

The Signs of the Times.

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

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The Signs of the Times

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A Deserted House.

I HAVE no guest-chamber to offer, Lord,
No furnished upper room to bid thee to;
The dwelling that I have might be abhorred,
If other eyes its wretchedness should view.

I would not scorn the building—it is thine,
Thou mad'st it for thyself, and mad'st it fair;
Butra venous beasts, through carelessness of mine,
Have seized and used it for their unclean lair.

The walls that glorious pictures should adorn,
Are well-nigh hid with worthless imagery;
The snowy, silken curtains droop forlorn—
Alas! that soiled and tattered they should be!

And overlaid with rubbish and with dust
Is the white beauty of its marble floor;
Yea, it might fill a stranger with disgust,
For miry feet have trod it o'er and o'er.

The windows that thou mad'st like diamonds pure,
To admit unchanged the pure and spotless light,
Alas! are dim, and clouded, and obscure—
'Tis hard sometimes to know the day from night.

I have no guest-chamber to offer, Lord,
No furnished upper room to bid thee to;
Unless thou wilt thyself the power afford
To sweep its floor, and deck its walls anew.

Earth's meanest hovel would with glory shine
If thou wert there—would be with splendor gilt;
Filled with thy presence, it would grow divine;
Then how much more should this which thou hast
built.

—Sel.

General Articles.

EVIDENCES OF MESSIAHSHIP.

BY MRS. E. G. WHITE.

AMONG the chief rulers were many who were convinced that Christ was indeed the Messiah; but, in face of the angry priests and Pharisees, they dared not confess their faith, lest they should be turned out of the synagogue. They loved the praise of men more than the approval of God; and to save themselves from reproach and shame, denied Christ, and lost their only chance of eternal life. To this class the words of Christ were specially applicable: "He that loveth his life shall lose it."

The message of the Greeks, indicating as it did the breaking down of the partition wall between Jew and Gentile, brought before Jesus his entire mission, from the time when it was first decided in heaven that he should come to earth as man's Redeemer, to the death that he knew awaited him in the immediate future. A mysterious cloud seemed to enshroud the Son of God. It was a gloom that was felt by those who were in close contact with him. He sat wrapped in thought. At last the silence was broken by his mournful voice: "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour." A foreboding of his coming conflict with the powers of darkness, by reason of the position he had voluntarily taken in regard to bearing the guilt of fallen man and taking upon himself the Father's wrath because of sin, caused the spirit of Jesus to faint, and the pallor of death to overspread his countenance.

He remembered the persistence and malice of Satan, who had boldly contended with the angels in heaven that his sentence was unjust, maintaining that there was no self-denial with God, and that Satan, in struggling to carry out his purposes and have his own way, was only imitating the example of God. If God followed his own will perfectly and continually, why should not the first sons created in his image do so? By this argument Satan deceived many of the holy

angels. He complained continually of God's severity, just as children sometimes complain of their parents' severity, in restraining them from carrying out plans destructive to the family government. Rather than submit to the will of God he turned from the light of reason, and set himself in opposition to the divine plans.

In the warfare ensuing, Satan for a time seemed to hold the advantage. He could lie; God could not lie. He could move in a thousand crooked and deceiving ways to gain a desired object; God must pursue the straightforward course of truth and righteousness. For a time Satan triumphed in an apparent victory. But God would unmask the enemy and reveal him in his true character. Christ, in taking the nature of man, was divinity clothed in humanity. He came as the light to the world, to shine upon and scatter the thick darkness of Satan's deception and reveal his workings to the children of men. Christ practiced the most rigid self-denial in resisting the manifold temptations of the adversary. He conquered Satan in the long fast of the wilderness, and when he came to him as an angel of light, offering the dominion of the world in exchange for his worship; he made sacrifices that will never be required of man, as man can never attain to his exalted character. His whole earthly life was a demonstration of perfect submission to his Father's will. The course of Christ and that of Satan present the complete contrast of the life of an obedient with that of a disloyal son.

The final triumph of Christ over Satan could only be perfected through the death of the former. He thus opened free salvation to man taking upon himself the stigma of the curse, and in laying down his precious life, wrested from Satan's hand the last weapon by which he could gain the kingdoms of the world. Man might then be free from the power of evil through his Saviour Jesus Christ.

As the Son of God meditated upon these things, and the whole burden of his mission passed before his mind's eye, he lifted his head and said, "Father, glorify thy name." He thought it not robbery to be equal with God, and called upon him to glorify himself in his Son. A response came from the cloud which had hovered above the head of Jesus: "I have both glorified it, and will glorify it again."

A light darted from the cloud, as the voice was heard, and encircled Christ, as if the arms of Infinite Power were thrown about him like a wall of fire. The people beheld this scene with terror and amazement. No one ventured to utter a word. With silent lips and bated breath they stood with eyes riveted upon Jesus. The testimony of Almighty God having been given, the cloud lifted and scattered in the heavens. The visible communion between the Father and the Son was ended for that time.

