

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.

VOLUME 5.

OAKLAND, CALIFORNIA, FIFTH-DAY, FEBRUARY 6, 1879.

NUMBER 6.

The Signs of the Times.

ISSUED WEEKLY BY THE
Pacific Seventh-day Adventist Publishing Association.

TERMS: Two Dollars a year in advance for a volume of 48 numbers.

Office, Twelfth and Castro Streets.
Address, SIGNS OF THE TIMES, Oakland, Cal.

ALONE WITH MY CONSCIENCE.

I sat alone with my conscience,
In a place where time has ceased,
And we talked of my former living
In the land where the years increased;
And I felt I should have to answer
The question it put to me;
And to face the answer and question
For all eternity.
The ghosts of forgotten actions
Came floating before my sight,
And things that I thought were dead things,
Were alive with a terrible might.
And the vision of all my past life
Was an awful thing to face—
Alone with my conscience sitting
In this solemnly silent place.
And I thought of a far-away warning
Of sorrow that was to be mine,
In a land that was then the future,
But now is the present time.
And I thought of my former warning
Of the judgment day to be,
But sitting alone with my conscience
Seemed judgment enough for me.
And I wondered if there was a future
To this land beyond the grave,
But no one gave me an answer,
And no one came to save.
Then I felt that the future was present,
And the present would never go by,
For it was but the thought of my past life
Grown into eternity.
Then I woke from my timely dreaming,
And the vision passed away,
And I knew the far-away warning
Was a warning of yesterday.
And I pray that I may not forget it,
In this land before the grave,
That I may not cry in the future,
And no one come to save.
And so I have learned a lesson
Which I ought to have known before,
And which, though I learned it dreaming,
I hope to forget no more.
I sit alone with my conscience,
In the place where the years increase,
And I try to remember the future
In the land where time will cease;
And I know of the future judgment,
How dreadful so'er it be,
That to sit alone with my conscience
Seems judgment enough for me.

General Articles.

The Scripture Doctrine of a Future Life.—No. 4.

BY ELD. D. M. CANRIGHT.

THE NATURE OF THE SOUL.

11. *Souls have died.* We will now show that souls have died. "He spared not their souls from death, but gave their life over to the pestilence." Ps. 78:50. "Every living soul died in the sea." Rev. 16:3. "He hath poured out his soul unto death." Isa. 53:12. Then some souls have certainly died. They are not therefore undying.

12. *We read of dead souls.* Turning to the original Hebrew, we find that the Bible speaks of dead souls, just as we should naturally suppose from the above facts. Thus we read: "And there were certain men who were defiled by the dead body [Hebrew, *nephesh*—soul] of a man." Num. 9:6. Again: "We be defiled by the dead body [*nephesh*, literally soul] of a man." Verse 7. So again: "If any man of you, or of your posterity, shall be unclean by reason of a dead body"—literally, dead soul. Verse 10. "Whosoever toucheth the dead body [literally, dead soul] of any man that is dead." Num. 19:13. "He shall come at no dead body"—literally, "dead soul." Num. 6:6. "If one that is unclean by a dead body"—literally, "dead soul." Hag. 2:13. On this point see the *Englishman's Hebrew and*

Chaldee Concordance, on the word soul, where these facts are all brought out and noted. Other passages read the same. So there are dead souls.

13. *The soul goes into the grave.* Though this is directly contrary to the popular view, yet it is plainly and repeatedly taught in the Scriptures. Thus, when David came very near dying, but had been healed by the Lord, he said: "O Lord, thou hast brought up my soul from the grave, thou hast kept me alive, that I should not go down to the pit." Ps. 30:3. Here we see that the Lord kept the soul of David out of the grave by healing him. If he had not healed him, David's soul would have gone into the grave. Again: "What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?" Ps. 89:48. Here it is declared that just as certainly as no man lives who will not see death, just so certainly no man can keep his soul out of the grave, for it goes into the grave when he dies. So Job relates the case of a man who was almost dead, and tells how near his soul came to going into the grave. "He keepeth back his soul from the pit, and his life from perishing by the sword." He is chastened also with pain upon his bed, and the multitude of his bones with strong pain; so that his life abhorreth bread, and his soul, dainty meat. His flesh is consumed away that it cannot be seen, and his bones, that were not seen, stick out. Yea, his soul draweth near unto the grave, and his life unto the destroyers." Job 33:18-22. The nearer he came to death, the nearer his soul came to the grave. Had he died, his soul would have gone into the grave—so says the Bible.

The case of Hezekiah is right to the point. The Lord told him to set his house in order, for he should die. He became very sick, and cried to God. The Lord healed him. Then Hezekiah said: "Thou hast, in love to my soul, delivered it from the pit of corruption, for thou hast cast all my sins behind thy back. For the grave cannot praise thee," etc. Isa. 38:17, 18. He knew that if he had died, his soul would have gone into the grave, the pit of corruption. This is the doctrine of the Bible everywhere.

14. *The soul is never called immortal, deathless, never-dying.* How commonly men talk of the "immortal soul," the "never-dying soul!" To hear them we would suppose the Bible to be full of such expressions. But now consider these facts: The word "soul" occurs 873 times in the Bible; and yet in not a single instance is it called immortal, undying, deathless, never-dying, or anything of the kind. How shall we account for this if the soul is really immortal, and God meant to teach us so? No, the Bible says nothing about the heathen doctrine of the immortality of the soul as we here see. But it does very plainly teach the contrary.

NATURE OF THE SPIRIT.

The believers in the natural immortality of man are sure that they find conclusive proof of it in what is said of the spirit. The spirit never faints, never grows old, never becomes weak, never dies—it is immortal. So they claim. If the spirit is not deathless, then there is nothing about man that is. Very well; to the law and the testimony. What does the word of God say?

1. *The spirit is formed in man.* If the spirit is an immortal, indestructible entity, from whence came it? Where is it made, and what makes it undying? Is it a part of God? Is it made in heaven? The simple fact is, it is formed in the man, like all the other parts of man. Thus "saith the Lord, which stretched forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him." Zech. 12:1. Man's spirit, then, is of a very humble origin—is made here on the earth and is formed in a poor, decaying body. Little prophecy of immortality here.

2. *Man's spirit grows with his body, and strengthens with his strength.* If the spirit of man is a divine spark, an immortal essence, we cannot conceive how it could grow larger or smaller, stronger or weaker; for if it can, then it can die also. Now hear the word of God. Of John the Baptist, it says: "And

the child grew and waxed strong in spirit." Luke 1:80. So in another case. Luke 2:40. This is a strong intimation that the spirit is not unchangeable.

3. *The spirit needs renewing.* If the spirit is imperishable, it certainly could not need to be renewed; yet the Bible does tell us that the spirit needs renewing. Says David, "Renew a right spirit within me." Ps. 51:10. Says Paul, "And be renewed in the spirit of your mind." Eph. 4:23. So, then, the spirit must be renewed. It is not immortal, then, surely.

4. *A new spirit is received at conversion.* This fact is repeatedly affirmed in the holy Scriptures. "I will put a new spirit within you." Eze. 11:19. "Make you a new heart and a new spirit." Chap. 18:31. The old spirit is laid aside and a new one takes its place. This shows that the spirit is only transitory like all other earthly things.

5. *The spirit needs to be preserved by the Lord.* "Thy visitation hath preserved my spirit." Job 10:12. That which has to be preserved is not imperishable.

6. *The spirit faints.* That which can faint can certainly die. "All hands shall be feeble, and every spirit shall faint." Eze. 21:7. All these varied declarations point to the fact that the spirit is mortal, like all other parts of humanity.

7. *The spirit sometimes fails.* If the spirit were immortal, it could never fail. This cannot be denied. Indeed, this is just the point of contention between us and our opponents. They claim that the spirit can never be destroyed; that it is indestructible, that it can endure the wrath of God eternally. But the Lord has decided otherwise, as witness the following: "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. Does not the Lord know the best? Shall we not believe him? He says the spirit could not endure his wrath forever, for it would fail from before him. Then it is not immortal. Hence, the Psalmist says; "Hear me speedily, O Lord; my spirit faileth; hide not thy face from me, lest I be like unto them that go down into the pit." Ps. 143:7. If the Lord had not heard him, his spirit would have failed, and he would have gone into the grave.

8. *The spirit can be broken.* "By sorrow of the heart, the spirit is broken." Prov. 15:13. "A broken spirit drieth the bones." Prov. 17:22.

9. *The spirit can be cut off.* "He shall cut off the spirit of princes." Ps. 76:12. Can immortality be cut off?

10. *The spirit can die.* This is plainly implied in the following passage: "O Lord, by these things men live, and in all these things is the life of my spirit." Isa. 38:16. Then the spirit, like the man, will cease to live unless properly nourished. This shows it to be mortal.

11. *At death the spirit returns to its original condition.* Was the spirit conscious before it dwelt in man? Did it live somewhere as an intelligent entity? Nobody believes that. Very well. At death it simply goes back to where it was before. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7. What becomes of the body at death? It returns to the earth as it was before—it becomes dust. What becomes of the spirit? It also returns to its original condition. It does not say that it goes to heaven. It never was in heaven, so it cannot return there.

ORIGIN OF THE WORD "SPIRIT."

Primarily, the word spirit means simply air. This every scholar knows. The original Hebrew and Greek make this so plain that none can fail to see it. In the Old Testament, the word spirit comes from two Hebrew words, *n'shah-mah* and *roo-agh*.

N'SHAH-MAH.

This word is thus defined by Gesenius: "1. Breath, spirit, spoken of the breath of God, i. e., a) the wind, b) the breath, breathing, of his anger. c) Spirit of God, imparting life and wisdom. 2. Breath, life, of man and beasts. 3. The mind, intellect.

4. Concrete, living things, animal, everything that hath breath." It occurs twenty-four times and is translated breath, seventeen times; blast, three times; spirit, only twice; soul, once; inspiration, once. We will quote every text where it occurs, that the reader may see that it never means an immortal entity.

"Breathed into his nostrils the breath of life." Gen. 2:7. "All in whose nostrils was the breath of life." Gen. 7:22. "Save alive nothing that breatheth." Deut. 20:16. "Destroyed all that breatheth." Josh. 10:40. "Not any left to breathe." Josh. 11:11. "Neither left they any to breathe." Josh. 11:14. "At the blast of the breath of thy nostrils." 2 Sam. 22:16. "Not to Jeroboam any that breatheth." 1 Kings 15:29. "Was no breath left in him." 1 Kings 17:17. "By the blast of God they perish." Job 4:9. "Whose spirit came from thee?" Job 26:4. "While my breath is in me." Job 27:3. "The inspiration of the Almighty." Job 32:8. "The breath of the Almighty." Job 33:4. "His spirit and his breath." Job 34:14. "By the breath of God frost—" Job 37:10. "At the blast of the breath of thy nostrils." Ps. 18:15. "Everything that hath breath." Ps. 150:6. "The spirit of man is the candle." Prov. 20:27. "Whose breath is in his nostrils." Isa. 2:22. "The breath of the Lord." Isa. 30:33. "He that giveth breath." Isa. 42:5. "And the souls which I have made." Isa. 57:16. "Neither is there breath left in me." Dan. 10:17.

By the above it will be seen that breath is almost exclusively the meaning of the word.

ROO-AGH.

This word occurs four hundred and forty-two times, and is thus defined by Gesenius: "1. Breath, a breathing, blowing, i. e., a) breath of the nostrils, b) breathing, of the mouth, c) breath of air, air in motion. 2. The vital breath, spirit, life, the principle of life as embodied and manifested in the breath of the mouth and nostrils, spoken of men and beasts. 3. The rational soul, mind, spirit. a) As the seat of the affections, emotions, and passions of various kinds. b) In reference to the disposition, the mode of feeling, and acting. c) Of will, counsel, purpose."

It is translated sixteen different ways. The word spirit, in our version, always comes from *roo-agh* except in two passages. It is translated wind, ninety-seven times; breath, twenty-eight times; mind, six times; blast, tempest, etc.

In the New Testament, spirit is from the Greek word *pneuma*, which occurs three hundred and eighty-four times, and is translated ghost, ninety-two times; spirit, two hundred and ninety-one times; wind, once; life, once.

