

# The Signs of the Times.

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

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## The Signs of the Times.

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### Daily Living.

How many stars upon my crown,  
Shall shine forever bright,  
To show the souls that I have won  
From darkness unto light?  
From death, and wickedness, and strife,  
To joy and everlasting life?  
How oft have I, in earnest love  
Of those in error's way,  
Pointed their souls to Him above  
Whose will they should obey?  
Who ever loves and waits to bless  
Each soul in error and distress.  
How often have I sought the lost,  
And pleaded long in love,  
Beseeching them to take the cross,  
And seek a home above?  
Urged them with patience to endure,  
And thus eternal life secure?  
Have I resisted every sin,  
With patience, day by day,  
And sought a starry crown to win,  
That fadeth not away?  
Pressed onward to those mansions fair  
Which Jesus promised to prepare?  
And has my life a pattern been  
To dying sinners here,  
To lead them to forsake their sin,  
And for their Lord prepare?  
Whose vengeance soon will on them fall,  
If they obey not mercy's call.  
O, Lord, forgive, that I no more  
Can show as work for thee;  
Since thou hast ever of thy store  
Blest me so bounteously.  
Since thou hast left thy home in Heaven,  
And died that I might be forgiven.  
Oh! may my life, my all, be given  
Henceforth, dear Lord, to thee;  
And may I ever point to Heaven  
Each wandering one I see;  
That when my race on earth is run,  
My Lord may say to me, "Well done!"  
Burksville, W. T. MARY OGDEN.

### General Articles.

#### The Scripture Doctrine of a Future Life.—No. 3.

BY ELD. D. M. CANRIGHT.

##### THE NATURE OF THE SOUL.

THE Bible is commonly supposed to teach that there is something about man which is immortal. We have searched thoroughly for this supposed entity, and have not found it. If there is such a thing, in what part of man does it reside?

**The body?** Certainly it is not the body which is immortal, for we know that this dies. All agree to this. God says, "Dust thou art, and unto dust shalt thou return." Gen. 3:19. The Bible frequently speaks of dead bodies. "Together with my dead body shall they arise." Isa. 26:19. We see the body die and putrefy. Indeed, it is declared to be mortal. "Shall also quicken your mortal bodies." Rom. 8:11. We find no immortality here.

**The man?** Some people make a distinction between the body and what the Bible calls the man. Is this what is immortal? Is this the thing that does not die? Hardly; for the man was made out of the ground. "And the Lord God formed man out of the dust of the ground." Gen. 2:7. Then we frequently read about man's dying. "But man dieth and wasteth away." Job 14:10. So men die. We see them die. We know they die. More than that, the Bible often speaks of dead men. "Behold there was a dead man carried out." Luke 7:12. "Thy dead men shall live." Isa. 26:19. "I am forgotten as a dead man." Psa. 31:12. A dead body lies on the ground, the breath of life has left it, and is where you please and what you please. But the dead body is the man; the man is not the breath of life; that is something which has left the man. Make

what you please of it, endow it with what attribute you like, locate it where you may imagine, it is not the man. It has left the man behind it. The carcass it has abandoned is he. So we find no immortality here.

**The person?** Well, then, is it the "person" that is immortal? This word is often used as applied to individuals. But the Bible declares that the person dies, perishes, is slain. "I have occasioned the death of all the persons." 1 Sam. 22:22. "Wicked men have slain a righteous person." 2 Sam. 4:11. "The fool and the brutish person perish." Psa. 49:10. We also read about dead persons. "They shall come at no dead person." Ezek. 44:25. It cannot be the person, then, that does not die.

**Proper names?** It is according to universal usage, both in Bible times and since, to speak of men as "Joseph," "Lazarus," "James." Perhaps here we shall find that which does not die. Let us see. Upon turning to the Bible, we read thus: "So Joseph died." Gen. 50:26. "Lazarus is dead." John 11:14. "And Sarah died." Gen. 23:2. And so of all who are named. Was there such a man as David? Yes, but the Bible declares plainly and repeatedly that David "died"—that David is "dead." Again we are disappointed in our search. At every step we fail to find anything about man which does not die.

**The soul?** "There!" exclaims the reader, "now we shall find it. The soul is immortal—it can never die."

This has strangely come to be the popular belief. It is entertained by multitudes of real Christians; though such an error compels them to study the Scriptures to very great disadvantage. In the Old Testament the word from which "soul" is translated is the Hebrew term *nephesh*, with just two exceptions—Job 30:15; Isa. 57:16. *Nephesh* is never translated "spirit." It is translated soul, 473 times; life, 118 times; person, 29 times; mind, 15 times; heart, 15 times; body or dead body, 11 times; will, 4 times; also appetite, lust, creature, etc.—in all 44 different ways. This will give the reader a fair understanding of its real meaning. The great Hebrew scholar, Gesenius, thus defines *nephesh*: "1. Breath. 2. The vital spirit, as the Greek *psuchē*; and the Latin *anima*, through which the body lives, *i. e.*, the principle of life manifested in the breath. 3. The rational soul, mind, *animus*, as the seat of feelings, affections, and emotions. 4. (Concrete) a living thing, animal, in which is the *nephesh*, life." Parkhurst, a distinguished lexicographer, says: "As a noun, *nephesh* hath been supposed to signify the spiritual part of man, or what we commonly call his soul. I must for myself confess that I can find no passage where it hath undoubtedly this meaning."

Soul, in the New Testament, comes from one Greek word, *psuchē*, which means the same in Greek as *nephesh* does in Hebrew. *Psuchē* is translated soul, 58 times; life, and lives, 40 times; mind, 3 times; heart, twice; us and you, once each. It is defined by Robinson to mean primarily, "The breath. Usually and in the New Testament, the vital breath. Latin, *anima*, life, through which the body lives and feels, *i. e.*, the principle of life manifested in the breath. Hebrew, *nephesh*."

Greenfield says: "*Psuchē*, breath, life, *i. e.*, the animal soul, principle of life, state of being alive, existence, spoken of natural life." "That which has life, a living creature, living being."

The first and most common meaning of the word soul in the Bible is *person*—the whole man. The next most frequent meaning is *life*—the vital principle in man or beast. After this it means the mind, the affections, etc. But there is not a single instance where it means an immortal, undying principle in man, which can live in a conscious state when the body is dead.

1. **The soul was made of dust.** The very first thing that we learn, on the opening page of the Bible about the soul, is that it was made of the dust of the ground. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Gen. 2:7. What became a living soul? The man that was made of dust. It does not say that God put a soul into the man's body, but that *the man* that was made of the dust became a living soul. Paul settles the matter in his comment on this very text. He says: "And so it is written, The first man Adam was made a living soul." 1 Cor. 15:45. Then he explains it thus: "The first man is of the earth, earthy." Verse 47.

The first man was made of the earth. Kitto, in his Cyclopedia of Biblical Literature, renders Gen. 2:7 as follows: "And Jehovah God formed the man dust from the ground, and blew into his nostrils the breath of life; and the man became a living animal." On this he remarks: "We should be acting unfaithfully if we were to affirm that 'an immortal spirit' is 'contained or implied in this passage.' Vol. 1, p. 59. There is then no immortality here. The phrase, 'living soul,' is translated from the Hebrew *nephesh chayah*. The very same words are used in chap. 1:20, 21, 30. "And God said, Let the waters bring forth abundantly the [*nephesh chayah*] moving creature that hath life," (Hebrew, "living soul;" marginal reading, "that hath soul.") "And God created great whales, and every living creature [Heb., *nephesh chayah*—living soul] that moveth, which the waters bring forth." Verse 21. "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life." Verse 30. Margin, "a living soul," from the same original terms. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them, and whatsoever Adam called every living creature, [Heb., *nephesh chayah*—living soul] that was the name thereof." Gen. 2:19. In verse 7, man is called a living soul; and in verse 19, all the beasts are called living souls too. See also Gen. 9:10, 12, 15, 16. Lev. 11:46.

Furst, perhaps the highest existing authority on the Hebrew language, in his concordance defines *nephesh* as "the soul, by which an animal lives, both of man and brute." It is too bad for the cause of truth that the translators have covered up these facts by rendering the same words one way when applied to man, and quite another when applied to beasts. "In whose hand is the soul of every living thing, and the breath of all mankind." Job 12:10. So every living thing has a soul. "A righteous man regardeth the life [Heb., *nephesh*—soul] of his beast." Prov. 15:10. "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea." Rev. 16:3. Thus we see that every living animal on the earth, in the air, or in the water, is called a living soul, the same as man. Does this prove that all these beasts are immortal? No; neither does it prove it for man.

2. **The soul eats natural food.** "I will even set my face against that soul that eateth blood, and will cut him off." Lev. 17:10. "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Luke 12:19. Of eating forbidden flesh, the Lord says: "The soul that eateth of it shall bear his iniquity." "The soul that eateth of the flesh of the sacrifice, . . . even that soul shall be cut off." Lev. 7:18, 20. If "thou shalt say, I will eat flesh, because my soul longeth to eat flesh, thou mayest eat flesh, whatsoever thy soul lusteth after." Deut. 12:20. We might quote any number of texts like the above, where it is said that souls eat blood, meat, food, and drink wine, water, etc. Then the soul must be a material thing. Some claim that the soul is an immaterial, immortal, intangible essence. These facts show that this can not be true.

3. **The soul hungers and faints.** "Thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after." Deut. 12:15. "As cold water to a thirsty soul." Prov. 25:25. The soul thirsts for water. "Hungry and thirsty, their souls fainted in them." Ps. 107:5. Then the soul becomes hungry and thirsty, and faints if it is not fed. "When my soul fainted within me, I

remembered the Lord." Jonah 2:7. Both of these texts speak of the soul which is *within* a man, and they say that this soul faints. This does not look as though the soul was immortal.

4. **The soul dries away.** "But now our soul is dried away; there is nothing at all besides this manna before our eyes." Num. 11:6. What caused their souls to dry away? Lack of the food they desired. It must be a perishable thing, then, as it is wholly dependent upon daily food for strength.

5. **The sword can reach the soul.** Speaking of war, the prophet says: "The sword reacheth unto the soul." Jer. 4:10. More than that, many a soul has been reached and killed by the sword. "And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe." Josh. 11:11. Here were many souls utterly destroyed by the sword. Then the soul must be material, else how could the sword cut it? Souls breathe air as well as eat food, as the above verse shows.

6. **The soul fails.** "For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." Isa. 57:16. God himself declares that the soul would fail, if he were always to visit his wrath upon it. This is positive proof that the soul could not endure eternal torment. It would fail and die in the trial. Then it is not immortal.

7. **The soul is in danger of death.** "Say, I pray thee, thou art my sister, that it may be well with me for thy sake; and my soul shall live because of thee." Gen. 12:13. He feared they would murder him, and so his soul would die. So believed Abraham. And thus Lot plead with the angel: "Let me escape thither, . . . and my soul shall live." Gen. 19:20. His soul then was in danger of dying. And so the prophet warned the king: "Go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall be burned with fire; and thou shalt live." Jer. 38:17. According to God's holy prophets, then, a man's soul is in danger of dying. "And Samson said, Let me [margin, my soul] die with the Philistines." Judges 16:30. Let me [margin, my soul] die the death of the righteous." Num. 23:10. Any Hebrew scholar knows that in the original the Holy Scriptures often speak of the death of the soul. Our common translation covers up this fact largely.

8. **The soul must be specially preserved by God, or it will die.** The Scriptures upon this point are numerous and decisive. We will quote a few. "O bless our God . . . which holdeth our soul in life." Ps. 66:8, 9. "None can keep alive his own soul." Ps. 22:29. Then it is quite liable to die. "Thou hast delivered my soul from death." Ps. 56:13. "To deliver their soul from death, and to keep them alive in famine." Ps. 33:19. If the soul cannot die, these texts are meaningless; but if it is mortal and subject to death, then they are easily understood.

9. **God threatens the soul with death.** "The soul that sinneth, it shall die." Ezek. 18:20. How then do men vainly say that the soul cannot die? Does not God know? If the soul were immortal, it could not die; but God says it shall die; hence it is mortal. Again: "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." Verse 27. "For pieces of bread to slay the souls that should not die, and to save the souls alive that should not live." Ezek. 13:19. Who can doubt that the soul can die?

10. **The soul can be destroyed.** "He that doeth it destroyeth his own soul." Prov. 6:32. "The same soul will I destroy." Lev. 23:30. "Fear him which is able to destroy both soul and body in hell." Matt. 10:28. Here again we see that the soul is not immortal, for it can be destroyed. Indeed, every wicked soul will be destroyed in hell. It will not simply be cast into hell, but it will be destroyed. That which is destructible is not immortal.

