

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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Repentant.

"I know him not!" Alas, my heart, could it so faithless be,
So soon forgetful of my Lord and all he did for me,
That it should let my cursed lips that coward falsehood tell,
Denying the forsaken One who loved us all so well—
Our nation's God-appointed Christ, to whom, one blessed day
These three eventful years ago, my brother led my way—
The Master, at whose gracious call, that "Come and follow me,"
We left at once our nets, our ship, our sea of Galilee!
I knew Him not, the royal Guest, whose presence graced my home,
Whose healing hand wrought blessing there and strength for days to come—
The heavenly Teacher, wise and kind, who held me by his word
Till all the depth of all my soul with mystic longings stirred;
Who gave me apostolic place among the twelve He sent
To preach the heavenly kingdom near, and bid the Jews repent;
To heal the sick, and raise the dead and make the devils flee;
Remembering "who heareth you, he heareth also me;"
I knew not Him whose "Peace, be still" once hushed the tempest's might—
Who trod the Galilean lake upon that angry night,
And with his hand upheld my own, when, walking at his word,
With sinking faith and feet, afraid, I cried, "O save me, Lord!"
Who in the desert blest and broke a little fish and bread,
And therewith so abundantly five hungry thousands fed—
Who made me go with baited hook and cast it in the lake,
And from the captured fish's mouth our tribute-money take!
I knew not Him, the Son of God, so glorified that day
When up that hallowed mountain-side he led us three away,
When such unearthly glory shone those holy features o'er,
And so surpassing white became the raiment Jesus wore!
Our friend indeed, who called us his—our Sacrifice divine,
Who broke to us the paschal bread, and blessed to us the wine—
To whose own prophecy of shame and death upon the tree
My hasty spirit made reply, "This shall not be to thee!"
Yes, weep, my eyes, oh, bitterly! such careless watch I kept
For Jesus in Gethsemane, and, while he suffered, slept!
Be humbled now, my braggart tongue—my boast comes back to me—
Alas for such a boast as that, "My Lord, I'll die with thee!"
Break, O my traitorous heart, for grief; and bow, my head, for shame,
That I the knowledge should deny of that exalted Name!
Yet be not hopeless quite, my soul—nay—nay—it can but be
That love was even in that look the Master cast on me!
—L. M. Chaffee, in Springfield Republican.

General Articles.

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WORK OF THE HOLY GHOST.

BY MRS. E. G. WHITE.

THE crowning miracle of raising Lazarus from the dead had sealed the determination of the priests to rid the world of Jesus and his wonderful works, which were fast destroying their own influence with the people. But here was a convincing proof that the death of Jesus had not put a stop to the working of miracles in his name, nor to the

promulgation of the doctrine he had taught. Already the news of the miracle, and the preaching of the apostles, had filled all Jerusalem with excitement.

The defense of Peter, in which he boldly avowed from whence his strength was obtained, appalled them. He had referred to the stone set at naught by the builders—meaning the authorities of the church, who should have perceived the value of Him whom they rejected—but which had nevertheless become the head of the corner. In those words he directly referred to Christ, who was the foundation stone of the church. The people were amazed at the boldness of the disciples. They supposed, because they were ignorant fishermen, they would be overcome with embarrassment when confronted by the priests, scribes and elders. But they took knowledge that they had been with Jesus. The apostles spoke as he had spoken, with a convincing power that silenced their adversaries. In order to conceal their perplexity, the priests and rulers ordered the apostles to be taken away, that they might counsel among themselves.

They all agreed that it would be useless to deny that the man had been healed through power given the apostles in the name of the crucified Jesus. They would gladly have covered up the miracles by falsehoods; but the work was done in the full light of day, and before a crowd of people, and had already come to the knowledge of thousands. They felt that the work must be immediately stopped, or Jesus would gain many believers, their own disgrace would follow, and they would be held guilty of the murder of the Son of God.

But notwithstanding their disposition to destroy the disciples, they dared not do worse than threaten them with the severest punishment if they continued to teach or work in the name of Jesus. Thereupon Peter and John boldly declared that their work had been given them of God, and they could not but speak the things which they had seen and heard. The priests would gladly have punished these noble men for their unswerving fidelity to their sacred calling, but they feared the people, "for all men glorified God for that which was done." So, with repeated threats and injunctions, the apostles were set at liberty.

While Peter and John were prisoners, the other disciples, knowing the malignity of the Jews, had prayer for them unceasingly, fearing that the cruelty exercised upon Christ would be repeated upon their brethren. As soon as the apostles were released they sought their anxious brethren and reported to them the result of the examination. Great was the joy of the believers, and they again betook themselves to prayer, that greater strength might be imparted to them in their work of the ministry, which they saw would meet the same determined opposition which Christ encountered when upon earth. The disciples had no desire to glorify themselves, but sought to exalt Jesus, and to rescue souls through his saving message.

While their united prayers were ascending in faith to heaven, the answer came. The place where they were assembled was shaken, and they were filled with the Holy Ghost. They went forth to their work, speaking the word of God with convincing power, and there were daily large additions to the church. Great numbers had collected at Jerusalem to observe the sacred feast. The exciting scenes of the crucifixion and resurrection had called out a much larger number than usual. When the truth taught by the apostles was brought suddenly and with convincing power before them, thousands were converted in a day.

These early believers were most of them immediately cut off from family and friends by the zealous bigotry of the Jews. Many of the converts were thrown out of business, and exiled from their homes, because they followed the convictions of their consciences and espoused the cause of Christ. It was necessary to provide this large number congregated at Jerusalem with homes and sustenance. Those having money and possessions cheerfully sacrificed them to the existing emergency. Their means were laid at

the feet of the apostles, who made distribution to every man according as he had need; and there were none among them who lacked.

One example of noble benevolence is particularly mentioned in the Scriptures: "And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, the son of consolation), a Levite, and of the county of Cyprus, having land, sold it, and brought the money and laid it at the apostle's feet." This was the effect of the pouring out of the Spirit of God upon the believers. It made them of one heart and soul. They had one common interest—the success of the mission entrusted to them. Their love for their brethren, and the cause which they had espoused, was far greater than their love of money and possessions. They acted out their faith, and by their works testified that they accounted the souls of men of far greater value than any earthly heritage.

When selfish love of the world enters the heart, spirituality dies. The very best antidote for love of the world is the outpouring of the Spirit of God. When the love of Christ takes full possession of the heart, we shall strive to follow the example of Him who for our sakes became poor, that through his poverty we might be made rich. When it becomes apparent that the Spirit of truth weakens the affections of its disciples from the world, and renders them self-sacrificing and benevolent, in order to save their fellow-men, the advocates of the truth will have a powerful influence upon their hearers.

As a contrast to the example which has been cited, another case has been recorded by the inspired pen which leaves a dark stain upon the first church: "But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet." This couple had noted the fact that those who had parted with their possessions to supply the wants of their poorer brethren were held in high esteem among the believers. They therefore, upon consulting together, decided to sell their property, and affect to give all the proceeds into the general fund, but really to retain a large share for themselves. They thus designed to receive their living, which they intended to estimate much higher than it really was, from the common stock, and to secure the high esteem of their brethren.

But a holy God hates hypocrisy and falsehood. The apostles were impressed by a sense of the true state of the case, and when Ananias presented himself with his offering, representing it as the entire proceeds of the sale of his property, Peter said to him, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. And Ananias, hearing these words, fell down, and gave up the ghost; and great fear came on all them that heard these things."

Peter asked, "Was it not thine own?" thus showing that no undue influence had been brought to bear upon Ananias and Sapphira to compel them to sacrifice their possessions to the general good. They had acted from choice. But in pretending to be wrought upon by the Holy Ghost, and attempting to deceive the apostles, they had lied to the Almighty.

"And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost; and the young men came in, and found her dead, and carrying her forth, buried her by her husband.

And great fear came upon all the church, and upon as many as heard these things."

This signal manifestation of the wrath of God upon the dissemblers was a check which Infinite Wisdom knew was needed. The church would have been disgraced, if, in the rapid increase of professed Christians, there were persons professing to serve God, but worshiping mammon. There are many Ananias and Sapphiras in our day, whom Satan tempts to dissemble because of their love of money. By various plans and excuses they withhold from the treasury of God the means intrusted to them for the advancement of the cause of God. Should the punishment of Ananias and Sapphira be visited upon this class, there would be many dead bodies in our churches requiring burial.

This marked judgment upon two avaricious hypocrites, whose sin had been detected by the evidence of the Spirit of God to the apostles, excited the reverential awe of all the new converts. From that time there was greater caution manifested by them, and a more thorough self-examination, testing the motives of their actions. In any great religious movement there is always a class who are carried away by the current of feeling, but who soon reveal selfishness and vain-glory. Such persons can never be an honor to the cause they advocate.

The discernment of the apostles in detecting hidden sin added to the confidence of their brethren in them and the message which they preached. The apostles continued their work of mercy, in healing the afflicted and in proclaiming a crucified and risen Saviour, with great power. Numbers were continually added to the church by baptism, but none dared to join them who were not united heart and mind with the believers in Christ. Multitudes flocked to Jerusalem, bringing their sick, and those who were vexed by unclean spirits. Many sufferers were laid in the streets as Peter and John passed by, that their shadows might fall upon and heal them. The power of the risen Saviour had indeed fallen upon the apostles, and they worked signs and miracles that daily increased the number of believers.

These things greatly perplexed the priests and rulers, especially those among them who were Sadducees. They saw that if the apostles were allowed to preach a resurrected Saviour, and to do miracles in his name, their doctrine that there was no resurrection of the dead would be rejected by all, and their sect would soon become extinct. The Pharisees saw that the tendency of their preaching would be to undermine the Jewish ceremonies, and make the sacrificial offerings of none effect. Their former efforts to suppress these preachers had been in vain; but they now felt determined to put down the excitement.

The apostles were accordingly arrested and imprisoned, and the Sanhedrim was called to try their case. A large number of learned men, in addition to the council, were summoned, and they counseled together what should be done with these disturbers of the peace. "But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard that, they entered into the temple early in the morning, and taught."

When the apostles appeared among the believers, and recounted how the angel had led them directly through the band of soldiers guarding the prison, and bade them resume the work which had been interrupted by the priests and rulers, the brethren were filled with joy and amazement.

The priests and rulers in council had decided to fix upon them the charge of insurrection, and accuse them of murdering Ananias and Sapphira, and of conspiring to deprive the priests of their authority, and put them to death. They trusted that the mob would then be excited to take the matter in hand, and to deal by the apostles as they had dealt by Jesus. They were aware that many who did not accept the doctrine of Christ were weary of the arbitrary rule of the Jewish authorities, and were anxious for some decided change. If these persons be-

came interested in and embraced the belief of the apostles, acknowledging Jesus as the Messiah, they feared the anger of the entire people would be raised against the priests, who would be made to answer for the murder of Christ. They decided to take strong measures to prevent this. They finally sent for the supposed prisoners to be brought before them. Great was their amazement when the report was brought back that the prison doors were found securely bolted, and the guard stationed before them, but that the prisoners were nowhere to be found.

Soon the report was brought: "Behold, the men whom ye put in prison are standing in the temple, and teaching the people." Although the apostles were miraculously delivered from prison, they were not saved from examination and punishment. Christ had said when he was with them, "Take heed to yourselves, for they shall deliver you up to councils." God had given them a token of his care, and an assurance of his presence, by sending the angel to them; it was now their part to suffer for the sake of that Jesus whom they preached. The people were so wrought upon by what they had seen and heard that the priests and rulers knew it would be impossible to excite them against the apostles.

"Then went the captain with the officers, and brought them without violence; for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council; and the high priest asked them, saying, Did not we straightly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." They were not as willing to bear the blame of slaying Jesus as when they swelled the cry with the debased mob: "His blood be on us and on our children!"

Peter, with the other apostles, took up the same line of defense he had followed at his former trial: "Then Peter and the other apostles answered and said, We ought to obey God rather than men." It was the angel sent by God who delivered them from prison, and who commanded them to teach in the temple. In following his directions they were obeying the divine command, which they must continue to do at any cost to themselves. Peter continued: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."

The spirit of inspiration was upon the apostles, and the accused became the accusers, charging the murder of Christ upon the priests and rulers who composed the council. The Jews were so enraged at this that they decided, without any further trial, and without authority from the Roman officers, to take the law into their own hands, and put the prisoners to death. Already guilty of the blood of Christ, they were now eager to imbrue their hands in the blood of his apostles. But there was one man of learning and high position whose clear intellect saw that this violent step would lead to terrible consequences. God raised up a man of their own council to stay the violence of the priests and rulers.