"It may be worth remarking," says Parkhurst in his Greek Lexicon, "that the leading sense of the old English word ghost is breath; that ghost is evidently of the same root with *gust* of wind; and that both these words are plain derivatives from the Hebrew, to move with violence; whence also *gush*, etc."

Pneuma is defined by Robinson to mean, primarily, "1. A breathing; breath, breath of air, air in motion. 2. The spirit of man, i. e., the vital spirit, life, soul, the principle of life residing in the breath breathed into man from God, and again returning to God." See also Liddell and Scott, Parkhurst, and Greenfield. Air, or air in motion, is the first and primary meaning of the word spirit. Here are a few samples: "God made a wind to pass over." Gen. 8:1. Gr. *pneuma*, Heb. *roo-agh*. "The Lord brought an east wind." Ex. 10:13. Heb. *roo-agh*. "Come from the four winds, O breath." Ezek. 37:9. Heb. *roo-agh*, Gr. *pneuma*. "The wind bloweth where it listeth." John 3:8.

The reader can see in a moment that the simple meaning in these passages is *wind*. From this naturally comes the next meaning of *roo-agh*, or spirit, viz., *breath*, because it is the air which we breathe. Any number of examples might be given on this point. Here are a few:—

"All in whose nostrils was the breath of life." Gen. 7:22. "He will not suffer

me to take my breath." Job 9: 18. "My breath is corrupt." Job 17: 1. "Thou takest away their breath." Ps. 104: 29. "Neither is there any breath in their mouths." Ps. 135: 17. "His breath goeth forth." Ps. 146: 4. "They have all one breath." Eccl. 3: 19. "The body without the spirit (margin, breath) is dead." Jas. 2: 26.

So, further, as we live by the air which we breathe, the word *roo-agh*, air, breath, or spirit comes to be used to mean *life*, the principle by which we live. So Gesenius defines it; *as above*. It is thus used in the following texts:—

"When he had drunk, his spirit came again, and he revived." Judges 15: 19. "Thy visitation hath preserved my spirit." Job 10: 12. "All the while my breath is in me, and the spirit of God is in my nostrils." Job 27: 3.

THE GREAT CONTROVERSY

BETWEEN CHRIST AND HIS ANGELS AND SATAN
AND HIS ANGELS.

CHAPTER FIVE, CAIN AND ABEL.

BY MRS. E. G. WHITE.

CAIN and Abel, the sons of Adam, were very unlike in character. Both acknowledged God, both professed to worship him; but while Abel loved and feared God, Cain cherished rebellious feelings, and murmured against him because of the sentence pronounced upon Adam, and because the ground was cursed for his sin. These brothers had been instructed in regard to the provision for the salvation of the human race. They were required to carry out a system of humble obedience, showing their reverence for God, and their entire dependence upon the promised Redeemer by slaying the firstlings of the flock, and in the most solemn manner presenting them, with the blood, as an offering to God. Thus they were ever to keep before their minds the consequences of transgression, and the promise of a Redeemer to come.

God had made known to Adam that without the shedding of blood there could be no remission of sin. But Cain was unwilling to follow strictly the plan of obedience, to procure a lamb and offer it with the fruit of the earth. He brought only an offering of the fruit, thus disregarding the requirement of God. And he was not even particular to bring the best of the fruits. Abel advised his brother not to come before the Lord without the blood of a sacrifice; but Cain, being the eldest, would not listen to him. He despised his counsel, and with murmuring and infidelity in his heart with regard to the promised Sacrifice, and the necessity of the sacrificial offerings, he presented his gift.

Abel brought of the firstlings of the flock, as God had commanded, and with full faith in the Messiah to come he presented the offering. God had respect unto this sacrifice, and fire came down from Heaven and consumed it. But Cain saw no manifestation that his offering was accepted.

Abel came in God's appointed way, while Cain followed the promptings of his own heart, in opposition to the command of God. "By faith, Abel offered unto God a more excellent sacrifice than Cain." As Abel looked upon the expiring victim he was impressed with the painful fact that the wages of sin is death. He saw that it was transgression of God's law which had separated man from his Creator, and that the sacrifice of life alone could meet the claims of the broken law. Through the dying struggles and streaming blood of the victim, he saw by faith the Son of God dying for the guilty race.

An important lesson may be learned from the history of the offerings of Cain and Abel. The claims of infinite justice, and the demands of God's law, can be met only by the atoning sacrifice of Christ. The most costly offering that man may bring to God, the fruit of his toil, his physical and intellectual acquirements, already belong to his Creator. Man has nothing which he has not received. Neither material wealth nor intellectual greatness will atone for the sin of the soul. Cain scorned the idea that it was necessary to come to God with an offering of blood. In the same spirit many in our day refuse to believe that the blood of Christ was shed as a sacrifice for the sins of men. Although Cain chose to disregard the command of God, he brought his offering with great confidence. He looked upon it as the fruit of his own labor, and hence as belonging to himself; and in presenting it to God he felt that he was placing his Creator under obligations to him. The popular religion of the day virtually teaches the same thing, that men may by their good works merit the blessing of God. Many feel that it is a condescension on their part to make a profession of religion; and

that in so doing they are conferring a favor upon God. And there are multitudes who have no desire to come to God's terms, but who make terms for themselves, and expect God to accept them. Such a religion is of the same character as that of Cain. The great question should be, What can I do to meet the approval of God? not, How can I best please myself?

Abel trusted wholly in the merits of the atoning sacrifice of Christ. It was this faith that connected him with God. The promise of a Redeemer was dimly understood; but the sacrificial offerings cast light upon the promise. Cain had the same opportunity of learning and accepting these truths as had Abel. God did not accept one and reject the other without sufficient reason. Abel believed and obeyed; Cain doubted and rebelled. God is no respecter of persons, yet he will reward the obedient, and punish the disobedient.

When Cain saw that his offering was not accepted, he was very angry with the Lord, and with his brother. But God, in his infinite mercy, condescended to send an angel to Cain, to converse with him. The angel inquired the reason of his anger, and informed him that if he would follow the directions which God had given he would respect his offering. But if he would not humbly submit to God's arrangements, and believe and obey him, his offering could not be accepted.

There had been no injustice on the part of God, and no partiality shown to Abel; if he would do well he would be accepted of God, and his brother should listen to him, and he should take the lead, because he was the eldest. But even after being thus faithfully instructed, Cain did not repent. Instead of censuring and abhorring himself for his unbelief, he still complained of the injustice and partiality of God. And in his jealousy and hatred he contended with Abel, and reproached him. Abel meekly pointed out his brother's error, and endeavored to convince him that the wrong was in himself. But Cain hated his brother from the moment that God manifested to him the tokens of his acceptance. Abel sought to appease his wrath by pointing to the compassion of God in saving the lives of their parents, when he might have brought upon them immediate death. He told Cain that God loved them, or he would not have given his Son, innocent and holy, to suffer the wrath which man by his disobedience deserved to bear. While Abel justified the plan of God, Cain became enraged, and his anger increased and burned against Abel because he would not join him in his rebellion, until in his rage he slew him.

God inquired of Cain for his brother, and he attempted to conceal his guilt by uttering a falsehood: "I know not; am I my brother's keeper?" God informed Cain that he knew in regard to his sin,—that he was acquainted with his every act, and even the thoughts of his heart, and said to him, "Thy brother's blood crieth unto me from the ground." And now art thou cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength. A fugitive and a vagabond shalt thou be in the earth." The curse at first pronounced upon the earth had been felt but lightly; but now a double curse rested upon it.

Cain and Abel represent the two classes, the righteous and the wicked, the believers and unbelievers, which should exist from the fall of man to the second coming of Christ. Cain slaying his brother Abel, represents the wicked who will be envious of the righteous, and will hate them because they are better than themselves. They will be jealous of the righteous, and will persecute and put them to death because their right-doing condemns their sinful course.

Adam's life was one of sorrow, humility, and continual repentance. As he taught his children and grand-children the fear of the Lord, he was often bitterly reproached for the sin which had resulted in so much misery to his posterity. When he left beautiful Eden, the thought that he must die thrilled him with horror. He looked upon death as a dreadful calamity. He was first made acquainted with the terrible reality of death in the human family by his own son Cain slaying his brother Abel. Filled with the bitterest remorse for his own transgression, deprived of his son Abel, and looking upon Cain as his murderer, and knowing the curse which God had pronounced upon him, Adam's heart was bowed down with grief. Most bitterly did he reproach himself for his first great transgression. He entreated pardon from God through the promised Sacrifice. Deeply had he felt the wrath of God for his crime committed in Paradise. He witnessed the general corruption which finally provoked God to destroy the inhabitants of the earth by a flood. Though the sentence of death

pronounced upon him by his Maker at first appeared so terrible to him, yet after he had lived some hundreds of years, it looked just and merciful in God, thus to bring to an end a miserable life.

As Adam witnessed the first signs of decay in the falling leaf and in the drooping flowers, he mourned more deeply than men now mourn over their dead. The dying flowers were not so great a cause of grief, because they were more tender and delicate; but when the tall stately trees cast off their leaves to decay, it presented before him the general dissolution of beautiful nature, which God had created for the especial benefit of man.

To his children, and to their children, to the ninth generation, Adam delineated the perfections of his Eden home; and also his fall and its dreadful results, and the load of grief brought upon him on account of the rupture in his family, which ended in the death of Abel. He related to them the sufferings which God had brought him through to teach him the necessity of strictly adhering to his law. He declared to them that sin would be punished, in whatever form it existed; and he entreated them to obey God, who would deal mercifully with them if they should love and fear him.

Adam was commanded to teach his descendants the fear of the Lord, and, by his example of humble obedience, lead them to highly regard the offerings which typified a Saviour to come. Adam carefully treasured what God had revealed to him, and handed it down by word of mouth to his children and children's children. By this means the knowledge of God was preserved.

The Sabbath was instituted in Eden and observed by our first parents before the fall. Because Adam and Eve disobeyed God's command, and ate of the forbidden fruit, they were expelled from Eden; but they observed the Sabbath after their fall. They had experienced the bitter fruits of disobedience, and learned what every one who tramples upon God's commands will sooner or later learn, that God means just what he says, and that he will surely punish the transgressor. Those who venture to lightly esteem the day upon which Jehovah rested, the day which he sanctified and blessed, the day which he has commanded to be kept holy, will yet know that all the precepts of his law are alike sacred, and that death is the penalty of the transgression.

On account of the special honors which God had conferred upon the seventh day, he required his people to number by sevens, lest they should forget their Creator who made the heavens and the earth in six days and rested on the seventh. The descendants of Cain were not careful to respect the day upon which God had rested. They chose their own time for labor and for rest, regardless of Jehovah's special command. There were two distinct classes upon the earth. One class were in open rebellion against God's law, while the other obeyed his commandments, and revered his Sabbath.

Name of the Good Samaritan.

THERE are many to whom the pleasure of doing a generous deed is a sufficient reward. It is well that it should be so. There will be no lack of little deeds of kindness, as long as it is true that it is more blessed to give than to receive. And where this is true, the little deeds of kindness may at length come to resemble the little grains of sand in their number as well as in their unobtrusiveness. All that we can do to foster the spirit which tends to this end is work well done.

Oberlin, the well-known philanthropist of Steintal, while yet a candidate for the ministry, was traveling on one occasion from Strasbourg. It was in the winter time. The ground was deeply covered with snow, and the roads were almost impassable. He had reached the middle of his journey and was among the mountains, but by that time was so exhausted that he could stand up no longer. He was rapidly freezing to death. Sleep overcame him; all power to resist it left him. He commended himself to God, and yielded to what he felt to be the sleep of death.

He knew not how long he slept, but suddenly became conscious of some one rousing him and waking him up. Before him stood a wagon driver, in his blue blouse, and the wagon not far away. He gave him a little wine and food, and the spirit of life returned. He then helped him on the wagon and brought him to the next village. The rescued man was profuse in his thanks, and offered money, which his benefactor refused.

"It is only a duty to help one another," said the wagoner, "and it is the next thing to an insult to offer a reward for such a service."

"Then," replied Oberlin, "at least tell

me your name, that I may have you in thankful remembrance before God."

"I see," said the wagoner, "that you are a minister of the gospel; please tell me the name of the good Samaritan."