## THE GREAT CONTROVERSY

BETWEEN CHRIST AND HIS ANGELS AND SATAN  
AND HIS ANGELS.

## CHAPTER FOUR.

## THE PLAN OF SALVATION.

BY MRS. E. G. WHITE.

SORROW filled Heaven, as it was realized that man was lost, and the world which God had created was to be filled with mortals doomed to misery, sickness, and death, and there was no way of escape for the offender; the whole family of Adam must die. The heart of the Son of God was touched with pity for the lost race. Upon his lovely countenance rested an expression of sympathy and sorrow. Soon he approached the exceeding bright light which enshrouded the Father, and he seemed to engage in close converse with him. The anxiety of the angels was intense while Jesus thus communed with his Father. Three times he was shut in by the cloud of glory; the third time he came forth his countenance was calm, free from all perplexity and trouble, and shone with benevolence and loveliness, such as words cannot express. He then made known to the angelic host that a way of escape had been made for lost man. He told them that he had been pleading with his Father, and had offered to give his life a ransom, and take the sentence of death upon himself, that through him man might find pardon; that through the merits of his blood, and obedience to the law of God, man could again have the favor of God, and be brought into the beautiful garden, and eat of the fruit of the tree of life.

At first the angels could not rejoice, for their Commander concealed nothing from them, but opened before them the plan of salvation. He told them that he would stand between the wrath of his Father and guilty man, that he would bear iniquity and scorn, and but few would receive him as the Son of God. He would leave all his glory in Heaven, appear upon earth as a man, become acquainted by his own experience with the various temptations with which man would be beset; and, finally, after his mission as a teacher should be accomplished, he would be delivered into the hands of men, and after enduring almost every cruelty and suffering, that Satan and his angels could inspire wicked men to inflict, he would die the cruelest of deaths, hung up between the heavens and the earth as a guilty sinner. And not merely would he suffer bodily pain, but mental agony. The weight of the sins of the whole world would be upon him. He told them also that after his death he would rise again the third day, and ascend to his Father to intercede for wayward, guilty man.

The angels prostrated themselves before their beloved Commander, and offered to give their lives. Jesus told them the transgression was so great that the life of an angel could not pay the debt; his life alone could be accepted by his Father as a ransom for man. But the work of the angels was assigned them, to descend with strengthening balm from glory to soothe the Son of God in his sufferings, and to minister unto him. Also, their work would be to guard the subjects of grace from the evil angels, and the darkness constantly thrown around them by Satan.

With a holy sadness Jesus comforted and cheered the angels, and informed them that hereafter those whom he should redeem would be with him, and ever dwell with him; and that by his death he should ransom many, and finally destroy him who had the power of death. And his Father would give him the kingdom, and the greatness of the kingdom under the whole heaven, and he should possess it forever and ever. Satan and sinners should be destroyed, never more to disturb Heaven, or those who should inherit the new earth. Jesus bade the heavenly host be reconciled to the plan that his Father had accepted, and rejoice that fallen man could be exalted again, through his death, to obtain favor with God and enjoy Heaven.

Then joy inexpressible filled Heaven,

and the heavenly host sung a song of praise and adoration. They touched their harps and sung a note higher than they had done before, for the great mercy and condescension of God in yielding up his dearly Beloved to die for a race of rebels. Praise and adoration were poured forth for the self-denial and sacrifice of Jesus; that he would consent to leave the bosom of his Father, and choose a life of suffering and anguish, and die an ignominious death to redeem the fallen race.

The Father did not yield up his dearly beloved Son without a struggle, whether to let guilty man perish or to give his Son to die for the lost race. It was impossible for God to change his law, or give up the smallest part of its claims, in order to save man; therefore he suffered his Son to die for man's transgression.

When the plan of salvation was revealed, Satan rejoiced with his angels that he could, by causing man's fall, pull down the Son of God from his exalted position. He told his angels that when Jesus should take fallen man's nature, he could overpower him, and hinder the accomplishment of the plan.

In humility and inexpressible sadness, Adam and Eve left the lovely garden wherein they had been so happy until they disobeyed the command of God. The atmosphere was changed. It was no longer unvarying as before the transgression. God clothed them with coats of skins to protect them from the sense of chilliness and then of heat to which they were exposed.

Angels of God were commissioned to visit the fallen pair and inform them that, although they could no longer retain possession of their holy estate, their Eden home, because of their transgression of the law of God, their case was not altogether hopeless. The Son of God had been moved with pity as he viewed their hopeless condition, and had volunteered to take upon himself the punishment due to them, and die for them that they might yet live, through faith in the atonement which Christ proposed to make. A door of hope was opened, that man, notwithstanding his great sin, might not be under the absolute control of Satan. Probation would be granted him in which, through a life of repentance, and faith in the atonement of the Son of God, he might be redeemed from his transgression of the Father's law, and thus be elevated to a position where his efforts to keep that law could be accepted.

The angels related to them the grief that was felt in Heaven, as it was announced that they had transgressed the law of God, which had made it expedient for Christ to make the great sacrifice of his own precious life.

When Adam and Eve realized how exalted and sacred was the law of God, the transgression of which made so costly a sacrifice necessary to save them from utter ruin, they pleaded that they and their posterity might endure the penalty of their transgression, rather than that the beloved Son of God should make this great sacrifice. The anguish of Adam was increased. He saw that his sins were of so great magnitude as to involve fearful consequences. And must it be that Heaven's honored Commander, who had walked with him and talked with him while in his holy innocence, whom angels worshiped, must be brought down from his exalted position to die because of man's transgression.

Adam was informed that an angel's life could not pay the debt. The law of Jehovah, the foundation of his government in Heaven and upon earth, was as sacred as its divine Author; and for this reason the life of an angel could not be accepted of God as a sacrifice for its transgression. His law was of more importance in his sight than the holy angels around his throne. The Father could not change nor abolish one precept of his law to meet man in his fallen condition. But the Son of God, who had in unison with the Father created man, could make an atonement for man acceptable to God, by giving his life a sacrifice, and bearing the wrath of his Father. As Adam's transgression had

brought death and wretchedness upon the race, life and immortality would be brought to light through the sacrifice of Jesus Christ, a sacrifice of such infinite value as to make a man who should avail himself of it more precious than fine gold, even a man than the golden wedge of Ophir.

To Adam were revealed future, important events, from his expulsion from Eden, to the flood; and onward to the first advent of Christ upon the earth. His love for Adam and his posterity would lead the Son of God to condescend to take human nature, and thus elevate, through his own humiliation, all who would believe on him. Such a sacrifice was of sufficient value to save the whole world; but only a few would avail themselves of the salvation thus brought to them.

The many would not comply with the conditions. They would prefer sin, transgression of the law of God, rather than repentance and obedience, relying by faith upon the merit of the sacrifice offered.

Adam was carried down through successive generations, and shown the increase of crime, of guilt and defilement, because man would yield to his naturally strong inclinations to transgress the holy law of God. He saw the curse of God resting more and more heavily upon the human race, upon the cattle, and upon the earth, because of man's continued transgression. He saw that iniquity and violence would steadily increase; yet amid all the tide of human misery and woe, there would ever be a few who would preserve the knowledge of God, and would remain unsullied amid the prevailing moral degeneracy. Adam was made to comprehend what sin is—the transgression of the law. He was shown that moral, mental, and physical degeneracy would result to the race, from transgression, until the world would be filled with human misery of every type.

The days of man have been shortened by his own course of sin in transgressing the righteous law of God. The race has so greatly depreciated as to become almost worthless. Because of the indulgence of the carnal mind, they are generally incapable of appreciating the mystery of Calvary, the grand and elevated facts of the atonement and the plan of salvation. Yet, notwithstanding the weakness, and enfeebled mental, moral, and physical powers of the human race, Christ, true to the purpose for which he left Heaven, continues his interest in the feeble, depreciated, degenerate specimens of humanity, and invites them to hide their weakness and great deficiencies in him. If they will come unto him, he will supply all their needs.

When Adam, according to God's special directions, made an offering for sin, it was to him a most painful ceremony. His hand must be raised to take life, which God alone could give. It was the first time he had witnessed death. As he looked upon the bleeding victim, writhing in the agonies of death, he was to look forward by faith to the Son of God, whom the victim prefigured, who was to die man's sacrifice.

This ceremonial offering, ordained of God, was to be to Adam a perpetual reminder of his guilt, and also a penitential acknowledgment of his sin. This act of taking life gave him a deeper and more perfect sense of his transgression, which nothing less than the death of God's dear Son could expiate. Adam marveled at the infinite goodness and matchless love which would give such a ransom to save the guilty. As he was slaying the innocent victim, it seemed to him that he was shedding the blood of the Son of God by his own hand. He knew that if he had remained steadfast to God, and true to his holy law, there would have been no death of beast nor of man. Yet in the sacrificial offerings, pointing to the great and perfect offering of God's dear Son, there appeared a star of hope to illuminate the dark and terrible future, and relieve it of its utter hopelessness and ruin.

In the beginning, the head of each family was considered ruler and priest of his own household. Afterward, as

the race multiplied upon the earth, men of divine appointment performed this solemn worship of sacrifice for the people. The blood of beasts was to be associated in the minds of sinners with the blood of the Son of God. The death of the victim was to evidence to all that the penalty of sin was death. By the act of sacrifice, the sinner acknowledged his guilt, and manifested his faith, looking forward to the great and perfect sacrifice of the Son of God, which the offering of beasts prefigured. Without the atonement of the Son of God there could have been no communication of blessing or salvation from God to man. God was jealous for the honor of his law. The transgression of that law had caused a fearful separation between God and man. To Adam in his innocence was granted communion, direct, free, and happy, with his Maker. After his transgression, God would communicate to man only through Christ and angels.

## Nature in the Bible.

Is nature in your Bible? Are the works of nature there? Are the beauties of creation there?

What! in a book that is inspired to reveal to us the things which are not seen and are eternal, and to lift the veil that hides God himself and all futurity from our view?

Yes, nature is there.

Is the sun there? Yes, it shines upon us in the word of God about 130 times. Is the moon there? Yes, it breaks from behind the clouds about 50 times. Are the stars there? Yes, in distinct constellations, in single stars, or in their united host, about 500 times. Are clouds there? Yes, more than 100 times. Are mountains there, and hills? Yes, the mountains rise to view about 200, and the hills 130 times. Is the sea there? Yes, it may be seen from different points of view 250 times. Are rivers there? Yes, 120 times. Are trees there? Yes, the palm-tree and the sycamore, the cedar and the oak, the olive and the vine, the fig-tree and the myrtle, the fir-tree and the box-tree together. Are flowers there? Yes, the rose and the lily are there; but flowers are not so abundant there, as the flowery preaching of some might lead us to suppose. Are springs and lakes there, dewdrops and floods, winds and whirlwinds? Yes, and in all the changes of the seasons. There are minerals and precious stones in all their variety. There are animals, too, in their different tribes: "All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." These are not always there as emblems, but still they are there; and, though in some cases historically only, they are frequently introduced for illustration of Bible truths and are inseparably connected with them.

We know that the Son of God has come in the flesh, by the print of his footsteps in the fields, in the wilderness, and on the mountain side. Going forth with his disciples one morning at sunrise, he said, "I am the light of the world." After feeding the multitude in the wilderness, he said, "I am the bread that came down from heaven." Sitting by the well of Samaria he said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give, him shall be in him a well of water springing up into everlasting life." Passing by a vine-tree he said, "I am the vine, ye are the branches." Observing a shepherd folding his flock at eventide, he said, "I am the good shepherd: the good shepherd giveth his life for the sheep."

There is no need to visit Palestine to see the image which our Lord has left of himself in the natural world; to look upon the veritable well by which he sat, and the lake by which he taught, and the garden in which he agonized, and the spot on which he was crucified, and the mount from which he ascended to where he was before. He put himself in every rising sun, in all bread, in all rivers and fountains, in all gardens and cornfields, in all sheepfolds, and, in fact, in all nature; and there he is still, and there we may see him and converse with him still.

—Rev. George Rogers.

The Seventh Day or the First.

TO THE EDITOR OF THE OREGONIAN: Some two years ago the question as to whether the Christian world was right in keeping the first day of the week instead of the seventh was brought forcibly to my mind by a new and carefully prepared presentation of the subject. From that time to this I have been as candidly and fully weighing all the arguments for and against the present view and practice as I was able, and I have to confess that I believe we are wrong. If God has commanded us to keep the seventh day of the week as a day of rest from labor, and a day of special worship of him, then men have no right to assume that the first day may be substituted for it. It is a principle in all good government that we submit ourselves to law, even though we may think something else, or some other way is equally good. In the family and in the school the child is required to obey, and we even expel him from the privileges of the school if he sets up his own wishes in opposition to his teachers, who require him to study on Monday rather than on Saturday. Monday may be a better day for him, and for all his companions than Saturday, and they may all choose that, but the rule of the teachers is that he be in school on that day, and he is obliged to obey. The wishes of the child, if submitted to, would break up the school. It would destroy all the authority of the parent and send the child forth into the world prepared to follow his own will and be without law—a hoodlum in society. The question then comes, Is there any other day than the seventh which God has ordained as the Sabbath? If there is another day, and God has made the change, then it is right for us to keep that other day. On this question, the one question of fact, the whole argument turns.