Gamaliel, the learned Pharisee and doctor, a man of great reputation, was a person of extreme caution, who, before speaking in behalf of the prisoners, requested them to be removed. He then spoke with great deliberation and calmness: "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered and brought to naught. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him; he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

The priests could not but see the reasonableness of his views; they were obliged to agree with him, and very reluctantly released the prisoners, after beating them with rods, and charging them again and again to preach no more in the name of Jesus, or their lives would pay the penalty of their boldness. "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in

every house, they ceased not to teach and preach Jesus Christ." Well might the persecutors of the apostles be troubled when they saw their inability to overthrow these witnesses for Christ, who had faith and courage to turn their shame into glory, and their pain into joy for the sake of their Master who had borne humiliation and agony before them. Thus these brave disciples continued to teach in public, and secretly in private houses, by request of the occupants who dared not openly confess their faith, for fear of the Jews.

Why We Reject the Apocrypha.

THE question is frequently asked why the books of the apocrypha are not accepted as a part of the sacred Scriptures. There are many and good reasons why they are rejected.

1. These books were never sanctioned by Christ and his apostles, nor by any of the other writers of the New Testament. Both Jesus and his apostles, in all their speaking and writing, were constantly making, not only frequent references to the books of the Old Testament, but numerous quotations from them. They seemed to be ever in their minds. Everything they said or did was with reference to the teachings of that book, the law and the prophets, the Psalms, etc. They often mention them by name. In the small volume of the New Testament there are nearly nine hundred quotations from the Old Testament; but not a single quotation from, nor even an allusion to, any of the books of the apocrypha, though there are many places where instances in the apocryphal writings would be directly in point, and although it is quite probable that the writers of the New Testament were acquainted with the books of the apocrypha. Hence they must have designedly abstained from alluding to them in their writings, from the fact that they considered them of no authority. This alone is sufficient evidence on which to reject them.

2. They formed no part of the original Hebrew books contained in the Hebrew canon, and were not written till after the catalogue of the inspired books had been made up. Not one of the books of the apocrypha was ever written in Hebrew or Chaldee, as were the books of the Old Testament. They were never received by the Jews as sacred books. On this point we have the direct testimony of Josephus, in his work against Apion, Book I. sect. 8. He there gives an account of all the books held sacred by the Hebrews. This testimony is copied and indorsed by Eusebius, the celebrated Christian historian. "In the first of these works he gives the number of the canonical books of the Scriptures called the Old Testament, such as are of undoubted authority among the the Hebrews, setting them forth, as handed down by ancient tradition, in the following words:—

"We have not, therefore, among us innumerable books that disagree and contradict one another, but only two and twenty, embracing the record of all history, and which are justly considered divine compositions. Of these, five are the books of Moses, comprehending both the laws and the tradition respecting the origin of man, down to his own death. This time comprehends a space of nearly three thousand years. But from Moses until the death of Artaxerxes, who reigned after Xerxes, king of Persia, the prophets after Moses wrote the events of their day in thirteen books. The remaining four comprehend hymns to the praise of God, and precepts for the regulation of human life. From Artaxerxes until our own times, the events are all recorded, but they are not deemed of authority equal with those before them, because that there was not an exact succession of the prophets." Eusebius' Eccl. Hist. book 3, chap. 10, p. 97.

Comparing these statements of Josephus with his numerous quotations from the Old Testament in his historical writings, we clearly see that he recognized just the same number of books that we have now, and no others. The Jews reckon these books thus:

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|---------------------------------------|----------------------------|
| THE FIVE BOOKS OF MOSES. | |
| 1. Genesis. | 3. Leviticus. |
| 2. Exodus. | 4. Numbers. |
| 5. Deuteronomy. | |
| THE THIRTEEN PROPHETIC BOOKS. | |
| 1. Joshua. | 7. Esther. |
| 2. Judges and Ruth (one). | 8. Isaiah. |
| 3. Two books of Samuel. | 9. Jeremiah. |
| 4. Two books of Kings. | 10. Ezekiel. |
| 5. Two books of Chron. | 11. Daniel. |
| 6. Ezra and Nehemiah (one). | 12. Twelve minor prophets. |
| 13. Job. | |
| THE FOUR BOOKS OF HYMNS AND PRECEPTS. | |
| 1. Psalms. | 3. Ecclesiastes. |
| 2. Proverbs. | 4. Canticles. |

This is according to the Jewish arrangement. Stowe's History of the books of the Bible, pp. 566, 567. This makes just twenty-two books, one for each letter of their alphabet. It will be noticed that Josephus plainly recognized the existence of the apocryphal books, and expressly excluded them from the inspired writings. This again is sufficient evidence upon which to reject them from the catalogue of the inspired books.

3. They were unanimously rejected for several centuries by the early Christian churches, and by the most learned scholars of the Christian fathers. Of this fact there is the most abundant proof. The evidence is so great that in our limited space we can scarcely more than refer to it. Take a few examples: Melito, after the apostles, was a distinguished bishop of Sardis, an able writer, and a man of great influence among the early Christians. He traveled into Palestine for the express purpose of ascertaining exactly the canon of the Old Testament, and gave the result of his researches in the following letter, which we find in Eusebius: Eusebius' Eccl. Hist. book 4, chap. 26.

"I accordingly went to the East, and, coming to the very place where these things were preached and transacted, I have accurately learned the books of the Old Testament. Their names are as follows: Five books of Moses; to wit, Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Joshua Nave [of Nun], Judges, Ruth. Four books of Kings, [two of Samuel and two of Kings]. Two of Paralipomona (Chronicles), the Psalms of David, the Proverbs of Solomon (which is also Wisdom), Ecclesiastes, the Song of Songs, Job. Of the prophets, Isaiah, Jeremiah. Of the twelve prophets, one book, Daniel, Ezekiel, Esdras [Ezra, including also Nehemiah, and perhaps Esther]." Stowe's Hist. of the Books of the Bible, p. 568.

Where are the books of the apocrypha? Not one of them is referred to. The book of Ezra, which he does not mention, was frequently included under the name of Esdras, as it was generally supposed that book was written by Ezra.

Next we have the testimony of Origen, the great Biblical scholar of the Eastern Church, A. D. 200, who rejects all of the apocryphal books. His testimony is found in Eusebius, Book 6, chapter 25.

The great Athanasius, the renowned champion of the doctrine of the trinity, A. D. 330, rejects all of them, except the book of Baruch.

Hilary, the celebrated bishop of Poitiers, A. D. 350, rejects them all. And so we might mention the names of the best Christian scholars of antiquity, all of whom reject them.

From the preceding exhibition it is as plain as daylight can make anything plain, that the Romish Church, in receiving the apocryphal books as a part of Scripture, has not only set at naught all historical truth, but acted in direct violation of its own fundamental principle. "The unanimous consent of the Fathers is what she requires for the establishment of a doctrine; but on this subject, instead of a unanimous consent, for the first four centuries she is met with an all but unanimous dissent." Stowe's Hist. of the Bible, p. 582.

4. The books of the apocrypha were first declared canonical by the Roman Catholic Council at Trent, A. D. 1546, only a little over three hundred years ago. This, it will be noticed, was after the rise of Luther. They did this to condemn him, because, like a sensible man, he rejected these books, as all scholars before him had done. But many of the ablest Roman Catholics were bitterly opposed to receiving these books; and it was only after a fierce struggle, and through the overwhelming majority of ignorant priests, who composed the council, that their acceptance was carried. But being once made, as Rome never errs, the decision had to stand. Hence these books were incorporated into the Catholic Bible from that day forward, but not into our Bible.

5. These books are to be received simply as historical works. They are valuable in that respect, but in no other. November 7, 1878. D. M. CANRIGHT.

REMEMBER that God is no curious or critical observer of the plain expressions that fall from his poor children when they are in their closet duties; 'tis not a flow of words, studied notions, seraphic expressions, or elegant phrases in prayer, which take the ear, or delight the heart, of God, or open the gate of glory, or bring down the best of blessings upon the soul; but uprightness, holiness, heavenliness, spirituality, and brokenness of heart—these are the things that make a conquest upon God, and turn most to the soul's account.

He that regardeth reproof is prudent.

The Seventh Part of Time.

TEXT: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20: 10.

PERHAPS there is no view more generally entertained by those who are arrayed against the Sabbath of the Lord than that which is commonly called the "seventh-part-of-time theory." Its friends, while denouncing Antinomianism, and insisting upon the universal and perpetual obligation of the law of God, so construe the fourth commandment as to make it simply require the observance of one day in seven, leaving the individual to determine which this shall be.

It is a matter of no little surprise that they, while loud in their condemnations of all who, as they claim, seek to abridge their liberty by compelling them to observe the last day of the week to the exclusion of all others, do nevertheless, without exception, unite in keeping the first. The query naturally arises, Why is this so? why no greater diversity in practice? And when inquired of respecting this matter, the invariable reply is that, for the sake of the common good, they have concluded to forego their personal right of choice, and conform to an excellent custom resting upon the necessity of a uniform day of rest, and designating Sunday as the same.

It never seems to have occurred to their minds that the moment they assume this position, they virtually abandon their own exposition of the Sabbath law. Nevertheless, this is undeniably true; for, by their own confession, there is in society a necessity for a uniform day of rest. Now, therefore, if they are right in this, as they unquestionably are, one of two things is certain: Either God did comprehend the necessities of the race and provide for them by instituting a definite Sabbath day, to be kept by all, or else his law is imperfect, in that it does not meet the requirements of those for whom it was made.

Leaving these, therefore, to determine for themselves which horn of the dilemma they will take, i. e., whether they will still insist upon holding on to an explanation of the commandment which involves the dishonor of God, or conclude that he who knows the end from the beginning has, in his law, exactly met the necessities of his creatures, and that the whole difficulty has arisen, on their part, through a misconception of the meaning of the statute which he has given, we turn to examine it for ourselves. While doing so, as this is a matter of no small moment, since it is one upon which eternal interests hang, we invite the prayerful attention of all who are earnestly seeking for truth, while we offer what seems to us to be a few conclusive arguments that the opinion in question is utterly unsound.

First, we submit that it is not in accordance with the obvious meaning of the commandment. In proof of this, we might advert to the fact that the history of the Jews from Sinai to the cross not only fails to furnish a single act in the performance of which they proceeded on the hypothesis that the day of the Sabbath of the decalogue was variable at pleasure, but, on the contrary, it is full of the most convincing proof that they ever regarded it as fixed and immovable.

As an evidence of this, from many others of like nature which might be adduced, take, if you please, those sieges of Jerusalem in which they persisted in their customary regard for their holy day so far as to refuse to employ its sacred hours in preventing their enemies from advancing their works against the place, thereby enabling them to destroy both it and them; a calamity which might have been altogether averted, had it occurred to them that the Sabbath law was so accommodative that while one portion of them were fulfilling its requirements by resting on one day, another might be fighting in the field at the same time, providing only that they should meet its requirements by resting on some other one of the seven days of the week.

We conclude, therefore, that in as much as the history of the Jews, covering a range of fifteen hundred years, and characterized by all the vicissitudes of war and peace, fails to furnish a single instance in which one of their number ventured, either by word or deed, to question the fact that the last day of the week, and it alone, was the one which Jehovah claimed as his own, we shall be safe in deciding that this was the judgment of the whole people, without exception; a fact by no means insignificant, when we consider that to them were committed the sacred oracles, after having been written out upon tables of stone, in their own tongue, with which they must have been more familiar than we can be. And, strange as it may appear, the verdict which they have given in the premises has received the unqualified approval of the Christian world from the commencement of this dispensation down to

within two hundred and seventy-five years of our time.

For it was not until the year 1595,* and more than three thousand years this side the giving of the law, that, when pressed to the wall by papists, on the charge that Protestants were observing Sunday in obedience to the decree of the Catholic church, and in contravention of the commandment of the Lord, Nicholas Bound made the first successful effort to bring into favorable notice the doctrine that all which its phraseology demands is the keeping of any one of the seven days of the week. This being true, we find, after all, that those who have prided themselves so much upon the idea that their version meets with the approval of the majority, are, nevertheless, when we take into account the opinions of those who have lived in the past, vastly in the minority.

Turning, then, from the opinions of men, and the bearing which they have upon this subject, after having seen that there has ever been a wonderful concurrence among them in the belief that the commandment is so worded as to leave no reasonable doubt in the mind of the unprejudiced, that it pointed unavoidably to one day, and only one, as the Sabbath, the observance of which it was given to enforce, let us seek elsewhere for additional proof, that this modern view finds no warrant in the word of God, and never could have gained credence had it not been for the necessity that something of the kind should be invented to defend a practice which could not be justified in any other manner.

We naturally recur to the commandment itself, in the hope that it will afford all the light which is necessary to enable us to reach a correct conclusion. It reads as follows:—

“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 man-servant, nor thy maid-servant, 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.”

A glance reveals the fact that the whole discussion must turn upon the meaning of the expression, the “seventh day;” for that is plainly called “the Sabbath,” and in it we are forbidden to do any work. In the opinion of our opponents, this is applied indiscriminately to any twenty-four hours in the cycle of the week which we may see fit to call the Sabbath, and devote to the worship of God.

