

The Signs of the Times.

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

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The Signs of the Times

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The Crucifixion.

BEHOLD upon the shameful cross,
The spotless victim dies.
Mid cruel foes he yields his breath!
A priceless sacrifice.

The pitying sun, withdraws his face,
And shades of darkest night,
Their black and dismal mantles throw,
Upon Mount Calvary's light.

The flinty rocks are rent in twain!
The graves give up their trust;
And sleeping saints immortal rise,
From out the silent dust.

Inanimate Creation groans,
And pitying angels weep!
And o'er the Master's lonely tomb,
Their sacred vigils keep.

But He will come again to earth,
Who once for us was slain,
In glorious majesty and power,
Forever more to reign.

L. D. A. S.

General Articles.

THE CRUCIFIXION.

BY MRS. E. G. WHITE.

THE thieves who were crucified with Jesus suffered like physical torture with him; but one was only hardened and rendered desperate and defiant by his pain. He took up the mocking of the priests, and railed upon Jesus, saying, "If thou be Christ, save thyself and us." The other malefactor was not a hardened criminal; his morals had been corrupted by association with the base, but his crimes were not so great as were those of many who stood beneath the cross reviling the Saviour.

In common with the rest of the Jews, he had believed that Messiah was soon to come. He had heard Jesus, and been convicted by his teachings; but through the influence of the priests and rulers he had turned away from him. He had sought to drown his convictions in the fascinations of pleasure. Corrupt associations had led him farther and farther into wickedness, until he was arrested for open crime and condemned to die upon the cross. During that day of trial he had been in company with Jesus in the judgment hall and on the way to Calvary. He had heard Pilate declare him to be a just man and he had marked his Godlike deportment and his pitying forgiveness of his tormentors. In his heart he acknowledged Jesus to be the Son of God.

When he heard the sneering words of his companion in crime, he "rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." Then, as his heart went out to Christ, heavenly illumination flooded his mind. In Jesus, bruised, mocked, and hanging upon the cross, he saw his Redeemer, his only hope, and appealed to him in humble faith: "Lord, remember me when thou comest into thy kingdom! And Jesus said unto him, Verily I say unto thee to-day,* shalt thou be with me in paradise."

Jesus did not promise the penitent thief that he should go with him, upon the day of their crucifixion, to paradise; for he himself did not ascend to his Father until three days

*By placing the comma after the word *to-day*, instead of the word *thee*, as in the common versions, the true meaning of the text is more apparent.

afterward. See John 20:17. But he declared unto him, "I say unto thee *to-day*—" meaning to impress the fact upon his mind, that at *that time*, while enduring ignominy and persecution, he had the power to save sinners. He was man's Advocate with the Father, having the same power as when he healed the sick and raised the dead to life; it was his divine right to promise *that day* to the repentant, believing malefactor, "Thou shalt be with me in paradise."

The criminal upon the cross, notwithstanding his physical suffering, felt in his soul the peace and comfort of acceptance with God. The Saviour, lifted upon the cross, enduring pain and mockery, rejected by the priests and elders, is sought by a guilty, dying soul with a faith discerning the world's Redeemer in Him who is crucified like a malefactor. For such an object did the Son of God leave heaven, to save lost and perishing sinners. While the priests and rulers, in their self-righteous scorn, fail to see his divine character, he reveals himself to the penitent thief as the sinner's Friend and Saviour. He thus teaches that the vilest sinner may find pardon and salvation through the merits of the blood of Christ.

The Spirit of God illuminated the mind of this criminal, who took hold of Christ by faith, and link, after link, the chain of evidence that Jesus was the Messiah was joined together, until the suffering victim, in like condemnation with himself, stood forth before him as the Son of God. While the leading Jews deny him, and even the disciples doubt his divinity, the poor thief, upon the brink of eternity, at the close of his probation, calls Jesus his Lord! Many were ready to call him Lord when he wrought miracles, and also after he had risen from the grave; but none called him Lord as he hung dying upon the cross, save the penitent thief, who was saved at the eleventh hour.

This was a genuine conversion under peculiar circumstances, for a special and peculiar purpose. It testified to all beholders that Jesus was not an impostor, but sustained his character, and carried out his mission to the closing scene of his earthly life. Never in his entire ministry were words more grateful to his ears than the utterance of faith from the lips of the dying thief, amid the blasphemy and taunts of the mob. But let no one neglect present opportunities and delay repentance, presuming on the eleventh-hour conversion of the thief, and trusting to a death-bed repentance. Every ray of light neglected leaves the sinner in greater darkness than before, till some fearful deception may take possession of his mind, and his case may become hopeless. Yet there are instances, like that of the poor thief, where enlightenment comes at the last moment, and is accepted with an intelligent faith. Such penitents find favor with Christ.

With amazement the angels beheld the infinite love of Jesus, who, suffering the most excruciating agony of mind and body, thought only of others, and encouraged the penitent soul to believe. While pouring out his life in death, he exercised a love for man stronger than death. In Christ's humiliation, he, as a prophet, had addressed the daughters of Jerusalem; as priest and Advocate, he had pleaded with the Father to forgive the sins of his destroyers; as a loving Saviour, he had forgiven the iniquity of the penitent thief who called upon him. Many who witnessed those scenes upon Calvary were afterward established by them in the faith of Christ.

The serpent lifted up in the wilderness represented the Son of man lifted upon the cross. Christ said to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." In the wilderness all who looked upon the elevated brazen serpent lived, while those who refused to look died. The two thieves upon the cross represent the two great classes of mankind. All have felt the poison of sin, represented by the sting of the fiery serpent in the wilderness. Those who look upon and believe in Jesus Christ, as the thief looked upon him

when lifted upon the cross, shall live forever; but those who refuse to look upon him and believe in him, as the hardened thief refused to look upon and believe in the crucified Redeemer, shall die without hope.

The enemies of Jesus now awaited his death with impatient hope. That event they imagined would forever hush the rumors of his divine power, and the wonders of his miracles. They flattered themselves that they should then no longer tremble because of his influence. The unfeeling soldiers who had stretched the body of Jesus upon the cross, divided his clothing among themselves, contending over one garment, which was woven without seam. They finally decided the matter by casting lots for it. The pen of inspiration had accurately described this scene hundreds of years before it took place: "For dogs have compassed me; the assembly of the wicked have inclosed me; they pierced my hands and my feet." "They parted my raiment among them, and for my vesture they did cast lots."

The eyes of Jesus wandered over the multitude that had collected together to witness his death, and he saw at the foot of the cross John supporting Mary the mother of Christ. She had returned to the terrible scene, not being able to longer remain away from her son. The last lesson of Jesus was one of filial love. He looked upon the grief-stricken face of his mother, and then upon John; said he, addressing the former: "Woman, behold thy son." Then to the disciple: "Behold, thy mother." John well understood the words of Jesus, and the sacred trust which was committed to him. He immediately removed the mother of Christ from the fearful scene on Calvary. From that hour he cared for her as would a dutiful son, taking her to his own home. O pitiful, loving Saviour! Amid all his physical pain, and mental anguish, he had a tender, thoughtful care for the mother who had borne him. He had no money to leave her, by which to insure her future comfort, but he was enshrined in the heart of John, and he gave his mother unto the beloved disciple as a sacred legacy. This trust was to prove a great blessing to John, a constant reminder of his beloved Master.

The perfect example of Christ's filial love shines forth with undimmed luster from the mist of ages. While enduring the keenest torture, he was not forgetful of his mother, but made all provision necessary for her future. The followers of Christ should feel that it is a part of their religion to respect and provide for their parents. No pretext of religious devotion can excuse a son or daughter from fulfilling the obligations due to a parent.

The mission of Christ's earthly life was now nearly accomplished. His tongue was parched, and he said, "I thirst." They saturated a sponge with vinegar and gall and offered it him to drink; and when he had tasted it, he refused it. And now the Lord of life and glory was dying, a ransom for the race. It was the sense of sin, bringing the Father's wrath upon him as man's substitute, that made the cup he drank so bitter, and broke the heart of the Son of God. Death is not to be regarded as an angel of mercy. Nature recoils from the thought of dissolution, which is the consequence of sin.

But it was not the dread of death which caused the inexpressible agony of Jesus. To believe this, would be to place him beneath the martyrs in courage and endurance; for many of those who have died for their faith, yielded to torture and death, rejoicing that they were accounted worthy to suffer for Christ's sake. Christ was the prince of sufferers; but it was not bodily anguish that filled him with horror and despair; it was a sense of the malignity of sin, a knowledge that man had become so familiar with sin that he did not realize its enormity, that it was so deeply rooted in the human heart as to be difficult to eradicate. As man's substitute and surety, the iniquity of men was laid upon Christ; he was counted a transgressor that he might redeem them from the curse of the law. The guilt of every descendant of Adam of every age was pressing upon his heart; and the wrath of God, and the

terrible manifestation of his displeasure because of iniquity, filled the soul of his Son with consternation. The withdrawal of the divine countenance from the Saviour, in this hour of supreme anguish, pierced his heart with a sorrow that can never be fully understood by man. Every pang endured by the Son of God upon the cross, the blood drops that flowed from his head, his hands, and feet, the convulsions of agony which racked his frame, and the unutterable anguish that filled his soul at the hiding of his Father's face from him, speak to man, saying: It is for love of thee that the Son of God consents to have these heinous crimes laid upon him; for thee he spoils the domain of death, and opens the gates of paradise and immortal life. He who stilled the angry waves by his word, and walked the foam-capped billows, who made devils tremble, and disease flee from his touch, who raised the dead to life and opened the eyes of the blind, offers himself upon the cross as the last sacrifice for man. He, the sin-bearer, endures judicial punishment for iniquity, and becomes sin itself for man.

Satan, with his fierce temptations, wrung the heart of Jesus. Sin, so hateful to his sight, was heaped upon him till he groaned beneath its weight. No wonder that his humanity trembled in that fearful hour. Angels witnessed with amazement the despairing agony of the Son of God, so much greater than his physical pain that the latter was hardly felt by him. The hosts of heaven veiled their faces from the fearful sight.

Inanimate nature expressed a sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness enveloped the cross, and all the vicinity about, like a funeral pall. There was no eclipse or other natural cause for this darkness, which was deep as midnight without moon or stars. The dense blackness was an emblem of the soul-agony and horror that encompassed the Son of God. He had felt it in the garden of Gethsemane, when from his pores were forced drops of blood, and where he would have died had not an angel been sent from the courts of heaven to invigorate the divine sufferer, that he might tread his blood-stained path to Calvary.

The darkness lasted three full hours. No eye could pierce the gloom that enshrouded the cross, and none could penetrate the deeper gloom that flooded the suffering soul of Christ. A nameless terror took possession of all who were collected about the cross. The silence of the grave seemed to have fallen upon Calvary. The cursing and reviling ceased in the midst of half-uttered sentences. Men, women, and children prostrated themselves upon the earth in abject terror. Vivid lightnings, unaccompanied by thunder, occasionally flashed forth from the cloud, and revealed the cross and the crucified Redeemer.

Priests, rulers, scribes, executioners, and the mob, all thought their time of retribution had come. After a while, some whispered to others that Jesus would now come down from the cross. Some attempted to grope their way back to the city, beating their breasts and wailing in fear.

At the ninth hour the terrible darkness lifted from the people, but still wrapt the Saviour as in a mantle. The angry lightnings seemed to be hurled at him as he hung upon the cross. Then "Jesus cried with a loud voice, saying, Eloi, eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" As the outer gloom settled about Christ, many voices exclaimed, The vengeance of God is upon him! The bolts of God's wrath are hurled upon him because he claimed to be the Son of God! When the Saviour's despairing cry rang out, many who had believed on him were filled with terror; hope left them; if God had forsaken Jesus, what was to become of his followers, and the doctrine they had cherished?

The darkness now lifted itself from the oppressed spirit of Christ, and he revived to a sense of physical suffering, and said, "I

thirst." Here was a last opportunity for his persecutors to sympathize with and relieve him; but when the gloom was removed their terror abated, and the old dread returned that Jesus might even yet escape them, "and one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down."

In yielding up his precious life, Christ was not cheered by triumphant joy; all was oppressive gloom. There hung upon the cross the spotless Lamb of God, his flesh lacerated with stripes and wounds; those precious hands, that had ever been ready to relieve the oppressed and suffering, extended upon the cross, and fastened by the cruel nails; those patient feet, that had traversed weary leagues in the dispensing of blessings and in teaching the doctrine of salvation to the world, bruised and spiked to the cross; his royal head wounded by a crown of thorns; those pale and quivering lips, that had ever been ready to respond to the plea of suffering humanity, shaped to the mournful words, "My God, my God, why hast thou forsaken me?"

