has so graciously condescended to make with his people, and no good which we hope to obtain, which is not embraced in, and secured to us by, them.

Paul, in Ephesians 2:11, 12, sets forth the condition of those who do not place themselves within the provisions of the covenants: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision, by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

This presents in a startling light the condition of every unconverted man; and a more utterly wretched and abject condition it would be difficult to describe. No Christ, no hope, no God! Such is the condition of him who is a stranger from these covenants of promise. It becomes therefore a matter of infinite moment to ascertain what the new covenant is, upon what conditions its blessings are suspended; and what we are to do, in order to become partakers of its benefits.

In addition to this general statement, we may remark that the subject of the covenants is becoming a theme of particular interest to Seventh-day Adventists at the present time, because it is just now considered a favorite point of attack by some of those who oppose the doctrine of the perpetuity of the ten commandments, and the still binding obligation of the original Sabbath. Having exhausted every other source of theoretical opposition to the Sabbath in their futile efforts to overthrow it, they now claim that in the doctrine of the covenants they find conclusive evidence that the ten commandments have been superseded by something better, and that the seventh-day Sabbath, at least, has consequently come to an end.

It is more particularly with reference to this phase of the question that the present examination will proceed. We will therefore fairly state, and then candidly examine, these claims of our opponents.

Briefly stated, then, their claim is this: That the ten commandments constituted the first or old covenant; that that covenant was faulty and has been done away; which is simply to say, in other words, that the ten commandment law was imperfect, and has been all abolished, the Sabbath with the rest.

In proof of this they quote a few texts of Scripture, which to new hearers would seem quite pertinent and positive. Thus, Deut. 4:12, 13: "And the Lord spake unto you, out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."

Here, they claim that the ten commandments are plainly called the covenant. Then they turn to Deut. 5:2, 3, to show that this covenant had no previous existence, but was established at Horeb, where Paul also, quoting from the prophet, says that the first covenant was made: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Having found these texts so much to their mind, they turn to 1 Kings 8:21, for a statement to settle forever the controversy: "And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt." Verse 9 of the same chapter says, "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb." They ask us what can be plainer. There was nothing in the ark but the two tables of stone, containing the ten commandments; yet Solomon says that in the ark was the covenant which the Lord made with the fathers of his people when he brought them out of the land of Egypt. Therefore those commandments were the covenant. And having established this point, they have only to quote Paul's testimony, that the old covenant has waxed old and vanished away, to reach the conclusion so long and anxiously sought, that the ten commandments have been abolished, carrying with them the obnoxious seventh-day Sabbath into their eternal tomb.

Now to one who has not made this matter a subject of study, this seems very plausible. To those not familiar with this question, the quotations would seem to be to the point, the reasoning consistent, and the conclusion inevitable, that the ten commandments constituted the old covenant which has been abolished. To such we would say that this cable which our opponents make appear to the uninformed of such strength and fair proportions, does not contain one solitary fiber upon which they can justly hang a single proposition contained in either their claims or their conclusions. This we think we can clearly show.

That the old covenant has been abolished by being superseded by the new, Paul plainly states;

of this there is no question. And we affirm further that nothing has been abolished but the old covenant. Whatever has been abolished was included in that covenant, and whatever was not included in that covenant still remains, unaffected by the change from old to new. If the ten commandments constituted the old covenant, then they are forever gone; and no man need contend for their perpetuity or labor for their revival. But if they did not constitute the old covenant, then they have not been abolished, and no man need breathe a doubt in regard to their perpetuity and immutability. This therefore becomes a test question. It determines as definitely as any one subject can, the whole question of the perpetuity or abolition of the moral law.

Can we then tell what did constitute the first, or old, covenant. What does the word, covenant, mean? Webster defines it thus: "A mutual agreement of two or more persons or parties, in writing and under seal, to do or to refrain from, some act or thing; a contract; stipulation." This is the primary, leading definition of the word; and in looking for the old covenant, we look for some transaction to which this definition will apply.

We have definite data from which to work. We are told who was the author of the first covenant. It was God. We are told with whom it was made. It was made with Israel. We are told when it was made. It was made with that people when they came out of the land of Egypt. Jer. 31:32; Heb. 8:9. By these circumstances the old covenant is clearly distinguished from the Adamic, the Abrahamic, or any other covenant brought to view in the Bible.

We go back therefore to the history of Israel as they came out of Egypt, and lay down this as a consistent and self-evident principle: That the very first transaction we find taking place between God and the Israelites after they left Egypt, which answers to the definition of the word covenant, must be the first covenant, unless some good reason can be shown why it is not.

Do we find anything of this kind in the experience of that people? anything which constitutes a formal and mutual agreement between God and themselves, based upon mutual promises? We find one, and only one, transaction of that kind. The record of it commences in Ex. 19:3: "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say unto the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation. These are the words which thou shalt speak unto the children of Israel."

The briefest glance at this language shows it to be a formal proposition on the part of the Lord to the Israelites. Moses was the minister through whom the negotiation was carried on. Go down, said God to Moses, and make to the people this proposition. If you will obey my voice, and keep my covenant, I will secure you in the possession of certain special blessings above all people. With this instruction Moses went down to the people, and God waited for their answer.

Verses 7, 8: "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."

Such was the response of the people. They said, "We agree to the terms; we will enter into the arrangement." We now have the two parties before us, and the mutual, voluntary action on the part of each. This is the first transaction of the kind recorded between God and that people. It answers most strictly to the meaning of the word covenant. Therefore we say that this has the primary claim to be considered the old covenant of which Jeremiah prophesied and Paul discoursed.

U. S.

(To be continued.)

In ordinary books, errors may be erased in manuscript, or corrected in the proof-sheet. But life has no proof-sheet. "What is written is written." Pilate, in these words, wrote his own history and ours. A word spoken, or deed done, is beyond recall, like a letter, dropped in the mail and carried far beyond our reach. Hence forethought is necessary, so is fervent prayer for that divine help without which our record will be filled with errors.

An old divine has said: There is majesty implied in the name of God. There is independent being in Jehovah. There is power in Lord. There is unction in Christ. There is affinity in Immanuel; intercession in Mediator; and help in Advocate; but there is salvation in no other name but Jesus.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, MAY 9, 1878.

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

Thoughts on the Book of Daniel.

CHAPTER XI—CONTINUED.

"AND they shall place the abomination that maketh desolate." Having shown quite fully what constituted the taking away of the daily, or paganism, we now inquire, When was the abomination that maketh desolate, or the papacy, placed or set up? The little horn that had eyes like the eyes of man was not slow to see when the way was open for his advancement and elevation. From the year 508 its progress toward universal supremacy was without parallel.

When Justinian was about to commence the Vandal war, A. D. 533, an enterprise of no small magnitude and difficulty, he wished to secure the influence of the bishop of Rome, who had then attained a position in which his opinion had great weight throughout a large portion of Christendom. Justinian therefore took it upon himself to decide the contest which had long existed between the sees of Rome and Constantinople, as to which should have the precedence, by giving the preference to Rome, and declaring in the fullest and most unequivocal terms, that the bishop of that city should be chief of the whole ecclesiastical body of the empire. A work on the Apocalypse, by Rev. George Croly, of England, published in 1827, gives a detailed account of the events by which the supremacy of the pope of Rome was secured. He gives the following as the terms in which the decree of Justinian was expressed:—

"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, &c., to John the most holy archbishop of our city of Rome, patriarch.

"Rendering honor to the apostolic chair and to your holiness, as has been always, and is, our wish, and honoring your blessedness as a father; we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches; it having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God which has obtained hitherto, and still obtains.

"Therefore we have made no delay in *submitting and uniting to your holiness all the priests of the whole east*. * * * * We cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who is the head of all the holy churches; for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair."—*Croly*, pp. 114, 115.

"The emperor's letter," continues Mr. Croly, "must have been sent before the 25th of March, 533. For in his letter of that date to Epiphanius, he speaks of its having been already dispatched, and repeats his decision, that all affairs touching the church shall be referred to the pope, 'head of all bishops and the true and effective corrector of heretics.'"

The pope, in his answer, returned the same month of the following year, 534, observes that among the virtues of Justinian, "one shines as a star, his reverence for the apostolic chair, to which he has subjected and united all the churches, it being truly the head of all."