But the question with which we have to deal is not what they now understand this language to mean, but what was the impression which it then conveyed to the minds of those to whom it was given; for, as language is variable in its meaning, it is universally conceded that laws must be interpreted in accordance with the signification of the phraseology when they were enacted. How did the men who stood at the base of Sinai view the question? Was the idea imparted to them by the words in controversy the same as that held by our friends? or was the language as determinate to them as it would be to us should the Lord declare in so many words that Saturday is the Sabbath?

Fortunately, this question can be settled beyond peradventure. The sixteenth chapter of the book of Exodus seems to have been thrown in almost for the express purpose of furnishing a commentary upon this subject. The events which it records transpired but thirty-three days before the trembling multitude stood at the base of the quaking mount, a period of time altogether too short to admit of change in the use of language, or a revolution in the customs of the nation. Whatever appellation, therefore, was given to the days of the week at the commencement of this period, would apply equally well at its close. But in the brief record under consideration, mention is made three times of the sixth day of the week, and four times of the seventh day. Here, then, is an excellent opportunity for testing the merits of the rival theories.

If, in the cases alluded to, we shall find that the terms “sixth day” and “seventh day,” there signified respectively one-sixth and one-seventh part of time, the latter was undeniably employed in that sense in the decalogue a little more than a month later. But if, on the contrary, it shall appear that they were made use of in this case because they were the titles commonly given to the last two days of the week, then they retained this signification when the Lord employed the last of them in marking his rest day. The verses in which they occur read as follows: “And it shall come to pass that, on the sixth day, they shall prepare that which they bring in,

and it shall be twice as much as they gather daily.” Verse 5. “And it came to pass that, on the sixth day, they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses.” Verse 22. “See, for that the Lord hath given you the Sabbath; therefore, he giveth you, on the sixth day, the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.” Verse 29. For the use of the term, “seventh day,” see verse 29, as copied above, also the following: “Six days shall ye gather it; but on the seventh day, which is the Sabbath, in it there shall be none.” Verse 26. “And it came to pass that there went out some of the people on the seventh day for to gather, and they found none.” Verse 27. “So the people rested on the seventh day.” Verse 30.

Now, consistency demands that if the words, “the seventh day,” used in the above, are to be construed as meaning one day in seven, then the kindred expression, “the sixth day,” must mean one day in six. But this would make nonsense of the whole thing; because, according to the context, it was to be the preparation before the Sabbath, and on it, twice as much manna was to be gathered and prepared as on other occasions, for the reason that on the seventh day there was to be none. Who does not see, however, that, admitting the construction in question, the whole plan would have proved a failure, inasmuch as the preparation occurred as often as once in every six days, while the Sabbath transpired only once in seven days; so that, at the end of the second week, they would have been separated by one whole day; at that of the third, by two; of the fourth, by three; and so on, until the cycle of the week was completed, when they would occur at one and the same time, thus representing God as so far blundering, through a misconception of a plain mathematical principle, that six out of seven of the miracles which he worked for the preservation of food for the Sabbath were rendered ineffectual by the fact that they occurred either too soon or too late to meet the requirements of the case. It is evident, therefore, that the day spoken of in the above as the sixth was so called, not because it represented one-sixth part of time, but for the reason that it was the distinctive appellation by which it was known from the other days of the week. That this is so, is abundantly attested by the fact which is brought to view in verse 22, wherein it appears that the people, so far from having any doubt as to when the proper time had arrived for the gathering of the double portion of manna, entered upon this work, without exception, at one and the same time, since all of the rulers came and reported the same to Moses.

From this standpoint, therefore, we are enabled to construct the whole Jewish week, giving to each day its proper name; for, if the day under consideration was the sixth, it must have been preceded by five others, each following in consecutive order, and receiving its proper numerical title from its relations to the first. It was not only true that this was preceded by five others, but, according to the statement found in verse 23, it was followed by the Sabbath; for Moses, from the standpoint of the sixth day, says, “Tomorrow is the Sabbath.” And, in verse 26, he makes the statement that it also has the additional signification of “the seventh day;” and is further characterized by the fact that in it there was to be no manna: a thing which was not true of any of the others. These facts, which were familiar to the minds of all, not only serve to locate it unmistakably in the wilderness of Sin, but, as they were equally true a little further on, when the voice of the Lord was heard in the mount, and when his finger traced upon the marble the words, “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,” must have marked it with moral certainty as the one to which reference was made.

Secondly, it is not in harmony with the reason of the law.

We apprehend that one of the chief difficulties in the way of arriving at the truth in the matter, arises from a misconception of what the Lord really requires at our hands. Many seem to read the statute as though the keeping of a Sabbath is all that it requires. Acting upon this impression, it not unfrequently occurs that Sunday-keepers, when reminded that Saturday is the Sabbath, reply somewhat as follows: “We know that Saturday is your Sabbath, but Sunday is ours.” The error here consists in the use, in such a connection, of the words *your* and *our*. For, mark, Jehovah does not say, “Remember a Sabbath, to keep it holy,” neither does he direct you to abstain from labor upon *your*

Sabbath. But the injunction is, to do no work on “the seventh day,” which “is the Sabbath of the Lord thy God.” Hence, all that is necessary to determine, so that we may know whether we are obeying him or not, is to decide the simple question whether the Sabbath we are celebrating is that of the Lord. If the mere fact of resting upon a day makes it such, then all which is necessary, in order to impart this distinction to every day of the week (and, as a consequence, to each one in the whole year), is, that seven individuals, through accident, caprice, or interest, should devote to this purpose seven days following each other in consecutive order, a condition of things of a nature to render the absurdity of such an opinion palpable to all.

How, then, shall we ascertain when we have found the Sabbath of the Lord? We answer, Its identification is easy. It is not necessary to leave the sacred tablets themselves, in order to locate it with absolute certainty.

Underlying every wise law is found a good and sufficient reason. The one which is assigned by its Author for the institution of the Sabbath, is found in the following words: “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.” Here we are informed that the seventh day became the Sabbath of the Lord on account of three distinct acts: 1. He rested; 2. He blessed it; 3. He hallowed it. Now, therefore, as the *seventh day* and the Sabbath are herein declared to be one and the same, before any other day can be said to be entitled to this distinction, its friends must be able to show that these three things have, at some time, or in some sense, been true of it. Let us, therefore, examine the claims of the first six from this standpoint, taking them in the order in which they occur.

We will first investigate those of Sunday. Did God ever rest upon it? There is not a scintilla of evidence in his holy word to that effect. Did he ever bless it? If so, he has failed to mention the fact. Has he ever hallowed it? The most patient student of sacred history has failed to find a single trace of this fact.

Thus we find that it comes short in every particular necessary to constitute it the Sabbath of the Lord. The same line of argument which has proved the claims of Sunday to be unsound, invalidates equally those of the other five days, as neither of the three conditions required is met by them. They are all of them working days, and, consequently, it could never, with propriety, be said of them that God blessed and hallowed them after he had rested upon them.

How different the case, when we come to the seventh and last. Standing in the field without a rival, its competitors having been dismissed on the ground that sacred history has shown that the facts peculiar to the Sabbath are not true of them, we are furnished with a strong presumptive argument at the outset, that it is entitled to the distinction which the others have failed to obtain. Nor shall we be disappointed upon further investigation. The same man who penned the sixteenth chapter of the book of Exodus, in which the seventh day is distinguished in so marked a manner from all others, and the same one to whom was committed the awful responsibility of receiving from the hand of Jehovah, and conveying to the people, the tablets of the law, has spoken emphatically upon this point. In the brief but lucid account of creation, which he has left us in the book of Genesis, we are furnished with a narration of what transpired during the first week of time.

Making mention of the events which characterized each day in order, and referring to each by its proper numeral, he speaks of the last as follows: Gen. 2:2, 3: “And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.”

In these short verses is found the historic counterpart of the statement made in the commandment, that in the beginning God rested upon, blessed and hallowed (or, that which is the same, sanctified), one of the days of the week. The scripture in question once more announces that it was the seventh, and the context shows that it was the last, thereby establishing, beyond dispute, that the seventh or last day of the week is the “Sabbath of the Lord.”

Thirdly, it makes the law contradictory in its provisions.

Nothing is more manifest than that a rule emanating from the Infinite must be characterized by harmony in all of its parts. In

fact, should a document claiming this honor appear to be deficient in this respect, it would be all which would be necessary to disprove its heavenly origin.

W. H. LITTLEJOHN.

(To be continued.)

Costly Array and Fine Apparel.

THE Scriptures forbid the wearing of “costly array” and “fine apparel,” but there are always some people who do not know what costly array is. They are puzzled over fine apparel, cannot tell what that is. Of course many of them are finely educated, but not up to that point. They are posted on most any thing else, but on this they are not, and still worse, they do not want to be.

They can see a good many things, but the exact dividing line between plain apparel and fine apparel they cannot find; they search for it in vain. Of course it is needful that they know just where the line is, for they claim it a blessed privilege to walk just as close to the world as possible. They do not want to get on the side of the world, but then they have a drawing that way and must get close enough to lock arms at least. These are the people who walk so close to the world that it requires an extra good vision to tell which side they are on.

There is another class quite different. The question with them is not, how close can we go to the world, and yet not be injured, but how far can we keep away from the corrupt ways of the world. Christ prayed his Father, not to take his disciples out of the world, but to keep them from the evil of the world. That is just what is wanting now. Christians want to keep away from the evils of the world; they want to abstain from every appearance of evil. When they learn to do this, there will be no trouble about fine apparel and costly array.

People who love Christ with all their heart—have had their minds fully renewed, and now love the things they once hated, and hate the things they once loved, will never be annoyed by a desire for fine dressing and gaudy display. Their disposition is to keep away from such things as far as possible. They believe fine apparel and costly array to be wrong, and therefore have no desire for it.

Christians, when selecting clothing, want to be sure that it is not costly array. There should be no doubts about it, and there need not be, if proper judgment is exercised. We are to be a distinct and separate people from the world, and to do so, requires much watchfulness upon our part. No one can reasonably object to the purchasing of good, substantial clothing—this is right and sensible, but the purchasing of fine apparel and costly array is contrary to the principles of both reason and revelation. In the selecting of clothing, it will be safe to risk the judgment of any person who is fully converted to the will of God. If they hate fine apparel there is no danger of them ever selecting and wearing it. The reason some professing Christians lean towards the world, and want to follow the fashions of the world, is because there is a little love of sin still lurking in the heart, not yet fully rooted out. Just root that little sin out of the heart and we will never be annoyed with a love for the display of the world.—*Brethren at Work.*

Expressing an Opinion.

WE all have our opinions, or we ought to have them, but as regards the advisability of expressing them on all occasions much might be said. There are people, good people, too, who pride themselves on doing this; but it must be owned that they are not often popular. “Must we then conceal our true views, dissimulate for the sake of popularity?” asks some one. By no means, good friend, but reserve need not be untruthfulness. We are not called upon to tell just what we think when by so doing we would only irritate without aiding any one.

These outspoken folks are seldom aware of the pain they inflict, or the vexation they cause. Long after they have forgotten their own words they are ranking in the mind of the recipient. “I can’t help that,” perhaps they would add if you could make them see this result. “I must express my opinions frankly, you know, and people ought not to be offended at the truth.” But when the truth is as unnecessary as it is unpalatable, what then? And then, too, it does not always follow that truth-telling people relish a like plainness of speech from their victims. On the contrary, they often resent what they practice, with most illogical warmth.—*Sel.*

Envy, if surrounded on all sides by the brightness of another’s prosperity, like the scorpion, confined within a circle of fire, will sting itself to death.

*Coleman’s Ancient History Exemplified, chap. 26, sec. 2.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, NOV. 21, 1878.

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

EDITORS.

J. H. WAGGONER - - - - - RESIDENT EDITOR.

Editorial Notice.

AT the recent session of the General Conference the undersigned was requested to become local editor of the SIGNS OF THE TIMES. Hereafter all articles by the regularly elected editors will bear their initials, as follows: J. W. for James White; J. N. A. for J. N. Andrews, and U. S. for Uriah Smith. All articles without any signature will be by the local editor. All besides these will be signed by the full names of the writers. J. H. WAGGONER.

The Sabbath Truth.

THE light which is now spreading on the subject of the Sabbath is felt by all classes of religionists, and is leaving its impress wherever it extends. The *Christian Statesman* of October 31, quotes the following from a paper read by Dr. Goodwin at the "church Congress" in Cincinnati, and calls it "excellent":—

"It is felt by some that either we must give up the authority of the fourth commandment entirely, or we must furnish some satisfactory account of this change of the day. This seems to be the more commonly received view; but it has the character of most compromises—it is wavering and inconsistent. . . . It is not necessary to suppose that this change was made by any formal or express enactment or institution of Christ himself before his ascension, or of the apostles afterward, or even of the church in any age, acting in her organic capacity. Neither does ecclesiastic history reveal to us any formal legislation of the church introducing such a change of the day. The change came in by degrees. The Lord's day, the weekly celebration of Christ's resurrection, stood at first, and from the very day of resurrection itself, side by side with the weekly Jewish Sabbath. Then the observance of the latter gradually faded out of use in the Christian church, and the Lord's day, or Sunday, completely took its place."