The spectators now began to breathe more freely and exchange opinions upon what they had seen and heard. Some solemnly declared their faith in Jesus as the Son of God, while others tried to explain away the remarkable scene they had just witnessed. "The people, therefore, that stood by, and heard it, said that it thundered; others said 'An angel spoke to him.'" But the inquiring Greeks saw the cloud, heard the voice, comprehended its meaning, and discerned Christ indeed; Jesus was revealed to their understanding as the Messiah.

The voice of God had been heard at the baptism of Jesus at the commencement of his ministry, and again at his transfiguration on the mount; and now, at the close of his ministry, it was heard for the third time, and on this occasion by a larger number of persons and under peculiar circumstances. He had just uttered the most solemn truths regarding the condition of the Jews. He had made his last appeal, and pronounced their doom. The wall of partition between Jew and Gentile was tottering and ready to fall at the death of Christ.

The thoughts of the Saviour now returned from contemplating the past and future. While the people were endeavoring to explain what they had seen and heard accord-

ing to the impressions made upon their minds, and according to the light they possessed, "Jesus answered and said, This voice came not because of me, but for your sakes." It was the crowning evidence of his Messiahship, the signal of the Father that Jesus had uttered the truth, and was the Son of God. Would the Jews turn from this testimony of high Heaven? They had once asked the Saviour, What sign showeth thou that we may see and believe? Innumerable signs had been given all through the ministry of Christ. Yet they had closed their eyes and hardened their hearts lest they should be convinced. The crowning miracle of the resurrection of Lazarus did not remove their unbelief, but filled them with increased malice; and now that the Father had spoken, and they could ask for no further sign, their hearts were not softened and they still refused to believe.

Jesus now resumed his discourse where he had left it: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth will draw all men unto me. This he said, signifying what death he should die." In the act of Christ dying for the salvation of man, heaven was not only made accessible to man, but God and his Son were justified before all heaven in dealing with the rebellion of Satan, and in his expulsion. The blot which Satan had placed upon heaven itself was thus to be washed away; and no sin could ever more enter there to all eternity.

The holy angels, and all created intelligences of the worlds where sin had not entered, in hallelujahs to the judicial sentence pronounced upon Satan, applauding the act of Christ which removed the mortgage Satan held upon the souls of men. The holy angels, as well as those who are washed by the blood of Christ, are drawn to him by his crowning act of giving his life for the sins of the world. Christ, in being lifted up upon the cross to die, opened the way of life to both Jews and Gentiles, to all nations, tongues, and people.

Alas for the haughty Jews who knew not the day of their visitation! Slowly and regretfully, Christ with his disciples, left forever the precincts of the temple.

The Memory.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:23-25.

So it appears that the memory is helped by doing the will of God, while it is destroyed (at least in this direction) by hearing and neglecting to do his will. How much the memory and all the powers of the mind are affected by habits of living and principles of action, is well known to enlightened persons. The Bible is a rule of life; it affects our every act. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

It is surprising to witness the failure of memory upon those subjects upon which there is felt no interest, and its power, on the other hand, to retain those things upon which affection and interest demand place and attention. The man who loves this world will retain his memory of his favorite objects of pursuit; but the words of the Lord are forgotten or seem distant and mystical. On the other hand, the man who loves and fears God, and obeys him in ever respect, will retain religious impressions and facts, and at the same time his memory will be good on other points, necessary to this life yet not religious in their nature.

Dear reader, if you would retain your memory, live out all the principles of reform and live near to God. See John 14:26.

J. C.

If we cannot go to God with a broken heart let us go to him for one.

Compromise.

MUCH is couched in the term compromise. It has decided the destiny of many individuals and nations. When righteously used, it has resulted in untold peace, happiness and prosperity. It is a mighty lever in adjusting differences that no legislation could affect. "Yielding pacifies great offenses." We should find a pleasure in yielding to others when it can be done without compromising principle or justice; but my friend asks too much when he wants me to compromise the word of God.

We may be called bigoted, conservative, and fanatical; be it so. These epithets we can bear, but we cannot endure the frowns of Him, one jot or tittle of whose word will not fall to the ground till all be fulfilled. Take as we would another book, just as it reads, and all is plain.

Men have changed the law, broken the everlasting covenant, and their children and children's children have done what Ezekiel said they would do. "One built up a wall, and lo, others daubed it with untempered mortar." Read Ezekiel, 13th chapter, and learn what became of the wall and those who daubed it. Many boast of their large charity and Christian tolerance, while they abate not a jot of their sectarian prejudices. Excuse me if my cloak of charity will not cover so much. A permanent, solid structure cannot be expected from such incohesive particles. While one says, "I am of Paul; and I of Apollos; I of Cephas; and I of Christ," are we not carnal, and walk as men? We are exhorted to be of one mind and of one judgment, and all to speak the same thing. When we heed this counsel, the building will go up without the sound of a hammer; and all the parts fitly joined together, will grow up into a perfect building in Christ.

Jesus said he came not to destroy the law or the prophets, but to fulfill. He kept his Father's commandments, and said that he said and did what his Father told him.