In silence the people watch for the end of this fearful scene. Again the sun shines forth; but the cross is enveloped in darkness. Priests and rulers look toward Jerusalem; and lo, the dense cloud has settled upon the city, and over Judah's plains, and the fierce lightnings of God's wrath are directed against the fated city. Suddenly the gloom is lifted from the cross, and in clear trumpet tones, that seem to resound throughout creation, Jesus cries, "It is finished;" "Father, into thy hands I commend my spirit." A light encircled the cross, and the face of the Saviour shone with a glory like unto the sun. He then bowed his head upon his breast, and died.

All the spectators stood paralyzed, and with bated breath gazed upon the Saviour. Again darkness settled upon the face of the earth, and a hoarse rumbling like heavy thunder was heard. This was accompanied by a violent trembling of the earth. The multitude were shaken together in heaps, and the wildest confusion and consternation ensued. In the surrounding mountains, rocks burst asunder with loud crashing, and many of them came tumbling down the heights to the plains below. The sepulchers were broken open, and the dead were cast out of their tombs. Creation seemed to be shivering to atoms. Priests, rulers, soldiers, and executioners were mute with terror, and prostrate upon the ground.

The darkness was again lifted from Calvary, and hung like a pall over Jerusalem. At the moment in which Christ died, there were priests ministering in the temple before the veil which separated the holy from the most holy place. Suddenly they felt the earth tremble beneath them, and the veil of the temple, a strong, rich drapery that had been renewed yearly, was rent in twain from top to bottom by the same bloodless hand that wrote the words of doom upon the walls of Belshazzar's palace. The most holy place, that had been sacredly entered by human feet only once a year, was revealed to the common gaze. God had ever before protected his temple in a wonderful manner; but now its sacred mysteries were exposed to curious eyes. No longer would the presence of God overshadow the earthly mercy-seat. No longer would the light of his glory flash forth upon, nor the cloud of his disapproval shadow, the precious stones in the breast-plate of the high priest.

When Christ died upon the cross of Calvary, a new and living way was opened to both Jew and Gentile. The Saviour was henceforth to officiate as Priest and Advocate in the heaven of heavens. From henceforth the blood of beasts offered for sin was valueless; for the Lamb of God had died for the sins of the world. The darkness upon the face of nature expressed her sympathy with Christ in his expiring agony. It evidenced to humanity that the Sun of Righteousness, the Light of the world, was withdrawing his beams from the once favored city of Jerusalem, and from the world. It was a miraculous testimony given of God, that the faith of after generations might be confirmed.

Jesus did not yield up his life till he had accomplished the work which he came to do; and he exclaimed with his parting breath, "It is finished!" Angels rejoiced as the words were uttered; for the great plan of redemption was being triumphantly carried out. There was joy in heaven that the sons of Adam could now, through a life of obedience, be exalted finally to the presence of God. Satan was defeated, and knew that his kingdom was lost.

When the Christian fully comprehends the magnitude of the great sacrifice made by the Majesty of heaven, then will the plan of sal-

vation be magnified before him, and to meditate upon Calvary will awaken the deepest and most sacred emotions of his heart. Contemplation of the Saviour's matchless love should absorb the mind, touch and melt the heart, refine and elevate the affections, and completely transform the whole character. The language of the apostle is, "I determined not to know anything among you, save Jesus Christ, and him crucified." And we may look toward Calvary and exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

With the death of Christ the hopes of his disciples seemed to perish. They looked upon his closed eyelids and drooping head, his hair matted with blood, his pierced hands and feet, and their anguish was indescribable. They had not believed until the last that he would die, and they could hardly credit their senses that he was really dead. The Majesty of heaven had yielded up his life, forsaken of the believers, unattended by one act of relief or word of sympathy; for even the pitying angels had not been permitted to minister to their beloved Commander.

Evening drew on, and an unearthly stillness hung over Calvary. The crowd dispersed, and many returned to Jerusalem greatly changed in spirit from what they had been in the morning. Many of them had then collected at the crucifixion from curiosity, and not from hatred toward Christ. Still they accepted the fabricated reports of the priests concerning him, and looked upon him as a malefactor. At the execution they had imbibed the spirit of the leading Jews, and, under an unnatural excitement, had united with the mob in mocking and railing against him.

But when the earth was draped with blackness, and they stood accused by their own consciences, reason again resumed her sway, and they felt guilty of doing a great wrong. No jest nor mocking laughter was heard in the midst of that fearful gloom; and when it was lifted, they solemnly made their way to their homes, awe-struck and conscience-smitten. They were convinced that the accusations of the priests were false, that Jesus was no pretender; and a few weeks later they were among the thousands who became thorough converts to Christ, when Peter preached upon the day of Pentecost, and the great mystery of the cross was explained with other mysteries in regard to Messiah.

The Roman officers in charge were standing about the cross when Jesus cried out, "It is finished," in a voice of startling power, and then instantly died with that cry of victory upon his lips. They had never before witnessed a death like that upon the cross. It was an unheard of thing for one to die thus within six hours after crucifixion. Death by crucifixion was a slow and lingering process; nature became more and more exhausted until it was difficult to determine when life had become extinct. But for a man dying thus to summon such power of voice and clearness of utterance as Jesus had done, immediately before his death, was such an astonishing event that the Roman officers, experienced in such scenes, marvelled greatly; and the centurion who commanded the detachment of soldiers on duty there, immediately declared, "Truly this was the Son of God." Thus three men, differing widely from one another, openly declared their belief in Christ upon the very day of his death—he who commanded the Roman guard, he who bore the cross of his Saviour, and he who died upon the cross by his side.

The spectators, and the soldiers who guarded the cross, were convinced, so far as their minds were capable of grasping the idea, that Jesus was the Redeemer for whom Israel had so long looked. But the darkness that mantled the earth could not be more dense than that which enveloped the minds of the priests and rulers. They were unchanged by the events they had witnessed, and their hatred of Jesus had not abated with his death.

At his birth the angel star in the heavens had known Christ, and had conducted the seers to the manger where he lay. The heavenly hosts had known him, and sung his praise over the plains of Bethlehem. The sea had acknowledged his voice, and was obedient to his command. Disease and death had recognized his authority, and yielded their prey to his demand. The sun had known him, and hidden its face of light from the sight of his dying anguish. The rocks had known him, and shivered into fragments at his dying cry. Although inanimate nature recognized, and bore testimony of Christ, that he was the Son of God, yet the priests and rulers knew not the Saviour, rejected the evidence of his divinity, and

steeled their hearts against his truths. They were not so susceptible as the granite rocks of the mountains.

The Jews were unwilling that the bodies of those who had been executed should remain that night upon the cross. They dreaded to have the attention of the people directed any farther to the events attending the death of Jesus. They feared the results of that day's work upon the minds of the public. So, under pretext that they did not wish the sanctity of the Sabbath to be defiled by the bodies remaining upon the cross during that holy day, which was the one following the crucifixion, the leading Jews sent a request to Pilate that he would permit them to hasten the death of the victims, so that their bodies might be removed before the setting of the sun.

Pilate was as unwilling as they were that the spectacle of Jesus upon the cross should remain a moment longer than was necessary. The consent of the governor having been obtained, the legs of the two that were crucified with Jesus were broken to hasten their death; but Jesus was already dead, and they brake not his legs. The rude soldiers, who had witnessed the looks and words of Jesus upon his way to Calvary, and while dying upon the cross, were softened by what they had witnessed, and were restrained from marring him by breaking his limbs. Thus was prophecy fulfilled, which declared that a bone of him should not be broken; and the law of the passover, requiring the sacrifice to be perfect and whole, was also fulfilled in the offering of the Lamb of God. "They shall leave none of it unto the morning, nor break any bone of it; according to all the ordinances of the passover they shall keep it."

A soldier, at the suggestion of the priests, who wished to make the death of Jesus sure, thrust his spear into the Saviour's side, inflicting a wound which would have caused instant death if he had not already been dead. From the wide incision made by the spear there flowed two copious and distinct streams, one of blood, the other of water. This remarkable fact was noted by all the beholders, and John states the occurrence very definitely; he says: "One of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced."

After the resurrection, the priests and rulers caused the report to be circulated that Jesus did not die upon the cross, that he merely fainted and was afterward resuscitated. Another lying report affirmed that it was not a real body of flesh and bone, but the likeness of a body, that was laid in the tomb. But the testimony of John concerning the pierced side of the Saviour, and the blood and water that flowed from the wound, refutes these falsehoods that were brought into existence by the unscrupulous Jews.

The Holy Spirit.

THE HOLY SPIRIT NOT A PERSON, BUT AN INFLUENCE PROCEEDING FROM GOD.

ALL trinitarian creeds make the Holy Ghost a person, equal in substance, power, eternity, and glory with the Father and Son. Thus they claim three persons in the trinity, each one equal with both the others. If this be so, then the Holy Spirit is just as truly an individual intelligent person as is the Father or the Son. But this we cannot believe. The Holy Spirit is not a person. In all our prayers we naturally conceive of God as a person, and of the Son as a person; but who ever conceived of the Holy Ghost as being a person, standing there beside the Father and equal with him? Such a conception never enters any one's mind. If you say that it does, we ask of what form is the Holy Ghost? Is it like the Father and Son, in the form of a man? Who can tell? Again, the Father himself is said to be a spirit. Are there, then, two spirits, both divine, both God, both equal to each other, both alike? Then how is one different from the other? God is said to be a spirit; and it is everywhere declared that the Holy Ghost is the Spirit of God. Is it then the spirit of a spirit? What kind of spirit would that be? Again, "God is a spirit." John 4:24. Now if the Holy Ghost is a distinct person from the Father, here are two spirits.

That the pre-existent Word, the Son, is another person, our opponents contend; and that he has a spirit they will not deny. Here, then, are three spirits—the son is a spirit, and the Holy

Ghost is a spirit, and both equal in substance and power. Well, now the Son has a spirit, for "God hath sent forth the Spirit of his Son into our hearts crying, Abba, Father." Gal. 4:6. Again, "If any man have not the Spirit of Christ he is none of his." Rom. 8:9. This makes four spirits. God also has a spirit. "The Spirit of God." Gen. 1:2. And if the Holy Ghost be equal to the other two persons, then it must have a spirit too. Here are six spirits, and according to our trinitarian brethren, six persons.

How absurd! The simple truth is that God is a real person, in bodily form; and the Holy Spirit is truly the Spirit of God, a divine influence proceeding from the Father and also from the Son, as their power, energy, etc. The Bible never in any case calls the Holy Spirit a person, though it frequently does both the Father and Son. Another fact having an important bearing upon this question, one which shows the utter falsity of the trinitarian creed that makes the Holy Ghost equal with the Father and Son is that the Holy Spirit has no throne, and is never worshiped. Many times it is explicitly declared that both the Father and the Son have a throne, and are seated upon that throne. Rev. 3:21. "But the throne of God and of the Lamb shall be in it." Rev. 22:3. But where is the throne of the Holy Spirit? Who ever heard of that? How astonishing, if the Holy Spirit is the same as the Father and the Son, and is one of the trinity, equal with them in power, substance, and glory! How is it, we ask, that it has no throne while the others have?

Then, again, as before stated, while worship is offered both to the Father and to the Son (see Rev. 5) in no single case is worship ever offered to the Holy Spirit. How can this be harmonized with the supposition that the Holy Ghost is equal with both the Father and the Son? Also we are required to love God the Father and his Son Jesus Christ; but no one is ever required to love the Holy Spirit. No such precept is given, nor is there any reference to it.

Another important fact is, that while very much is said about the great love that exists between the Father and the Son, how tenderly the Father loves the Son, and how devotedly the Son loves the Father, yet not one word is said about the Father's loving the Holy Ghost, nor that the Son loves the Holy Ghost, nor that the Holy Ghost loves either the Father or the Son. No such thought is ever expressed. How shall we account for this fact if the Father, Son, and Holy Ghost, are three persons alike and equal? How astonishing, we say, that so much is said about the mutual love between the Father and the Son, and yet, not one word is said about a similar love between the Holy Ghost and the other two persons! Why is it left out in this manner? The truth is evident. The Holy Spirit is not a person, not an individual, but is an influence or power proceeding from the Godhead.

Furthermore, it is never said that the Holy Spirit ever loves man; yet it is frequently declared how greatly both the Father and Son do love man. But no such thing is ever said of the Holy Ghost. How shall we account for this? Then, almost every illustration that is given of the Holy Spirit is inconsistent with the idea of its being a person. Let us notice a few. It is compared to water being poured out. "I will pour out of my Spirit upon all flesh." Acts 2:17. It is compared to water shed forth. "Having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." Acts 2:33. How could a person be shed forth? Believers are to be baptized with the Holy Spirit. "He shall baptize you with the Holy Ghost." Matt. 3:11. How could you baptize one person with another person?

