

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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Jesus Condemned.

BEHOLD the precious Lamb of God,
Before the priests is brought again,
Mid-cruel enemies to be,
Condemned and judged by guilty men.

The evening mob, with frantic cries,
Discordant shrieks, and bitter strife,
Like fiends incarnate, cry for blood,
And clamor madly for his life.

Caiaphas in his glittering robe,
Upon the throne is seated high,
With taunting word and bitter tone,
Condemns the Son of God to die.

And yet, he meekly bore the scorn,
The shameful jest, the cruel word,
And from his pure unsullied lips
No wrathful answer e'er was heard.

My guilty Soul; was it for thee—
Thy Saviour all these sorrows bore?
Was it for thee, in wondrous love
The piercing "crown of thorns" he wore?

And shalt thou not accept his grace,
With tearful eyes and grateful heart,
Lest when he comes, in glorious might,
Thou hear'st the dreadful word "Depart."

L. D. A. S.

General Articles.

CALVARY.

BY MRS. E. G. WHITE.

THEY hurried Jesus away with loud shouts of triumph; but their noise ceased for a time when they passed a retired place, and saw at the foot of a lifeless tree the dead body of Judas, who had betrayed Christ. It was a most revolting spectacle; his weight had broken the cord by which he had hung himself to the tree, and, in falling, his body had become horribly mangled, and was then being devoured by dogs. The mutilated remains were ordered to be buried at once, and the crowd passed on; but there was less noisy mockery, and many a pale face revealed the fearful thoughts within. Retribution seemed already to be visiting those who were guilty of the blood of Jesus.

By this time the news of the condemnation of Jesus had spread through all Jerusalem, striking terror and anguish to thousands of hearts, but bringing a malicious joy to many who had been reproved by the teachings of the Saviour. The priests had been bound by a promise not to molest any of his disciples if Jesus were delivered up to them; so all classes of people flocked to the scene of outrage, and Jerusalem was left almost empty. Nicodemus, and Joseph of Arimathea, had not been summoned to the Sanhedrim council, and their voices had nothing to do with condemning Jesus. They were present at his crucifixion, but unable to change or modify his terrible sentence.

The disciples and believers from the region round about joined the throng that followed Jesus to Calvary. The mother of Jesus was also there, supported by John, the beloved disciple. Her heart was stricken with unutterable anguish; yet she, with the disciples, hoped that the painful scene would change, and Jesus would assert his power, and appear before his enemies as the Son of God. Then again her mother's heart would sink as she remembered words in which he had briefly referred to the things which were that day being enacted.

Jesus had scarcely passed the gate of Pilate's house when the cross which had been prepared for Barabbas was brought out and

laid upon his bruised and bleeding shoulders. Crosses were also placed upon the companions of Barabbas, who were to suffer death at the same time with Jesus. The Saviour had borne his burden but a few rods, when, from loss of blood and excessive weariness and pain, he fell fainting to the ground. As he lay beneath the heavy burden of the cross, how the heart of the mother of Christ longed to place a supporting hand beneath his wounded head, and bathe that brow that had once been pillowed upon her bosom. But, alas, that mournful privilege was denied her.

When Jesus revived, the cross was again placed upon his shoulders and he was forced forward. He staggered on a few steps, bearing his heavy load, then fell as one lifeless to the ground. He was at first pronounced to be dead, but finally he again revived. The priests and rulers felt no compassion for their suffering victim; but they saw that it was impossible for him to carry the instrument of torture farther. They were puzzled to find any one who would humiliate himself to bear the cross to the place of execution. The Jews could not do it because of defilement, and their consequent inability to keep the coming passover festival.

While they were considering what to do, Simon, a Cyrenian, coming from an opposite direction, met the crowd, and was seized at the instigation of the priests, and compelled to carry the cross of Christ. The sons of Simon were disciples of Jesus, but he himself had never been connected with him. This occasion was a profitable one for him. The cross he was forced to bear became the means of his conversion. His sympathies were deeply stirred in favor of Jesus; and the events of Calvary, and the words uttered by Jesus, caused him to acknowledge that he was the Son of God. Simon ever felt grateful to God for the singular providence which placed him in a position to receive evidence for himself that Jesus was the world's Redeemer.

When Jesus was thought to be dying beneath the burden of the cross, many women, who, though not believers in Christ, were touched with pity for his sufferings, broke forth into a mournful wailing. When Jesus revived, he looked upon them with tender compassion. He knew they were not lamenting him because he was a teacher sent from God, but from motives of common humanity. He looked upon the weeping women and said, "Daughters of Jerusalem, weep not for me, but for yourselves, and for your children."

Jesus did not despise their tears, but the sympathy which they expressed awakened a deeper chord of sympathy in his own heart for them. He forgot his own grief in contemplating the future fate of Jerusalem. Only a short time ago the people had cried out, "His blood be on us and on our children." How blindly had they invoked the doom they were soon to realize! Many of the very women who were weeping about Jesus were to perish with their children in the siege of Jerusalem.

Jesus referred not only to the destruction of Jerusalem, but to the end of the world. Said he, "Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?" The innocent were represented by the green tree. If God suffered his wrath because of the sins of the world to fall upon the Redeemer, in that he was permitted to suffer death by crucifixion, what might be expected to come upon the impenitent and unbelieving, who had slighted the mercies of God, purchased for them by the death of his Son? The mind of Jesus wandered from the destruction of Jerusalem to a wider judgment, when all the impenitent would suffer condemnation for their sins; when the Son of man should come, attended not by a murderous mob, but by the mighty hosts of God.

A great multitude followed the Saviour to Calvary, many mocking and deriding; but some were weeping and recounting his praise. Those whom he had healed of various infirmities, and those whom he had raised from the dead, declared his marvelous

works with earnest voice, and demanded to know what Jesus had done that he should be treated as a malefactor. Only a few days before, they had attended him with joyful hosannas, and the waving of palm-branches, as he rode triumphantly to Jerusalem. But many who had then shouted his praise, because it was popular to do so, now swelled the cry of "Crucify him! Crucify him!"

Upon the occasion of Christ riding into Jerusalem, the disciples had been raised to the highest pitch of expectation. They had pressed close about their Master, and had felt that they were highly honored to be connected with him. Now they followed him in his humiliation at a distance. They were filled with inexpressible grief, and disappointed hopes. How were the words of Jesus verified: "All ye will be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." Yet the disciples still had faint hope that their Master would manifest his power at the last moment, and deliver himself from his enemies.

Upon arriving at the place of execution, the condemned were bound to the instrument of torture. While the two thieves wrestled in the hands of those who stretched them upon the cross, Jesus made no resistance. The mother of Jesus looked on with agonizing suspense, hoping that he would work a miracle to save himself. Surely He who had given life to the dead would not suffer himself to be crucified. What torture must this woman have endured as she witnessed the shame and suffering of her son, yet was not able to minister to him in his distress! Bitter grief and disappointment filled her heart. Must she give up her faith that he was the true Messiah? Would the Son of God allow himself to be thus cruelly slain? She saw his hands stretched upon the cross—those dear hands that had ever dispensed blessings, and had been reached forth so many times to heal the suffering. And now the hammer and nails were brought, and, as spikes were driven through the tender flesh and fastened to the cross, the heart-stricken disciples bore away from the cruel scene the fainting form of the mother of Christ.

Jesus made no murmur of complaint; his face remained pale and serene, but great drops of sweat stood upon his brow. There was no pitying hand to wipe the death-dew from his face, nor words of sympathy and unchanging fidelity to stay his human heart. He was treading the wine-press all alone; and of all the people there was none with him. While the soldiers were doing their fearful work, and he was enduring the most acute agony, Jesus prayed for his enemies—"Father, forgive them; for they know not what they do." His mind was borne from his own suffering to the crime of his persecutors, and the terrible but just retribution that would be theirs. He pitied them in their ignorance and guilt. No curses were called down upon the soldiers who were handling him so roughly, no vengeance was invoked upon the priests and rulers who were the cause of all his suffering, and were then gloating over the accomplishment of their purpose, but only a plea for their forgiveness—"for they know not what they do."

Had they known that they were putting to exquisite torture one who had come to save the sinful race from eternal ruin, they would have been seized with horror and remorse. But their ignorance did not remove their guilt; for it was their privilege to know and accept Jesus as their Saviour. They rejected all evidence, and not only sinned against Heaven in crucifying the King of Glory, but against the commonest feelings of humanity in putting to a torturous death an innocent man. Jesus was earning the right to become the Advocate for man in the Father's presence. That prayer of Christ for his enemies embraced the world, taking in every sinner who should live, until the end of time.

After Jesus was nailed to the cross, it was lifted by several powerful men, and thrust with great violence into the place prepared for it, causing the most excruciating agony to the Son of God. Pilate then wrote an inscription in three different languages and

placed it upon the cross, above the head of Jesus. It ran thus: "This is Jesus, the King of the Jews." This inscription, placed so conspicuously upon the cross, irritated the Jews. In Pilate's court they had cried, Crucify him! We have no king but Caesar! They declared that whoever claimed other than Caesar for a king was a traitor. But they had overreached themselves in disclaiming any desire to have a king of their own nation. Pilate, in his inscription, wrote out the sentiments which they had expressed. It was a virtual declaration, and so understood by all, that the Jews acknowledged that on account of their allegiance to the Roman power, any man who aspired to be king of the Jews, however innocent in other respects, should be judged by them worthy of death. There was no other offense named in the inscription; it simply stated that Jesus was the king of the Jews.

The Jews saw this, and asked Pilate to change the inscription. Said the chief priests, "Write not, The King of Jews; but that he said, I am King of the Jews." But Pilate, angry with himself because of his former weakness, and thoroughly despising the jealous and artful priests and rulers, coldly replied, "What I have written I have written."

And now a terrible scene was enacted. Priests, rulers and scribes forgot the dignity of their sacred offices, and joined with the rabble in mocking and jeering the dying Son of God, saying, "If thou be the King of the Jews, save thyself." And some deridingly repeated among themselves: "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God." "And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross."

These men, who professed to be the expounders of prophecy, were themselves repeating the very words which inspiration had foretold they would utter upon this occasion; yet, in their blindness, they did not perceive that they were fulfilling prophecy. The dignitaries of the temple, the hardened soldiers, the vile thief upon the cross, and the base and cruel among the multitude, all united in their abuse of Christ.

Are You Tried?

Go and tell Jesus your trials. To whom as a tried Christian but to Jesus can you go? Oppressed and sorrowful as our humanity is; there is wanting in each and all the tender disciplined feeling that exactly harmonizes with our own chastened and pensive spirit.

We take our sorrows even to a sorrowing believer, and we find his heart so charged with his own personal trial, his mind so perplexed with his own anxieties, or his spirit so bowed under its own concealed dejection, that we shrink from adding one drop to his brimmed cup by pouring into his sad heart the sadness of our own. He is silent of his own grief, but that silence, oh! how expressive!

But there is One to whom you may go, whose sorrows now are all over, and who is prepared to make yours his own. You are tried in your spirit, tried in your principles, tried in your faith, tried in your worldly calling, tried in your spiritual history, tried in your domestic circumstances, tried in those near and dear to you. Whither, son or daughter of trial, can you turn, but to Jesus? Have you pondered this sacred and precious privilege? Has it ever bethought you to arise in your grief and go and tell Jesus? He was as you are, a child of sorrows, a man of grief. Smitten, wounded, traduced, belied, foully accused, bruised and heart-broken, and is fitted as no other being in the universe is, to listen to the story of your trial, to succor, soothe, and sanctify it.—Sel.

THAT writer does the most who gives his reader the most knowledge, and takes from him the least time.

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 I.

ON the 13th of December, 1847, I landed with my family in Port-au-Prince, Hayti, the first foreign missionary of the Reformed Presbyterian church in the United States. I began my labors soon afterward, and continued them without serious interruption till the 21st of April, 1849, when a train of circumstances, to which I am about to advert, made it necessary that I should return home.

In the latter part of December, 1848, I was unexpectedly called upon to defend the practice of keeping holy the first day of the week in place of the seventh. I had been taught from my infancy that the moral law, "summarily comprehended in the ten commandments," is the only rule of moral conduct; and I had supposed that it required me and everybody else to keep the "Christian Sabbath" on the first day of the week. On examination, however, I was forced to the conclusion that the fourth commandment enjoins nothing else than the sanctification of the seventh day. Of course, then, I must either renounce this precept, as a part of the rule of my life, or endeavor to keep holy the seventh day of the week. The former I might not dare to do; the latter I knew I might attempt without offending God, or insulting the majesty of his law.