"That," said Oberlin, "I cannot do, for it was not put on record."

"Then," replied the wagoner, "until you can tell me his name, permit me to withhold mine."

Soon he had driven out of sight and Oberlin never saw him again.

Is it not a principal charm of the story of the good Samaritan that there is no name given, no clue to any person, nothing by which to locate the generous hand that did the deed, except the generous spirit which prompted it?

If you feel prompted to an unnoticed act of kindness, do not hold back because it will be unnoticed! Ask yourself—What was the name of the good Samaritan?—S. W. Presbyterian.

The Coming of Christ.

THE following excellent remarks on the coming of the Lord are part of a "Sermon Outline," by Prof. E. A. Main, in the *Sabbath Recorder*:

As to the manner of his coming, the Saviour teaches that it will be, (1) Visible to all. Matt. 24: 26, 27. (2) In Power. Matt. 26: 64. (3) Sudden and unexpected. Luke 12: 39, 40; Mark 13: 32, 33.

There will be unbelief and wickedness in the earth at the coming of the Lord. Matt. 24: 37-41; Luke 18: 8. And his coming will be a terrible thing, (1) To those who are ashamed of Christ and his doctrine. Mark 8: 38. (2) To oppressors of their fellow-men. Matt. 24: 49. (3) To the drunken and reveling. Matt. 24: 49. (4) To those so completely absorbed in worldly cares that that day comes upon them unawares. Luke 21: 34.

Thus, as one sees only the highest parts and prominent characteristics of a distant landscape, are we permitted to behold only the principal facts relating to our Lord's second coming. But these are sufficient to admonish the careless and unbelieving; to comfort the troubled and sorrowful, and to sanctify the devout and trusting. The Saviour has taught us enough to put us on our guard against the deceptions of false doctrines, to stimulate us to watchfulness, and to confirm us in our hope of everlasting blessedness and glory.

In view of our Lord's sure return, we are commanded to beware of false teachers, to watch for the bridegroom's coming; to endure unto the end, though in trial and persecution, and to pray for guiding and sustaining grace.

This doctrine is therefore exceedingly practical, full of warning for the unbelieving and ungodly, and of strength and consolation for the faithful followers of Him who has left them this blessed word: "I will come again and receive you unto myself, that where I am there ye may be also."

Keep the Heart Pure.

WHEN the heart is right with God—calm, sweet, peaceful, heavenly—everything goes right. In this happy, joyful composed frame of mind, business men, printers, mechanics, husbandmen, doctors, lawyers, ministers, editors, all, great and small, can accomplish tenfold more, walking in wisdom's ways, God-fearing, strengthened with might in the inner man. A man rich in faith, full of the holy Spirit is a *giant*—he rises above the world, its temptations, trials, conflicts. He does everything in the spirit of meekness and love. He drinks deep at the living fountain. Then, when he goes forth in the battle field, Satan trembles before him! God smiles graciously on his labor, on things secular and divine, all the day gloriously! Get your souls on fire, richly imbued with the spirit of benevolence; built on the solid Rock! "Let the word of Christ dwell in you richly."

WIT AND HUMOR.—Wit is the most dangerous talent which a female can possess. It must be guarded with great discretion and good nature, otherwise it will create many enemies. Wit is perfectly consistent with softness and delicacy, yet they are seldom found united. Wit is so flattering to vanity, that they who possess it become intoxicated and lose all self command. Humor is a different quality. It will make your company much solicited, but be cautious how you indulge it; it is often a great enemy to delicacy, and a still greater one to dignity of character. It may sometimes gain you applause, but it will never procure you respect.

HE who stands with God stands firm. HE who stands in any position which God cannot approve, must fall at last.

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, Feb. 6, 1879.

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

J. H. WAGGONER RESIDENT EDITOR.

Science and Spiritualism.

THERE is one phase of the investigation of spiritualism which does injustice to the truth and to science. Whenever a scientific scholar embraces spiritualism, it is set down as a testimony from science in favor of spiritualism. This is not correct. No one has ever pretended to prove spiritualism by scientific tests, or on scientific grounds. The most that they can say is, that they cannot discover any collusion nor trace it to its origin. They admit its claims because they cannot determine its origin.

Now it is evident that this is not the voice of science in favor of spiritualism. It is only a confession on their part that it does not fall within the range of scientific tests. Of course when it is removed from the field of scientific research it becomes, to them, a matter of conjecture as much as to the unlearned. Their testimony is entirely of a negative character. They admit its claims because they are not able to give any satisfactory solution of its mysteries. But this does not prove anything. It certainly does not prove that the claims of spiritualism are correct; it shows only that they do not know anything about it.

Whether the testimony of scientists is of any value at all depends altogether on the thoroughness of their investigations. But it must be remembered that their investigations are phenomenal, not scientific; and therefore their conclusions are worth no more than are those of the unlearned who observe the phenomena with equal carefulness. No one has a right to affirm that a proposition is true because he does not know that it is not true.

Where science and human reason fail, the Bible comes to our aid. The claims of spiritualism are based on certain phenomena or facts of occurrence. These occurrences are by careful observation, determined to be of unknown origin, that is, their origin is not from anything natural; they are supernatural. But that which is supernatural is beyond the bounds of science and mere reasoning. It must be established by testimony above nature.

Having arrived at this evident conclusion, we must either admit the claims of spiritualism on its own word, or take some other testimony which claims to be above nature. Such testimony we find in the Bible. It claims to be of divine origin; to establish its claims by the fulfillment of its prophecies, by the purity of its morality, by the harmony of its teachings, and by its vindication of divine justice even in dispensing mercy to the erring. In each of these points, spiritualism entirely fails to establish its claim to our acceptance. The teachings of the Bible are elevating; those of spiritualism are degrading.

The Bible informs us that there were intelligences created before the creation of man. That they rejoiced in the creation of this world, and guarded the way of the tree of life after the fall of man. That some of them sinned, as man has sinned, and lost their "estate." That under the name of demons (devils), they carry on their deceptions, and their rebellions against God. And that they work miracles or "lying wonders" to turn men away from the truth. The mediums of spiritualism and their works are described in the Bible, and identified beyond all question. Their doctrines are called the doctrines of devils.

Spiritualists prove the Bible true by denouncing it, by denying the authority of God, denying Jesus Christ and all means of salvation outside of man's own nature, by denying a future judgment and human accountability, by denying that any action is morally wrong, and by affirming that the purest state of society and the highest morality can only be found in the abrogation of marriage and the unrestrained passionate attraction of the sexes!

With these facts before us on every hand, why is it that men of education, of good reasoning ability, admit the claims of spiritualism and entirely ignore the testimony of the Bible?

This question may be readily answered by any one who has observed the tendency of the schools of these degenerate times. The dispo-

sition has some time been growing among men to accept science as the highest possible source of knowledge, and to rule out the testimony of the Bible as of no real value. Indeed they have been placed in opposition to each other, and that even by professed teachers of the Bible, and the testimony of science has been decided positive and determinate, and that of the Bible speculative and uncertain. The Bible has thus been caused to lose its hold upon the popular mind and heart. And when science is found to be at fault, when it fails to measure the supernatural, men are left without a compass, at the mercy of the winds of speculation. Having lost their reverence for the Bible, they have thrown off restraint; and now, when their dependence fails, they would rather float even into the vortex of a whirlpool than to return to the teachings of the Bible, which restrains their selfishness and requires humility.

The apostle Paul speaks of "the oppositions of science falsely so called," and says they are "vain babblings." Much that is called science in this age will fall under this head. We often hear men flippantly talk of what "science proves" when not a single well-attested fact exists to support their assertions. Many are but reproducing what the apostle so graphically describes in Rom. 1: "Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man," &c. "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator."

The Mormon Abomination.

SINCE the United States Supreme Court has decided that the laws against polygamy in Utah and other Territories are constitutional, a delegation of Mormon women has visited Washington to lobby on the subject. Their chief object seemed to be to enlist the sympathies, and thereby the influence, of Mrs. Hayes in favor of their demoralizing practices. In the mean time the church authorities in Utah continue to form unlawful alliances, and utter in the boldest language, their contempt for the decision of the Supreme Court, and bid defiance to the Government of the United States. And the Utah delegate, an avowed violator of the laws of the United States, sits in his seat in Congress.

The plea put forth by these Mormon women with which they confidently expected to move the sympathies of the country in behalf of their institution was this: to carry out these laws would be to declare all polygamous marriages illegal, which again would be a declaration that all children resulting from such marriages are illegitimate. They urge that the feelings of the wives should be respected, and especially that this army of children should not be branded as illegitimates.

Is there any weight to their claim? Does reason or justice demand that this Government should listen to their plea? By no means. Their own actions, both past and present, cut them off from all consideration on such grounds.

When "Wife No. 19," petitioned for a divorce and alimony from Brigham Young, his rejoinder was that she was not his wife. He had legally married a wife before he took Eliza, the plaintiff in the suit, and this wife was still living; and this was a bar against any other legal marriage. And, of course, if their union was not legal, she was not his wife, and therefore not entitled to the benefit of action in the court.

What could the Court do under such circumstances? If it granted her petition it would be under a decision that the marriage between Young and Eliza was legal; which would again place polygamy on a legal footing in our Territories. Hence the Court, holding that the marriage was not legal, denied the petition of the complainant, and sustained the answer of Brigham Young.

These Mormon women are altogether too late in making their claim. Their own prophet and head answered their plea several years ago, by publicly declaring that they were not legal wives, which was an open confession that all their children are illegitimate. And this declaration of Brigham Young was sustained by law—by the decision of the Court. We repeat, it is altogether too late for them to deny the position in which their prophet and the law placed them, which is, that they are living in prostitution.

But leaving all this out of the question, there is another reason, sufficient of itself, why their plea should not be heard. Their

illegal and immoral practice has been decided against by the highest tribunal in the land; and they are well aware that the evil which they deprecate must come on the heads of these women and children, unless the Supreme Court reverses its decision, and the General Government reverses its action. But for this they have no reason to hope. Now if they honestly deplore the contingency,—if they really have any pity for these poor women and their unfortunate children, we should expect they would do all that lies in their power to prevent other women from being subjected to such a humiliating standing under the law, and to avoid increasing the number of innocent children with the stamp of illegitimacy upon them. But their action is the very reverse of this. They come before the public hypocritically pleading for mercy in behalf of these poor women and children, while the abominable "endowment houses" are kept in active service, and they bid defiance to the Government and its laws.

When they begin to show some sympathy for these unfortunate classes, and are willing to open their own eyes to their degradation, as declared by their own prophet; when they show some respect for government and law, then it will be time for them to ask for our sympathies. Not till then should either the Government or the people extend one particle of sympathy to these women. And never should any sympathy be allowed to flow out toward that system of illegality and immorality which has its seat at Salt Lake City.

It is an insult to our civilization to ask the Government to sanction their practice. And it is an insult to Christianity—which we feel most deeply—to suffer such an abomination to flourish under its sacred name.

Wine at Communion.

NOT long since we heard an eminent minister of the Baptist denomination argue that unleavened, unfermented bread should be used at communion. We were quite well pleased with his argument. But we were much surprised to hear him follow this with an argument—at least, he considered it such—in favor of fermented wine at the communion table. He affirmed that the grape juice—the *must*—in an unfermented state is impure, and that fermentation is the purifying process by which it casts off its impurities, and comes out clear, pure wine!

This, from the brewer's or tippler's standpoint, is a good argument. But we assert that grape juice, fresh and unfermented, is not impure. When decomposition commences then it becomes impure; a certain class of impurities so formed are separated by the process, but alcohol is the result. We should be just as well convinced were we told that distillation is a purifying process, by which the impurities of corn meal are rejected and the product is pure whisky!

This reminds us that a wine dealer in California once told us that, in our plan, we had no wine at our communion: that grape juice is not wine until it has undergone the process of fermentation. Granted, and what then? In the market use of the term we do not want any wine at the communion: we insist that it has no right at the communion table.

The wines of market contain from 10 to 20 per cent. of alcohol; few of them fall any below 10 per cent. Chambers' *Cyclopedia* says that in bad seasons, or in any case where the juice lacks sweetness, "a cheap fermentable sugar is added to the sour juice, an adulteration which cannot subsequently be detected by chemistry." Also that "sugar is often added to good grape-juice, in order to obtain a stronger wine than the natural product." Which is to say, that the wine may be richer in alcohol.