It is said by a large share of the Christian world that the day has been changed, and to an investigation of this point I have applied myself, but can find nothing, either in the sayings of Christ or his apostles, which on any other subject or in any court of law would warrant us in believing that the original law, as given to the world on the seventh day of creation had been changed.

Our Saviour says in His Sermon on the Mount that he came not to destroy the law but to fulfill. He came to obey the law. "I came down from heaven not to do mine own will, but the will of Him that sent me." He was careful "to fulfill all righteousness," even to the unnecessary things (as man views it) of circumcision and baptism. He never, in any instance spoke against obedience to any one of the commandments of God, but reiterated the duty on many occasions. When the Jewish traditions, which He found in practice worked against the spirit of love to our neighbor and good will toward man, He rebuked those traditions, even though the Jewish doctors contended that they were founded upon the law of the Sabbath. He showed that it was right to heal the sick on the Sabbath day. When the disciples were hungry and had no means of satisfying that hunger but to nib out the kernels of wheat as they went through the field on the Sabbath, and the Jews found fault with it as a violation of the law of the Sabbath, he declared to them that the Sabbath was made for man, and not man for the Sabbath; that he was Lord of the Sabbath day, thereby indicating that he had the perfect right to interpret the meaning of the law in regard to it. But in no instance and by no word did he abrogate the law in its original purpose as given to man. This we find to be his course all through his teachings. He and his apostles never make void the law, but in every instance show that it is the law that is to assert its power more and more as men come into an understanding of the high and holy ends to which it reaches. It not only condemns the outward acts of violation, but lays hold upon the spirit within and declares that anger may be murder and even the look of lust adultery.

If then the law of God, as given on Sinai, is not abrogated, and there has never been any change by one who has a right to make that change, then the law of the Sabbath still remains unrevoked, as all the other commandments remain in force to the Christian world. Looking at things in this light, which I must do unless some one comes forward to help me out of the sorest trial of my life, I do not see but I must shut up my store on Saturday, and utterly refuse the hundreds who may come for supplies, although they may come with the sanction of good society, and with the approval of thousands of the best minds of the whole Christian world. O. DICKINSON.

Salem, Ogn., Jan. 8, 1879.

A good name is better than riches—provided that it is well earned.

Arguments Against the World's Conversion.

It is often charged that the arguments of the Pre-Millennialists on this subject rest chiefly, if not entirely, upon the more obscure and symbolical portions of the Scriptures. It is even said by some that their case rests chiefly, if not entirely, upon a certain interpretation of Rev. 20, touching the first and second resurrection. It is proposed, therefore, in the present inquiry to waive reference to the prophecies of the Old Testament and the symbolical portions of the Bible generally. We shall all agree that in our interpretation of the Bible, the interpretation of that which is obscure or symbolical is to be determined by that of those portions which are evidently to be taken in a literal and diadactic sense. Especially must the New Testament be ever allowed to determine the interpretation of the Old, and not the reverse. On these principles all wise interpreters of every school must agree. What, then, saith the Scripture on the subject before us?

1. The first notable fact bearing on the decision of the question before us is the utter absence of any statement in the New Testament that any such period of universal conversion and long-prevailing righteousness is to be witnessed previous to the coming of the Lord. This fact is peculiarly notable and significant in the case of the apostle Paul. In our day the expected conversion of the world is constantly held up as the great motive and incentive to missionary labor. We are even told by many who ought to be able to judge, that if through the prevalence of the contrary view people shall come to doubt this, a sad decline in missionary activity of the church must be expected as the inevitable result. But here is the very chief and prince of all missionaries, holding his commission direct from the Master, taught, as he tells, not by any fallible or even inspired man, but directly by the Lord himself and His Spirit. More than once he tells us of the motives that urged him on, and filled him with a zeal for the salvation of men which has been rarely equaled and never excelled. But never does he state that his motive was found in the expectation that the world was to be converted by his preaching or that of any other man. He speaks, indeed, of a time when all Israel shall be saved. But that does not affect the precise fact which we now urge, that nowhere does he represent the subjugation of the world to Christ as the motive which was the inspiration of his unequalled labors and sufferings. On the contrary, when he states his motives, he does it in language like the following: "Knowing the terror of the Lord, we persuade men; the love of Christ constraineth us." 2 Cor. 5:11, 14. "Endure all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus with eternal glory." 2 Tim. 1:10. "I am made all things to all men that I might by all means save some." 1 Cor. 9:23. Nor does it appear as if he expected the conversion of the world as the final result of such labors by his successors in the future. "The last times" he tells, shall differ from the times before only in that they shall be "perilous times." 2 Tim. 3:1. On one occasion in particular the apostle had very special reason, if he expected a millennium of peace and holiness before the coming of the Lord, to refer to the fact. When the Thessalonian Christians on one occasion were greatly troubled because they had been led to believe that the day of the Lord had already come, Paul quieted their apprehensions—how? By telling them, as was most natural if the modern doctrine were true, that "the day of the Lord would not come except the world should first be converted unto God?" If this were the truth, it was the very thing to say. It were, indeed, simply inconceivable that the apostle, if he knew anything about this coming conversion of the world as the necessary antecedent of the Lord, should not have said so. But the fact, simply unaccountable upon the truth of the modern theory, is that he did not. Nay, so far from this, he told them the exact reverse; not that the millennium must come first, the world be converted, but that "the man of sin" must first be revealed, whom the Lord would "destroy with the brightness of his coming."

2. But we may go yet farther. Not only does the New Testament nowhere state that the intended result of the preaching of the gospel in this dispensation is the conversion of the world to God, but when that object is formally stated, as it is in two places, it is stated in terms which imply the exact reverse of this. The first passage we may note is in Acts 15:14. The Jewish Christians were greatly scandalized that Peter should have preached the gospel to the Gentiles, or heathen as we should call them, and received

them into the church along with the circumcision. Peter, it appears, felt it necessary to justify himself for this before the council of the church in Jerusalem. How natural it were, again, if that preaching of the gospel to the Gentiles were for the conversion of the whole of the Gentiles to God, that Peter should have said so. But here again we have no hint from him of such an issue, though, if he knew about it, it was evidently the very thing to say. His language, on the contrary, seems rather to exclude any general conversion. For we read: "God did visit the Gentiles, to take out of them a people for his name." But some one may ask, is it not possible that the preaching should go on until all mankind, in an age to come, should be numbered among the people of God? This question is explicitly answered in the other passage, where according to the usual understanding, the object of the present ministrations of the gospel is formally stated, viz: Matt. 24:14, where we read: "This gospel of the kingdom shall be preached in all the world," not for its conversion. Why did not the Lord say so if that were indeed the object?—but "for a witness unto all nations and then"—without waiting for a general conversion of the nations—"then shall the end come, all nations must hear, and then shall the end come." To sum up this argument, we may safely say that in the whole Bible, among the formal statements of the object of the preaching of the gospel by Christ's ministers, there is not a single one which states that object to be the conversion of the world to God. If we are to expect a millennium of righteousness before the Lord's return, how is this fact to be accounted for?

3. Again, any theory which, like the modern Post-Millennial doctrine, interposes a period before the Advent so long that it should be known as impossible within the lifetime of any individual generation of believers is irreconcilable with the repeated statements of the Scripture that we know not the day "when the Master will return from the far country" whither he has gone; whether His coming will be "in the first watch or in the second watch, or at the cock crowing, or in the morning." According to these words, it was far from being certain that He would not come until almost the morning watch; that it was represented as likely enough, for anything that His people knew to the contrary, that He might come even in the first watch of the night. So far from there being any revelation which should warrant any generation of believers in assuming that the coming of the Lord was a thousand years or more away, this postponement, as it were, of the coming of the Lord, is in utter opposition to all those statements of the word of God that we know not the day of Christ's appearing. On this subject Archbishop Trench has well and truly said, "It is a necessary element of the doctrine concerning the second coming of Christ, that it should be possible at any time, that no generation of believers should regard it as impossible in theirs." Those, therefore, who fix a time in the distant future before which Christ cannot come, equally with those who fix a time in the near present by which he must come, place themselves in conflict with the word of the Lord.

4. And this argument becomes even more forcible when we consider the duty which, in view of this utter uncertainty of the time of the advent, is everywhere urged upon the disciples of Christ in all ages to watch continually. Matt. 24:42, etc. We cannot refer these words to death, as is sometimes done, because in no place where these words occur is there the slightest reference to death in the whole context, but only to the return of the Lord Jesus. Not an instance can be adduced in the whole Bible where the phrase "the coming of the Son of Man" can be proven to refer to death. Nor can we accept that exegesis which in certain places, at least, refers the phrase to the destruction of Jerusalem. For although undoubtedly the chapter in Matthew's gospel, to which reference has been made, does contain a prophecy of that event, yet that coming of the Son of Man for which Christ bids his disciples to watch cannot possibly be understood of the destruction of Jerusalem, for the simple reason that the coming in question is expressly said to take place "after" that event, and therefore cannot be the same thing. It can only be that glorious coming of the risen Jesus in the clouds of heaven which the universal church expects sooner or later, of which in the passage cited we are told that no man knows the time, and for which all believers in all ages are therefore bidden to watch until He shall come. Now, on the common hypothesis that the entire world is to be converted and continue in that happy state for centuries before the Lord can come, how is it possible for any generation of believers receiving that theory

as certain truth to watch for the coming of the Lord till that expected Millennium shall have come and gone? It is too often forgotten that theories as to the interpretation of prophecy should never be allowed to affect our attendance to plain precepts. It is quite safe to say that any interpretation of prophecy which makes obedience to any command a moral impossibility is *ipso facto* proven to be erroneous. But is it a possibility for a believer who is assured that the coming of the Lord is at least a thousand years away, to watch for that coming in his lifetime? If, for example, I take a journey to another country, and on departing tell my son that I shall not return for ten years, or for any other fixed and definite time, and then tell him to watch for me every day, would I not seem to him utterly inconsistent? If, on the other hand, he believes my assurance that I will not return before a certain appointed time, will it not for that very reason become impossible for him to watch for me till that time is up? And on the other, would not my charge to watch for me every month and year inevitably suggest to him a doubt whether after all I am sure that I will not return much sooner than I had said? For it is plain that the mental state or act of watching for a person implies not only a general expectancy that the person will come sometime, but beyond a doubt involves as a necessary condition the belief that the person may come at any time. Inasmuch, therefore, as no candid person will deny that the Lord does command his disciples in all ages to watch for his coming, it follows irresistibly that the Lord intended that we should think of his advent as always possible, and forbids us to interpose any such fixed period of time between us and his coming as shall make it impossible for us to believe that he may come in our own day.—Dr. S. H. Kellogg, in *Prophetic Conference*.

Subject to Whom?

WHEREVER we are asked to indulge in amusement or engage in practices over which Christ is allowed to have no jurisdiction, and which would have been as they are now, even if He had never come into the world, we are asked to recognize the world as supreme, and by yielding we dishonor Him. Wherever we are met with the well-worn maxim, that "When we are at Rome we must do as they do at Rome," we are at the gate of the world, and if we pass through, we part company with Christ. Wherever, therefore, the world is the acknowledged sovereign, then, even though in the abstract we may think the place indifferent, we should not enter. Gessler's cap, in the abstract, was nothing at all, and it was a small matter to salute it; but, in the circumstances, the salutation meant *allegiance to Austria*, and William Tell showed his patriotism by refusing so to honor it. The question is not whether, in other circumstances, the things done there may not be done without sin, but whether, in present circumstances, we should do them, when the doing of them is recognized as homage to the world; and when it is thus put, no true Christian can waver for a moment as to his answer. The believer knows no king but Jesus, and where His royalty is ostentatiously repudiated, no Christian can be a subject. That is a plain principle, easily understood, and not difficult of application.

If we are asked to specify individual things which come under this principle, then we have to answer that we decline to be the keepers of other men's consciences. The Protestant principle of the right of private judgment involves in it also the responsibility of every man to examine such cases and judge for himself. We give the general law. Let every man apply it for himself. That which we repudiate when we come into the Church is the supremacy of the world, and every time we acknowledge the world as king, we are guilty of treason against the royalty of Christ.