The question then came up, Is there any Scripture authority for keeping holy the first day? Does God require it? I knew very well that if God does not require it I could not, as a Reformed Presbyterian, bind my conscience to it. I took up the Bible, and resolved on a prayerful and thorough search. I wished to assure myself of the divine authority of the first day, even after I was satisfied that the claims of the seventh are indisputable. But how was it possible to gain this object? Every text to which I was referred for proof seemed to lack the very thing that I most wanted—a certain testimony to the institution of a Christian Sabbath. I reasoned thus: The fact that Christ appeared once or twice to his disciples on the first day of the week, and the fact that the disciples met *once* on that day to break bread, and the fact that Paul commanded the Corinthians and Galatians to "lay by them in store" on that day as God had prospered them—these facts, with a few others, might shed light on the institution if *one single text* could be found to prove its existence. But if this cannot be found they do not touch the question at issue. And how I did long for that *one text*! How I chided with the apostles for not having made known more clearly what I had determined to be the will of God! Never did Rachel mourn for her children as I mourned for that *one text*; but, like her, I could not be comforted, because *it was not*!

I was thus driven to the conclusion that, should I make conscience of keeping holy the first day of the week, I would offer to God a service that he did not require, and could not accept at my hands.

But what was I to do? This was the great, practical question. Could I, with my then present views, continue to preach the gospel as I had done before in that land of "darkness, and of the shadow of death?" Could I teach the children in the school, as I had taught them before, that God had changed the Sabbath to the first day of the week? Could I proclaim to the benighted heathen that they might habitually break the fourth commandment with impunity? Could I, as a Protestant missionary, become the partisan of him who thought to "change times and laws,"* by assuring his blinded devotees that his changes had been made by divine authority? Or, on the other hand, could I carry out my convictions of truth and duty, declaring the whole counsel of God as I then understood it, and retain at the same time, my connection with my brethren at home? Would they grant me this privilege, and, if they would, could I accept it?

A little reflection served to convince me that all these questions must be answered in the negative. It was no small matter to resolve upon breaking these bonds of ecclesiastical fellowship that had so sweetly bound me to the Reformed Presbyterian church. A struggle, painful indeed, but not protracted, ensued. I resolved at once to keep the Sabbath in my family, though I feared it would not be honest to make any public exhibition of my views while I continued to minister by the authority of the Synod. I know not what I should have done, had not my change of sentiments brought with it the needed consolations. Whatever were the "vexing thoughts" with which my heart was oppressed during the first six days of the week, I found invariably, in the quiet retreat of my little family on the seventh, that "peace of God that passeth all understanding." Yes, Hayti, when the recollection of thy brilliant skies, thy evergreen mountains, and thy sweet, clear rivers, shall have ceased to awaken joy in my bosom, the memory of thy Sabbaths shall be "my songs in the house of my pilgrimage!"

* I believe that the prophecy in Dan. 7:25, refers mainly to the change of Sabbath time and law. What time of divine appointment, it may be asked, was ever changed, except the time of the Sabbath?

CHAPTER II.

CONVINCED as I was that something must be done immediately to bring the subject of my change to the attention of the rulers of our church before the next meeting of the Synod, I prepared the following Circular Letter, which I transmitted to more than seventy ministers and elders in different parts of the United States:—

CIRCULAR.

PORT-AU-PRINCE, HAYTI, JAN. 17, 1849.

MY DEAR BROTHER: The mutual relation existing between us, as members of the same Synod, the glory of our common Lord, the interests of our Mission, and the sacred regard for personal character, all require that the following statement be transmitted to you and my other co-presbyters, with as little delay as possible. If I am not actuated herein by a desire to promote God's glory and the salvation of men, may the Lord rebuke and forgive me, and "let the righteous smite me, it shall be a kindness!" May the Head of the church grant to you, and to all other members of the Synod, a disposition to hear with patience and candor a narration of my recent experience in which, perhaps, you may find things both "new and old."

My sentiments in relation to the "Sabbath of the Lord our God" have undergone an important change, to which I now wish to call your attention. Our Confession of Faith, Catechisms, and Testimony, all teach that the first day of the week is, and has been ever since the resurrection of Christ, the Christian Sabbath. This doctrine *alone*, of all those contained in our Standards, though I did believe it till lately, I can no longer receive. As to the *manner* of sanctifying the Sabbath, I believe all that you and I have always contended for; but, for the present, I am constrained to believe that the seventh day of the week is the only weekly Sabbath that God has ever appointed.

My attention was first called to this subject by Rev. W. M. Jones, missionary of the Baptist church, who has recently abandoned his earlier views and practice in regard to the Sabbath. He not only argued the question with me at length, but gave me some publications of the American Sabbath Tract Society, which, as they seemed to breathe a spirit of ardent piety and zeal for God's law, I read with attention. Both in my discussion with him and in the reading of those tracts, I struggled with all my might to convince myself from the Scriptures of the divine appointment of the first day or Christian Sabbath. But, though I did not then doubt it, I was astonished to find how hard it is to prove it.

I searched all the books I could find, bearing on this question, and discovered, what I had never noticed before, that the early French and Genevan Reformers, with Calvin at their head, had taught the abrogation of the fourth commandment, as a ceremonial institution; and that they contended for the Sabbath, or stated day of worship, under the gospel, only as a wise and necessary human arrangement. I found that even Terretin, at a later period, had taught that the fourth commandment is *partly* ceremonial, and that it was necessary to change the Sabbath from the seventh day, in order to put a difference between Jews and Christians. I found, also, in my books, quotations, containing similar sentiments, from the celebrated Augsburg Confession. The only authors I could find who had attempted to prove from the Scriptures that the Sabbath had been changed from the seventh to the first day of the week by divine authority, were Terretin, and the framers of our Standards. These authors appeared to depend *mainly* for proof upon three texts of scripture—Acts 20:7; 1 Cor. 16:1, 2; and Rev. 1:10. When I came to examine these texts, I was surprised and mortified to find that they contain neither the word "Sabbath," nor any other synonymous with it. True, I had always thought that the "Lord's day" (Rev. 1:10) was the first day of the week; but my opponents contended that the terms refer more properly to the seventh, which God styles, "My holy day" (Isa. 58:13); and when I remembered "his challenging a special propriety in the seventh," I could not well deny it. Moreover, I could not find a single passage asserting that the first is holier than any other day of the week, or that Christians were, in the apostles' days, in the habit of holding meetings *regularly* on that day. Neither could I discover that Christ or his apostles had ever spoken, directly, or indirectly, of keeping a day holy in honor of his resurrection; nor that that event, which is always held up as the occasion for the change of the Sabbath, is even once mentioned in connection with the first day, unless where it is recorded as a historical fact. On the other hand, I observed that Christ and his apostles were accustomed to enter into the synagogue on the seventh day, or Sabbath, for public worship. Luke 4:16; Acts 17:2, and elsewhere.

Thus, my dear brother, I saw at this critical moment all Scripture evidence forsaking me, while every inch of ground on which I could set my foot was trembling. It seemed as if the thunders of Sinai were uttering anew their awful threatenings, while the "still small voice" of "Him that dwelt in the bush" was whispering in my ears, "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. "I am the Lord, I change not." Mal. 3:6. "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matt. 5:18. Still I hesitated. For a moment I thought of "going down to Egypt for help." The fathers, thought I, have fixed the interpretation of these texts in favor of the observance of the first day. But immediately I heard a voice within me, saying, "Would you then observe a holy day whose appointment cannot be proved from the Bible without the aid of human tradition? Could you admit the testimony of the fathers' to set aside one of the plainest injunctions of the moral law, that law which was written

upon tables of stone 'by the finger of God,' and styled, by way of pre-eminence, 'the testimony?'" No! I replied with an involuntary shudder; and another flood of scriptures came rushing in, like "deep waters," to the very soul. "The law of the Lord is perfect." Ps. 19:7. "Forever, O Lord, thy word is settled in heaven." Ps. 119:89. "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142. "All his commandments are sure; they stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." Matt. 5:17. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. O my brother, "the word of God is quick and powerful, and sharper than any two-edged sword."

You now have my reasons for embracing a doctrine which is confessedly at variance with our Standards. What I entreat of you is, that you will once more examine this subject for yourself, and see whether those Standards are consistent on this point, either with the Scriptures or with themselves.

You perhaps think that I have forsaken the "footsteps of the flock," and that testimony which has been sealed by the blood of martyrs. But tell me candidly, was there ever a martyr who died in defense of the first-day Sabbath? Or, could you, my brother, collect from the Scriptures evidence of its divine appointment, clear enough, to solace your soul in the midst of the flames? From my inmost soul I pity that covenanter who may be called to testify, at the stake, to the change of the Sabbath from the seventh to the first day of the week. Remember, too, that I am now in the path that was trodden by the saints for more than four thousand years; and it is for you to show that that path was ever stopped up, unless by the presumption and inexcusable neglect of man. Truly, I am "compassed about by a great cloud of witnesses." I would follow the example of Jehovah himself, who "blessed the seventh day and sanctified it," and by whom the "Sabbath was made for man;" the example of Adam, Enoch, and Noah; of Abraham, Isaac, Jacob, and the twelve patriarchs; of Moses, Aaron, and those millions of Pilgrim Covenanters who united in its observance in the wilderness; the example of Samuel, David, and a host of other prophets; of Jesus Christ our Divine Mediator, and "Lord of the Sabbath;" and of the apostles of our Lord, together with the churches established and watered by them;—in one word the example of all the saints, from Adam to the last apostle; all of whom kept and honored the seventh day as "the Sabbath of the Lord their God," and having finished their course with joy, are entered into that heavenly rest, of which that Sabbath was, and still is, an emblem.

I intend, if the Lord will, to be present at the next meeting of our Synod, and meet my brethren face to face. I expect, of course, nothing else than to be excluded from the privileges of the church; but I rejoice that I have learned to respect the discipline of the Lord's house. I desire, therefore, with a willing heart to approach the altar, and, if the Head of the church require it, to be "offered upon the sacrifice and service of your faith," that God may be glorified in my salvation, and not in my destruction. God forbid that either prejudice, willful ignorance, passion, or personal resentment should fan the flames of that altar!

In conclusion, rest assured of my continued and unabated attachment to the cause of the reformation in general and to the interest of the Reformed Presbyterian church in particular; and allow me to repeat what I have already intimated, that with every other doctrine contained in our Standards, I am, so far as I understand my profession, entirely satisfied; nor have I abandoned *this one* but from a firm conviction that it is not taught in God's word. I know well that trials sore and many await me. God doth know that my heart delighteth not in contention; but, my brother, have we not all "entered into a curse and into an oath to walk in God's law, which was given to Moses the servant of God, and to observe and do all the commandments of the Lord our God?" Neh. 10:29.

Your brother in gospel bonds,

J. W. MORTON,

Missionary of the Ref. Presb. Church.

Our Portion Here.

JOHN 16:33: "In the world ye shall have tribulation but in Me ye shall have peace." The peace of God is the rich heritage of the Christian in the present life. Says David, "Great peace have they that love thy law and nothing shall offend them." All that is given us of earthly tribulation is for our everlasting welfare. Nothing but good can happen to us if we are following Jesus. As I look back upon the tribulations that I have passed through, I can see that they were all necessary. I have been learning patience and submission, and I know that the grace of God is sufficient for us; and he hath said, I will never leave thee nor forsake thee. Jesus says, Not as the world giveth, give I unto you. Oh! how much better are his gifts! Earthly gifts perish; and earthly riches take wings and fly away; but the rich spiritual blessings we receive from God on our pilgrimage may all be retained by us. No one can take them from us and we may grow richer and richer in them. Having cast all our care on Jesus, we can sweetly sleep at night knowing we are safe. Who would want to share the glory of Heaven without first suffering with Christ? Let us have on the whole armor. Let us press on, and each have a share in the conflict, and know the fellowship of his sufferings. We are assured that all who will live godly in Christ Jesus shall suffer persecution. Oh! how sweet it is to feel an inward peace in God when persecution is raging without.—C. M. S.

One hundred and Six Important Facts.

FORTY-ONE FACTS CONCERNING THE FIRST DAY OF THE WEEK.

