

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 20, 1879.

NUMBER 8.

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.

THE SADDEST FATE.

To touch a broken lute,
To strike a jangled string,
To strive with tones forever mute
The dear old tune to sing,—
What sadder fate could any heart befall?
Alas! dear child, never to sing at all!

To sigh for pleasures flown,
To weep for withered flowers;
To count the blessings we have known,
Lost with the vanished hours,—
What sadder fate could any heart befall!
Alas! dear child, ne'er to have known them all!

To dream of love and rest,
To know the dream has past,
To bear within an aching breast
Only a void at last,—
What sadder fate could any heart befall?
Alas! dear child, ne'er to have loved at all!

To trust an unknown good,
To hope, but all in vain;
Over a far-off bliss to brood,
Only to find it pain,—
What sadder fate could any soul befall?
Alas, dear child, never to hope at all!

—The Aldine.

General Articles.

The Scripture Doctrine of a Future Life.--No. 6.

BY ELD. D. M. CANRIGHT.

TAKE the obituaries of the Bible, and we find them very different from our modern obituaries. Bible obituaries represent the pious dead as being asleep in the grave. Take the case of David, as one example out of many. "So David slept with his fathers and was buried in the city of David." 1 Kings 2:10. What became of David? He slept with his fathers, and he was buried. It does not say his body slept; it says that David slept, and David was buried. Whatever constituted David was that which slept and that which was buried.

But some affirm that it was simply the body of David that slept, which is here called David. They affirm that another David went off to Heaven at the same time. Thus they virtually maintain that death converts one person into two! One David went into the sepulcher; another David was in Heaven. One David was asleep; another David was awake and living. Such is the absurd yet necessary conclusion to which men who accept the Scriptures as truth are led when they adopt the heathen idea that the soul or spirit separated from the body is the true man, or a man or person at all.

About one thousand years after David's death, Paul thus speaks of it:—"For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Acts 13:36. This is in harmony with the Old Testament record. David fell on sleep, and was laid unto his fathers. Peter, referring to the same thing, states it in even stronger language. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." Acts 2:29.

The Patriarch David is dead and buried and with us to-day. But that is not all. He positively affirms that David had not gone to Heaven at that time. His words are: "For David is not ascended into the Heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand." Acts 2:34.

How shall we harmonize this with the theory that David went off to Heaven the very day he died? Peter's testimony is decisive, David is not ascended into the Heav-

ens. This is just what we believe. David was asleep.

Moreover the Scriptures state that the dead know nothing of what is transpiring upon the earth, and that they are utterly without any thought or consciousness. Thus Job says, "But man dieth, and wasteth away." "His sons come to honor, and he knoweth it not; they are brought low, but he perceiveth it not of them." Job 14:14, 21. After he is dead, whether his sons are honored or brought low, he knows nothing of it. If men would believe this, it would take the foundation right away from Spiritualism.

Again David says, "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. This is not in harmony with modern teachings, but it is what the word of God says,—the dead do not praise the Lord. Even clearer than this is the following statement. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Ps. 146:34.

The very day a man dies, then his thoughts perish. Does not this teach the utter unconsciousness of the dead? Can a man be in Heaven and have no thought? Can he be in hell and not think? Yet this text does positively affirm that the very day a man dies his thoughts perish. Another scripture is, if possible, still more to the point. "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." Eccl. 9:5, 6.

Here it is expressly stated, in so many words, that the dead know not anything. How can this be harmonized with the doctrine that the dead know everything? But a weak dodge is attempted here. It is said that it is merely the body that does not know anything. But how foolish it would be to assert that a dead carcass does not know anything! However, the next verse shows that it is the intellectual, thinking, feeling part of man that is referred to; for it says, "Also their love, and their hatred, and their envy is now perished." Could the soul be in Heaven and not love? Could it be in hell and not envy? And are not love and hatred the operations of the soul? The word of God says not only that the dead know nothing, but they neither hate nor love. This passage is utterly irreconcilable with the pagan notion that the thinking intelligent man is conscious in death.

The Scriptures always represent the dead as asleep. We will quote a few texts. Job, in his complaint, wished that he had died when first born. "For now should I have lain still and been quiet, I should have slept: then had I been at rest." Job. 3:13. He argues that if he only had died he would have lain still and slept. Again he says, "For now shall I sleep in the dust." Job 7:21. Once more he says: "But man dieth, and wasteth away; yea, man giveth up the ghost and where is he? As the waters fail from the sea, and the flood decayeth, and drieth up; So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:10-12.

Here the same doctrine is stated. When a man dies he lies down in the dust, and shall not be awakened out of his sleep till the heavens be no more. So the prophet Isaiah says: "Awake and sing, ye that dwell in the dust." Isa. 26:19. God's saints, then, are dwelling in the dust, from which they are to awake by and by. In harmony with this the angel said to Daniel, "And many of them that sleep in the dust of the earth shall awake." Dan. 12:2. It will be noticed that it is said all the way through that the dead are asleep. They are not annihilated, not gone forever; they are simply slumbering till the resurrection. Then they will awake and put on glory and immortality.

Notice what Jesus said of the young maid that died,— "Why make ye this ado, and weep? the damsel is not dead, but sleepeth."

Mark 5:39. She was dead in the ordinary sense of the word, that is, life and animation were suspended. She was a corpse, but she was only sleeping. If Jesus had not raised her she would have slept till the final resurrection. So Jesus says of Lazarus: Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." John 11:11-14.

First he says: "Lazarus sleepeth." Then he explains this to mean, Lazarus is dead; so that to be dead is to be asleep. But after Lazarus had been dead four days, Jesus raised him. The believers in the immortality of the soul affirm that Lazarus' soul was not dead during that time, but had been to Heaven, and was called back again to reanimate the body. But why did not Lazarus tell of something he saw in Heaven during that time? On their views he had seen Adam and Methuselah and Noah and Samuel, and talked with them in the Heavenly land. What revelations of the other world he could have made! If his Jewish brethren believed this theory, why did they not ply him with questions concerning what he had seen? Yet, strangely, he never lisped a word of what he had seen in the other world, nor did any one think to ask him; and why not? Evidently because they had no faith in such a theory and he had no experience to that effect.

Paul in his great argument on the resurrection of the dead repeatedly affirms that they are now asleep. He says: "Some are fallen asleep." 1 Cor. 15:6. Again he says, "fallen asleep in Christ." Verse 18. Once more: Christ is now "become the first fruits of them that slept." Verse 20. Once more, "We shall not all sleep." Verse 51. To the Thessalonian brethren he says: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4:13.

Evidently these brethren had lost some very dear friends. They were in deep sorrow. Paul wishes to offer them consolation. He gives them the best he had. He told them that their dead friends were asleep. Then he proceeds to cheer them with the hope that though dead and asleep, they should awake and live again when Jesus comes. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:14-18.

This dear reader is the grand hope of the gospel. The dead are asleep; but Jesus is coming, the trumpet will sound, the dead will rise first, the living will be changed, and together they will all ascend to meet the Lord. The apostle adds that we are to comfort one another with these words, with this hope.

THE RESURRECTION.

Having seen that the Bible teaches that immortality is the gift of God, Rom. 6:23, to be bestowed alone upon those who by patient continuance in well doing seek for it, Rom. 2:6, 7; and that the dead both good and bad are dead and not alive, are silent in the dreamless, unconscious, profound sleep of the grave, we next look with anxiety for a ray of light that shall pierce the portals of the tomb, and light up the darkness of the dismal chambers of *hades*. The doctrine of the resurrection comes to us with the olive branch of assurance extended; and now we are prepared to hail it with joy as we realize the infinite importance that is attached to it as the only door of escape.

With the Bible view of man's nature and his condition in death before us, there must be a resurrection from the dead, or the race is lost. Abel and Cain, David and the prophets of Baal, saint and sinner, all alike are perished. We turn to the Bible to see if it attaches such importance to the doctrine of the resurrection of the dead; and as we might expect, in view of the perfect consistency of God's word, we find the resurrection taught all the way through, and that it was the hope of prophets, apostles, and holy men of God in all Bible times.

Abraham, Isaac, and Jacob looked through the resurrection to their reward. God promised them an inheritance. Gen. 13:14-17; 26:3, 4; 35:12. This inheritance embraced the whole world. Rom. 4:13. Abraham died without coming into possession, under this promise, of enough land to set his foot on. Acts 7:1-5. God did not intend by his promise that he should receive that inheritance in this life, but afterwards. Heb. 11:32-35. Abraham did not expect it in this life, but afterwards, Heb. 11:8. He looked forward to the time when the glorious city of God should be located on the earth, as the period when his hopes should be realized. Heb. 11:10. He did not expect to find his reward at death, but with Isaac, Jacob, Joseph, Moses, David, Samuel, the prophets, the martyrs, who were supported amid their sufferings by the hope of the resurrection. Heb. 11:32-35. He looked forward to the time when with Paul, and all the good since his day, he should receive his reward, and with them be made perfect, all at the same time. Paul, after naming many of the holy men of the past, says, "These all, having obtained a good report through faith, received not the promise; God having provided some better things for us, that they without us should not be made perfect." Verse 40. It is evident from this that the hopes of all these men centered in the resurrection.

Job has left upon the inspired page a testimony that is unmistakable. He raised the question, "If a man die shall he live again?" Job 14:14. He does not for a moment cherish the notion that the real man lives right on while simply the body dies; but he says, "If a man die, shall he live again?" What is the answer? "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thy hands." Job 14:14, 15. Job knew he should die, and then he knew there would follow a waiting time. Where is Job waiting? "If I wait," says he, "the grave is mine house." Job 17:13. But he knew that the time would come when the voice of the Redeemer should call. Then he would awake and respond and come forth. "Thou shalt call, and I will answer thee."

The Saviour teaches the same thing:—"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

That senseless form that has lain in the grave for ages, now resumes its animation, begins to exercise the functions of life, hears, thinks, and comes out of the grave. So Job says, in another place, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25, 26. Job had no idea that he, as an immaterial spirit, should ever see God; but he looked forward to the resurrection day when his dead body should be reanimated and come forth; and he declared that *in his flesh* should he see God. His hope was in the resurrection. Reader, the testimony already examined is sufficient to settle the whole question. It does positively show that the dead are utterly unconscious, that they are in the grave, and that they shall hear the voice of Christ at the resurrection morn, and come forth.

THERE shall no evil happen to the just.

THE GREAT CONTROVERSY

BETWEEN CHRIST AND HIS ANGELS AND SATAN
AND HIS ANGELS.

CHAPTER SIX.

SETH AND ENOCH.

BY MRS. E. G. WHITE.

SETH was a worthy character, and was to take the place of Abel in right-doing. Yet he was a son of Adam, like sinful Cain, and inherited from the nature of Adam no more natural goodness than did Cain. He was born in sin, but by the grace of God, in receiving the faithful instruction of his father Adam, he honored the Lord in doing his will. He separated himself from the corrupt descendants of Cain, and labored, as Abel would have done had he lived, to turn the minds of sinful men to revere and obey God.

Enoch learned from the lips of Adam the painful story of the fall, and the precious story of God's condescending grace in the gift of his Son as the world's Redeemer. He believed and relied upon the promise given. Enoch was a holy man. He served God with singleness of heart. He realized the corruptions of the human family, and separated himself from the descendants of Cain, and reproved them for their great wickedness. There were those upon the earth who acknowledged God, who feared and worshiped him. Yet righteous Enoch was so distressed with the increasing wickedness of the ungodly that he would not daily associate with them, fearing that he should be affected by their infidelity, and that he might not ever regard God with that holy reverence which was due his exalted character. His soul was vexed as he daily beheld them trampling upon the authority of God. He chose to be separate from them, and spent much of his time in solitude, giving himself to reflection and prayer. He waited before God, and prayed to know his will more perfectly, that he might perform it. God communed with Enoch through his angels, and gave him divine instruction. He made known to him that he would not always bear with man in his rebellion—that it was his purpose to destroy the sinful race by bringing a flood of waters upon the earth.

The beautiful garden of Eden, from which our first parents had been driven, remained until God determined to destroy the earth by a flood. The Lord had planted that garden, and especially blessed it; and in his wonderful providence he withdrew it from the earth, and will return it again, more gloriously adorned than before it was removed. God purposed to preserve a specimen of his perfect work of creation free from the curse which sin had brought upon the earth.

The Lord opened more fully to Enoch the plan of salvation, and by the spirit of prophecy carried him down through the generations which should live after the flood, and showed him the great events connected with the second coming of Christ and the end of the world.