But we cannot understand why any one should seek to haggle and bargain here. For us in reference to all such things there is a golden lesson in the parable of the Hidden Treasure: "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field." "For joy thereof." He talks not of sacrifice, or of giving up. His heart is filled with the gladness of discovery and possession, and in that he forgets to think of cost. So will be the man who has a right idea of the value of Christ and His salvation; and they who stand outside the Church asking "What must we give up?" have need to be exhorted first to estimate the value of that which they profess to have received.—*Christian at Work*.

HEAR instruction, and be wise.

## The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, JAN. 30, 1879.

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

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

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JAMES WHITE.

### The Seventh Day.

A BAPTIST paper, from which we should look for better things, is out with the assertion that the fourth commandment does not say the seventh day of the week! This objection is so weak, and has so often been exposed, that we are astonished that writers, who have any regard for their reputation as Bible scholars and Christians, should persist in using it. Mr. Baird, a Congregational minister of Michigan, whose work was highly complimented by his friends, laid much stress upon this point in a pamphlet which he published against the Seventh-day Adventists. In our review of Mr. Baird we used the following language which we recommend to the notice of our friend, the Baptist editor:—

The cycle of seven days to the week was plainly pointed out at creation, and no one can point to anything else as its origin. And we have seen that no fact recorded in connection with the institution of the Sabbath will apply to any day but to the seventh day of that first week of time. Therefore, to assert, as Mr. Baird repeatedly does, that the commandment does not refer to the seventh day of the week is an evasion and a perversion of the law of God. It is only folly to assert that the phrase, "the seventh day," means a seventh day, or any seventh day after any six days. If that is the meaning of the language, then the phrase, "the sixth day," in Ex. 16, would mean any sixth day after an interval of five days. That is, if "the seventh day" is a term of proportion, and marks indefinitely a seventh of a cycle of seven, then also "the sixth day" marks merely a sixth part of a cycle of six. From this, it is easy to see that the order to gather manna on the sixth day, that is, on a day of a cycle of six, would soon come in conflict with the order to gather none on the seventh day; for the end of the sixth cycle of seven would coincide with the end of the seventh cycle of six. So absurd is this indefinite-seventh-day theory.

Dr. Edwards leads the way in which Mr. Baird has followed, saying, in his (so-called) Sabbath Manual, that the words six and seven in the commandment denote proportion, and not order. But the falsity of this assertion is too evident to require much argument for its refutation. For the word "seven" is not in the commandment, but the word "seventh," which is an ordinal number. Order, and not proportion, is the idea of the law. To justify this perversion, Mr. Baird says the commandment does not say the seventh day of the week. This is a very weak evasion. It refers to no seventh day but that of the week. When God rested and blessed the seventh day, only one week had elapsed; hence it was of necessity the seventh day of that week. No other computation but that of the week was, at that time, possible. At the falling of the manna the seventh-day Sabbath immediately succeeded "the sixth day." Now this sixth day was either the sixth day of the week, or it was a sixth part of a cycle of six, after Mr. Baird's favorite method of computing cycles. But it could not have been a part of a cycle of six, for in seven such cycles it would coincide with the seventh day of a cycle of seven; and therefore the requirement to gather a double portion of manna, and that not to gather any, would have fallen on the same day. Hence it was the sixth day of the week, and the seventh day following it was the seventh day of the week. Again, while the Saviour lay in the grave, his disciples "rested the Sabbath day according to the commandment." And the day following was "the first day of the week." As every week has seven days and no more, the seventh day of one week must immediately precede the first day of the

next week. Therefore it was the seventh day of the week which was then kept "according to the commandment." Nor could they have kept any other day of the week and kept the commandment. For the commandment is based entirely on the fact that God wrought six days and rested the seventh day of the first week of time. No other cycle but that of the week then existed, and the weekly cycle originated there, and there only.

We will illustrate the folly of Mr. Baird's method of identifying the seventh day. Say a man has seven sons; the first-born is named John; the youngest, Robert. The father makes a will, bequeathing to each of his sons one thousand dollars, but having a customary fondness for his youngest, bequeaths to his seventh son ten thousand dollars. John determines to gain the ten thousand dollars for himself; therefore he calls the family together, and places them in a circle; commencing just next to himself he counts around, and of course reckons himself the seventh! and on that enumeration claims the ten thousand dollars. Now John has thoroughly instructed them that "the seventh son" means one son after six others, no matter where you begin to count! And while Robert fully believes in the correctness of this method in regard to the claims of God and his commandments, he is not so ready to admit it when his own rights are involved; and therefore he throws the matter into court where John's method of determining "the seventh son" is condemned on short hearing. And so, when God shall bring every work into judgment in the light of his own commandments, will be condemned all the petty evasions by which men seek to escape God's requirement to keep the seventh day.

### Woman and Christianity.

THE Bible account of creation makes woman the "counterpart" of man—for this is the nearest to a literal translation of the Hebrew rendered "help meet" for him. And it is only where the Bible and Christianity are known and respected that woman is recognized as the companion of man, having equal moral responsibilities. A missionary, writing from Africa, says:—

"A Zulu audience at a Kraal is a most interesting sight. All are seated on the ground, a few young men perch themselves upon the cattle-wall enclosure. The men are all together; the women, the maidens, are each in separate lots, the little children near their mothers, the larger ones nearer the front. All listen attentively. I must except, however, the women and girls from the real listeners. There are many exceptions, I am glad to say; but the whole life and training of these poor, poor women produce this effect: It makes them regard themselves as not fit to understand anything one says to them, and therefore they do not try to understand.

"One day I was talking with two women, telling them that there was a heaven for those who loved God, and a hell, etc. One of the women burst out into a loud laugh, not at the truths told her, but simply at the very idea of my telling her at all, she being a woman."—*Heathen Women's Friend*.

### The Shame of Protestantism.

A CORRESPONDENT of the *Chicago Telegraph* thus speaks of his visit to the "Church of the Holy Family," a Catholic church of that city:—

"I loitered about until the eight o'clock congregation had gone, and the half-past eight o'clock congregation came. It was the largest of the day. High Mass attracted what is commonly called a "fashionable" attendance. Many families came in their own carriages. There was quite a display of fine toilets. On the other hand, the poor were there, too; and the contrast thus presented can be seen nowhere but in the Catholic Church. The poor they have always with them; they do not go to hear Professor Swing; they cannot be detected in Grace Church on Wabash Avenue; they never mingle with the gorgeous deposits that are left by brilliant equipages at the door of Unity Church on Dearborn Avenue. The Protestant Church has driven the poor out by its coldness and its wealth. The Catholic Church welcomes them, puts them in its front pews, treats them with delicate consideration and thoughtful kindness, and when days of prosperity come they remember their early friends."

No one can deny the statements here made. And who can read them without feelings of sadness? It is as unfortunate as it is true, that the spirit of *caste*—of personal admiration—has

eaten out the vitality from the Protestant churches. It is not a process merely going on;—it is a fact already accomplished. Too much comparative importance is attached to the conversion of a rich man; a poor man is worth as little on the church roll as on the bank book. We would not under-estimate the importance of money as a help to carry on the work of Christianity; but we do speak decidedly against the dependence which is placed upon it. God can bless the humble offerings of the poor, as he did the mites of the poor widow, to the accomplishment of great things.

As a general thing the cause of God is best cared for by the poor. If any hold back from doing their share, they are quite often the ablest in the congregation. True, the rich build enormous churches in the large cities; but they are often the evidences of the pride of their founders; the courts of Mammon, where the poor are not permitted to come. Where the example of Christ is not followed, the Spirit of Christ will not remain. The second chapter of James is quite forgotten.

### Sunday-Keeping—Is It of Rome?

THE claim that the Christian Church is indebted to the papacy for Sunday as a Christian institution, rests upon manifold proofs.

We have, first, the prophecy (Dan. 7:25) that the papal power should undertake to change the law of God; and it is easy to show that what the Church of Rome has attempted to do in changing the Sabbath, is a most explicit fulfillment of the prophecy; and further, that no other event can be found which can be claimed as a fulfillment, and if that has not fulfilled the prophecy, then the prophecy has failed.

We have, secondly, the testimony of history showing how the first day of the week was lifted up among festival days, till finally that power which attempted to dictate respecting both faith and practice to all the churches, claiming to be the head over all, even Christ's vicegerent upon earth, endeavored to enforce it upon all as a divine institution.

We have, thirdly, the doctors of the Catholic church expressly claiming that their church has changed the Sabbath, that it had the right and power to change it, that its success in putting Sunday in place of the Sabbath, is proof of its right in this respect, and that all who observe Sunday as the Lord's day, thereby acknowledge the right of that church to institute festivals of precept, and therefore act inconsistently when they refuse to observe other festivals ordained by the same church. And this teaching they put into their standard catechisms for the instruction of their children; and the priests and all Catholics who are intelligent in regard to their faith, will tell us that such is the position of that church respecting the institution of the first-day Sabbath.

But here an attempt is made to nullify all this evidence by the assertion that we do not receive the institution of the Sunday-Sabbath from the Catholics, but from the apostles; and that Romanists themselves claim that the change was made by apostolic authority, and hence that it is wholly wrong to call Sunday-keeping a papal observance.

We recently received a letter from a Methodist minister who had just read the tract published at this Office, entitled, "Who changed the Sabbath?" in which are given extracts from Catholic catechisms in which they claim to have made the change. Our clerical friend thought we were appealing to the prejudices of the people on the Sabbath question. We replied that we were not appealing to prejudice, but to facts; that we claim no more than what the Catholic church itself claims, that it has made the change, and that we are indebted to it for the Sunday-Sabbath. He replies that the catechism of the Council of Trent claims "that the change was made during apostolic times, and was done by apostolic authority." And he adds, "If your authorities are correctly quoted, of which fact I have no doubt, it simply shows the want of harmony in that church respecting this question; but as my authority is that of a Council, and 'published by command of Pope Pius the Fifth,' it will stand against all the individual writers that can be brought on the other side."

The catechisms from which we quote do not rest upon merely individual authority. They are not the expression simply of individual opinion, but published by authority, and used for the education of Catholic children everywhere. And we may be sure that a church which exercises such untiring and keen surveillance over all the literature that goes into the hands of its members, would not tolerate any lack of harmony in the fundamental principles which they teach their children.

That the Catholic church claims that the change was made in apostolic times, we are well aware. For instance, in one of the catechisms quoted in the tract above mentioned, in answer to the question, "What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?" this answer is given: "We have for it the authority of the Catholic church, and apostolic tradition." Now because they refer it to apostolic times and apostolic tradition, does that invalidate their claim and ours that it is an institution of the Catholic church? Let us look at this point candidly.

The rule of the Protestant is, that whatever is taught in the Bible, we can find there as well as others, so that there is no need of tradition in the matter. But do the Romanists claim that this change of the Sabbath can be proved from the Bible? By no means. On the contrary, they say that "the Scriptures do not in particular mention this change" (*Cath. Chris. Instructed*); and after referring to Acts 20:7; 1 Cor. 16:2; and Rev. 1:10, they say, "Neither the one nor the other [of these texts] tells us that the first day of the week was to be henceforth the day of worship, and the Christian Sabbath; so that truly the best authority we have for this is the testimony and ordinance of the church." (*Id.*) They further speak of it as "a change for which there is no scriptural authority," and say that Protestants do not find for their practice in this respect any "permission clearly laid down in the sacred volume." (*Doctrinal Catechism*.) They call it a change "that cannot be evidently proved from any text of Scripture." (*Robt. Manning*.) And they even go so far as to say that it is "against the plain letter of the Bible."

Thus the Catholic claims no apostolic authority for the change except what rests upon tradition; but the Protestant does not admit tradition as of any authority in matters of faith; therefore the Catholic reference to apostolic authority for the change of the Sabbath is not of such a kind as Protestants can indorse at all.

All Protestants are ready to admit that purgatory, prayers for the dead, and invocation of the saints, are Catholic doctrines, and rest upon the authority of the Catholic church; yet that church claims apostolic authority in these matters, even more distinctly than for the change of the Sabbath; not written out, to be sure, in the New Testament, but resting on tradition; and they throw it into the face of all Protestants, that if they could produce no better proof for these doctrines, than Protestants can produce for first-day observance, then might Protestants indeed have good cause to laugh them to scorn.