We are to drink of the Holy Spirit. "Have been all made to drink into one spirit." 1 Cor. 12:13. How could you drink into a person? It is compared to lamps of fire. "And there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Rev. 4:5. Has God seven personal spirits; then instead of one? Is each one distinct from the other? Has each one a person? Or is this one person divided into seven parts? What does this mean? All these illustrations plainly show that the Spirit of God is not an individual.

D. M. C.

(To be continued.)

ENTIRE candor and honesty regarding ourselves, instead of being the first, is one of the last and highest attainments of a perfectly fashioned character.

VINDICATION OF THE TRUE SABBATH.

A Narrative of Events.

BY J. W. MORTON.

[In the following able treatise on the divine appointment of the Sabbath of the Bible, the writer makes use of an argument or two which we might not employ. Yet we can commend it to the readers of the SIGNS, especially to those who have been, and still are, misinformed in regard to a very plain, important, and ancient institution of Jehovah. And we do this the more earnestly as we are assured that the reader will find in the personal narrative of its author a noble instance of self-sacrifice and devotion to the truth for the truth's sake.]

CHAPTER III.

On the 21st of April, 1849, I set sail, with my family, from Port-au-Prince, bidding farewell to Hayti and her children, whom, perhaps, we shall never see again in this vale of tears. We arrived at Boston, all in good health, on the first Sabbath in May.

On the evening of Tuesday, May 22, the Synod was convened in Philadelphia; and the next morning I appeared and took my seat with the other members.

In the afternoon of the same day, Rev. David Scott stated to the Synod, that I had made known a change of views in relation to the Sabbath, and moved that a committee of three be appointed to confer with me and report what further action should be taken in the case.

While this motion was pending, I stated in substance that, as I was alone in the Synod of more than sixty members, without a single man to plead my cause, I thought I had a right to demand that the proceedings should be instituted in strict accordance with the letter of the law. I was here interrupted by the moderator, who, having informed me that I had no right to dictate to the court the method of proceeding with its own business, peremptorily ordered me to take my seat. I obeyed, of course, though I could not see what dictation there was in demanding a legal trial, according to the printed rules of the Synod. The motion was carried, and the committee appointed.

Next morning, May 24, I had a conference of half an hour with this committee, and at noon, another, that lasted about the same time. Their principal object seemed to be to ascertain whether I was ready to recant, and to submit to censure for my past errors. I assured them, that while I had not the slightest wish to withdraw from the communion of the Reformed Presbyterian church, I adhered to every word in my circular, and must continue to do so, till convinced of error by the infallible Scriptures. The committee quoted several texts, and advised me to read several authors, after which our conference closed.

In the afternoon they presented their report recommending that the following libel be preferred against me by the Synod:—

"LIBEL PREFERRED AGAINST J. W. MORTON.

"Whereas, denying that the first day of the week is the day on which the Christian Sabbath should be kept, is a heinous sin and scandal, contrary to the word of God, and the profession of the Reformed Presbyterian church, founded thereon (Acts 20:7), "And upon the first day of the week, when the disciples came together to break bread," &c.; *Shorter Catechism*, "From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath." Yet true it is, that you, Rev. J. W. Morton, are guilty of the scandal above stated, in so far as you, the said J. W. Morton, at Port-au-Prince, Hayti, 17th of January, 1849, did publish a circular, in which you oppugned and denied that the first day of the week is the Christian Sabbath, which being found relevant and proved against you, you ought to be proceeded against by the censures of the Lord's house.

"By order of the Synod. [A true copy.]
[Signed.] JOHN WALLACE, Ass't Clerk."

After some discussion, the above libel was decided to be relevant, and the clerk was directed to serve a copy on me, with citation to appear for trial the next day, afternoon.

I went to my lodgings that evening with a heavy heart. I was convinced from the spirit of determined opposition that had been manifested by many of the brethren, when the libel was under consideration, that the majority had already determined that I should not be permitted to "speak for myself." True, I knew very well that the apostle Paul had once enjoyed this liberty, through the civil civility of a Roman governor, and afterward through that of a Roman king; but I knew just as well, that Felix and Agrippa were heathens, while my brethren were Christians; and that the dignity of a court, composed of "worms of the dust," has been much better understood, since the famous "Diet of Worms," than ever before.

Still I could not forbear asking myself, Why is there now such bitter opposition to an institution that was once the delight of both God and man? Why do men hate with such perfect hatred what Jehovah made, and blessed, and sanctified, before sin had entered into the world? Why should this daughter of Innocence be spurned from every door, and loaded with a damning reproach of Judaism, while her twin sister, Marriage, sucks the breast and is dandled upon the knees of Orthodoxy? Why should I be ranked with thieves and murderers, for believing that "the seventh day is the Sabbath of the Lord my God"? Bitter were the tears that flowed, and more bitter still was the reflection that "when I wept that was to my reproach."

I was hedged in round about, and what could I do?

I could only exclaim with the "sweet singer of Israel," "Let not them that wait on thee, O Lord God of Hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel. Because for thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thy house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." Never shall I forget the sensation experienced while the last sentence was passing through my mind: "And the reproaches of them that reproached thee are fallen upon me." I know not how often, during that night, I repeated these words, and compared them with the exhortation of the apostle: "Let us go forth therefore unto him without the camp, bearing his reproach." These were the comforts, that, "in the multitude of my thoughts within me," then delighted my soul. I was then about to go forth "without the camp;" and it was indeed refreshing in that hour of trial to believe that I was bearing a portion of the same burden that had once bowed down the "Man of sorrows."

CHAPTER IV.

My trial came on the afternoon of May 25. The following extracts from the published Minutes of Synod is, I believe, a correct, and sufficiently full, account of the final issue; only it makes no mention of the fact that I protested against the proceedings, and appealed to the head of the church, for reasons to be given in afterward. Why this fact was not recorded, I have not been able to ascertain.

EXTRACT FROM MINUTES OF SYNOD.

Order of the day, viz., the case of Mr. Morton, called for. The libel was then read by the clerk; when Mr. Morton having, in reply to the moderator, answered that he was prepared for the trial, the substance of the libel was again stated in his hearing. Mr. Morton was then called upon according to the rule provided for in such cases, either to confess the charge, or put himself upon his trial. Mr. Morton in return acknowledged that he had denied that the day commonly called the Christian Sabbath is so by divine appointment, and then proceeded to plead the irrelevancy of the charge by endeavoring to prove the perpetuity of the law for the observance of the seventh day. While so doing, he was arrested by the moderator, who informed him that the charge contained in the libel was such that Mr. Morton could only prove its irrelevancy to censure by proving that the appropriation of the first day of the week, known as the Christian Sabbath, to secular employments, or teaching so to do, is not relevant to censure, which attempt the moderator would consider disorderly, and would not allow.

From this decision J. M. Wilson appealed, when the moderator's decision was unanimously sustained. Upon this Mr. Morton declined the authority of the court.

Resolved, That Mr. Morton's appointment as missionary to Hayti be revoked.

Resolved, That, inasmuch as Mr. Morton has now publicly declined the authority of this court, he be suspended from the exercise of the Christian ministry, and from the privileges of the Reformed Presbyterian church.

The moderator then publicly pronounced the sentence of suspension on Mr. Morton, agreeably to the above resolution.

Not long afterward I presented to the moderator the following Reasons of Protest and Appeal, with the request that he would allow them to be laid before the court, which he utterly refused to do.

REASONS OF PROTEST AND APPEAL.

I do respectfully protest against the action of Synod in my case, on the 24th of the present month, and appeal therefrom to the Lord Jesus Christ, the King and Head of the church, for the following reasons:—

1st. Because I was not allowed to prove the irrelevancy of the charge made against me, by an appeal to the Bible, "the only rule of faith and manners."

2d. Because I believe that the statements, on the subject of the Sabbath, set forth in our subordinate Standards, are inconsistent with one another, and in part contrary to the word of God; yet it was by these unscriptural portions that I was tried and condemned.

Brethren, I entertain no hard feelings toward you. My daily prayer to God is, that you may be saved and led into all truth. I did hope that you would hear and consider the claims of the Lord's holy Sabbath, when presented in a mild and affectionate manner. But either I have failed to present the question with sufficient tenderness, or you have determined to avoid all discussions in regard to it.

It grieves me to the soul to bid you farewell. Both God and man will bear witness, in the day of final reckoning, that you have trampled down, by the resistless force of an overwhelming majority, one who was endeavoring, with both hands, to hold up the standard of the great covenant God of our fathers. But though for the present cast down, I am not dismayed. The Sabbath of the Lord God is a richer treasure than the richest you can either give or take away. "Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord will be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness."

Brethren, I shall meet you before the judgment-seat of Christ, on that day when he shall come "with ten thousand of his saints." "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, amen."

J. W. MORTON.

Philadelphia, May 29, 1849.

REFLECTIONS.

I did believe, and believe yet, that, had I been sustained by twenty ministers, and as many congregations, I should have had leave to defend myself to my heart's content. But it was very evident to the Synod that I stood alone. They knew that I could do them no harm by fomenting discord; and—may I not add?—they knew that I was not the man to be found employed in such work. The only loss they could sustain in cutting me off, with all my adherents, was that of two adults, and as many little children. Indeed, many of the members seemed to regret the trouble far more than the necessity of executing the law; and one aged father has remarked to me since, that till then he never witnessed a trial before a church court in which there was not one atom of mercy.

Now is there not a reason for all this? Unquestionably there is. The loose and unpresbyterial doctrine, that a majority has a right to determine what is, and what is not, truth, and that the greater the majority in favor of any dogma, the more firmly its truth is established, has leavened, sadly and extensively, even the Reformed Presbyterian church. This is the reason why one who represents a lean minority cannot be heard even in defense of ecclesiastical life. The majority have said that the first day is the Sabbath, and who dare call in question the assertion? A man may be denounced as a covenant-breaker; yet because he belongs to a small minority, he may not attempt to prove his innocence of the crime. Thus the right of the minority to vindicate themselves from the Scriptures, in defense of which many of the old Covenanters bled, is practically denied by their descendants. "O Lord, how long?"

Brethren, are you really so wedded to this majority principle? Know, then, that God is a majority; and that those that are with me are more than those that are with you. God's testimony is worth more than that of all men. What though millions have affirmed that the seventh day is not the Sabbath? He has left us this imperishable testimony: "The seventh day is the Sabbath of the Lord thy God." And this is the testimony of the greatest majority that ever gave utterance to truth. But God hath not left himself without other witnesses. Where are those myriads of angels who were present when "the Sabbath was made for man"? Where are those "morning stars" who "sang together," and those "sons of God" who "shouted for joy" when our Father "laid the foundations of the earth"? They are not now present with us it is true, to bear their testimony; but they will be present when you and I shall appear before the judgment-seat of Christ, to hear the decision of this controversy. And do you think that you will then dare, on the authority of what is said, in Acts 20:7, to lift up your hands and swear "by him that liveth forever and ever," that the Sabbath, has been "changed into the first day of the week"—and that, too, in presence of those who saw the foundations of the ancient Sabbath, like those of the earth itself, laid and balanced upon God's eternal decree, and inwrought with the very stones of the "everlasting hills"? No! No!! The Sabbath was one of those pillars of the ancient earth which Christ, the Mediator, seized with the hand of his omnipotence, and bore up, when "the earth and all its inhabitants" were sinking into nothing. I repeat it—and who dare gainsay it?—the Lord of hosts is an overwhelming majority.

But this is not all. There is, indeed, no greater witness than these; but there is other witness. Look into your hearts, ye children of God, redeemed by the blood of the Lamb, and you will find recorded there: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." "For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts." Here there is not the least hint of any exception. The same moral law that was written "with the finger of God" on tables of stone, is now written "by the Spirit of the living God" on the fleshly tables of your hearts. Yes, brethren, turn your eyes inward, and you will read, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." If you say, We have sought this law but find it not—O brethren, you have not "sought it carefully with tears." It is hidden among the rubbish, and you will never find it till that be removed. But I speak what I do know, when I assure you that it is recorded there; and in the day of the Lord Jesus, if not sooner, you will find it there. O Lord, "open thou our eyes, that we may behold wondrous things out of thy law."