The "Novellæ" of the Justinian code give unanswerable proof of the authenticity of the title. The preamble of the 9th states that "as the elder Rome was the founder of the laws, so was it not to be questioned that in her was the supremacy of the Pontificate." The 131st, on the ecclesiastical titles and privileges, chapter 2, states: "We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank after the holy apostolic chair of the elder Rome."

Toward the close of the sixth century, John of Constantinople denied the Roman supremacy, and assumed for himself the title of universal bishop; whereupon, Gregory the Great, indignant at the usurpation, denounced John, and declared, with unconscious truth, that he who would assume the title of universal bishop was anti-Christ. Phocas, in 606, suppressed the claim of the bishop of Constantinople, and vindicated that of the bishop of Rome. But Phocas was not the founder of papal supremacy. Says Croly, "That Phocas repressed the claim of the bishop of Constantinople is beyond a doubt. But the highest authorities among the

civilians and annalists of Rome, spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year 533." Again he says: "On reference to Baronius, the established authority among the Roman Catholic annalists, I found the whole detail of Justinian's grants of supremacy to the pope formally given. The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer."

Such were the circumstances attending the decree of Justinian. But the provisions of this decree could not at once be carried into effect; for Rome and Italy were held by the Ostrogoths, who were Arians in faith, and strongly opposed to the religion of Justinian and the pope. It was therefore evident that the Ostrogoths must be rooted out of Rome before the pope could exercise the power with which he had been clothed. To accomplish this object, the Italian war was commenced in 534. The management of the campaign was intrusted to Belisarius. On his approach toward Rome, several cities forsook Vitiges, their Gothic and heretical sovereign, and joined the armies of the Catholic emperor. The Goths, deciding to delay offensive operations till spring, allowed Belisarius to enter Rome without opposition. "The deputies of the pope and clergy, of the senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance."

Belisarius entered Rome December 10, 536. But this was not an end of the struggle; for the Goths, rallying their forces, resolved to dispute his possession of the city by a regular siege. They commenced in March, 537. Belisarius feared despair and treachery on the part of the people. Several senators, and Pope Sylvester, on proof or suspicion of treason, were sent into exile. The emperor commanded the clergy to elect a new bishop. After solemnly invoking the Holy Ghost, they elected the deacon Vigilius, who, by a bribe of two hundred pounds of gold, had purchased the honor.

The whole nation of the Ostrogoths had been assembled for the siege of Rome; but success did not attend their efforts. Their hosts melted away in frequent and bloody combats under the walls of the city; and the year and nine days, during which the siege lasted, witnessed almost the entire consumption of the whole nation. In the month of March, 538, dangers beginning to threaten them from other quarters, they raised the siege, burned their tents, and retired in tumult and confusion from the city, with numbers scarcely sufficient to preserve their existence as a nation, or their identity as a people.

Thus the Gothic horn, the last of the three, was plucked up before the little horn of Dan. 7. Nothing now stood in the way of the pope to prevent his exercising the power conferred upon him by Justinian, five years before. The saints, times and laws, were now in his hands, not in purpose only, but in fact. And this must therefore be taken as the year when this abomination was placed or set up, and as the point from which to date the period of its supremacy.

Verse 32. And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong, and do exploits.

Those that forsake the covenant, the Holy Scriptures, and think more of the decrees of popes and decisions of councils than they do of the word of God, these shall he, the pope, corrupt by flatteries; that is, lead them on in their partisan zeal for himself by the bestowment of wealth, position, and honors.

At the same time, a people shall exist who know their God; and these shall be strong, and do exploits. These were those who kept pure religion alive in the earth during the dark ages of papal rule, and performed marvelous acts of self-sacrifice and religious heroism in behalf of their faith. Prominent among these, stand the Waldenses, Albigenses, Huguenots, etc.

Verse 33. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

The long period of papal persecution against those who were struggling to maintain the truth and instruct their fellow-men in ways of righteousness, is here brought to view. The number of the days during which they were thus to fall is given in Dan. 7: 25; 12: 7; Rev. 12: 6, 14; 13: 5.

Verse 34. Now when they shall fall, they shall be helpen with a little help; but many shall cleave to them with flatteries.

In Rev. 12, where this same papal persecution is brought to view, we read that the earth helped

the woman by opening her mouth and swallowing up the flood which the dragon cast out after her. The great Reformation by Luther and his co-workers furnished the help here foretold. The German States espoused the Protestant cause, protected the reformers, and restrained the work of persecution so furiously carried on by the papal church. But when they should be helped, and the cause begin to become popular, many should cleave unto them with flatteries, or embrace the cause from unworthy motives, be insincere, hollow-hearted, and speak smooth and friendly words through a policy of self-interest. U. S.

(To be continued.)

The Sonship of Christ.

(Continued.)

GOD RAISED CHRIST FROM THE DEAD, EXALTED HIM TO HEAVEN WHERE HE SITS UPON HIS FATHER'S THRONE.

THAT Jesus was truly raised from the dead by the Father we have already shown. Acts 2: 32. That the same material flesh and bones, which was born of the virgin Mary, which was crucified upon the cross, was buried in the grave, and was resurrected, did ascend into heaven, is plainly taught in the Scriptures. I cannot state this fact more clearly than in the language of the Episcopal creed, which reads thus: Christ did truly rise again from death, and took again his body, with flesh bones and all things appertaining to the perfection of man's nature, where-with he ascended into heaven, and there sitteth until he returns to judge all men at the last day. Art. 4. Also the same in the Methodist discipline, Art. 3. Thank God that our trinitarian brethren hold on to this fundamental truth. The Scriptures proving this are very plain. That he really had flesh and bones after his resurrection is shown by Luke 24: 36-43:—

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish and of a honeycomb. And he took it and did eat before them."

How unequivocal this statement. He shows them his hands and his feet, he tells them to handle him and see that he is really flesh and bones; and to farther prove this, he takes meat and eats it before them. This convinced them and they believed it. Peter speaking of this fact says to Cornelius, "we did eat and drink with him after he rose from the dead." Acts 10: 41. Also he was eating with them at the very moment of his ascension. See margin, Acts 1: 4.

Paul also says that the very one who descended unto the earth was the very one who ascended into heaven. "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." Eph. 4: 9, 10. Indeed, no truth is plainer than that the very one who died and was buried, was also resurrected, and is now alive in heaven. It is the Lamb who was slain, the Lion of the tribe of Judah, Christ according to the flesh, who was seated at the right hand of the Father. Rev. 5: 5-9. "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." Acts 2: 30-33. He now sits at the right hand of God upon the Father's throne. "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." Rev. 3: 21. The wonderfully exalted position which our blessed Saviour now occupies is thus set forth in the enthusiastic but inspired language of the great apostle: "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. Far above all principality, and power, and might, and dominion, and every name that is named, not only in

this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph. 1: 20-23. Who can measure the high and depth of this language?

Who can comprehend the surpassing glory, the almighty power of this once humble Jesus of Nazareth, this person who once lay dead in Joseph's new tomb? Think of it, seated high upon the throne of the universe, at the right hand of the Almighty, clothed with all power, high above all dominions, principalities, angels, and every name in heaven and earth.

D. M. CANRIGHT.

Restoration of the Jews.

WE are requested to explain Isaiah 11: 14-16, Zech. 10: 9-12, and Ezekiel 36: 36-38, as to the time to which these Scriptures refer, and whether they have yet been fulfilled.

It should be borne in mind that the prophecies respecting Israel are of three classes, first, those prophecies relating to their restoration from the captivity, to Jerusalem. Of course all such have been fulfilled in the past.

Second, prophecies made on conditions. In this second class the Lord promised certain blessings on condition of thorough repentance and reform on the part of the Jews. Of this class of prophecies are the testimonies in Ezekiel 40 to 44th chapters. In chapter 43: 10, 11, the conditions of the prophecy are plainly expressed: "Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern, and if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof," &c. Of course if they did not comply with these conditions the Lord was under no obligation to fulfill the promise as it was a conditional one. The chronology of this prophecy of Ezekiel was 574 B. C.

As to how these conditions were treated we may learn by reading the prophecy of Malachi made 397 B. C., see chapter 2: 8-9: "But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law."