This brings us to the second stage of the answer to the question whether the Catholic appeal to apostolic authority for Sunday-keeping invalidates our claim that it is a Romish institution. The fact already established that they have no apostolic authority except what rests upon tradition, destroys it for all Protestants. But there is something more. When we search for the so-called Christian Sabbath, as a historical fact, where do we find it? In the apostles' days? No. In the age immediately following? No. It is not till we come down well into the centuries, to that period which developed in its strength the great apostasy, that we find it taking its place authoritatively in the church; and then we find Sylvester, one in that line of the bishops of Rome now called popes, formally giving to Sunday the imposing title of "Lord's Day," and enforcing it by the unrepealed law of Constantine which, before his conversion to Christianity, he enacted in behalf of Sunday as a heathen festival. This is the time, and these the circumstances under which, Sunday-keeping first appeared in fact, as a Christian institution of binding obligation. Every one will acknowledge that it is just to attribute the origin of any institution to that people among whom, and by whose instrumentality, it first appears. But the Catholics say Sunday is of apostolic authority. What of that? So they say of all their errors and corruptions. But when we search the apostolic writings, and do not find them, oh! they tell us, they rest on tradition. And Sunday-keeping rests right there too. Are not all these things then of Roman Catholic origin? and do not all who receive them take them from that church?

To illustrate: Suppose any church of the present day, the Methodist for instance, should succeed in introducing and establishing some new practice. Suppose they should say then that it was not their own, but was introduced by the apostles. Would it make any difference what they should claim in regard to its apostolic origin, if we could not find it there? None at all. Every one would say that such institution

was wholly a Methodist concern; and this would be a correct decision. Just so with the Sunday-Sabbath. Facts, applied according to the same principle, show it to be wholly a Romish institution.

U. S.

The Two Covenants.

We should not overlook this important fact, that the establishment of the new covenant was solely with the Hebrew people. Our Lord confined his ministry to the Jewish people, declaring that he was not sent but to the lost sheep of the house of Israel. Matt. 15:24. When he sent out the twelve during his own ministry, he "commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Matt. 10:5, 6. And when he sent the seventy also, it was only into those cities and villages whither he himself would come. Luke 10:1.

His apostles were all Jews. And with them was the first solemn act of ratification of the new covenant in the cup out of which all drank, representing the new testament in his blood. Luke 22:20; 1 Cor. 11:25. And here comes in the fact that the seventy weeks of Daniel's prophecy pertain exclusively to the Hebrew people. Dan. 9:24. The last, or seventieth, week was devoted to the confirmation of the covenant. Dan. 9:27. It began with our Lord's ministry to the Hebrews, and ended when the apostles turned to the Gentiles. It was in the midst of this week of confirming the covenant that our Lord was crucified. And thus we find that, after our Lord's ascension, the ministers of the word preached the gospel "to none but unto the Jews only." Acts 11:19. It was unto the Jews first that God, having raised up his Son, sent him to bless them in turning them away from their sins. Acts 3:25, 26. The termination of the seventy weeks closed the period in which the work pertained exclusively to the Hebrews. The work for the Gentiles was opened by the conversion of Saul, and by his commission to them as their apostle. Acts 9; 26:17. It was also opened on the part of Peter by his wonderful vision of the sheet let down from heaven, and the commission given him at that time. Acts 10:9; 15:7, 14-17.

But what was the condition of the Gentiles before "the door of faith" was opened to them? Let the apostle Paul answer this, Eph. 2:11-13, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

The apostle goes on to speak of the union of Jews and Gentiles in one body as follows, verses 14-20: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

Those who sneer at everything which God has committed to the Hebrews, and boast themselves of their Gentile descent, would do well to compare this statement of the condition of the Gentiles with Paul's statement of the "advantages" of the Jews, and his enumeration of the things that pertain to them. Rom. 3:1, 2; 9:4, 5. God purposed to make of the Circumcision and the Uncircumcision one people for himself. The first thing was to abolish the enmity, viz., the code which created national distinction, which was circumcision and the ceremonial law. See Acts 11:3; Col. 2:13-17; Gal. 2:11, 12. Of the Gentiles it is said that they were "in time past Gentiles in the flesh," and "at that time . . . without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Of the Israelites it is said: "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law,

and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." Certainly the Gentiles have no occasion for boasting. They did not take into the union that which added much to the common stock. They came in as the veriest beggars. They became rich by sharing with the Hebrews the blessings which God had for long ages preserved in their hands. The Gentiles were made partakers of the spiritual things which God had wisely and justly placed in the hands of Israel. Rom. 15:27. But being thus brought nigh by the blood of Christ, Paul says of those who were Gentiles "in time past" (but not now) that they were no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." They were no longer Gentiles, but Israelites. They became sharers in the name and in the riches of Israel. And it is by this adoption into the commonwealth of Israel that they became sharers in the blessings of the new covenant. The subject is wonderfully illustrated by the words of Jer. 11:16; and Rom. 11:17-24. Thus we read:—

"The Lord called thy name, *A green olive tree*, fair, and of goodly fruit; with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken."

"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again. For if thou wert cut out of the olive tree, which is wild by nature, and were grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?"

Here is the good olive tree, representing the family of Abraham, as adopted by the God of the whole earth, when he gave up the rest of mankind to their own chosen idolatry and wickedness. It is a "green olive tree, fair, and of goodly fruit." To this olive tree pertain the covenants of promise. The first covenant is made with the people thus represented. The new covenant is made with the same people that the first covenant was made with. The breaking off of many of the branches of the tree is because that God's ancient people continued not in his covenant. This is why he regarded them not. Jer. 31:32; Heb. 8:9. Indeed, in the chapter in which Jeremiah predicts the breaking off of the branches of the olive tree, he assigns the reason: The violation of the covenant God made with his people when he brought them forth out of Egypt. See Jer. 11. By the new covenant, those who were broken off can, if they will, be grafted in again, and not they only, but the Gentiles also with them. We may consider the good olive tree as having twelve larger branches, and a vast number of small branches. The tree will at the close of human probation, stand complete, representing the twelve tribes of "the Israel of God."

There can be, therefore, no dispute that the first covenant, and the new covenant, were each made with the Hebrew people; the first, at the departure out of Egypt; the second, at the time of our Lord's ministry and death. The Gentiles share in the blessings of the new covenant by becoming members of the commonwealth of Israel. Eph. 2:12, 19. J. N. A.

The Closing Message of the Gospel.

THE common reader can see that in Rev. 14:6 and onward to the end of the chapter, is described the closing work of the gospel. Great learning is not necessary in order to come to this conclusion, for it is evident to every ordinary mind. And it is remarkable that the last message brings a test upon the "commandments of God and the faith of Jesus." Had there not been a great apostasy from the commandments and the faith, this test would never have been brought upon the professed worshippers of God in the last days.

The result of the warning against the worship of the beast and his image is the development of

the true people of God, who are described as those who keep both the commandments and the faith. These obey the warning; therefore it is evident that the worship of the beast is something which is opposed to the commandments and the faith. If the professed worshippers of God were really keeping all his commandments, such a terrible warning and trying test would not be needed at the close of the gospel day to prepare a people for the coming of the Son of man. The fact that such a fearful warning closes the preaching of the gospel, proves that till then the great apostasy, at the head of which is the beast, has not been cured, but that there is still a strong tendency to follow it, and consequently great danger of falling under the threatened wrath of God.

Now what is described under the symbol of the beast? and what has he done in opposition to the commandments of God?

The beast is described in Rev. 13:1-10. Its ten horns identify it with the fourth beast of Dan. 7, and his likeness to the leopard, with the feet of a bear, and the mouth of a lion, shows that it succeeds those beasts in Daniel's prophecy, and the description given identifies it with Daniel's fourth beast under the rule of the little horn which came up among the ten. It is generally admitted by students of prophecy that this fourth beast is the Roman empire; that the ten horns are the ten kingdoms into which Rome was divided, and that the little horn before whom three fell is the Roman papacy. This little horn of Daniel, the beast of Revelation, and the "man of sin," described in 2 Thess. 2, all point to the same papal power, which resulted from "a falling away," or apostasy in the church.

What has this power done, or what are its claims, that the people of the last generation should be so solemnly warned against following or worshipping it? The most succinct description of it is given in Dan. 7:25: "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand until a time, and times, and the dividing of time." Each of these specifications have been fulfilled by the papacy. It has been a blasphemous and persecuting power, and has reigned the full time assigned to it—1260 prophetic days, that is, literal years.

But the point on which it has led the people astray, so as to make necessary a severe test on the commandments of God in the closing up of the great controversy, is the fact that, in the fulfillment of the prediction, it has thought to change the times and laws of God. The papal church claims to have power to ordain feasts and to command them under sin, that is, to make that a sin which was not a sin before. This she claims is proved "by the very act of changing the Sabbath into Sunday." She claims to have "substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority." This is the language of accredited Roman Catholic writers. They "think" they have changed the law of God, and the great majority of Protestant Christendom accept of, and hold to, the change.

Now the meaning of the last warning to mankind can be seen. The beast has thought to supersede the commandments of God by a law of his own. In the dark ages of the world, when the Bible was kept from the people, he succeeded in making them accept the false claim and yield to his dictates. Now, that the Bible has been put into the hands of all the people, God will test the people on his commandments as therein written. Hence the message: "If any man worship the beast," etc., and, "Here are they that keep the commandments of God."

At the present time this solemn message of warning is spreading over the earth. In almost all the States and territories of this Union, and in almost every country of Europe, besides some in Africa, and in the islands of the ocean, there are those who have returned to the observance of the Sabbath which God commanded. The prophetic words are being fulfilled and the prophetic people are appearing all over the earth. Will the reader be one of the number, and so be prepared for the coming of the Son of man?

R. F. COTTRELL.

Across the Atlantic.

IN my last article for the Review, I stated that I expected soon to sail for Liverpool in the steamer "Minnesota," of the Warren Line. On Dec. 13 I went to Boston, expecting to sail Wednesday, Dec. 18, at four P. M. Having made my arrangements, I returned to South Lancaster. Near the close of the Sabbath I re-

ceived a telegram from Mr. O'Hara, the Boston agent of the Warren Line, stating that the Minnesota would take no passengers this trip, but the company would dispatch the Homer on Monday, Dec. 16, with excellent accommodations; and that if we would consent, they would transfer us to the Homer and give us a rebate of \$10 on our fare. I replied that evening, accepting the transfer.

On Monday, Dec. 16, we went to Boston to set sail. Mr. O'Hara met us at the boat, and stated that the captain of the Homer had now refused to take any passengers this trip. Said he, "The only chance for you now is for us to transfer you to the Williams and Guion Line, New York. They dispatch the steamer Nevada, Tuesday, Dec. 17, at eleven o'clock. If you say so, we will transfer you to that boat, and meet all the expense of the transfer ourselves." After a few moments of prayerful thought, we decided to go. They did as they agreed, although to do so was an expense to them of over \$20, as they paid the whole \$110 I had paid to them for our tickets on the Nevada. We reached New York at 8:30 A. M., and at 10:30 we were on board the steamer Nevada, which set sail at 11:30 A. M.

The steamer Nevada is one of nine ships of the Williams and Guion Line, U. S. mail ships, sailing weekly from New York to Liverpool. The Nevada is a strong-built, iron-bound propeller, 450 feet in length and 50 feet in width. It has berths for 72 first cabin, and cabins for 1071 second-class, passengers. The price of first-class rooms was \$75 each person; but after our ship set sail, the steward transferred us to the very nicest room on the ship.

In the providence of God, we found ourselves sailing for our English mission from a point about forty yards from the pier from which I sailed June 24, 1868, to enter upon the California mission. For the first hour our course was the same as that on which we started for California. Our prayer went up to God that success might attend this mission in even greater measure than it had attended the California mission.

There is but little travel on the Atlantic at this season of the year. On our ship there was but one first class passenger besides ourselves. He was a Mr. Ward from Miraflores, Mexico, on his way to his home near Liverpool, England. Our trip to Liverpool took a little over twelve days. It required more time than usual, not that we met severe storms, but some days the sea was very rough as the result of heavy storms which had passed over a few hours before us. We felt sometimes the force of the hymn,

"Let the high-heaving billow and mountainous wave  
Fearfully overhead break,"

as great waves would strike the bow of the ship, going as high as the smoke-stacks and sending their waters to the stern of the ship. Although for the first five days our course was not more than one hundred miles from land, yet we were out of sight of land ten days, and it was a joy to all when we first saw the south coast of Ireland Sabbath morning, Dec. 28. We found our roughest seas in mid-ocean, where the water is supposed to be from two to four miles in depth, and as we entered St. George's Channel the sea became more calm.

At three P. M., Sabbath, we touched at Queenstown, Ireland, and at two P. M. Sunday, we landed safely at Liverpool. We passed without trouble and without customs through the custom-house, and arrived at Euston Station, London, at ten P. M. On Monday, Dec. 30, at nine A. M., we crossed the river Thames to Waterloo station, and at 1:30 P. M., we arrived at Southampton. We soon found our way to the house of Bro. Henry Cavill, Freemantle, Southampton. This godly family were greatly rejoiced to see us, and were ready to receive us to their home with open arms. In a few minutes Bro. Ings came in from his missionary work. Bro. Ings arrived from Switzerland four days before we came.