Enoch was troubled in regard to the dead. It seemed to him that the righteous and the wicked would go to the dust together, and that would be their end. He could not see the life of the just beyond the grave. In prophetic vision he was instructed in regard to the Son of God, who was to die man's sacrifice, and was shown the coming of Christ in the clouds of heaven, attended by the angelic host, to give life to the righteous dead, and ransom them from their graves. He also saw the corrupt state of the world at the time when Christ should appear the second time—that there would be a boastful, presumptuous, self-willed generation arrayed in rebellion against the law of God, denying the only Lord God and our Lord Jesus Christ, trampling upon his blood, and despising his atonement. He saw the righteous crowned with glory and honor, while the wicked were separated from the presence of the Lord, and consumed with fire.

Enoch faithfully rehearsed to the people all that had been revealed to him by the spirit of prophecy. Some believed his words, and turned from their wickedness to fear and worship God. Such often sought Enoch in his places of retreat, and he instructed them, and prayed for them that God would give them a knowledge of his will. He finally chose certain periods for retirement, and would not suffer the people to find him, for they interrupted his holy meditations and communion with God. He did not exclude himself at all times from the society of those who loved him and listened to his words of wisdom; neither did he separate himself wholly from the corrupt. He met with the righteous and the wicked at stated times, and labored to turn the ungodly from their evil course, and instruct them in the fear of God, while he taught those who had the knowledge of God to serve him more perfectly. He would remain with them as long as he could benefit them by his godly conversation and holy ex-

ample, and then would withdraw himself for a season from all society—from the just, the scoffing and idolatrous, to remain in solitude, hungering and thirsting for communion with God, and that divine knowledge which he alone could give him.

Enoch continued to grow more heavenly while communing with God. His face was radiant with a holy light which would remain upon his countenance while instructing those who would hear his words of wisdom. His dignified appearance struck the people with awe. The Lord loved Enoch, because he steadfastly followed him, and abhorred iniquity, and earnestly sought a more perfect knowledge of his will, that he might perform it. He yearned to unite himself still more closely to God, whom he feared, revered, and adored. The Lord would not permit Enoch to die like other men, but sent his angels to take him to Heaven without seeing death. In the presence of the righteous and the wicked, Enoch was removed from them. Those who loved him thought that God might have left him in some of his places of retirement; but after seeking diligently, and being unable to find him, they reported that he was not, for God took him.

By the blessings and honors which he bestowed upon Enoch, the Lord teaches a lesson of the greatest importance, that all will be rewarded, who by faith rely upon the promised Sacrifice, and faithfully obey God's commandments. Here, again, two classes are represented which were to exist until the second coming of Christ—the righteous and the wicked, the loyal and the rebellious. God will remember the righteous, who fear him. On account of his dear Son, he will respect and honor them, and give them everlasting life. But the wicked, who trample upon his authority, he will destroy from the earth, and they will be as though they had not been.

After Adam's fall from a state of perfect happiness to a condition of sin and misery, there was danger that man would become discouraged, and inquire, "What profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord," since a heavy curse is resting upon the human race, and death is the portion of us all? But the instructions which God gave to Adam, and which were repeated by Seth, and fully exemplified by Enoch, cleared away the gloom and darkness, and gave hope to man, that as through Adam came death, through Jesus, the promised Redeemer, would come life and immortality.

In the case of Enoch, the desponding faithful were taught that, while living among a corrupt and sinful people, who were in open and daring rebellion against their Creator, if they would obey him, and have faith in the promised Redeemer, they would work righteousness like the faithful Enoch, be accepted of God, and finally exalted to his heavenly throne.

Enoch, separating himself from the world, and spending much of his time in prayer and in communion with God, represents God's loyal people in the last days, who will be separate from the world. Unrighteousness will prevail to a dreadful extent upon the earth. Men will give themselves up to follow every imagination of their corrupt hearts, and carry out their deceptive philosophy, and rebel against the authority of high Heaven.

God's people will separate themselves from the unrighteous practices of those around them, and will seek for purity of thought, and holy conformity to his will, until his divine image will be reflected in them. Like Enoch, they will be fitting for translation to Heaven. While they endeavor to instruct and warn the world, they will not conform to the spirit and customs of unbelievers, but will condemn them by their holy conversation and godly example. Enoch's translation to Heaven just before the destruction of the world by a flood, represents the translation of all the living righteous from the earth previous to its destruction by fire. The saints will be glorified in the presence of those who have hated them for their loyal obedience to God's righteous commandments.

Enoch instructed his family in regard to the flood. Methuselah, the son of Enoch, listened to the preaching of his grandson Noah, who faithfully warned the inhabitants of the old world that a flood of waters was coming upon the earth. Methuselah and his sons and his grandsons lived in the time of the building of the ark. They, with some others, received instruction from Noah, and assisted him in his work.

Seth was one of more noble stature than Cain or Abel, and resembled Adam more than did any of his other sons. The descendants of Seth separated themselves from the wicked descendants of Cain. They cherished the knowledge of God's will, while the ungodly race of Cain had no respect for God

and his sacred commandments. But when men multiplied upon the earth, the children of Seth saw that the daughters of the descendants of Cain were very beautiful, and they departed from God and displeased him by taking wives as they chose of the idolatrous race of Cain.

Confession and Restitution.

MR. D. L. MOODY, in an address in Chicago, spoke as follows: "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness; and again, 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.'

"You will find through Isaiah, Jeremiah, and the Old Testament, that it was when the people came near to God, and confessed their sins, that God put away their sin. When David came in repentance to the confession, 'I have sinned,' then God forgave him. When the prodigal came to the contrite confession, 'I have sinned against heaven,' God blessed him from heaven; he did not get the blessing until the confession came. We must then confess our sins. I think we are living in the days of sham—we may make pretense, but we do not confess all our sin. If my boy had done wrong I would do him injustice to forgive him till he had made a clean breast of it. My friends, let us all make clean work of it with our God. Let us not cover up anything. Let us have it out and be done with it, and then God will hear and answer.

"Then, following confession, we have got to make restitution. You know I am preaching a great deal more restitution than I used to. I think the opposite course is a sin that is keeping back blessing from the church of God, and is bringing great harm to us. If you have taken one dollar from a man, you ought to restore not only the dollar, but the interest. If by slander you have tried to ruin his character, you ought to go to him and do all you can to make restitution—to save his feelings and his character, and right yourself.

"A man came to me in one of the eastern cities last winter, and said: 'Mr. Moody, I want to become a Christian, but I can't pray. I have tried to, but it seems as if the heavens protest, and all is dark.' I probed him, and tried to find out the difficulty, and at last says I, 'Isn't there some sin you are covering up?' And the man colored to the roots of his hair, and said, 'Mr. Moody, I am a defaulter for \$1500.' Says I, 'Why don't you confess?' He says, 'I am going into business, and am going to try and make it up. I have a lovely wife and family, and I can't confess. It would be the ruin of my family, and my ruin. I am just going into business, and expect to make that money and to pay it back. I don't know but I may be wrong in that.' 'Yes,' said I, 'of course you can't pray, with that difficulty over you. Going into business with other men's money! Just being robbing men!'—'Oh! what shall I do!'—'Make restitution.' 'I can't; it would be the ruin of me.'—'How much have you got out of the \$1500?' '\$900; some day I'll pay back every dollar. I can't go to my employers and confess. They will put me into the courts.' 'I don't know whether they will or not.' He said he couldn't do it, and went away, wanting me to pray for him. 'How can I, if you are not willing to make restitution?' I told him I would pray that God wouldn't give him any sleep to his eyes or slumber to his eyelids until he gave back that money.

"The next day he came back and said he could not sleep. 'Is there no other way out of this agony?'—'No; do the right thing and God will set you right.' He shrank from it. 'How can I do it? I am sure they will put me in the courts and it will ruin my family.' Says I, 'Do right and the Lord will remember you.' Finally he put into my hands \$981.21 in a sealed envelope, and said: 'That money follows me, and I don't want it any longer. I have taken the last cent my wife and I have, and if my friends will not save me from the penitentiary it will be the death of us.'

"I went to his employers and got them into a room and told them the whole story. 'There is some of your money, and I don't think you ought to ruin him. I want you to deal in mercy with that man.' 'Deal in mercy? I guess we will,' said they. Tears ran down their cheeks, and I saw they would deal mercifully with him; and so I went down stairs and brought him up, and those three men got on their knees and prayed together. Friends rallied around him, and he has gone into business, and has been successful from that hour, and I received a letter from him not long ago telling of the joy and peace in God he has had since he confessed. Go likewise, and make restitution, if you

want power in prayer, and want God to bless you. There is no use in confessing your sin if you do not make restitution. A question came up when talking about confession of sins. Can it be that I am going back to the confessional, to priestly absolution, and all that? Well, there are some sins that need to be confessed to the church. If I have sinned publicly and brought a scandal on the cause of Christ, I ought to confess publicly. If the offense is against my neighbor, I ought to confess to him, and other sins I ought to confess to God in private."

Is Any More Required?

WHILE the Rev. Richard Knill resided in Russia he engaged a Russian young woman named Erena as servant; and the following is the account he gives of her: "When she first came to us she could read a little, and my wife encouraged her to persevere, and for this purpose a Psalter and Testament were given to her. She seemed to take great delight in reading, and we were gratified to perceive how she improved every spare moment for this sacred employ. The first time she evinced any emotion was one evening when she had been reading the history of Cornelius. She came to my wife with an anxious and inquiring look, and said, 'Please to explain this to me: Cornelius fasted, prayed to God always, and gave much alms to the people; yet he was commanded to send for Peter to obtain information what he ought to do. Pray how is this? What could he do more? Is any more required of us than to pray, give alms, and keep the fast?'

"Mrs. Knill answered, 'If something more had not been necessary, the angel would not have commanded it; therefore proceed with the narrative, and mark what Peter said.' She proceeded; and when she read these words, 'To Him gave all the prophets witness, that through his name, whosoever believeth on him shall receive remission of sins,' the young woman was overcome. She burst into a flood of tears, and soon exclaimed, 'Now I see it! it is by believing on the Lord Jesus Christ that we obtain forgiveness of sins.' From that day to this, her delight was in the Scriptures. Her diligence in business, and her zeal for the salvation of her relatives, made her very highly esteemed by us; and, as far as we can judge, she adorned the doctrine of God her Saviour in all things. She proved a great treasure in the family."

To this question the professed moralist should give heed. Not one in a thousand who expect to stand in the judgment because they have lived upright lives, without faith in Christ, has so good a record as inspiration gives to Cornelius. How many failures have been marked by the eye of the infinitely holy and just One; and yet they have cared nothing for the all-important question of "the remission of sins that are past." What folly for a sinner to talk of being justified by his own righteousness! How precious the news to a fallen race, that the blood of Jesus Christ cleanseth from all unrighteousness. Christ and him crucified. Christ only, is the sinner's hope. "Blessed is the man that trusteth in him."

Provoking a Preacher to Anger.

A MAN was once employed to provoke a certain preacher to anger, and he undertook the task in the following manner:—

"Sir," said he, "you are a fool!"

"I know that," said the preacher, "and knew it some time before you mentioned it to me."

"You are ignorant."

"I know that, and have been trying to be clear from it by learning to know myself."

"You are not fit to preach."

"I know that, and daily wonder that God should bless an instrument so unfit for such an important work."

"You ought to be carried out of town, to have justice done you."

"I know that, and, according to justice, out of the world too, for I long ago forfeited my life."

"You are not worthy the notice of any respectable character on earth."

"I know that, and yet these are the only characters who take any respectable notice of me."

"You are not worth talking to, or with."

"I know that, and it is singular that you should acknowledge it, and then spend your time in acting contrary to what you say is true."

"I never saw such a person as you are."

"I know that; but I cannot say so of you, for your father's children are numerous, and there is a family likeness through the whole."

PRAYER should be the key of the day, and the lock of the night.

SUNDAY NOT THE SABBATH.

THOSE who keep Sunday claim that the first day of the week should be observed in commemoration of the resurrection of Christ on that day. But there is no Bible authority for this claim. The first day is never called the Sabbath, the Christian Sabbath, the Lord's day, or a holy day of any kind. There is not even a reference to such an institution nor an intimation of it in the Bible. Neither Jesus nor the apostles ever kept it. No command is given for any one to keep it. God never rested upon it, nor blessed it, nor sanctified it. There is no penalty for its violation, nor regulation for its observance.