But, says my friend, do you suppose none will be saved only those who keep the seventh day? Paul says, "I was alive once without the law, but when the commandment came, sin revived, and I died." Where there is no law, there is no transgression; but when its claims are brought home, we have no excuse; we know our duty. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city."

It is a good thing to be established, but always in the truth. There should always be room to pray,

"If I am right, thy grace impart,
Still in the right to stay;
If I am wrong, Oh, teach my heart
To find that better way."

God will bless the honest seeker after truth.
A. P. LAWTON.

Personal Effort.

THERE are a great many of us who are willing to do great things for the Lord, but few of us willing to do little things. The mighty sermon on regeneration was preached to one man. There are many who are willing to preach to thousands, but are not willing to take their seat beside one soul, and point that soul to the blessed Saviour. We must get down to personal effort, this bringing one by one to the Son of God. We can find no better example of this than in the life of Christ himself. Look at that wonderful sermon he preached to that one woman at the well of Samaria. He was tired and weary, but he had the time and the heart to preach to her. This is but one of many instances in the life of the Master, from which we may learn a precious lesson. If the Son of God had time to preach to one soul, cannot every one of us go and do the same? Look at the work of John Wesley; the world never saw a hundred such men living at the same time. The trouble is, we are afraid to speak to men about their souls. Let us ask God to give us grace to overcome this man-fearing spirit.—D. L. Moody.

LIFE SKETCHES.

CHAPTER V—CONTINUED.

PARENTAGE AND EARLY LIFE.

"At this time Brother Wm. Hyde was very sick with bloody dysentery. His symptoms were alarming, and the physician pronounced his case almost hopeless. We visited him and prayed with him, but he had come under the influence of certain fanatical persons, who were bringing dishonor upon our cause. We wished to remove him from their midst, and petitioned the Lord to give him strength to leave that place. He was strengthened and blessed in answer to our prayers, and rode four miles to the house of Brother Patten. But after arriving there he seemed to be rapidly sinking.

"The fanaticism and errors into which he had fallen through evil influence seemed to hinder the exercise of his faith. He gratefully received the plain testimony borne him, and made humble confession of his fault. Only a few who were strong in faith were permitted to enter the sick room. The fanatics whose influence over him had been so injurious, and who had persistently followed him to Brother Patten's, were positively forbidden to come into his presence, while we prayed fervently for his restoration to health. I have seldom known such a reaching out to claim the promises of God. The salvation of the Holy Spirit was revealed, and power from on high rested upon our sick brother and upon all present.

"Brother Hyde immediately dressed and walked out of the room praising God, with the light of heaven shining upon his countenance. A farmer's dinner was ready upon the table. Said he, 'If I were well I should partake of this food; and as I believe God has healed me, I shall carry out my faith.' He sat down to dinner with the rest and ate heartily without injury. His recovery was perfect and lasting.

"From Topsham we returned to Portland and found there quite a number of our faith from the East. Among them were the very fanatics to whom I had borne my testimony at Exeter, declaring that it was not their duty to visit Portland. These persons had laid aside reason and judgment; they trusted every impression of their excitable and over-wrought minds. Their demonstrative exercises, while claiming to be under the Spirit of God, were unworthy of their exalted profession. We trembled for the church that was to be subjected to this spirit of fanaticism. My heart ached for God's people. Must they be deceived and led away by this false enthusiasm? I faithfully pronounced the warnings given me of the Lord; but they seemed to have little effect except to make these persons of extreme views jealous of me.

"These false impressions of theirs might have turned me from my duty, had not the Lord previously showed me where to go and what to do. Although so young and inexperienced, I was preserved from falling into the snare of the enemy, through the mercy of God, in giving me special instructions whom to fear and whom to trust. Had it not been for this protection I now see many times when I might have been led from the path of duty.

"About this time I was shown that it was my duty to visit our people in New Hampshire. My constant and faithful companion at this time was Sister Louisa Foss, the sister of my brother-in-law. She has been dead several years; but I can never forget her kind and sisterly attention to me in my journeyings. We were also accompanied by Elder Files and his wife, who were old and valued friends of my family, Brother Ralph Haskins and Elder White.

"We were cordially received; but there were wrongs existing in that field which burdened me much. We had to meet a spirit of self-righteousness that was very depressing. I had previously been shown the pride and exaltation of certain ones whom we visited, but had not the courage to meet them with my testimony. Had I done so, the Lord would have sustained me in doing my duty.

"While visiting at the house of Elder Morse, the burden did not leave me, but I did not yet feel sufficiently strong to relieve my mind and place the oppressive burden upon those to whom it belonged. During our stay at this house I was very ill. Prayer was offered in my behalf, the Spirit of God rested upon me, and I was taken off in vision. While in this state, some things were shown me concerning the disappointment of 1844, in connection with the case of Elder Morse. He had been a firm and consistent believer that the Lord would come at that time. He was bitterly disappointed when the period passed without bringing the event that was expected. He was perplexed and unable to explain the delay.