That the first day of the week from the time of the resurrection, stood side by side with the seventh day Sabbath, in honor and observance, cannot be proved. Except this, the above quotation contains a fact of history which we have for years claimed to be true, but which our opposers have strenuously denied. And the *Christian Statesman* has been steadfast in claiming the perpetuity of the fourth commandment on divine authority for the change of the Sabbath, an idea or theory which it now confesses to be "wavering and inconsistent." Mr. Goodwin argues that evidence of authority for this change is not required. We are of the opinion that he, and the *Statesman* with him, arrived at this conclusion only because he has become thoroughly convinced that no such evidence exists. The change of position is made to suit the necessities of the case.

They have insisted that the change was made by the authority of the Saviour and of his apostles; that this change was effected at once; that all Christians, from the very time of the resurrection of the Lord, were unanimous in their observance of the first day. Step by step the truth is gaining ground, and the advocates of Sunday keeping are compelled to concede what they have so long and so strenuously denied.

It is a fact most singular that these teachers do not seem to be aware that they are showing unmistakable signs of weakness by these concessions; they appear to feel as secure as ever while their strongholds are being taken from them. But the people are not thus to be deceived. They cannot fail to see that a theory is weak which has constantly to change its position; to admit what it has so long denied, and to deny what it has so long affirmed. With the plain, simple declarations of the Bible they are becoming pressed too closely. This ought to inspire every lover of the "third angel's message" of Rev. 14: 9-12, with confidence in its power to convict opposers, and in its ultimate glorious triumph.

There has been no change of the Sabbath by divine authority. A change without Scriptural authority ought to be discountenanced by every Protestant. It makes no matter how strong the claim is made on "common consent," or "nearly universal custom." This can have no authority on questions of this nature. "The Bible, and the Bible alone, is the religion of Protestants." All the world, without the word of God, cannot make religious duty.

The holy Scriptures must stand though all the world combine against them. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

Conference in New York on the Second Advent.

THE doctrine of the near coming of Christ is certainly an unpopular one. A deep-seated prejudice exists against "Second Adventism." Considering the importance and the prominence which are given to this subject in the Scriptures it seems strange indeed that so many professors of religion, so many professed ministers of the gospel, and religious papers, persist in denouncing the lovers of the coming of Christ, and in meeting their arguments and reasons with sneers.

Having so constantly met this prejudice for years we were somewhat surprised at the long array of names of eminent men who favored the object of this Conference. It was quite brief—only a session of three days—and largely attended. The audience which thronged the house listened to the reading of the several papers with deep attention.

We have read some of these papers carefully, and glanced over the others, and we feel assured that nothing but prejudice and religious bigotry could ever give rise to the remarks which some of the papers styling themselves religious have made about the Conference and the truths presented there. The arguments were dignified, Scriptural, and breathed a Christian spirit. Of course the writers and speakers had no time to enter into particulars on the subject. They dwelt upon the great facts that Christ will come the second time; that his coming will be literal and visible; that it will be pre-millennial; that it is now near; and that it is "the blessed hope" of the church, (Titus 2: 13) inciting to personal godliness and to Christian effort.

Dr. S. H. Tyng, Sr., was chairman of the Conference, and Major D. W. Whittle, secretary. The opening address of Dr. Tyng was brief but impressive. The following paragraph contains an important truth which should be read carefully and treasured up by all:—

"We are saved, not merely by believing facts about Him, or truths which He has taught, but by our living participation in Him and with Him through the power of His spirit. He is the vine. We are the branches. The living connection which we must have with Him, He has thus illustrated: as the branch cannot bear fruit if severed from the vine, so, also, must we be dead and helpless if separated from Jesus. Our whole spiritual heavenly life depends upon this vital connection with Him and our participation in the blessings which He has obtained, and which He alone can impart. Thus He presents His historic future to His disciples: In my Father's house are many mansions; I go to prepare a place for you, and I will come again and receive you unto myself, that where I am, there ye may be also. This future, glorious coming of Jesus is the very life of the hopes, the inheritance of his people. To the soul that really loves Him, where He is, is heaven, and prisons would palaces prove, if Jesus would dwell with us there."

We cannot refrain from giving a further extract from this address on the hope of the church. It is cheering to read and contemplate such truths, so soon to be realized; when we shall be like our Lord, for we shall see him as he is. 1 John 3: 2.

"This divine scheme of spiritual and heavenly relationship has been the history of the True Church of Christ, through all the succeeding ages of the Christian era. Union with Christ, living in Christ, following Christ, looking forward to the promised coming of Christ, and to an everlasting dwelling with Christ, have made up the character, the joy and the hope of true believers in every age, and these constitute their significant description with equal certainty in our day. The lovers of a Saviour are looking for his appearing, longing with increasing desire to see Him as He is, to be with Him where He is; and thus He offers for them all the earnest supplication: For all who shall believe on Him, through His word; that they may (all) be one; that they may be with Him where He is; that they may behold His glory which He had before the foundation of the world. Thus in the day of His ascending triumph they beheld His glory, as a cloud received Him out of their sight. And while in wonder they looked steadfastly toward heaven as He ascended, angelic messengers addressed them: 'This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.' In the belief

of this coming the church of Jesus has been one in every age. In the thankful anticipation of this new manifestation of their glorious Saviour, His church on earth have always been in union, believing in his future advent; looking for his appearing; striving to seek the things which are above, that when Christ who is our life shall appear, we may also appear with Him in glory. In this sure confidence in the reality of this personal advent of the Saviour to the earth on which he died; in the certainty of the confidence that the time of His glorious advent draweth near, we stand and wait. Many of its preliminary facts have been accomplished; much that was necessarily antecedent in the history and condition of man has already past, and every passing year brings the great fact in this history of earth still nearer, and diminishes the number of earthly events which are to precede its manifestation. Knowledge and interest in connection with this great event on earth have vastly increased, and increasing multitudes are looking for the Lord's appearing, with enlarged understanding, with new convictions, with constantly brightening hopes."

We intend to quote further from these papers. We confidently expect that such utterances will arrest the attention of many, and help to rescue the doctrine of our blessed Saviour's coming from the reproach which worldly-minded professors and unprofessing worldlings have so unjustly heaped upon it.

"They Shall See God."

THIS sentence is expressive not only of favor but of honor. To be a citizen of the best and most glorious kingdom is a matter of pride and pleasure to all; to be received into the royal city as a favored inhabitant is a mark of respect prized by all who may enjoy it; but to be permitted to stand in the king's presence, and to behold his face, is counted the very highest honor.

But such is the favor and honor promised in the Bible to a certain class. Not to stand before the kings of this world, who in a day may be dethroned and dishonored; or who must die and return to the dust, even as the meanest of earth; but to stand before the King of kings, before the Eternal One, the Creator and Upholder of all things. They have, not only an abundant entrance into his everlasting kingdom; not only a right to the tree of life, a right to enter into the glorious city, but they shall see God; they shall behold his face, and be permitted to worship before his throne.

Who are they who shall thus be honored in heaven? They are "the pure in heart." And why is this peculiar blessing promised to that class? It is because God is pure. He is infinite in holiness, and nothing impure can possibly stand in his presence.

They must be pure *in heart*; not merely correct in outward deportment; not blameless only in the sight of man. They must be pure in the sight of God; pure in the light of infinite purity and perfection.

Their outward life must also be correct. They must be above reproach before the world. But they must be more than this. The world cannot behold the corruption within. We may throw a cloak over our wrongs, and the world may be deceived in regard to our real character. The world may forget the errors which they have known, and judge favorably on account of their own failures. But God is never deceived. He never forgets. Nothing is hid from his sight; nothing is lost from his remembrance.

If the heart is not pure the life cannot be pure. "For out of the heart proceed evil thoughts." Many have grieved because they could not banish evil thoughts from their minds. They knew these were wrong, but they lacked the moral power to subdue them. Many have sunk in discouragement over the feebleness of their efforts, over their own failures to overcome, over the weakness of their resolutions or their inability to carry them out. The difficulty in all such cases is in the heart. Conversion without conviction is shallow and deficient. But with many, conviction is deeper than conversion. They know and approve the good, but fail to reach it in their lives. When they would do good, evil is present with them.

Evil thoughts are odious in the sight of God, and are among the "secret things" which God will bring into judgment. They are evidences of a corrupt heart, and if indulged, lead to a corrupt life. In the Saviour's catalogue of evils proceeding from the heart, evil thoughts are followed by "murders, adulteries, fornications, thefts, false witness, blasphemies." The apostle says that he who hates is a murderer; and the Saviour shows that he who indulges impure desire is guilty of adultery. This will be the

scale of judgment in the great day. Hatred and impure desires are murder and adultery in their first stages. So they are regarded of God, and so they will be condemned in the judgment.

Not among the least of the evils of the heart is its deceitfulness. "The heart is deceitful above all things." We are almost every day deceived by earthly hopes, earthly prospects, earthly pleasures, and earthly friends. But we are oftener and more terribly deceived by our own hearts. They lead us to feel secure when all around is danger. They cause us to feel self complacent when all is darkness and corruption within. "Who can know it?" is the question of inspiration. It is impossible for any one to know his heart unless he is enlightened by divine wisdom; by the word and Spirit of God. So great is self-deception that many will not accept reproof, but insist that they are right even when their lives are grossly corrupt. And unwillingness to be reproved is one of the strongest evidences of self-deception and impurity of heart.

By this we do not mean merely an unwillingness to hear reproof or to be advised. Self-deception puts on more deceptive forms than that. Some will ask for advice, and court reproof in words, imagining that thereby they give strong proof of humility. But their invariable failure to act upon the advice given, and their neglect to reform the errors or habits reproof, show too clearly that their blindness is deep laid in their selfish hearts. All efforts to assist such seem unavailing.

To those who have grieved over their weaknesses, who have grown discouraged over their many failures, we would offer words of hope and courage. Our internal foes are our worst enemies, but we may say, in the words of the hymn:—

"Yet let nothing spoil your peace;
Christ will also conquer these."

"The carnal mind," the natural or unrenewed heart, "is enmity against God." But this may be all removed, and we be "justified by faith," so that we may have "peace with God through our Lord Jesus Christ." Says the Saviour, "Without me ye can do nothing." Here is our fault. Our efforts are made in our own strength. We do not make a complete surrender. When we become fully sensible of our own weakness, and are willing to put away every idol, and can believe that God is willing to receive us to the strong arms of his love; when we so hunger and thirst after righteousness that we truly hate the sins which grieve the Spirit of God, and yield all to the Lord without any reserve, then will he clothe us with the power of his salvation. His grace will be found sufficient for us, and we may realize as well as know that "perfect love casteth out fear."

A heart that is pure will have the love of God in it, and this will be manifested by complete submission to his will—cheerful obedience to his commandments. A pure heart will love to commune with God, and will daily gather strength from the "throne of grace." Strength to do or bear, to work or to wait, and to hide self behind the cross, and "do all to the glory of God."

Are There No Changes?

NUMBER THREE.

AS in the natural, political, and moral world, so in the religious world, new departures are the order of the day. Opinions venerable by age, and long-established creeds, are being called in question and discarded. The very foundations of that which has for ages been esteemed orthodoxy, and from which to dissent has been branded as "damnable heresy," are being shaken; men of leading minds and of various denominations boldly contradicting and opposing the teachings of their fathers of past generations.

And well it may be so; for as long as there is division and discord in the church, there is error. Truth and unity are inseparable. When "the wise shall understand," they will understand aright, and if they understand aright, they will understand alike. Two contradictory creeds cannot both be true. They may both be false. If one says that twice two are five, and another contradicts, holding that twice two make only three, both are wrong, and the truth lies between them. So it may be in regard to disputed doctrines.

The rejection, of late, of the doctrine of eternal misery by so many clergymen and leading religionists is a sign that the religious world moves. It is startling to many that doctrines so long supposed to be immovably fixed should be so boldly contradicted. And those who call in question a popular creed are always liable to

be misrepresented. The pious shudder, and the profane exult, because, as they say, Beecher & Co. have abolished hell. Now it is not fair to say that a man does not believe in future punishment, because he does not agree with others in regard to its duration. Neither is it fair to say of one who disputes the natural immortality of the soul, that he believes a man has no soul. But such is the blindness of the creed-bound.