Reader, think of these facts. What do they mean? Paul says, "Where no law is, there is no transgression." Rom. 4:15. As there is no law of God for keeping the first day, there can be no sin in working on it; for Paul says again, "Sin is not imputed when there is no law." Rom. 5:13. Then why keep Sunday? God does not leave men to guess at their duty, but he states plainly whatever he wishes done. Does he wish men to keep the seventh day? How explicitly he has said so. Ex. 20:8-11. How plainly baptism and the Lord's supper are enjoined. Mark 16:15, 16; 1 Cor. 11:23-26. So if the Lord wished us to keep the first day, would he not have plainly said so? Certainly; but he has said no such thing.

Let us examine every text in which the first day of the week is mentioned in the New Testament, and we shall thus learn all the Lord has said about it. There are but eight texts. Here is the first: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1. This is all that Matthew says about it. He relates that the angel opened the tomb; that the women saw him, ran to tell the apostles, and met Jesus on the way; but not a hint is given that there is to be any change of the Sabbath, not a word is said about keeping the first day in honor of the resurrection. Think of this.

Next, Mark mentions the first day twice. "And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." Chap. 16:2, 9. This is all the mention he makes of the day. Here, again, there is a profound silence as to any change of the Sabbath or any sacredness for the first day. There is not the slightest intimation of any such thing. Read the whole chapter, and see for yourself.

Luke mentions the first day only once. "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Chap. 24:1. What does this say about the change of the Sabbath? Nothing. What intimation is there here that the first day then became a holy day? The candid reader will admit that there is not the slightest reference to such a thing. Yet these are the texts always relied upon by Sunday-keepers to sustain their position. Luke does state that two of the disciples went that day seven and a half miles, on foot, to Emmaus. Verse 13. What were they going there for? Evidently on business. Jesus walked with them, and made himself known to them. Verses 15-31. Then they ran back to Jerusalem to tell the others. Fifteen miles they walked that day. Not much of a Sabbath! It was nearly night when they got back, verse 29; yet, as late as that, few of the apostles believed in the resurrection of Jesus. Mark 16:12, 13. While they were eating supper, and doubting and disputing about the resurrection, Jesus came in and upbraided them for their unbelief. He took fish and honey from the table, and ate before them, to convince them. Luke 24:38-43. Certainly, then, they were not keeping that day to commemorate an event in which they did not yet believe! The absurdity of such a view is too evident to need further notice.

John mentions the first day twice, stating substantially the same facts as the others. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." Chap. 20:1. She ran and told Peter and John. They went to see if it were so. Later, Jesus appeared to Mary, and sent her to tell the others. Verses 11-18. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." Verse 19. This is all that John says of the first day. Reader, how much do you find here about the change of the Sabbath? Like the others, John is silent upon the subject. He makes no reference to it; he simply states the events that occurred at the resurrection of Jesus. There he leaves it.

But were not the apostles assembled together when Jesus met them? Yes, at their own home, eating supper. John 20:10; Mark 16:14. And where else should they be? Even then, Thomas was off on business somewhere. John 20:24. So there is no evidence here of any religious meeting held on that day.

John mentions the first day twice, but does not call it the Sabbath, the Lord's day, nor by any other sacred title. He says nothing about the disciples' keeping it, nor does he record any intimation from the Lord that they should keep it. There is not even an inference to that effect in the four gospels, and the whole argument in favor of it is pure assumption.

Another Sunday meeting is claimed from verse 26: "And after eight days, again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." This did not occur on Sunday, but as late as Monday evening, Verse 19. After eight days is not on the eighth day. Count from Sunday evening. After one

day would take us to Monday evening; after two days, to Tuesday evening; and so on, till "after eight days" brings us to the next Monday evening. Hence, this was on Monday evening. Just one week is "after seven days," as the reader will see by 1 Chron. 9:25, 32. Then "after eight days" is one day more than a week.

But suppose it had been the first day of the week; that does not prove that it was the Sabbath, nor that there was any sacredness to the day. The disciples were not even holding a meeting. They were "within," that is, at home. Verse 10: "Then the disciples went away again unto their own home." This is where they were when the event occurred which is recorded in verse 26. See Acts 1:13. Jesus came because Thomas was there; but there is not a word, or even a hint, that the day was sacred.

The next time Jesus met them was on a fishing day. They all went fishing, and toiled all night, but caught nothing. In the morning Jesus stood on the shore, and told them where to cast the net to get a good draught. Was this on Sunday? Then it is a working day. If it was not on Sunday, then Jesus met with them on any day, just as it happened. So we see in Acts 1:1-4, that his farewell meeting with them was on Thursday. It was on the fortieth day after his resurrection. Verse 3. By a moment's reckoning it will be seen that it fell on Thursday, as all agree. Thursday is ascension-day the world over. So the claim that Jesus always met with his disciples on the first day of the week is utterly false. As we have seen, the day of his resurrection was one of the greatest confusion among his disciples; the next time he met them was on Monday evening, the next time was on a fishing day, and the last time was on Thursday. So much for the example of Christ.

A desperate endeavor is made to find evidence for Sunday-keeping from the day of Pentecost; Acts 2:1-4; but there is not the remotest hint of it here. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind." Verses 1, 2. Then the Holy Spirit rested upon them. But what has that to do with Sunday-keeping? Sunday observance is not mentioned, nor even referred to. It is not stated what day of the week it was, as that was a matter of no importance. It was the Pentecost which was to be signalized, and not the day of the week. No; the best scholars, even among the observers of Sunday, admit that Pentecost fell that year upon the Sabbath, or Saturday. Prof. Hackett says, "It is generally supposed that this Pentecost signalized by the outpouring of the Spirit, fell on the Jewish Sabbath, or Saturday."—*Com. on Original Text.*

Barnes says: "If the views of the Pharisees were followed, . . . then the day of Pentecost would have occurred on the Jewish Sabbath, our Saturday."—*Kuinoel, Lightfoot.*

Olshausen says: "The fiftieth fell, therefore, it appears, upon Saturday."

Dean Alford, in his New Testament for English Readers, remarks, "It appears probable, however, that it was on the Sabbath, *i. e.*, if we reckon from Saturday, the 16th of Nisan."

Next, Acts 20:7-11 is supposed to furnish some little proof for first-day observance. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together." Then a young man fell down, and was restored to life by Paul. And when he "had broken bread, and eaten, and talked a long while, even till break of day, so he departed." We notice, 1. The first day is not called the Sabbath, Lord's day, or by any sacred title. 2. This is the only religious meeting upon the first day of the week of which we have any record in the New Testament. This is remarkable, if that was the common day of meeting. But we have a record of eighty-four Sabbaths which Paul kept, and on which he preached. See Acts 13:14, 44; 16:13; 17:2; 18:1-4, 11. 3. Nothing is said about its being their custom to meet on that day. 4. There is no record that they ever met on that day before this occasion or afterwards. 5. But what settles the whole matter is the simple fact that it was only an evening meeting. When they assembled, Paul began to preach to them, and "continued his speech till midnight." After breaking bread, he again talked "till break of day," and then went on his journey. Evening meetings are frequently held on all days of the week. No one thinks of calling a day holy for this reason. So in the above case, this meeting does not furnish the slightest evidence that Sunday was a holy day. Moreover, this was not an ordinary meeting, but a very uncommon one. It was Paul's farewell meeting, verse 25; hence it lasted all night. A dead man was raised. It was for these reasons that it was mentioned, and not because of any sacredness belonging to the day. Then there is not a particle of evidence here for Sunday observance.

Only one more text mentions the first day; viz., 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." From this a public meeting for Sabbath worship on the first day is inferred. But what is said here about keeping that day as the Sabbath, or even holding meetings that day? Not an intimation of such a thing is given. Paul does not say that when they came together for meetings they should bring their gifts, nor that they should put them into the public collection box, nor anything of that nature. "Let every one of you lay by him in store," is the direction; that is, at home, by himself. The original Greek term means by himself, at home, as the best critics say on this passage. The "Lord's day" of Revelation 1:10 is the seventh

day, as may be seen by Ex. 20:8-11; Isa. 58:13; Mark 2:28.

Now, reader, you have before you every text in the New Testament that mentions the first day of the week in any manner. You must see that they do not intimate that the day has any sacredness, or that there is any example for keeping it, or any commandment that any one should observe it.

But should we not, then, celebrate the resurrection of Christ? Yes; but the Lord never told us to keep Sunday for that purpose. God has given us baptism, burial in water, as the fitting memorial of this. "Therefore we are buried with him by baptism." Rom. 6:4. We are buried in the water just as Jesus was in the earth. Then we are raised up out of the water "also in the likeness of his resurrection." Verse 5. Again, "Buried with him in baptism, wherein also ye are risen with him." Col. 2:12. Baptism, then, is the divinely appointed memorial of the burial and resurrection of Jesus. It is appropriate. To be buried in the water and raised out of it, resembles the burial and resurrection of Christ, which it commemorates.

Then why do you keep the first day? It is simply because you have been brought up to do it. It is a Catholic tradition, without any foundation in the word of God. Be careful how you make void the law of God by your traditions. D. M. C.

SPIRITUALISM AND THE FUTURE ANTI-CHRIST.

Rationalism and Socialism are ripening the world for a climax. Recent writers assure us that in Protestant Germany "reason proudly sits in the chair of faith, and the natural powers of man are ended with the attributes of Divinity." What does this point to but the elevation or *pantheizing* of our race? "Ye are as gods," says Satan, as preparatory to placing *one man* above every god. What more common than to hear such expressions as the following: "The divine ideality of man;" "the exploded idea of God;" "the coming new development;" "the higher theology of the future;" "Christianity is doomed," etc.?

It is perhaps no wonder that, taking advantage of such sentiments as these, a well-known writer in the *Westminster Review* should recently have asserted that Spiritualism, or the "new revelation," is the only religion of the future. This brings us to the consideration of this last sign of the times, as it affects the question of unfulfilled prophecy. The apostle distinctly mentions that at the close of the age, or dispensation, there shall be a revival of what in all ages of the world has been termed necromancy, or dealing with familiar spirits. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," or *teachings of demons.* (1 Tim. 4).

The fact cannot be too distinctly insisted upon, that Spiritualism contains in itself the germ of the antichristian system. The slow and stealthy strides by which it has crept into the world have been the ruin of thousands; and if to-day the "new delusion" counts its votaries by tens of thousands, we have only ourselves to blame. Rightly or wrongly, the majority of people have hitherto mocked and underrated its claims to attention.

The *future antichrist* will arise on the world as the *apostle of progress*—the prophet of humanity; he will appeal to all classes and to all religions. Moreover, it is probable that a distracted and chaotic world will be found ripe and ready to bow down to his claims and worship him as the Saviour of mankind. For this supreme moment Satan has apparently been long preparing. The *Spiritualists* boldly assert that, in the "coming regeneration," the present state of society, and all existing creeds and religions, will be swept away by a personage whom they call the "Comforter," who is shortly to appear in order to heal the wounds of our afflicted race.

A Spiritualistic medium, speaking under supernatural, or rather *infraternal*, influences said:—

"There will be great and astounding manifestations within the next few years; innumerable sorrows are in reserve for earth's inhabitants; but beyond is the prospect of a brighter day, when among the blessings not the least shall be communion with the spirits of the pure and the good. Some years will pass before a great change; but another century will not commence before this great change will be wrought. I may not reveal more now. The spirit manifestations will astound the world. Day after day spirits continually watch the progress of the new light—then will the great day of jubilee come, and all the sorrows of the past be done away. These things presage the coming of a glorious future—the coming of a 'new Messiah.'" (!)

The reason why the religious world has been so slow to recognize the fearful nature and origin of modern Spiritualism is because the phenomena have been kept, for the most part, confined to certain strict and select circles. In this may be seen the manifest finger of the Evil One. Under cover of silly and profane phenomena (table-turnings, rapping, levitations, and the like), this last—and most accursed—delusion has been foisted on mankind. It has silently but surely crept into the remotest villages and hamlets; and there is not a considerable town in this country where the "cause," as it is termed, has not its adherents, its circles, and seance-chambers. Not long ago it was heard of in the Azores.

We affirm that this hideous mockery of a new religion is gathering together its forces, unknown to the multitude, for a world-wide upheaval—a gigantic confederacy—the excesses and blasphemies of which what tongue can tell, what pen describe, but which will be an accompaniment of the latter-day great tribulation foretold in Daniel 12:1, and Matthew 24:21, to be associated with the second advent of *Christ* and the millennium.—*Christian Herald.*

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, Feb. 20, 1879.