1. The first thing recorded in the Bible is work that was done by the Creator on the first day of the week. Gen. 1: 1-5.
2. God commands us to work upon it. Ex. 20: 8-11.
3. Hence he forbids us to keep it.
4. None of the patriarchs kept it.
5. None of the prophets kept it.
6. Christ did not keep it during his whole life.
7. The apostles worked upon it during the same time.
8. It is called a working day. Eze. 46: 1.
9. God never rested upon it.
10. Christ never rested upon it.
11. There is no record that the apostles ever rested upon it.
12. God never blessed it.
13. Christ never blessed it.
14. It was never blessed by any divine authority.
15. It was never sanctified.
16. No law was ever given to keep it; hence, it is no sin or transgression to work upon it. 1 John 3: 4; Rom. 4: 15.
17. The New Testament nowhere forbids work to be done upon it.
18. No penalty is given for its violation.
19. No blessing is promised for its observance.
20. It is never called the Christian Sabbath.
21. It is never called the Sabbath at all.
22. It is never called the Lord's day.
23. It is never called a rest-day.
24. No sacred title whatever is applied to it.
25. It is simply called "first-day of the week" wherever mentioned.
26. Jesus never mentioned it in any way.
27. It is never said that the Sabbath was changed from the seventh to the first day.
28. If you keep it, "Who hath required this at your hands?" Isa. 1: 12.
29. It is only mentioned eight times in the New Testament. Matt. 28: 1; Mark 16: 2, 9; Luke 24: 1; John 20: 1, 19; Acts 20: 7; 1 Cor. 16: 2.
30. And six of these eight texts all refer to the same first day.
31. No regulation is given as to how it should be observed.
32. Paul required Christians to do secular business upon it. 1 Cor. 16: 2.
33. Only one religious meeting upon that day is recorded. Acts 20: 5-13.
34. And this was only an evening meeting.
35. It is not said that the disciples ever had a meeting on it before.
36. It is not intimated that they ever did afterward.
37. It is not said that it was their custom to meet on that day.
38. There is no requirement to meet and break bread on that day.
39. There is only one case where it was done. Acts 20: 7.
40. That was done in the night, after midnight. Acts 20: 7-11.
41. Paul has given us the "apostolic example" of traveling during all the daylight of that day. Acts 20: 11-14.

SIXTY-FIVE FACTS CONCERNING THE SABBATH.

1. The great God rested on the seventh day. Ex. 31: 17.
2. The Creator has blessed the seventh day. Ex. 20: 11.
3. The Lord has sanctified the seventh day. Gen. 2: 3.
4. It was made the Sabbath day in Eden. Gen. 2: 1-3.
5. It was made before the fall of man. Gen. 2: 1-3.
6. Types and shadows pointing to the cross were not instituted till after the fall; hence, the Sabbath is not a type.
7. The Sabbath points back to creation, not forward to the cross; and therefore it is not a type.
8. It is a memorial or sign of creation. Ex. 31: 17.
9. Gentiles and Christians need this memorial now as much as did Adam or the Jews.
10. The Sabbath was made for man. Mark 2: 27.
11. It was given to Adam, the head of the human race. Gen. 2: 1-3.
12. Hence, through him, as the representative, to all nations. Acts 17: 26.
13. It was made 2300 years before there was a Jew; hence it is not Jewish. A Jew is the descendant of Judah, who was born 2300 years after the creation. Gen. 29: 35.

14. It differed from all other holy days in that it was founded on God's own acts, while no others were. Ex. 20: 11.
15. Sabbath means rest. The seventh day is called the Sabbath, or rest, day of the Lord; because the Lord rested upon the seventh day. But the day upon which God rested must ever remain his rest, or Sabbath day; hence the seventh day, and no other, is still the Sabbath day of the Lord.
16. All the facts and reasons upon which the Sabbath was founded at first still exist. See Ex. 20: 11; Gen. 2: 1-3.
17. It was a part of God's law before Sinai. Ex. 16: 4, 27-29.
18. If the Sabbath had been lost, God pointed it out by four notable miracles wrought every week for forty years. See Ex. 16.
19. Sabbath violation was one of the sins for which Israel was excluded from entering the promised land. Eze. 20: 13-24.
20. It was commanded by God's voice from heaven. Deut. 4: 12, 13.
21. That command was written by the finger of God. Ex. 31: 18.
22. It was engraved in stone. Deut. 5: 22.
23. It was deposited in the ark in the most holy place. Deut. 10: 1-5.
24. In all these particulars, it was honored above all other holy days.
25. God placed it in the moral law. Ex. 20: 1-17.
26. God forbade work upon it, even in the most hurrying time. Ex. 34: 21.
27. The Sabbath given to the Jews was the same day which God gave to Adam. Compare Ex. 20: 8-11 with Gen. 2: 1-3.
28. God promised that Jerusalem should stand forever if Israel would keep it. Jer. 17: 24, 25.
29. He sent the Jews into captivity for breaking it. Neh. 13: 18.
30. He destroyed Jerusalem for its violation. Jer. 17: 27.
31. He has pronounced a blessing upon the Gentiles who will keep it. Isa. 56: 6.
32. God has promised to bless any man who will keep it. Isa. 56: 2.
33. The Lord requires us to call it honorable. Isa. 58: 13.
34. It is a sign of the living God. Ex. 31: 17.
35. By keeping it, we may know that we are sanctified. Eze. 20: 12.
36. It was kept by the patriarchs. Compare Ex. 16: 4, 27-29; Gen. 26: 5, &c.
37. All the holy prophets kept it, as all admit.
38. The Father himself kept it. Gen. 2: 1-3.
39. The Son of God kept it. Luke 4: 16; John 15: 10.
40. He was its Lord to honor and protect it as a husband his wife. Compare Mark 2: 27 with 1 Pet. 3: 6.
41. He vindicated it as a merciful institution. Matt. 12: 7, 8.
42. He recognized the law of the Sabbath as binding in the New Testament. Matt. 12: 12.
43. He carefully taught how it ought to be kept. Matt. 12: 1-13.
44. He instructed his disciples to observe it at least forty years after the resurrection. Matt. 24: 20.
45. The holy women carefully kept it after the crucifixion. Luke 23: 56.
46. Matthew and Mark after the resurrection call it "the Sabbath." Matt. 28: 1; Mark 16: 1.
47. Fourteen years after the resurrection, by the inspiration of God, it is called "the Sabbath day." Acts 13: 14.
48. Paul calls it the "Sabbath day" in A. D. 44. Acts 13: 27.
49. At the same date, Luke terms it "the Sabbath" day. Acts 13: 44.
50. Converted Christian Gentiles called it the Sabbath day. Acts 13: 42, 43.
51. James, in a great Christian assembly, called it the Sabbath in A. D. 46. Acts 15: 21.
52. The Gentiles (or Greeks) kept it as well as the Jews. Acts 17: 1-4.
53. Paul held prayer-meetings upon it. Acts 16: 13.
54. He read the Scriptures upon it. Acts 17: 2, 3.
55. He preached upon it many times. Acts 13: 14-41, 44-46; 16: 13, 14; 17: 2; 18: 4.
56. There is no mention of any dispute between Jews and Christians about the Sabbath; hence, both kept the same day.
57. There is no Bible record that any Christian ever worked upon it.
58. God has never given permission for anyone to work upon it.
59. There is no record that God has ever

- removed his blessing or sanctification from it.
60. It is not once said that it has been abolished.
61. It is mentioned in the New Testament 59 times as the Sabbath day, and always with the same respect as in the Old Testament.
62. It is called "the Lord's day." Rev. 1: 10. Compare Ex. 20: 8-11; Isa. 58: 13; Mark 2: 28.
63. It is a part of that law which is binding in the gospel. Matt. 5: 17-19; James 2: 8-12.
64. It is to be restored after it has been trodden down for "many generations." Isa. 58: 12, 13.
65. Finally, it will be kept forever in the new earth. Isa. 66: 22, 23.

God's Answers to Man's Excuses for Not Keeping the Sabbath.

- EXCUSE 1. *It is inconvenient to keep the seventh day.*
ANSWER. (Matt. 16: 24.) "If any man will come after me, let him deny himself, and take up his cross and follow me." Chap. 10: 38; Mark 8: 34; Luke 9: 23; 14: 27.
- EXCUSE 2. *I have a family to support; it will interfere with my business.*
ANSWER. (Matt. 16: 25, 26.) "For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul?" Chap. 6: 24, 31-33; Luke 12: 15-37; 1 Tim. 4: 8; Ps. 37: 3; Isa. 65: 13, 14.
- EXCUSE 3. *Everybody keeps the first day.*
ANSWER. (Matt. 7: 13, 14.) "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because, strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Prov. 11: 21; 16: 5; Ex. 23: 2.
- EXCUSE 4. *Many learned men teach that it is right.*
ANSWER. (Hos. 10: 13.) "Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of thy mighty men." 1 Cor. 1: 25-27; Rev. 18: 23.
- EXCUSE 5. *We are unlearned and must look to them for instruction.*
ANSWER. (Prov. 19: 27.) "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." 2 Tim. 3: 1-7.
- EXCUSE 6. *The laws of our country enforce it.*
ANSWER. (Acts 4: 19.) "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Chap. 5: 29; Dan. 3: 16-18; 6: 10.
- EXCUSE 7. *It causes trouble and division.*
ANSWER. (Luke 12: 51, 52.) "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division; for from henceforth there shall be five in one house divided, three against two, and two against three." Verse 49; Matt. 10: 34-37; John 15: 19; 17: 14; 1 Kings 18: 17, 18.
- EXCUSE 8. *I shall lose my influence and bring reproach.*
ANSWER. (Matt. 5: 11, 12.) "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Luke 6: 22, 23, 26; 1 John 4: 5.
- EXCUSE 9. *It makes no difference what day I keep, if I keep it right.*
ANSWER. (Ex. 20: 9, 10.) "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Matt. 15: 3, 9.
- To keep any day right, is to keep it as God's law directs; otherwise, his law is not right. To keep every day right, is to work on the first six, and rest the seventh.
- EXCUSE 10. *I am afraid of new doctrines.*
ANSWER. (Ex. 20: 11.) "In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it." Gen. 2: 2, 3.
- EXCUSE 11. *I do not think these old laws are binding.*
ANSWER. (Jer. 6: 16.) "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Chap. 2: 11-13; 18: 15.
- EXCUSE 12. *The apostle teaches that old things are passed away.*
ANSWER. (2 Cor. 5: 17.) "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things

are become new." The "old man" of sin must pass away. Then the man becomes new—not the law. 2 Tim. 3: 16, 17: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Prov. 30: 5, 6: "Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."
Eccl. 12: 13, 14: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Rev. 22: 14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

"THE WORD OF THE LORD ENDURETH FOREVER."

THE FOURTH COMMANDMENT.

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

Almost, but Lost!

"MANY years ago," says Dr. William M. Taylor, "while we were ministering to a church in Liverpool, it was our melancholy duty to go to the widow of the first officer of the Royal Charter, and tell her that her husband was drowned. The vessel had gone round the world in safety. Her arrival at Queenstown had been telegraphed, and the sailor's wife was sitting in her parlor with the table spread in eager expectation of her husband, when we entered to say that he had been drowned with more than four hundred others in Meefra Bay, only two or three hours from the harbor. We never saw such agony as that face depicted when grasping our hands in hers, she cried with a grief too deep for tears, "So near home and yet lost!"

But what eternal horror shall hang about the doom of those who are "not far from the kingdom of God," but whose good desires and resolutions, and determinations shall only end in the disappointment of perdition at last! Woe to the man who puts off the day of salvation—the time will come when perdition cannot be put off! Now is the accepted time.

"Almost cannot avail,
Almost, is but to fail,
Sad, sad that bitter wail,
Almost, but lost!"

Short Paragraphs.

If we were as anxious to avoid sin, and to break off from it, as we are to have our transgressions forgiven, we would have many less sins to repent of.

There is no condemnation to those that believe. Why? Because when accused of sin they repent of it, and to them it is reproof, not condemnation, but to the sinner it is condemnation because his proud heart does not bow to the charge; he stubbornly resists instruction. To him it is not reproof, but condemnation. If he would bow to the charge, and repent of his sins it would change the accusation into a reproof. What a power has humility.

If you would harden the heart, you have only to neglect prayer and watchfulness, or allow it to degenerate into a mere form. A worldly spirit will come in, which will make your heart as hard as the enemy can make it. You can, at the same time, by a careful moral exterior, maintain a fair standing in many churches, and be much beloved by the world. It is very easy to harden the heart.

To be patient, two things are requisite, especially. One is, to do right yourself at all events and under all disadvantages. The next is, to bear with others who do wrong; not to let it disturb your mind so as to be excited, or provoked. There are other things, but these are the main qualifications. All is to be done in the fear and love of God.

If you would teach children the fear of the Lord you must love and fear him yourself. Children have an especial detestation of hypocrisy, pedantry, and difficult words.—J. C.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, JULY 18, 1878.

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

A Month at Battle Creek.

We have before stated that our journey from California to Battle Creek, Mich., was much more pleasant and comfortable than we feared, healthwise. We were better on our arrival at this point than when we took our departure from Oakland, Cal. And during the month we have enjoyed the society of our children, sister, and friends here very much. We received all the attention that could be given by the physicians and faithful helpers at the Sanitarium. With the assistance of a phonographic reporter we have been able to do a large amount of writing. This mental exercise has strengthened and cleared our mind, and now we are very hopeful of being able to finish these books during 1878, some of which were commenced eight years ago.

We have also enjoyed the society of other members of the General Conference Committee, with whom we have had precious seasons of prayer.