"He did not renounce his faith as some did, calling it a fanatical delusion; but he was bewildered, and could not understand the position of God's people on prophetic time. He had been so earnest

in declaring that the coming of the Lord was nigh, that when the time passed, he was despondent and did nothing to encourage the disappointed people, who were like sheep without a shepherd, left to be devoured by wolves.

"The case of Jonah was presented before me. God commanded him to go into Nineveh and deliver the message that he gave him. Jonah obeyed, and for the space of three days and nights the solemn cry was heard throughout the streets of the wicked city, "Yet forty days and Nineveh shall be overthrown!" The city was a marvel of wealth and magnificence; yet the king believed the warning and humbled himself and his people before the Lord in fasting and sackcloth.

"A merciful God accepted their repentance and lengthened the days of their probation. He turned away his fierce anger and awaited the fruits of Nineveh's humiliation. But Jonah dreaded being called a false prophet. He murmured at the compassion of God in sparing the people whom he had warned of destruction by the mouth of his prophet. He could not bear the thought of standing before the people as a deceiver. He overlooked the great mercy of God toward the repentant city, in the personal humiliation of seeing his prophecy unfulfilled.

"Elder Morse was in a similar condition to that of the disappointed prophet. He had proclaimed that the Lord would come in 1844. The time had passed. The check of fear that had partially held the people was removed, and they indulged in derision of those who had looked in vain for Jesus. Elder Morse felt that he was a bye-word among his neighbors, an object of jest. He could not be reconciled to his position. He did not consider the mercy of God in granting the world a longer time to prepare for his coming; that the warning of his judgment might be heard more widely, and the people tested with greater light. He only thought of the humiliation of God's servants.

"I was shown that although the event so solemnly proclaimed did not occur, as in the case of Jonah, the message was none the less of God, and accomplished the purpose that he designed it should. Subsequent light upon the prophecies revealed the event which did take place, in the High Priest entering the most holy place of the sanctuary in heaven to finish the atonement for the sins of man. Nevertheless God willed for a wise purpose that his servants should proclaim the approaching end of time.

"Instead of being discouraged at his disappointment, as was Jonah, Elder Morse should gather up the rays of precious light that God had given his people and cast aside his selfish sorrow. He should rejoice that the world was granted a reprieve, and be ready to aid in carrying forward the great work yet to be done upon the earth, in bringing sinners to repentance and salvation.

"It has been reported that on the occasion of this vision I declared that in forty days the end of the world would come. No such words were uttered by me. I had no light concerning the end of time. The subject of Nineveh, her lengthened probation, and the consequent grief of Jonah, was presented to me as a parallel case with our own disappointment in 1844. The case of Elder Morse was presented to me as one that represented the condition of a large class of our people at that time. Their duty was plainly marked; it was to trust in the wisdom and mercy of God and patiently labor as his providence opened the way before them.

"It was difficult to accomplish much good in New Hampshire. We found little spirituality there. Many pronounced their experience in the movement of 1844 a delusion; in was hard to reach this class, for we could not accept the position they ventured to take. A number who were active preachers and exhorters in 1844, now seemed to have lost their moorings, and did not know where we were in prophetic time; they were fast uniting with the spirit of the world.

"Upon one occasion when I was delivering the message that the Lord had given me for the encouragement of his people, I was interrupted several times by a certain minister. He had been very active in preaching definite time; but when the appointed period passed, his faith utterly failed, and he wandered in darkness, doubting and questioning everything. He was ever ready to array himself against any one who claimed more light than he possessed. The Spirit of the Lord rested upon me, as I related what he had shown me. This minister interrupted me several consecutive times; but I continued speaking, when he became very angry and excited, violently opposing what I said. He raised his voice to a high key, and abused me till he was forced to stop from sheer exhaustion. In a few moments he left the house, being seized with hemorrhage of the lungs. He rapidly failed from that time, and died not long after.

"Our testimony was welcomed by some; but many received us suspiciously. Fanaticism and spiritual magnetism seemed to have destroyed the spirit of true godliness. Many appeared unable to

discern or appreciate the motives that led me in my feebleness, to travel and bear my testimony to the people. Those who had little interest for the salvation of souls, and whose hearts had turned from the work of preparation, could not comprehend the love of God in my soul that quickened my desire to help those in darkness to the same light that cheered my path. Could they also have seen what had been revealed to me of God's matchless love for men, manifested in giving his only Son to die for them, they would not have doubted my sincerity.

"I believed all that had been shown me in vision. Truth was to me a living reality, and my labor was for eternity. However others might view my work, the weight of its importance was heavy on my soul. In feeble health I was toiling to do good to others unto eternal life. Moments seemed precious to me, delays dangerous." J. W.

THE TWO COVENANTS.

"For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Heb. 8:8.