THE LIFE STRUGGLE.—The world knows no victory to be compared with victory over our own passions. The struggle of life is between the flesh and the spirit, and one or the other finally gains the ascendancy. Every day and every hour of the Christian's life is this contest going on, and sad it is to think how often victory favors this earth and its sinful passions. The apostle Paul, after having labored long and earnestly in his Lord's service—after having done more for the spread of the truth than all the other apostles, still felt that he was a human being, and liable at any time, through the weakness of the flesh, to lose all. "I keep under my body," says he, "and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." If this watchfulness was needed on the part of the aged and long-tried servant of God, what care and diligence ought we, my brethren and sisters, to exercise, lest we should lose all in an unguarded hour! Our pathway through life is thickly set with snares for our feet. The seductions of passion, the allurements of vice, things to arouse our anger and stir up our heart's feeling, await us at every turn of life's devious ways, and blessed, indeed, is that man or that woman who meets them all without harm.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, JULY 25, 1878.

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

The Sabbath.

ITS PROPER OBSERVANCE.—HOW TO COMMENCE
AND CLOSE IT.

THE Lord in the fourth precept of the moral code has commanded that we should remember the Sabbath day to keep it holy. He then commands that in it we and our households shall do no work. He also commands that the stranger within our gates shall rest. We understand the expression, "within thy gates," to mean on or around the premises where those who wish to properly keep the Sabbath might be interrupted in its sacred observance.

If unbelieving relatives and friends visit us on the Sabbath, or if unbelieving laborers or boarders do unnecessary work on the premises we become as responsible and as verily Sabbath-breakers as though we ourselves worked on that day. True we may be charged with religious bigotry, and, feeling unwilling to displease our friends, we may be tempted to yield the point, easing our consciences with the thought that we can throw the responsibility of Sabbath breaking upon them.

But after one point is yielded, we begin to lose that lively sense which we should have of the importance of the proper observance of the Sabbath, and as opportunities for gain by co-partnership with Sunday-keepers are presented before the wavering, the Lord's Sabbath is bartered away for gain. Among the Seventh-day Baptists there are such co-partnerships in manufactories and merchandise where shops and stores are open on all days of the week. We are glad to know, however, that the more active of that body are waking up to the sinfulness of this course. God grant that the like may never be practiced by Seventh-day Adventists.

As a publisher, we have sometimes felt that we would be justified in taking our mail from the postoffice on the Sabbath, having frequently received letters which demanded an answer immediately after the Sabbath. But, as this course was calculated to have a bad influence, not only upon ourself but upon others, we ceased to take our own mail from the office on the Sabbath, and advise our brethren to do the same.

Again, there is a growing practice among our brethren of talking over their worldly business on the Sabbath, and even of planning and figuring relative to it. This is done under the plea that it is closely connected with the work of God, and that they are unable to do all they wish to do for God on the six days of the week. But the Lord of the Sabbath accepts no such service. While his blessing will rest upon those who sacrifice worldly gain for the proper observance of the Sabbath, his withering curse will be upon those who sin against God in making such a lame, God-forbidden offering.

The sixth day of the week is preparation day, and a sufficient amount of time before the Sabbath should be taken to make ready for it. We recommend that a bath be taken and clean clothing put on, so as to appear before the Lord rested and clean, waiting for the Sabbath, ready to welcome it as you would a dear friend. Some labor so hard during the six days of the week that they are drowsy in meeting, and spend much of the day in sleep. If fasting be a Christian duty upon any day, it should be practiced on the Sabbath. A limited amount of food is sufficient for the demands of nature while enjoying physical rest. A partial fast would uncloud the mental powers so that the sacred worship of God upon the Sabbath could be better appreciated and enjoyed.

Again, the beginning and the close of the Sabbath should be especially guarded. We protest against working on sixth day until dark, making it necessary to do chores, and make preparations around the premises, and on the person in the first hours of the Sabbath, as is the custom with some. God has given us six days, and has reserved one to himself. Those who thus mar the first end of the Sabbath, rob God of holy time. In our opinion, the Sabbath does not commence when the sun sinks from our sight, but at dark. As there may be differences of opinion as to how dark it should be when the Sabbath commences, in the valleys or on the hills, we would give the Lord's Sabbath the benefit of all the disputed time.

We therefore earnestly recommend that complete preparation be made for the Sabbath on sixth-day afternoon, and that while the sun is still shining, the family be gathered for prayers, and chapters of the Bible be read by the light of day. Then all bow in prayer, welcoming with thanksgiving the new Sabbath. The Lord of the Sabbath will draw very near to such, angels will gather around, and the spirit of the Sabbath will come over the praying circle. Then, as the close of the Sabbath is drawing on, while it is yet light, let the family circle be gathered again, the good word of God be read and then the entire family on their knees in prayer as the Sabbath takes its departure. The best idea of family prayer is where all the members of the family pray. In this case, especially if the family is large, the prayers should be brief, the parents setting the example, being instructed by the Lord's prayer which does not occupy more than a minute.

We do not say that each member of the family should not pray more than a minute, but let them pray, as Jude says, in the Holy Ghost; and if the Spirit leads them out to pray several minutes, there is plenty of time for all to pray during the hour of prayer. J. W.

God Is Good.

THE Psalmist has said, "Great is the Lord and greatly to be praised." Again he calls upon all to praise the Lord for his goodness to the children of men. His goodness and his loving kindness to man through Jesus Christ is boundless. "Behold," says the beloved John, "what love the Father hath bestowed upon us, that we should be called the sons of God." This is language of Scripture generally, not only in respect to the Son, but of the Father also, "God is love."

But no one has greater reasons for extolling the boundless goodness of God than the writer. At the age of thirteen we were brought to a saving knowledge of the Redeemer. At twenty, entered the ministry, and have had the high privilege of suffering some light afflictions while in the proclamation of unpopular truth for the period of thirty-seven years. We have suffered reproaches for the word of God and the testimony of Jesus Christ, some losses, and sicknesses which have several times brought us to the brink of the grave. But through all these light afflictions the Lord has brought us, and we are enjoying a good hope of better days here, and in the world to come, life eternal.

In consequence of the unusually cold and rainy winter in California we became much afflicted with rheumatism, followed by inflammation in our hands and feet, which made it almost impossible for us to walk, stand and preach, or to write. But while in this condition we learned that a little girl of eleven years, who had lived in our family some four years, had given her young heart to the Lord, had been accepted by the Battle Creek church as a candidate for baptism, but declined, saying, "I will wait until uncle White comes home and have him baptize me." From that hour we prayed many times daily that we might receive strength to take the long journey, see old friends, and our beloved institutions at headquarters, and baptize the child. God heard our prayers, and we reached Battle Creek, Mich., with improved health. There we received especial attention from the physicians at our Sanitarium, and continued to improve.

But the season of hot weather had come, and as we had received great benefit physically from sojourns in the Rocky mountains, we decided by the advice of friends to spend July, August and September in that region.

Accompanied by Elder D. M. Canright and our daughter, Mrs. M. K. White, we left Battle Creek July 4, and reached Denver, Colorado, the 7th. The 5th and 6th the heat and dust was almost suffocating; but relief came as we reached this city of the plains, where the snow-capped mountains were in full view. We reached Denver at two o'clock P. M., and with a hired team rode about this clean, beautiful city until eight in the evening, when we took the train for Golden city. Here we enjoyed sweet rest in sleep in the well ventilated hotel. After refreshment from our ample lunch baskets, and a season of morning prayer, we took the narrow-gauge railway up the mountains. This road winds around with the rapid stream that rushes down by the base of the mountains to meet you as the train slowly ascends. This is the crookedest road we have seen, and is one of the curiosities of Colorado. At Black Hawk we met our old friend, W. B. Walling, who entertained us hospitably on two former visits to Colorado, and at his own ex-

pense took charge of two expeditions across the Snowy Range into Middle Park. We find him the same generous, cheerful friend. God grant that he too, with his little daughter, may give his heart to the Saviour and take the baptismal vow.

In a few moments Mr. W. drove up with teams to take us and our baggage to Rollinsville. On our way we stopped at Walling's Mills, where we spent about six months five years since, and enjoyed a meal from our lunch basket, now replenished with pears and peaches. Then we ascended up the mountain side, where we had with Mrs. W. gone a hundred times, and had a season of prayer. While the mountains echoed with the voice of prayer a man came where we were, and we recognized in him our old friend Smithheart, who in years past had been a preacher of considerable note. When we were here five years since he was attracted to us by the voice of prayer, and by the reading of our publications embraced the Sabbath. We were glad to hear from his lips that he still adhered to the Sabbath. He at once called for more publications, stating that he was hungry for more reading. We were surprised and gratified that this commandment-keeper recognized our voice, and came half a mile to see us. Here is an illustration of the influence of prayer and our publications. We then journeyed on to Rollinsville, where we have taken rooms in Mr. J. Q. A. Rollins' Hotel. This gentleman is an old mountaineer, and came to Colorado about the time Mr. Walling did. He has within a few years made a good toll-road over the Snowy Range into Central Park. For the present our postoffice address is Rollinsville, Colorado, where we shall be glad to hear from our friends. Our son, W. C. White, will join our company in about two weeks, when Mr. Walling designs to take us on excursions in different directions. We have purchased a first class campers' stove and have tents at hand. Fishing and hunting is said to be good this season.

As our first object in coming to this State was rest and recreation, this will be our first business. We have books to finish which have been delayed several years in consequence of a press of other matters and ill health. We hope to finish a volume of 400 pp., entitled, *White Robes, or the Reasons of our Faith and Hope*, Life Sketches, a pamphlet entitled, *The Signs of the Times*, and a volume of 400 pp. containing our views of Bible Hygiene, the rise and progress of the health reformation, sketches of the lives of leading health reformers, and testimonials from those who have been benefited by adopting hygienic principles. Here, too, we hope to be able to furnish articles for the *Review* and the *Signs*.

Elder Canright has labored excessively for several years, and has reached the breaking point. Under a sense of duty we urged this efficient laborer to spend three months with us in the Rocky mountains, lest he should break as we have done several times. We felt in this matter as the rich man of the parable who prayed father Abraham to send poor Lazarus to warn his five brethren lest they come to this place of torment.

We both see much to do, and shall labor all we can without interfering with the first object we have in view. One important business we have on hand is prayer to God for improved health, for our beloved institutions and our dear fellow laborers in this and in other countries. Many times each day we go up the mountain sides and enjoy precious seasons of prayer.

In these very mountains five years since in a solemn covenant we gave ourselves, our children, and our property to the Lord, and we prayed earnestly that he would use us, and them, and it, in his cause. This was the burden of every prayer. God heard and is answering. He has given us our children. Both of our sons have their whole interest in the work with which their parents have been connected for nearly two score years, and their companions are fully with them.

We have some of the Lord's property in our hands, and have made our will to the Lord and have appointed the writer executor. The will runs thus:—

Know all men by these presents that I, James White, being of sound mind and judgment, make this my last will and testament. I give to the Lord, to be used in the cause of the last message, all my real and personal property. And I request that my executor shall watch carefully the wants of the cause, and consider any call for means to forward any branch of the cause, if the call be made by the General Conference Committee—a sufficient reason to appropriate a portion to that branch of the

work. I wish, however, that he shall particularly watch the wants of those very dear fellow laborers, Elders Andrews, Matteson and Bourdeau, who have taken their lives in their hands, and have gone to old, dark Europe to preach to hearts as hard as steel, and battle for truth against error, superstition, formality, wine, beer, tobacco, and sin of all forms. In the presence of God, of Christ and the good angels, I subscribe to the foregoing. JAMES WHITE.

Under solemn convictions of duty I have made this will, and my executor has sold his real estate at Oakland, Cal., a portion to Mrs. W., whom he leaves to bear her part of our stewardship, and a part to the Pacific Press, with this agreement, that we are to receive payment as fast as we may need to meet current expenses, and two thousand dollars yearly to use in the cause of present truth.

We do not object to our brethren making wills, if they will first be careful to have them legal. One thoroughly acquainted with the law should first be consulted, then those who make them should attend to the business and enjoy the satisfaction of making the appropriations to their own mind.

But there are many who will that their property shall be used in the cause after their decease, and in forty-nine cases out of fifty these persons will probably outlive the cause. And should they die, the very executor they might appoint they would not now trust to lay out five dollars for them. Again we urge that those who have the Lord's property in their hands hold themselves ready to respond according to their ability to any call that is made, and feel the satisfaction of knowing that they have taken more or less stock in every branch of this growing work.

But to return to Colorado. We rejoice in God that we are here. Sleep is sweet here. We arose at seven this morning, took a walk, then after breakfast and prayers, ground a scythe, with Elder Canright at the crank to turn, then mowed grass for our horses sufficient for the day. There is something rather sacred about this mowing when it is remembered that in 1848 we mowed six weeks in the State of Connecticut to obtain means to bear our expenses to the second General Conference ever held by our people. This Conference was held in Western New York.