We have prepared certain appeals and addresses in reference to the Sanitarium, College, and publishing houses, but especially the dime tabernacle which we expect will be responded to promptly and liberally. The committee have decided that the large camp-meeting for Michigan, at which time the session of the General Conference will be held, shall be at the fair ground near Battle Creek, the first of October. Then all the other camp-meetings and the general tent-meetings will be past, and from these meetings the tract and missionary workers can go forth to their autumn and winter's work, with that work clearly defined. It is expected that Mrs. White and Elder J. N. Loughborough will be at the Battle Creek camp-meeting; but this we trust to the will of God.

This evening, July 4, at eleven o'clock, Elder Canright, our daughter Mary, and the writer leave for Colorado, to be followed in a few weeks by W. C. White. Providence permitting, we shall all return to the General Conference the first of October. And before leaving for that new State we would express our thanks to God for preserving and sustaining grace, and to the brethren and sisters for their kindnesses. We crave their prayers that our sojourn in Colorado may be a blessing to us, and that we may return in October more fully prepared to assist in the great work.

A servant of the church,
JAMES WHITE.

Incidents on the Voyage to the North Pacific.

We left San Francisco June 10, in the steamer *Oregon* for Portland. I had been overworked, and was much worn, and flattered myself that I should rest on board the steamer. But the wind blew very strong directly against us, I remained on deck after nearly all had abandoned it because of sea-sickness, I enjoyed the sight of the billows running mountain high, blue and green, and the dashing spray reflecting all the colors of the rainbow. I could not become weary of looking upon that grand scene; and I reflected how easily all on board might be engulfed in the angry waters.

As I looked upon the white-capped, roaring billows, I was reminded of that scene in the life of Christ, when the disciples, in obedience to the command of their Master, went in their boats to the farther side of the sea. A terrible tempest broke upon them, their vessels would not obey their will, and they were driven hither and thither until they laid down their oars in despair. They expected to perish there; but, while the tempest and the billows talked with death, Christ, whom they had left upon the other side, appeared to them, walking calmly upon the boisterous, white-capped waves. They had been bewildered by the uselessness of their efforts, and the apparent hopelessness of their case, and had given all up for lost. When they saw Jesus before them upon the water it increased their terror, they interpreted it as a sure precursor of their immediate death. They cried out in great fear. But, instead of his appearance heralding the presence of death, he came as the messenger of life. His voice was heard above the roar of the elements: "It is I; be not afraid." How quickly the scene

now changed from the horror of despair to the joy of faith and hope in the presence of the beloved Master! The disciples felt no more anxiety nor dread of death, for Christ was with them.

I remained on deck until dark, and then went into the cabin, where the pitching of the boat made me very sick. This was on Monday, and I was unable to sit up from that time until Thursday morning, taking but once during that time a little beef tea and cracker. We had a strong head wind against us all the way from San Francisco, and we were all rejoiced when, on Thursday morning, we passed the bar, and entered the smooth river, leaving the restless billows behind us. There were but two or three passengers on board who were not sea-sick.

Captain Connor of the steamer *Oregon* was courteous and attentive, doing all in his power to make our voyage pleasant. The stewardess was obliging, ever busy hurrying from state-room to state-room with food to tempt the appetites of those too sick to go to the dining-room table. We felt thankful to see so much attention given on this boat to those suffering from sea-sickness, who needed care so much.

All on board made most of the last day upon the water. They had then all recovered their health and appetite, and seemed not much the worse for their sea-sickness.

There were several ministers on board who, like ourselves, were going to Oregon to hold meetings, by request. Among them was Elder Brown, with his family, who has been speaking in San Francisco and Santa Rosa. I had distributed some of our publications among the passengers. In the evening I was lying in my state-room, the door of which opened upon the upper deck. I heard the elder stating to a company gathered about him that it was impossible for any man to keep the law of God; that man never did keep it, and never can keep it. Said he, "No man will get to heaven by keeping the law. Mrs. White is all law, law; she believes that we must be saved by the law, and no one can be saved unless they keep the law. Now I believe in Christ. He is my Saviour, Christ alone can save us, and without him we cannot be saved."

I felt the injustice of the charge made against me, and could not permit such a statement, made before quite a gathering of people, to remain uncorrected. I accordingly said, "That is a false statement. Mrs. White has never occupied that position. I will speak for myself and for our people. We have always taken the position that there was no power in the law to save a single transgressor of that law. The law convicts and condemns the sinner, but it is not in its province to pardon the least or greatest sin. If we sin we have an Advocate with the Father, Jesus Christ the righteous. The sinner gets into trouble with the Father through transgression of his law. Christ, the sinner's Advocate, pleads in his behalf. The law cannot release the sinner from the consequence of his transgression, but Christ himself pays the penalty the sinner has incurred by his disobedience.

"The apostle Paul inquires, 'Shall we continue in sin that grace may abound? God forbid.' Shall we presume upon the mercy of Christ by living in transgression of the law of God? Paul declares to the elders of the church, 'I kept back nothing that was profitable unto you, but have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance towards God, and faith toward our Lord Jesus Christ.' Repentance toward God because of his law transgressed, and faith toward our Lord Jesus Christ, as the sinner's Advocate. Said Paul, 'What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law, for I had not known lust except the law had said, Thou shalt not covet.' Again Paul sums up the matter: 'Wherefore the law is holy, and the commandment holy and just and good.'

"Christ did not come to excuse sin, nor to justify a sinner while he continued to transgress that law for which the Son of God was to give his life to vindicate and exalt. Had it been possible for the law to be repealed, Christ would have had no need to come to our earth, and to die, the just for the unjust. God could have taken the sinner back into favor by annulling the law. But this could not be. The law holds the transgressor in bondage, but the obedient are free. The law cannot cleanse from sin, it condemns the sinner. The sinner may stand justified before God only through repentance toward him, and faith in the merits of Jesus Christ. The law is a great mirror by means of which the sinner may discern the

defects in his moral character. But the mirror cannot remove those defects. The gospel points to Christ as the only one able to remove the stains of sin by his blood. Though the law has no pardoning power, it is the only means by which to explain to the sinner what sin really is. By the law is the knowledge of sin. Without the law, Paul tells us sin is dead.

"It is folly to bid the sinner come to Christ before being convicted of his sin by being brought before the mirror of the law of God. What is the sinner to be converted from? The transgression of God's law to obedience of it. But if he is told that he cannot keep the law of God, and that if he should attempt it he would be brought into bondage, to what is he then converted,—from transgression of the law to a continuance in that transgression? This is absurd. Yet professed ministers of Christ tell the sinner that he is guiltless while disloyal to the law of God. Such conversions are not ratified in heaven.

"Our Christ was the Saviour of the ancient worthies as much as he is our Saviour. They looked forward by faith, to a Saviour to come. Adam was saved by the gospel as virtually as we are saved to-day. Abraham was saved by faith in Christ as the Lamb of God who taketh away the sins of the world. Moses was saved by the merits of Christ, who was the angel that led the armies of Israel in all their travels through the wilderness. God commanded, 'Provoke him not, for he will not pardon your transgressions, for my name is in him.' All who have died in faith, from righteous Abel unto our day are saved by the merits of Jesus Christ.

"Jesus said: 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity.' How many there are who cry Christ, Christ, only believe on Christ, when they do not the works of Christ. Such are represented by the class mentioned by our Saviour as workers of iniquity. They transgress the law of God, and by precept and example teach others to do likewise. Nominal profession of faith in Christ will not save a soul; neither will nominal observance of the law. The law of God must be obeyed from the heart; its principles must be carried out in the life; and faith in Jesus Christ as the world's Redeemer must be manifested in the life and character, or there is no true conversion.

"The law of God is changeless in its character as the eternal throne. The types and shadows reached to the antitype and substance, Jesus Christ. At his death they ceased to have any force or significance. But the law of the ten commandments, instituted in Eden, when the foundation of the world was laid, when the morning stars sang together, and the sons of God shouted for joy, was to be as enduring as the heavens and the earth. Christ pronounced his benediction upon all who keep sacred the law of God: 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.'

"Elder Brown, please never again make the misstatement that we do not rely on Jesus Christ for salvation, but trust in the law to be saved. We have never written one word to that effect, nor taught such a theory in any manner. We believe that no sinner can be saved in his sins (and sin is the transgression of the law), while you teach that the sinner may be saved while knowingly transgressing the law of God."

"Well," said Elder Brown, in a low voice, to those collected about him, "I know all about them." I felt called upon to reply to this, and said, "Sir, if you know all about the position that we, as a people, occupy, you must also know that you have misrepresented us. We have never intimated, either in sermons preached by our ministers, or in the thousands of pages of our printed matter scattered all over the world, that there is any power in the law to save the sinner. On the contrary, it has been repeated again and again by our speakers and writers that the law has no power to redeem the transgressor from the consequences of his sin. We will speak at our approaching camp-meeting in Salem. Please come up, and learn what we really do believe, for it is evident that you are not acquainted with us or our faith."

I will here state that Elder Brown, while in

San Francisco, said that he had known Mrs. White in the East—knew all about her, leaving an impression on the minds of those whom he addressed unfavorable to me and my work. I have no knowledge of ever having seen this man or of having a moment's conversation with him, previous to the voyage on the *Oregon*. I have no evidence that he ever heard me speak, or that he has ever read my writings, or acquainted himself with my mission. The truth undoubtedly is he is entirely ignorant concerning Mrs. White and her labors. Many have thus professed to be thoroughly acquainted with me whom I have never seen nor spoken with. They have gathered up the hearsays, and evil reports floating from false and slanderous tongues, and deal them out as facts which they know to be true.

I was astonished at the position taken by Elder Brown on the question of the law. It seemed incredible that one who professed to be a Bible student, and teacher, should affirm that no man ever kept the law of God, or could keep it. This is the fearful position taken by many ministers, in order to get rid of the Sabbath of the fourth commandment. Such teachers throw a very unfavorable light upon the character of our heavenly Father, when they represent him as giving men a code of laws which is the foundation of all civilized national and domestic government, yet which it is impossible that men ever have or ever can obey. Such sentiments expressed by public teachers lead men, not only to disregard the divine law, but to trample upon it as an arbitrary requirement which they are justified in rebelling against. The teachers of such pernicious doctrines will not be in an enviable position when they shall meet the great Lawgiver over his broken law.

Wherein would man be happier even in this life if he should have perfect liberty to break the ten precepts of the Father's law? God, in his great love for man gave him that law by which to order his conduct, that he should be restricted to doing those things which would tend, to increase his real happiness, and that of his fellow creatures even in this life. The principles of the commandments, carried out in the daily life ennoble and sanctify the heart and mind and give one a moral fitness through Jesus Christ, for the society of holy angels. Our all wise heavenly Father knew what rules were required to guard man from sin and to regulate his life, leading him to practice such virtues as would make him a fit subject for heaven.

Christ said, "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." Christ should be our example in all things. He came from the realms of glory, not to show man a way by which he could be saved in transgression of the law, by which transgression Adam fell. But he took upon himself human nature, passed triumphantly over the ground where Adam stumbled, and redeemed that failure by his own perfect obedience of the law, and resistance to the temptations of Satan, which had compassed the fall of Adam. Christ in his own life has given us a proof that man can keep the law of God, and, through his merits be a final overcomer.

In his sermon on the mount Christ said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Christ here shows the object of his mission: To show man by his example, that he could be entirely obedient to the moral law, and regulate his life by its precepts. That law was exalted and made honorable by Jesus Christ.

Should the pope of Rome and all the inhabitants of the earth unite their intellect for the purpose, they would not abolish the smallest claim of the law spoken from Sinai. God has specified his will toward man in his ten precepts. It is as perpetual and unchangeable as his character. The law says to every transgressor, Thou shalt surely die. But Christ says to every soul that repents toward God for his transgression of the law, and turns in penitence to his Saviour, Thou shalt as surely be saved as that Christ died for the salvation of men.

What solemn words were those that fell from the lips of the divine Teacher, who came to make honorable the law of his Father: "Who-

soever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Ministers and people should comprehend the full significance of these words. Those who by word or action, or interpretation of Scripture, lessen, or explain away the sacred claims and dignity of God's holy law shall have no place in the kingdom of heaven. Christ would here have us understand that our righteousness must include, not only the observance of the letter of the law, but also the spirit and principle of it. The letter of the law specifies how we must walk in order to please God; the spirit of the law points to Jesus Christ as the atoning sacrifice, through whose merits the sinner can fulfill the requirements of the law, Christ said, "I and my Father are one." There is therefore perfect harmony between the law and the gospel. E. G. WHITE.

The Order of Events in the Judgment.

NUMBER THIRTEEN.

We have established the fact by many indubitable proofs that the investigation and decision of the cases of the righteous precede their resurrection in the likeness of Christ. In establishing the fact that the cases of the righteous are thus decided before the sounding of the trump of God, we do really establish the fact that the cases of the wicked are also virtually decided at the same time. For when we have shown that all who are to have immortality are accounted worthy of it before their resurrection, it necessarily follows that though the actions of the wicked are not examined in detail until the saints sit with Christ in the judgment during the 1000 years, yet the wicked are, by the decision in the case of the righteous, left, as worthless and noxious, to the resurrection of the unjust and to the devouring fire.