Those who argue in favor of alcoholic wine at the communion do not seem to be aware that the Scriptures in no case speak of wine in connection with the Lord's supper. Frequently "the cup" is mentioned, but that is indeterminate, meaning the contents of the cup, without indicating what the contents were. There is only one expression from which we can gather anything to determine the truth on this point, and that is where our Saviour called the cup "the fruit of the vine." But we insist that alcohol is no more the fruit of the vine than whisky is the fruit of the corn-field. Alcohol is the fruit—the creature—of distillation or fermentation. This expression of the Lord of the supper absolutely shuts out fermented wine from the communion, because it is not that which he used, or to which he referred,—the fruit of the vine.

To some, who are reformed from drunkenness, there is danger in tasting of alcoholic wine in any quantity or under any circumstances. We have always been astonished at the course of some ministers and churches who insist on using fermented or alcoholic wine at communion, when they must know that they are liable to drive some souls away from the Lord's table, or drive them to ruin.

Temperance in Oakland.

SOME time since Mr. Ezra Haskell came to Oakland and commenced a series of temperance meetings. Mr. Haskell is a minister, of what denomination we have not inquired, and he works for temperance on a Christian basis. He labored for some time, with rather small congregations, with little support from the city. He is a genuine philanthropist, sparing no pains or means to lift up the slaves of a debased and debasing appetite from their lowly condition.

Within the last week delegations were appointed by the following churches, the Free Presbyterian, Seventh-day Adventist, First Congregational, and Central Baptist, to cooperate with and aid Mr. Haskell in his praiseworthy efforts. As a consequence the audiences have largely increased in size, the singing is improved, and the interest seems to be greatly revived in the city.

The main fault we have to find with these temperance efforts is that they are spasmodic; too soon suffered to die out. The efforts of the liquor dealers never decline. They never grow weary in their work of evil. There are enough true-hearted temperance workers in this city to keep the work up the year round and to see that the laws of the State are respected and observed, if they will only unite with a determination to carry it on. We pray the blessing of heaven to attend these meetings, and that the minds of the people may be educated up to the very highest standard of temperance in their own practice and in their efforts for others.

The Seventh-day Adventists have held a meeting in their own house and organized the temperance work. We shall report on this next week.

The Two Covenants.

What is meant by the word *covenant*? In the books of the New Testament, the words *covenant* and *testament* are used as signifying the same thing. They are, indeed, only two different translations of the same Greek word, *diatheke*. So that when our Lord says, "This cup is the new testament in my blood" (Luke 22:20), it is the same as if he had said, "This cup is the new *covenant* in my blood." Webster thus defines *covenant*:—

"1. A mutual consent or agreement of two or more persons, to do or to forbear some act or thing; a contract; stipulation.

"2. A writing containing the terms of agreement or contract between parties."

He thus defines the word *contract*:—

"1. An agreement or covenant between two or more persons, in which each party binds himself to do or forbear some act, and each acquires a right to what the other promises; a mutual promise, upon lawful consideration or cause, which binds the parties to a performance; a bargain; a compact.

"2. The act by which a man and woman are betrothed, each to the other.

"3. The writing which contains the agreement of parties, with the terms and conditions, and which serves as a proof of the obligation."

It appears, therefore, that the word *covenant* has two leading significations; 1. That of agreement, or contract, between parties. 2. That of a writing containing the terms or conditions of such agreement. In the first and fullest sense, a covenant is a contract, or agreement, with the conditions on which that contract is made. In the second and more restricted use of that word, a covenant is the terms or conditions of such contract.

Such being the signification of the word *covenant*, let us now ascertain what it was which constituted the first covenant. We have ascertained who were the contracting or covenanting parties, viz, God and Israel; and when this covenant was made, viz., when God took th at people by the hand to bring them forth out of Egypt. But what was the covenant itself into which these two parties entered?

1. If we take the first definition then, without doubt, it was the mutual agreement, or contract made at Sinai between God and Israel respecting the moral law.

2. But if we take the second definition, it

was the law itself; for that embodied the conditions of the covenant.

Which of these views is the right one? Those persons who hold that the law of God still remains in force believe that the truth is stated in the first of these two answers. But those who believe that the law was abolished at the death of Christ, do, with equal assurance, maintain that the law of God alone was the first covenant, and that the second of these two answers is the right and proper answer. One party, therefore, asserts that the law of God, or ten commandments, was the first covenant. The other, that the mutual agreement between God and Israel concerning that law constituted that covenant.

Let us now trace the acts by which God and Israel entered into covenant. When we have noted all these, we shall be able to determine the truth in this case. Thus we read, Ex. 19:1; "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." And the people encamped before the mount. "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel." Verses 3-6. Here is a definite proposition from the God of heaven: "If ye will obey my voice, . . . then ye shall be to me a peculiar treasure."

Next we read the action of Moses, the mediator between these two parties. Having received this proposition from the Lord, he immediately bore it to the people. Thus we read of his action: "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him." Verse 7. The proposition of the Most High was thus submitted to the people of Israel. And now observe their answer: "And all the people answered together, and said, All that the Lord hath spoken we will do." Verse 8.

Thus the people with one voice accept the conditions offered them, and pledge themselves to their fulfillment. And now it is the business of the mediator to return this answer to him who had made the proposition to them. And thus we read again: "And Moses returned the words of the people unto the Lord." Verse 8. The preliminary contract was thus closed. The remainder of the chapter is devoted to the preparation of the people to hear, and the descent of the Almighty to speak the ten commandments. Verses 9-25. And now the voice of God utters the ten words of the moral law. Ex. 20:1-17:—

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

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

"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbor.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

"These words the Lord spake," says Moses, "unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more." Deut. 5:22. This was the voice of God, which the people had so solemnly covenanted to obey. Ex. 19:5.

When the ten words of God's voice had thus been heard, and the people had witnessed the awful display of the divine majesty, then they removed, and stood afar off. And they besought Moses to stand between them and the great God whose voice they had heard, and whose majesty they had witnessed. Ex. 20:18.

"And the people stood afar off, and Moses drew near unto the thick darkness where God was." Verse 21. The remainder of the chapter, and all of chapters 21, 22, and 23, are devoted to statutes and judgments, partly defining man's duty toward God, but principally relating toward his duty to his fellow-man. With these are precepts of a ceremonial character, but the larger part of these chapters is made up of precepts stating the principles of justice among men. These three chapters were spoken to Moses only, who was in the immediate presence of God.

Next, the Lord proceeds to the final contract between himself and the people. In the preliminary contract, recorded in Ex. 19, the people had solemnly pledged themselves to obey the voice of God. In Ex. 20, they heard that voice in ten precepts. And now it is worthy of notice how careful was the Most High in this work of entering into covenant with his people, to take no advantage of them. Before hearing his voice, they had pledged themselves to obey it. But the Lord did not treat the contract as closed yet. With an invitation to a large number of persons to come up to him, he sends Moses again to the people. Ex. 24:1, 2. They had heard the voice of God. Do they still stand to their solemn pledge that they would obey it? Lest they had forgotten something of that which God had spoken, and that they might be informed of all that God had communicated to him in the mount, it is next added:—

"And Moses came and told the people all the words of the Lord and all the judgments." Ex. 24:3. The people have the chance now to refuse to close this most solemn compact if they see cause for so doing. They might have said, "When we agreed to obey the voice of God, we had not heard it. Now that we have heard it, we cannot abide by our promise." And Moses, by repeating every word again, gave them the most perfect opportunity for so doing. But, observe the answer of the people:—

"And all the people answered with one voice, and said, All the words which the Lord hath said we will do." Ex. 24:3. We might suppose that this would close the contract between the parties. But not so. Further acts of ratification were to take place. The whole thing must be put in writing. And thus we read:—

"And Moses wrote all the words of the Lord." And now the solemnity of a sacrifice to God must take place. So it is added that Moses "rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord." Verses 4, 5.

The sacrifice of these victims having been thus made to God by the people, the blood itself is carefully secured for an important purpose. And so the record adds:—

"And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar." Verse 6. One half of the blood was offered upon the altar, a direct offering to God. The other half was reserved for another and most expressive solemnity.

We learn from verse 4 that Moses wrote all the words of the Lord. Now verse 7 tells us what he did with what was written. What Moses now reads is called the *book of the covenant*. For it contained the covenant between God and the people as far as, at that point, it had been consummated. And observe again the care of the Almighty that the people should understand every word of that to which they agree. Moses reads every word of the

whole transaction in the audience of the people. Thus verse 7 states the case:—

"And he took the book of the covenant, and read in the audience of the people." Here is yet another opportunity for them to say that they could not abide by their first promise. But, instead of speaking thus, they give their final and unreserved assent to this solemn compact. And thus the verse continues: "And they said, All that the Lord hath said will we do, and be obedient." This closed the contract on the part of the people. But there yet remained a most expressive act on the part of Moses, and a final, solemn announcement to be made by him, which not only proclaimed the accomplishment of the work, but gave a definite idea of what had been done. And so we next read:—

"And Moses took the blood, and sprinkled it on the people." Or, as Paul states the case, he "sprinkled both the book and all the people." Verse 8; Heb. 9:19. One half of the blood had been already offered to God upon the altar; the remaining half is that which Moses thus uses. And how solemn and expressive is this act! It is what Paul calls the dedication of the covenant. Heb. 9:18. He sprinkles both the book and all the people. And thus they enter, in the most solemn manner, into the bond of the covenant. And thus the solemn espousal of the people by the Lord of hosts having been consummated, Moses announces the result in words which define the contract with remarkable precision. Having sprinkled the book, and the people, Moses said to them:—

"Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

We have now the first covenant, complete and entire. And certainly it is possible for us to determine what constitutes it. We say that the first covenant was this solemn contract, or agreement, between God and the people of Israel concerning the law of God. Our opponents, on the contrary, affirm that the first covenant was simply the law itself. According to the first view, the first covenant was the contract made at Sinai between God and Israel concerning God's law of ten commandments, obedience to that law constituting the condition of the covenant. J. N. A.

The Reformation not yet Complete.

FOUR hundred years ago Christendom was lost in the darkness of the great apostasy. A power, foretold ages before by the prophets of God, had long held all western Europe in absolute subjection to its spiritual control. The period known as the dark ages was the golden age of Romanism. The little horn of Dan. 7:24 had plucked up three other horns, and was more stout than his fellows. The saints, times, and laws, were in his hands. Paul's man of sin, 2 Thess. 2:3, had been developed, and held his seat as God, in the temple of God. Christianity, through the working of the mystery of iniquity, had gone into partnership with paganism, and the hybrid firm was the papacy. The doctrines of Christ had been obscured. Errors and superstition of the grossest form were rampant and unrestrained.

Upon this scene of darkness happily the light of the Reformation began to dawn. Multitudes began to throw off the shackles of papal superstition and emerge from the darkness of its teaching. No marvel if in that time of transition, everything did not at first assume its permanent and proper form. But truth is progressive; and the work went on. But all the theology of our day has come from the era of error, darkness, and corruption, here described. It would be too much to expect that every Romish perversion in doctrine, or error in practice, should be at once discovered and discarded. Something certainly is wrong in the Protestant bodies that have come out from the Romish church; for schism has become wide spread, and sects have multiplied.

God designed that his people should be one. The Son of God so prayed. And the word of God, which he has given us as the source of our instruction, and the basis of our belief, is not yea and nay. This confusion of sentiment is the work of the enemy. It has its source, substantially, in three great errors. 1. A wrong principle of interpretation. 2. An effort to bring the Bible to support what we have pre-determined to believe. 3. Reforming in part, and then barring the way to all further progress by a human creed.

This last is perhaps the worst error of all, for it is a step backward toward the spiritual tyranny of Rome. If a church before it becomes free from Romish errors, adopts a creed,

these errors are stereotyped into its belief; and that this is the case with most Protestant churches, is the testimony of discerning men.

Alexander Campbell, (Baptism, p. 15) says:—

"All of them [the Protestant sects] retain in their bosom, in their ecclesiastical organizations, worship, doctrines, observances, various relics of popery. They are at best a reformation of popery, and reformations only in part. The doctrines and traditions of men yet impair the power and progress of the gospel in their hands."