It may be asked, how the ten commandments can be called "the covenant." We answer, That is just where the people are misled. They are never called "the" covenant, referring to the first or old covenant. That the ten commandments are called "a" covenant, we admit; but what kind of a covenant? and in what sense are they so called? Please read again Ex. 19:5: "Now therefore, if ye will obey my voice indeed, and keep my covenant," &c. Then God had something which he called his covenant, which antedated the covenant made with Israel. It was already in existence, before any formal agreement whatever was made with that people. And this explains Deut. 4:13. Those who read that verse should be critical enough to observe that Moses does not call the ten commandments the covenant, nor a covenant, but his (God's) covenant. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments." These, then, are what God referred to in Ex. 19:5, in the words, my covenant; and these were already in existence when the covenant was made with Israel. It should be noticed, further that the covenant of Deut. 4:13, is not a covenant made; but a covenant commanded; and surely any one can see the difference between an arrangement established upon the voluntary and mutual promises of two parties, and that which one party has power to enjoin with authority upon another party. But the covenant here mentioned, God did thus enjoin upon them without regard to any action on their part.

It is now easy to be seen why the ten commandments are called a covenant, and what kind of a covenant they were. They were simply the basis of that agreement recorded in Ex. 19:3-8. For the very first condition God proposed was, "If ye will keep my covenant." In this sense, and this only, are the ten commandments ever called a covenant.

And this brings us to the secondary definition of the term covenant; which is, "a writing containing the terms of agreement between parties." Thus the conditions upon which an agreement or covenant rests, are in a secondary sense called also a covenant. This may be illustrated by the relation which all good citizens sustain to their respective States. They are all in covenant relation with the State. The State says, If you will obey the laws of this commonwealth, you shall be protected in your life, liberty, and property. The citizens respond, We will obey. This is the mutual agreement, the covenant, virtually existing everywhere between the citizen and the State. But when we speak of the State alone, its covenant would be its laws which it commands its citizens to perform. These are the conditions of the agreement, and hence may be called the covenant of the State, because upon obedience to these are suspended all the blessings which it proposes to confer.

Such was the relation established between the Lord and his people. He had a law which the very circumstances of our existence bind us to keep; yet he graciously annexed a promise to the keeping of it. Obey my law, and I will secure you in the possession of certain blessings above all people. The people accepted the offer. The matter then stood thus: The people said, We will keep God's law. God said, Then I will make you a kingdom of priests, a peculiar treasure unto myself. This was the agreement or covenant made between them. But so far as God was concerned his law was his covenant, because it was the basis of the whole arrangement, and upon the keeping of that by the people, all the blessings were suspended which he proposed to confer.

1 Kings 8:21, may still present a difficulty to some minds. Does not Solomon here say that in the ark, where the ten commandments alone were, was the covenant which God made with the fathers of his people, when he brought them out of the

land of Egypt? The key to the explanation of this passage lies in the antecedent of the word wherein. Solomon, speaking of the temple, says, "And I have set there a place for the ark, wherein is the covenant of the Lord." Does the word, wherein, mean in which ark, or in which place? Hebraists tell us that the grammatical construction refers it unquestionably to the place. "I have set there a place for the ark, in which place, not in the ark, is the covenant of the Lord," &c. Was the covenant always in the place where the ark was? See Deut. 31:26: "Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God." That this book of the law is the same as the book of the covenant, see 2 Kings 22:8, and chapter 23:2. And the expression, in the side of the ark, means in a coffer or receptacle expressly prepared for it and placed by the side of the ark. See Prideaux, vol. 1, p. 152. Wherever the ark was there was this book of the covenant by its side. Hence Solomon could say, referring to the place where the ark was, that there, in that place, was also the covenant which the Lord made with that people when he led them out of Egypt.

Thus the strongest texts claimed to prove that the ten commandments constituted the old covenant, are found to contain not one shade of evidence in that direction. We have found in what sense the ten commandments are called a covenant, simply because they are God's covenant, the basis of the agreement which he entered into with Israel. In the same sense the tables are called the tables of the covenant, and the ark, the ark of the covenant, because they contained this covenant; but none of these expressions refer to the covenant made with Israel by the mutual pledges to each other of the Lord and that people, as recorded in Ex. 19.

We now return to that chapter and resume the examination of the covenant then made. When the people agreed to obey God's voice, verses 5, 8, they had not heard his voice, and knew not what conditions it might impose. But on the third day after this, the Lord came down in fearful majesty, and with a voice that shook the solid earth from pole to pole declared the ten commandments. Here for the first time the people heard God's voice which they were to obey. Then the Lord took Moses into a private interview with himself and gave him some instructions which the people were to follow in civil and religious matters, under this arrangement. This instruction is found in the latter part of Ex. 20, and chapters 21, 22, and 23 entire, and is an epitome of the civil and ceremonial laws given to that people.

In chapter 24 is resumed the narrative of the steps taken in the formation of this covenant. Moses appeared before the people a second time, and rehearsed in their hearing all the words which the Lord had communicated to him. And here the people, after having heard for themselves God's voice, and being told all that he had said to Moses, had an opportunity to answer again whether they would enter into this arrangement or not. At their first answer, Ex. 19:8, they did not know what would be required of them; now they understood all the conditions; and what will they answer now? Ex. 24:3: "And all the people answered with one voice, and said, All the words which the Lord hath said, will we do."