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

J. H. WAGGONER, RESIDENT EDITOR.

A Truth Well Stated.

THE editor of the *Sabbath Recorder*, in reviewing an article in the *Baptist Banner*, says:—

"The *Banner* says: 'Jesus rose from the dead on the first day of the week. See Mark 16:9.' In a discussion on the Sabbath, we never deny that Christ rose from the dead on the first day, and the reason is, it has nothing to do with the question. It has no more to do with it than has the day of his birth, or the day of his death. We ask, Do the Scriptures say anything of this? Not a word; it is pure human invention! The passage, however, quoted to prove that Christ rose on the first day of the week only does this by putting a comma in the wrong place. Correct this, and then we get its true sense, for it does not attempt to tell when Christ rose from the dead, but when he appeared to his disciples. Let us see: 'And having risen, early on the first day of the week he appeared first to Mary Magdalene, from whom he had cast out seven demons.' This gives the true sense and makes Mark's testimony agree with the other evangelists, showing that after Christ's resurrection, the exact time of which no man knows, he appeared early on the first day of the week to certain of his followers."

Several years ago a friend in New England appealed to us to join in an effort to prove to the people that Christ did not rise on the first day of the week. We refused, because we had no interest in the question. He said by so doing we could remove the last prop of Sunday keepers. We deny that it is any prop at all, because the resurrection has no relation to Sabbath observance. They who labor so hard to prove that Christ did not rise on the first day attach an undue importance to the question. They give this much advantage to their opponents, by virtually admitting that it is important in the Sabbath controversy to determine the day of the resurrection of the Lord.

We have no idea that any considerable number of people will ever become convinced by the argument on the resurrection so as to renounce Sunday keeping. The law of God is the only true basis of Sabbath observance. That law is based on certain events, but the resurrection is not among them. While we spend our time to argue with them concerning the time of the resurrection, we are only diverting their minds from the true issue. We say with Dr. Hull, the day of the resurrection of Christ has no more relation to the Sabbath "than has the day of his birth or the day of his death."

And no Baptist can be consistent and try to urge the observance of the Sabbath on the ground of the resurrection of the Lord. The Baptists professedly deny tradition and inference concerning matters of institution; yet they know there is nothing bearing any resemblance to a precept for observing the first day of the week. A few quotations where the first day is mentioned, without any statement of its sabbatic character, or of a duty to observe it, no more determines a duty in that respect, than a few mentions of the baptism of households proves the duty to baptize unconscious babes.

"All Scripture is given by inspiration of God, and is profitable . . . that the man of God may be perfect, thoroughly furnished unto all good works." No one is "thoroughly furnished" to Sunday-keeping by the Scriptures; it is not a "good work"—it is not a duty in the revealed will of God. No one can draw nigh to God with a "full assurance of faith" on the strength of Sunday observance, for "faith cometh by hearing, and hearing by the word of God." The word of God does not require the keeping of Sunday; therefore it is no part of Christian faith to accept it. Baptism regards the resurrection, as the Sabbath does creation. To substitute one for the other in the divine institutions is to pervert those institutions, to destroy their significance, and introduce confusion into the house of God, where all should be harmony. We shall best please God if we let his truth remain as he gives it to us. It needs no amendments,—it admits of no addition or diminution.

And Yet Another!

To get rid of the Sabbath, and to enforce Sunday, a correspondent of the *Herald of Life* says:—

"A requisition of any kind presupposes arbitrary and positive law, which would be compatible with the Old Testament, but not with the New Testament. Commands pertain to a covenant of works. We are not under such a covenant. . . . An obedient child never waits for a command."

We are left to infer that this writer stands opposed to baptism and the Lord's supper, and many other revealed duties, because they are commanded! and "commands pertain to a covenant of works." Probably, also, it will vex his soul sorely when the Lord Jesus shall reward every man according to his works. Perhaps we might say that, instead of being vexed, he will be sadly disappointed.

"A requisition of any kind, incompatible with the New Testament!" It is amazing to behold the lengths to which people will go to evade the truth of God when it crosses their selfish or carnal propensities. We cannot imagine that a man who can write for a paper, can be ignorant of our Saviour's words: "Ye are my friends, if ye do whatsoever I command you;" John 15:14, and many others of like import.

John says, "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." "For this is the love of God that we keep his commandments." 1 John 3:22; 5:3. And in the Revelation of Jesus Christ given to his servants through John, with a blessing pronounced upon them that keep the things written therein, he says: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. And, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

"An obedient child never waits for a command!" Richard Baxter asked this forcible question,— "Can that be obedience for which there is no commandment?" Can this writer tell us how the child obeys when there is no requisition or precept to be obeyed? Alexander Campbell never wrote a more truthful paragraph than the following:—

"All will-worship is a disparagement of the worship appointed of God; it is, consequently, a reflection upon his wisdom, and obnoxious to his displeasure. It is as contrary to his revealed will as the presenting of 'strange fire' upon his altar was in the days of Nadab and Abihu. And, indeed, every religious practice which was not founded upon an explicit revelation of the will of Heaven, is will-worship."

Without a requisition or commandment to guide us in our obedience, every one would offer to God the promptings of his own feelings, and what confusion would exist in the service of God! As "God is not the author of confusion," he might well inquire, "Who hath required this at your hands?"

The Lord, by the prophet Ezekiel, said, "Son of man, prophesy against the prophets of Israel that prophesy, and say unto them that prophesy out of their own hearts, Hear ye the word of the Lord: Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!" Eze. 13:2, 3. And again, "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66:2,—not to the man that follows the devisings of his own heart, or follows his own spirit, and has seen nothing from the Lord.

The very angels in Heaven are commended in this manner:—

"Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." Ps. 103:20.

It is the truly obedient child that waits for the word of the Lord; the loving heart that keeps his commandments. "This is the love of God that we keep his commandments," for obedience is the only test of love. "The carnal mind is enmity against God, for it is not subject to the law of God." Rom. 8:7.

With those things which God hath not revealed—which are not requisitions or commandments—we have nothing to do. The Papist has long talked of "works of supererogation," that is, more than are required by the divine law. But this is an evil age—a perverse generation. Men would rather be judges of the law than doers of the law. See James 4:11; so they glide into the ways of the great apostasy.

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." Deut. 29:29.

"Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:5, 6.

"Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Isa. 50:11.

How can men with Bibles in their hands, in which such things as these are written, advocate a theory of such lawless and demoralizing tendencies? Their own course shows the lengths to which men go when they throw off the wholesome restraints of the divine requirements, and prove our need of Jehovah's precepts to guide our hearts and lives in the way of right.

We thought we had come to the end of devices framed to evade the word of the Lord in respect to the holy Sabbath, but this is the climax of all we have yet seen. With aching hearts for the people who are perishing for lack of knowledge, we cry out, "Lord, how long?" How long shall the people set aside the way of God and follow vanity? How zealous should be the lovers of God's word of truth to enlighten the world in regard to our duty in these last days of peril.

The Second Advent.

A CORRESPONDENT of the *Christian Statesman* makes a good point in reply to a remark of that paper. He says:—

"Another point, you say, our brother makes, is, that 'Christ need not to come visibly to take possession of his dominion. . . . We fully agree with Mr. Cheyne in that he need not come visibly in order to take possession of his dominion, in the same sense that he needed not to give himself to the crowd armed with swords and clubs from the chief priests. Jesus said, Dost thou think that I cannot entreat my Father, and he will send to my relief more than twelve legions of angels? But in that case, how could the Scriptures be verified? And we ask, How can the Scriptures be verified if Christ does not come visibly to this earth?"

Strange that the opposers of the doctrine of the Advent persist in inventing reasons which set aside the fulfillment of the Scriptures. The spirit of all such arguments is that of the question, "Where is the promise of his coming?"

Answers to Correspondents.

TO F. S.—The Scriptures on the subject are found in 1 Cor. 7:39; 2 Cor. 6, and some strong warnings in the Old Testament. While all must act for themselves, we must bear in mind that we are responsible for the use we make of our conscience in matters of duty.

TO A. T. J.—The remarks about King David are based upon the mistaken idea that the Lord called him a man after his own heart after he became King, and after he sinned so grievously. So far from this God severely reproved him. But after his sin, and the reproof, the quality of his repentance is truly commendable.

TO L. H. C.—We are not able to lay down any rule on this or any kindred subject. Lyceums may be so conducted as to be proper and profitable; and they may be so conducted as to be highly objectionable. Seek to be on the right and safe side, and an enlightened and tender conscience will not be apt to greatly err in regard to it.

The Two Covenants.

WE find the distinct promise of the new covenant in Jer. 31. What did Jeremiah mean by the old covenant—or the covenant made with Israel when God led them out of Egypt?

When Jeremiah predicts the establishment of a new covenant with Israel and Judah, he uses the following language respecting the old covenant. Thus he says:—

"Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord." Jer. 31:32.

This text sheds much light on the nature of the covenant to which Jeremiah refers.

But it is remarkable that Jeremiah, in another place preceding this, has defined with great precision what he means by the covenant made when God led Israel out of Egypt. Thus we read, Jer. 11:3, 4:—

"Thus saith the Lord God of Israel: Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you; so shall ye be my people, and I will be your God."

Here we have Jeremiah's own definition of what constituted that covenant which the children of Israel had, by their disobedience, dissolved. And it identifies this covenant with the solemn contract between God and Israel, which Paul designates as the first covenant. For Jeremiah makes the essential feature of this covenant to consist in one grand stipulation on the part of God toward his people; viz., "Obey my voice; . . . so shall ye be my people, and I will be your God." Now it is a remarkable fact that this is the very stipulation, and the only one, made by God in entering into solemn contract with Israel. It is a stipulation exacting obedience to the voice of God, which was about to utter the ten commandments. Thus the contract was opened by the God of Heaven: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. Ex. 19:5. We cannot, therefore, fail to identify the covenant to which Jeremiah refers. It is not the ten commandments, but the solemn contract made between God and Israel respecting those commandments.

But the words of Jer. 31:32, are entitled to particular attention in determining what the prophet understood by this covenant of which he spoke. He says: "Which my covenant they brake, although I was an husband unto them." The expression sheds great light on the nature of the covenant in question. Was that covenant simply the law of God? or was it the solemn contract between God and Israel by which the people pledged themselves to obey that law, and God pledged himself on that condition to accept them as his people, and to be their God? Surely, we cannot mistake here. The first covenant made God the husband of his people. The solemn contract between them and himself was that whereby he espoused, or married, that people. Jer. 2:2. There can be no mistake, therefore, that a contract was requisite, in order that God should become the husband of that people; and that contract is found in Ex. 19 and 24. He could be their lawgiver, by virtue of proclaiming his law to them; but to be their husband, he must enter into contract with them, and it is precisely this relation that he sustains to Israel by virtue of the covenant of which Jeremiah speaks. See Webster's second definition of contract, previously quoted.

And this distinction properly introduces a further argument on the nature of this covenant, from Rom. 9:4: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Paul elsewhere informs us that there are two "covenants." Gal. 4:24. Here he distinguishes between the giving of the law and the covenants. Our opponents claim that the giving of the law was the making of the first covenant. We say, Not so; for that covenant was the solemn contract between God and Israel which preceded and followed the "giving of the law;" and that the law of God was that which the people covenanted to obey, when it should be spoken by the voice of God. This text preserves the distinction between the law of God and each of the two covenants.

And this distinction between the law of God and the first covenant is further shown by another important fact. The new covenant was made because the first covenant had been destroyed by the sins of the people, and because God still desired to save them. The first covenant was rendered null and void by the disobedience of the people. "Because," says Paul, "they continued not in my covenant, and I regarded them not, saith the Lord." Heb. 8:9. "Which my covenant they brake, should I have continued an husband unto them? saith the Lord." Jer. 31:32, margin. If, therefore, we hold, as do many at the present day, that the covenant between God and Israel was simply the ten commandments, then we have the people of Israel weaken, and finally bring to an end, the law

of God, simply by disobeying it! So that the law of God did depend for its strength upon the obedience of the people, and not upon the authority of the Lawgiver! But let us test the other view of this subject. It has been shown from Moses, from Paul, and from Jeremiah, that the first covenant was the mutual agreement between God and Israel respecting the ten commandments. This is a covenant in the primary sense of the term. This covenant it was in the power of the people to destroy, by violating its conditions, *i. e.*, by breaking the law of God. This transgression could not in the slightest degree weaken the authority of the law of God; but it could, and did, render null and void the contract which made God a husband unto them. The truth on this point may be expressed in a word: Men could not release themselves from the obligation to obey God's law by breaking that law; but they could release the God of Heaven from the obligation he had taken upon himself, toward them in the first covenant, by violating its condition, and thus bringing the covenant to an end. Hence the distinction is palpable between the law of God and the solemn contract made respecting that law. One could be destroyed by a failure on the part of the people to fulfill its conditions. The other can neither be destroyed, nor even weakened, by such transgression; and it will, in due time, demand the death of all its transgressors.