We are able to walk three miles each day, a part at different hours. We commenced with one mile, with the design of increasing one mile each day until we shall be able to go up these mountain sides with the ease of former days. We drove out into Boulder Park to-day, and saw the very spot where Mrs. W. was thrown from her frantic pony six years since, and was taken up nearly breathless. The scene came vividly to our mind as one where God heard prayer. Mr. Walling proposed going for a doctor, but this was objected to on the ground that the Lord had been a very present help in time of need, and we would trust in him ever. Our party were all requested to draw near, a part of whom, though they respected the religion of the Bible, made no profession. Then we all bowed on the green turf and called on the great Physician for help. He heard our prayers. Mrs. W., after riding a few miles in the wagon, was placed upon her horse to climb the mountain steep, and rode to our place of noon refreshment, where a tent was pitched in which she took a hot bath, and after our second meal journeyed with us to Central Park.

After taking our second meal to-day the distant thunder in all its grandeur, like the voice of the Almighty from the tops of the mountains, and the flashing lightning warned us to move homeward before the storm, drawing the curtains of the carriage, and wrapping overcoats, shawls and blankets about us as best we could until we should reach Rollins' Hotel, where the good horses find a shelter in the stable and we in the room, where our pencil is tracing these lines.

From our window where we write, the snow upon the mountains is in full sight, cooling the atmosphere, and almost daily showers of rain lay the dust and refresh all nature. The storm has subsided and in a few moments we take our carriage to enjoy a ride in the evening air and to forward these rambling thoughts to Black Hawk, to leave on the early train. We close for the present with repeating our caption, God is good, and by asking the prayers of all who have power with God in prayer.

A servant of the church, J. W.
Rollinsville, Colorado, July 11, 1878.

RELIGION refines our moral sentiment, disengages the heart from every vain desire, renders it tranquil under misfortune, humble in the presence of God, and steady in the society of men.

Visit to Oregon.

My visit to Oregon was of special interest to me. I here met, after a separation of four years, my dear friends, Brother and Sister Van Horn, whom we claim as our children. It was a most precious season to me; especially did my motherly heart go out in sympathy and love for Adelia Van Horn, and her two children whom I had never before seen. Separation had not estranged our hearts; our love and confidence had never been broken. Every moment of my stay with those dear children was precious to me. The labors of our brother and sister have not been in vain in the Lord. They have labored amid much discouragement, and deprivation of the society of familiar friends, and the sacrifice of many comforts, to do what they could for the Lord in the distant field of their labors. Sister Van Horn and her sister, Frances Jones, have suffered from ill health, and at times it was feared that both would lose their lives. But many prayers have ascended to heaven from their house, pleading that the great Healer would remove disease from them and give them health and freedom in him; and the Lord has brought them through their sore afflictions that they may glorify his name. Both sisters are now in much better health, for which we praise God.

Elder Van Horn is a missionary in the true sense of the word, and a man of excellent ability and deep spirituality. His wife is equally talented and self-sacrificing. Their devotion to the cause of present truth has led to the sound conversion of many souls. Brother Van Horn, with characteristic modesty, has not furnished as full and favorable reports of his work as he might justly have done. I was accordingly somewhat surprised, and very much pleased to find the cause of God in so prosperous a condition in Oregon. Through the untiring efforts of these faithful missionaries a company of Sabbath-keepers has been raised up on the North Pacific coast which does honor to the cause. As a class they are persons of intelligence and rare moral worth. My association with them was very pleasant. I felt my heart linked with theirs in Christian sympathy and fellowship.

I felt it my privilege to rest upon the first Sabbath after my arrival in Salem. Tuesday evening, June 18, I met for the first time in this State a goodly number of Sabbath-keepers, who possess true moral worth. My heart was softened by the spirit of God. I gave my testimony for Jesus, and for the sweet privilege that was ours of trusting in his love, and of claiming his power to unite with our efforts to save sinners from perdition. If we would see the work of God prosper we must have Christ dwelling in us; in short we must work the works of Christ. Wherever we might look the whitening harvest appeared; and the laborers are so few. I felt my heart filled with the peace of God, and drawn out in love for his dear people with whom I was worshiping for the first time.

On Sunday, June 23, I spoke by invitation, in the Methodist church of Salem, on the subject of Temperance. The attendance was unusually good, and I had freedom in treating this, my favorite subject. I was requested to speak again in the same place on the Sunday following the camp-meeting, but was prevented by hoarseness. On the next Tuesday evening, however, I again spoke in this church. Many invitations were tendered me to speak upon Temperance in various cities and towns of Oregon, but the state of my health forbade my complying with these requests. Constant speaking, and the change of climate, had brought a temporary but severe hoarseness upon me.

The camp-meeting was a season of profitable labor for God, and strengthened the church to go on in their warfare for the truth. I had freedom in speaking, though suffering almost constantly from hoarseness. I felt glad to meet with his people, who deeply appreciated my labors among them. During my stay in Oregon, I visited the prison in Salem, and by invitation spoke to the convicts in the prison chapel. Next week I will give an account of this visit, and my discourse on that occasion.

E. G. WHITE.

Boulder City.

HAVING enjoyed a good night's rest, we arose Sunday morning greatly refreshed, and by invitation, after breakfast we had our morning worship in Mrs. Rollins' room. This woman fears God, and loves the hour of prayer. She is evidently better this morning, and will probably be about in a few days.

In a few moments Elder Canright and the writer take the carriage for Boulder city where

several Seventh-day Adventists reside, among them Sister Dart, formerly of Barraboo, Wisconsin. We think that Boulder would be a good place for labor with the tent. The one furnished by the General Conference probably is at Denver with a good supply of our publications.

The old friends of the cause will be gratified to learn that Elder Corneil, after a season of bitter repentance, has so far gained the confidence of his brethren that they forgive the past and give him license to improve his gift as Providence opens the way. If the brethren gain still stronger confidence, his case will be favorably considered by the General Conference, which will be held the first of October.

The road to Boulder is down the canyon, close to Boulder stream, past the grandest scenery in all Colorado. We will not here attempt a description of the mountains on both sides, which tower from one to three hundred feet above the stream, which winds first to the right and then to the left, around the base of these grand old mountains.

We reached Boulder at five in the afternoon, and while our horses were resting and being fed, Brother Canright found the house of Sister Dart and there obtained that dear old friend, the *Review and Herald*, with which we have had an intimate acquaintance for twenty-eight years. We then rode round the city until dark, when we went to the good house of Sister Dart and rested for the night.

Boulder is situated on the plains at the foot of the mountains, and has a population of three or four thousand. There are many vacant lots in the city, besides the public square, where the tent would doubtless be pitched. And as there are eight or ten believers here who have a good influence, we think this the place to commence tent labor. Besides, these friends, though poor, would furnish a good home for the laborers while the tent should remain at Boulder. And when the work shall be fully commenced, Brother Canright and the writer will doubtless visit the tent occasionally and help in the work.

After another good night's rest, we arose at six in the morning, took breakfast, had prayers, and then took leave of the family and Brother Green. Mr. Dart, though not a Seventh-day Adventist, received us kindly, and treated us hospitably. At the postoffice we found many letters which had been forwarded from Battle Creek. Among these were excellent letters from Mrs. White, written at the time of the Oregon camp-meeting, giving an account of the good meeting, and also containing excellent advice and instruction on other matters. These letters and the *Review* furnished reading of the deepest interest while slowly moving up the canyon to our head quarters at Rollinsville. We reached this place at five o'clock in the afternoon, feeling that our journey to Boulder had been both pleasant and profitable. We ask the prayers of the brethren that God may prosper the mission in this new field. J. W. Rollinsville, Colorado, July 16, 1878.

The Second Coming of Christ.

ITS NATURE.

Is it to be literal? Will the Lord really return to this world in person? Or is the language which in so many different ways predicts the coming of the Lord to be taken in a figurative or mystical sense, meaning death, conversion, spiritual manifestations, calamity and overthrow, either national or individual?

The next appearing of Christ is to be his second appearing. So Paul explicitly states it: "Unto them that look for him shall he appear the second time, without sin unto salvation." Heb. 9:28.

Now we say that to make death the second coming of Christ, destroys this language of the apostle; for then we have as many second comings of Christ as there are deaths in the land. If it be said that the death of an individual is not the second coming of Christ in a general sense, but only to that individual, then we inquire, what was the first coming of Christ to that individual? If it is to individual experience that these predictions of the second coming of Christ refer, it must be also in individual experience that the first coming occurs; for these two comings are related to each other; and a second implies that a first has taken place. Now if death is to any individual the second coming of Christ, it is incumbent on those who take this view to tell us what constituted to that individual the first coming of Christ. Will they do it? No doubt they would willingly if they could, but can they?

The same remarks apply to conversion.

The second coming of Christ was not the de-

struction of Jerusalem; for predictions written after that event prophesied of it as an event yet future. Rev. 1:7; 3:11; 6:16, 17; 14:14.

To bring out in vivid light the absurdity of all views which spiritualize the second coming of Christ, we have only to view them against the background of some of the plain declarations of the scriptures concerning this event.

The first passage to which we call attention is one which the Christian reads with ever fresh delight. It is one which electrifies with joy every heart in which the love of Christ is found. It was spoken under circumstances which cannot fail to give a correct and vivid idea of the nature and manner of the return of our blessed Saviour; and it contains an enunciation of the truth so clear and forcible that it cannot well be evaded or ignored. We refer to the testimony of the angels to the men of Galilee, as they stood gazing up into heaven to catch the last view of their ascending Lord. When Jesus had finished the work which he had personally to accomplish on the earth, he led his disciples out as far as Bethany, bestowed upon them his parting blessing, and was taken up into heaven. And while in mute astonishment they gazed steadfastly up toward the cloud which had received him out of their sight, two men in white apparel stood by, bearing to them the very promise best calculated to comfort them in that sad hour of separation, and one which has been of equal comfort to the saints of every following age who have mourned the long-continued absence of the Lord.

Hear what the angels said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Cheering words! Worthy to be inscribed in letters of gold! worthy to be worn as frontlets between the eyes, and engraven on every doorpost, as no doubt they are deeply enshrined in every Christian heart.

Three points are made clear by this testimony:—

1. That the Lord will surely come again. He "shall come."
2. That this coming is to be in the person of Jesus himself: "This same Jesus."
3. That his coming is to be visible, in the clouds of heaven. Otherwise it would not be as they had seen him go into heaven.

Personally, bodily, visibly, he ascended. It was a literal transaction, seen with their natural eyes, accomplished in the light of day. They beheld him till a literal cloud hid him from their view. In like manner will he come again. Literally the clouds will reveal him. All eyes shall see him. Even those which would gladly be buried forever from his presence beneath earth's massive mountains, will be compelled to look upon his majesty and glory. Blessed are those eyes which shall be prepared to behold in the Coming One a friend and Saviour, and shall hail him with the joy that shall be born of the certain knowledge that their salvation is at last accomplished. U. S.

Is Adventism a New Thing?

No. From the days of Enoch (see Jude 14, 16) to the age of the Messiah, prophets and holy men spoke in the most enraptured tones of the scenes of the last days. Scripture writings abound in prophetic warnings of the final catastrophe, and the victory. Both are held up to the view of all who read the word of God.

The New Testament is more clear than the Old on this subject. The revelation is an inspired commentary upon some portions of the prophecy of Daniel; and the words of Christ, in Matt. 24, seem to be brought in still clearer light, in the pages of John's Revelation.

Since the close of the canonical writing, good men have borne their unequivocal testimony to the same doctrine. Almost all the best and holiest of the universal church from Polycarp to Luther have borne the most undoubted testimony, to the common belief of the church, in the coming of the Messiah (personally) to the earth in the last days.

Very lately, coming in possession of a work written by that learned and devoted minister, Dr. John Owen, a dissenting clergyman, of the English church, in 1636, an author of many valuable works, I was surprised to find an elaborate argument, proving that the decree of Artaxerxes, of Ezra 7, was the true date for the beginning of the seventy weeks of Daniel 9:24, rather than the decree of Cyrus, or Darius. See Ezra chapters 7 and 4. This argument written by Dr. Owen some 200 years since, seemed so much like the writings of Seventh-day Adventists that I could not help comparing them; and placing them side by side, I

was more firmly established than ever, if possible, in the truth of our position.

Here we have Dr. John Owen, in those stormy times of Cromwell, writing out the very truth which others have produced in our days. Adventism is as old as the Bible. J. O.