The next event in the great day of God is the destruction of the living wicked by the seven last plagues. As these do not come until the wicked are accounted unworthy of the kingdom of God, their destruction comes as a part of the judgment work, and after the virtual decision of their cases. The fact is many times revealed in the Bible that before the final deliverance of the saints there comes a time of trouble such as never was. This is plainly marked as lying between the decision in the case of the righteous at the close of their probation, and the event of their deliverance.

Thus, according to Daniel, the deliverance of the saints does not take place until the existence of a time of trouble such as never was. And this time of trouble comes in consequence of the close of our Lord's intercession and the assumption of his kingly office. Dan. 12:1. The wrath of God against sin is neither stayed nor mitigated after the Son of God ceases to plead for sinful man.

The closing work of Christ's priesthood is in the second apartment of the heavenly sanctuary. This is opened under the sounding of the seventh trumpet. Rev. 11:19. It is after the temple is thus opened in heaven that the seven angels pour out the seven last plagues. Rev. 15:5-8. But these plagues fill up the wrath of God which is threatened by the third angel. Rev. 15:1, compared with 14:10. And the third angel gives the final message of mercy and warning to mankind before the Son of man sits upon the cloud. Rev. 14:6-14. So it is apparent that while Christ is finishing his work in the sanctuary, and while the third angel is giving the last message of mercy to man, the seven last plagues are withheld, though pending ready to be poured out. But when the work of probation is closed, and the intercession of Christ in heaven, and the voice of warning upon earth, are ended, then men drink the wine of God's wrath without any mixture, from the cup of his indignation.

That which constitutes this wrath is the seven last plagues. They are by this term distinguished from those plagues inflicted under the six trumpets. Rev. 9:20, 21. They are represented as the wrath of God without mixture, i. e., they have no element of mercy mingled with them. They are poured out into the cup of God's indignation. This is an awful expression to indicate that men at that time fall into the hands of the living God. This fearful execution of God's judgment is witnessed before the deliverance of the saints; for not less than six of the plagues are poured out prior to the advent of Christ. Rev. 16:12-15.

This same period of trouble is brought to view in Rev. 7, and located between the opening of the sixth and seventh seals. Before the four winds are loosed, the servants of God are sealed.

The seal is placed upon them, that the destroying angel may not cut them down. Compare Eze. 9 with Rev. 7. This is a plain proof that the saints must continue upon the earth for a certain space after the time of trouble commences. The fact that all who are sealed at the commencement of this time of trouble, are afterward seen standing upon Mount Zion with the Lamb, is proof that their probation closes with the commencement of this scene of trouble. Compare Rev. 7:4; 14:1. In other words they are then accounted worthy to escape the things that are to come to pass, and to stand before the Son of man. Luke 21:36. The very time when they are thus accounted worthy to stand before the Saviour, is at the close of our Lord's priesthood; and the time of trouble itself comes when that priesthood is exchanged for his kingly office.

Probation does therefore close before the entrance of the people of God upon this great time of trouble. One of those events immediately following the close of probation, and therefore constituting a feature of the time of trouble, is what the Bible calls "the hour of temptation." Thus we read:—

Rev. 3:10, 11: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."

The keeping of the word of Christ's patience especially pertains to the period of the third angel. Rev. 14:12. Those who keep this word are to be kept from the hour of temptation, while all others are to be taken captive by it. This shows that the saints are upon the earth during this period; and that when it commences, those who are unprepared are hopelessly lost.

But this season of unrestrained temptation is also brought to view by Paul, when describing the state of things existing just before our Lord's return. Thus he says:—

2 Thess. 2:9-12: "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth but had pleasure in unrighteousness."

When God sends men strong delusion to believe a lie that they all might be damned, it must be after the righteous have accomplished their work of overcoming, and after the Saviour has ceased to plead. The only way that God sends this strong delusion is by withdrawing his Spirit when men have sinned away the day of grace; thus leaving them a prey to the unrestrained power of the devil.

Now it is remarkable that the third angel brings to view this same period of Satan's mighty working. It is the work of the third angel to give warning of the things that are to come to pass upon the earth at the close of human probation.

When he warns us against the worship of the image, and the reception of his mark, it is in direct reference to the fact that the two-horned beast is to make such an image and to require men to worship it on pain of death. Rev. 14:9-12; 13:11-16. And we do learn that this image is made in consequence of the miracles that are to be wrought. Compare Rev. 13:13, 14; 16:13. One of these miracles will be, the bringing down of fire from heaven. This lies before us in the time of trouble. It is no wonder that those who are not kept by the power of God should be deceived by this fearful delusion.

It is at the close of the work of intercession that the Lord is represented as putting on the garments of vengeance for the destruction of his enemies. Isa. 59:16-18. And when the enemy (Satan) shall come in like a flood, in strong delusion, the Spirit of the Lord shall lift up a standard against him. Verse 19. It is also at the close of our Lord's priestly work that the prophecy of Amos meets its fulfillment:—

"Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12.

The third woe comes by reason of the voice of the seventh angel. Rev. 8:13. The seven last plagues come under the seventh trumpet. Rev. 11:15-19; 15:5-8. The seven

plagues which fill up the wrath of God do therefore constitute the third woe. The people of God will not be removed from the earth till after six of the plagues have been poured out. They must witness the fearful scenes of the time of trouble. But the seal of the living God will be their protection, so that though a thousand fall at their side and ten thousand at their right hand, it will not come nigh them. Ps. 91:1-10. The situation of the saints during the outpouring of the plagues will be like that of Israel during the plagues upon Egypt.

These dreadful calamities which will come upon our earth before the people of God are taken from it, may be mentioned as the loosing of the four winds; the pouring out of the vials of God's wrath in pestilence, famine, and earthquake, and in the battle of the great day of God Almighty. It will be the hour of temptation for all the wicked world, when Satan shall exert his utmost power. To the wicked it will be the time of trouble such as never was; to the righteous it will be the time of Jacob's trouble, at which, in answer to their cry day and night, like the importunate widow, they will be delivered. Jer. 30:5-7; Gen. 32; Luke 18:7, 8.

In view of this awful scene which must be witnessed by the people of God, Zephaniah calls upon all the meek of the earth to seek righteousness and meekness. And he adds, "It may be ye shall be hid in the day of the Lord's anger." Zeph. 2:1-3. If they do their best in seeking God it is but barely possible that they will escape. And our Lord beseeches his people to watch and pray always, that they may be accounted worthy to escape the things coming on the earth, and to stand before the Son of man. Luke 21:36. If, therefore, this great time of trouble is to come upon our world after the close of Christ's intercession and before the deliverance of the saints, of what vast consequence is that final message of warning which reveals these great facts! J. N. A.

Switzerland and Illinois.

This morning I came to Orbe, a city of about three thousand inhabitants, situated between Lausanne and Neuchatel, to commence a series of meetings, having previously secured a hall and a boarding-place on reasonable terms. It is market day and I have improved the opportunity to advertise, first by advertising in the market place, in order to gain access to those from the country, and then from house to house. I have never seen a greater anxiety to read the hand-bills. I first went through Main street and got some to reading at different points, and gained the good-will of some of the children and youth. Then I went through a second and a third time, etc. Branching out on other streets, groups of from ten to twenty children, who had read or got their parents to reading, gathered around me asking for more for this one and that one, and helping me at every point, so that in less than three hours I had quite thoroughly advertised our meeting, and that with more than usual ease. Thank God for this good beginning. The first meeting will be held tomorrow evening. I expect Brother Andrews will be with me.

My courage is good. I believe we shall see the salvation of God in Switzerland. We shall keep trying, and if they receive not our testimony in one city we shall go to another. But we expect to see souls converted to God.

Encouraging news comes from the French brethren in Illinois. A France Frenchman of good abilities, who was favorable to our views when I left America, writes that he has fully united with the commandment-keepers of St. Anne; that Brother Paul Buzon, of St. Anne, is laboring with success nine miles north of Watseka (while supporting himself); that another brother in St. Anne, is encouraged by the conversion of three relatives, among whom is his mother-in-law aged seventy-three years, who had always been a Roman Catholic; that the French brethren and sisters generally are holding on and continue to have an interest in the work both at home and abroad.

My P. O. address is still Morges, Vaud, Switzerland. D. T. BOURDEAU.
Orbe, June 17, 1878.

Meetings in Missouri.

Our meetings here are largely attended, our audiences usually ranging from three hundred to eight hundred interested hearers. We were really crowded into speaking on the subject of the life and death question. So many came to ask us about it that we saw no other way but

to take it up, and so far we see no abatement of the interest. Shall probably take up the Sabbath question by next Sunday. Quite a number have requested us "not to leave till we speak upon it," which of course pleases us. We stated in our bills on the start that we were "Seventh-day Adventists," and every report in the paper is headed, "The Seventh-day Adventists." So the people know of us. And we like this better than to have our name not known. That name is getting to be pretty well known to the world, and the impression it makes is not a bad one. Why should it not stand out everywhere?

We have had a daily report three-fourths of a column long in the largest city daily, so far. We had a large temperance meeting in the tent Sunday afternoon, presided over by the two Methodist ministers of the place, and another is appointed for next Sunday afternoon. We talked a short time by the invitation of those conducting it. Pray for us.

Sedalia, July 3. GEO. I. BUTLER.

Reports from the Field.

(Condensed from Review and Herald.)

Maine.

WOODLAND AND CARIBOU.—Elder Goodrich reports having held meetings at Woodland, Sabbath and first-day, June 22 and 23. Brother Sawyer had given some lectures in this place on the prophecies, and Elder Mills baptized a number here last spring. Elder G. states: "We had freedom in speaking, and at the close of the evening meeting we requested all who believed the seventh day to be the Bible Sabbath to raise a hand. A goodly number of hands came up. Then we wished all who believed Sunday to be the right day to keep, and had a plain text to prove it, to raise a hand, but no one voted. Seven decided to keep the Lord's Sabbath, and we learn that one more has come out since we left. Our tent is now pitched in Caribou village, and we have given six discourses. A few are interested."

Alabama.

GADSDEN AND ATTALA.—Elder A. O. Burrill writes July 1st: "About thirty are keeping the Sabbath at Gadsden, twenty-three of whom signed the covenant. We left G. one week ago. Last Sabbath we were with them and had a good Sabbath-school and meeting. One man came forty miles to see us and learn about the truth. He was here yesterday, and is to remain till he becomes more acquainted with the truth. We are having a good hearing at Attala. About two hundred and fifty were out yesterday. This is only five miles from Gadsden."

New York.

NEWFANE.—Interesting meetings are being held in the tent at this place; and the attendance is large on an average. Elder S. B. Whitney writes, July 1: "Last evening the tent was crowded, and a hundred or more were seated outside on the fence and in carriages. Opposition discourses were given in both the churches in the morning on the immortality question, and all came to the tent in the evening to hear the other side. The Methodist minister came with his church, but the Baptist minister appointed a special praise-meeting in his church; but when the time came no one was seen to go to the church but the elder and his wife, and the sexton, and he came to the tent after ringing the bell. The Lord gives good freedom in advocating and defending the truth. To his name be all the praise."

SABINSVILLE.—Brother T. M. Lane writes, July 1: "We have now been here two weeks. The interest is increasing. Fully three hundred were in attendance last evening. We are now speaking on the Sabbath question. Five have embraced the Sabbath, and we expect others will soon. We were challenged for a discussion by Elder Wilson, an Age-to-come Adventist. Question: Resolved that the Scriptures teach that probation continues after Christ's second coming. Brother Wilcox accepted the challenge. The discussion was held in the afternoon, in the tent. The truth gained a glorious victory. The discussion has helped us much, and we look for a good work to be done."

Wisconsin.

CATARACT.—Eighteen meetings have been held in the tent at this place by Brethren Snow and Breed. Many of the people say they are convinced of the truth; and seven have decided to obey.

NEW LONDON.—Elder Decker writes: "We have been here nearly two weeks. Have had an attendance of from one hundred and fifty to three hundred. The interest is good. Have spoken once on the law, and once on the Sabbath question. Two have decided to obey."

Under the Leaves.

THICK green leaves from the soft brown earth,
Happy spring-time has called them forth;
First faint promise of summer bloom
Breathes from the fragrant, sweet perfume,
Under the leaves.

Lift them! what marvelous beauty lies
Hidden beneath, from our thoughtless eyes!
May-flowers, rosy or purest white,
Lift their cups to the sudden light,
Under the leaves!

Are there no lives whose holy deeds—
Seen by no eye save His who reads
Motive and action—in silence grow
Into rare beauty, and bud and blow
Under the leaves?