It would seem that this was all-sufficient. But the Lord moved very carefully in the matter, so that the people might have no opportunity to plead in after years that they did not know what they were doing in entering into this covenant with him. So he caused Moses to write out in a book all the words he had told him, that all points might be again carefully considered, and then to read it all over to the people. Verse 7: "And he took the book of the covenant, and read in the audience of the people." Here they had opportunity for the third time to reconsider the matter and change their decision if they so desired. And what was their answer this time? "And they said, All that the Lord hath said will we do and be obedient."

Moses then took blood which had been offered for the purpose, verses 5, 6, and sprinkled it on the people and said, "Behold the blood of the covenant which the Lord hath made with you concerning all these words." Verse 8. Here the covenant was closed up, sealed and ratified, by the shedding of blood.

Keep this scene in mind while we pass down fifteen hundred and fifty-five years to the days of Paul, and notice his remarks upon this event. Heb. 9:17-20: "For a testament is of force after men are dead; otherwise it is of no force at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you."

Paul here plainly states that the first covenant was dedicated with blood, the words testament and

covenant meaning the same thing, being from the same original word. And to what scene does Paul refer? To the very one recorded in Ex. 24:8, just described. Moses says, Behold the blood of the covenant; and Paul says that the covenant then and there ratified was the first, or old covenant.

Now to settle the fact, once and forever, that this covenant was not the ten commandments, we have only to remark that neither Moses nor the people had a copy of the ten commandments of any kind in their hands at that time. This will appear from the further record of Ex. 24. In verse 12, we read, "And the Lord said unto Moses, Come up to me into the mount, and be there, and I will give thee tables of stone, and a law and commandments which I have written, that thou mayest teach them." The idea that God had already caused Moses to write out a copy of these commandments, and that he had begun to teach them by having spoken them and read them in the ears of the people, verses 3 and 4, is utterly inconsistent with this statement, that God was about to put into his hands a law containing commandments that he had written, in order that Moses might teach them. But before Moses was called up to receive this law of ten commandments which God had written, the first covenant had been made, closed up, finished, and ratified by the shedding of blood.

These facts throw a fortification around this point which it is not possible either to break or scale. The first covenant was dedicated with blood. But when that dedication took place, the ten commandments, in visible form, had not been put into the possession of the people; they had no copy of them; hence they were not dedicated with blood. Therefore, the ten commandments were not the old covenant.

Another line of thought showing just as clearly that the ten commandments were not the first, or old, covenant, is based on Deut. 5:2, 3, a passage to which our opponents appeal with such seeming assurance: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Having assumed that the ten commandments were the old covenant, these verses are appealed to, to show that these commandments were here for the first time introduced, and hence came to an end with that dispensation. But the quotation is fatal to the assumption; for the ten commandments did exist before this time; hence they were not the covenant at that time made.

The book of Genesis, though so brief in its record that its fifty short chapters cover a period of over 2300 years, nevertheless abounds with indications that the principles of the ten commandments were well understood and acted upon, even from the creation down. Why was Cain condemned for killing his brother, if the law against murder did not exist? "Where no law is, there is no transgression;" and, "sin is not imputed when there is no law." By what standard was it shown that Noah and his house alone were righteous, while all the rest of mankind were only evil and that continually, if there was no law for a standard in such matters? To be righteous is to be living in conformity with a standard of righteousness or right doing. "By the law is the knowledge of sin." On what ground were the inhabitants of the wicked cities of the plain given over to the vengeance of eternal fire on account of their vileness, if there was no law against unchastity? There was such a law; and Peter makes a statement which shows that it was as well understood then as now. He says that those cities were made an ensample unto all that should after live ungodly. This covers all time from that day to this, and onward to the end. And the ungodly of to-day may look back to Sodom, and learn how God will deal with them unless they repent. Are there moral principles binding on them now? So there were then, if their case is an example. Do men understand these laws now? So they did then. Is it an acknowledged principle now that a man cannot be justly punished who does not know or has not had an opportunity to know, the law? So it was then. We have heard of tyrants who posted their laws so high that no one could read them, and then struck off the head of every transgressor; but God does not so deal with his creatures. No; the law of God was in existence and understood in ancient Sodom, as well as in the numberless Sodoms of to-day.

But some may be ready to suppose that even if the principles of the other commandments were known, surely the Sabbath was neither known nor regarded before the time of Moses. We answer that if it can be shown that any other commandment was known, tenfold more proof can be given that the Sabbath was known, and a commandment given for its observance. In proof of this it is only necessary to refer to the record of Genesis 2:2, 3, which records the origin of the Sabbath institution in Eden. God rested on the seventh day. He then blessed the day; not the day past, but the day for time to come. Then he sanctified it. Sanctify

means to set apart to a sacred or religious use. This could not refer to past time, but to the seventh day for time to come. And it was to be used in this sacred or religious manner, not by the Lord; for he does not need it; but by man, for whom, says Christ, the Sabbath was made. Mark 2:27.