We have felt the presence of God with us at every step, and we realized that thousands of prayers were daily offered with ours at the throne of grace. The providence of God has been with us at every turn, and is still opening the way before us. Praise his name.

We have been here now only about twenty-four hours, yet we have succeeded in securing a house, and expect to be settled in house-keeping before next Sabbath, and to take hold of our work as rapidly as possible.

J. N. LOUGHBOROUGH.

ALTHOUGH thy opinion be good, yet if for God's sake thou defer to that of another, it will be more profitable to thee.—Thomas A' Kempis

## The Home Circle.

## Decreed.

"Into all lives some rain must fall,  
 Into all eyes some tear-drops start,  
 Whether they fall as a gentle shower,  
 Or drop, like fire, from an aching heart.  
 Into all hearts some sorrow must creep,  
 Into all souls some doubtings come,  
 Lashing the waves of Life's great deep  
 From dimpling waters to seething foam.  
 Over all pathways some clouds must lower,  
 Under all feet some sharp thorns spring,  
 Tearing the flesh to bleeding wounds,  
 Or entering the heart with their bitter sting.  
 Upon all brows rough winds must blow,  
 Over all shoulders a cross must be lain,  
 Bowing the form, in its lofty height,  
 Down to the dust in bitter pain.  
 Into all hands is some duty thrust,  
 Unto all arms some burden given;  
 Crushing the heart with its dreary weight,  
 Or lifting the soul from earth to heaven.  
 Into all hearts and homes and lives  
 God's dear sunshine comes streaming down,  
 Gilding the ruins of life's great plain—  
 Weaving for all a golden crown. —Sel.

## Walter Gordon's Resolution.

Step by step, Walter Gordon had sunk from a position of respectability to that of a confirmed inebriate. When he first commenced visiting the tavern at which liquor was dealt out, he did so with a feeling of shame, which led him to go at a time when he was likely to meet few persons. But as the habit grew upon him, he became more reckless of public opinion. Gradually his income from his business—he was a carpenter—diminished; people being afraid to trust him with commissions, for they would probably have to wait a longer time than was convenient.

Walter was a married man. At the age of twenty-five he had united himself to an estimable girl, who, though she brought him little in the way of worldly goods, proved an excellent wife.

They had now been married ten years, and had one child, a boy of six. Charley Gordon was a bright, rosy-cheeked boy, with merry ways that might have gladdened any father's heart.

Of course their worldly circumstances had been sensibly affected by Mr. Gordon's course. Dollar by dollar, the little hoard in the savings bank had dwindled away. Next commenced the diminution of their domestic comforts. It cost Mrs. Gordon a long fit of weeping, when one day the landlord of the village tavern, a rough man, with neither principle nor refinement, drove up to the door, and on her opening it, announced that he would take the sofa.

"The sofa!" exclaimed Mrs. Gordon in amazement.

"Certainly! hasn't your husband told you about it?"

"Why should he tell me?" inquired the wife, not yet suspecting the truth.

"He sold it to me," said the landlord, looking shamefaced, in spite of his brazen effrontery.

"And without saying a word to me about it?"

"That's his affair, not mine."

"What induced him to sell it? how much did you give him for it?"

"He was owing me a debt—a matter of fifteen or twenty dollars," muttered the landlord.

"And this debt was for rum, I suppose," said Mrs. Gordon, bending her eyes searchingly upon the landlord, like an accusing spirit.

"Well, and suppose it was. I suppose it's a debt for all that."

"You can take the sofa," said Mrs. Gordon; "it is in that room. But I warn you, John Glover, that the riches you are fast accumulating will bring you no happiness. Ruining your fellow-men is a great price to pay for wealth."

"When I want to hear preaching, I can go to church," muttered the landlord, a little uneasy in his conscience at the words of his victim's wife, callous as he had become.

A month afterwards, the Gordons moved from this comfortable house which they had hitherto occupied, to a miserable old building which had not been tenanted for a long time, and ought to have been pulled down. But it had fallen into the hands of John Glover, the tavern keeper before referred to, and he had persuaded his victim to hire it.

Sad days succeeded the removal. First, the physical discomfort of living in such a miserable shell was not small. It afforded scanty protection against the wind and rain; and this discomfort was increased by the deficiency of suitable furniture. All that was good had gone the same way as the sofa. Not a carpet was left, and but a single stove.

So they were obliged to live during the cold season in one room. Walter Gordon, however, was seldom at home. It had long since lost its attractions for him, and he was generally to be found in the bar-room, where the landlord was gracious, and his drunken hilarity and jests were appreciated by the company. It was not quite time for the landlord to break with him. That he would defer until his victim was completely ruined, and there was no prospect of his getting any more money from him.

One night Walter Gordon had remained in the bar-room longer than usual. He remained until all his companions had slipped off one by one, and he was left alone. He, too, would have gone, had he not fallen into a drunken stupor, which left him half insensible to what was going on. Half insensible, I say, for events proved that he was not wholly so.

At this time a stranger entered the room, and wished to speak with the landlord apart.

"I have no fire elsewhere," said the landlord. "You can speak freely here."

"But—" expostulated the stranger, pointing over his shoulder at Walter Gordon, who was reclining on the settee.

"Oh, that will make no difference. He's a poor drunken fellow, and is far enough over the bay not to comprehend anything that is going on."

"Faugh!" said the other, "I shouldn't think you would harbor such miserable fellows as he."

"I shan't much longer," said the landlord, carelessly; "I've most cleaned him out, and when I have I shall order him off."

With this they proceeded to business, which was of a character not to require our further attention.

The landlord supposed Walter Gordon was too far gone to hear what he said. Perhaps it would not have troubled him much, if he had known that it was a mistake.

Walter Gordon did hear the last words that were spoken, being, as has been said, only half unconscious. He had still manhood enough left to feel them acutely. He had never before felt the full measure of his degradation. Now it was presented to him in a way that was humiliating enough.

"So, I'm a poor drunken fellow!" thought he to himself. "That's what the landlord says, and he ought to know, for he made me what I am. And yet, no, I cannot say that, for if I had not given my consent, his efforts would have been powerless."

These thoughts ran through Walter's mind. Meanwhile the conversation went on, and he heard Glover express determination to have done with him, after he had cleaned him out.

This declaration filled him with secret indignation, and yet it was only what he might have known before. But the landlord's manner had been so smooth and polite, that he never suspected the opinion which he entertained of him.

His first impulse was to leave the room, but something restrained him. Without appearing, therefore, to have heard what had been said, he continued to lie quiet for a few moments, then yawning naturally, he staggered slowly to his feet.

"Going?" inquired the landlord, in his usual smooth tone, and with his hypocritical smile.

"Yes, it's getting late," said Walter.

"You won't take another glass for a night-cap, you know?"

"No, I won't take anything more to-night," and Walter slowly walked out of the room. He did not hear the landlord's sneer:

"The first time I ever knew Gordon to decline drinking. He must have taken an overdose to-night."

Out in the fresh air a new spirit seemed to possess Walter Gordon. Reflection had completely sobered him. He looked back at the building from which he had just emerged, and exclaimed in a low, but resolute voice:

"I will never drink another glass of liquor in that room, or any other place, so help me God!"

It did him good to make that resolution. He felt instantly, he knew not how, a conviction that God would surely help him; and, in spite of his ragged clothes, his destitute family, and miserable prospects, he was cheered by the hope of better things.

His wife was awaiting him, not with reproaches, for these she felt would only make matters worse; but with an air of depression which pained him to witness. He wanted to tell her of his new resolution, but decided not to do so, till he could give her some decided proof that it would be carried out in practice. She, for her part, did not perceive much difference in his demeanor from that which she usually observed.

The next morning, early, Walter Gordon awoke, and left the house, his wife supposed, for the tavern.

She was mistaken. He bent his steps to the house of Deacon Holmes.

"Deacon Holmes," said Walter Gordon, "I have heard that you are intending to build a barn."

"Yes," the deacon replied, "I am thinking of doing so."

"Have you engaged any one to build it?"

"No," said the deacon, hesitatingly. He anticipated what was coming next, and it embarrassed him.

"I am in want of work, and will do it as cheap as any one."

The deacon looked down. He was evidently trying to frame a refusal.

"I would take care that the work was done well."

"Yes. I am aware that you are a good workman, but—"

"But my intemperance is an objection, I suppose you would say."

"Frankly, now that you have mentioned it, that is an objection—the only one I have—but, as you will admit, I think, a weighty one."

"It is; I freely acknowledge it. But, Deacon Holmes, I made a resolution, last night, never to touch intoxicating liquors from henceforth."

"Do you think you have strength to abide by that resolution?" said the deacon, eagerly.

"Are you willing to sign the pledge?"

"I am desirous of doing so," said Gordon.

"What, may I ask, led you to form this resolution?"

In answer to this question, Walter Gordon detailed to the deacon the particulars with which the reader is already familiar.

"And now do you think," he said in conclusion, "that you are willing to trust me with this job?"

"I will trust you," he said, heartily, extending his hand to Walter Gordon, "God forbid that I should discourage you in your resolution, by a refusal. Perhaps, however, it will be better to employ you by the day; trusting to you to make the job a short one, since you might find it difficult to get trusted for the timber, if you attempted to procure it on your own responsibility."

"Thank you, deacon, for your consideration. I have, I am aware, destroyed my credit. I shall be happy to take it on your own terms. When shall I begin?"

"I will order the timber to-day, so that it may be on the ground to-morrow. Meanwhile, I have little jobs around the house, sufficient to occupy you to-day."

That evening, Walter Gordon came home at six o'clock, somewhat to his wife's surprise. How much greater was her surprise, when he took from his pocket a two dollar bill, saying kindly:

"Clara, you must need some money for household expenses."

"Oh, Walter," she said, with tremulous hope at his unwonted action, "can it be that you—"

"That I have reformed? With Heaven's help, I think I have, Clara. I shall try to be a better husband in the future."

There was joy in the humble home of Walter Gordon that night—the joy of a wife who had found her husband, and of a man who had found himself.

When John Glover heard of Walter Gordon's reformation, he laughed incredulously, and said:

"I shall have him before the week is out."

He was not mistaken. Walter Gordon did call on him before the week was out; but his errand was to say that he was about to vacate his present house, and move into a better one, owned by Deacon Holmes.

Three years passed by. At the end of that time, Walter Gordon was well, happy, and prosperous, while the landlord had sunk into a drunkard's grave, which he had prepared for so many others.—H. Alger.

DIDEROT says: "The best way to educate a child is to tell it stories, and let it tell stories to you;" but why say that this is the best way, since it could never be made complete, not even practical, within the period usually allotted to a child's so-called education? There is a story of a college student who could call a horse by its name in every known language; yet the stable-boy, who only knew the horse by one name, was familiar with all the qualities, disposition, uses, and possibilities of the animal, of which the student knew nothing. Any one kind of educating process would fail in its results, it is likely, and the old-fashioned way of lesson upon lesson, with a never-ceasing accompaniment of oral teaching is about as satisfactory as any plan. And after all the "teaching," the children teach themselves; profound ideas go in at their eyes and their ears, and the first any one knows, the youngster amazes the wisacre with opinions which he obtained without knowing when, how, or where.

## How Shall We Train Our Girls?

AMERICANS always censure that usage which in England gives the titles and estates to the oldest son, and leaves the others too often to shift for themselves, or what is worse, to sit down in mean and beggarly dependence on the favored one.

But do not many among us make quite as unjust a distinction between the boys and girls of their families?

All Americans, except snobs and simpletons, rear their sons, no matter what their prospects, to some honorable business or profession. But too many train their girls for mere parlor playthings, and defraud them of all chance for honest independence in the days of darkness which may come. There is an insane idea among a certain class, that an idle girl, ignorant of all the useful arts of life, is a lady above her who applies herself to study, and learns to do something thoroughly—who has an aim in life.

The hope of such weak parents is that their daughter may make a great marriage, and be the ornament of some elegant home.

Will this be less likely if she knows how to order a home, if she is well read, if she is skilled in music, in painting, in writing, or sewing? Will she be less a lady in her own home for having had the training of a sensible woman in her father's house?

Suppose this girl never marries—many noble women do not—and that her riches take wings, and the strong arm she has leaned on fails; what is to become of her then? She will be utterly helpless, and will become an unhappy woman, whom the world can lose without missing.

The Princess Louise is an artist, and has illustrated the poem which her noble young husband, the Marquis of Lorne, has recently published.

There is no royal road to art, and her skill, like that of any other noble woman, is the result of study and labor.

Bismarck's daughter is what we in America should call "a capable girl." Besides her accomplishments, she has great skill with her needle; is versed in all the good German home arts, and is possessed of rare good sense and kindly virtues.