Fair white flowers of faith and trust,
Springing from spirits bruised and crushed;
Blossoms of love, rose tinted and right,
Touched and painted with Heaven's own light,
Under the leaves.

Full, fresh clusters of duty, borne,
Fairest of all in that shadow grown;
Wondrous the fragrance, that sweet and rare
Comes from the flower-cups hidden there,
Under the leaves.

Though unseen by our vision dim,
Bad and blossom are known to Him;
Wait we content for His heavenly ray—
Wait till our Master, himself, one day
Lifteth the leaves. —Sel.

THE HOME CIRCLE.

Chris' Graduating Dress.

THEY'LL be perfectly splendid, of course," said Kate Cox. "Connie Livingston is going to wear India mull, with puffs and quillings and lace, and Fan Ellis is to have pale blue silk; she knows what's good for a blonde, and Isa True white crape."

"And what is Lou's?" asked Kate's audience.

"Oh, mamma and she are not agreed yet. Lou wants silk and mamma says white is the only proper thing; she was a Holyokite, you know, and the law there was white and blue sashes."

"Somewhat different style, though, I fancy, from the white of to-day, when your mamma graduated."

"Just think of it, girls! Her dress was white Swiss muslin, full round waist, plain skirt and puffed sleeves, and her blue sash—she has it yet—is not as wide as my finger is long. How they must have looked!"

"My mother says it was a great deal more sensible than the present way," remarked Cathie Floss. "I never should dare to graduate now, for fear of being the dowdy of the class. All you hear the Seniors talk about is just dress, dress."

"Oh, it's splendid, I think," said another. "Almost as good as one's first ball. I mean to make a sensation when my turn comes, and be got up regardless for once."

"It will be her only hope," whispered Kate; "the sensation never'll come from the inside of her head. But it's stopped raining girls; let's go." And the merry group scattered down the stairs and homeward.

Meanwhile, in the dressing-room adjoining, Chris sat on the floor listening to the lively chatter with a sudden dread numbing her heart. Her head had been so full of Mental Philosophy and Literature and Essays that she had forgotten she was to graduate in a dress, and now—silk and India mull! Poor Chris might as well expect a piece out of the blue sky as either of those. It had been such a happy life to study the dear books and feel that every day was bringing nearer the time when, as a teacher, she could help the patient, hard-working father and mother, and give the little ones a chance in the world. She had known they were poor and her classmates rich, but that had never troubled her sunny nature before. Everybody was good to Chris. Even the haughty Fan Ellis found it convenient to get her help over hard places, and as for Connie Livingston, whom Chris worshiped in a girl fashion, hadn't she many a sweet little note and kind word treasured away of hers? But this dress question. Connie in India mull with ruffles and lace was set entirely away.

The little plain home in a poor street was reached at last, and Chris went in to find the

busy mother with hands and lap full of mending and foot outstretched for baby to stand by. He crowed and shouted at sight of his sister, and Chris took him up and went to the window.

"Mother," she said, after a while, "what am I going to wear to graduate in?"

The mother sighed. She had thought of that a great deal.

"I do n't know, daughter," she said at last. "I did hope to get you a neat white, but times are so hard and father's wages are lowered and you have outgrown everything."

"Yes," said Chris, "what can it be then?"

"I do n't see dear, how it can be anything more than light calico."

"A calico? O mother!"

"Yes, dear, I know."

"But the others are silk and mull and crape."

"Yes, dear I know, and so does He who had not where to lay his head. Think it over in that way. You know, Chris, mother would if she could,"—and the voice trembled.

"Yes, mother, never mind; It'll be all right I guess."

But Chris sat the baby down and went up to her little room. She did not care much for supper, and the children wondered what made her so still.

When she went up to bed, and Liz and Cora were sound asleep, the poor child sat down by the open window to think it out. But the great tears welled up, and finally the head sank on the window-seat and the aching heart said all the time, "It's very hard, very hard," and the tears rolled faster and faster.

"When shall I go to look for my bonny calico, mother?" she asked in the morning.

"I must begin it soon."

"Do you think you can be satisfied, Chris?"

And such an anxious question as it was. The mother had lain awake too that night.

"Of course I can, mother. It's me, not my dress, people must admire for once."

"Here is the money, then. I have saved it as I could."

Chris thought so when her pocket was weighed down with the nickels. But she realized, too, what the "savings" of her mother had been.

Liz wanted to go, so her sister waited to comb the tangled hair and find the lost hat before starting out, throwing back kisses to Cora and baby.

"I was afraid Chris would be broken-hearted quite," said the mother fondly; "but I do believe she's the best girl ever a mother had."

And, meanwhile, up in a great block of stores Chris and Liz were turning over the many piles of prints, selecting first one and then another, until fairly bewildered with so many.

"I think I'll have this," said Chris at last, choosing a white ground with a delicate sprig of black.

"O Chris, take this. See, it's almost the same, but it's blue, and so pretty."

"But I like this better dear."

"Oh, no, this is so lovely."

Now Liz was a girl of only eleven, and the black did seem the prettier; but Chris thought it did not matter so much as pleasing her sister. So Liz was gratified, the little bundle made up, and they went out. Just in front of the steps an old man was tottering along by the aid of an umbrella, and a careless newsboy brushed that from his hand as the girls came out of the glass doors. Chris sprang and picked it up and as she turned from handing it back, almost ran against an elegant lady who had just alighted from a carriage.

"Good morning, Chris," said a young girl following the lady.

"Good morning, Connie," answered Chris, blushing and stepping out of a party's way in time to hear Connie say:—

"Mamma that's the girl I've told you about in our class."

"A very sweet face," said Mrs. Livingston, and Chris blushed now in earnest.

They were very busy days that followed. The dress got along but slowly, for lessons and baby must have the first places of course, but in that plain home the delicate print with its neatly-laid plaits, was the brightest thing that had come in for many a day, excepting the faces, and the children admired and thought it wonderful.

It was almost examination-day, and Chris had stopped one night where she could have the quiet school room to go over the topics of that long Literature that was to be the final recitation of the Seniors, when she heard Fan Ellis' voice:—

"I do wish some one would go over these topics with me. I never can recite unless I go over them once out loud. Wont some one hear me?"

But the girls all had too much business of their own, and they realized what hearing Fan, the dunce of the class, would be. Chris saw her coming out of the dressing-room with tears on her cheeks. That touched her.

"What is it, Fan? can I help you?" she asked from her corner.

Fan turned. "Is that you, Chris? I want to go over my topics with some one, and the girls are all too busy. They have time enough for me when I have a treat."

"I'll hear you, Fan."

"O Chris, that's good! When?"

"Now and here," was the reply.

It was almost dark when the two girls left the school building, and the topics only two-thirds through then.

"We'll finish to-morrow night," said Chris.

"Thank you, Chris; I never studied so hard before, but you see my father is to be here, and he says if I do well he will give me a watch and chain, but if not I cannot have one for two years."

"I hope you will," said Chris heartily; "and I guess you will, too." But she wondered about her own lesson until she found that helping to fix it in Fan's mind had been better for herself than any amount of study and so she was fully repaid.

It was the night before graduating day, and Chris came home late to find the dress still unfinished. Baby had been sick all day and the mother looked pale and anxious.

"Only one ruffle more for the overskirt, dear," but Chris knew that was three hours of hard work and it was already nearly nine o'clock. She went up to her little room a moment and then came back.

"Let me try it all on, mother," she said then; "the children want to see it before they go to bed;" and after all had been duly admired, she said, "There is enough on it now, mother; and we'll hang it up till morning, when I'll come out like a queen, see if I don't."

"But you wanted another ruffle, dear."

"I did—but do not need it. You are tired, and it will do as it is. We'll have a good sleep, and I hope the baby will be all right in the morning. And the look of glad relief that came to the tired mother's face was ample reward for the girl's self-denial.

But Chris was not to do all the good work of the world. While she was reading her essay that night to the professor, Connie Livingston called a secret session of Seniors in the dressing-room. Chris' eight classmates were on hand.

"Girls," said Connie, "I've found out something splendid to do. Do you know Chris has got to graduate in a calico. Our sewing girl knows them, and she has seen it. She says it is just as sweet as a calico can be, but Chris felt dreadfully about it at first, of course, then she gave it all up. Now you all know Chris is just as good as she can be and has helped every one of us at some time."

"That's so," said Fan Ellis, who had caught an approving smile from her father at the close of the long dreaded examination.

"And she's got a splendid essay," continued Connie; "Miss Markham says so; and now let's each one engage one or two

friends to throw her bouquets, so she'll be sure to have as many as anybody and be as happy as she deserves; will you agree?" The girls promised in Chorus. "And let's get her a fan," said one, "a pretty, plain white one. She'll be so pleased." So that was settled, and kept a surprise for Chris.

It must be confessed that she made a very pretty picture at home, the trim black-kid boots, the neat dress with ruching at the throat and a pale rose bud in place of jewels; but as she came to the great building and saw the crowds of gayly dressed ladies and elegant gentlemen going up the steps her heart sank a little, and she stole up the back stairs to the recitation-room where the class were to meet. They were all there when Chris opened the door, glorifying it, the girl thought for a moment, with the bright flash and glimmer of the trailing robes.

"Here she is, girls!" exclaimed Connie, catching sight of the figure in the door. "How late you are, but come here, please, we have something sweet to tell you. Come, Fan."

"Please accept this, Chris, from you classmates," said Fan gently. "We all wanted you to remember us," and the daintily-gloved hand laid the pretty box in Chris' ungloved one, and then they all eagerly watched the little blushing face with smiles and tears chasing over it as she unfolded her gift, and were more than thanked.

Then Connie led her into the dressing-room. "I brought a flower on purpose for your golden locks, dear; let me put it in. There, that's lovely!"

"You thought of me?" said Chris, lifting wondering eyes.

"Why, of course, you pet! You have helped me to be a better girl, Chris, and I thank you for it always."

Then they all went down together and took their seats on the platform, and as one after another came forward to that most dreaded ordeal, reading her essay and was thanked by thoughtful friends with bouquets and applause, Chris was so happy for each, and over her fan, and Connie's kiss, that her speaking face was fairly radiant; and when her name was called, the seventh on the list, she had no thought of fear, but her sweet, clear tones rendered the essay full of feeling. It was tender, and pathetic, and many hearts were touched by its simple words, but when it was finished, and Chris turned to go, there was a perfect storm of applause, led by Judge Livingston, and the bouquets came fast and thick. Chris sat down with her lap full, in a perfect maze, while every one of her classmates found occasion for the handkerchiefs they had provided only for ornaments. And so Chris learned that wearing love in the heart makes fair in all eyes the simplest dress.—Selected.

Pleasure.

PLEASURE is eagerly sought for by all, but more especially by the young. Webster defines pleasure to be, "The gratification of the senses or of mind; agreeable sensations or emotions; the excitement, relish, or happiness produced by the enjoyment or the expectation of good; opposed to pain. We receive pleasure from the indulgence of the appetite; from the view of a beautiful landscape; from the harmony of sounds; from the expectation of seeing an absent friend; from the prospect of gain or success of any kind. Pleasure, bodily and mental, carnal and spiritual, constitutes the whole of positive happiness, as pain constitutes the whole of misery."

According to the definition, we may derive pleasure from various sources. We may feel pleasure by means that end in misery; or we may derive pleasure from that which is not pleasurable at the present moment. When the sensation of pleasure is caused by unlawful means, the pleasure is unlawful; if derived by means that are injurious to health, it is a violation of the laws of nature, and is therefore sinful.

As God has made man capable of enjoying pleasure, he intends man to be happy; and as he created man capable of excitement, he intended man to be excited, and to receive pleasure from excitement. But he did not intend us to destroy our physical and mental powers by pleasurable excitement. There is a very close connection between the body and the mind; hence we may destroy the mind by excessive physical excitement, or we may destroy the body by excessive mental excitement; in either case a grievous sin is committed; hence the command to be temperate in all things.

Some seek pleasure in drinking strong drink. By first contracting the appetite, they create a taste for strong drink. Then it gives pleasure to drink; but it is pleasure followed by pain, and regret, and the truly wise will shun the pleasure of the cup as a baleful enemy.

Pleasure received from beholding a beautiful landscape is innocent, and therefore may be indulged. Pleasure derived from the harmony of sound is not only innocent, but it is profitable, elevating and purifying. A person could hardly become coarse, morose, or disagreeable under the pleasure derived from good sacred music.

Pleasure is also derived from the expectation of future good. Then, that we may enjoy lasting pleasure, we should place before us the highest and most enduring good, and ever live in expectation of it. But what is that future good? Some suppose that it exists in large possessions of worldly goods; hence they direct all their energies to the acquisition of wealth, and they experience pleasure in the hope of success. But how many thousands fail, and their pleasure dies with their disappointed hopes; and even those who succeed learn by sad experience that

"This world can never give
The bliss for which we sigh."