How, then, we ask, could the Sabbath be thus sanctified for man's use, or be set apart to be used in a holy or sacred manner by him? Only by telling man to use it in this manner. But just as soon as the Lord had told Adam to use the Sabbath in a sacred or religious manner, he had given him a command for its observance. The record in Genesis is therefore plain that a Sabbath commandment was given in Eden. And we should do no violence to the text if we should read it, And God blessed the seventh-day, and commanded Adam to sacredly observe it. But a command given to Adam under these circumstances, was a command through him to all his posterity.

No more need be said to show to all who respect the testimony of God's word, that the ten commandments were known through all the ages before the time of Moses, and that men were held under obligations to obey them. Therefore, these commandments were not the covenant made with Israel at Horeb, which covenant had no existence previous to that time. U. S.

(To be continued.)

Scripture References.

THE SABBATH.

1. The word Sabbath is found in the Scriptures (in its singular and plural forms) 166 times; 106 times in the Old Testament, and 60 times in the New Testament. In the Old Testament the word refers as many as 81 times to the weekly Sabbath, called the Sabbath of the Lord, and the remaining 25 times it is used in reference to festival days, and sabbaths of the land. In the New Testament, the Sabbath of the Lord is mentioned 59 times, and those local sabbaths, which expired by limitation and ceased at the cross, are mentioned once.

THE SABBATH OF THE LORD.

2. The Sabbath in the Old Testament. Ex. xvi, 23, 25, 26, 29; xx, 8, 10, 11; xxxi, 13, 14, 15, twice; 16, twice; xxxv, 2, 3; Lev. xix, 3, 30; xxiii, 3, twice, 11, 15, twice, 16, 38; xxiv, 8; xxvi, 2; Num. xv, 32; xxviii, 9, 10; Deut. v, 12, 14, 15; 2 Kings xi, 5, 7, 9, twice; xvi, 18; 1 Chron. ix, 32; 2 Chron. xxiii, 4, 8, twice; Neh. ix, 14; x, 31, twice; xiii, 15, twice, 16, 17, 18, 19, thrice, 21, 22; Isa. lvi, 2, 4, 6; lviii, 13, twice; lxvi, 23; Jer. xvii, 21, 22, twice, 24, twice, 27, twice; Eze. xx, 12, 13, 16, 20, 21, 24; xxii, 8, 26; xxiii, 38; xlv, 24; xlvii, 1, 4, 12; Amos viii, 5. Total, 81.

3. The Sabbath in the New Testament. Matt. xii, 1, 2, 5, twice, 8, 10, 11, 12; xxiv, 20; xxviii, 1; Mark i, 21; ii, 23, 24, 27, twice, 28; iii, 2, 4; vi, 2; xv, 42; xvi, 1; Luke iv, 16, 31; vi, 1, 2, 5, 6, 7, 9; xiii, 10, 14, twice, 15, 16; xiv, 1, 3, 5; xxiii, 54, 56; John v, 9, 10, 16, 18; vii, 22, 23, twice; ix, 14, 16; xix, 31, twice; Acts i, 12; xiii, 14, 27, 42, 44; xv, 21; xvi, 13; xvii, 2; xviii, 4. Total, 59.

4. Remarks on the New Testament. It was written by inspiration of God, in the Christian age, for the instruction of those who should live in this age; hence the inspired name of the seventh day of the week, in the Christian dispensation, is the Sabbath, while the next day following is simply called the first day of the week.

5. The Sabbath was instituted at creation. Gen. ii, 1-3; Ex. xx, 11; Mark ii, 27; Heb. iv, 4.

6. It was pointed out and enforced before the law was given at Sinai. Ex. xvi, 4, 22, 23, 25-30.

7. The Sabbath law is recognized in the New Testament. Matt. xii, 12; Luke xxiii, 56.

8. Apostolic example for the Sabbath. Acts xvii, 2; xvi, 13; xviii, 3, 4, 11; xiii, 42, 44.

9. The above texts, and also Acts xiii, 14, 15, 27; xv, 21, show that the apostles and evangelists acknowledged the name of the Sabbath as belonging to the seventh day in this dispensation.

CEREMONIAL SABBATHS.

Old Testament. Lev. xvi, 31; xxiii, 32, twice; xxv, twice, 6, 8, twice; xxvi, 34, twice, 35, 43; 2 Kings i, 2, 4, 1 Chron. xxiii, 31; 2 Chron. ii, 4; viii, 13; xxxi, iv, 23; 21; Neh. x, 33; Isa. i, 13; Lam. ii, 6; Eze. xl, 2; xxxvi, 3; Hosea ii, 11; Lev. xxiii, 24, 29, twice. Total, 17; xlv, 28.

New Testament. Col. ii, 16. The "days" mentioned in Rom. xiv, 5, 6, are annual feast-days. Compare with Lev. xxiii, 24-41.

TIME TO COMMENCE THE SABBATH.

1. The Sabbath is a memorial of Jehovah's rest on the seventh day, after he had created all things in six days; hence it begins with the evening, according to the first division of time.