The terrible evil of the creed power is well set forth in the following extract from a sermon by Chas. Beecher:—

"Our best, most humble, most devoted servants of Christ, are fostering in their midst what will one day, not long hence, show itself to be the spawn of the dragon. They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs which they were fostering. . . . The Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible. . . . And is not the Protestant church apostate? Oh! remember, the final form of apostasy shall rise, not by crosses, processions, baubles. We understand all that. Apostasy never comes on the outside. It develops. It is an apostasy that shall spring into life within us; an apostasy that shall martyr a man who believes his Bible ever so holily; yea, who may even believe what the creed contains, but who may happen to agree with the Westminster Assembly that, proposed as a test, it is an unwarrantable imposition. That is the apostasy we have to fear, and is it not already formed? . . . Will it be said that our fears are imaginary? Imaginary? Did not the Rev. John M. Duncan, in the years 1825-6, or thereabouts, sincerely believe the Bible? Did he not even believe substantially the confession of faith? And was he not, for daring to say what the Westminster Assembly said, that, to require the reception of that creed as a test of ministerial qualification was an unwarrantable imposition, brought to trial, condemned, excommunicated, and his pulpit declared vacant? There is nothing imaginary in the statement that the creed-power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way.

"Oh! woeful day! Oh! unhappy church of Christ! first rushing round and round the fatal circle of absorbing ruin! . . . Daily does every one see that things are going wrong. With sighs does every true heart confess that rottenness is somewhere; but, ah! it is hopeless of reform. We all pass on, and the tide rolls down to night. The waves of coming conflict which is to convulse Christendom to her center are beginning to be felt. The deep heavings begin to swell beneath us. 'All the old signs fail.' 'God answers no more by Urim and Thummim, nor by dream, nor by prophet.' Men's hearts are failing them for fear and for looking after those things that are coming on the earth. Thunders mutter in the distance. Winds moan across the surging bosom of the deep. All things betide the rising of that final storm of divine indignation which shall sweep away the vain refuge of lies."

Hopkins on the Millennium says:—

"There is no reason to consider the anti-Christian spirit and practices confined to that which is now called the church of Rome. The Protestant churches have much of anti-Christ in them, and are far from being wholly reformed from the corruptions and wickedness."

Simpson in his "Plea for Religion," speaking of the doctrines and ceremonies of the Romish church, which are "inimical to the pure and unadulterated gospel of Jesus Christ," says:—

"That Protestant churches should imitate the church of Rome in this worst part of its conduct, can never be sufficiently bewailed."

In this condition are the professed churches of Christ found as the last days come down upon us. But it would be inconsistent to suppose that God would suffer his gospel to close, and the end to come without bringing forth a church in whose belief and practice the errors of the Romish apostasy would find no place. The church which is to be prepared for the second coming of Christ, must be entirely free from papal errors and corruptions. We accordingly find a movement in progress in these last days, designed of God to accomplish this result.

The Home Circle.

THERE'S DANGER IN THE TOWN.

THERE, John, hitch Dobbin to the post; come near me and sit down;
Your mother wants to talk to you before you drive to town.
My hairs are gray, I soon shall be at rest within the grave;
Not long will mother pilot you o'er life's tempestuous wave.
I've watched o'er you from infancy, till now you are a man,
And I have always loved you, as a mother only can;
At morning and at evening I have prayed the God of love
To bless and guide my darling boy to the bright home above.
A mother's eye is searching, John—old age can't dim its sight,
When watching o'er an only child, to see if he does right;
And very lately I have seen what has aroused my fears,
And made my pillow hard at night, and moistened it with tears.
I've seen a light within your eye, upon your cheeks a glow,
That told me you are in the road that leads to shame and woe;
O, John, don't turn away your head and on my counsel frown,
Stay more upon the dear old farm—there's danger in the town.
Your father, John, is growing old, his days are nearly through,
Oh, he has labored very hard to save the farm for you;
But it will go to ruin soon, and poverty will frown,
If you keep hitching Dobbin up to drive into the town.
Your prospects for the future are very bright, my son;
Not many have your start in life when they are twenty-one;
Your star, that shines so brightly now, in darkness will decline,
If you forget your mother's words, and tarry at the wine.
Turn back again, my boy, in youth, stay by the dear old farm;
The Lord of hosts will save you with his powerful right arm;
Not long will mother pilot you o'er life's tempestuous wave;
Then light her pathway with your love down to the silent grave. —Selected.

Slipshod Ways.

MARK and Jane were to be married in a week. Dropping into the Taylor sitting-room one evening, Mark found Aunt Mary assisting Jane about some of her elaborate and mysterious bridal preparations. Aunt Mary was always considerate and sympathetic in her words and ways, and Mark liked her. He sat down by her in unwonted silence and with a cloudy brow.

Jane looked at him furtively from behind the clouds of white lace and muslin in her lap, as he mechanically poked over the multitudinous trifles in her dainty work-basket, making as vague and unsatisfactory answers to her numerous questions as if he were guessing conundrums. After ten minutes had been spent in this rather stupid way, Aunt Mary asked, suddenly—

"Well, Mark, what is it?"

The young man started and looked up at her with a smile, as bright as if a heavy fog had been lifted off his mental horizon, as he said—

"I declare, Aunt Mary, I didn't mean to speak of it, but I am as nervous as a girl over—over—next Thursday; not the ceremony itself, mind you: I shall really enjoy the display in the church—but I refer to all the life that is to follow."

"Marriage is indeed the most important event of a lifetime, and the outlook to every reflective mind must be a serious one," said the sweet-faced old lady; "but may I ask what has brought up the subject so impressively before you to-night?"

"The fact is, Aunt Mary," replied Mark, hesitatingly, "I have just come from cousin Henry's. As I was passing the gate I heard the wood-shed door open and Susan's voice call out: 'supper's ready.' The pleasing vision of a neat dining-room, a cosy tea-table, and two happy contented young souls enjoying the nicely cooked, tastefully served evening meal rose up before me, and I could not resist the impulse to turn back and take a look at them. I ran in unceremoniously, as is my wont, announcing myself as I opened the sitting-room door, by a hearty 'good evening.' There was no fire in the room, but plenty of dust and disorder.

"Come right in here" shouted out Henry; and I followed his voice through the dining room, unwarmed except by the far-away warmth of the kitchen fire. A large basket of rough, unironed and unfolded clothes, was turned bottom upwards on the extension table, an immense clothes-horse filled half the room, and every chair was loaded with coats, hats, cloaks, and shawls.

"We just use the dining-room as a sort of gangway in winter," said Henry, "and den up here, except when we have company. If anybody runs in upon us they must take us as they find us." This was not an over-cordial welcome, but I went along into the kitchen where Henry was seating himself at the tea table, which, if you will believe, Aunt Mary, was their little hanging cooking-table covered with a strip of oilcloth. A few odd pieces of crockery were scattered upon it without regard to order.

"The little kitchen was untidy, the stove dirty and rusty. There were memories of Saturday's baking in the shape of flour, dough, and grease on the floor, table, and door latches, and a salt cod-fish with a cotton string around its tail was hanging to the knob of the closet door. Susan's hair was rough and frowzy, and her gown was torn and soiled. Dear me! who could have imagined that such a state of things was so soon to follow their great and expensive wedding? What a picture of loveliness the bride was! They might as well hire two or three rooms in a flat to 'den up' in, as to own that large and elegantly furnished house and not use it, or to so misuse it.

"This scene rather discouraged me. Were Jane and I to deteriorate in that way I think I would rather have everything stop just where it is. I believe it would save us a world of trouble, and we would go on looking at married life as we would have made it, through rose-colored glasses;" and Mark moved uneasily, got up nervously, and going around the table seated himself by Jane's side.

"Perhaps Henry is not altogether blameless in the premises," said Aunt Mary, coming back to the table with a red face after an energetic search for the shears; "did he fix himself up for tea?"

"Oh, dear, no," replied Mark, "he sat down and ate his bread and milk in his shirt sleeves, collarless and cravatless, and with unbrushed hair and whiskers. He would not have shown himself to Susan in such a plight before his marriage, I assure you."

Aunt Mary looked at the pretty Swiss clock on the mantel, took out her gold pencil, wrote a little note, and then said to the young man: "I wish, Mark, dear, you would carry this billet over to my nephew, Horace Alden's, for me. They live in the east tenement of the Rutherford block, you know, and on the strength of your cousinship that is to be, I want you to run in without ceremony."

Mark came back in an hour with a radiant face. Removing his hat, he made Aunt Mary a low bow, saying: "I am very much obliged to you. I wouldn't surrender the opportunity that may be graciously given me of helping make a home with Jane here for any earthly consideration."

"Indeed," cried Aunt Mary, in seeming surprise, "perhaps you will be good enough to tell us what has changed your mind so suddenly."

"Well, you see," said Mark, "I ran up the stairs and opened the door at the top, as you told me, and such a charming picture that I saw. A living room, neither parlor, dining room, nor kitchen, but a happy combination of the three made attractive and homelike by perfect neatness order, and good taste. Such a cordial welcome as I had, to be sure. I was heartily ashamed of myself when it came over me how well I used to know both Horace and his charming wife, and that I had not called on them before.

"I gave Julia your note, and she read it with a little laugh and insisted that I should take off my overcoat and take tea with them. The cosy round table, with its snow-white cloth and pretty tea-service, looking so inviting I could not resist the temptation. 'Horace does not get out of the store till seven; he sees to the closing up; so we have our tea at half-past seven,' Mrs. Alden said. Julia's dress was plain but tasty and neat, set off by a dainty white apron; and her simple toilet was completed by a geranium leaf and a verbena blossom in her shining hair. Horace, in a handsome dressing-gown and embroidered slippers, looking every inch a gentleman, as he is.

"The situation made us confidential, and I asked Mrs. Alden how she had managed to settle down into being such a wonderful little housekeeper, and she said, 'I used to be somewhat inclined to be careless in my habits, and I suppose my friends had some misgivings as to my ability to keep house. Among my wedding presents was one from a great aunt of mine who was wonderfully skillful with a needle. It was this teapot mat'—and she held it up to my inspection. It was a scalloped circle of scarlet broad-cloth, with a slipper run down at the heel embroidered in it in black worsted, with the words, 'Never get slipshod.'

"This has been a constant reminder to me," Julia went on. "Were I tempted to neglect any trifling duty for the first time, my eye would fall upon or recall the words of Aunt Mattie's motto, and I would not only do what I had thought of neglecting, but would do it a little better, if possible. Horace, too, has kept me from falling into slipshod ways by his own habits of neatness. He always touches up his toilet for my sake before every meal as punctiliously as if we had company. Of course, when he is so thoughtful of me I cannot be less regardful of him. All these little things take a few of the precious moments of our fleeting lives, but we consider their observance our bounden and interchangeable duty. Since housekeeping is the principal business I have in hand, I want to do my best in that vocation; to be as conscientious and painstaking in that as I would in teaching music or any other accomplishment. I enjoy my work, and it comes easy to me. I take both pleasure and pride in it, and I think the secret of my success in this humble sphere of mine has been my keeping everything up from the very first, and never allowing myself in the smallest particular to fall into slipshod ways."

Mark and Jane, now settled in their beautiful well ordered home on the banks of the Connecticut, only the other evening spoke of the two lessons this December evening brought them, and the lasting impressions they wrought.—*Newton, Mass., Journal.*

Setting a Fashion.

"WHENCE come the fashions?" is a question often asked. Several years ago a leading New York house imported through a blunder, a certain very ugly material which would not sell, and lay dead upon their hands. Something had to be done. The proprietors of one or two fashion papers were interviewed. The next week their columns told thousands of eager readers that there had recently been shown a new and stylish fabric which promised to be very fashionable, and the statement was widely copied by the daily press. Retail dealers found their customers inquiring for it, and sought it of the jobbers. The jobbers in turn sought it of the importers, who quickly unloaded their whole stock at a handsome profit. The goods were voted "beautiful" and "stylish," and the fabric was "the rage" for a time. Just how much the fashion papers were paid was never divulged. All of which shows how one fashion was "set," and "what fools these mortals be."—*Boston Transcript.*

Economy.