Now, admitting that the human soul, whether righteous or wicked, must exist in consciousness eternally, one of two things must be true: the condemned must suffer eternal misery, or the doctrine of universal restoration to holiness and happiness must be true. Which shall be received as the truth? Will sin and its consequent misery exist eternally, or will the whole human race be restored to holiness and happiness?

It seems not to have entered into the minds of many that both of these positions may be false. It may not have occurred to them that the foundation, both of self-styled orthodoxy and of universalism—the natural and necessary immortality of the soul—may be false. They may not have thought that there might possibly be such a thing as capital punishment—a punishment that takes the head and ends the life—in the government of God; that “the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” Rom. 6:23.

The Scriptures teach us that “God only hath immortality.” 1 Tim. 6:16. He alone is the source of life. All created beings live by his will. If any continue to live eternally, it will be because he wills it. Is it reasonable to suppose that it is his will that Satan, sin, and sinners should exist eternally, and that, as a consequence, there should be endless suffering? Reason says, this cannot be. But the Scriptures teach the doctrine of “eternal damnation,” a condemnation from which there is no deliverance or reprieve. Therefore those who believe that God has created man immortal, that He cannot, or will not in any case, take away that life which he gave him—are compelled to accept of the doctrine of eternal torment, or of universal restoration. And the consequence is, in either case, that the Scriptures must be perverted to teach what they do not say.

But let the Bible mean what it says—that dust, by the breath from God, became a living soul, and that the sinner shall return to dust again; that man was shut away from the tree of life, after he had sinned, lest he should “eat and live forever,” and that the gift of eternal life is to be obtained only through Jesus Christ, and the Scriptures are in harmony with reason and with themselves.

But my object in alluding to the present agitation of this subject, by the repudiation of the doctrine of eternal torment by so many, is to raise the inquiry as to the result. Of course some will choose universalism, and others the doctrine of eternal misery; but this agitation is by God's providence, which is over all things. He, doubtless, designs to bring some good out of it; and we humbly believe that the effect will be to arouse men to think, to reason, and to study the revealed will and purpose of God, so that those who revere God and his word will come to believe that the Scriptures mean what they say, that “the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.”

Another subject is now coming into general notice. The doctrine which has been so extensively held, of the conversion of the world and a spiritual reign of a thousand years before the second coming of Christ, is being examined and repudiated by many. A general convention of those who believe in the pre-millennial advent of various denominations of those called evangelical, was held October 30, 31 and November 1, to confer on this subject. This movement, by God's providence, will result in opening the way for honest souls to learn the true advent doctrine as revealed in the Bible, and to believe the message that is already being proclaimed to the world to prepare a people for that great and impending event. Rev 14:9-12.

A third subject, and not the least, which is being called up for general discussion, is that of the Bible Sabbath. Legislation is being called for in behalf of what is extensively called the “Christian Sabbath.” At the same time the message to which I have alluded, and which is spreading abroad to the nations of the earth, is attracting attention of multitudes, and by these means the questions concerning the Bible Sabbath are being agitated as never before since the beginning of the Reformation. What does

the Bible teach concerning the Sabbath? Is the first day of the week, or the seventh day, the Sabbath of the Lord? or, has the Sabbath been abolished, so that now no Sabbath is binding?

God, in his providence, as well as by his Spirit in his people, is opening the way for all to have the truth upon this subject who will. The grand result will be, that the remnant of his people on earth will receive the truth on this subject, as well as others, and will thus be prepared for the close of probation, which will close with this message, so that it can truly be said of them, “Here are they that keep the commandments of God and the faith of Jesus.” Rev. 14:12. And they will thus be prepared for the coming of the Son of man which will immediately follow. Rev. 14:14.

Changes and agitations are the order of the day; and the result will be glorious to those who, amid the moral darkness, believe and obey the truth. Salvation, eternal life, depends upon the choice we make. How important to accept of the truth as revealed in the word of God! Oh, that men would realize it, believe, obey, and be saved. R. F. COTTRELL.

From Elder Jones, of London.

BROTHER JONES has felt called upon to write the following note, which we publish as he requests:—

To the Editors of the Signs of the Times:

DEAR BRETHREN—Allow me to correct a statement in your issue of August 1, in the editorial headed “Great Britain,” that “the doctrines of the Seventh-day Adventists, through our publications and the brief visit of Elder Andrews, had taken strong hold of those who revered the Sabbath of the fourth commandment.” To my knowledge not one person belonging to the Seventh-day Baptist churches of Mill Yard, Natton, and Belfast, or the Seventh-day Baptists scattered over the kingdom has embraced those doctrines, nor have we ever asked the Adventists for missionary help.

Though in the past many “discouragements” have attended us, yet we are united, and determined to work more than ever for the Sabbath cause, success steadily attending our labors.

Yours very truly, W. M. JONES.
London, August 20, 1878.

We think Brother Jones has taken the remarks to which he refers in too strong a light; he denies that any of the churches there have embraced our peculiar views. The editorial in question did not claim so much.

It has not been the intention of any one to place Brother Jones and others in Great Britain in a false light, nor have we any special interest in turning people away from the S. D. Baptists to the S. D. Adventists. We are always pleased to have openings for successful labor presented before our missionaries. But we fully endorse the remark made by Brother Andrews recently that we would not willingly engage in a work which was calculated to draw members from the S. D. Baptists to ourselves, because the number of Sabbath-keepers would not be increased thereby. In the work of Sabbath reform we are together, and we can say as Abraham said to Lot, “Let there be no strife between us, for we are brethren.” There is no practical question of difference between us. We do not intend to undervalue any Scripture doctrine which we hold and teach. But in the matter of the commandments of God, which relate primarily to moral and Christian character, we are agreed; other points in which we are not agreed, are not of the same primary importance, as they do not so directly relate to obedience to the great moral law.

We can assure Brother Jones, and his friends in Great Britain, that no one among us has any intention to place them in a position which they would dislike to occupy, and if any thing has been said on a simple misunderstanding of facts, we know not why it should hinder fraternal feelings between them and our missionaries in Europe. We are pleased to hear of their prosperity, and have reason to believe that they, in turn, have been pleased with our success in the Sabbath reform. With the apostle we say, “Let brotherly love continue.”

Startling Events.

For some years it has been believed by many well-informed astronomical observers that the period from 1880 to 1885 will be one of a marked character in the lives of the planetary bodies. Some five or six years ago, we published a series of articles bearing on the situation, and which embodied all that was then known on the subject. The matter is again making its appearance in various forms. One of these is a forthcoming translation of Dr. Lowenthal's “Theory of the Universe,” and which is about to be

brought out by the publishers of *The Occident*, a Jewish periodical issued in this city. In the work of Dr. Lowenthal there is to be found, among a vast amount of other matters, the facts of the curious theory referred to. In a periodical entitled *The Science of Health*, its editor, Dr. Knapp, says:—

If there is anything in ‘astrological oriology’ we are approaching one of the most pestilential periods of earth's history. Since the commencement of the Christian era, the perihelia of the four great planets of the solar system—Jupiter, Uranus, Saturn and Neptune—have not been coincident. But this is about to occur, and there will soon be “lively times for the doctors.” The theory is that when one or more of the large planets is nearest to the sun, the temperature and condition of our atmosphere are so disturbed as to cause injurious vicissitudes, terrible rains, prolonged drouths, etc., resulting in the destruction of crops, and pestilence among human beings and domestic animals.

The same authority also argues that during the period of the perihelion of the planets there is always a marked increase in the death rate. Dr. Knapp goes back for twenty centuries in tracing the history of epidemics, and claims to have verified the theory as to the coincidence of planets in perihelion, and the existence of great physical disturbances and destructive epidemics. In the sixth and sixteenth centuries, three of these planets were in perihelion, and these periods were characterized by the development of the most pestilential eras that the Christian world has ever known. Now, however, for the first time in forty centuries, the perihelia of the four great planets, Jupiter, Uranus, Saturn and Neptune, will be coincident. If the coincidence of two planets produces such marked results, if the coincidence of three of them, as has happened twice in two thousand years, has left an indelible impress of devastation upon the human race, what dire consequences may not be apprehended when all four of these colossal bodies unite to bring to bear upon this poor little earth their malignant influence? Any person who has reached the age of a score of years will be able from memory to verify the fact that the last ten or fifteen years have been filled with actual or premonitory symptoms of disturbance.

Enormous tidal waves have been thundering along our ocean coasts, tossing about ships as if they were straws, battering down rocks which had withstood the storms of centuries. Islands have gone down in the ocean, sinking like a plummet, and leaving scarcely a ripple to mark the place of their disappearance. The bottom of the sea has been thrust up here and there, as if pushed up by an earth convulsively panting with fear at the impending cataclysm. On land the symptoms are not wanting to indicate already serious disturbance. Areas have been desolated by tornadoes, and town after town been obliterated so that their former location was scarcely recognizable. Tremendous rain-falls, borne on the wings of hurricanes, come at short intervals, deluging valleys, changing chattering brooks into roaring torrents, leveling hills and filling hollows, and carrying everywhere irresistible destruction.

The Chicago fire of 1871 is an event without parallel since the sixteenth century, at which time three of these planetary monsters sentined the sky in closest conjunction with the great center of the system. It has never been accounted for, and never will be unless one seek an explanation in external and unusual atmospheric conditions. The Boston fire partook of the same extraordinary character. In both, the flames fed upon stone as upon inflammable oils, and bore down everything, devoured everything before it after a fashion utterly unlike any previous record of its actions. There is the same swelling in the tide of epidemics that has been seen in the rising strength of errant natural forces which have suddenly, as it were, been loosed for destruction. The yellow fever epidemic of the present year seems to have risen in accord with no known law, to have extended without reference to precedent, to have yielded to none of the usual effective remedies, and to have devastated and destroyed without hindrance or limit. The sinister echos of the footsteps of cholera are heard resounding along the shores of the Mediterranean, as if the demon were about to commence his voyage around the world.

It is not long since a most destructive famine prevailed in China; and it is but lately that there terminated an era of starvation in India which is said to have destroyed not less than a million human beings! All these things have occurred. They may be the mutterings, the advance drops of the coming storm, or they may be simply unusual developments from conditions not extraordinarily affected. They may have come from causes limited to our planet,

and stimulated by local combinations into unusual activity. Again, they may be what some astronomers claim them to be, the forerunners of the cataclysms which are to be precipitated on the earth by the conjunctive perihelia of the four great planets now rapidly nearing the sun. Whatever the cause, and whatever the indication, these tremendous events of the last fifteen years should enforce one lesson upon the people. Speaking of these perihelia the *Science of Health* says:—

They will be at their nearest approach to the sun in or soon after 1880, so that for a few years, say from 1880 to 1885, the vitality of every living thing will be put to a severe and trying ordeal. Some persons think they can see, by the signs of the times, evidences of the great disasters in the immediate future. The excessive heat, the unexampled cold, the prevalence of flood and disasters at sea, the general failure of the potato crop, the widespread chill-fever among human beings, and the equal prevalence of the epizootic among animals are mentioned as among the premonitions of the rapidly approaching perihelion. “To be forewarned is to be forearmed.” Accidents excepted we know very well that the persons of more vigorous constitutions and more hygienic habits will have the better chance to survive whatever adverse influence the extraordinary perihelia will occasion. It is well known to all physicians that, in all pestilences, plagues, typhus, smallpox, cholera, murrain, etc., the intemperate, the dissipated and those whose sanitary condition was bad, furnished the victims.

This means that people should put their house in order. Cities should clean their streets and alleys and get themselves ready for the worst. Individuals should live temperately, and in every way prepare themselves for the ordeal. It may not come; but in case it shall not, the world will be all the stronger and healthier for having prepared for it.—*Chicago Times*.

Frank Confession.

THE Bishop of Manchester recently read a paper before the Philosophical Institution of Edinburgh, in which, among other things, he mentioned the substance of a conversation between himself and one of the prominent advocates of the Darwinian theory of evolution. “You admit,” said Dr. Fraser, “that this theory is only a theory; that as much can be said against it as for it, and that the weight of actual fact, as far as is known, is against it. Why then do you and your colleagues so persistently cram it down the throats of people?” The savant replied: “The fact is that the Darwinian theory is the only one which makes it possible to account for life without the existence of God; we are bent upon eliminating the idea of God from the minds of men, and this is the reason why we go in so strongly for Darwinism, and teach it so zealously, although probably it is a false theory.”—*Pacific Churchman*.

Jesting upon Scripture.

THE evils arising from this practice are greater than appear at first. It leads, in general, to irreverence for Scripture. No man would jest with the dying words of his father or his mother; yet the words of God are quite as solemn. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association, that we never hear the text afterward without thinking of the jest. The effect of this is obvious. He who is much engaged in this kind of false wit, will come at length to have a large portion of Holy Scripture spotted over by this unholy fancy.