In chapter 3: 15 he says, "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." In verse 7 of this same chapter he says, "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them."

This being the true description of the course of the Jewish people, it need be no marvel if we claim that these conditional promises to them, found in Ezekiel, chapters 40 to 44, were never fulfilled.

The third class of prophecies and promises to Israel are those which relate to the final gathering of all of God's people into the future immortal kingdom.

In reading these various prophecies care must be taken to "rightly divide the word of truth," and discern to which class of prophecies the peculiar text we may have under consideration may belong.

We will first notice Isaiah 11: 10-16. In the first part of the chapter we have a prophecy respecting Christ, his mission and work, his character as a ruler, and the beauties and glories of his immortal kingdom. We quote as follows: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; and their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the

The Truth for the Times.

The great and benevolent plan for the redemption and salvation of lost men has been progressive in its development. There has been, however, no change in the essential conditions of salvation. These have ever been in all ages, the same as they are now, "repentance toward God, and faith toward our Lord Jesus Christ." The moral law is ever unchangeable, the same, hence sin, which is its transgression, is ever essentially the same, demanding repentance toward Him whose law has been violated. The faith of Jesus also is ever essentially the same; but it embraced the several points of progress in the fulfillment of the divine plan; that is, it gives credence to the fulfillment of each promise in the revealed plan, when it takes place; and this is doubtless what the apostle meant by being established in the "present truth." 2 Pet. 1:1.

The Lord reveals each step of progress in the fulfillment of his plan to his people living at the time, according to the positive and emphatic assurance: "Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets." Amos 3:7. This is a sure promise that no great event shall take place upon earth, in the fulfillment of God's plan and purpose, but that it shall be revealed beforehand to his people, whom he calls his servants the prophets. He has always had, and still has, such a people on earth, though they have not all been such as we usually call the prophets, such as Isaiah, Jeremiah, etc. Enoch, "the seventh from Adam," and Noah, the tenth, had some of God's purposes revealed to them, though they are not usually called prophets; and the same may be said of Abraham, Isaac, and Jacob. These last, though they have left us no books of prophecies, we only having the historic facts of certain promises revealed to them, and certain brief utterances made by them of a prophetic character, yet the inspired Psalmist, long after their days on earth, styled them prophets. God, we are told, "reproved kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm." Ps. 105. And should we trace the whole history of God's people, down to the first advent of Christ and further, we should find the promise verified: "Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets."

Before God sent the flood, he revealed his purpose to Noah, and through him warned the whole world. By his act of faith in building the ark he "condemned the world," and then, and not till then, God could send the flood. Before the cities of the plain were destroyed with fire from heaven, God revealed his purpose to Abraham and Lot, and a warning was given. Gen. 18 and 19. These examples are of especial interest to those who live in the last days, just before the second coming of Christ; for Jesus called especial attention to them, and said that as it was with the people in those days, "Even thus shall it be in the day when the Son of man is revealed." Matt. 24:36-39. Luke 17:26-30. God will fulfill his promise to reveal his purpose to the last generation, before the great day of his wrath; but to the mass, not believing the warning, that day will come upon them unexpectedly, like the flood upon the wicked in the days of Noah, and the fire upon Sodom and Gomorrah.

According to the text, God warned Abraham of the servitude in Egypt during four hundred years; Gen. 15:13, Joseph of the famine which brought Jacob and his entire family thither, Gen. 41, and he revealed it to Moses when the time of the promise had come that God would judge that nation and lead his people out. See Gen. 15:14. Acts 7:17, 34. To Jeremiah he revealed the seventy years of the captivity of Israel in Babylon, and at the end of the seventy years he punished the "king of Babylon, and that nation," as he had forewarned. Jer. 25:11-14. Then, when the time had come, and the commandments to restore and build Jerusalem took effect, the work was accomplished through the prophesying of Haggai the prophet and Zechariah the son of Iddo.

God had revealed to Daniel in Babylon, that from the commencement of this restoration, sixty-nine weeks (of years) should reach to the first advent, to his manifestation as the Messiah. At the baptism of Jesus, a voice from heaven announced his Sonship, and immediately after the temptation in the wilderness, he began his preaching with the announcement, "The time is fulfilled;" evidently referring to the sixty-nine weeks. But before this, the people "were in expectation" of Christ; because the time of the promise was at hand; and this brought up the question whether John the Baptist was not the Christ. Luke 3:15.

But previous to this, the Lord had revealed the secret to his servant Simon, that he should not die till he had seen the Lord's Christ: "And when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms and said, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Luke 2:25-32. And Anna a prophetess "coming in at that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."

And when Jesus had come to the age when he was about to enter upon his public ministry, John the Baptist was sent of God to prepare the way, and to introduce to the people "the Lamb of God that taketh away the sin of the world." His was a prophetic message; it had been foretold seven hundred years beforehand by Isaiah the prophet, as "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord." The Lord had also said by Malachi, "Behold, I will send my messenger, and he shall prepare the way before thee." These promises were fulfilled, and the great event of the first advent of the promised Messiah did not take place unheralded. "Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets."

And will God's promises fail in respect to the greatest, most awfully sublime and important event to mankind that has transpired since the world began? Will the second coming of Christ in terrible majesty, in "the great day of his wrath," take place without a signal and without a warning? Will the great and dreadful day of the Lord, the day that shall close man's probation and bring the outpouring of the vials of the wrath of God without mixture of mercy upon all the wicked of earth, come unheralded! Reason, analogy, and the word of the Lord forbid it. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

Signs were promised. When Jesus was asked of his disciples what should be the sign of his coming and of the end of the world, he said, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

There are people who profess to believe in the second coming of the Lord; but hold that none can know whether it is near at hand, or not. They say it may come immediately, for aught any one knows. Of such we ask, Have the promised signs appeared? If they have not, his coming cannot be at hand, unless his promise shall fail. His word is pledged that these signs shall be seen, when his coming is near, even at the doors. If the signs have appeared, we may know it, and we may also, as he has commanded us, "know that it is near, even at the doors." Matt. 24:33. When the Lord bids us know, he makes it possible for us to know, and it is dangerous for us not to know. When his promise is fulfilled, it is infidelity not to believe. Noah warned the people of the coming flood; but "they knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Verse 39.

God has promised a special warning to the world, to be given when the great day is near at hand. Says a prophet, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel. 2:1. This may be called a prophetic commandment—a prophecy of a future event given in the imperative mood. It does not mean that the day of the Lord was nigh at hand eight hundred years before Christ, when Joel wrote, but that the alarm will be sounded, when that day is nigh at hand. It may be illustrated by a similar prophecy, recorded in Zech. 9:9, and its fulfillment when Jesus rode into Jerusalem, as recorded in the New Testament. Matt. 21:1-9; Mark 11:1-10; Luke 19:29-40; John 12:12-16.

As the promised mission of John the Baptist was fulfilled, to prepare the people for the first manifestation of Christ; so the prophetic messages of Rev. 14:6-12, will certainly warn the world of the hour of judgment, come, and the impending wrath of God. You who admit that the great day is at hand, where do you see the fulfillment of these messages? And you who

hold that it may come to-day or to-morrow, where is the promised warning? Will the word of the Lord fail? If the warning messages are being given, the day is at hand; if not, it is not at hand; and therefore we may wait for the promised signs and warnings.

But be it known that the signs in heaven and on earth have appeared; and that the predicted messages of warning have been announced in the given order; and that even now the effect of the last warning is being seen throughout the United States, and in almost every country of Europe. Is this movement all a farce? It is in perfect harmony with word of promise. If we cannot depend on it, what confidence can we have in the word of God? Ah! this is the difficulty—want of faith in the promises of God; and for this reason, though the people be warned, that day will come unexpected, as the flood upon the antediluvians. Upon those who say, peace and safety, sudden destruction shall come; "but ye brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4.

R. F. COTTRELL.

Reports from the Field.

(Condensed from Review and Herald.)

New York.

ADAMS CENTER.—Elder B. L. Whitney reports an interesting quarterly meeting held at this place April 20, 21. Several here have lately started in the service of the Lord as the result of the weekly prayer-meetings which have been faithfully maintained. Eight were baptized, seven of whom have just begun to serve the Lord.

Alabama.