The law of the Lord is perfect. Ps. 19: 7-11; 111: 7, 8: 119: 96; James 1: 25; 2: 8-12. It is God's great rule of right by which sin is shown. 1 John 3: 4, 5; Rom. 3: 19, 20; 7: 12, 13. But the first covenant is declared by Paul not to have been faultless. Heb. 8: 7. This is another palpable proof of a distinction between the moral law and the covenant which God entered into with Israel respecting it. Nor is this to be met by the statement that Paul pronounces the law itself to be faulty, and therefore the law and the covenant may be identical. For the law thus designated by Paul was not the ten commandments, but the Levitical law. And here are a few points out of many in proof of this assertion:—

1. This law was received under the Levitical priesthood. Heb. 7: 11. But the ten commandments were received before that priesthood had been appointed. Compare Ex. 20 with Ex. 28.

2. This was a law relating to priesthood, tithes, and offerings. Heb. 7: 5, 12, 28. But the ten commandments said nothing concerning this.

3. It was a law which required that the priesthood should be of the tribe of Levi, and which had to be changed in order to have a priest arise out of the tribe of Judah. Heb. 7: 12-14. But the ten commandments had no precept that related to the subject, or that needed to be changed for that reason.

Finally, with one further proof of the distinction between the moral law and the first covenant, this point of the argument shall be closed. The first covenant having waxed old and vanished away, the new covenant is made by God in its place. Jer. 31: 31-34; Heb. 8: 8-13. And now observe the grand promise of the new covenant: "But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." Jer. 31: 33. It is therefore certain that the dissolution of the first covenant is not the abrogation of the law of God. That which was the law of God in the days of Jeremiah, six hundred years before Christ, is the subject of this prediction. This law was not only to survive the dissolution of the first covenant, but it was to continue to exist under the new covenant, and to sustain even a more sacred relation to the people of God under the new, than under the old, covenant. Here the argument on this part of the subject is rested. It has been shown,

1. That the first, or old, covenant, was not the law of God, but the contract between God and Israel concerning that law.

2. That the law of God is a covenant only in a secondary sense; viz., in that it constituted the condition of that agreement or contract by which God became a husband to Israel.

3. That when the old covenant vanishes away, the law of God remains in full force, and is ready to enter into the most sacred relations with the people of God under the new.

J. N. A.

ONE cannot overcome Satan by feelings nor by past experience.

The Coming of Christ?
IS IT PAST OR FUTURE?

THERE is in some minds something of a difficulty in the expression which the evangelists and apostles use, for they frequently speak of the events referred to, in the present tense, and as if the people of their own day were the ones to participate therein; while in other places they throw in cautions against looking for the coming of the Lord, for many centuries after their time. Do these declarations contradict each other? or is there a consistent system of interpretation, in accordance with which they can all be shown to be in harmony? Let us look at some of the representative texts of each class.

In 2 Thess. 2: 1-4, Paul says:—
"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

Let no man deceive you, says Paul to the Thessalonians, and cause you to think the coming of our Lord Jesus Christ is to take place in your day; for the apostasy must first take place, and the man of sin be revealed, and run his appointed career. This man of sin is generally understood by Protestants to mean the papacy; and this is, beyond question, correct. Paul's caution, then, covers the whole period of time from his day onward through the long ages of papal rule, bringing us down as late in the gospel age, at least, as 1798, when papal supremacy received its death blow at the hands of the French. Not till this point was passed, could any one, according to this instruction of Paul's, look for the coming of the Lord as an event immediately to occur.

How then, shall those other declarations be understood, which seem to represent the event as one which was at the very door when Paul wrote? Do they mean that it was to be looked for in that age? If so, then is our beloved Bible involved in a hopeless contradiction. But we think we can show that all the trouble with these passages arises from overlooking one simple fact, and ignoring one rule of interpretation, which is as beautiful in itself as it is of frequent application in the inspired writings. It is that in prophetic language the present and past tenses are frequently used for the future; and writers sometimes apparently speak of themselves, when they mean persons who are to live far in the future. God, to whom a past and future eternity are one eternal now, "calleteth those things that be not as though they were." Rom. 4: 17. And Paul uses this language to explain the promise God made to Abraham, saying, "I have made thee a father of many nations," when as yet he was not even the father of a single child.

Goold Brown's "Grammar of English Grammars," than which there is probably no better authority in the English language, on page 343, thus speaks on this point:—

"In the language of prophecy we find the past tense very often substituted for the future, especially when the prediction is remarkably clear and specific. Man is a creature of present knowledge only: but it is certain that He who sees the end from the beginning has sometimes revealed to him, and by him, things deep in futurity. Thus the sacred seer who is esteemed the most eloquent of the ancient prophets, more than seven hundred years before the events occurred, spoke of the vicarious sufferings of Christ, as of things already past, and even then described them in the phraseology of historical facts: 'Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed.' Isa. 53: 4, 5. Multiplied instances of a similar application of the past tenses to future events occur in the Bible, especially in the writings of the prophets."

The same prophet, Isaiah, uses the present tense for the future. Chapter 9: 6: "For unto us a child is born, unto us a son is given." Yet this language refers to Christ, who was not born till more than seven hundred years

afterward. David also says, Ps. 16: 10: "For thou wilt not leave my soul in hell." Here he seems to speak of himself; yet he does not refer to himself at all, but to Christ, in whom the language was fulfilled more than a thousand years afterward, as explained by Peter in Acts 2: 31.

Exactly so with Christ and his apostles when they speak of the future second coming of Christ as though immediately to take place. They carry the mind right forward to the last generation and then speak of the event from that standpoint, as at the very doors. Our Lord in Matt. 24, announces the signs that should herald his coming. He addresses the generation that should witness them: "When ye shall see all these things." Then he says, "This generation [the one certainly that witnessed the signs] shall not pass till all these things be fulfilled. The present generation has witnessed the signs, and hence shall also witness the consummation."

Paul, more frequently perhaps than other New Testament writers, uses this figure of anticipation, if we may so call it. We shall not all sleep, but we shall all be changed," he says to the Corinthians, "in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." In the first part of this same chapter he speaks of above five hundred disciples who saw the Lord after his resurrection, and says that the greater part of them remained at that time, but some were fallen asleep. By falling asleep, then, he means falling in death. "We shall not all sleep," shall not all die. Was this true of Paul or any of his companions? Did the last trump sound in his day? Were the dead raised incorruptible? Were the Christians then living exempted from death, and changed in a moment? Did this corruptible and mortal then put on incorruption and immortality? Was death then swallowed up in victory? Was this all accomplished in Paul's day? Certainly no man in his right mind can so believe. What then? Paul simply goes forward to the last generation of Christians, and speaks as if personally among them. How beautifully does this manner of speech link together the whole Christian family! He does not look over into the future and say, they, but, we, as though he stood in the midst of them. The first and last meet together; and we are recognized as belonging to the same family, and standing in the same company, with Paul.

So in 1 Thess. 4: 15, he says, "We which are alive and remain unto the coming of the Lord," &c. Other like expressions might be given, which, on the hypothesis we have named are clearly explainable, but on no other. This simple rule frees all these passages of every vestige of difficulty, and preserves intact and inviolate the teachings of Christ and the apostles.

Eschatology, or the "science of last things," occupies a very prominent place in the Scriptures of the Old and New Testaments. The coming of the Lord, and the coming of the Son of man, stands out prominently upon the prophetic page. We have reached the time to which these predictions pertain; and we would that men might now live as if conscious that the grand epiphany of deity is soon to open to their vision. U. S.

Southampton, England.

ANOTHER week has passed, giving us still further opportunity to learn the situation, and to do a little missionary work. It has been the coldest week known in this part of England for thirty years, still we have been able to do something. We realize to some extent the importance of improving the time in our Master's cause.

We find almost as great a variety of sects in England as in America, although they are of a different kind, and have different names. Some of these sects, near Southampton at least, seem to be passing through a state of fusion just at present, and some of their devoted members are specially interested in the present truth.

During the past week, Bro. Ings has visited about two hundred and fifty families, and left tracts and papers with them. Among these he found another person, an intelligent lady, who had commenced the observance of the Sabbath as the result of reading, since his visits last summer. Last night we received a letter from a sister twelve miles away who had brought another into the truth by loaning her books and papers. The willingness of those who are embracing the truth, and of those who are interested but have not fully

taken their stand with us, to help us circulate tracts and papers, and to supply us with names of those who, they think, would be interested readers, is encouraging to us. There seems to be the greatest eagerness here to read the SIGNS, and it is pronounced by many the best and most instructive paper they ever saw. We are anxious to get the supply of papers we have ordered. It is a grief to us to have the people literally begging for them when we have none for them. One of our sisters loaned her SIGNS to a minister in Southampton, and his verdict was, "Those papers are marvelous." Especially do the readers speak in the highest terms of Sister White's articles in the papers, pronouncing them "wonderful." Last Sabbath, Jan. 11, we held our first Sabbath meeting in our own house, "Stanley Cottage." It was a very bleak day, the coldest of the week, still a few came in. After a brief discourse upon the work of Christ, and the Way of Life picture, encouraging responses were made by those present.

Our place of residence borders on the line of Shirley, which with its two villages, Old and New Shirley, contains six thousand inhabitants. Last Saturday evening we engaged the Shirley hall for two evenings per week. We regretted that we could not find a place to occupy on Sunday evenings, but we thought it better to hold meetings Monday and Wednesday evenings than not to hold any. The hall we have rented is one-half mile from our place of residence. It is a good hall near the center of New Shirley, with seating capacity for two hundred and fifty. We pay for the hall, heated, and well lighted with gas, \$1.00 each evening. Next week we can have it three evenings, and we are in hopes to get in once in a while a Sunday evening discourse.

Monday evening, on short notice, we held our first meeting in the hall. Notwithstanding it was very dark, and so foggy that some lost their way in getting to the place of meeting, we had a fair audience, and marked attention was given as we spoke from Dan. 2: On Wednesday evening we had an increase in our audience, as well as an increase in the interest on the part of the people. We are forming some interesting acquaintances. Those who are keeping the Sabbath are becoming more and more settled in the truth.

We have gathered up nearly two hundred names during the past week for our T. and M. societies. We expect that some out of this number will obey the truth. We feel more and more need of daily help from God, that we may rightly perform our part in this last message of mercy, knowing that the Lord on his part is ready to bless when we come into a position where he can bless us.

Jan. 16. J. N. LOUGHBOROUGH.

THE following from Brother Wm. Ings, who is also in Southampton, to the Missionary Society of Battle Creek, will be read with interest:—

"I find no abatement of the interest to read on present truth. During the past ten days I have visited three hundred families, and out of this number only one refused to receive tracts. Angels are preparing the way, and minds are impressed that some great event is just before us. As the result of reading, three more good substantial souls are now rejoicing in the truth. In this country as well as in America, those receiving the truth catch the missionary spirit, and watch every opportunity to extend the light to others; and thus it will continue until the third angel's message shall roll with a mighty swell through the land. I am now visiting from house to house, loaning tracts, selling our publications, and obtaining subscribers for our periodicals. Yesterday I sold five Annuals; to-day I sold 'Spirit of Prophecy Vol. I,' and I am requested to deliver the three other volumes as soon as the money can be saved up. This sale is the result of reading Sister White's articles in the SIGNS. Her articles are read with interest, and I find none but that speak highly of them."

"The SIGNS takes with the people, and we hope to get many subscribers. None need be afraid to send papers to friends or others in this country. They will be read with interest, and will be loaned. Hundreds of copies could be used to good account in Southampton, if we only had them. Thousands of copies would be read with the greatest of interest all over England. It is interesting to hear the people tell how earnestly their friends and neighbors ask the privilege of reading their papers when they are through with them. In many cases the people wish to mail them to their friends, and thus they are sent to all parts of England and to other countries."

The Home Circle.

WATCH, MOTHER, WATCH!