Let us be done with the nonsense which awards the title "gentlemen" to our sons who work, and denies that of "lady" to any but aimless, useless girls. Let our girls all have a chance for honest independence in this world of many changes.—The Watchman.

## Never Satisfied.

SOME people are never content with their lot, let what will happen. Clouds and darkness are over their heads, alike whether it rains or shines. To them every incident is an accident, and every accident a calamity. Even when they have their own way, they like it no better than your way, and, indeed, consider their most voluntary acts as matters of compulsion. We saw a striking illustration the other day of the infirmity we speak of, in the conduct of a child about three years old. He was crying because his mother had shut the parlor door. "Poor thing," said a neighbor compassionately, "you have shut the child out." "It's all the same to him," said the mother, "he would cry if I called him in and then shut the door. It's a peculiarity of that boy, that if he is left rather suddenly on either side of a door, he considers himself shut out, and rebels accordingly." There are older children who take the same view of things.—Sel.

## Short Dresses.

In the street costumes of the present season the most noticeable feature is the extreme simplicity of the dresses and the quiet shades, which are so prevalent that a bright color, except it be used in the way of trimmings, is something to be remarked.

Short costumes are almost universally adopted; but to be really stylish they must not touch the ground at any point, and should be short enough to show the heels of the boots. This necessitates that careful attention should be bestowed upon the chassure. The success of these costumes, after so many years of neglect, is truly astonishing. They are the source of so much ease and comfort that they undoubtedly will remain in favor for some time to come. Walking dresses are principally made of woollen fabrics, which, in merit of their durability, softness, and the facility with which they fall into graceful drapery, are rapidly superseding silk for street wear.—New York Tribune.

A good conscience is better than two witnesses—it will consume grief as the sun dissolves ice. It is a spring when you are thirsty, a staff when you are weary, a screen when the sun burns, and a pillow in death.

Good Health.

"We may live without poetry, music and art; We may live without conscience, and live without heart;

We may live without friends; we may live without books;

But civilized man cannot live without cooks.

He may live without books; what is knowledge but grieving?

He may live without hope—what is hope but deceiving? He may live without love—what is passion but pining? But where is the man that can live without dining?"

And therefore every one should understand how to dine so as to best preserve health and prolong life.

Warning to Girls Who Chew Gum.

THE habit of chewing gum, so popular of late years, has been strongly condemned by physicians, and especially by hygienists because they so well understand the importance of correct habits. It is as disgusting to others as it is injurious to the chewers. The following is well named a warning; but we fear it will not be much heeded, as slaves to filthy habits are not easily induced to break their chains. It is from the *St. Louis News* of January 10th:—

Late last Saturday evening an incident occurred on Portland avenue that may serve as a warning to hundreds of young persons who have entered upon a career of wax-chewing. A girl named Lida Smith had been a chewer for nearly a year. She is eleven years old, rather bright and intelligent, and chewed about the same quantity of the material that was used by neighboring girls along the avenue. On Saturday evening she took her wax from her mouth, stuck it under the edge of the mantel until she could go to the kitchen to get a swallow of water, and on her return her parents were horrified to see her jaws moving rapidly. She was told to throw the wax from her mouth, and on investigation it was found that she was not chewing anything; still her jaws kept moving at a rapid rate. The parents sent for a physician, who came and attempted to hold the jaw in proper position, believing it to be only temporary, but he could not stop the regular movement. The child grew nervous, and the excitement only increased the action of the jaws. The physician put a tight bandage over her face and this partially relieved the movement, but then the twitching of the muscles extended all over her face. As a last resort a moderate dose of morphine was administered, and the little girl kept up incoherent mutterings, accompanied by a general disturbance of the muscles of the upper portion of the body, during the early portion of the night, and towards morning the little sufferer was restored to her normal condition. The physician says he never heard of such a case before, and thinks it was brought about by a spasmodic action of the muscles of the face, caused by overaction. The little girl after enduring a night of suffering is now restored, but nothing in the world could induce her again to chew wax.

How to Make the Skin Healthy.

A MAN who has a perfectly healthy skin is nearly certain to be healthy in other respects. In no way can the health of the skin be preserved but by frequent bathing. A daily or tri-weekly bath, accompanied by friction, will keep the skin clean, supple, and vigorous. There is no reason why the whole surface of the body should not be washed as well as the face and hands. The addition of a little soap is necessary to remove the oily secretion deposited upon the skin.

A lady of fashion, in enumerating the means for preserving beauty, says: "Cleanliness, my last receipt (and which is applicable to all ages), is of most powerful efficacy. It maintains the limbs in their pliancy, the skin in its softness, the complexion in its luster, the eyes in their brightness, the teeth in their purity, and the constitution in its fairest vigor. To promote cleanliness, I can recommend nothing preferable to bathing. The frequent use of tepid baths is not more grateful to the sense than it is salutary to the health and to beauty. . . . By such means, the women of the East render their skins softer than that of the tenderest babe in this climate." "I strongly recommend to every lady to make a bath as indispensable an article in her house as a looking glass."

When the foul matters which ought to be eliminated by the skin and quickly removed from the body are allowed to remain unmoved, the skin becomes clogged and inactive, soon loses its natural luster and color, becoming dead, dark and inactive. When bathing is so much neglected, it is no marvel

that paints, powders, lotions, and cosmetics of all sorts, are in such great demand. A daily bath, at the proper temperature, is the most agreeable and efficient of all cosmetics.

Pare the Apples.

MANY people have the habit of eating apples and other fruits without removing the outer skin. Sometimes this is done with the idea that this is the more healthful way. This is certainly an error. The outer covering of most fruits is of a woody, indigestible nature, and hence of no use as an aliment. In many cases it is a mechanical irritant, if not injurious in any other way. But it can be shown that the eating of the skins of fruits, especially of apples, is often decidedly dangerous. Dr. Tsohamer, of Graz, has discovered that the black specks which are often seen on apples and oranges are clusters of fungous growths. They are of a character similar to those which give rise to diphtheria. Dr. T. scraped from an orange some of these black specks and inhaled them. In the course of a week the unpleasant symptoms first experienced had developed into genuine whooping-cough, which led him to believe that this is one of the causes of that disease. Whether the conclusion be correct or not, it is pretty certain that fungi ought not to be eaten, and so fruit skins should be discarded. —*Good Health.*

An Appeal from a Lady to the Gentlemen.

TO THE EDITOR OF THE CHRONICLE—SIR: My curiosity, the curiosity of a woman, is aroused. Will you or some of your scientifically inclined readers try to satisfy it? I have sought in vain and must have help. I am recently from an interior city. There tobacco-juice and swearing were a never-ending source of trouble on the streets. In the house—whether that house was public or private—we were comparatively free from either nuisance. On coming here the infrequency of profane language and tobacco-juice on the street was a source of surprise and pleasure to me, but I find that no place of amusement or of instruction, not even a private parlor, is sacred from the invasion of tobacco, and ladies in public business have assured me they are obliged to cover the center of their carpets to save them from the greatest enemy of neatness and cleanliness known to woman. Why, a year-old baby with a cup of syrup and teaspoon will not injure a parlor worse in half an hour than will a man with ten cents' worth of tobacco. Why can't they use it in their offices, work-rooms, saloons, etc., and keep it out of our way? That's what we want to know. If you must be dirty, gentlemen, please don't make us suffer at home and abroad for your ill taste. LILL.

San Francisco.

Prescriptions for Fits.

FOR A FIT OF PASSION.—Walk out in the open air. You may speak your mind to the winds without hurting any one, or proclaiming yourself to be a simpleton. "Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools."

FOR A FIT OF IDLENESS.—Count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat the next, and work like a man. "Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger."

FOR A FIT OF EXTRAVAGANCE AND FOLLY.—Go to the workhouse, or speak with the ragged and wretched inmates of a jail, and you will be convinced

Who makes his bread of briar and thorn Must be content to lie forlorn.

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"

FOR A FIT OF AMBITION.—Go to the churchyard and read the gravestones. They will tell you the end of man at his best estate. "For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." "Pride goeth before destruction and a haughty spirit before a fall."

FOR A FIT OF REPINING.—Look about for the halt and the blind, and visit the bedridden, the afflicted, and the deranged, and they will make you ashamed of complaining of your light afflictions. "Wherefore doth a living man complain?"

FOR A FIT OF ENVY.—Go and see how many who keep their carriages are afflicted with rheumatism, gout, and dropsy; how many walk abroad on crutches or stay at home wrapped up in a flannel, and how many are subject to epilepsy and apoplexy. "A sound heart is the life of the flesh. Envy is the rottenness of the bones."

Religious News and Notes.

—Mr. Sankey has commenced a new series of evangelistic services at Newcastle-on-Tyne.

—The Baptist church in Paris is now composed of 110 members, two-thirds of whom are converts from Romanism.

—Senator Christiancy of Michigan has prepared a strong anti-polygamy bill, which has been favorably reported.

—Four colored students have entered the Episcopal Divinity School at West Philadelphia who expect to engage in Missionary work in Africa.

—There is noted a large falling off in the number of candidates for admission to theological seminaries connected with the Presbyterian church.

The *Catholic Mirror* closes an earnest appeal in behalf of the pope with the declaration that he is not only "poor and aged," but that he is "in a prison in Rome."

—It is proposed to abolish the office of chaplain in both branches of the Massachusetts Legislature; the salary which is \$800, having become a source of contention.

—Charles Demond, Treasurer of the Massachusetts Home Missionary Society, has resigned by request of the executive committee, for making unauthorized use of the funds.

—The *Methodist Recorder* says that "the love of some members for tobacco is stronger than their love for the Methodist Protestant church." Poor sort of Christians, such nicotine Christians, we should say!

—The Second Baptist Church of St Louis was destroyed by fire a week ago, and in a few days the rabbi of the Hebrew Tabernacle offered the pastor of the church the use of that edifice for a place of worship on Sunday.

—The statement is put forth that Archbishop Purcell's indebtedness on account of his trust funds is so great that it is feared that "not even the entire property of the church in the diocese will be sufficient to meet the demands."

—This prayer was found in the late Doctor Bethune's Bible at the time of his death:

"Lord, pardon what I have been; sanctify what I am, and order what I shall be; that Thine may be the glory, and mine the eternal salvation."

—A Catholic priest in San Francisco advises the formation of another party—a Christian party—to be composed of Catholics and Protestants united, and very suggestively asks if Catholicism and Protestantism are worse than infidelity in the public schools.

—The Sunday-school assembly which is proposed to be held next June in the Yosemite Valley, is to be managed by Dr. J. H. Vincent, and is to be dedicated the first Sunday in that month. Funds are now being received for the dedication of the chapel and other expenses.

—At the dedication of the Congregational church in Oakland, Dr. Benton, who has been a missionary, said there are three missionary religions in the world, Christianity, Buddhism, and Mohamedanism, and that Buddhism is spreading faster on the African continent than Christianity.

—The following query we find in the *California Christian Advocate*: "Should a man be licensed to preach the gospel in the M. E. Church who is able, and yet will not take any of our church papers? Don't you think he would be a little like those who still vote for General Jackson?"

—The *Methodist* makes a good point when it says, touching those good brethren who will sing the psalms, and who won't sing uninspired hymns: "We cannot see, however, why they should preach their own sermons or make their own prayers; better sermons and prayers can be found in the Bible."

—Dr. Schaff, in his "Creeds of Christendom," is of opinion that in its present complete form "the apostolic creed," can hardly be traced beyond the sixth, certainly not beyond the close of the fifth century, while its triumph over all the other forms in the Latin Church was not completed until the eighth century.

—A Unitarian writes to the *Christian Register*: "I feel that the blight of worldliness is falling upon the ministry in general, and the Unitarian ministry in particular, because preachers, too, have commenced to go for the loaves and fishes, the chief seats in the synagogue, the comfortable places; considerations of self have come to be almost as common as the spirit of self-sacrifice." Well, the Unitarians are not alone in this.

—The Rev. Dr. Morris, of the Lane Theological Seminary, propounds this conundrum:

"What shall the Presbyterian church do with those of its ministers who have embraced the belief set forth in the recent Prophetic Conference?"

Why not turn them out of the church—and then about 1909 meet in General Assembly, and take them all back again, and have a grand hand-shake?—*Christian at Work.*

—Bishop Simpson was about to begin his lecture before the Yale theological students the other day, when he was seen to pause and look for something. "Young gentlemen," he said, "I find myself in the position of the preacher who was informed by a lady that thirdly had flown out of the window." A part of his MS. was missing, and while Professor Fisher went away to search for it, the Bishop entertained his audience with a half-hour's talk on President Lincoln. Then the MS. appeared, and the lecture began.