The Dimes.

THE old adage, "Take care of the pennies and the dollars will take care of themselves," is a good motto, but like many other good things is disregarded on account of its age. While contemplating our missionary work I have been impressed with the important part our spare dimes and half dimes might be made to act in the great work. I am reminded of the widow's two mites cast into the treasury of the Lord at Jerusalem, and how the little sum was appreciated by the Lord himself. Jesus called his disciples and especially commended the act of the poor widow; a record of the deed was made in the book we recognize as the word of God, and the fame thereof has been handed down to all succeeding generations, and will probably never cease. Two mites is a sum equal to about half a cent, and we see what that small amount accomplished. It procured the blessing of God; and a small sum given with like humble faith, will procure a like blessing now.

How much good missionary work could be accomplished with the dimes and half dimes that are carelessly thrown away for little follies. Five cents will buy forty pages of truth-bearing tracts, and ten cents will buy eighty pages. But think of how much an accumulation of these small moneys will do. Probably one-half of the receipts of all our thousands of saloons are dimes and half dimes—given away by those who say to themselves as they thus squander their means, "Oh, ten cents is nothing." And perhaps the same persons, if solicited for a dime to assist some beneficent cause, would deny their own argument, and maintain that "every ten cents counts, these hard times." Dime savings banks accumulate so much means that dishonest bank officers frequently find it convenient to fail and retire rich.

Another feature in this connection is pride. The missionary work, the publishing work, and the preaching work could all be greatly increased in usefulness by the dimes that are kept back through pride. Many would gladly do some great thing who are too proud to give a dime, hence they do nothing, and the dime probably goes for candy or some other injurious or useless folly. Many poor persons will subscribe to a good cause, and through pride subscribe more than they are able to pay; consequently they pay nothing, and the cause lacks the little that might have been given.

If the dimes that are thoughtlessly thrown away as nothing worthy of saving, and those kept back through pride to give so small an amount, were cast into the treasury of the Lord, there would be no lack of means to carry on the cause of truth. W. N. G.

Barnes' Note on Col. 2:16.

THERE is not the slightest reason to believe that he meant to teach that one of the ten commandments had ceased to be binding on mankind. If he had used the word in the singular number, *the Sabbath* it would then, of course, have been clear that he meant to teach that that commandment had ceased to be binding, and that a Sabbath was no longer to be observed. But the use of the term in the plural number, and the connection, show that he had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not to the moral law, or ten commandments. No part of the moral law—no one of the ten commandments—could be spoken of as "a shadow of good things to come." These commandments are from the nature of moral law, of perpetual and universal obligation.

THE *Catholic Review* denounces communism and rejoices that no Catholics are communists. Of course, the papacy both fears and hates the commune, for the spirit of the commune is passionate hatred of the church and religion. But the *Review* ought to remember that nearly all the communists of the world to-day were once Roman Catholics, and that their present attitude is a violent reaction from the superstition and formality of popery. And if the communists are not Catholics, the Mollie Maguires were, and Catholic newspapers conspicuously fomented their discontent, palliated their crimes, and fostered their excuses.—*Christian Statesman*.

Wise sayings often fall to the ground, but a kind word is never thrown away.

A Photograph of Life.

ANOTHER day, another day,
And yet another wears away;
Another year, another year,
How soon the close of life draws near;
On fleeting wings the hours pass by,
'Tis but a day, the end is nigh.
'Tis but a step from youth to age,
We glide so swiftly down life's stage;
And oh! what scenes of joy and strife
Are crowded in this one short life.
The flashing eye, the dimpled cheek,
The joy, the hope of youth bespeak;
But all too soon maturer age
Will stamp them with her signet sage.
Too soon those velvet feet must press
O'er rude, rough paths of ruggedness;
Too soon that dimpled cheek will bear
The furrowed trace of grief and care;
Too soon that stately form will bow,
Too soon will change that youthful brow,
And the elastic step give place
To a more measured lengthened pace.
Then let the bright, glad morn of youth,
Be stored with gems of fadefless truth,
Culling each day what needful be
For this life and eternity.
Oh! let the early years be fraught
With only pure and lofty thought,
From all base lusts and growlings soar,
Then, when the scenes of life are o'er,
Return to God all pure and true;
Pure as the snowflake or the dew,
Bright as the sun, bright as the star,
And leave no stain thy life to mar.—*Sel.*

THE HOME CIRCLE.

Never Indorse.

I SHALL not soon forget the family of Israel Day, who lived neighbor to my father when I was a boy. Mr. Day was working out as a laborer, and as he had a large family dependent upon his earnings for support, and sometimes in our neighborhood it was difficult to find employment, the family was poor, and the strictest economy had to be practiced to furnish the bare necessities of life.

I often wondered how it happened that such a man as Mr. Day should be so poor. He had no intemperate or extravagant habits and was a man of more than common education, and there was an air of intelligence and refinement about the entire family that commanded the respect of their neighbors. Mr. Day was industrious, but always seemed to me a man who had no ambition in life, and who expected and desired no more than a mere subsistence for his family. No one in the neighborhood knew anything of his history. The family had come from another State a few years previous, and while polite and friendly they were very uncommunicative as to their former life, and there was something about them that forbade inquisitiveness.

I was at this time sixteen years old, and on very intimate terms with Mr. Day's family. At the time of my story he was helping my father on the farm for a few days and boarding with us. One day when we came in from our forenoon work, we found 'Squire Black was to take dinner with us, and as he was reputed to be the wealthiest man in the township we felt quite honored. He was a very genial man and an excellent talker, and had an adroit way of flattering and making every one feel easy in his company.

On this occasion he made himself very agreeable; he praised the neat appearance of the farm and buildings, complimented mother on her good cooking, called me a fine, manly fellow, gave some small change to the children, and by the time dinner was over had gained the good will of the entire family.

After dinner Mr. Black asked to see the stock and examine the arrangement of the barn and outbuildings, and as father took pride in having good, well-fed stock and one of the most conveniently arranged barns in the county, he was glad to show him around, and was much pleased with the hearty commendation which Mr. Black bestowed upon them.

He finally made known the object of his visit; he had found a piece of very desirable property for sale, low, so that there was no question that within less than a year he could clear several thousand dollars on it, but he must pay all cash down and he lacked two thousand dollars of having enough

money to pay for it. He wished father to become security for him for one year, as he had found a party who was willing to lend him the amount if his signature could be had to the note.

He did not give father time to think or scarcely to answer his questions, but took out his pocket-book and handed him a paper supposing it to be the note which he had drawn up, and signed by himself, all ready for father's signature. I verily believe that if the paper had been what 'Squire Black thought it to be, father could not have refused to sign it; but it so happened that he had made a mistake and left the note at home and had substituted for it another paper.

A shade of vexation passed over the 'Squire's face when he discovered the mistake, but he at once recovered his good humor and said, "Never mind; I will call again this evening," and hastily mounted his horse and rode away.

Father looked troubled, and turning to me said, "I do not like to indorse for any one, but 'Squire Black will be insulted if I should refuse, and as he is rich I suppose there can be no risk about it. It is only complying with a legal form and I suppose I shall be obliged to do it; but I wish he had not asked me to do so."

Before I could reply, the barn door opened and Mr. Day came out; he was pale and deeply agitated, and when he spoke I should not have recognized his voice. Calling my father by name he said, "I believe that you are in danger, and if you will listen to me I will give you a chapter from my own history that I had never intended should be known to any in this neighborhood."

Father motioned for me to leave, thinking that Mr. Day wished to speak to him alone. He noticed it, however, and said, "No; let him stay, for one cannot learn too soon the lesson that my experience teaches. I would be willing that it should be published to the world if thereby some could be saved from my bitter experience. I overheard, as you know, what 'Squire Black said to you. Listen to my story and then decide as to whether you will put your name on his note."

"Fifteen years ago, when I was married, I was not the poor man that you now know me to be. My father gave me as my share of his property two thousand dollars, which I had increased to three, and my wife received as her wedding portion one thousand dollars. We were both strong and willing to work, and ambitious to succeed in the world, and we bought a good farm, running in debt a few hundred dollars. For several years we were greatly prospered. We had good health, and the seasons were favorable, so that we grew heavy crops and obtained fair prices for them.

"At the end of five years we had paid off our debt and had nearly one thousand dollars in bank, and we felt that it would be safe to build a new house, although we expected to put more than the amount of money on hand into it.

"In the meantime there had come into the neighborhood one of the most companionable men I ever met. He was familiarly known as Capt. Cole. He had been a lawyer, but had been appointed by the General Government to a lucrative office which he held for some years, and had the reputation of being very wealthy. He lived in good style, and was a general favorite in all the community.

"When my house was finished I found myself in debt seven hundred dollars, and as I had given the contract to a carpenter, he to furnish everything, he needed all his money. I went to the bank to borrow the amount until I could find some one who would let me have it for one or two years, and not being accustomed to borrow money it did not occur to me that an indorser would be necessary, until the cashier of the bank informed me that it was their invariable custom to require security. Capt. Cole, who happened to be in at the time, overheard the conversation and came forward with a pleasant 'good

morning,' saying, 'I shall be only too happy to indorse for my friend, Mr. Day.' I felt both grateful and flattered, and when a few months later I happened to be in the bank when he wanted an indorser, I was glad to return the favor.

"We had two years of prosperity, and I paid the debt on my house. I now determined to build a fine barn, and as I had always paid my debts easily and could not well get along with my old barn until I had saved the money to build the new one, I determined to borrow one thousand dollars, and happening to meet Capt. Cole I asked him if he knew where I could get that amount for three years. He told me he did, and offered to become my security. The money was borrowed and my barn begun.

"A few weeks later Capt. Cole called to see me. Like 'Squire Black to-day, he seemed delighted with everything he saw. His flattery put me in the best possible humor, and when he asked me to indorse a note of \$5,000 for sixty days, and assured me that he could meet it (or even twice as much) promptly, to the day, I consented against my better judgment, and affixed my signature to the note. That act ruined me. Before the sixty days expired I learned that he was bankrupt. My farm was sold at a sacrifice, under the hammer, and when I paid the thousand dollars which I had borrowed to build the barn with, I was left penniless.

"With my history in your possession, do you wonder that I was alarmed to-day when I saw you about to fall into the same trap? I tell you I have a right to feel deeply on this subject. Would that I could make my voice be heard by every young man in the land. I would say to him, shun as you would a serpent this evil which has brought ruin to so many families. I realize fully what it means to put my name on another man's paper, and it is just this—that I assume all the risks of his business, without any voice in its management or any possible chance of profit if he is successful; but with a fearful certainty that if from any cause he makes a failure, my earnings must make it good, even though it reduces my family to beggary. Since my own misfortune I have made this a matter of study, and I find that a very large per cent. of the business failure, of the country (and nearly all among farmers) are due to this practice."

The remainder of my story is soon told. My father was deeply impressed by Mr. Day's story, and before night I was dispatched to 'Squire Black's with a note from Father stating that after carefully considering the matter he had decided not to sign the note. In less than a year after this 'Squire Black was declared a bankrupt, and in the final settlement of his business it did not pay ten cents on the dollar.

Father felt that he owed a debt of gratitude to Mr. Day, and he presented him with a good team and helped him to rent a farm. This encouraged him, and he worked so industriously and managed so prudently that in a few years he was able to buy a small farm and has since been able to support his family comfortably.

Many years have passed since these events transpired, and I am now passed middle life, but I have never ceased to be thankful for the lesson taught me by Mr. Day, and in fulfilling his wish I would repeat the lesson which the story teaches—never indorse.—*Selected.*

Parental Responsibility.

God, the Creator of man, has established the family constitution. It is he who setteth the solitary in families. As to the design of this constitution, we are expressly informed in Malachi 2:15: "And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed." And it is declared that "a seed shall serve him." Ps. 22:30.

The parent is the divinely constituted head and lord of his family. The authority which

he possesses is not usurped, but is delegated to him by Him who is the source of all authority. It belongs to the station which he occupies, and to which he has been called by the providence of God. He is invested with certain legislative and executive prerogatives. He has committed to his supervision a most interesting and important charge. And to God, the judge of all, he must one day render an account of his stewardship. Nor is he left without ample instructions as to his duties, and the manner in which he should discharge them. The Scriptures are a safe and sufficient guide in this matter. The inspired volume abounds with precept and examples bearing directly upon the subject of parental duty and responsibility.