There is before us a fountain of future good that is higher, purer, and more enduring than aught that earth can give. That future good is laid up in heaven. Moth cannot corrupt it; thieves cannot break through and steal it; the unending ages of eternity cannot waste it. It is incorruptible, undecayed, and it fadeth not away.

Reader, if you would enjoy real pleasure, live in full expectation of heavenly bliss; and that this expectation may be well grounded, hear the sayings of Christ, and do them. Thus you build upon a rock that cannot be moved. All your earthly friends may disappoint you, but Jesus will take you up. All your worldly prospects may fail, but heaven remains sure; mortal life itself may expire, but you shall enjoy eternal life, where all is pleasure forevermore.

GOOD HEALTH.

Proper Diet for Man.

MEAT A STIMULANT.

BUT there is still another reason why flesh food cannot be considered as the best suited to supply the dietetic wants of man; viz., it is stimulating in its character. Now, since stimulation is a diseased process, always resulting from the effort of the system to expel from its domain some foreign and unusable material, flesh food must be injurious to just that degree that it is stimulating. Should it be denied that animal food is stimulating, we have only to notice its effects when freely used. We find all the attendant symptoms of stimulation, modified, of course; and we also find the same depression of energy following the augmentation of vital activity, which follows alcoholic stimulation, though less in degree. It is on account of this stimulant effect that those who use flesh food imagine that it imparts to them more strength than a simple vegetable diet. But we have another evidence of the stimulant character of meat which will doubtless be accepted even by those who are somewhat skeptical. We have already seen that all animal food contains a greater or less amount of foreign, material—decomposed tissues and various other effete matters. This can be of no possible use in the system, and must be eliminated from it in some way. Here we have one of the conditions for the production of stimulation; and now let us observe if these substances do really produce that effect. A few years ago an article known as "Liebig's extract of meat" was introduced to the public, being highly recommended as a condensation of the nutritive constituents of beef. For a time it gained great reputation, but the crucial test of actual experiment revealed the fact that it was quite insufficient to sustain life, and really contained less nutriment than an equal quantity of beef. A more minute examination of the process of manufacture reveals the fact that this famous ex-

tract contains only the soluble portions of the meat. This, of course, excludes entirely the albuminous or nutrient portions. The article comprises, then, little else than the broken-down structures and decomposed tissues of the body which are necessarily soluble for the purpose of excretion. In accordance with this fact, Edward Smith, M. D., F. R. S., in his recent popular work entitled, "Foods," in speaking of the article under consideration, remarks that "it should be classed with such nervous stimulants as tea and coffee, which supply little or no nutriment. Since the article in question is derived wholly from meat, and that without undergoing any decomposition, there can be no escape from the conclusion that animal food is in a degree stimulating, and consequently is thus much injurious.

No fact is better established, at the present day, than that stimulation is not increased strength, but merely increased activity incident upon the agitation and irritation of the vital powers. Indeed, it is fairly proved that stimulants always decrease the vital power and energy in the end. The apparent increase of muscular power which a flesh-eater feels, is, consequently, no more an argument in favor of flesh-eating than is a similar experience with the drunkard in favor of the habit of drinking whisky.

It is sometimes objected that meat is not a pure stimulant, and that being nutritious, as well as stimulating, its effects must be wholly different from those which result from using such stimulants as alcohol, brandy, etc. This is partially true, but not in the light in which it is commonly presented. Meat cannot be considered as injurious to the system as pure stimulants; but it is equally injurious to the extent that it is stimulating. The stimulating and nutrient portions of flesh are two wholly distinct elements. That portion of the meat which is nutritious is not in the least stimulating. The stimulating portion is foreign, effete, poisonous matter, and is not in the slightest degree nutritious. The effect of eating meat is, physiologically, precisely the same as would be that of eating any kind of wholesome, nutritious food mixed with some poisonous, innutritious stimulant.

Brain-Work and Brain-Worry.

THIS is the text of a good hygienic discourse in a foreign journal, and the "conclusion of the whole matter" is as follows: "Brain-work is conducive to health and longevity, while brain-worry causes disease and shortens life. The truth of the statement, and its application to what we see around us, is evident enough; yet it is well that such subjects should be continually discussed. Intellectual labor, although severe, like that performed by the judges of our highest courts, or by scholars and persons devoted to literary pursuits, if unmixed with excitement, and followed with regularity, is seen to promote bodily health and long life. On the other hand, mental cares, attended with suppressed emotions, and occupations which from their nature are subject to great vicissitudes of fortune and constant anxiety, break down the health of the strongest. Every one has seen a class of men whose early mental training was deficient, and to whom the writing of memoranda was irksome, engaged in middle life in great undertakings, and taxing the memory with a mass of complicated business accounts, simply because they could more easily remember than write. Their power of memory for a certain kind of facts is often truly astonishing, but the strain is at last too much, and they die before their time. The brain-worry of our school children might furnish useful illustrations of the truth of the same general proposition, but we forbear."

RELIGIOUS NEWS AND NOTES.

—There are 3,381 Baptist lay preachers in England.

—St. Paul's Cathedral, London, is to have a new \$30,000 peal of bells.

—The Southern Presbyterians raised last year \$47,225 for foreign missions.

—The English revisers of the New Testament are revising for the second time the Second Epistle to the Corinthians.

—The English Sunday-school Union makes the following report; 4,253 schools, 103,669 teachers, and 951,063 scholars, of whom nearly 4,000 teachers and 12,104 scholars made profession during the past year.

—It is stated that a copy of the famous Mazarine Bible is about to be sold at Hotel Drouot, Paris. This edition dates from the fifteenth century, is printed on parchment, only seven were ever made, and the copy discovered sold for \$17,000.

—The Old Catholic Synod has, by a vote of 75 to 22, declared in favor of marriage of the clergy.

—The Congregationalists furnish in England accommodations in their churches for 1,014,413 people; the Baptists for 913,785; the Wesleyan Methodists for 1,702,724; the church of England for about 12,531,400. There are about three millions for whom no sittings are provided.

—In the recent Diocesan Convention of the Protestant Episcopal church in Michigan, it was proposed that the clergy and laity of the diocese pledge themselves to do without tobacco three months in order to raise money to educate candidates for the ministry. The proposition was voted down, one of the lay delegates remarking he could not vote to deprive the ministers of any of their little comforts!

—K. A. Burnell and his brother have closed their one hundred days of Christian work in India. They have traveled over two thousand miles, visited thirty-two towns, and averaged about three meetings per day. The daily union prayer-meetings of Madras, Allahabad, and Calcutta were direct and natural outgrowths of the services, and have promise of permanent good.

SECULAR NEWS.

—Mexico has 3,000 miles of sea and gulf coast.

—The number of voters in Great Britain is 2,909,977.

—There are said to be 100,000 Scandinavians living in this country at the present time.

—The United States Government warehouse at Fort Lincoln, was burned July 14. Loss, \$100,000.

—Texas claims to have three millions of inhabitants, and to be the third now in population and the first in size among all the States of the Union.

—Diaz has pronounced against a railway connecting Mexico with the United States, and refuses to admit the contract agreed upon by his predecessors.

—July 11, the boiler of a threshing engine working on a ranch three miles from Grayson, Stanislaus county, exploded killing one man and wounding others.

—Half the required £1,000 has been raised towards a martyrs' memorial at Stratford, England, where eighteen martyrs suffered death in the years 1555 and 1556.

—London covers 700 square miles and contains 4,000,000 inhabitants. It contains more Jews than the whole of Palestine, more Roman Catholics than Rome itself, more Irish than Dublin, and more Scotchmen than Edinburgh.

—The railroads of the United States have in use 3,500,000 car wheels. Those on fast passenger trains are renewed every ten months; but freight cars use the same wheel sometimes ten years. The average life of a wheel is 50,000 miles, and at that rate it takes 700,000 a year at a cost, less the old wheels, of \$6,000,000.

—The socialists of New York held a mass meeting Monday evening, June 24, to commemorate the French Revolution of 1848. About 1,500 people were present. The speeches were moderate in tone, but some of the inscriptions on the numerous red flags were by no means peaceful—one of them being, "Bread or Lead."

—As showing the cost of labor in Europe, the rate of wages paid on certain railroad works of the same class was: In Portugal, \$1.54 a week; in Ireland, \$2.20; in France \$2.90, and in England, \$5.30. Nevertheless, it was found that over the whole works the same amount of earth had been moved for the same amount of money.

—Farmers in all parts of Ohio are receiving almost daily notices signed "Workingmen's Bread or Blood Committee," and warning them against buying labor-saving machinery, and especially self-binding reapers. Threats are made that every such reaper will be destroyed and stacks of grain burned if an attempt is made to use them.

—The harp may be traced to the remotest antiquity. It was an instrument in high favor in Egypt. At Thebes, a fresco painting was found by an explorer who supposed it to have been executed fourteen hundred years before Christ. In the Illiad, Achilles is represented as playing on a well-wrought harp, with costly frame of polished silver, brought from conquered Thebes.

—According to the census of Peru, taken last year, that country has 18 departments, 3 frontier Provinces, 95 Provinces, 765 districts, 66 large towns, 68 small towns, 1,285 villages, 487 hamlets, 6,200 settlements, and 4,473 haciendas and plantations. The total population is 2,699,945, of which 1,365,945 are men and 1,334,000 women. The 2,699,945 inhabitants of Peru are distributed over a surface of 1,605,742 square kilometres, that is to say, a proportion of two persons, or rather more, to each, the superficies being about equivalent to 250 acres.

—By returns received at the Agricultural Bureau, Washington, from over eleven hundred counties in twenty-nine States, it appears that the crop prospects early in June were by far the best in the history of the country, both as to acreage and average apparent yield per acre. The increased area in winter wheat is 2,500,000 acres: Spring wheat 2,000,000, and oats and rye about nine per cent over last year's planting. Kansas has 500,000 more acres in wheat this year than last, Illinois 300,000; Wisconsin 17, Iowa 25, Minnesota 30, and Nebraska 40 per cent increase in acreage. In all the great grain States the prospect was better than average. Texas this year produces a large quantity of wheat, and in some of the counties the yield is as high as 18, 23 to 31 bushels per acre. The average in all the States will probably be as high as sixteen bushels. This indicates a total harvest, exclusive of the Pacific States, of more than 400,000,000 bushels. Allowing 270,000,000 bushels for home consumption in bread and seed, and but 40,000,000 bushels for the Pacific States, the probable surplus will be 170,000,000 bushels.—S. F. Chronicle.

Questions Answered.

QUESTION. The seventh verse of the 20th chapter of Acts says, "And upon the first day of the week, when the disciples came together to break bread," &c. Did they meet to partake of the sacrament, or was it an ordinary repast for refreshment? An individual who is well versed in the Scriptures, and professes to be an expounder of the same, said that the disciples met to partake of the Lord's supper on the first day of the week to commemorate or sanctify that day as the "Christian Sabbath." Even if it was the Lord's supper, it would not be sufficient evidence to prove that the first day is the "Sabbath of the Lord thy God." Not being positive that the disciples partook of the Lord's supper on that occasion, I ask for information, for myself and others.

J. G. O.

ANSWER. There is no direct evidence that this breaking of bread was a communion season, but is supposed by many to be only a common meal. It says "when they had broken bread and eaten." Christ was made known to his disciples in "breaking bread." No one contends that that was a communion. Breaking bread seems to be an expression in the New Testament for partaking of a common meal.

QUESTION. In what manner did Christ come, as is mentioned in Matt. 10: 23—"Ye shall not have gone over the cities of Israel till the Son of man be come?"

J. G. O.

ANSWER. By comparing these words with Matt. 10: 1-6 you will see Christ had chosen the twelve and sent them forth into the cities of Israel, and by reading Matt 11: 1, it appears that when he had made an end of commanding them, and sending them forth he himself went forth to teach in their cities. I suppose the idea was that before they should get through with that special mission in the cities of Israel he himself would come, that is, he would overtake them.

QUESTION. Should a county assessor call on a Sabbath-keeper to assess his property on the Sabbath, would the latter be dishonoring that sacred day, by answering the questions in regard to the valuation of his property, etc., if the assessor should say that he could not call on any other day, and Saturday (Sabbath) was the only day on which he could receive statements from property owners, at his office? How would the law deal with a man who would refuse to give a statement of his property on Saturday, that being the day prescribed by law?

J. G. O.

ANSWER. I think in a case like the above, I should procure one of the assessors blanks, fill it out, and make an affidavit to it beforehand, and when the assessor called upon the Sabbath, pass it over to him, stating the fact that I conscientiously observed the day as the Sabbath. With any reasonable man, there would be no further trouble, for the law is complied with.

J. N. L.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JULY 18, 1878.

The Dime Tabernacle.

A MEETING of the General Conference Committee was held at Battle Creek, Mich., July 3, 1878, to consider the subject of a new meeting-house. The rapidly increasing congregations, in consequence of the location of the College and Sanitarium, and other causes, demand a house of worship that will seat 2,500 persons, and on special occasions accommodate 3,000.