Secular Acts.

—The Missouri Lunatic Asylum at St. Joseph was burned January 25.

—Four democratic United States Representatives have died within a month.

—Great alarm prevails in Europe concerning the rapid spread of the black plague.

—The winter continues excessively severe in Europe. Paris has been blockaded with snow.

—The gold mines of Georgia are said to produce not less than \$1,000,000 per annum.

—Mayor Doyle was inaugurated last week as Mayor of Providence, R. I., for the 14th time.

—South Carolina has abolished her only divorce law, thus leaving no way at all open to secure a divorce.

—The valuable library of the Birmingham and Midland Institute, numbering 80,000 volumes, has been burned.

—General Trevino, a Mexican, is successfully moving against the "Texas raiders." Peace on the border seems to be assured.

—The best thing ever said about drink was said recently in England, when one of the speakers styled it "the Devil in solution."

A gang of ex-county officials at Belvidere, N. J., have been sentenced to imprisonment at hard labor for stealing the public funds.

—The Cubans have ratified a treaty by which the Chinese are to be allowed all the privileges, rights and immunities of other foreigners as soon as they land on the island.

—The total Republican majority in the French Senate proves to be 55—which exceeds what the Republicans dreamed of; Gambetta himself claiming only 25 majority.

—Two planing mills near the foot of Castro street, Oakland, were burned the morning of the 23d. The abundance of dry material rendered the labors of the firemen unavailing. Loss about \$40,000.

—Governor Fremont is making himself very busy in Arizona. He goes about visiting all parts of the Territory, by personal inspection ascertaining the extent and character of its natural wealth and the immediate needs of its people.

—A man in Fountain county, Indiana, was killed by a meteoric stone, January 13. The aerolite came through the roof, striking him in the breast, he being in bed. It passed through the bed, and floor, and buried itself five feet in the earth beneath. It weighed twenty pounds.

—The chief of the Chinese Legation in this country was asked, it is stated, what would become of those of his countrymen who wished to live and work away from China, in case of the United States deciding not to receive them. "They will all go to Ireland," is the reply he is said to have given; "that is the only country that the Irish do not rule."

—There is now in construction at Oakland, by the Central Pacific Railroad, the largest steam ferry boat in the world. Length, 425 feet; width, 116; depth of hold, 18 feet. It is designed for transportation of trains across the Straits to Benicia; it will have four tracks its entire length, and will carry entire trains, locomotives and all. This route materially lessens the distance from San Francisco to Sacramento.

—The jury in the case of the Brevard County, Florida, Canvassing Board for making false returns of the late Congressional election, brought in a verdict of guilty, with a recommendation to mercy. The Sheriff, a Justice of the Peace, the County Canvassing board and two Inspectors of the late election from Alachua county were arrested to-day on a charge of violation of the election laws. Much crime is also developed in the South Carolina election.

—In Germany, as in our own country, it is evident that since her late war there has been a vast augmentation of crime. In Prussia alone the convictions have risen from 6,403, in 1871, to 12,807, in 1878. Assassinations, maimings, forgeries and fraudulent bankruptcies have all greatly increased. This is largely to be attributed to the more expensive mode of life and the dissipation, which have prevailed since the French indemnity flooded Germany with money.

—Earl Derby made a speech in Liverpool on the 2d inst., in which he told the people there was no remedy for the present distress in England except through wholesale emigration to America and Australia. This means that the statesmen of England, looking over the whole field, realize that it is no temporary distress which has come upon their countrymen, but that the causes which have brought affairs to their present condition are steadily gaining in menace, and that England, with all her power, cannot buy food and successfully combat the terrible competition of the United States.

Obituary.

DIED, in Fairview, Fresno County, California, of diphtheria, Jan. 15, 1879, George Edwin, son of Brother George W. and Sister Nettie Hutchings, aged 2 years, 6 months, and 12 days.

This, the only child of the bereft, was fair and promising in life and lovely in death.

Remarks were made by the writer from Matt. 18: 2-4, showing the importance of having a part in the New Covenant work and becoming humble children of God.

"He sleeps in Jesus soon to rise When the last trump shall rend the skies; Then burst the fetters of the tomb. To wake in full immortal bloom."

R. A. MORTON.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JAN. 30, 1879.

THE permanent address of Elder J. N. Loughborough is "Stanley Cottage, Stanley Street, near Shirley Road, Freemantle, Southampton, England."

THE permanent post-office address of Elder B. A. Stephens is Box 445, Reno, Nevada.

The Weather.

THE much longed-for rain has at last visited California, but contrary to all precedent the weather continues cold. Ice formed in San Francisco the night of the 26th, and the hills back of Oakland are covered with snow, (28th).

Drifting Where?

BROTHER WOOD sends the following, which he cut out of the Visalia Delta, Tulare Co.,—"PORTERVILLE.—Christmas passed off pleasantly. The dinner realized over sixty dollars, it holding out abundantly for the ball supper. Sixty ball tickets were sold, at \$2.50 each, all for the benefit of the Presbyterian church. The hall being small for the number in attendance, some of the boys proposed to use the church to dance in; others thought it hardly suitable."

Particular Notice.

1. DO NOT direct business letters for the SIGNS to the editor. Look at the address—SIGNS OF THE TIMES. Sent to the editor there is sometimes trouble and often delay. 2. Tract Society Secretaries, agents, etc., should remember this: Never send money for any one in any case, or order a paper changed, without giving the address of the subscriber. We have just been shown a card which says: "I send \$2 for J. C.," no post office given, and J. C. does not receive his paper at the same office with the person who wrote the card. Now don't write so and then complain of the office because they do not attend to your orders.

Sound Speech.

WE call the attention of the reader to the article in the editorial columns of this paper entitled, "Sunday Keeping—Is It of Rome?" The argument is very clear, and cannot fail to be convincing to every careful and conscientious reader. In this case we have another evidence that objections urged against our faith only serve to make the truth shine brighter.

Also the article on the "Two Covenants" in this number is of unusual interest and importance. Several articles on this subject by the same writer will be given in the SIGNS, and we bespeak for them a careful and candid reading.

Bro. Dickinson's Letter.

WE feel specially interested in the letter which we copy from the Oregonian, of Salem, Oregon, on the third page of this paper. Bro. Dickinson built up the first Congregational church in Salem, but retired from active service in the ministry, and was keeping a store when we became acquainted with him at the time the tent was in Salem. At that time he was much impressed with the truth, and gladly received the light on the destruction of the wicked, saying on hearing a discourse on Matt. 25:46, that it brought great relief to his mind, giving light where many things had looked dark before.

We congratulate Bro. D. on his full acceptance of the truth on the holy Sabbath; and we congratulate the church in Salem on this acquisition to their ranks. May the association prove to their mutual benefit.

Is Faith Essential?

THE New York Independent contains the following item:—

"The Jewish Reformer wants some Christian editor to answer the question, 'Does Christianity teach that all men who do not believe that Christ was Messiah will be eternally damned?' The Independent says: 'No. God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him.' Acts 10:34, 35."

If the Independent is correct in its belief it has been most unfortunate in its selection of a text to prove it. Cornelius was instructed by an angel to send for Peter who would tell him what he ought to do. Peter did, indeed, tell him and his associates that the workers of righteousness in all nations are accepted with God; but he did not tell them that this acceptable righteousness could be wrought outside of faith

in Christ. To the contrary, he said that "through his name whosoever believeth in him shall receive remission of sins." And on their believing, "he commanded them to be baptized in the name of the Lord Jesus."

Further than this, Peter elsewhere said there is salvation in no other than Jesus, and that repentance and remission of sin is granted in his name. Paul said all men everywhere are commanded to repent. And Jesus said no man cometh to the Father but by himself. We should fear to trust to the theology of the Independent on this all-important point; we think it can only tend to confirm the Jews in their rejection of Jesus as the Christ.

Napa Valley Ice Crop.

"GUESS NOT.—'We are credibly informed,' says the SIGNS OF THE TIMES, 'that a gentleman whose ranch extends into a canyon on the west side of Napa Valley, four miles south of St. Helena, put up fifteen tons of ice on the last day of December. Had he commenced a day earlier, or had the rain held off a day, he might have secured 50 tons. This is the first ice crop of Napa Valley.' Now we venture the assertion that the TIMES' informant is about fifteen tons out of the way, and that neither the editor, his informant or any one else now on earth will live to see the time when fifty tons of ice can be taken from any point in the valley, and especially above Napa City."—Calistogian.

"The ice spoken of last week in the Star as put up down the valley, near here, was by E. B. Smith, at Nook Farm, west of Rutherford. It formed in the reservoir in the canyon back of his place, and was four inches thick. He could easily have had 40 to 50 tons, had he place to house it, and gathered it in time. As it is he has about 15 tons put up, which will be ready for use next summer. It is nice, pure ice, and there is no joke about the story. A frozen truth."—St. Helena Star.

We profess no infallibility, and are dependent for much of our news upon the daily papers. But our news columns are made up with great care, and may generally be relied upon as correct. In this instance we reported the ice yield of Napa Valley ahead of any paper in the Valley. Will the Calistogian acquit the SIGNS OF THE TIMES of error in the case?

Who can forget—never to be forgot—

The time that all the world in slumber lies, When like the stars, the singing angels shot To earth and Heaven awakened all its eyes,

To see another sun at midnight rise On earth? was ever sight of parcell fame; For God before man like Himself did frame, But God Himself now like a mortal man became.

A child He was, and had not learnt to speak, That with his word the world before did make; His mother's arms Him bore. He was so weak,

Who with one hand the vaults of Heaven could shake. See how small room my infant Lord doth take, Whom all the world is not enough to hold! Who of His years or of His age hath told? Never such a age so young,—never a child so old! —Giles Fletcher, 1623.

A Subterfuge.

It is wonderful how professedly learned and pious men will resort to the most flimsy and transparent subterfuges in the support of traditional errors, and to evade the force of the most obvious truth.

Not very long since, a man of learning, it would seem, and a teacher of the people, having seen it asserted in one of our publications that the first day of the week is nowhere called the Sabbath in the New Testament, felt it his duty or privilege to deny the assertion, and to undertake to prove that the first day is called the Sabbath in Matt. 28:1, which says, "In the end of the Sabbath, as it began to dawn toward the first day of the week."

It is true that the Greek word for Sabbath is in the phrase translated "the first day of the week," but it is used with a numeral signifying the first, and all well-informed persons know that the term Sabbath was used to signify the whole week. The week being bounded by the Sabbath, the intervening days were called the first of the Sabbath, the second of the Sabbath, and so on till they came to the seventh day which was simply called the Sabbath. If our translators were wrong—if they ought to have said, Sabbath, instead of first day, how does our friend know so positively that the term is applied to the first day of the week? If his claim is true, that it is called the Sabbath, then it is not called the first day of the week. He may say, "It was the next day following the Sabbath." Well, that day was always the first day of the week, and therefore our translators were right. According to the special translators of our times, the self-righteous Pharisee said, "I fast twice in the Sabbath." Luke 18:12. If that Sabbath was a single day, he must have taken one meal in the course of the day, if not two. R. F. COTRELL.

Representing the Devil.

A STRANGE story comes from the north of Spain. A moribund landed proprietor, notwithstanding the entreaties of his family and friends, refused to receive the consolations of religion. His family, thinking they had overcome his scruples, sent for the parish priest; but upon his arrival the sick man declined to receive him, and the priest withdrew, declaring that the devil would come in person to carry off so hardened a sinner as soon as he was dead. A few hours afterwards the sick man died, and while the family were watching over the body the door of the room was opened with a great noise, and there appeared upon the scene a personage arrayed in red, brandishing a pitchfork, dragging a long tail after him, and smelling very strong of sulphur. His appearance created so much terror that the women present fainted, and the men rushed out of the room by another door. A man-servant, hearing the screams, and thinking that thieves had broken into the house, armed himself with a revolver, and made his way to the room from whence they proceeded. For a moment he, too, was terrified by the appearance of "the devil," who by this time had got the body in his arms; but, mastering his fears, he fired three barrels of his revolver at him, and the supposed devil, who fell to the ground, proved to be the parish sexton, who by the orders of the priest, had disguised, as conceived, as Satan. He was quite dead when picked up, and four priests who are suspected of complicity in this attempt to work upon the superstitious feelings of the family of the deceased, have been taken into custody.—Pall Mall Gazette.

Appointment.

SAN FRANCISCO—Services at the Seventh-day Adventist church, on Laguna street, between Tyler and McAllister, every Sabbath (Saturday), at 11 A.M., and Sunday evening at 7:30. Prayer-meeting every Wednesday evening at 7:30. The Hayes Valley cars of Market street and the Lone Mountain cars of the Central railroad cross Laguna street near the church.

Business Department.

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

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