OAK HILL.—Elder O. A. Burrill writes under date of April 15: "The work here is onward. On Sabbath, at 10:30 A. M., I met with Brother Ellett and twenty or more where he is laboring who have decided to keep all the commandments of God; and at 2 P. M. I was back with this company. Our meetings are becoming very interesting. Fully forty in these two places, which are four miles apart, have decided to keep the Sabbath. Three weeks ago, there was but one S. D. Adventist in this portion of Alabama. We wish to say to the tract and missionary workers, you can accomplish much good by sending the SIGNS, Reformer and tracts to this State."

Kansas.

MARSH CREEK.—Elder C. F. Stevens writes: "I returned to this place from the Salem quarterly meeting April 13. Found this company growing. Two preachers had thrown in appointments for Sunday and Sunday night, although my appointment had been publicly announced four weeks before. One labored hard for three hours to prove that the law is abolished, and the other for an hour and a half in reviewing Elder Carrigh's work on the two laws. I occupied about half an hour at the close of each sermon. The result was that seven more signed the covenant, making twenty-one in all. We organized a church of nine members, all heads of families. There is a good prospect here for further additions."

Minnesota.

HUTCHINSON.—Elder D. P. Curtis writes: "I find the church here increasing in numbers, and I trust growing in grace. Forty-nine members have been added since the last camp-meeting, and still there are more to follow."

Iowa.

PLATT.—As the result of recent meetings held in this township, sixteen have signed the covenant, and several more are interested. They plead for a tent to be pitched there this season.

Texas.

TERRELL AND DALLAS.—Elder R. M. Kilgore writes April 22: "Another very encouraging week has passed. The good work moves on, and the interest is deepening and widening. We are now in the midst of the Sabbath question. The advent, and prophecies relating to it, were heartily endorsed by many. The Lord has given freedom in speaking his truth. We have already obtained eleven subscribers for our periodicals. We have sold a few books. Times are hard. The people are friendly and hospitable. Invitations are extended to us every day to visit at their homes. We attended the State quarterly meeting at Dallas. Brethren were present from Cleburne and Grand Prairie. Four meetings were held on the Sabbath. While we spoke of 'present truth' and present duties, and the adaptation of this glorious message to the present time, we were blessed and the brethren encouraged. Four took their stand with us, and will identify themselves fully with this message."

cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

In verses 10-16 of the same chapter he seems to go back again to the first advent of Christ, presenting before us, as he passes over the grounds again, the work of the gospel of Christ among the Gentiles, and they presenting the final gathering of both Jews and Gentiles, all of his people, into his immortal kingdom, at his second advent, we quote the words as follows: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

In Zechariah 10:9-12 we have a prophecy of the restoration of the Jews to the land of Canaan, after being scattered into various countries in the Babylonish captivity, the text reads: "And I will sow them among the people; and they shall remember me in far countries; and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away; and I will strengthen them in the Lord; and they shall walk up and down," &c.

This prophecy of Zechariah was made in 517 B. C., while the final decree that went forth which fully restored Jerusalem was made in 457 B. C., 60 years afterwards. At the time of the proclamation of this decree in the Persian Empire, that empire, according to Dan. 6:1, consisted of one hundred and twenty provinces, so that the people that had been scattered in "far countries" even in "Egypt," verses 9 and 10, could learn that favor was again shown to God's people, and they could return again to Palestine if they wished.

The words in Eze. 36:36-38, apply to the return from the captivity in Babylon. We read in the above verses, "Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate; I the Lord have spoken it, and I will do it. Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men; and they shall know that I am the Lord."

Ezekiel's prophecy was made in the time of the captivity of Judah and Jerusalem. The chronology of this 36th chapter is 587 B. C., one year after Jerusalem was destroyed, and so was 130 years before Jerusalem was fully restored under the decree of Artaxerxes, 457 B. C. as recorded in Ezra, chapter 7.

In Ezekiel, chapter 37, he introduces the resurrection of God's people to take place at Christ's second coming. It would be very natural, after contemplating the restoration of his people from their great distress in their captivity, for the prophet's mind to be carried over to the final gathering of God's people to the earth made new. So he there presents them as raised from the dead, and placed in their "own land," the immortal kingdom.

J. N. LOUGHBOROUGH.

The Sabbath Question.

I HAVE on my table, "A Sermon by Rev. R. M. Webster, Pastor of Union church, Berlin, Wisconsin," in which the author gives his "Reasons against changing our custom," that is of keeping the first day of the week. Some of his reasons, those which he makes most prominent, I will briefly examine.

His first and most important reason, that upon which he depends most, the alpha and omega of the whole discourse, is the claim that the Sabbath commandment does not, and never did require the observance of any particular day of the seven. I give some quotations to show that I do not misrepresent him. He says:—

"The command itself warrants our present custom. The command is *not*, remember *Saturday* to keep it holy. It is *not* remember the *seventh day of the week* to keep it holy. It is, remember the *Sabbath day* to keep it holy. Now the *first day of our week* is with us the Sabbath day. To keep this day holy, then, is to fulfill the command. He worked six days; the seventh day he rested. As much as to say, this is to stand as an hallowing example and illustration. You shall work six days, then rest one day and hallow it as God did. So far therefore as the *letter of the law* is concerned there is no reason for changing our day. We keep the law as *literally* as do our friends who persist in calling us Sabbath breakers. Their doctrine that the law *means* the seventh day of *our week* is pure assumption. We do keep the seventh day according to the terms of the law, the next day after the sixth. As to where this day comes, in our week, as we reckon time, the law assumes nothing."

Now these assertions do contradict the word of God, or they do not. To test this we have only to read Ex. 20:8-11, and Gen. 2:2, 3. Our writer says truly that the command is to "remember the *Sabbath day*." Sabbath day means rest day. We are commanded to *remember the rest day*. Whose rest day? The Lord's. It is not *our* rest day. We are not commanded to "rest one day and hallow it as God did." God has hallowed and sanctified a day for us, and what he requires of us is to remember that day and keep it holy. It is the rest day of the Lord our God that we are keeping. What day is his rest day, or Sabbath day? The day on which he rested, the seventh. "The seventh day is the Sabbath [rest], of the Lord thy God, in it thou shalt not do any work. For in six days the Lord made heaven and earth . . . and rested the seventh day." Did God rest on the seventh and last day of that first week, or was it on no particular day?

The record says, "And God blessed the seventh day, and sanctified it; because that in it he had rested." To sanctify means to set apart, or to appoint, to a sacred use. Did God set apart or appoint a particular day? The record says he did. What day was that? It was the day in all future weeks on which he had rested in the first week. He did not bless and sanctify the day for himself and then rest upon it. He simply rested upon it for an example. This made it his rest day. He then blessed and sanctified the day, "because that in it he had rested." Now did God sanctify a particular day? If he did not, then our friend is correct when he says he did not. His reply is it is not "the seventh day of the week." Of what is it the seventh day, if not of the week? It has always taken just seven days to make a week; consequently the last day of the week is always the seventh, and the seventh is always the last.

But our author speaks of "*our week*." What is our week? Is it not the week upon the first day of which Jesus rose from the dead? Exactly; else our observers of the resurrection day keep the wrong day. Now whoever will read Matt. 28:1, and Luke 23:56, and 24:1, will find that the Old Testament week and New Testament week correspond precisely, and that the "Sabbath according to the commandment" is the day before that first day of the week. Over the whole enlightened world the same week is known to-day; therefore any other week is an artificial one, gotten up for special occasions. "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."

The week was well defined when Israel were in the desert. Ex. 16. Manna was given on each of "the six working days," Eze. 46:1, a double portion on the sixth day, none on the Sabbath, and it could be kept over night for use on the Sabbath and on no other day of the week, it would putrify and breed worms, if kept over any other night than the hallowed evening before the Sabbath day. Preparation for food on the Sab-

bath was made by gathering and preparing it on the day before, and on no other. Now suppose our author to have been there, and, taking the privilege which he claims the Sabbath law allows every one, he had chosen for himself a day that God did not hallow, say "the first day of our week." "Very well." He enters upon the duties of his sacred day expecting to "find the good which God willed in it, [the Sabbath law,] by observing it in its true spirit." But after the morning devotions the appetite calls for food but he has none. None was gathered the day before, for none fell on that day. The manna now lies around the camp, but he cannot gather it upon the Sabbath day. His neighbors are busy gathering their rations for the day; but he is obliged to fast. This circumstance might induce him to choose another day, the second, third, fourth, fifth, or sixth. For either of these days he can lay up a portion of food for Sabbath use. But, lo, in the morning of his chosen Sabbath he has nothing in his clean-vessel but a loathsome putrified mass filled with worms! Perhaps by the time he had tried every other day of the six for his Sabbath, he would find it to his interest to choose for his Sabbath the day which God's providence pointed out as the definite day; since he would not wish to turn every Sabbath into a fast. And he might also, if apt to learn, learn this lesson: That God's law and providence do not disagree with each other; and therefore since his providence requires a definite day, his law also requires the same.