No volume deserves more attentive perusal than the Bible. Our belief in the truth of the Bible must rest upon evidence, not only of the convictions of others, but the facts themselves of which truth is the summary. While millions of learned volumes, which promised immortality to their authors, have sunk into oblivion, the Bible has survived even against opposition such as no other book ever had. The loftiest pretensions to learning, science, and philosophy; the most malignant arts of wit, satire, and scurrility, have been employed against the Bible in vain. Thousands of times it has been condemned, banished, burned. Still it survives, and will survive the dissolution of worlds. In 1274 the price of a Bible, with a commentary fairly written, was 30 pounds! That precious volume may now be obtained by most laborers for less than a single day's pay. How great are the privileges of modern Christians! How great must be their guilt if they neglect them.—*Binney*.

PROPHECY is one of the strongest proofs of divine revelation. I consider the prophecies relative to the destruction of the Jewish nation, if there were nothing else to support Christianity, as absolutely irresistible.—*Lord Erskine*.

Lost Hours.

It was a mournful watch she kept,
In the soundless winter night,
While all her world around her slept
And the pitiless stars shone bright;
For she saw the years in long review,
The years she had trifled past,
The years when life was bright and new,
And what had they left at last?
And she cried as she thought of her drooping
flowers,
Her baffled hopes and her failing powers—
"Oh, my lost hours!"

What a harvest might have been garnered in,
When the golden grain was wasted!
What a nectar of life it was hers to win,
When the draught was barely tasted!
What happy memories might have shone,
Had folly never stained them!
What noble heights to rest upon,
If a steadier foot had gained them!
And she cried, as she sat 'mid her faded flowers—
"Rashness and weakness bring fatal dowers;
Oh, my lost hours!"

Too late for battle, too late for fame,
Comes the vision of better life—
With eyes that are burning with tears of shame.
She looks on the world's keen strife;
The patient love cannot pardon now,
Of the fond believing cheer,
Where the white cross stands and the violets blow,
Lies the love that made life so dear.
Kind nature renews her perished flowers,
But death recks nothing of sun or showers;
Ah, for lost hours!

—Sel.

THE HOME CIRCLE.

A Temptation.

GEORGE MILES sat at his desk in the counting-room busily casting up the columns of figures that lay before him. He had been discharged from his former situation nearly a year before, owing to the pressure of the times; and for a long time could find no work, until, fortunately, he obtained his present situation, which he had held for about three months. During his enforced idleness he had been obliged to run in debt over fifty dollars, and, as his wages now barely paid his expenses, he saw no way to free himself from the incumbrance. George was steady and industrious, and disliked extremely to feel under obligation to any one; consequently the thought that he was in debt worried him continually. As he sat there at work, the door opened, and a little old man entered the room.

"Good morning," said George, courteously, looking up. "Anything I can do for you?"

"Is Mr. Osgood in?" inquired the visitor, in a thin, squeaking tone that corresponded perfectly with his stature.

"My employer is out of town this morning," replied the clerk; "but I transact business in his absence."

"Are you his bookkeeper?"

"Yes, sir."

"Could you give me a receipt, supposing I was to pay him some money I've been owing him?"

"Certainly."

"My name's Blair; Bill Blair;" said the old man as he walked up to the desk. "You see, I got trusted for goods and things up to about seventy-five dollars, more than a year ago; and I suppose Osgood has about given up ever getting his pay. You see he couldn't have got it if he had tried, for I did n't have the money. But it was an honest debt, and I have always meant to pay it; and now I have got the money I am going to! Seventy-five dollars and a half!" and he laid the money upon the desk.

The clerk wrote him a receipt, and carefully placing it in his pocket-book with an air of satisfaction, Mr. Blair took his leave. George sighed as he placed the money in his pocket. Probably his creditors would have to wait longer than his employer had waited for this money. How he longed for the time when he could walk the street with head erect, not fearing to lift his eyes lest he should see a creditor!

During the afternoon his employer came in. Mr. Osgood was a pleasant, jovial man, easy-going and generous, but thoughtless. He could get plenty of clerks for the wages he paid George, and it had never occurred to him that George might experience any difficulty in getting along.

"Any callers?" he inquired, as he took a chair by the stove.

"A few; a Mr. Blair was in for a few moments this morning."

"Was he?" said his employer, carelessly, "I see him about every week. He's been owing me about seventy-five dollars for over a year. He keeps saying he is going to pay it just as soon as he gets the money. But he'll never get the money, I'm afraid. If he does

he'll pay. He's honest enough. That's why I'm so easy with him. I say, Miles," he exclaimed, half-jocosely, "what will you give me for that note. Chance for speculation."

"Where does he live?" inquired George. "In that little house opposite the machine-shop."

A wild idea flashed through the mind of the clerk. His employer had asked him to buy the note. He would probably discount considerably from its face, and here the note was already paid, and the money in his pocket! The suddenness of the temptation blinded him. He did not see the wrong he would be doing; he only saw a means of clearing himself from debt.

"What will you take for it?" he asked quietly, veiling his eagerness.

"O, fudge!" laughed Mr. Osgood, "that was only my nonsense. I wouldn't advise you to risk your money! But I'll sell the note to anybody for twenty-five dollars."

"You say he is honest, but has n't the money?" said the clerk, thinking it would be best not to seem too eager.

"Yes, honest enough! Think you'll invest, Miles?"

"Yes, I believe I'll risk it. I guess I shall get back my money sometime. I'll pay you to-morrow, if you say it is a bargain."

He did not wish his employer to see the roll of bills, or he would have paid him on the spot; for he knew he would have to pay it from this money, as he had not ten dollars to his name. Mr. Osgood laughingly made over to him the note, and soon after left the store without once thinking to inquire for what reason Blair had called. As he passed along the street he chanced to meet Blair himself.

"Ah! how do you do?" said the merchant, pleasantly.

"Pretty well!" was the reply; "I feel better than I have for a year; for I can look you in the face without feeling I'm owing you. Ye see, I got into the machine-shop, and just as soon as I got money enough saved, I says to myself, I'll clear off that old debt that Osgood has against me. I suppose your young man told you I dropped in and paid the money this morning? He gave me a receipt."

The truth flashed over Mr. Osgood's mind.

"I was in the office only for a few moments to-day," he said. "And Miles didn't speak of it. However, I'm glad we are straight once more."

The merchant was in an unpleasant state of mind as he walked home. So his clerk had cheated him; coolly and deliberately swindled him out of fifty dollars! He could see the whole game now. In a day or two Miles would have come in with a smiling face to his work, and say that he had induced Blair to pay the note. Scoundrel! And he had placed perfect confidence in him. Well, Miles could have the pleasure of giving up the money and losing his situation. Perhaps he thought it paid to cheat his employer; but possibly his views on the subject would be changed on the following day. Mr. Osgood was very indignant, and justly so.

That evening, while the merchant was vainly endeavoring to crowd this affair from his mind, and trying to fix his attention on his paper, there came a ring at the door-bell, and shortly after the servant ushered the clerk into the presence of his employer. The latter, by strong effort, controlled his feelings, and greeted him as pleasantly as he could, directing him to be seated, curious to know what had brought him there at that time.

"Shall we be alone?" asked the clerk, soberly.

"Yes, sir."

"Then, sir, I will disclose my errand here," said he nervously. "For about nine months before you engaged me I was out of employment, and after spending all my money was obliged to borrow money at different times, amounting in all to over fifty dollars, in order to get along. Since then, I have been able to save very little, and the debt has been on my mind constantly. I could not bear to be indebted to any one, and I could see no means of paying it. This morning Mr. Blair came in and paid his note. This afternoon I commenced to tell you of the fact, and was about to hand you the money, when you told me of his note, and how you did not expect it ever to be paid. Then you asked me what I would give for the note. I knew you meant it for a jest, but I was tempted. In an instant I saw how I could manage it, and I yielded. I bought the note of you, when I had the seventy-five dollars and a half in my pocket, that belonged to you by right! But when I was alone, and thought it all over, I began to realize what I had done."

"I think I never did anything deliberately mean or dishonest before, and I saw this was dishonest, for I had cheated you out of fifty dollars. I took out the money and counted it over; but it did not satisfy me.

It came over me more and more that I could not keep it; that I must undo the wrong I had done; that the knowledge of having cheated you would be more unendurable than being in debt. It was to clear up the debt that I wanted the money.

"Then I began to plan how to set the matter right. The idea came into my head to make over the note to you in the morning, pretending that I dared not risk my money on it; and in a day or two, give you your money as if it had just been paid. But I saw that such a course would lead me deeper and deeper into deceit, and after much unhappy thinking, concluded to tell you the whole, as I have done. Of course I do not expect to remain in your employ any longer; and I cannot ask you for a recommendation, but it will be my own fault. Here is the money. Good night, sir, and good bye." And he turned toward the door.

"Hold, George!" exclaimed Mr. Osgood, with some emotion.

"Come back here and sit down. I've got something to say to you."

He obeyed, wondering.

"You did wrong, George," continued his employer, kindly, all his resentment having vanished. "But I presume you would not have done so, had I not unconsciously tempted you. You have given me the money and disclosed the whole affair, expecting to lose your situation and thereby your means of living. The fact of your confessing it so soon strengthens my confidence in you. On my way home this afternoon, I discovered that the note had been paid to you and had fully decided to discharge you in disgrace to-morrow, and should have done so, had you not done as you have this evening. Take your place in the counting-room as usual. Your salary shall be made sufficient for your needs."

The clerk's heart was light again, as he walked home. The merchant kept his word; the increase of salary enabled George to pay his debt speedily. But he never desired to repeat the experiment of appropriating another man's money for his own needs.—*The Standard.*

Panorama of Life.

THERE are words, deeds, and actions, engraved in letters of living fire on that panorama which is now passing before our minds. There are lost opportunities, broken promises, and crushed hopes all the way down the pathway of life. Good intentions and noble resolutions lie torn at our feet. Heart-aches, heart struggles, and sorrow, lie buried deep down in the heart, there to await the final resurrection. The book of life contains many things we would blot from its pages if it were possible. This will be the experience of many as they retrospect the past. But amid all this there are bright sides to the picture, sunny spots, fresh in memory, we would not forego. They are the kind acts, kind words, and pleasant smiles we have scattered by the wayside, that have taken root and sprung up, and become pearls in memory's casket. We would not erase from memory's tablet childhood's happy hours. The little prayer our infant lips were taught to utter, "Now I lay me down to sleep," old familiar scenes and dearly-cherished faces, mother's prayers and a father's blessings, Sabbath schools and their beautiful lessons,—these are joys that cluster around those associations, that can never be forgotten. They have left an echo, an image within that can never fade away. They ever go to make up jewels, and are more precious than are gold or silver to the miser. Life is made up of bitter and sweet, joy and sorrow. Changes have come to some; the heart-joy has been dipped in sadness. The little white dress that was so carefully laid away has been brought and unfolded, and the little form is enrobed for the last time on earth ready for its little casket. "Baby's gone to sleep." A vacant spot and a little mound in the graveyard are all that remain to mark these bruises on the human heart. Some hearts have been made glad, and in their joy have almost forgotten the sorrow of others.

Life is like a tree. It starts from the ground, its slender roots scarcely discernible; but ere long, by the aid of the beautiful sun, warm rains, and cooling dews, it emerges into a fine sapling, later developing into a hardy tree, capable of withstanding the fiercest winds and storms, standing a giant of the forest for years. So it is with you, dear boys and girls, as you emerge, step by step, from infancy to manhood and womanhood. As you are a boy, so you will be a man. As you are a girl, so you will be a woman. "As the twig is bent, so the tree's inclined." The lessons you now learn and the early impressions you receive will tell on you in after-life. You are now cultivating and forming principles that will cling to you and influence your future steps in life. Life is yours until the

great Redeemer calls; and it behooves you to improve each golden moment while it is passing, ever grasping after beautiful truths as they present themselves one by one. Then be honest and upright, noble and true in your youth for the future peace and reward it will bring. The pathway to honor is narrow but it leads to a blissful abode.

Life is indeed a reality made up of fearful responsibilities, the discharge of which will alone qualify us for the great hereafter. Everything around us and all that is with us demands earnestness on our part. Happiness, glory, and eternal life are at stake. Fellowship with loved ones in the "sweet by and by" is in the balance; and if we fail we shall lose all. Lives of great men all tell us we can make our lives sublime. Then let us fashion our lives after those who have lived before us and have left "foot-prints on the sands of time;" and above all let us ever endeavor to imitate and follow the example of the purest of all, that great teacher, Jesus Christ, who laid down his life that we might inherit eternal life. Let us sympathize with the sorrowful, lift up the fallen, and speak kind words to the erring ones. God only knows what made them so. Words are but little things; but what joy they often bring. Life is fast fleeing away. We have all launched our frail bark and are floating down the stream of time, drifting along with the tide, little dreaming that every hour, every day brings us one day nearer the great unknown. Soon our life-work and all its burdens will be laid down. The last good by and the last God bless you will be said, and we shall stand before the judgment, there to render a strict account of our stewardship here on earth. The great ledger will be opened, and the balance-sheet will be either for or against us. There will be windows to our hearts then, and we shall see each other as God now sees us, shall know each other as we are known. All will be uncovered. Then let us fulfill our mission here below, and do with all our might what our hands find to do, that our lives may not be weighed in the balance and found wanting, but that we may receive the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."—*Sel.*

Paying One's Way.