It was decided by the committee, that, as a tabernacle would cost only about one-half what a fashionable meeting-house would cost, in their opinion it would be more in accordance with the faith of Seventh-day Adventists to build a plain tabernacle that would seat this number of persons, than to build a fashionable house, with the same money, that would seat only about one-half this number.

And it was the decision of the committee, that the funds to build this house be raised by monthly contributions from any and all persons, men, women, and children, who shall esteem it a pleasure to contribute to such a house, and the amount of these monthly contributions be ten cents from each contributor. These contributions to be collected by the librarians of the tract and missionary societies, and forwarded to the *Review and Herald*, Battle Creek, Mich., or SIGNS OF THE TIMES, Oakland, Cal.

Camp-Meeting.

IN the SIGNS No. 21, of May 30, is an article on the California camp-meeting suggesting September 13 to 23 for the northern meeting, and September 27 for the commencement of the southern meeting. I requested all the ministers, elders and leaders of churches in California to write me immediately as to how the time suited. One brother wrote wishing to have the meeting a week later. One minister wrote that himself and the Vacaville church were pleased with the time suggested, aside from this I have heard nothing, except that several have made inquiries when the meeting is to be held, saying they have seen nothing about it as yet. Please read the article on last page of No. 21, and write me immediately at Reno, Nevada.

J. N. LOUGHBOROUGH.

Oakland.

It is four weeks since the tent came here. The attendance and interest remains good. Twenty-six have signed the covenant. Last Sunday we had our second season of baptism, and buried seven adult persons in Lake Merritt, in the presence of about two thousand people who came to witness the scene.

Last Sabbath we had an excellent social meeting. The Lord is blessing his work here. To his name be the glory. W. M. HEALEY.

July 15, 1878.

Healdsburg.

THE quarterly meeting of district No. 1 was held at this place. We were much encouraged by the presence of brethren and sisters from other churches in the district. Brother R. A. Morton gave a discourse which caused us all to think seriously of our condition before God. At the close of the Sabbath we enjoyed a short, but excellent prayer and social meeting. Several interesting and encouraging testimonies were given at the business meeting, as the result of distribution of the SIGNS and tracts, which inspired us to work more zealously in the future. We feel encouraged, and are determined to press onward in the good way.

July 15, 1878. MRS. W. M. HEALEY.

Placerville, Tent No. 3.

THE interest here continues to be good. Books sell well. The life of Urgos makes a stir among the Roman Catholics. Many, who were tampering with Spiritualism, now seem ashamed that they gave it any countenance. Nearly four hundred were present to hear it exposed. The Sabbath question was introduced last evening. Of course the attendance will fall away as the cross comes in sight, but it was thought best to introduce it while the interest is at its height. We earnestly desire the prayers of all that our work here may "save some."

July 14, 1878. B. A. STEPHENS.

If you are born of God, and there is no place assigned to you, then you are a marvel in the spiritual creation.

North Pacific Camp-Meeting.

OUR camp-meeting is in the past. We can look back to it with satisfaction, for it was a decided success. The attendance was much greater than any one had anticipated. Everybody was charmed with our beautiful ground, which was one great cause of the perfect order that was maintained throughout the meeting.

The ground occupied was about three acres, nearly half of which was enclosed by a neat pole fence. The entrance through this fence into the inclosure was by a tripple archway, beautifully ornamented with evergreen. On the front of this were the words "Seventh-day Adventist Camp-meeting," and on the inside "Glory to God in the highest, on earth peace good will toward men." About thirty feet from this was the entrance to the large pavilion. Over this was an arch covered with cloth of red and blue on which appeared in letters of white "What is Truth?"

With the large tent as a center the camping tents, twenty-four in number, were put in a semi-circle. All the ground within the inclosure was made smooth and carpeted with straw.

The store and restaurant were under the direction of the camp-meeting committee, and paid all expenses. We had a new 50-ft tent on the ground, in one side of which was the book stand, and the remainder was occupied by brethren, who brought blankets, but did not have tents. By actual count there were two hundred camping on the ground.

Religious services began on Thursday, June 27 at 6 A. M. There was a good interest at the very beginning, and it increased to the close. The subjects chosen seemed to meet the wants of the people all the way through. Especially was this the case with the testimony of Sister White. Her efforts were highly appreciated by all our brethren and sisters, and I believe all were greatly benefited.

Our meetings on the Sabbath were devoted to our people and were especially interesting. At 2 P. M. Sister White had good freedom and at the close of her discourse made a call for sinners who wished to become Christians to come forward. Twenty-one responded, and with deep feeling showed evidence of their sincerity.

On Sunday the crowd came in from the surrounding country. It was estimated that two thousand people were on the ground. All were charmed into silence and respect by the beautiful ground they beheld, and the perfect order maintained. Subjects relating to our faith and hope were taken up by which the people had reasons given them why we were Seventh-day Adventists. At 2 P. M. Sister White spoke with great freedom and power. Hearts were touched by the appeals made, and impressions that cannot be easily thrown off were fastened upon the minds of the sober and thoughtful in favor of the truth.

Monday, was another special day for our people, and also a day of business. Sinners and backsliders were again invited to the front seats. About the same number responded as on the Sabbath. Out of this number six arose requesting baptism. As four of them lived near the Beaverton church, and two in Salem, it was decided that they should be baptized the following Sabbath at the time of their quarterly meeting.

The business sessions of the Conference were all characterized with the best of feelings, and the one great motive of all seemed to be to push on the work. Six persons received license to improve their gift. Brother Wm. L. Raymond was ordained to the gospel ministry and received credentials. There are now three ministers and six licentiates in this Conference. All may not be able to give themselves entirely to the work, but we hope to see them make some effort.

We feel grateful for the visit Sister White has made us, and the memory of her testimonies and good counsel will live in our affections while time shall last. We extend an earnest invitation to her in company with her husband to again visit Oregon.

We thank God for our good camp-meeting. The news has gone through this valley that we have the finest camping ground ever seen in the State. A wealthy farmer living a few miles away from the ground came to our meeting, and stated to some friends of his that he never saw a camp ground before that he would take his wife and daughters to, but now he was going right home and bring them to this meeting. The papers both of Portland and Salem published items specially mentioning the beauty of the ground and the good order maintained.

We feel that this meeting has done much to

strengthen our cause in this new Conference. We believe the work will go forward with more power than ever before.

There can be no doubt that the Lord's hand is in this work. Moving in harmony with his will, we shall surely succeed in reaching the glorious result.

I. D. VAN HORN.

Salem, Oregon, July 10, 1878.

Seriousness.

ONE of the depressing signs of the times is the general decay of seriousness, which shows itself in many ways—in conversation, in literature, and in the occupations of life. How hard it is to engage anybody in a sober and earnest conversation! People like to talk well enough, and will talk without ceasing on the most trifling subjects. They are ready to gossip, to entertain each other with the small talk of society, but it is rare in comparison that we sit down with one who seems to delight in conversation of a high kind. The mass of people do not even think seriously. They have no convictions, and do not care to have any, even while life is so solemn and earnest, and so swiftly passing away. They do not care to think deeply about anything outside of their special lines of business. They avoid the trouble of a real intellectual grapple with any of the great problems of life. They do not want to be burdened with opinions which are only formed as the result of thought, and which may compel them to some positive actions or to sacrifice. They would get their views as they get their dinners, where they can be had the easiest, and take their creeds as they buy their clothes, "ready made," and as easy to put on. In politics, they go in a party; in religion, with a sect; to which they give up their own independent thinking, content to have it done for them.—*Evangelist.*

College Catalogue.

THE new catalogue of Battle Creek (Mich.) College, for the college year 1877-8, is now ready. It is the most full and complete of anything of the kind we have ever seen. A full history of the institution is given, and all necessary information is imparted in regard to all kinds and classes of expenses, tuition, books, courses of study, etc. Seventy-two pages, printed on nice, tinted paper, and just the thing to put into the hands of those who may be induced to attend, and well calculated to create an interest in behalf of the College. Send stamps for a copy.

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.

Union Meeting.

THERE will be a union meeting of the churches of San Francisco and Oakland, at the Oakland tent, Sabbath, July 20, at 11 o'clock A. M. Mrs. E. G. White will be present to address them. The Sabbath-school in San Francisco will be omitted, that of Oakland held in the church at the usual hour. We purpose to close the Sabbath with prayer-meeting in the tent at 7 P. M., followed by the State quarterly tract and missionary business meeting, and sermon. Come prepared to be at all these meetings.

W. M. HEALEY,
M. C. ISRAEL.

Quarterly Meeting.

THE California State Quarterly Meeting will be held in Oakland, Sabbath and First Day, July 20 and 21. All directors are requested to attend, and as many members as can do so. The business meeting will be held Saturday evening.

J. N. LOUGHBOROUGH.

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.

\$2.00 EACH. Alex Underwood 5-1, Fred Hutchings 5-14, E Sharp 4-21, J Mavity 5-25, T O Howells 5-27, H Philbert 5-24.

\$1.50 EACH. Mrs George Hodges 5-27, O Burckhalter 5-27, H H Porch 5-27, B F Woods 5-27, M Moore 5-27, Mrs Maggie L Coleman 5-27, H J Rohrbecker 5-27, H C Read 5-27, Mrs Mano Lober 5-27, H D Clark 6-1, Sylvia Kinne 5-27, S G Brewster 5-27, Mrs O Aulthouse 5-27, Joseph Hilderbrand 5-27, J P French 5-27.

MISCELLANEOUS. Almon D Farrar 50c 4-86, H C Leach 50c 4-43, Mrs A H Bradford (3 copies) \$4.50 5-17, J O Loomis (3 copies) 12.00 5-26, Samuel Griffith 75c 5-3, Mrs E H Wood 1.00 4-48, L F Weston (4 copies) 6.00 5-27, Maria Ledingham (2 copies) 3.00 5-27, Alonzo H Brown (2 copies) 3.00 5-27, W H Herrick 1.00 5-2, Chas Proctor 1.00 4-48, Alfred McLeod 50c 4-37, Mrs Caroline Briggs 38c 4-38, Lewis Martin 1.00 5-1.

Received on Account.

Missouri T and M Society \$60.00.

Books, Pamphlets, Tracts, Etc.

- CRUDEN'S Concordance. \$1.75, post-paid.
Dictionary of Bible. \$1.75, post-paid.
Hymn and Tune Book; 597 hymns, 147 tunes. \$1.
Progressive Bible Lessons. 50 cts.
" " for Children. 35 cts.
The Way of Life; a beautiful engraving 19x24 inches, with key of explanations. \$1.00.
The Game of Life (illustrated). Satan playing with man for his soul. In Board, 50 cts; in paper 30 cts.
The History of the Sabbath and First Day of the Week. J. N. Andrews. 528 pp. \$1.00.
Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25, post-paid.
Thoughts on Daniel. U. Smith. \$1.00. Condensed paper edition, 35 cts.
Thoughts on the Revelation. U. Smith. \$1.00.
Life of William Miller, with likeness. \$1.00.
The Sanctiary and its Cleansing. U. Smith. \$1.00. Condensed edition in paper, 30 cts.
Life of Joseph Bates, with Likeness. Revised. Edited by James White. Tint, \$1.00; plain, \$1.25.
The Nature and Destiny of Man. U. Smith. 384 pp. \$1.00.
The Constitutional Amendment. A discussion between W. H. Littlejohn and the Editor of the "Christian Statesman." Bound, \$1.00. Paper, 40 cts. First part, 10 cts.
Spirit of Prophecy, Vol. I. Mrs E. G. White. 416 pp. \$1.00.
Life of Christ, in seven Pamphlets, by Mrs. Ellen G. White:—
No. 1. His First Advent and Ministry . . . 10 cts
No. 2. His Temptation in the Wilderness . . . 10 cts
No. 3. His Teachings and Parables . . . 15 cts
No. 4. His Mighty Miracles . . . 15 cts
No. 5. His Sufferings and Crucifixion . . . 10 cts
No. 6. His Resurrection and Ascension . . . 10 cts
No. 7. The Apostles of Christ . . . 10 cts
Sabbath Readings for the Home Circle. In two volumes. 75 cts. each.
The State of the Dead and Destiny of the Wicked. U. Smith. 40 cts.
The United States in Prophecy. U. Smith. Bound, 40 cts. Paper, 25 cts.
A Word for the Sabbath, or False Theories Exposed. (POEM.) U. Smith. Muslin, 30 cts.; paper, 15 cts.
Advent Keepsake. Muslin, 25 cts.
Sermons on the Sabbath and Law, embracing an outline of the Biblical and Secular history of the Sabbath for 6,000 years. J. N. A. 25 cts.
Facts for the Times. 25 cts.
The Nature and tendency of Modern Spiritualism. J. H. Waggoner. 20 cts.
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