Now we have proved briefly, That the fourth commandment requires the observance of the definite seventh day of the week in the order of the first week of time, the same seventh day in order, on which God rested. That the Sabbath was the day on which God rested; and that he sanctified, that is, set apart, or appointed, this very day. That his providence unmistakably pointed out the day to Israel in the desert; and that the week which the Jews were thus taught to observe, corresponds precisely with the New Testament week, the week which all christendom do truly claim to observe.

Having refuted his first proposition, or "reason," the one on which each of his other five hinge, except one, we might drop the subject as requiring no further notice. But we will notice that one additional idea which is found in his second reason, and intermingled in succeeding parts of his discourse. I give several quotations, that he may be clearly understood on this point, as follows:—

"The spirit of the law is the thing to obey and follow. 'The letter killeth, the spirit giveth life.' [Do the letter and the spirit of God's law disagree? and would it be a killing thing to obey the letter?] Even then if the law did originally specify Saturday, or the seventh day of the calendar week, which we don't allow, it being clear to us [as we have shown] that it did no such thing, we need only be anxious now to secure the *end* of the precept, and find the good which God willed in it, by observing it in its true spirit. What now is the true spirit of the fourth commandment? Is it not God's recognition and enforcement of the obligation resting upon us, by virtue of what we are, to rest ourselves occasionally from all things else, that we may acquaint ourselves with God and be at peace? 'It is no arbitrary decree. In this Sabbath precept God's love wills a certain and real good to us. This is the spirit of it.' 'Now the point is this: There is no good thing willed of God in this Sabbath precept, which is more surely or more readily found by the sticklers for the Saturday Sabbath, than is found by us. Very well; since it is impossible that one should disobey a law of God, and be as well off as if he obeyed it, and since those who keep the Sabbath on Sunday are as well off as those who keep it on Saturday, receiving equal physical refreshing, equal mental and spiritual opportunity and nourishment, it follows that they are equally obedient, that they as truly honor the law.' 'Whence it appears that even if the precise day of the week on which the Sabbath fell, was originally pointed out, [which we have shown was not the case,] still that could not be an essential part of the precept; since, as we have seen, the good secured by obedience is entirely independent of that. When we so observe a precept as to find the end, the good it proposed, we do truly obey it, whatever different senses the words may bear. There is no good that would *naturally* result from observing the Sabbath on Saturday that does not as *naturally* result from our present way. It is clear that no good could result to us by a change unless God *arbitrarily* decrees that it should. In which case we should have a God, acting not reasonably, with reference to natural causes and effects, but capriciously." "I dare not express, as I feel, the abhorrence

I have of any notion or doctrine that makes our God and Father whimsical and arbitrary. He is not so. I am sure through all my soul that when I accept the *great thought* and *purpose* of God in the Sabbath, and receive its holy influences to the refreshing and nourishing of all that is good within me, I have obeyed the fourth commandment."

The reader now has the pith and marrow of the sermon before him. The remainder of it is too chaffy to be worth the winnowing. I have quoted quite fully the two leading and most important ideas. In the first place the writer is quite sure that the Sabbath precept appoints and requires no definite day; but supposing it does, he has shown us how he would dispose of it; he would keep the spirit of it, while he disobeyed the letter.

Now I can understand how a person can violate the spirit of the command, "Thou shalt not kill," by hating his brother, and so being in spirit a murderer, though he does not actually kill him; but I cannot see how any sane man can willingly kill his brother, and still keep the precept in spirit.

Our friend seems to see no object in the Sabbath commandment, but the good that is to result to man in keeping it—the physical rest, and mental and moral improvement. If this were all, God might have omitted to appoint the day, and left us to choose. Any one day might do as well for this as another. The Sabbath precept does contemplate man's good. "The Sabbath was made for man." But the great, primary object is the honor of God. He would have mankind honor him as their Creator, by the weekly celebration of the day on which he rested from his work. No other day will answer this purpose, but the day on which he rested. Hence the Lord says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure," &c. Please see how this text would sound, reading in the indefinite day theory. Thus: From doing thy pleasure on one day in seven, and call this one day in seven the holy of the Lord, honorable. Our friend's grand argument on getting the good thing willed of God in this Sabbath precept, is faulty, because it is one-sided and selfish, leaving the great design of the precept, the honor of God, out of the question.

Mark the presumption of a professed teacher of the word of God. If he knew that the precept did point out "the precise day of the week," still he would sit in judgment on the law of God and decide that "that could not be an essential part of the precept." This is as much as to say that he would not turn and keep the seventh day, if he knew that the commandment required it! In the first place he does his best to prove that the commandment does not appoint a particular day; but failing in this, being convinced that God did set apart the definite day of the week on which he rested from his work, he would not keep it; he would take a new and entirely different and incongruous position and say the word of God is not essential. Could the predicted anti-christ, who was to think to change the times and laws of God, do more? Is there any use to labor to convince such a one of error? It may benefit others to have his glaring sophistries and astonishing presumption exposed.

Let us illustrate the doctrine of this sermon by a Scripture example. God sent Saul, the king of Israel with his army, to destroy utterly the Amalekites, because of their sins, and to leave nothing alive either man or beast. But instead of executing his orders to the letter, he saved the king of Amalek alive, and some of the best of the sheep and oxen. Still he claimed that he had obeyed the commandment of the Lord. He may have reasoned thus: "The spirit of the law is the thing to obey, and follow. We need only be anxious now to secure the end of the precept, by observing it in its true spirit. The things which God willed, is that Agag should die sometime, and that these cattle should be slain. This end will be secured by offering them in sacrifice. Besides this, we shall make a triumphant display on our return, and have a good time at Carmel and Gilgal, worshipping God by offering sacrifices in abundance. It is no arbitrary decree. I abhor the notion that makes our God and Father whimsical and arbitrary. When we so observe a precept as to find the end—the good it proposed we do truly obey it, by taking home a drove of these fine cattle and offering them to God in sacrifice, the end of the command is gained, and more too. Very well: Since it is impossible that one should disobey a law of God, and be as well off as if he obeyed it, it follows that they are equally obedient, that they as truly honor the law. The letter killeth, but the spirit giveth life."

But the result was that the Lord viewed

this matter very differently. Saul has done his own will, and not the Lord's. Said the prophet, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft; and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." Then Saul confessed that he had transgressed the commandment of the Lord, "because" said he "I feared the people and obeyed their voice."

How many now are doing the same thing trampling on the word of God, because they fear the people. Said Jesus, "Why call ye me Lord, Lord, and do not the things which I say?" The Lord has magnified his word above all his name. Ps. 138:2. He says, "If I then be a father, where is mine honor?" Mal. 1:6. "Them that honor me I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2:30. Alas! how many will come to the great day of the Lord deceived.

It is the duty of preachers to "preach the word"—to teach the people Bible truth. They should not preach "peace and safety," while the word of God threatens wrath, as it does in the third angel's message. Rev. 14:9-12. It is not enough for them to sneer at those who are warning the people of the wrath of God which is coming upon those who worship the beast, and do not keep the commandments of God, and say that they who are preaching the message do not understand it. It is for teachers of the word to tell the people what it does mean, and warn them faithfully, that they may escape the wrath. It is evident that God will test the people. Can they keep the commandments of God in the Spirit, while they obey those of the beast to the letter? "Let no man deceive you." "He that doeth righteousness is righteous." No person can obey the spirit of a command, while he willingly transgresses the letter. R. F. COTTRELL.

"Are You Going to the Circus?"