MOTHER, watch the little feet
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed, and hall;
Never count the moments lost,
Never mind the time it costs;
Little feet will go astray;
Guide them, mother, while you may.

Mother, watch the little hand,
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay.
Never dare the question ask,
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.

Mother, watch the little tongue
Prattling eloquent and wild,
What is said and what is sung
By the happy joyous child;
Catch the word while yet unspoken,
Stop the vow before 'tis broken;
This same tongue may yet proclaim
Blessings in a Saviour's name.

Mother, watch the little heart
Beating soft and warm for you;
Wholesome lessons now impart;
Keep, Oh keep that young heart true;
Extricating every weed,
Sowing good and precious seed,
Harvest rich you then may see
Ripening for eternity. —Sel.

A Word To Mothers.

THE responsibility of mothers is a subject much dwelt upon, yet but few are awake to what is required of them. There are some mothers who indulge their children. They indulge their sons until they are nuisances to every one because they do not wish to "break the boy's spirit." Small wonder that such children grow up to break the mother's heart in return for this mistaken tenderness. It is not for one's self, it is not even for others, for society at large, that children should be taught self-control. These profit indirectly by such education, but the children themselves reap the direct benefits, for he that has been taught to regulate his desires and actions is infinitely more happy than he, who, unguided and ungovernable, chafes always against bounds which he must find somewhere. There are two or three other wholesome truths which mothers ought to keep in mind, and which would render education much more easy and generally good.

First, it is from them, and only them, that their children should receive their education, and they have no right whatever to delegate that task to another or to spoil their children by alternate indulgence and severity. If a thing is forbidden one day and permitted the next without any good reason, is the child to blame that it disregards other prohibitions? This governing by fits and starts, is worse than no government; as some one has said: "It is possible to train a child that has been taught nothing; it is impossible to train a child who has been badly taught." Thus a wild horse from the prairies is more easily brought into perfect training than the domestic animal whose mouth has been spoiled and his gait ruined by unskillful horsemanship.

Secondly, the absolute obedience to which the child should be trained is meant to conduce to his future happiness—not as a punishment, but to prevent punishment. "Even Christ pleased not himself," and happiness lies not in having one's own way, but in ruling that way in moderating the desires and passions—not in allowing them unlimited sway. The baby who crics for the moon must be taught that it is beyond his reach, not bribed into quiet by a tin counterfeit. Above all, it is necessary to remember that example is more powerful than precept. It is useless to endeavor to make a child control his temper if you give way to your own, to tell him to be truthful while you are not strictly so; to inculcate neatness while careless of your own dress; and St. Paul's injunction to eat no meat lest you cause your brother to offend, is doubly appropriate in regard to your children; the little folks are keen observers, and will not respect you unless you are worthy. Be careful not to impose unnecessary instructions—to forbid nothing without reason. It is well to infuse into every child's mind the wholesome principle of self-respect, to teach him that certain things are to be avoided and others cultivated, not because you say so, but because of his own dignity and social position. So should they be taught in their earliest years that certain things are for their good, that gentleness, unselfishness, and neatness are not only admirable in themselves and pleasant in their

family circle, but that they make their possessor welcome in the outer world, and are excellent capital to begin life upon.—Sel.

The Bar-Room Verdict.

A PROMISCUOUS crowd of gentlemen and loafers were seated in the bar-room of Smith's Hotel, in Attica, busily engaged in discussing the temperance question. They had about conned over all the stereotyped phrases of the day in regard to it. One said that as long as it was made it would be drunk. Another, that he could either drink it or let it alone. And another, that whisky was a good thing in its place. One self-important individual stepped up to the bar to take a light drink, as he called it, prefacing the action with the remark that whisky didn't hurt anybody who didn't drink it. The words were scarcely uttered when a stout, burly-looking man, who had been an attentive listener all the evening, arose to his feet, and said:—

"That's a lie!"

All eyes were turned on the speaker, for, in saloon parlance, they "expected a muss." The burly man paid no attention to the warlike demonstrations of the man he had given the lie, but waved his hand as if to command attention, and said:—

"Listen. Twenty years ago, when the packets were running on the 'ditch' that skirts the town, my father moved from a distant state and settled in a village on the canal forty miles east of Attica. He was a hard-working, honest mechanic, a devoted member of the Baptist church, and had never drank a drop of liquor in his life.

"Those were the halcyon days that my friend with the glass likes to talk about, 'when whisky was pure.' All the difference between then and now is—then whisky ruled the hour; now it rules the day.

"My father being a temperance man, a thing very unusual in the good old days of 'pure whisky,' became the object of hatred to all the whiskyites in the town. The more especially for his being instrumental in saving many misguided men from drunkards' graves.

"When spring election day came round, it was the gala day of the year for drinking, showing horses, gouging out eyes, gnawing ears, and biting off noses. The day ended in being taken home by the best knockers in that 'neck of the woods.'

"About 4 o'clock on that memorable day for me, when the sport was about over, and several poor fellows were hanging round with gouged eyes, scratched faces, and bloody noses, regretting, perhaps, that they had come to O—, the saloon-keeper, wishing to have the sport continue as long as possible, suggested that it would be a good time for the boys to 'tune up the old Baptist.'

"'Glorious thought!' 'Bully boy!' was chimed by the drunken brutes. There was an old buizer in the crowd who had four 'noble sons,' whom the old man liked to tell about when warmed up by pure old juice. They had 'never taken the lie from any man,' was his proud boast. They called my father out of his shop, which stood close to the canal lock, pretending to show him some work to be done. He had just gone as far as the balance beam of the lock, when he was attacked by them. My father being a stout man and no coward, grasped the old one by the collar and shoved him across the beam, when the sons tripped my father and his leg slipped into a muskrat hole. He fell backwards, breaking his leg at the ankle, with the bone protruding through the flesh. While lying there in that condition, the old man and his sons got in their work, kicking my father until he coaxed to desist by the saloon-keeper, who said he guessed that would be enough for him for that time. I was standing in that crowd, a little barefoot boy, crying for my dear father, my feet trampled and bleeding by those demons who had drunk 'pure' whisky.

"My father's leg was set wrong by a drunken doctor. He lay on his back for nearly a year; has hobbled all his life, and will go to his grave a crippled, morose, unforgiving man. I was the oldest son and only support of a worse than widowed mother and six small children.

"The gentle red men who murder ladies are angels when compared with that saloon-keeper and his victims. That man, gentlemen, who was on the point of taking a 'light drink' is one of the sons who crippled my father. That man made the remark that whisky never hurt anybody who didn't drink it. You all heard me give the lie. Was it right?"

"Yes! yes!" was echoed all around the room.

He pushed through the crowd that gathered around him, to find the subject of his remarks. He was gone! His glass of whisky was standing on the counter untouched.—Monitor.

Reports from the Field.

Christiana, Norway.

THE past week has been full of interesting events to us. Our rooms are crowded at every sermon. About five hundred persons will come in, and nearly half of them stand up, while the rest, who come late, have to go home again.

Last Sabbath we formed a church under the law of dissenters in this country. We went before the authorities, and were by them acknowledged as a Christian church agreeable to law. Thirty-three persons had signed their names. Our Bible-class Sabbath afternoon was attended by about sixty persons, and was full of interest. There is a general desire to learn from the Scriptures.

I got a little sheet printed this week called the *Signs of the Times*, and intend to continue to print one every week. It is no subscription paper yet. We sell them by the piece. We sold about five hundred copies on Sunday. The people must have the truth in print, and our tracts are nearly all gone.

Sunday evening I spoke of the Sabbath of the Lord. About twelve hundred people were present, and many others went away who could not get in. Friday evening I attended a lecture by Professor Bugge in the University hall. He tried to establish some divine authority for Sunday. There is a great stir among the people. They seem determined to hear the truth. It is unreasonable the way they crowd together. There is hardly room left for me to stand.

The professors in the University and the bishop are preparing for a discussion. After the 15th of February I cannot have the large hall in the Latin school any more, and it is doubtful whether I can get any other hall of suitable size. I pray that God may direct the minds of our dear brethren in America so that we may have a tent and a man with it as soon as spring opens, and the weather permits us to use it, so that all in this city who desire to hear the truth may be given an opportunity.

Jan. 13, 1879. JOHN G. MATTESON.

Arbuckle City, Colusa Co., Cal.

WE began meetings here Jan. 10. The last meeting was on the Sabbath; fifteen were out. Three only have signed the covenant, but quite a number are debating the question of duty in their own minds. Several have avowed their intention.

The work here is not nearly done, but we cannot hold many meetings at present, it is so wet and muddy. Am improving the time to visit all I can.

There was a mistake in the place in the notice of my meetings in the SIGNS. I have not held any in Willow, but in this place.

February 11, 1879. J. D. RICE.

Fresno County.

I CLOSED my meetings in the Central Colony first day, 9th inst. We organized a Sabbath-school, Brother Church being elected Superintendent and Brother Hudson assistant. Sabbath evening we had a very interesting prayer meeting and left a standing appointment for the same each week.

During my labors here ten have signed the covenant, nine of whom live in this colony. Others are interested. Brother Church rendered us much aid in various ways. Monday, 11th, we go to another place of labor.

R. A. MORTON.
Lemoore, Cal., Feb. 10, 1879.

Corsica, Ohio.

THE third angel's message is taking a strong hold upon the people. Almost every day we find some who have been praying for the truth, and who rejoice as they find it. The first of last week the roads became very muddy, but every evening we had a good congregation. Fifty were out to the Sabbath meeting, and thirty testimonies were borne by those who have embraced the truth. This was a very encouraging meeting. Our friends are sending the reports of the meetings to the papers around, and this is awakening a deep interest to hear the truth in adjoining towns.

A. O. BURRILL,
A. M. MANN.

Chatham, Ontario.

I CAME to this place Jan. 8. One was keeping the Sabbath and others were interested as the result of Bro. Black's missionary labors. I have held eighteen meetings. Ten are keeping the Sabbath, many others are convinced, and some are preparing to obey. In this city of 9,000 inhabitants, we believe the Lord has many people. We have sold books to the value of \$15.75.

Feb. 3, 1879. J. FULTON.

Texas.

I ATTENDED the district quarterly meeting at Cleburne, January 11, 12. The brethren and sisters there show, according to their ability, a commendable zeal in the tract and missionary work; and although their own house of worship had been blown down and demolished, and they are yet in debt since its second erection, they were not unmindful of those abroad, but raised about fourteen dollars for the Oakland church. The ordinances were celebrated. The s. b. pledge was re-arranged, every one signing the pledge recommended by the General Conference.

The following Monday resumed meetings at Peoria. The next Sunday the general quarterly meeting and the dedication of our meeting-house occupied the time. The building stands on a good cut-stone foundation. It has a substantial frame 26x38, is ceiled inside, painted within and without, furnished with a good stove, and ten good lamps, and there are twenty cents in the treasury. During these meetings the ordinances were celebrated. Systematic benevolence was reorganized on the Bible plan, and every brother and sister thus far have signed the pledge. Eight more have been added to the church, and five were baptized.

R. M. KILGORE.

Edenville, Mich.

AFTER the close of my labors at Jay, I visited the church at Edenville, where I remained from Jan. 28 to Feb. 3. I was very much encouraged at finding the brethren in that place quite generally holding on to the truth, and manifesting a zeal in the maintenance of public worship. I found their Sabbath-school in a prosperous condition, and operating as a bond of union between them. While there, two more started in the service of the Lord. One of them has been an unhappy victim of strong drink. May God strengthen him for the conflict which is before him, and grant him complete victory in the end.

W. H. LITTLEJOHN.

Vernon Co., Mich.

I ASSISTED Bro. Hoen in meeting at Bloomington. We spoke in English and Norwegian, and about half a dozen decided to keep the commandments. At Mt. Pisgah several who were in a backslidden state made a new start to serve God. I attended the quarterly meeting at Leon, Jan. 3-5. We enjoyed much of God's blessing. Several united with the church. At Debello the truth is gaining ground. Several made a start in the service of the Lord. Jan. 26, I spoke twice to good congregations at Pine River, about ten miles from Debello. The people are anxious to hear the truth.

Jan. 30, 1879. O. A. JOHNSON.

Belleville, Ontario.