THE habit that obtains in many families of "heaping" food and giving a little and considerable more than asked for, has nothing to be said in its favor, and a great deal against it. Unless one has a strong, firm appetite that only an earthquake or a tempest could effect, a large quantity of food is appalling. It is much pleasanter to send one's plate and have it replenished, than to be obliged to leave food upon the plate. In order to clear the plate one is prone to overeat, from an idea of "saving" the food.

Economy does not signify a lack of plentifulness nor stinginess. It means enough for each and all, and nothing is wasted, and when food is served in over-abundance, waste must be the result, unless, indeed, the surplus is gathered together again—the simple idea of which is disgusting. Moreover, it is a comfort to get just what one asks for and no more.

Improper Correction.

ANNA C. BRACKETT, in the American Journal of Education, calls the attention of teachers to the liability of children to be punished or corrected without their clearly knowing why. "They may thus, perhaps, understand," she adds, "what often seems to them so incomprehensible—why a child who has been rebuked for disorderly conduct repeats the offense almost immediately, giving the impression of willful and malicious wrong doing. The same mistake is frequently made in recitations. A pupil's answer is pronounced 'wrong,' and the question passed to another, when he does not know what his error is and often fancies that it lies in quite a different direction from that in which it really lies. One of the most successful teachers we know is almost invariably in the habit, after having passed the question and received a correct answer, of asking the pupil who failed, 'Why did I pass that question?' A few trials of this simple interrogation will, we think, convince any teacher of the truth of what we say. The most astonishing misunderstandings are thus continually brought to light, and we become convinced of how double-edged a thing is this language which we use so thoughtlessly and freely."

Reports from the Field.

Christiana, Norway.

The truth is clearing away the mist from many minds. The Lord is helping us. It appears that we have come here just in time. No missionary work had been done before us; no tracts or papers had prepared the way. The greatest prejudice existed against our faith. And yet the Lord has been to work on many hearts, and the providence of God has kindly guided.

Some of the priests and a number of the students often come to our meetings. The State university is here, and the learning of the country is centered here. The past week has been occupied by the life and death question. On no question do the people in this country entertain more prejudice; yet the battle has been fought successfully, and many souls are rejoicing in the light.

A Baptist brother, who has embraced the truth, is editor of a semi-monthly religious paper, which has about one thousand subscribers in this city. He calls the attention of his readers to our work in this city, and tells them that his paper for the coming year will be principally devoted to the great doctrine of the coming of the Lord, and the prophecies.

The Sabbath question has only been spoken of occasionally as yet. Nevertheless, it has stirred up the zeal of leading men in the city, so that they held a mass meeting last night to form a society for the defense of their Sunday institution, and to take measures, by publishing tracts, writing articles, etc., to bring about a more sacred regard for Sunday.

It is now seven weeks since I commenced preaching here. Last Sabbath forty persons met with us to worship the Lord, most of whom are keeping the Sabbath. In the afternoon we commenced a Bible-class, which promises to be of much interest. To the Lord be all the praise.

JOHN G. MATTESON.

December 22, 1879.

Genoa, Nevada.

THIS is an agricultural town of nearly three hundred inhabitants, fourteen miles south of Carson, the State capital. Little or no religious interest has been manifested among the people, the various Protestant sects, and even the Catholics, having failed to establish themselves here. Commenced meetings January 16, in the county courthouse, which is given to us free, and have had an average attendance of sixty for this the first week. Obtained four new subscribers to the SIGNS, sold four of our bound books, spoke with freedom seven times to deeply interested audiences, and have made several valuable acquaintances. People who have not attended church, some for twenty years, come regularly. For all of which we praise the Lord, and look for him to give the increase.

B. A. STEPHENS.

Jan. 23, 1879.

Dakota.

OUR district quarterly meeting is just closed. There was a good representation of the entire Territory, and our house of worship was filled. Dakota having formerly comprised a district of the Iowa T. and M. Society, the question of organizing a separate society was favorably entertained, and such an organization was effected by electing S. B. Whitney, Swan Lake, Turner county, President; and Bro. D. T. Biggs, Howard, Turner county, Secretary.

The Lord gave freedom in speaking the word; which was gladly received, and the brethren were encouraged, and all felt that their efforts to spread the truth will be blessed of God, and that large numbers will be added to the faith.

I would send greeting to all my brethren in New York and Pennsylvania; and ask them to especially remember me in my new field.

S. B. WHITNEY.

Swan Lake, January 18.

Niantic, R. I.

I WENT to Niantic by invitation of Bro. Chester, and commenced meetings in the S. D. Baptist meeting-house. Three or four Adventists and about as many Baptists labored with me to make the meetings interesting. The Lord blessed the effort, and about a dozen commenced to serve Him, nine of whom I baptized. Quite a number of others have expressed a great deal of interest. Seventeen have signed the covenant. Though there has been some opposition, yet they seem to stand firm in the truth. We think some others will be added to their numbers soon.

S. S. MOONEY.

January 8, 1879.

Gilboa, Ohio.

OVER twenty years ago, Eld. Cornell had a great interest in Gilboa. Seventy-five embraced the Sabbath, scores more were convinced, and a church was built, the first one in the State. But soon some prominent ones turned against the truth, and brought a reproach upon the cause. This large church was scattered to the four winds, the meeting-house was sold, and scarcely a vestige was left of the cause here. Still a few held on, and many could not forget the impressions received. During the last few years, one after another have come out upon the Sabbath without any labor, until there are seventeen members of the church now.

They obtained the Methodist church in Gilboa for our meetings, and I spoke eight times. Our brethren turned out well, and the outside interest was excellent, indeed the largest and best I have had in the State. The large house was full, and the best of attention was given. The people are anxious to hear the truth. More than this, I find that all around Gilboa there are loud calls for our preachers. Besides the church, there are about twenty young people and grown persons observing the Sabbath here, who are not professors. If the church can be in a good condition to help them, a few meetings would bring all these persons into the truth.

We feel that our visit to Gilboa has been a success, though only a beginning has been made. D. M. CANRIGHT.

[It is due to that church to say that the low condition of the cause there was largely owing to removals and deaths.—Ed. SIGNS.]

Dassel, Meeker County, Minn.

SIXTEEN are now keeping the Sabbath at Dassel. Many are interested, and the attendance is increasing. We have presented the strong points of our faith. Calls for help come in from all sides. We now have invitations to hold meetings in seven places within five miles of here.

JOHN W. MOORE,
W. B. HILL.

Ward, Wilson County, Kansas.

THE interest in this place is excellent. Thirteen more have commenced to keep the Sabbath. The results of our labor are encouraging. The community is deeply stirred, and while the obedient are resting in the consciousness of truth, almost every opposer has an excuse of his own.

LATER.—The interest in Ward continues. Twenty-two are now keeping the Sabbath. The opposition, thus far, has been very feeble. We have established Sabbath meetings, and they are well attended. The prospect is encouraging for a large church.

L. D. SANTEE.

Spring Valley, Kansas.

I AM now in the midst of the Sabbath investigation at this place. The people are stirred for miles around. The house is full. Protestants and Catholics are joining together, covering up the long bloody past, and uniting their forces on one common platform in defense of Sunday sacredness. With the assurance that the conflict will soon be over, and the victory ours, let us in the name of God press the work. My heart says, Courage in the Lord. J. H. Cook.

January 21, 1879.

Soliloquy, Virginia.

THE meetings here have continued over two Sabbaths. This is the only organized church of Seventh-day Adventists in the State. The meetings have been well attended, and the interest increases. Seven have taken their stand upon the whole truth, and others are almost persuaded to do so. The church here is much revived.

I. SANBORN.

Georgia and Florida.

THE few brethren in Brooks county, Ga., are steadfast, and are growing in the knowledge of the truth.

This winter I have traveled some in Florida with my team. I rode about two hundred miles, going as far as the Gulf of Mexico; and as I went I distributed tracts and talked the truth. Some were interested. I shall have some names for the SIGNS when I get back to Reynolds.

I feel much at home with this people. I find them kind and hospitable. My health is much better than it was in the North. This is a good field of labor, because there is so much to do. C. O. TAYLOR.

January 12, 1879.

TAKE all sorrows out of life, and you take away all the richness, and depth, and tenderness. Sorrow is the furnace that melts hearts together in love.

Good Health.

Social Effects of Tobacco.

EVERY individual owes to society a certain degree of attention to his personal appearance. He has no right to make himself repulsive to those with whom he comes in contact. He has no right to make himself a nuisance. There is virtue in cleanliness and neatness.

Of all habits to which men are addicted, none so conduces to slovenliness, and to a disregard of the comfort of others, as the use of tobacco. We have known young men who were scrupulously neat in person and attire when they commenced, and who for a long time chewed so moderately and cautiously that few of their friends detected them. We have seen the same individuals a few years afterwards with the black streak in the corners of their mouth, and the black stains on their garments.

As chewers and smokers grow careless in person, they become indifferent to those obligations toward others which are enjoined by common politeness. Cautious at first not to offend in smoking or spitting, they gradually abandon restraint, and finally lose altogether that nice sense of propriety which marks the true gentleman in all the relations of life.

We knew a gentleman, or a man who should have been a gentleman, an eloquent popular lecturer, whose fame had gone abroad so that he was invited to lecture in distant places. On these occasions some private family always sought him as their guest. He was an inveterate smoker, and could not even rest in bed without his cigar. The bed, when he left it in the morning, was always strewn with ashes, and the chamber had the stench of a bar-room. He was never invited to a house the second time, and wherever he had made a visit he was remembered by housekeepers as a nuisance.

Smoking may be regarded as more offensive to others than chewing. The latter may be concealed, the former not. Chewing contaminates the breath, soils the clothing, and defiles the floor; but smoking contaminates the atmosphere to a greater extent, saturates the clothing, and envelops the body in a perpetual cloud of fetid vapor. It is possible for abstainers to avoid in a degree the nuisance of chewing. Not so with smoking. In public assemblies, in public conveyances, in committee-rooms, and in the streets, one is compelled to respire the vitiated air.

A scrupulous regard for the rights and comforts of others is an essential quality of a gentleman, and much more of a Christian. Nothing more forcibly demonstrates the demoralizing influence of tobacco than the carelessness it engenders in this respect. It is the bane of good manners. A few years of its servitude almost annihilates the gentleman. The smoker soon learns to think of himself alone, and ignores the possibility of offending others by constraining them to inhale the nauseous fumes.

The smoke, when drawn into the mouth, absorbs the putrid emanations which it finds there, and diffuses them in the atmosphere. It is disgusting to reflect, as you walk the crowded thoroughfare and are compelled to take in the fumes of a thousand cigars and pipes, that you are respiring the foul effluvia from decayed teeth and filthy mouths and diseased lungs!

On the assembling of certain religious bodies, it is customary to provide temporary homes for the members in private houses. Nothing is more common than for families, on these occasions, to announce their willingness to accommodate such guests as do not use tobacco. Think of it! ministers of the Gospel excluded from decent homes as nuisances!—*Essay, by Dr. Gibbons of San Francisco.*

LIFE-LONG discomfort and sudden death often come to children through the inattention or carelessness of parents. A child should never be allowed to go to sleep with cold feet; the thing to be last attended to is to see that the feet are dry and warm. Neglect of this has often resulted in dangerous attacks of croup, diphtheria, or a fatal sore throat. Always on coming from school, on entering the house from a visit or errand in rainy, muddy, or thawing weather, the child should remove its shoes, and the mother should herself ascertain whether the stockings are the least damp. If they are, they should be taken off, the feet held before the fire, and rubbed with the hands until perfectly dry, and another pair of stockings and another pair of shoes put on. The reserve shoes and stockings should be kept where they are dry, so as to be ready for use on a minute's notice.

Religious News and Notes.

—A Baptist church in Paris has 110 members.

—The Bible is now freely circulated in Portugal.

—The electric light in the cathedral at Bristol, England, is pronounced a "brilliant success."

—Archbishop Purcell's financial liabilities foot up to a million dollars. It stirs Catholicism deeply.

—The Wesleyans of England have resolved to build one hundred chapels per year for the next ten years.

—There is strong talk among the dignified ones of disciplining Talmage for his unclerical manners and methods.