THAT sounds like a strange question to ask in a religious paper; but it is just the question that is now being asked by thousands all over the land, especially as we are in that season of the year that circuses, with their various paraphernalia to attract the people, are going through the country.

My mind was stirred some on this point, as I read, a few days since, a letter from a friend; in the letter he spoke of a professor of religion that he thought might be ready now to do his part in religious finances, as he "spent twelve dollars the day before on a circus."

What, thought I, a professed follower of Jesus Christ, using twelve dollars of the talent committed to him—the Lord's money, with which he might have done good—on a circus? Worse than "hid" in the earth—wasted.

Why should one go to a circus? Is it a place to learn good morals, where clowns talk nonsense, and use texts of scripture in connection with low jests and ribaldry? Is it something that is calculated to bring us nearer to Christ, to fit us for living better Christians, to make us shine as lights in the world, and give us that unotion from on high that shall enable us to lead souls to Christ, to see men and women swinging in the air by one foot or hand, or performing some other fool-hardy feat, seemingly trying to see how near they could come to killing themselves and not do it?

"Oh!" says my brother, "I did not go to those things, I went to let the children have a chance to see the animals." Yes, and didn't you know that these showmen got the animals on purpose, so that they could draw in all classes to see their performances? Your children hear more about the clown's talk afterwards than they do about the animals. Seriously, did you not know that one of the very things in the world that we have to overcome is, the "lust of the eye?" See 1 John 2:16.

One thing I have noticed, that those who plead that they took in the children to see the animals, most always take in all the older portion of the family to help the children see the animals. This desire to see leads many into vice, and so in this matter of the circus let us not permit the desire to see the animals lead us to expose ourselves to all its foolery and nonsense.

The best rule to apply in all such cases is never to go to any place where we conclude our Saviour would not, go if he were here upon earth. Surely none of us could for a moment think he would visit such a place as a circus. We can't afford to be a moment without him. Then when the question is asked us, "Are you going to the circus?" let us be ready to firmly say, *No*.

J. N. LOUGHBOROUGH.

THE HOME CIRCLE.

"Only This Once."

"I'll be in again very soon, mother; I am only going round the corner to see the new billiard rooms;" and, cap in hand, Harry was closing the parlor door when his mother called him back.

"I cannot consent to your going there, my dear," she said; "you must know that both your father and myself disapprove of all such places."

"But I don't intend to play, mother; only to look on; the boys say the tables are splendid; and besides, what could I tell Jim Ward after promising to go with him? He is waiting outside for me. Please say 'yes' only this once."

"Tell Jim that we would prefer you should not go, and ask him to walk in and spend the evening," said Harry's father, as he looked up from the paper.

"Oh, I know he won't do that!" and Harry stood turning the door-handle, till, finding that his parents did not intend to say anything more, he walked slowly to the front step.

"Why don't you hurry along," called Jim, "and not keep a fellow standing all night in the cold?"

"I am not going. Won't you come in?" said Harry.

"Not going! Your mother surely doesn't object to your looking at a billiard table."

"She would prefer I should not go," said Harry, and Jim's only reply was a very significant whistle, as he walked off.

"He'll be sure to tell all the boys!" said Harry, half aloud as he shut the front door with rather more force than was necessary. "I don't see what does make father and mother so particular." Then, entering the parlor, he took the first book that came to hand from the table, and, taking a seat very far from the light, looked exceedingly unamiable.

His father laid aside the paper, and without seeming to notice Harry's mood, said pleasantly, "I wonder if my son feels himself too old for a story; if not I have one to tell him about 'only this once.'" The book Harry had taken up, and which chanced to be one of his father's on civil engineering, was returned to the table; but he still kept thinking of what the boys would say when Jim told an exaggerated story, and his countenance remained unchanged.

"When I was about your age, Harry, we lived next door to Mr. Allen, a very wealthy gentleman, who had one son. As Frank was a good natured, merry boy, and had his two beautiful ponies, several dogs, and a large playground, he soon made friends. Many an afternoon did we spend together, riding the ponies, or playing ball on the playground, and one summer afternoon in particular, I never expect to forget, for it seems to me now, looking back upon it, as the turning point of Frank's life; but we little thought of such a thing at the time. It only seemed to us a very warm afternoon; and, becoming tired of playing ball, we had stopped to rest on the piazza, when he proposed that we should take the ponies to a plank road, a few miles from the house, and race them. I was certain that his father would disapprove of this, and, besides, it would have been most cruel work on such a warm afternoon, so I tried to make Frank think of something else he would like to do instead; but all in vain.

"I think you might go, Charlie," he said. "What's the harm of doing it; only this once? I just want to see if either of my ponies is likely to be a fast trotter."

"For one moment I hesitated, but in the next came the thought of my father's displeasure, and I shook my head.

"Very well, just as you please, Mr. Good Boy! I know plenty who will be glad of the chance to ride Jet;" and so saying he walked off.

"Frank did find a boy who was delighted

to go with him, and enjoyed the race so much that, notwithstanding his father's reprimand, he managed to pursue the same sport more times than 'only that once.'

"As soon as the summer was ended, Mr. Allen went to Europe for his health, and I did not see his son again for three years, till I left the country and entered the same college with him. Frank commenced studying very earnestly; but before the first year was ended the earnestness had passed away. Friends would induce him to spend his evenings at their rooms, or at some public place of amusement, and each time Frank would try to satisfy his conscience with, 'It will be only this once.' Thus by degrees his lessons were neglected, and, as study became irksome, his love for excitement and gaiety increased, till one day I overheard a gentleman, who knew him well, remark that he feared Frank's 'only this once' would prove his ruin.

"But a few years before, Frank would have been shocked with the thought of spending the afternoons in racing, and evenings in billiard saloons and such places, nor did he, at one time, ever really intend to go to the latter more than 'once,' 'just to see for himself;' but there are very few who ever stop in the course of wrong doing at 'only this once.'

"When the tidings of his father's death reached Frank, he seemed more thoughtful for a time; but in an hour of temptation he yielded. Before long his old companions surrounded him again, and of them he soon learned how to spend, in a most reckless manner, the large fortune left him by his father.

"In vain his true friends tried to stop him in his wild career; and, five years ago, Harry, Frank died a drunkard."

"Oh, father, how dreadful!" and Harry shuddered as he thought the story over.

"Yes, it is dreadful, my son; but there are countless untold stories as dreadful as this one. If we were to visit a prison, and ask the wretched inmates how it was that they were first led into crime, we should find that 'only this once' brought most of them there. One took something which did not belong to him, never intending to do it more than that once; but the crime soon grew into a habit. Another was once tempted to gamble, and only that one game was the foundation of all his crimes.

"Learn, my son, to dread those three little words, and when tempted to use them think of all they may lead to, and ask for strength to resist the temptation; and, Harry, do you wonder now at our refusing to let you, even once, visit the billiard room?"

"No, father; I see now that you were right, and I was wrong in supposing that it could not possibly do me any harm to go only this once; and if Jim does tell the boys some silly story to make them laugh at me, I can tell them about Frank Allen, and that will sober them soon."

Dear young reader, do you think it is a trifling thing to do wrong "only this once?" If so, stop and think of the countless stories many wretched ones could tell you of its ruining power. Stop and pray that God will change that careless heart of yours; and then determine solemnly, with his aid, to resist unto death temptations to do wrong "only this once."—*Sel.*

What Is Home?

HOME is not based upon riches. Wealth weighs down the purse, and there is a certain satisfaction in holding it, yet a heavy heart outweighs rubies. Many a mother whispers in the ear of her daughter flattering words for the suitor of wealth, and against the other, honorable but poor. Yet silks and velvets and laces form no part of home—there is many a homeless house.

Home is not based on art or culture. These have their place—yet what charms the intellect may freeze the soul. The old clock of the last century; the tall straight-backed chair; the open fire-place with the old fire utensils; these things which whisper of home,

and tell old stories of love and war, are more valuable than the products of art.

Home is not based on friendship. Friendship means sympathy and assistance, but home is more than these.

Love is the distinctive characteristic of home, and the power of home is measured by the power of love. That which is the basis of the divine family is likewise the basis of the human; love in all its forms; the love of husband and wife—conjugal; the love of parents for children—parental; the love of children for parents—filial; the love of children for each other—fraternal; and above all, to make the home what it was designed to be, the love of the family must be centered on God.