DURING the past three months I have been canvassing in Ontario. This is a hard field, but prejudice seems to be giving way. I have obtained one hundred and twenty-five subscribers for our periodicals; and in subscriptions and for book sales have received \$145. Many are becoming interested in the truth, and some have expressed themselves satisfied with our position on the Sabbath question. Some have subscribed for *Good Health* and the SIGNS too. We believe that good will result. I am now canvassing in the City of Belleville, a very central place, with good success. We have learned by experience that a judicious circulation of our reading matter is necessary in British territory before attempting to hold meetings, as people are often prejudiced against anything coming from the States without knowing what they are prejudiced against; and they are at first slow to believe that our views come from the Bible. GEO. A. KING.

Feb. 1, 1879.

Athol Center, Mass.

WE began meetings here Jan. 18, and to date, Feb. 5, have held nineteen. Our audiences have averaged about 75, but the same ones attend nearly every time. Six have decided to keep the Sabbath, yet we have not fully canvassed the question.

Athol is in Worcester county, and there are places all around here where the truth has never been preached, the South Lancaster church being the only church of S. D. Adventists in this county. A letter from the secretary of the V. M. society at South Lancaster reports a deep interest in the work of sending out the SIGNS. Encouraging letters are received. They now have a club of 275 copies, and yet their cry is, "more papers." Are they rich? says one. Yes; see Jas. 2:5. Brethren go ye and do likewise.

D. A. ROBINSON.

Harvel, Ill.

I HAVE just closed a series of meetings in Harvel. I continued the meetings about five weeks, and spoke about thirty-five times. Several commenced the observance of the Sabbath. A Bible-class was organized. One discourse was preached against the Sabbath, which confirmed some on the Sabbath question.

C. H. BLISS.

Markley's Corners, Ohio.

SEVEN have commenced the observance of the Sabbath. As far as I can learn, all acknowledge the truth. I have sold three dollars' worth of tracts. I design to preach for the friends here once in two weeks.

A. A. BIGELOW.

January 23, 1879.

Kansas.

JANUARY 9, I went to Chautauque County, and held meetings near Peru till February 2. Nearly all who attended the meetings regularly acknowledged the truth; but only four or five had the courage to obey it. These, with the few Sabbath-keepers who lived there, will keep up regular meetings and a Sabbath-school.

CHAS. F. STEVENS.

Henry Co., Tenn.

I COMMENCED keeping the Sabbath about twelve months ago, by reading. Two brothers and my father are now with me in keeping the Lord's Sabbath. We want a preacher very much, as many are anxious to hear the truth. I think the way is open here. I have been distributing tracts and the SIGNS, and I know of at least a dozen persons who are almost or quite convinced.

J. H. DOSTCH.

Missionary Work.

FOR the encouragement of those engaged in the Vigilant Missionary work, we will give a few extracts from interesting letters received by different members of the Oakland Vigilant Missionary Society.

The following is from a lady in Virginia: "Your card in reference to the SIGNS OF THE TIMES, was duly received. I have been in the receipt of your paper through the kindness of some unknown friend, and have been perusing its pages with deep and increasing interest, fraught, as they are, with words of consolation and hope to earth's weary pilgrims. I have also been loaning it to some of my neighbors who seem desirous to know something of your doctrine. I have been a member of the Methodist church from my childhood, trusting alone in the atonement of the blessed Saviour for my present and eternal salvation, but have long seen and deplored the wide departure in the churches from the old land marks; so much conformity to the world, and indifference in regard to the great truth of the present time or age in which we live. Now in regard to the paper I would say that its reading matter is of a highly intellectual order and although I cannot as yet fully coincide with its doctrine in every respect, I am convinced that it is Scriptural, and if deprived of its weekly visits I shall miss it sadly, for it has been a welcome visitor to me, and will be if you think proper to continue it."

A lady in England writes: "In reply to your letter, I beg to say I have received your paper, viz., the SIGNS OF THE TIMES, and I feel interested in the reading, and if it is not putting you to too much trouble, I should be pleased to receive them at any time."

Another lady in England replies thus: "I feel thankful to you for being so kind in sending the paper, the SIGNS OF THE TIMES, and I think it a very interesting paper, and if you find it convenient to send it we shall be very glad to receive it."

A gentleman from England says: "I have received four numbers of the SIGNS OF THE TIMES, also your letter. As regards the papers, I have read them carefully, and some parts over and over again, and like them very much indeed. I have shown them to a gentleman here that takes a leading part in revival meetings, and he pronounces them good. I see by the SIGNS we are going to have a visit from a gentleman of your country. I have always been and am now convinced in my mind that God completed all his labors in six days and rested on the seventh, therefore the seventh is the Sabbath day. I feel very much obliged to you for sending the SIGNS OF THE TIMES, also for your letter."

A lady in British Columbia, in reply to the first letter written to her in regard to the SIGNS, sent us one dollar for six months' subscription. Just before the time expired, she sent one dollar more for the remainder of the year. She also sent for our Hymn Books.

We, as a society, feel much encouraged by the many favorable replies we receive from week to week.

Mrs. J. I. TAY, Sec.

Good Health.

Students' Diet.

A CORRESPONDENT says: "The use of stimulants by students is a growing evil. I have known young ladies who felt weak to drink strong tea between meals to brace them up. I know a young lady who is in the habit of taking quinine just before going to church for recitation, because it makes her feel brighter. And I have known instances of the opium habit being formed by students."

I am glad you are discussing this subject in your columns, and hope the discussion may do lasting good."

There is a disease known to physicians as "gastrodynia," which is frequent among the poorer classes, and is caused by the use of tea and coffee in place of nourishing food. In curing this disease the opium habit is very apt to be contracted, as opium is the agent employed in its cure. Students and all others should know that there is no substitute for wholesome, nutritious food. The stomach may seem to bear imposition with impunity, but its final resentments are terrible. For a brief time stimulation seems to produce great results, but in the long race those who avoid liquors, tobacco, tea, coffee, quinine, opium and all the class of unnutritious stimulants come out top, and are physically happy all the time they are running the race.

Soda biscuit is an article that should be eschewed by all students, also greasy food, fried meats, rich pastries; fruit and the cereals, with milk, eggs, fresh meat, oysters and fish, will make them strong to study, strong to succeed, strong to enjoy.—N. Y. Tribune.

Sleep as a Tonic.

THE best possible thing for a man to do when he feels too weak to carry out anything is to go to bed and sleep as long as he can. This is the only actual recuperation of brain force; because during sleep the brain is in a state of rest, in a condition to receive and appropriate particles of nutriment from the blood, which takes the place of those which have been consumed by previous labor, since the very act of thinking burns up solid particles, as every turn of the wheel or screw of the steamer is the result of consumption by fire of the fuel in the furnace. The supply of consumed brain substance can only be had from the nutritive particles in the blood which were obtained from the food eaten previously, and the brain is so constituted that it can best receive and appropriate to itself those nutritive particles during the state of rest, of quiet and stillness of sleep. Mere stimulants supply nothing in themselves; they goad the brain and force it to a greater consumption of its substance, until it is so exhausted that there is not power enough left to take up a fresh supply.

Adapt Your Shoes to Your Feet.

WHY it should be desirable to have a small, weak foot, any more than a small and weak brain, is not easy to conceive. For the purpose of having such small feet, not a few wear boots one or two sizes too small, and about two-thirds of the width of the foot as it would be at the ball if allowed to spread as it does when standing without the confinement of the boot. As a natural and necessary result of such pinching confinement, the foot becomes deformed and larger than it would naturally grow, with enlarged joints, the toes turned from a line parallel with the foot, to say nothing of the troublesome corns so annoying and crippling to a large class of young women. The worst results of this crippling custom of wearing small and narrow boots is felt by children when allowed to outgrow their boots. It is poor economy to allow the young to wear boots when the feet have become too large for them, since deformity of the feet is easily produced at this time. When the boot is too short for the wearer and the heel too high, the ingrowing of the nails is a perfectly natural result.

THERE is a very strong hint in this paragraph from Dr. Deems: "Madam, did you ever lift a dog by the tail?" "Why, no, you cruel thing, you," she replied. "I didn't know. I saw you carry your little child across the gutter by one arm. A dog's tail is a good deal stronger than the ligaments of a baby's arm."

THE Milwaukee Banner advocates gymnastic practice in the public schools, and the editor asks: "What have I gained in a son who at twenty years of age is an example of scholarship, but at twenty-one dies of consumption?"

A Victim of Tobacco.

THE case of Maurice O'Connell, the Fair Haven grocerman who was taken to the Almshouse a day or two ago, is a sad one. He is only twenty-eight years old, and has a wife and two children. When he came to this country he was the owner of property to the value of some ten thousand dollars, which had been left to him as his share of his father's estate. He became an habitual and inveterate smoker, and his nervous system became so affected that his brain was injured, and insanity followed. Dr. Francis Bacon and other physicians warned him of the danger of smoking so much, but he failed to give up the habit. He was sent to the Middletown Asylum, and there, deprived of the means of gratifying his appetite, improved and was discharged as cured. But once out he again resorted to narcotic stimulants, and again became insane. This is the second time he has been sent to the Almshouse. The bulk of his property, it is said, is gone.—N. Y. Evening Post.

And yet a great many professing Christians, even ministers of the gospel, use tobacco, with no seeming regard as to its effect on their own bodies, or the influence of their example in the world.—Evangelist.

Religious News and Notes.

—A letter from Poland says 150 Jews have been arrested in Koonna for seeking to evade military service.

—Dr. Charles Beecher has written a book on spiritual manifestations. We have not yet learned its import.

—Joseph Cook, in one of his popular lectures, denominated the large fashionable churches "Sunday club palaces."

—A California preacher assured his people that he had procured an alarm clock which would wake up the congregation at the close of the services.

—In 43 Methodist churches in Philadelphia there are 283 classes with 11,178 members. Of this number only 5219 attended class meetings last year.

—The Christian Instructor has been brought to the confessional. It confesses to the crime of having called the first day of the week Sunday instead of Sabbath.

—The Roman Catholics have been steadily losing ground in Holland as to numbers, though they have been gaining in political, mercantile, and scientific influence.

—The evangelist Moody is carrying on revival meetings in the different churches in Baltimore, changing his base of operations from one to another in order that all parts of the city may be reached.

—The Sunday school lesson in the Independent of February 6, on the first Psalm, gives the following definition of "the law":—"Originally the five books of Moses, and then any other expressions of God's law, in book, voice, or conscience."

—Dr. Talmage is at last under a cloud. He endeavored to get two of his trustees to sign \$5,000 to induce others to sign largely, with the understanding that all above their first subscription was to be refunded to them. One of them, his nephew, replied that honest frankness was necessary to success, and the whole world seems to approve the saying.

—The meeting of Baptist ministers of New York and Brooklyn on Monday, February 3, is regarded as the stormiest session they have ever had. The Examiner says it has "no heart" to print the details. After giving "the essential facts in the case," it confesses that every Baptist who reads the full reports in the daily newspapers "will hang his head from very shame."

—"Rev. Fred Bell," known as the Brooklyn evangelist, who tried to mend his character in a court in England, and failed, has been equally unfortunate here. In a suit against the Evangelist newspaper, in New York, the Court said the evidence of Bell himself showed that the alleged libels were true and published for the public benefit. The jury found accordingly.

—A Unitarian minister in Brooklyn, N. Y., is out with the Bible. He says: "Accept the assumption of the Prophetic Conference that the Bible is the word of God, that it is literally God who says that such and such things will come to pass, and we must accept the conclusion of the Conference also, and from henceforth live in continual expectation of the second coming of Christ, and adjust our lives in every part to such an expectation." We fear many other ministers think nearly as this one says.

—The San Francisco Hebrew Observer denies the statement of Rabbi Yigdal, in the New York Sun, to the effect that in China there is "a large population of Jews, who sincerely believe in the Lord's Anointed, and, like all Jews, are looking for the coming of the Saviour." The Observer further says that Mr. Yigdal's query whether persecuted Jews are "to have no resting place in this country because they come from China, borders on insanity, considering that among the 150,000 Chinese living in California there is not one Jew, and we are in doubt if such a curiosity exists."

Secular News.

—Gen. Grant arrived at Bombay the 13th.

—The heaviest snow storm of the season in Quebec was on Feb. 12.

—The labor troubles in England have not abated but rather increased.

—February 12 a gale swept away 400 feet of the breakwater at St. Johns, N. B.

—Senator Christiancy of Michigan has resigned on account of poor health.

—The largest brewery in America was burned at London, Ontario, Feb. 13.

—The lessee of Drury Lane Theatre, London, is bankrupt, to the sum of \$200,000.

—The New York Tattersalls were burned Feb. 13, and sixty horses were burned, some valuable roadsters.