These duties and responsibilities are weighty and solemn. An adequate conception of their magnitude might make an angel tremble to assume them. Parents, remotely and instrumentally, control the nations of the earth by forming and directing public sentiment and feeling. They wield the scepter of authority, though visibly held by the hands of a few. They enact and execute the laws by training the minds and habits of those who become law-givers and judges. And they, humanly speaking, decide the character and destiny of their respective generations, both for this world and the next. How stupendous the power! how awful the responsibilities!

The parent is a sovereign in his family. His word is law to his household. The Apostile Paul enjoins: "Children obey your parents in the Lord." Eph. 6:1. The decalogue enjoins: "Honor thy father and mother." This is the first commandment with promise. Servants are exhorted to be obedient to their masters according to the flesh. God said of Abraham: "I know him that he will command his children and his household after him." Here is the existence of rightful authority, and a command to render it due obedience. No human authority can interfere with, nor contravene that of a parent over his family. The civil arm reaches beyond its legitimate sphere, when it presumes to obtrude its power into the domestic circle. Even the most absolute monarch is compelled to respect the family authority; for no king can be secure on his throne, where no subject is safe in his house.

But although there can be no appeal to human authority from the due administration of parental government, yet the head of a family is not the ultimate lord with underrived authority. His power is delegated to him by the Founder of the domestic society. And should he presume to contravene the primary obligations of religious duty which are imposed on his children and servants by their Creator, he would usurp an authority with which he has never been invested. This would be treason against the Most High, and rebellion against the Supreme Head of all families, while children are commanded to "obey their parents," it is nevertheless added, "in the Lord." Eph. 6:1.

This delegation and restriction of power should ever be remembered by parents, and never be forgotten by their children. While the parent, therefore, acts within his prescribed sphere, obedience to his commands is obedience to God. This circumstance imparts to parental authority a moral influence which no usurped power can ever exert over the minds of children and servants. A child should be made to distinctly understand the source whence his parents derive their authority to command, direct and control him. This knowledge will beget in his mind a reverence for that authority, which will most commonly secure a willing and a habitual obedience. It brings to his mind the influence of higher motives than can possibly be derived from mere human authority or natural connection. He looks upon obedience as a religious duty, and not as a forced submission to the caprice and tyranny of parents. And he regards his obligation to obey, not as imposed by human authority, or by the

mere relation which he sustains to his parents, but as flowing from the express command of God.—J. F. PATTERSON, in *Christian Statesman*.

Good Advice to Graduates.

THE young men now leaving college who think that it would be beneath their dignity to engage in mechanical pursuits, and that the education which they have received is only intended to fit them for some one of the learned professions, ought to study the baccalaureate discourse delivered by Dr. Peabody, on Sunday last, before the graduates of Harvard. "We need," said he, "able and educated men in agriculture and manufacture, and there is not a department under those titles that may not be elevated, not alone in name, but in its permanent value as a factor in its well being by such recruits as our college might furnish." Students fresh from the university are too apt to forget that there is something practical in life to which their education is only an introduction, and that if it helps them in law, in medicine and in theology, it will also be an aid to them in those other pursuits which are equally associated with national progress and prosperity. A few matter-of-fact sermons like Dr. Peabody delivered, just at the time when young men's minds and feelings are the most receptive, might lead them to indulge less in thoughts of being carried through life on flowery beds of ease, and more of following avocations which will in the end yield not only pleasure but profit.—*Baltimore American*.

GOOD HEALTH.

Proper Diet for Man.

VEGETABLE FOOD NOT STIMULATING.

THE argument against meat as a stimulant is often met by the remark that vegetables are also stimulating. This statement is untrue. Vegetable food, such as wheat, corn, potatoes, and similar productions, are wholly unstimulating in character. Why, then, it is asked, does a weary man, who is faint and weak from hunger, feel rested and strengthened immediately after eating his dinner, and while the food eaten is still in his stomach, none of it having been yet assimilated? This objection may be easily answered. Why does the sudden cry of fire cause a bed-ridden invalid to spring from his couch and escape from the burning building, notwithstanding the fact that he has not before walked a step for many years? How does the music of fife and drum enable a weary soldier to continue his march for many hours with ease after he thought himself completely exhausted? The cause of these phenomena is found in mental and nervous influence. In the first case the mental excitement becomes so great that pain and weakness are dissipated, and the whole vital force of the system is summoned to action. In the second case, the wearied, irritated nerves are soothed by the harmony of music, and their action becomes balanced and harmonious, when weariness of necessity ceases at once.

So in the case of the man who feels stronger immediately after eating his dinner. When hungry, there was nervous irritation, an unbalanced condition of nervous action resulting from the unpleasant sensation of hunger. As soon as the cause of irritation is removed, the man feels rested and refreshed, and so appears to be stronger.

MUSCULAR STRENGTH.

Stimulation always weakens muscular power, as has been amply demonstrated by extensive experimentation of some of the most eminent savants of Europe. In view of this fact, the conclusion is inevitable that animal food must be prejudicial to the attainment of the highest degree of physical development, since we have already shown that it is stimulating in its character.

Not only is this true in theory, but the principle is well sustained by facts. Among the lower animals we find the strongest individuals are of the vegetable-eating class. We hardly need mention the enormous strength of the elephant, the rhinoceros, the horse, the ox, and other animals of like character. The whole class of carnivorous animals does not furnish so fleet an animal as the reindeer, nor so graceful and agile a one as the gazelle.

What is true concerning the lower animals is found to be equally true of man. The early Grecians, especially the noble Spartans, subsisted almost entirely upon the fruits of the earth, as did also the Persians during the period of their greatest strength and prosperity, as may be seen from the follow-

ing paragraph respecting the latter people from Rollin's Ancient History:—

"The only food allowed either the children or the young men was bread, cresses, and water, for their design was to accustom them early to temperance and sobriety; besides, they considered that a plain, frugal diet, without any mixture of sauces or ragouts, would strengthen the body, and lay such a foundation of health as would enable them to undergo the fatigues and hardships of war to a good old age."

Success in war at the time when the Persians and Grecians were prominent actors in the arena of political strife depended almost entirely upon personal strength and prowess, and not so much upon strategy and ingenuity as at the present day. When we find these nations arising from very small and obscure beginnings, and successively becoming masters of the world, we cannot question their superiority over their enemies in the physical development necessary to enable them to compete successfully with all opposition. And in view of the facts already cited, who can doubt that the frugal vegetable diet to which they restricted themselves was the principal agent in securing to them the hardihood and bodily vigor which they possessed.

Another fact which is strikingly confirmatory of this view is the well-authenticated statement of historians that, as the Persians became prosperous and masters of the whole world, they allowed themselves to depart from their simple mode of life, especially in respect to diet. As the result, they soon began to decline in strength, and their armies were no longer able to withstand the attacks of the more frugal and hardy Grecians. The Grecians, in turn, after a time also became addicted to the use of animal food, and so became enervated, and in time were forced to give place to another and more hardy nation. We would not presume to say that the use of animal food was the only cause which operated to bring about the decline and final overthrow of each of the nations mentioned, but we do not hesitate to claim that it was one of the chief causes which, acting both directly and indirectly, served to bring about that result.

Nearly all the nations of modern Europe subsist almost entirely upon vegetable food. At least, such is the case with the laboring classes—those who constitute the bone and sinew of any nation. The lower classes of Norway, Sweden, Denmark, Poland, Russia, Germany, Turkey, Greece, Italy, Switzerland, Scotland, and Ireland, eat very little meat, frequently tasting it not more than once a week; yet when not addicted to the use of intoxicating liquors, a more hardy, robust set of people cannot be found. The inhabitants of Greece, who live upon coarse bread made from unbolted meal, are remarkably powerful and agile. In truth, from two-thirds to three-fourths of the whole human race have always subsisted upon vegetable food, and yet when they have been well supplied, and other habits have been approximately correct, they have been well sustained.

To GET well of any chronic disease, of a serious character, and to remain cured, a man must be led to see the nature of his own case, the needs and requirements of his own constitution, and must have that force of character which compels compliance with those requisitions. Intelligent self-denial is the price of health and long life the world over: it never will be otherwise.

RELIGIOUS NEWS AND NOTES.

—Russia was the only government whose department at the Paris Exposition was opened with religious ceremonies.

—At a recent meeting of the Evangelical Alliance it was stated that four of the languages of Africa had been reduced to writing—the Bechuana, Zulu, Caffre, and Basuto—and the Scriptures translated into them; and there were now 50,000 church members.

—Gospel temperance meetings are now held on Sunday evenings in the Park theatre in New York city, by Mr. C. W. Sawyer. Similar services are held during the other evenings of the week at the chapel of the City Mission. The meetings are under the auspices of the Young Men's Christian Association and of the City Mission.

—Four more old London churches are to be torn down during the year. Last year witnessed the destruction of the fine church of St. Michael and of All Hallows, where Milton was baptized, and the four which are to be torn down this year are all the work of Christopher Wren, two of which possess spires of singular beauty and originality of design.

—The first Moravian missionaries embarked from Copenhagen in 1733, for the West Indies and Greenland. In fifteen years they had commenced sixteen missions, bringing the gospel to the Negroes, Hottentots, Esquimaux, Greenlanders, and American Indians. The missions at present consist of 95 stations, 303 European missionaries, 1,547 native assistants, 300 school teachers, 68,476 members of the church, 22,647 communicants, 16,484 children in day schools, and 12,983 in Sunday-schools.

SECULAR NEWS.

—There is a great flood in the Missouri river.

—The grape crop in Sonoma county promises to be large.

—There are over 80,000 children in San Francisco under the age of 18.

—Calistoga experienced a slight shock of earthquake on Saturday, July 20.

—The army worm has appeared in the vicinity of Woodland, Yolo county.

—Sweden has sold the island of St. Bartholomew, in the West Indies, to France.

—Dr. James Ayer, the patent medicine man, recently died, in Massachusetts, worth several millions.

—The wheat crop the present year in the United States will reach the large sum of 400,000,000 bushels.

—It is estimated that over 100,000 persons in New England have signed the total abstinence pledge since December 1.

—The harvest of Nebraska this year, will be the most bountiful in its history. The wheat crop will not fall short of 15,000,000 bushels.

—Yellow fever has broken out at the Brooklyn Navy Yards, N. Y. Measures have been taken to stay the spread of the dreaded disease.

—It is stated that in the well-to do classes of England, 8,000 children out of every 100,000 die in the first year of their lives; but in the poorer classes, 32,000 in every 100,000.

—Over eleven hundred French Communists have received either a remission or a commutation of their sentences in honor of the Paris Exhibition *fete*. Forty thousand francs were also distributed among the poor of Paris.

—The ancient tower of Aspermont in Switzerland, which crowned a mass of high rocks, and which had withstood the tempests of ages, fell lately with a tremendous crash, and crushed a number of goats which were browsing in its shadow. The castle, with which it was connected, was built by the Roman Emperor Valentinian, in the year 368. It had long since crumbled away.

—The net value of bullion product of the United States and Territories west of the Missouri river, for the year 1877, according to the more reliable statistics on this subject, which it is possible to produce, were: gold, \$44,870,223; silver, \$45,846,109; lead, \$5,085,250; being a total of \$95,801,582. This is the largest ever turned out in this country in any one year. The amount produced during the same year in British Columbia and Mexico was \$2,610,172.

—July 17, a freight train of twenty-eight cars, bound west, was thrown from the track while crossing the bridge over Tippecanoe river, near Monticello, Ind. All the cars except the caboose tumbled into the stream, a distance of ninety feet. The caboose, with six passengers, was saved by the presence of mind of a brakeman, who uncoupled it just before the inevitable plunge. The engineer was crushed to death, and the bridge tender was instantly killed. Four tramps stealing a ride on the under side of a car were miraculously saved by the car falling bottom up in the water.

—A new Pompeii has been discovered in Italy. At the foot of mount Gargango a buried town has been laid bare, the houses being twenty feet below the surface. A temple of Diana was first brought to light, then a portico composed of columns without capitals, and, finally, a necropolis covering nearly four acres. The Italian government has taken measures to continue the excavations on a large scale, and has already discovered a monument erected in honor of Pompey after his victory over the pirates. The town is the ancient Sipontum, of which Strabo and Levy speak, and which was buried by an earthquake.

—A cyclone struck North Albany, N. Y., July 21, sweeping through West Albany, unroofing houses, scattering the contents of lumber yards, and damaging the gas works. Loss, \$100,000.

—The cost of our alcoholic drinks in this land is \$700,000,000, and in great Britain \$765,000,000. The number of cigars made here in 1877 was 18,000,000, besides 149,000,000 cigarettes.

—According to the latest returns, the cultivated land of France is divided into 5,500,000 properties. Five millions are under six acres. Belgium has a like subdivision of property. In Ireland, on the other hand, 110 owners hold more than one-fifth of the soil.