Marriage is not a human partnership, it is God's decree. With the birth of children comes a responsibility which no one can throw off. Home, the first institution of God's decree, stands first in the world to-day, as a means of good and evil. Summon to yourselves all sacred recollections of the past; gather up the teachings of the blessed book; and look upon the question—what extenuation can there be in a legal breaking-up of home? Differences of taste and judgment may arise, but they ought not to be made so important as to separate the father and mother, and part the children? The magnitude of this theme is shown by the fact that Christ made it one of his leading truths in his sermon on the mount, and a truths we have no right to reject.—*Sel.*

GOOD HEALTH.

What Sleep Will Cure.

THE cry for rest has always been louder than the cry for food. Not that it is more important, but it is often harder to get. The best rest comes from sound sleep. Of two men or women otherwise equal, the one who sleeps the best will be the most moral, healthy and efficient. Sleep will do much to cure irritability of temper, peevishness, uneasiness. It will restore to vigor an over-worked brain. It will build up and make strong a weary body. It will do much to cure dyspepsia, particularly that variety known as nervous dyspepsia. It will relieve the languor and prostration felt by consumptives. It will cure hypochondria. It will cure the blues. It will cure the headache. It will cure neuralgia. It will cure a broken spirit. Indeed, we might make a long list of nervous maladies that sleep will cure.

The cure of sleeplessness, however, is not so easy, especially in those who carry grave responsibilities. The habit of sleeping well is one which, if broken up for any length of time, is not easily regained. Often, a severe illness, treated by powerful drugs, so deranges the nervous system that sleep is never sweet after it; or, perhaps long-continued watchfulness produces the same effect; or hard study, or too little exercise of the muscular system, or tea and whisky-drinking, and tobacco-using. To break up the habit are required:—

1. A good, clean bed.
2. Sufficient good exercise to produce weariness, and pleasant occupation.
3. Good air, and not too warm a room.
4. Freedom from too much care.
5. A clean stomach.
6. A clean conscience.
7. Avoidance of stimulants and narcotics.

For those who are overworked, haggard, nervous, who pass sleepless nights, we commend the adoption of such habits as shall secure sleep, otherwise life will be short, and what there is of it sadly imperfect.—*Herald of Health.*

As I what avail the largest gifts of heaven,
When drooping health and spirits go amiss!
How tasteless then whatever can be given!
Health is the vital principle of bliss,
And exercise, of health; in proof of this,
Behold the wretch who flings his life away,
Soon followed in disease's sad abyss,
While he who toil has braced, or manly play,
Has light as air each limb, each thought as clear as day.

RELIGIOUS NEWS AND NOTES.

—It is stated that the Assyrian inscriptions reveal the fact that under the Babylonian kings it was common to cast men alive into a burning fiery furnace, and also into a den of lions.

—The Duke of Norfolk has erected a house at Sheffield, Eng., at an expense of £10,000, for the Vincentian Fathers. He is also about to lay out an equal sum in erecting other Catholic institutions in the same vicinity.

—Five hundred years ago a solemn council was held in the popish monastery at Blackfriars, London, to stop the circulation of Protestant Bibles, which John Wycliffe had published. Now, close by the very spot in Blackfriars about 6,000 copies of the Bible go forth every day from the Bible Society Depot. It is now printed in 216 different languages.

—There are about 270,000 Baptists in Great Britain. They contributed last year, according to the "Hand book," £340,000 for religious and benevolent objects, exclusive of home church expenses, domestic missions, and associational work. This is about \$1,700,000, or \$6.25 for each member. The London Baptist well remarks that "this fact says not a little for the liberality of a people who are for the most part comparatively poor."

—An exchange says: "Pope Leo XIII. has sanctioned a plan for the conversion of Central Africa, which was prepared by Cardinal Franchi, while Prefect of the Propaganda. The work has been intrusted to a congregation established some ten years ago by M. Lavigerie, at Algiers. Twelve missionaries have already left for Zanzibar, and it is expected that they will be able to move into the interior during the present month. The missionaries have been instructed in the use of scientific instruments.

SECULAR NEWS.

—Thirty-eight inches of snow fell during the winter at Augusta, Me.

—A weekly paper in Illinois prints in each issue a chapter of the Bible.

—There were 100 deaths in San Francisco last week, 60 of which were of males.

—The Princess of Wales and the Crown Princess of Denmark have gone to Paris.

—There are 72 postmistresses and about 30,000 postmasters in the United States.

—Of 369 members of Congress only 193 are natives of the States which they represent.

—Notice has been given of a reduction in wages in all the mills in Lowell, Massachusetts, of from 5 to 15 per cent.

—The British Government is making arrangements for laying a special cable from Greece to the Sea of Marmora.

—The largest park in the world is Epping Forrest in Essex county, England. It is estimated to contain 12,000 acres.

—The members of the San Francisco Police force have been notified that from this time henceforth they will not be permitted to smoke pipes, cigars, or cigarettes while on duty.

—The Matapan paper mills, at Hyde Park, Mass., the oldest in New England, have shut down, owing to dull times and lack of orders, for the first time for a hundred years.

—There is on deposit in the savings banks of San Francisco now the large sum of \$61,000,000. During the last twenty years the savings banks of that city have disbursed to the depositors the sum of \$41,000,000 in interest.

—Tobacco-smoking is on the increase. In 1848 the quantity of tobacco used in the United Kingdom of Great Britain and Ireland was less than fourteen ounces a head of population; in 1876 it was one pound seven and one-half ounces a head.

—It is stated that California leads all the States of the Union in the matter of newspapers in proportion to her population; for while she has but 850,000 of the European race, she ranks fourth, New York, Pennsylvania, and Illinois beating her in the publication of daily papers, her number being 43, or four more than Ohio, with 3,000,000 of people, 14 more than Massachusetts, where every one is supposed to read, 14 more than Indiana, 17 more than Missouri, 20 more than Iowa, as many as Wisconsin, Virginia and Georgia combined, and eight times more than either Minnesota, Delaware or Oregon.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, MAY 9, 1878.

Camp-Meeting.

We are now writing at Litton Springs, four miles from the city of Healdsburg. We regard this as the most commodious and beautiful site in California for a camp-meeting.

J. W.

Appointment.

We now design to leave for Oakland next sixth-day, and would appoint in compliance with the request of Sister Isabella Moore, to be at her house in San Francisco, Sabbath, in the forenoon at ten o'clock, to celebrate the Lord's supper.

J. W.

Battle Creek, Mich.

Sabbath, April 27, was a day of interest to the Battle Creek church. At the general social meeting one hundred and fifty-seven spoke in one hour and ten minutes.

San Francisco and Oakland.

Our tent-meetings in San Francisco still continue with increasing interest. We are now upon the Sabbath question, and shall probably have our first Sabbath meeting next Sabbath.

We are not trying with this meeting to reach all San Francisco, but taking our tent as a center, we make a specialty of canvassing thoroughly the square mile around the tent.

Our missionary workers are canvassing this square mile, street by street, and house by house, ascertaining who are interested, and obtaining three month subscribers for the SIGNS OF THE TIMES.

We place occasional notices in the city papers, so that the people at large are not ignorant of what we are doing, and we are frequently favored with hearers from other parts of the city.

The time may come to hold a central meeting with a mammoth pavilion, but we do not think it is now. So we use the 60-ft. tent, from point to point.

We meet alternately with the church in Oakland on the Sabbath, and Sunday evening, which serves to help the interested ones there, and those who have newly embraced the truth.

J. N. LOUGHBOROUGH.

The Work Among the European French.

NOTWITHSTANDING the difficulties we have met and the afflictions through which we have passed, to the praise of God we are able to report precious lessons learned, victories gained, and good prospects for the cause among the French in Europe.

In the past two years, God has given us witnesses in Locle, Switzerland, and in four entirely new fields situated at a considerable distance from each other; viz., Alsace (now a part of Germany), Southern France, St. Didier, near Lyons, France, and Morges, Switzerland.

A French officer and his wife who took their stand for the truth at St. Didier, at the time of our recent trip in France, report encouragingly. They say God has given them great confidence in defending the truth against the attacks of different ministers.