PAY your way. Wherever you go, pay it in kindnesses, in courtesies, in pleasant chat, and by contributing of your store to the enjoyment of others. Do not be churlish. Do not hug yourself for some pitiful bit of affection which you have christened diffidence or modesty. This sort of paying one's way may come in and be balm and soothing to some sturdily independent natures, which in God's providence are placed where they must temporarily depend. Is it worth while, under such circumstances, to grow morbid, despairing and unthankful, making every one wretched because of your grievance? There are times in life when it is quite as clearly your duty to depend as to be independent. When God puts you where you cannot help yourself, take the help he sends and do not fret. It is right to help yourself with both hands as long as you can, and with one hand when you cannot use both; but if God bids both lie folded and still, accept his decision and remember, "They also serve who only stand and wait."

THE DAUGHTER AT HOME.—Do not think that because there comes to you no great opportunity of performing a wonderful work, you will let the thousand little ones pass you unimproved. It is no small thing to be the joy of the domestic circle, the one whose soft touch and whose gentle, fitly spoken word averts disturbance and disagreement, conciliates the offended, and makes alien natures understand each other. It is no small thing to possess the happy tact which makes people pleased with themselves, and which insensibly urges people to appear at their best. The young woman who is gifted with this grace of touch, this swiftness of sympathy, and this beautiful unselfishness, may not have a fair face, nor a trim figure, but she will be endowed with a dignity more winning than either.

DEPEND ON YOURSELF.—Most young men consider it a great misfortune to be born poor, or not to have capital enough to establish themselves at the outset in life in a great business. This is a mistaken notion. So far from poverty being a misfortune to them if we may judge from what we every day behold, it is really a blessing; the chances are more than ten to one against him who starts with plenty of money. Let any one look back twenty years, and see who began business at that time with abundant means, and trace them down to the present day; how many of these now boast of wealth and stand-

ing. On the contrary, how many have become poor, lost their places in society, and are passed by their boon companions with a look which plainly says, I know you not.

GOOD HEALTH.

Dyspepsia.

HOW TO PREVENT—DRESS.

THE influence of dress upon the health, especially of women and children, has now come to be universally acknowledged as a matter of serious importance. To such an extent have extravagant and murderous fashions prevailed during the past few years that even the most reckless are beginning to view with alarm the devastating work of such fashionable follies as tight lacing, thinly-clad feet and limbs, and like violations of nature's laws.

The dress should always be adapted to the season and the occupation. It should also be suited to the body of the wearer, so as to give perfect comfort and unrestrained freedom for the action of every muscle. Especial attention must be given to the extremities, as they are the most liable to suffer from insufficient clothing on account of being so far removed from the vital centers of the body. The bare necks and arms of children, especially small girls, are among the most frequent causes which lay the foundation for early derangement of the digestive organs.

Tight-lacing is not to be tolerated for a moment as a custom worthy of perpetuation by civilized nations. It would appear less censurable among those nations which make a virtue of distorting the body to the greatest extent endurable by outraged nature. Incalculable injury is every year suffered by the race as the result of corset-wearing. Not only the wearers themselves suffer the most appalling ills, but the children of these wasp-waisted mothers inherit feeble vital powers and constitutional disease, which is manifested in impaired digestion more frequently than in any other manner.

The clothing should never be suspended from the waist, as is the usual custom with ladies. The hips are not adapted to the purpose of sustaining any weight; and when the whole weight of several heavy skirts rests upon them, great injury must result. Especially injurious is this custom when coupled with tight-lacing, as the heavy weight upon the tightened corset displaces the internal organs of the abdomen, and gives rise to that large class of painful and obstinate diseases peculiar to females. The whole weight of the clothing should be sustained by the shoulders by means of suspenders or skirt supporters, of which there are several excellent styles now offered for sale.

For sometime in the past the subject of female dress has received a considerable amount of attention in Boston, Mass. Several public meetings have been held, which were attended by the first ladies of the city and addressed by a number of able speakers. At a recent meeting, a wealthy lady, who has for many years been well known as one of the most fashionable milliners of the city, exhibited a number of large dolls dressed in neat and elegant costumes which were devised in accordance with the demands of health. All of the clothing was suspended from the shoulders, and the circumference of the dress waist exceeded that of the body by several inches. The lady stated that she herself had worn this style of dress exclusively for several years.

EXERCISE AND RECREATION.

Sedentary persons, and those employed indoors, are much the most frequent subjects of dyspepsia. Sufficient physical exercise to maintain vigorous and uniform circulation is most essential to the maintenance of healthy digestion. But this alone is not sufficient. For mental workers, especially, mental recreation is of still greater importance. A half hour's cheerful conversation upon some pleasing topic will do more to establish an equilibrium of the forces which have become unbalanced by excessive mental labor than an hour or two of physical exertion without the mental relaxation. The best of all is agreeable physical exercise accompanied by pleasant mental recreation.

Recreation is equally necessary to both the mental and physical laborer, but it must be sought in opposite directions. The person who is engaged in manual labor requires to turn his attention to some literary pursuit or mental labor as really as does the habitual brain worker require to recreate in a contrary manner.

VENTILATION.

Too much importance cannot be attached to this subject, and too much care to secure it cannot well be exercised. From the lungs of every living animal is constantly poured a

stream of poisoned air. It enters the lungs pure; it leaves them laden with carbon dioxide, a fatally poisonous gas either when retained in the body or when inhaled. Besides this, the exhaled air contains a large quantity of organic impurities of still more poisonous character. This is one source of the atmospheric impurities which make ventilation an imperative necessity. Our stoves, candles, lamps, and gaslights, are other sources of the same poisonous gas, carbon di-oxide, which is the chief product of combustion.

How to get rid of these health-destroying agents is one of the great problems of the age. One eminent man recommends ceiling ventilation, which is strongly condemned by another of equal eminence who advocates basement ventilation. The great secret seems to consist in securing agitation and frequent change, no matter by what method. Never sleep in a room which does not afford communication with the outside air by at least two apertures, one near the ceiling, and the other near the floor. Never remain in a close room which contains a fire burning in an airtight stove with closed draft. When the draft is open, very passable ventilation is secured; but when it is closed, the air quickly becomes impregnated with carbon di-oxide, the ordinary product of burning, and carbonous oxide, an exceedingly poisonous gas which results from imperfect combustion.

Do not be afraid of ventilation in the winter season. Let the cold, invigorating air come in, but dress warmly enough so that no chilling effects will be felt. Thoroughly ventilate sleeping rooms, and use abundance of bed-clothes. None but the very poor need be deprived of pure air in the midst of winter.

SLEEP.

Abundance of sound sleep is one of the most imperative demands of nature. Brain workers, especially, require a sufficiency of this great restorer. As a general rule, physical laborers obtain more sleep than mental workers; but they require less, as is equally true with reference to food. Early rising is an excellent thing in most climates if preceded by early retirement; otherwise, it is a very pernicious habit, notwithstanding the old adage to the contrary.

It is also generally true that the more rest obtained before midnight, the better. For those whose occupation is exclusively physical, or nearly so, early retirement is advantageous. Such sink immediately into sound, refreshing sleep. But this is not the case with the mental worker who leaves his labor at the same hour with the manual laborer. He needs preparation for sleep by pleasant social intercourse or other equally efficient means for quieting and soothing his excited nervous system. His sleep will be much more beneficial if delayed an hour or two after the farmer or bricklayer has sunk into the arms of Morpheus. In such a case it would be cruelty to require both to rise at the same hour in the morning. From seven to nine hours' sleep must be obtained. If this cannot be secured before five o'clock in the morning, defer rising until a later hour.

Cleanliness, correct habits of labor, proper social relations, healthful and cheerful surroundings, and a general compliance with all the laws of health, and attention to all sanitary measures, will prevent not only dyspepsia, but every other preventable disease.

Sunshine.

NEVER shut God's glorious sunshine from your homes. If you must have a portion of your homes too fine ever to admit his presence, in the name of pale, sickly, and withered humanity, have at least one room set apart, from which his life-giving rays are never excluded, and where you can daily resort, to bask and bathe in his healthful and curative influence; for sunshine, and plenty of it, is essential to the full and healthy development of body and mind. And when we break nature's laws, and fall ill in consequence, a simple sunlight bath would do more toward restoring to health than many of the nauseous medicines that doctors prescribe in Latinized formulas, with such an air of importance and profundity as often to awe poor ailing mortals into the belief that they have but to swallow the stuff, and be healed.

Sunlight baths may be had without money and without price. If too weak to go into the open air and take one as nature dictates, or if out-door walks in the sun are not in accordance with your ideas of respectability and refinement, and you cannot get over them by indulging in a little common sense, why, in the name of health, good looks, and sweet temper, draw your cushioned chair up to the window, and sink as gracefully and as languidly as you please into it, and remain there until the revivifying sun sends the blood bounding and leaping through your veins with its vitalizing agency.

There are few persons, and physicians

among the number, who have been honest enough to prescribe sunlight as a remedial agent; but it is evident that were all ailments cured by such simple and cheap remedies as sunlight, air, water, exercise, and diet, there would be no need of drugstores or physicians; they would be blotted out of existence, and the followers of those professions would be called to a new field to obtain a livelihood. We want the people to become enlightened and seek for the promotion of health and prevention of disease by the simple but efficacious remedies which Nature mixes and offers with her own hand free of charge to all who will partake thereof; and which remedies only require the sanction and recommendation of physicians to have them substituted for the nauseous constitution-breaking, and life-destroying drugs that are constantly being consumed by invalids, through ignorance of their nature and effect upon the system.—*Sel.*

RELIGIOUS NEWS AND NOTES.

—The old John street church, the oldest Methodist church in America, celebrated its 112th anniversary in the church building, the 27th ult.

—Three protestants at Alcoy, Spain, have been imprisoned for saying that Mary was married, and had other sons besides Jesus Christ. In Mahon, the sub-governor entered the church during services, and stopped them "because the singing was heard outside." The same was done in Cadiz.

—It is the old story. The Congregational church at Saratoga Springs, appraised in prosperous times at \$70,000, now has a debt of \$46,000—just about what the whole church is worth, and now they must have aid or they will go down, and Congregationalists won't find a "church of their own order" there.

—The Bible Society of Geneva, Switzerland, which has undertaken to send a copy of the New Testament to each school teacher in France, has already sent 27,000; 80,000 being the full number required. Each copy costs about sixty cents. Among the many letters of thanks received, is one from a Roman Catholic nun.

—The American Bible Society have procured a new stop-cylinder press, upon which alone, a whole Bible can be printed every minute! This is the briefest and most significant commentary possible on the achievements of modern invention in the dissemination of the ever-living Divine Word. What a preacher the modern printing press has become!

—The Brooklyn *Eagle* says that if Mr. Beecher had said a few years ago what he did last Sunday about the Bible, his church would have been quickly emptied, and he would have been expelled from every orthodox communion. The remark especially referred to by the *Eagle* was this: "The theory of the literal inspiration of the Scriptures is the theory of the devil, and would lead a man to infidelity."

—The Bishop of Chichester, in his recent triennial charge, referring to the perversions to Rome of several of his Brighton clergy, said: "Craft, subtlety, and secrecy were the characteristics of the Roman propaganda, and in this instance they had been unsparingly employed. No man could say how far the poison had extended. Such defections betrayed inward unsoundness and unsettlement, and they asked with fear, 'Who shall be the next to forsake our communion?'"

—The revision of the New Testament is almost completed, and will probably be presented to convocation in England next year. Already it is nearly all printed, the two universities having given £20,000 for the privilege of printing it, of which they pay £2,000 yearly. Bishop Ellicott, the chairman of the revisers, who has presided for six hours daily for four days every three weeks, is said never to have once lost his temper or failed to carry his colleagues with him. The revision of the Old Testament will require about three years longer.

—An effort is being made in the Reformed Episcopal Church to do away with the observance of Lent as a church fast. At a recent conference of clergymen in Philadelphia, it was decided to recommend the policy of abandoning the services to the general standing committee, on the ground that the indulgence in worldly pleasures before and after Lent is increased by way of compensation for enforced abstinence during the season of fasting, and upon the further ground that uniform moderation of life is the church's great need, and that this may be better secured without Lenten observances than with them.

The change, if it shall be made, will be a radical one, and will work a wider breach than ever between the two Episcopalian churches in this country.

SECULAR NEWS.

—The death of Jefferson Davis, Jr., leaves the ex-President of the Southern Confederacy without a relative by the name of Davis.