—The "Administration Building" of the Soldiers' Orphans' Home in Zenia, Ohio, was burned Feb. 16.

—In New Jersey there is found at the foot of steep hills the humane request, "Please uncheck your horses."

—Zachariah Chandler has been nominated by the Republicans of Michigan for Senator to succeed Christiancy.

—Another society, similar to the "Molly Maguires," has been organized in the mining districts of Pennsylvania.

—At Kansas City a landslide occurred in a cut being made for the Chicago and Alton Railroad. Six persons were killed and several others wounded.

—The Afghanistans have murdered their physicians because of the prevalence of the plague. By a singular co-incidence, the plague has greatly decreased in violence.

—The "conundrum" is a prevailing nuisance, but one has just turned up which is enduring. "To what society should a married man attach himself? To that of his wife and children."

—The eyes of the world are upon you wherever you go now-a-days. C. W. Angel, Pullman Secretary who stole \$120,000, said he never suffered so much as he did on hearing his own name odiously mentioned while in Brazil.

—A letter from Tangier, Morocco, says the Governor of Fez has taken refuge in the sanctuary to escape the populace, who have risen against him. The Sultan has had a stroke of paralysis. Anarchy reigns throughout the Empire.

—An exchange records as remarkable that there was no "steal" in the building of the Michigan State House. Michigan sent a dishonest official to the penitentiary some years ago, and the practice of "defaulting" became unpopular.

—Mr. Tilden, before the committee on the cipher despatches, testified strongly that the Republicans bought the returning boards. It used to be a custom to testify to what one knew, not what they supposed or received on information.

—A Michigan farmer wrote to the Faculty at Yale College (or was it Cornell?): "What are your terms for a year? and does it cost anything extra if my son wants to learn to read and write as well as to row a boat?" We do not vouch for this, but it is good.

—The British troops in Africa have met with a terrible defeat. 7000 more were ordered from England, and they were to embark from Liverpool, but the strikers permit no labor there even for the government, and they must fit out at some other port.

—The building of the Rogers Locomotive Works used as a millwright shop and for storage of patterns and models of locomotives in all parts of the world, and filled with machinery costing about \$125,000 was burned Feb. 13, at Paterson, N. J. The loss will be \$210,000; including a flax mill, total loss \$245,000.

—A committee of the legislature finds that the average depth of the Sacramento river from shore to shore at Sacramento City in 1849 was 24 feet, but that by soundings made in 1877 the average depth was ascertained to be but 8 feet, showing a deposit in the period indicated of 16 feet. It was shown that the ebb and flow of the tide at Sacramento City twenty years ago was from two to three feet, but that now it is rarely fifteen inches, and that both the Sacramento and the Feather rivers had been gradually filling up with bars, which reduced the apparent height of their banks.

—Among the current press reports is the following:—"A Washington correspondent writes that one of the strongest reasons assigned by Speaker Randall in the Democratic caucus last night for the passage of Thurman's resolutions to amend the revised statutes, which provides for the machinery for drawing jurors in United States Courts, was the following: He said unless some means could be devised to prevent the Radicals, who have control of the courts in the Southern States, from continuing prosecutions for election frauds, the Democratic majority in the next House of Representatives might entirely disappear before the meeting of the forty-sixth Congress. Figuring it as closely as he could, he found that the Democratic majority at most would be only four, and he reminded his political friends that two of those four—Hull of Florida and King of Louisiana—were already under indictment for participation in election frauds, and may be in the penitentiary before the first session of the next Congress."

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEB. 20, 1879.

WE have received letters for the following persons addressed, Care SIGNS OF THE TIMES. We do not know their whereabouts: Miss Lucy Beach, Mr. Keeth, Loron A. Scott, Susan Shrive.

Sunday not the Sabbath.

THOSE who wish to circulate this article in the paper may now be supplied with any desired quantity. We have it also in tract form.

Power of the Advent Doctrine.

WHILE many express a fear that the rising interest in the doctrine of the Lord's coming will paralyze Christian effort, facts rise up on every hand to dissipate the fear. The *Christian Herald* thus speaks of Mr. Varley, the eminent Evangelist:—"As regards his characteristics as a preacher, which are so well known to many, he has a remarkable gift in the expounding of Holy Scripture, and ever aims to understand, and clearly to make known, what the mind of the Spirit is. He is also a fervent believer in the speedy coming of the Lord, and it is the deep impression which this truth has made upon his mind that has led him almost to deem 'the world as his parish.' No one can be in his company long without feeling that his belief in the speedy Advent of Christ is one of the deepest convictions of his nature, and the effect of this belief upon him is that it gives a solemn, yet glad, glow of feeling to all his words upon any subject."

The Koran.

A FRIEND sends us an extract from Carlyle, in which he says the Koran is the most toilsome reading he ever undertook. If our friend has read the Koran and is yet of Carlyle's opinion, we offer to loan him the Book of Mormon, or, if that is not sufficient, Andrew Jackson Davis' Nature's Divine Revelations. If he succeeds in getting through these, we shall be surprised if he does not feel more kindly toward the Koran!

An Interesting Paper.

WE have received the Supplement to the "Annual Edition" of the *Journal of Commerce* of San Francisco, which contains a map of the Pacific Coast from the southern line of California to the northern boundary of Washington Territory. This map is accompanied with a lengthy description of the entire coast, its bays, and inlets, dangerous points, with the points where harbors of refuge may be located, all gathered from United States surveys. We have nowhere seen so much important information concerning this coast in the same space.

The Annual Edition of the *Journal* is equal in interest to many, containing the Annual Review of the business and productions of the State of California for 1878.

Daniel 11: 37.

THE correct idea of this passage is not always fully reached even by those who have commented upon it.

It is mostly considered that the expression—"neither shall he regard the desire of women"—means that women themselves, or a desire for women shall be disregarded. The correct interpretation is that he shall not regard that which is the desire of women, or that which women desire and most highly prize.

And what is that? It is truth well-known that where the institution of marriage is honored, there woman is honored and elevated. Where marriage is dishonored woman is degraded. Marriage is the special boon to women—the highest blessing on earth. This is represented as their desire; and this is just what the French nation set aside and abrogated—disregarded—in that terrible infidel "Revolution."

Some may object that at that time some women repudiated marriage, and did not desire it. But this does not present the difficulty which is found in the other view,—a difficulty which always troubled us while we saw only that view,—namely, that at that time the people were actually steeped in licentiousness. They did not disregard their desire for women, as it is generally construed. Therefore such a construction is contrary to the teaching of the text.

In confirmation of the view we here present, we cite Haggai 2:7, where a like expression is found. "I will shake all nations, and the desire of all nations shall come." In the French Revolution, *all women* did not then desire marriage; so all nations do not now desire, and have not desired, Messiah, to whom the text in Haggai evidently refers. But all nations actually desire peace and happiness, benefits which Messiah can alone confer on the fallen human race. Without him there is neither peace nor happiness to the race, either to individuals or to nations. He indeed personates "the desire of all nations."

Even so all women, except the grossly degraded, desire that which marriage alone can bring to women; so it may properly be denominated "the desire of women."

This view confirms the application of this text of the prophecy of Daniel to infidel France, the only nation which ever formally and legally abolished the institution of marriage. Other nations and peoples have greatly abused and perverted it; but no other nation abolished it, or entirely disregarded it.

Chinese Immigration.

ON the 28th of January the House of Representatives passed a bill designed to check the immigration of the Chinese to the United States. With amendments it was passed by the Senate February 15th. This question has assumed large proportions within a few months. The Senate of the United States sent a Committee to the Pacific Coast about two years ago to investigate the subject, but the death of Senator Morton, who had partially prepared a report, seemed to have the effect to allay or delay its agitation.

We noticed at the time of the visit of the Senatorial Committee to California that the evidence taken before them was clearly defused into two classes—that of the cities was strongly against the Chinese, while that of the country or of farmers was in their favor.

In our travels in this State we have always found this difference of opinion to exist. Farmers have told us that they started out with strong prejudices against the Chinese, but were compelled to hire them as they were the only hands on whom they could rely under all circumstances.

The action of the House on the 28th ult. failed to give satisfaction, and it is difficult to conceive that the promoters of the bill expected much more than a political result to grow out of it. The manner in which it was hurried through, without opportunity for amendment or debate, did not seem to accord with the importance of the question or the dignity of our national legislature. The action of the Senate was much more worthy of that body; amendments were made, debate was had, and the political parties divided on the issue, each individual seeming to act according to his own convictions or inclinations.

While the newspapers of the Pacific slope are almost as a unit in favor of the bill, the great majority of influential papers on the Atlantic are opposed to it, and this without regard to parties. At this we cannot be surprised. We must expect that the leading men and papers on the two extremes of our wide country will be divided on this question. And the manner in which it is discussed on the Pacific by very many, yes, by the great majority, will never carry conviction to those removed from the immediate influence of the "Mongolian scourge." And we have been surprised that able men on the Pacific Coast have not realized it.

When it is charged that the Chinese do not assimilate to our civilization and our institutions, they in the East read that the Chinese are shut out of the public schools and denied the privilege of becoming citizens when application is made.

When they are accused of sending their money out of the country back to China, it is a well-known fact that inducements and even opportunities are withheld from them to settle down on a level with other nationalities, either as citizens or land-holders. Now we do not say that the positions against them are not well taken, for we must confess that, as much as we have seen of the Chinese, they are yet a mystery to us; but we only say that Eastern papers cannot be expected to coincide with the ideas of the people on this coast while such facts are before their eyes.

The popular demand, that "the Chinese must go," is not met by this bill. It only limits the number who may be lauded from any one vessel, and this may be evaded or rendered ineffectual in many ways. Many of

the best statesmen in the land, among whom is Secretary of State, Evarts, are of opinion that the treaty obligations now existing should be regarded until the treaty may be annulled.

How this action of Congress is regarded by the Chinese themselves is yet a matter of conjecture. Those already here are said to be pleased with it, as they think their own labor will command better wages if the number who may come to our shores is limited. It is conceded that the Chinese officials are deeply skilled in diplomacy, and it is difficult to arrive at any certain conclusion as to their ideas or wishes in the matter. A late dispatch from Washington to the *New York Times* seems to take a reasonable view of the case. It gives the substance of remarks by Mr. Walker, editor of the *Washington Republic*, who accompanied Ross Browne to China, and was in the Chinese military service:—

"In regard to the report that Chin Ta Tin had been secretly favoring the passage of the bill, Walker said he would not be at all surprised if such was the case. It was in thorough accord with the Chinese methods of diplomacy, and there are, he thinks, no more skillful diplomats in the world than the Chinese. Taking advantage of the prejudice against the Chinese in this country, and desiring the abrogation of the treaty, it would be natural for the Chinese authorities to pretend opposition, while secretly elated at the prospects of its passage. If the President fails to veto the bill, and it becomes a law, it will give the Chinese a lever in their dealings with foreigners for which they have been seeking for the past twenty years. China, with its splendid arsenals and trained military, will soon be in a position to defy European interference. In the meanwhile Americans will be placed at a disadvantage with other traders. The market which might take \$100,000,000 worth of American products may be closed. The Pacific Mail Steamship Company will be obliged to abandon its Asiatic branch and San Francisco will be the greatest sufferer."

We have here given to our readers as good an idea of this question as we possibly can in brief. It may result in complications of great national importance. It may be made a lever for political effect in the coming Presidential campaign. But this cannot be counted on with any certainty, as a couple of years' agitation may entirely change the position of parties in regard to the present bill. And even if it becomes a law, it will not satisfy the Pacific States and Territories; they will demand further and more effectual legislation.

Cut Off.

THE low rates at which the SIGNS is furnished renders it imperative that both clubs and private subscribers be promptly dropped from the list at the expiration of the time of subscription. In order to prevent any misunderstanding a postal card is sent from this Office in ample time for the subscription to be renewed before the name is removed from the lists.

This season of the year is when most of the subscriptions expire, and it is with great reluctance that we remove so many names from the list each week.

We are happy to report that notwithstanding the loss of old friends which we have sustained, we have received many more new ones, so that our list is on the increase at the rate of over two hundred a week.

Business Department.

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

\$2.00 EACH. Mrs N L Hoxie 6-8, Mrs L W King 6-1, J Barry Patterson 6-1, Maria Calvert 6-8, G Savage 6-8, Mrs N Carter 6-1, Jackson Furguson 6-7, Wm Russell 6-8, Michel Fallon 6-8, Thomas Kingsbury 6-8, James Cauvins 6-7, S J Sharp 6-8.

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