I learn that there is at least a limited influence in favor of the Sabbath in Geneva; and in Lausanne, a city of about 30,000 inhabitants (and the birthplace of the missionary who founded the Grande Ligne Mission Institute, Canada East, in which I studied two and a half years), situated about six miles from this place,

It is therefore evident that whether we have a tent or not, at least a helper is needed in the French mission, besides the labors of Brother Andrews when he is not engaged directly in the publishing work.

Mrs. B. is gradually improving in health, and is adapting herself to the climate here, which, according to the unanimous testimony of physicians and numerous cases of nervous fever, is hard on the nerves, especially in winter.

Junction, Lane Co., Oregon.

THIS is a town of nearly five hundred inhabitants, on the O. & C. R. R., fifty-seven miles south of Salem. On the evening of March 30, I began a course of lectures here, and have given twenty-five discourses.

April 29, 1878.

Tent No. 2, Lemoore.

Up to date have given eight discourses, with a good interest. Average attendance, one hundred and fifty.

May 4, 1878.

Only Two.

ONLY two ways. One broad, the other narrow; one leads to destruction, the other to life; many go by the one, few by the other.

Only two sorts of people. Many sorts in man's opinion, many societies, classes, sects

denominations. Only two in God's sight, the righteous and the wicked, the wheat and the chaff, the living and the dead. Which are you?

Only two deaths; the death of the righteous, and the death of the wicked. Which do you think you will die? Which do you wish to die? Which would it be if you were to die this moment?

Only two sides at the day of judgment, the right hand and the left. Only these two. Those on the right hand will be blessed—"Come ye blessed of my Father."

Hymns of Praise.

We have just issued a 64-page collection of hymns and tunes adapted to use in religious lectures, camp and tent-meetings, in social meetings and in the home circle.

The first part of the book is devoted to standard hymns and tunes. The remainder is filled up with new, stirring, sacred songs, some of which appear for the first time in this book.

Address, THE SIGNS OF THE TIMES, Oakland, Cal.

APPOINTMENTS.

THE Lord willing, I will be with the San Francisco church, at the tent, Sabbath, May 11, at 10:30 A. M. and at Oakland, Sunday evening, May 12.

PROVIDENCE permitting, I will speak in the Oakland church, Sabbath, May 11, at 10:30 A. M. and at the tent in San Francisco, Sunday evening, May 12.

THE camp-meeting of the North Pacific Conference of S. D. Adventists will be held from June 27, to July 2, 1878. The place of meeting will be on the land of Adam Stephens, three miles North of Salem, on the line of the O. & C. railroad.

The second annual session of the North Pacific Conference will be held in connection with the camp-meeting. The proper number of delegates should be chosen by each organized and partially organized church, to represent them at the meeting.

I. D. VAN HORN, S. MAXON, THOS. STARBUCK. Conf. Com.

Camp-Meetings.

CAMP-MEETINGS for 1878 are located and appointed as follows: KANSAS, Neosho Falls, May 22-27. NEW YORK, East Aurora, May 29 to June 4. WISCONSIN, Madison, May 29 to June 4. MINNESOTA, Hutchinson, June 19-25. OREGON, Salem, June 27 to July 2.

BUSINESS DEPARTMENT.

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

Received for the Signs.

\$2.00 EACH. A Dratt 5-1, Alfred Perren 5-18, Mrs W C Boston 5-18, S S Peckham 5-18, Henry Dixon 5-18, J Pieger 5-25, Samuel Winkley 5-18, Amelia Ostrander 5-18, Fred D Graves 5-18, Anna E Newton 4-31, S L Bates 5-16. \$1.50 EACH. Mrs Phebe A Bliss 5-18, Mrs Jane Roberts 5-18, J S McLaren 5-18, Mrs Betsey White 5-18, John Quail 5-18, V Drarste 5-18, M B Miller 5-18, James Nelson 5-18, Elizabeth Croft 5-17, J M Hooper 5-17, Mrs Donna Carpenter 5-18, Francis Boyington 5-18, Jennie Wait 5-18, W W Wheelock 5-13, John Demster 5-16, Sarah Gibbs 5-18, Ellen Howell 5-18, R P Johnson 5-18, Mrs E A Goff 5-18, J W Schermehorn 5-18, Sinary Bohmer 5-18, Mary Westphal 5-18, Mrs C G Hayes 5-18, James Du Boise 5-18, Louisa C Lowe 5-18, Mrs Nellie Hayward 5-18, H D Healy 5-18, C W Darrows 5-13. 50 CTS EACH. R H Howe 4-34, Ephraim Farmer 4-34, Hiram Greenhouse 4-34, Fred L Kallloch 4-34, Wm Hicks 4-35, Wm Holms 4-34. 30 CTS EACH. Mrs Grush 4-30, Ebenezer Hayes 4-30, Dr R H Cowan 4-30, James Dove 4-30, Geo S Dove 4-30, Wm Hard 4-30, W H Saries 4-30, E Miller 4-30, Henry Hayes 4-29, John Langren 4-29, J B Dymot 4-29, Lauretz Ghason 4-29, J C Monkcom 4-30, J C Anderson 4-30, John Dymott 4-30. MISCELLANEOUS. T K Henry (3 copies) \$4.50 5-18, H M Hayes (4 copies) 6.00 5-19, John Fishell (2 copies) 3.00 5-22, N B Cole (2 copies) 3.00 5-18, Mr A B Smith 75c 4-33, J C Tucker (6 copies) 9.00 5-13, S D Hall 60c 5-1, Mrs John Truesdale 1.00 4-42, H B Hayward (8 copies) 3.25, 4-9, Mrs Henry G Baker 1.00 5-1, George Linn 75c 4-42, Mary J Clark 3.00 4-29, Mrs Maria Brown 75c 4-42, S E Kinsey (3 copies) 4.50 5-18, Henry Vessey (16 copies) 24.00 5-18, J R Elliott (10 copies) 15.00 5-18, Mrs W Putnam (60 copies) 90.00 5-16, Laura P King (14 copies) 21.00 5-19, Hannah Gurley 1.00 4-12, Mrs George G Grandall 1.00 5-2, R S Hensley 1.00 4-24, Mrs Jennie Adams (6 copies) 9.00 5-18, Merrick Price (2 copies) 3.00 5-18, Mrs M O Galloway (4 copies) 6.00 5-18, Robert Torrence (2 copies) 3.00 5-18, Mrs M E Crumb (3 copies) 4.50 5-18, A R Fitch (2 copies) 3.00 5-18, Dexter Ball (2 copies) 3.00 5-18, F Cramer (4 copies) 6.00 5-18, E H Whitney (20 copies) 30 5-18, A P Green (9 copies) 13.50 5-18, C L Sweet (2 copies) 3.00 5-13, J B Haynes (12 copies) 18.00 5-18, P Gleason (12 copies) 18.00 4-44, Wm Ostrander (2 copies) 3.00 5-18, N Outwater (16 copies) 24.00 5-18, Daniel Erway 1.00 5-2, V M Society Battle Creek (400 copies) 450.00 5-13 & 5-16, J F Carman (4 copies) 6.00 5-18, G W Bennett (4 copies) 6.00 5-19.

Received on Account.

Cal T and M Society \$12.45.

Books, Pamphlets, Tracts, Etc.

CRUDEN'S Concordance. \$1.75, post-paid. Dictionary of Bible. \$1.75, post-paid. Hymn and Tune Book; 537 hymns, 147 tunes. \$1. Progressive Bible Lessons. 50 cts. for Children. 35 cts. The Way of Life; a beautiful engraving 19x24 inches, with key of explanations. \$1.00. The Game of Life (illustrated). Satan playing with man for his soul. In Board, 50 cts; in paper 30 cts. The History of the Sabbath and First Day of the Week. J. N. Andrews. 528 pp., \$1.00. Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25, post-paid. Thoughts on Daniel. U. Smith. \$1.00. Condensed paper edition, 35 cts. Thoughts on the Revelation. U. Smith. \$1.00. Life of William Miller, with likeness. \$1.00. The Sanctuary and its Cleansing. U. Smith. \$1.00. Condensed edition in paper, 30 cts. Life of Joseph Bates, with Likeness. Revised. Edited by James White. Tint, \$1.00; plain, \$1.25. The Nature and Destiny of Man. U. Smith. 384 pp., \$1.00. 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