—Geo. Thatcher, D. D., died in Hartford last week. For several years he was President of Iowa University.

—The *Methodist Recorder* says the Mennonites choose their ministers by lot, and hence have "lots" of uneducated ministers.

—The Mormon dignitaries at Salt Lake denounce the decision of the Supreme Court, and defy the authority of the United States.

—Well authenticated reports say that Protestantism is rapidly increasing in France. It is also reported that the Jesuits are fast growing in France. What then?

—Mrs. Harriet Beecher Stowe is reported a strong believer in spiritualism; claims to receive messages from the dead. We considered her a spiritualist 15 years ago.

—The Presbyterians of Scotland have always and strongly opposed Sunday travel; but the Glasgow Presbytery now takes action in favor of street cars running on that day.

—Rev. Calvin Lincoln of Hingham, Mass., and Rev. Increase Sumner Lincoln of Wilton, N. H., were both ordained to the ministry in 1824. They are Unitarians, and still in active service.

—Sunday, Feb. 2, was an exceptionally clear day along the Pacific coast, and the *Chronicle* records an unusually lively time among the target shooters. The benefit of Miss Lindemann at the California Theatre Sunday night was a success!

—Rev. J. Hyatt Smith says he recently received a letter exhorting him to be perfect, which the writer folded in a newspaper, and put a one cent stamp on it. "That man wrote six pages on sinless perfection, and cheated the government out of two cents."

—A new synagogue, said to be one of the finest of its kind in Europe, and costing \$220,000, exclusive of the ground, has been opened in Warsaw. Instead of the Jews flocking to Palestine, they are said to be gathering in large numbers in the Russian cities.

—There is hot rivalry between Unitarians and Universalists in Yankton, Dakota, in the matter of making converts. The Unitarian Church gave a dramatic entertainment, which made many members. Then the Universalist Church gave a masquerade ball, which caused a large gain in its membership.

—Even Bishops can be facetious. Bishop Haven said he never knew but one preacher who refused to accept a city appointment, and that was Rev. Jonah who refused to preach in Nineveh. And Bishop Simpson, as a warning to appointees, adds that Jonah got *whaled* for refusing to go to his appointment.

—The *Alliance* says: "The theatres of Chicago, save two, give Sunday night entertainments which tend to anything but religious advancement." We were not aware that religious advancement was the object of theatrical entertainments. Would they not succeed under the name of "church sociables" or "donation parties"?

—An assistant minister of St. Paul's Church, Montreal, died of starvation, January 3. His salary was fixed at \$800, but he received only \$400, with which he found it impossible to feed and clothe his family, having also sickness to meet. Investigation shows, says the *Montreal Witness*, that some fashionable congregations have ministers near to starvation.

—The *Southern Presbyterian*, of Columbia, S. C., gives a very gloomy account of the Southern Presbyterian Church, saying it means beyond what they have any prospect of obtaining, do not come in, they will have to withdraw some of their foreign missionaries, diminish mission schools, give up part of the domestic field, and stop the studies of a portion of their candidates for the ministry.

—The Minister of Justice in Belgium proposes to break a will in which is left a large sum to a priest to say masses for the testator's soul. There is a law in Belgium regulating the price of masses, and all in excess of 365 masses at 15*d.* each goes to the State! This has been evaded, and the priests to whom bequests have been made have "sub-let" the masses to poor priests, at 2*d.* each. And this mass of religious traffic is called the gospel of Christ. Oh!

—Another muddle with the "authorities." Ex-President Woolsey in a lecture on the Greek words *aion* and *aionios*, concludes that they refer to unending future life of happiness or misery. The *Christian Leader* thinks that, after his signing the "manual of devotion" for the New Haven schools, his opinions are not to be indorsed. While others think that has nothing to do with "Greek exegesis." It may not; but personal relations and prejudices often influence very eminent men.

Secular News.

—A terrible famine is reported in Upper Egypt.

—Lake Tahoe is being stocked with Michigan white fish.

—Jay Gould is meeting with heavy losses on Union Pacific stocks.

—All is not peace in Afghanistan. Gen. Roberts is harassed by Mongols.

—The Theatre Royal in London was burned January 2. Its cost was \$750,000.

—Dr. Linderman, Director of the Mint in San Francisco, died in Washington Jan. 27.

—Clara S. Foltz was admitted to practice as an attorney in San Francisco on Jan. 28th.

—There is much talk of colonizing the Freedmen of the South. Probably talk only.

—A tornado blew down four houses and one church in Iuka, Miss., Jan. 30. Six lives were lost.

—The "cipher despatches" are now being investigated by the Potter committee of Congress.

—The strongest objection to cremation has come forward. It will obliterate all evidence of poisoning.

—A lamp chimney factory in Pittsburg has its furnaces heated with benzine, at a great saving in the cost.

—The first train after the recent snow blockade brought sixty tons of mail into Cleveland from the east.

—Dr. Jacob Bigelow of Boston, who died recently, was one of the celebrities of New England in his profession.

—A. L. Snowden, Postmaster of Philadelphia, is offered the position of Director of the Mint in San Francisco.

—Post Master General Key favors the bill now before Congress for the erection of a Post Office building in San Francisco.

—The news in regard to the black plague is not sufficiently definite for the formation of any well-grounded opinion as to the results.

—The *Yolo Democrat* is glad that Chinese New Year is over, and says "too much fire clacker." Just our opinion of the 4th of July.

—The papers are almost constantly speaking of "Rev. Joseph Cook," the Boston lecturer, but he writes that he is not an ordained minister.

—It proves that England was hasty in glorifying Beaconsfield for acquiring Cyprus. It was only under a lease, and she has now offered £1,000,000 for its purchase.

—The British Government proposes to prohibit the importation of American cattle, for fear of disease spreading. Considerable excitement prevails among shippers.

—A Cheyenne Chief at Fort Robinson endeavored to commit suicide January 31. The action of our Government in reference to these prisoners can hardly be commended.

—The training ship, *Jamestown*, so well known in and about San Francisco Bay, has been abolished by the Secretary of the Navy, at the request of the authorities of California.

—Senator Ben Hill, in opposing a bill for the payment of a Southern war claim, said,—"Let the losses of the war go, and if the people desire to avoid such losses in the future they must avoid war."

—Detective Shorey made an unusually rich haul the morning of Jan. 28 at Oakland wharf. A young man arrived on the emigrant train with a splendid set of burglar's tools, and jewelry enough to stock a shop.

—A tornado struck the town of Lockport, Texas, on Sunday evening, Jan. 26, demolishing forty houses, including churches, the Court-house, and Masonic Hall. One child was killed and several persons badly hurt.

—Mr. McKenzie, a temperance lecturer from the east, is working in San Francisco. Mr. Haskell, from New Hampshire, is working in Oakland. And now it is announced that Mr. Murphy is coming. Work enough for all.

—The trouble in France has culminated in the resignation of MacMahon, and the election of Jules Grévy to the Presidency for a term of seven years. It appears that the temper of the French people is quieting down to peaceful solutions of political crises.

—Women have been trying to gain notoriety and money in the east by walking long distances in a certain time. And now two women are "in training" in San Francisco for a prize fight! Where will this end? And is this "women's rights"?

—A prominent southern politician says the South is opposed to National banks, and wants "a currency which has neither wings nor legs, and that will stay where it is issued." With a restoration of such currency it would be well to abolish the railroads and stop traveling.

—A woman has received \$10,000 from the New York Elevated Railroad for an invention to deaden the sound. This problem had puzzled the heads of the greatest inventors. Of course the newspapers all notice that it is a woman that has invented a way to preserve silence!

—At the funeral of Bayard Taylor in Berlin, J. P. Thompson, D. D. closed his remarks thus: "Into the hands of the Great Master and Architect we reverently and lovingly commit this life and its work." Pity some eminent ministers would not follow the example of Paul who said—"When I became a man I put away childish things."

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEB. 6, 1879.

Our Progress Again.

THE bourgeois type in this paper, which is that used in this column and in our editorial pages, is new, being made in our own office.

"Lo! the Poor Indian."

THIS well-worn expression has acquired a new significance of late. If some one would take the trouble to accurately write a history of the late destruction of the Cheyenne prisoners at and near Fort Robinson, only reversing the actors, putting white prisoners in the place of the Indians, and giving the Indians the part acted by the soldiers of the United States, we venture the assertion, with much confidence, that many tender hearts would shudder at the story of savage barbarities.

Rev. 22:14.

IN answer to a question, we reply, there is not sufficient ground to reject the common reading of this text. Some versions read—"Blessed are they who have washed their robes," but Greenfield says it is "inferior to the received text."

When an individual boldly and confidently affirms that the received text is not correct, in this verse, we think he acts without sufficient warrant, and that he is governed more by theology than by sound criticism.

A Warning.

How many fortunes have been lost in the last three months in California, nobody can tell. When it is so evident that the stock market is manipulated by designing men who have the prices under their control, it would seem that nobody would be caught a second time in a trap set so plainly in sight.

We were informed recently that about \$3,000 have been sunk by professors of present truth in doubtful mining speculations; a part of it having been drawn from the office to put into the hands of smooth-talking speculators.

Christiana, Norway.

[SINCE the other report from Norway was sent to press the following from Bro. Matteson has come to hand, and because of its interest we hasten to lay it before our readers.]

THE interest in this place is deepening and widening. I have held twelve meetings the past week. We have sold books for 50 Kroner the last two weeks, and obtained over thirty subscribers for the Tidende this month in the city.

More than eight persons met with us last Sabbath, and about half of that number are keeping the Sabbath, while new ones are continually becoming interested.

The life and death question has caused a great commotion. Upwards of one thousand people crowded into the hall last night to hear our closing lecture on this subject, and many more came, but could not get in. This is a most tender point with these Northmen.

But the testimony became too strait for them. Toward the close of the sermon a preacher broke in upon me. Hundreds expressed aloud their disapproval, but others were determined to sustain him.

I felt sorry, and was loth to have the meeting end in this way. Then a strong voice was suddenly heard ringing out above the noisy clamor, demanding immediate quiet; and as by a sudden impulse, all obeyed, and I finished the sermon and closed in the usual way.

I have had very little time to write, for people have been coming and going all day. This evening there were as many as eight at once, all desiring to converse, and to learn about this doctrine. They are all friendly, and seem to be Christian people.

Skinning and Being Skinned.

HAS it ever occurred to our excellent ministerial brethren, when dealing with extraordinary freedom with the characters and talents of their fellow-preachers, that it would produce in their own minds a very unpleasant feeling, to know that their personal peculiarities elsewhere were just as faithfully and fearfully discussed?

North Pacific T. and M. Society.

Table with columns for Districts, No. of Members, Families Visited, Letters Written, New Subscribers for Signs, etc. Total: 4123 members, 120 districts.

Our T. and M. report this quarter does not present a very good showing. They have failed not so much in work done as in reporting. We very much need reviving up in this conference on this important branch of the cause.

Appointments.

ELD. WAGGONER will preach in San Francisco next Sabbath, and in Oakland Sunday evening. OAKLAND—Services at the Seventh-day Adventist church, corner of Thirteenth and Clay streets, every Sabbath (Saturday) at 10:30 A. M., and Sunday evening at 7:30.

Health Publications.

- The Uses of Water in Health and Disease. Bound. 180 pp., 50c. Paper covers, pp. 136, 25c. The Household Manual. Brief, plain directions for treatment of common sicknesses, etc. Bound, 176 pp., 75c.

Business Department.

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

- \$2.40 EACH. Martha Watkins (2 copies) 6-1, Angeline H Cole (2 copies) 6-1, J D Shilling (2 copies) 6-1, James A Ashbaugh (2 copies) 6-1, F T Ashbaugh (2 copies) 6-1, M E George (2 copies) 6-1, Harry L Hoover (2 copies) 6-1, John H Ashbaugh (2 copies) 6-1, J H S Crawford (2 copies) 6-1.