—The foundation schools of England are Eaton, Winchester, Westminster, Shrewsbury, Rugby, Harrow, Charterhouse, St. Paul's School, and Merchant Taylors' School, the "sacred nine," as they have been not inaptly designated. They were founded within a period ranging from the close of the fourteenth century to the beginning of the seventeenth.

—The value of fruit crops in the United States is estimated by the Government statistician at \$140,000,000 annually, or about the value of the wheat crop. The value of the annual crop of Michigan is put down at \$4,000,000. California has 60,000 acres of vineyards, producing 10,000,000 gallons of wine annually, besides vinegar, raisins, brandy and fresh grapes. The other States produce 5,000,000 gallons of wine annually. The single port of Norfolk, Va., reported 3,000,000 quarts of strawberries. Illinois, whose fruit growing is of recent origin, now has 320,000 acres of orchards.

This Life.

If this life were all, if we could look to no blissful hereafter, then indeed might we droop in despair. The lot of all here is mixed with suffering and sorrow. There is no brow that does not wear its crown of thorns. Sickness and death will take up their abode in the fairest homes, and the cold clouds of the valley oftentimes hide from us our dearest treasures. What consolation is there for the stricken mourner if no ray of hope pierces the darkness of the tomb? If he has no faith in Him who has said, "I am the resurrection and the life?"

There is nothing in all the wide world on which the tempest-tossed soul can rest but the religion of Jesus. Ask the man whose locks are white with age, who has toiled all his life long for gold, if his riches yield him satisfaction, and he will tell you, No.

And yet though religion is all that can really benefit any, how lightly is it esteemed. The world! the world! is the cry of nearly all. Give me this first, and perhaps afterwards I will attend to eternal things. Oh, fatal mistake! How many will rush on in striving to gratify pride and ambition until it is too late to be saved.

THOUGHTS FOR THE AFFLICTED.—A Christian under manifold trials replied to the following effect, to a friend who was condoling with him: "I look *around*, and see how many there are who are much more heavily afflicted than myself. I look *within*, and I see how much corruption there is in my heart, which needs to be mortified, and which provokes the rod. I look *downward*, and I see that death which I deserve, and from which grace alone has delivered me. I look *upward*, and I see that God, whose hand overrules all events, and who doeth all things wisely and well. I look *backward*, and I see from how many troubles he has delivered me, and how many sharp afflictions he has made to work together for my good. I look *forward*, and I see that 'far more and exceeding and eternal weight of glory' to which he is conducting me; and for which, by those afflictions, he is preparing me. And when I have looked in all these directions, I do not think much of my afflictions."

OBITUARY.

DIED, of consumption, at Middletown, Lake county, Cal., July 8, 1878, our dear Sister Margaret E., wife of S. V. Cooper, aged thirty-five years and one month. She embraced the present truth some four years ago, in Napa city, under the labors of Elders Loughborough and Cornell, and was baptized at the first Yountville camp-meeting. Her last moments were those of bright expectation of a part in the first resurrection. She entered the shadowy vale, calmly trusting in her Saviour. Words of comfort were spoken by Rev. Cornwall (Presbyterian) from the words of our Saviour, "I am the resurrection and the life."

J. S. HOWARD.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JULY 25, 1878.

The Dime Tabernacle.

PROBABLY no enterprise has been taken hold of by our people with greater zeal than the building of a house for the Lord, at Battle Creek, Michigan.

The plan by which means is to be raised to build this house, and the name of it, may seem somewhat novel to our people, but we think they will be convinced that a good plan has been adopted.

The dime Tabernacle takes its name from the plan of raising the means to build it which is as follows:—

1. All persons, inside or outside of the churches of Seventh-day Adventists, wherever they may be in the four quarters of the globe, saints or sinners, rich or poor, white or colored, high or low, and of all nationalities, who will of a willing heart and a ready mind give the sum of ten cents each month for the period of one year, are invited so to do.

2. That there are not less than twenty five thousand persons, including men, women, and children, in the ranks of S. D. Adventists, and should all of these give a dime each month, the sum of \$30,000 would be raised.

And when the Dime Tabernacle shall be completed, all the cheerful donors will be invited to the dedication. Then they can see the house they have built for the Lord, and enjoy at least one service in it.

a complete statement of the cost will be given. And the donors names and addresses will be given in pamphlet form in connection with the aforesaid statements and mailed to the donors.

GENERAL CONFERENCE COMMITTEE. JAMES WHITE, Chairman.

Oakland.

WE continue our work here. The attendance is quite good. Mrs. E. G. White gave three discourses in the tent last week to good and appreciative audiences.

July 23, 1878. W. M. HEALEY.

Reno, Nevada.

THE new Nevada tent is pitched in Reno, Nevada, a few rods from, and in full view of, the Central Pacific railroad.

July, 22, 1878. J. N. LOUGHBOROUGH.

State Quarterly Meeting.

THE fourth quarterly meeting of the California State Tract and Missionary Society met as per appointment the evening of July 20, 1878.

Table with 10 columns and 15 rows of financial and membership data. Includes categories like 'Other periodicals distributed', 'Signs distributed', 'New subscribers for other periodicals', 'No. pp. Tracts, etc., loaned', 'No. pp. Tracts, etc., given away', 'Book sales', 'Donations', 'New Members', 'Letters written', 'Ships visited', 'Families visited', 'No. of Reports', 'Memberships', and 'District'.

As seen by the above table the whole number of pages of tracts and pamphlets loaned and given away is 135,318. The whole amount of money received is \$328.25.

The subject of the Dime Tabernacle soon to be erected in Battle Creek, Mich., being introduced it was

Voted, That we earnestly recommend all to pledge their dimes toward this enterprise according to the plan recommended in the circulars sent to the librarians of the various churches.

As much of the missionary work during the past quarter has been done by the members of the Vigilant Missionary Society, it was suggested that separate reports be prepared by which

it could be seen how much had been done outside of such societies. It was therefore

Voted, That blanks for this purpose be prepared by a committee of three appointed by the chair, of which the chairman should be one. On motion the meeting adjourned.

J. E. WHITE, Vice President. Mrs. A. M. LOUGHBOROUGH, Secretary.

California Sabbath-School Association.

IMMEDIATELY after the State quarterly meeting of July 20, 1878, a session of the California Sabbath-school association was held.

The committee appointed at the last State quarterly meeting reported, 1. That the constitution adopted last October was incomplete in some respect and needed amendments, and, 2. That a blank should be prepared for quarterly reports from the different schools.

The committee presented an amended constitution which brings this State association into harmony with the National association, and which is similar to the constitution adopted by the State associations throughout the United States. It reads as follows:—

ARTICLE I—OBJECT.

The object of the association shall be the promotion of greater uniformity of action and efficiency in the workings of the Sabbath-schools of California.

ART. II—NAME.

This society shall be known as the California Sabbath-school Association of Seventh-day Adventists.

ART. III—DUTIES OF OFFICERS.

The officers of the association shall be a president, a secretary, a treasurer, and an executive board of three, of which the president shall be one, who shall be elected annually.

ART. IV—DUTIES OF OFFICERS.

The duty of the president shall be to preside at all the meetings of the association, and of the executive board, and to call special meetings thereof.

The duties of the secretary and treasurer shall be similar to those of similar officers in other societies.

ART. V—DUTIES OF EXECUTIVE BOARD.

The functions of the executive board shall be: (1) To represent this association when not in session assembled, and to execute all its recommendations and orders. (2) To assist, either personally or by authorized agents, in organizing, and conducting Sabbath-schools, and Sunday-schools in those places where an attendance can be secured, and where the truths of the Bible can be plainly taught.

ART. VI—FUNDS.

The funds for defraying the expenses of this association shall be obtained by contributions from the several schools in the State, and by individual donations.

ART. VII—REPRESENTATION.

SECTION 1. Delegates. The several schools shall be represented in business sessions by delegates.

SEC. 2. Appointments. Each Sabbath-school of fifteen or less members is entitled to one delegate for each additional fifteen members.

SEC. 3. Superintendents. All the superintendents present at a meeting of this association shall be received as delegates.

ART. VIII—AMENDMENTS.

This constitution may be amended by a majority vote of the delegates present at any State meeting of the association.

ART. IX—MEETINGS.

The yearly meetings of this association shall be held in connection with the State Conference meeting.

The above amended constitution was adopted by unanimous vote.

According to Article III of the constitution it was found that an election of two members to act in connection with the president as an executive board was necessary. It was therefore

Voted, That M. C. Israel and John Mavity act in this capacity.

Voted, That the matter of blanks for quarterly reports be referred to the executive committee.

The meeting then adjourned.

J. E. WHITE, President.

ALICE CANFIELD, Secretary.

The Dime Tabernacle.

BLANK pledge papers with full directions how to raise and forward the dimes are prepared and sent out to very many from the Review and Herald Office.

GEN. CONF. COM.

Rural Health Retreat.

THIS Institute has been opened but five weeks and only advertised in one paper nine days, yet even now the house is crowded by those seeking board and treatment, there being thirty-five persons now lodging under its roof.

I came to this place from Tulare county, a distance of three hundred and sixty miles, four weeks ago yesterday. I was in a state of extreme prostration, occasioned by a fever which had been preying upon my system for three weeks.

With a heart full of gratitude to our heavenly Father for so graciously preserving my life through my sickness, and realizing that the benefits of the Rural Health Retreat are the means by which God has raised me up to still labor in his cause, I am led to give him praise.

The building is situated several hundred feet up the side of Howell mountain, commanding a delightful view of the valley, and the mountains beyond—a landscape seldom surpassed in beauty.

J. D. RICE.

St. Helena, Cal., July 18, 1878.

Camp-Meetings for 1878.

- INDIANA, Kokomo, Aug. 14 to 19. ILLINOIS, Bloomington, Aug. 27 to Sept. 3. OHIO, Tiffin, Aug. 28 to Sept. 3. NEW ENGLAND, Aug. 28 to Sept. 2. MAINE, Sept. 4-9. VERMONT, " 11-17.

Appointments.

PROVIDENCE permitting I will meet with the churches as follows:—

- Locust Grove, July 25-29. Lemoore, July 31 to August 6. Fairview, August 6-12. J. L. WOOD.

BUSINESS DEPARTMENT.

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

\$2.00 EACH. Martin Shepherd 5-1, Geo Griffith 5-37, J W McKeynolds (4 copies) 5-1, Mrs H Cameron 5-38, W H DuVal 5-20, Mrs S Stevenson 5-28, John M Pugh 5-28, A H Will 5-20, R C Crucey 5-1, Elisha Sharp 5-1, W C Holmes 5-10, Alvis Smith 5-38, J W Beal 5-28.

\$1.50 EACH. John Wood 5-28, Mrs F Jones 5-28, Mrs Eliza Harvey 5-28, Jesse Woods 5-28, E C Lawton 5-28, Alice Bogert 5-28, John S Osborn 5-28, Wm Allen 5-28, John B Maurins 5-18, Ellen Cudd 5-2, Levi Coombs 5-28, J Crandall 5-21, R D Benham 5-28.

MISCELLANEOUS. Lucy Woodell 37c 4-40, Geo Hawkins 50c 4-40, John Armstrong 50c 4-40, W M M Armstrong 50c 4-40, Dr F W Kerr 50c 4-40, B B Kerr 50c 4-40, S B Flint \$1.00 5-4, J F Peaque 75c 5-4, S V Ward 75c 5-4, J Q Butler 37c 5-8, T B Moxey 50c 4-44, W A Woolsey 50c 4-44, Mrs Lina Pennington (3 copies) 3-75, 5-19, T H Starbuck 1.00 5-1, J Crandall (10 copies) 16.50 5-28, D Washin ton 1.00, 4-30, Lydia Brown 75c 5-24, Clark and Bud 75c 5-4, Mrs M Pittman 75c 5-4, John Fink 75c 5-4, Henry Heavell 75c 5-4, Jno and Thomas Quack-nbush 75c 5-4, Mrs Lon Qui tt 75c 5-4, Mrs Bothwell 75c 5-4, Mrs Burdett 75c 5-4, Mrs P Bainter 75c 5-4, Jas Skinner 75c 5-4, W M Dail (3 copies) 2.25 5-4, W M Dail 1.75 6-7, Pitman and Gentry 75c 5-4.

Received on Account.

Cal T and M Society \$23.58.

California Conference Fund.

Gilroy Pr John Griffith \$2.67, Middletown 30.75.

European Mission.

Miss Betty Lardon \$50.00, Warren Parlern 10.00, Frank D Start 1.00, Calista F Moon 2.00, Wm S Moon 15.00.