—Thursday afternoon and evening, Nov. 14, rain fell in various parts of California; in the Santa Clara, Napa, and Sonoma valleys, and reported also at Colusa, Stockton, and Merced.

—The managers of the failing bank of Glasgow, Scotland, have been denied the privilege of bail. Swindling will probably not be as popular in Scotland as it is in the United States.

—United States officers are placing under arrest, in various parts of the South, officers of the late election for corrupt practices in preventing a free vote. There will be many seats contested, and it is expected that much fraud will be exposed.

—A revolt, accompanied with a terrible massacre of the natives, has occurred on the island of New Caledonia, in Australasia. Men, women and children, were alike murdered in the most barbarous manner. The revolt was not yet suppressed at the latest intelligence from the island.

—The opening of the Suez canal has proved the ruin of the overland trade by caravans to Bagdad and the Persian Gulf, which formerly supported ancient Damascus. Many of its houses and shops are now empty, and its streets are filled with beggars, where they were formerly a rarity.

—Trade between this country and Japan began in 1859, and during the first year amounted to but \$250. From that small amount it has increased to \$17,000,000 per annum. The balance of trade is in favor of Japan. Their exports are principally teas, while ours are petroleum and lamps.

—Frosts in the south have caused a great decline in the mortality from yellow fever. In New Orleans it has entirely abated. Those who predicted famines and pestilences on the position of the planets are growing confident in their theory. The present decade has been notable in this respect.

—The detectives are "shadowing" a number of people supposed to have been guilty of the robbery of the grave of A. T. Stewart, some of whom have borne good reputations hitherto, and it is expected that all concerned in the crime will be arrested. Robbing of graves has been unusually prevalent of late and many prosecutions are now pending for this offense.

—The loss of the *Georgia*, a steamship belonging to the Pacific Mail Steamship Company, is ascribed to the drunkenness of the captain. Several passengers give positive testimony that the captain was drunk at the time of the disaster. This company has lost several vessels, and the papers do not hesitate to lay the blame on the habits of the captains. It is only murder to place a ship with passengers under command of a drinking officer.

—A terrible railroad disaster occurred near Florenceville, New Brunswick, on the night of November 14. Several cars ran off the track. A passenger car containing twenty passengers, took fire. The flames spread rapidly from seat to seat, after the car had rolled down a heavy embankment. One boy was burned to death, one man was killed, and fifteen persons severely injured. The same day the mail train on the Portland and Ogdensburg road, in Vermont, was thrown from the track by a broken rail. One man was killed, and a woman seriously injured.

—As Humbert, king of Italy, was entering the city of Naples, November 17, accompanied by the queen and Signor Cairoli, one Giovanni Passauante, a cook by occupation, and who was at the time parading with the trade associations of the city, made a bold attempt to assassinate the king. The design of the assassin was only frustrated by the great coolness and presence of mind of the king, who struck the man upon the head with his sword, when he was promptly secured, and taken to the guard house. The assassin claimed that he belonged to no society, but being poor, nourished a hatred toward the king. This is the fourth attempt that has been made upon the lives of the rulers of Europe within the past few months. It is supposed to be the outgrowth of socialism, which has, within the past few years, grown to alarming proportions throughout the various nations of the Old World.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, NOV. 21, 1878.

THE Review of November 14 contains letters from Italy and Africa of exceeding interest. We shall try to find room for them next week.

BROTHER J. L. WOOD is now in the city for the treatment of his eye. The fever which he contracted in Tulare county nearly ruined his right eye, and his friends will be pleased to learn that there is now hope of its entire recovery.

Oakland and San Francisco.

It was our pleasure to meet with the church in Oakland last Sabbath, Nov. 16. A good sized congregation was present, and we trust the occasion was not only one of pleasure but of profit to all.

Sunday evening we spoke in San Francisco. Besides a goodly number of familiar faces we saw quite a number whom we never saw before. The difficulty of keeping up a congregation in a city where the people are so constantly changing their residences, may be judged from the fact that thirty-two of their number have moved away during the year 1878.

Our meeting was a cheering one. Our own heart was warmed as we presented the infinite value of the Saviour's sacrifice and work for us.

"Peace, Peace!"

THE conference of nations at Berlin was intended to settle the "Eastern Question," and to give permanent peace to Europe. At the very time of the conference Lord Beaconsfield, the English Premier, concluded a private treaty with Turkey in favor of the interests of England. On his return to London he was hailed with acclamations by the people for his unparalleled success in diplomacy.

Transfers.

HERETO we have transferred copies of the Signs from clubs to individuals at the request of any one who might write. This has resulted in much confusion and absolute loss to this office, as it has often been done by some members of the club without the knowledge of others who could not understand why their club was cut down.

After consultation with Elder Haskell we have concluded to adopt the rule that all clubs sent through the tract and missionary society will not be transferred to individuals only by order from State secretary.

THE Christian at Work, under the head, Burial Scandals, gives the following account of an occurrence at Akenham, England:—

A child of Baptist parents having died at the age of two years, the vicar was requested to read the burial service, but declined, and peremptorily refused to allow the child to be buried in the churchyard, it not having been baptized. A Baptist minister was secured, the child's grave was dug in an adjoining meadow, and the coffin was carried to the front of the church by hand, the use even of a bier being refused. Standing in the path where the coffin was laid, the Baptist clergyman commenced to read selections from the Bible when the vicar appeared upon the scene and interrupted the service.

Thanksgiving Proclamation.

BY THE PRESIDENT OF THE UNITED STATES.

A RECURRENCE of that season at which it is the habit of our people to make devout and public confession of their constant dependence upon Divine favor, for all the good gifts of life and happiness, and of public peace and prosperity, the exhibits in the record of the year show abundant reasons for our gratitude and thanksgiving. Exuberant harvests, productive mines, ample crops of staples, of trade and manufactures, have enriched the country.

Now, therefore, I, Rutherford B. Hayes, President of the United States, do appoint Thursday, the 28th day of November next, as a day of national thanksgiving and prayer; and I earnestly recommend that, withdrawing themselves from their secular cares and labors, the people of the United States do meet together on that day in their respective places of worship there to give thanks and praise to the Almighty God, for his mercies, and to devoutly beseech their continuance.

In witness whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the city of Washington, this 30th day of October, in the year of Our Lord, one thousand, eight hundred and seventy-eight, and of the independence of the United States the one hundred and third.

By the President: WM. M. EVARTS, Secretary of State.

God Knows Best.

In our darkness we may not be able to see that the way of God's choice is the best way that could be devised. How often has our Creator been reproved for suffering sin to enter into the world. If he knew that man, left to choose for himself, would take the course of sin and misery, it is thought it had been better not to have made him; or that he should have placed him in such circumstances as to preclude the possibility of his falling into sin.

We in our ignorance may not be able to comprehend the reasons why God should think it best to create man, and place him in such circumstances that he may take a course of obedience, or of sin. It is generally admitted that God foreknew the result. Whether in giving man a free choice, God chose not to know the result, which seems a thing possible to a Being having all power, I do not propose to argue; but admitting that he knew that man would sin and bring misery and death upon himself and the whole race, yet there may be reasons which he knows, though we may not see them, which make it the best thing for man to have a trial of his fidelity which would result in failure and woe, and from which he may be redeemed, and by a second probation a portion be gathered out who shall see the ways of God vindicated, and all see and know that the way of God is the best that could be devised to prepare man for immortality and make his bliss complete.

R. F. COTTRELL.

The Youth's Instructor Weekly.

ACCORDING to the request of the Sabbath-school Associations, and by recommendation of the General Conference Committee, we have decided to publish a weekly edition of the Youth's Instructor for 1879. The monthly Instructor will be continued in its present form and size, while the weekly Instructor will be a four-page sheet the same size of page, and style, as the monthly edition.

The weekly, although half as large as the monthly, will during the year contain twice the matter that the present edition does. This matter will be made up of the same entertaining and instructive articles that are used in the monthly, with the addition of a larger Children's Department, and a large Sabbath-school Department. The latter will contain Sabbath-school lessons for each Sabbath in the year, with instruction to scholars, teachers and officers—how to study, how to teach, and how to conduct a Sabbath-school; reports of different Sabbath-schools, of quarterly and yearly meetings, and of Sabbath-school conventions will also be given.

The weekly INSTRUCTOR will be just the thing to arouse an interest in new schools, and to keep up the interest in old schools. It should be taken by the schools and given to every member. The first number will be ready by the middle of December. Send stamp for sample copy.

Prices in advance, post-paid:— Single copy; per year, 75cts. 10 copies to one address, " copy, 60cts. 25 " " " " " " 50cts.

YOUTH'S INSTRUCTOR. Battle Creek, Mich.

Song Anchor.

A BEAUTIFUL song book, entitled "The Song Anchor," for Sabbath-schools and praise service, by J. E. White, has been published by the Pacific Press Publishing House, Oakland. It is the finest production of selected and original music in the United States. Among the authors of new music who make Oakland their residence, are D. S. Hakes, Mr. and Mrs. J. P. Morgan, J. E. White, and W. J. Bostwick. F. E. Belden writes some very creditable words. We predict for this work a very large sale. It contains 160 pages. Price 50 cents; \$40 per 100.—Golden Gate Sentinel.

THIS is a new publication—a Sunday School music book of 150 pages—the first work of the kind ever published on the coast. It is published by J. E. White, at the Pacific Press Publishing House, in this city. Its contents and typographical appearance are equal, if not superior, to any musical publication ever issued from any of the large publishing houses at the East. A large minority of the choice contents of this Sunday-school Song Book are original—words and music having been contributed by Mr. and Mrs. J. P. Morgan, W. J. Bostwick, J. E. White, D. S. Hakes and F. E. Belden, all of Oakland. The selected pieces are old favorites, culled from the various music books extant. Every Oaklander, and every one of our Sunday Schools, should encourage this home enterprise by substituting the "Song Anchor" for the foreign works now in use.—Mirror, Oakland.

Appointment.

PROVIDENCE permitting, I will meet with the church at Lafayette, Sabbath, November 23, and 24, at 11 o'clock of each day, and December 7, with the church at Lemoore, Tulare county. I hope to see as many of the friends of the truth from Lone Oak, and Lakeside as can make it convenient to come. J. L. WOOD.

BUSINESS DEPARTMENT.

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

\$2.40 EACH. Shubal Peas (2 copies) 5-44, Jacob Coulter (2 copies) 5-44, E R Hazelton (2 copies) 5-44, B Bidgood (2 copies) 5-44, Susan Ellesen (2 copies) 5-44, Loma Plant (2 copies) 5-44, E S Lane (2 copies) 5-44, T M Lane (2 copies) 5-44, Luther Upson (2 copies) 5-44, Wm Patterson (2 copies) 5-44, Geo Kimble (2 copies) 5-44, Lillie Mills (2 copies) 5-44, Seymour Biggs (2 copies) 5-44, Alfred Kibler (2 copies) 5-44.

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MISCELLANEOUS. Wm Potts (5 copies) \$6.00 5-44, A W Come (5 copies) 6.00 5-44, J S Milton (3 copies) 3.60 5-44, M B Clinger (5 copies) 6.00 5-44, Oscar Hill (5 copies) 6.00 5-44, Hiram Kellgg 75c 5-20, Mrs Virginia Forley 75c 5-20, Miss Mary Affolter (5 copies) 6.00 5-44, Maria A Clyms 50c 5-16, A H Clymer 50c 5-17, A G Miller (37 copies) 44.40 5-44, L Winston (3 copies) 3.60 5-44, John Adams (10 copies) 12.00 5-44, W E Dawson (5 copies) 6.00 5-44, C L Trimmens (5 copies) 6.00 5-44, M E Smith (5 copies) 6.00 5-44, Geo Kennedy (12 copies) 14.40 5-44, G H Rogers (3 copies) 3.60 5-44, Stevens and Sharp (8 copies) 9.60 5-44, A Cox (4 copies) 4.80 5-44, T H Wakeman (3 copies) 3.60 5-44, William Dale (11 copies) 13.20 5-44, J H Cook (5 copies) 6.00 5-44, A J Stover (26 copies) 31.20 5-44, George Jennings (4 copies) 8.40 5-44.

Received on Account.

Mrs A C Bainbridge \$1.50, Minnesota T and M Society 158.16, Kansas T and M Society 40.00.

California Conference Fund. Lafayette \$10.00.

Books, Pamphlets, Tracts, Etc.

CRUDEN'S Concordance; complete—library \$3.50, cloth \$2.75; condensed—library \$2.00, cloth \$1.75; post-paid. Dictionary of the Bible. \$1.75, post-paid.

Hymn and Tune Book; 537 hymns, 147 tunes. \$1. Song Anchor, for Sabbath-School and Praise service. 160 pp. 50c. Progressive Bible Lessons. 50 cts. " " for Little Ones. 15 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.

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.

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