- \$1.50 EACH. Anna McKee 5-40, Mary Russell 5-40, I R Baker 6-6, Richard Jones 6-1, J T Ohair 6-1, Hattie Wilson 6-1, M E Boutwell 6-6, N L Gould 6-6, Mrs I L Brown 6-6, Ella Hunter 6-1, Lucy Gardner 6-6, Wm Shuban 6-6, Anna Case 6-6, Mrs R Wing 6-6, Mrs Mary Joslin 6-6, G G Packard 6-6, O R Ogden 6-6, J R Wheeler 6-6, Ellie Thornton 6-6, Viola Polmanteer 6-6, Mrs Olie A Harvey 6-6, Rev H A Sawtelle 6-6, E A Dickenson 6-6, Mrs Chas Magrann 6-6, F H Adams 6-6, Mrs J F Skelton 6-6, R O Garrett 6-6, W A Buntin 6-6, Mrs Nancy Saunders 6-6, Ray Harvey 6-1, M P Headley 6-6, Mrs S A Battye 6-6, Harmon Anderson 6-6, Lovina Shirey 6-1.

- \$1.20 EACH. Miss Mollie Waters 6-1, Mrs Anna Payne 6-1, Prof W J Land 6-1, Mrs Bettie Payne 6-1, John Payne 6-1, Mrs H M Hazzard 6-1, Wm L Linville 6-6, Lucinda P Wood 6-6, R E Jackson 6-1, A Beeson 6-1, S G Knight 6-1, Solomon Churchill 6-6, Alex W Robb 6-6, Mrs James Elder 6-6, Hellen Brigham 6-6, Martha Smith 6-6, Anna Emmons 6-6, Jessie Dorcus 6-6, Mrs A Bosworth 6-6, Mrs A Delemater 6-6, Mrs Lydia Field 6-6, Mrs Tyrell 6-6, Mrs James Beach 6-6, Mrs Jessie Dorcas 6-6, Mrs C F Phelps 6-6, R L Withers 6-6, L T Marr 6-6, Isaac H Thompson 6-6, A H Thompson 6-6, Robert Black 6-6, Isaac Andrews 6-6, Hugh Ramsey 5-40, Phildelia Vanoker 6-6, A Perrin 6-6, Mrs A J Pratt 6-6.

- \$1.00 EACH. Mrs C O Whitman 5-31, Robert Thompson 6-14, Rossalia Hogle 5-30, H C McNeal 5-30, R T Barnard 5-40, James Sanders 5-31, Mrs N A Bourne 5-1, D H Parsons 5-31, Levi Barber 5-31, John Smith 5-20, Wm A Coalson 5-31, Mrs S H Lane 5-25.

MISCELLANEOUS. E B Stickey 37c 5-18, Josephus Hobbs (10 copies) \$12.00 6-1, Henry Hoover (5 copies) 6.00 6-1, A C Hardy (5 copies) 6.00 6-1, A R Garrett 75c 5-31, W H Conyer 50c 6-18, M D Smith 75c 5-31, J B Stow (3 copies) 3.60 6-1, Gerry Stow (7 copies) 8.40 6-1, Mrs John Hughes 75c 5-31, Mrs Susie Breed 37c 5-20, Anna Patten (10 copies) 12.00 6-1, Wm Neill 2.50 6-6, Lillie Pond 2.60 6-1, O M Ryder 50c 5-22, Anderson Naylor 50c 5-22, Susan Slayton 1.45, 6-6, C P Harmon 30c 5-18, Benjamin Hill (15 copies) 18.00 6-6, S Woodhull (5 copies) 6.00 6-6, E F Stone (5 copies) 6.00 6-6, Sophia M Crosbie (12 copies) 14.40 6-6, Albert Frost (5 copies) 2.30 5-36, N Orcutt (6 copies) 2.80 5-36, Geo McCallum (4 copies) 6-24, Sarah E Barr (7 copies) 8.40 6-1, Bettie Coombs (4 copies) 4.80 6-1, Martha Coombs (3 copies) 3.60 6-1, J B Forrest (4 copies) 4.80 6-1, Clinton Owen (7 copies) 8.40 6-1, F O Pierce (9 copies) 10.80 6-6, Wm R Carpenter (8 copies) 9.60 6-1, Mrs H C Mitchell (9 copies) 10.80 6-1, A L Dawson (14 copies) 16.80 6-1, Mrs Dr Cartwright 60c 5-31, S Merrill 75c 5-31, Sarah S Robinson 50c 5-22, V M S South Lancaster (70 copies) 63.20 6-1, G F Richmond (5 copies) 5.12 6-1, M Herrick 75c 5-31, Geo Church 4.00 6-12, Wm R Leslie 50c 5-22, Hettie J Tisdale (20 copies) 24.00 6-1, Mrs Martha Wilson 38c 5-18, Lucinda Dawson (5 copies) 6.00 6-6, Mrs Sally Gregg 60c 5-32, Chas Downs 50c 5-22, Jessie Lincoln 50c 5-20, Lyman Allen 50c 5-20, Chas Fletcher 50c 5-20.

CALIFORNIA PUBLISHING FUND.

Fannie Stephens \$5.00, Sarah E Barrett 20.00, R C Cruicy 10.00, Elizabeth Hackney 10.00, M D Church 10.00, Olive White 20.00.

CALIFORNIA CONFERENCE.

Olive B Oakes \$2.00, SanPasquel church 10.00. RECEIVED ON ACCOUNT. Ohio T and M Society \$50.00, Cal T and M Society 61.75.

BRITISH MISSION.

E J Church \$5.00.

OAKLAND CHURCH.

Olive B Oakes \$1.00, Homer church Minn 5.00, Samuel Jacks and Family 1.00, Geo R Drew 2.00, E J Church 1.00, H W Hackney and Family 2.00, M Church 2.00, M H Wilson 1.00, S J Anthony 50c, A B Atwood and wife 2.50, McFeely 75c, Lena Spear 10c, L Spear 10c, James Creamer and wife 4.00, M G Kellogg 1.00, Elsie Smith 10.00, Alice Atwood 25c, Melissa Saunders 50c, Carlton Spear 2.00, Sarah Barrett 2.00, Pauline Hasking 1.00, R C Cruicy 1.00, Jessie Creamer 10c, W A Pratt 4.00, Lady in Mass 1.00.

Books, Pamphlets, Tracts, etc.

- Cruden's Concordance; complete—library \$3.50, cloth \$2.75; condensed—library \$2.00, cloth \$1.75; post paid. Dictionary of the Bible. \$1.75, post paid. Hymn and Tune Book; 537 hymns, 147 tunes. \$1. Song Anchor, for Sabbath-schools and Praise service. 160 pp. 50c. Progressive Bible Lessons for Youth. 50c. " " " " Little Ones. 15c. The Way of Life; a beautiful engraving 19x24 inches, with key of explanation. \$1.00. The Game of Life (illustrated). Satan playing with man for his soul. In board, 50c. The History of the Sabbath and First Day of the Week. J. N. Andrews. 528 pp. \$1.00. Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25. Thoughts on Daniel, U. Smith. \$1.00. Condensed paper edition, 35c. Thoughts on Revelation. U. Smith. \$1.00. Life of William Miller, with likeness. \$1.00. The Biblical Institute. U. Smith. \$1.00. The Sanctuary and its Cleansing. U. Smith. \$1.00. Condensed edition in paper, 30c. Life of Joseph Bates, with likeness. Revised. Edited by James White. Tint, \$1.00; plain, 85c. The Nature and Destiny of Man. U. Smith. 362 pp. \$1.00. Bible from Heaven. D. M. Canright. 300 pp. 80c. The Constitutional Amendment. A discussion between W. H. Littlejohn and the editor of the "Christian Statesman." Bound, \$1.00. Paper 40c. First part 10c. Spirit of Prophecy, Vol. I. Mrs. E. G. White. 416 pp. \$1.00. Spirit of Prophecy, Vol. II. Mrs. E. G. White. 400 pp. \$1.00. Spirit of Prophecy, Vol. III. Mrs. E. G. White. 400 pp. \$1.00. Life of Christ, in six pamphlets, by Mrs. E. G. White:— No. 1. His First Advent and Ministry. 10 cts. No. 2. His Temptation in the Wilderness. 10 cts. No. 3. His Teachings and Parables. 15 cts. No. 4. His Mighty Miracles. 15 cts. No. 5. His Sufferings and Crucifixion. 10 cts. No. 6. His Resurrection and Ascension. 10 cts. The Apostles of Christ, in two pamphlets. Mrs. E. G. White:— No. 1. The Ministry of Peter. 10 cts. No. 2. The Teachings of Paul. 10 cts. Sabbath Readings for the Home Circle. In two volumes. 60 cts. each. The State of the Dead and Destiny of the Wicked. U. Smith. 40c. The United States in Prophecy. U. Smith. Bound, 40c. Paper, 20c. A Word for the Sabbath, or False Theories Expounded. (POEM.) U. Smith. Muslin, 30c; paper, 15c. Advent Keepsake. Muslin, 25c. Sermons on the Sabbath and Law, embracing an outline of the Biblical and Secular history of the Sabbath for 6,000 years. J. N. A. 25c. Facts for the Times. 25c. The Nature and Tendency of Modern Spiritualism. J. H. Waggoner. 20c. Our Faith and Hope. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary, and Saving Faith. 20c. The Ministration of Angels, and the Origin, History, and Destiny of Satan. D. M. C. 20c. The Atonement. J. H. Waggoner. 20c. The Spirit of God. J. H. W. 15c. Miraculous Powers. 15c. The Complete Testimony of the Fathers concerning the Sabbath and First Day. J. N. Andrews. 15c. The Three Messages of Rev. 14, and the Two-Horned Beast. J. N. Andrews. 10c. The Morality of the Sabbath. D. M. C. 15c. The Resurrection of the Unjust; a Vindication of the Doctrine. J. H. Waggoner. 15c. The Two Laws. D. M. Canright. 15c. The Seven Trumpets of Rev. 8 and 9. 10c. Redeemer and Redeemed. James White. 10c. Christ in the Old Testament and the Sabbath in the New. James White. 10c. The Truth Found. J. H. W. 10c. The Two Covenants. J. N. Andrews. 10c. The Hope of the Gospel; What is it, and when it will be consummated. J. N. L. 10c. Review of Gilfillan on the Sabbath. 10c. Vindication of the Sabbath. Morton. 10c. The Date of the Seventy Weeks of Dan. 9, established. J. N. Andrews. 10c. Matthew Twenty-four. James White. 10c. Review of Baird's two Sermons on the Sabbath and Law. J. H. W. 10c. The Ancient Sabbath. Forty-four Objections. Considered. 10c. Four-cent Tracts: The Second Advent—The Seventh Part of Time—Celestial Railroad—Samuel and the Witch of Endor—The Ten Commandments not Abolished—Address to the Baptists—Present Truth—The Sufferings of Christ—The Two Thrones—The Third Message of Rev. 14—Spiritualism a Satanic Delusion—Redemption—Systematic Benevolence—The Two Covenants—Origin and Progress of Seventh-day Adventism—Milton on the State of the Dead—The Rejected Ordinance. Three-cent Tracts: Much in Little—The Lost Time Question—Argument on Sabbath—Infallible Civilis—Considered—The End of the Wicked—Scripture References—Who Changed the Sabbath?—The Second Message of Rev. 14. Two-cent Tracts: Christ in the Old Testament—The Sabbath in the New Testament—The Old Moral Code of Ten Commandments not Revised—Definite Seventh Day—Seven Reasons for Sunday Keeping Examined—Elihu on the Sabbath—The Rich Man and Lazarus—The Sanctuary of the Bible—The Millennium—Departing and Being With Christ—Fundamental Principles of S. D. Adventists—The Judgment; or the Warnings of Daniel to the Holy City—The Two Laws—Spirit of Prophecy—One Hundred Bible Facts—The Law and the Gospel—God's Memorial—The Sabbath, the Day—First Message of Rev. 14. One-cent Tracts: Appeal on Immortality—Thoughts for the Candid—Nahum's Chariots—The Perfection of the Ten Commandments—Coming of the Lord—Without Excuse—Which Day Do You Keep, and Why?—Geology and the Bible—The Sleep of the Dead—The Sinner's Fate—Can We Know?—Is the End Near?—A Dialogue—Brief Thoughts on Immortality—The Christian Sabbath—Why Not Found Out Before?—100 Bible Facts upon the Sabbath. Address— THE SIGNS OF THE TIMES, OAKLAND CAL.