2. Every twenty-four-hour day begins with the evening. Gen. i, 5, 8, 13, 19, 23, 31; Lev. xxiii, 32; Lehi. xiii, 19.

3. The evening begins with the setting of the sun. Lev. xxii, 6, 7; Deut. xxiii, 18; Judg. xiv, 12, 18; Josh. viii, 29; x, 26, 27.

4. Christ healed the sick at even, or sunset. Matt. viii, 16, compare with Luke iv, 40; Mark i, 32.

FIRST DAY OF THE WEEK.

1. The first day of the week is mentioned only eight times in the New Testament, and not in a single instance is it referred to as a holy day, or Sabbath. Matt. xxviii, 1; Mark xvi, 2, 9; Luke xxiv, 1; John xx, 1, 19; Acts xx, 7; 1 Cor. xvi, 2.

2. In contrast with the above, we find the Sabbath of the Lord mentioned fifty-nine times in the New Testament, besides Rev. i, 10, which speaks of the "Lord's Day" which is proved by Ex. xx, 10; Isa. lviii, 13; Mark ii, 27, to be the seventh day.

3. As the testimony of the "Fathers" is invariably referred to in support of the first day of the week, it would not be amiss to give the opinion of and Dr. Clarke on these writings.

"We should be cautious how we appeal to heathens, however eminent, in behalf of morality; because much may be collected from them on the other side. In like manner we should take heed how we quote the fathers in proof of the doctrines of the gospel; because he who knows them best, knows that on many of those subjects they blow hot and cold." —Autobiography of Adam Clarke, p. 134, book III.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, MAY 16, 1878.

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

Colorado.

SOME weeks since we suggested through the SIGNS that a mission to the new State of Colorado be immediately opened. We suggested Elder Canright as the leading laborer, and urged that it was highly proper for him to take his feeble wife to that more healthful climate. Our suggestions have called out from Brother Canright the following statement:—

DEAR BROTHER WHITE: The SIGNS with your proposition about Colorado is just at hand. I had made all my arrangements for the summer. I was to attend the Minnesota and Wisconsin camp-meetings, and then strike for a big effort at Detroit. I never saw a better prospect for an opening in my life, than in Detroit. We secured the most beautiful place you can imagine, right in the heart of the city. If the whole thing had been laid out on purpose for us, it could not have been better.

But on coming home I found that my wife is in a very bad condition. The fact is, she is going right down with consumption; and unless something is done pretty quick, she never will get well. She is beginning to get anxious about it herself for the first time. She proposed that we go to Minnesota, Colorado, or somewhere, and spend the summer, and see if she could not get better. I was very strongly inclined to throw up all my summer's meetings, and go with her. She is just able to be around. I don't know how she would stand the journey, nor how it will effect her when she gets there; but I think we had better try it. I was much pleased to see your proposition. I hope it is in the order of the Lord. I don't know just what to do, to bring everything around in order, but—

1. We must have a tent. It must be shipped by freight, which will take a good while; hence it should be shipped immediately. But where shall we get this tent? How shall it be paid for? How large shall it be? Shall it be larger than 60-feet?

2. I can have the books shipped there by freight in time.

3. I am glad you and Sister White are going to Colorado. I think it will be a good thing for you. And then you can be there to counsel us, and perhaps help us some. I shall be very glad of anything you can do.

4. I shall want Brother Stone to go with me. He can help in almost any way. It is a great help to our meetings to have first class music with a good organ. Brother Stone is a good musician, and then he can preach whenever it is necessary, pray, or write, or visit. Hence, I shall want him to go, unless you raise some objection to it. Mrs. Canright must have somebody to go with her, and take care of her. Of course I can't do it, and run a tent-meeting. Sister Stone is a good hand to do this. Brother Stone thinks that his wife would be willing to go. Now this is the way the thing is in my mind. You are so far away that we shall not have much time to advise about things before we start. D. M. CANRIGHT.

We briefly notice the several points in their order.

1. A 60-foot tent would probably be large enough for that field. As we first stated the General Conference will pay for the tent, and the publishing association is able to give all the books that could be judiciously used the first year. Elders White, Canright and Haskell are the General Conference Committee. As early as it is decided to open that mission the tent should be ordered from Chicago and immediately shipped. As this campaign depends wholly on the course Brother Canright shall take, he can order the tent as soon as he pleases and Elders White and Haskell will sustain him.

2. Elder Canright can order the books so that they can be shipped with the tent as common freight.

3. Mrs. White has been able to perform a great amount of labor since she came to California, and is not as well as usual at the present time. Then she has her fourth Volume to write, but should the mission be open and we conclude to spend the warmer months in Colorado, we hope that both of us would be able to give some assistance.

4. We fully agree with Elder Canright that Brother and Sister Stone should accompany him to Colorado. J. W.

Thoughts on the Book of Daniel.

CHAPTER XI—CONTINUED.

VERSE 35. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed.

Though restrained, the spirit of persecution was not destroyed. It broke out wherever there was opportunity. Especially was this the case in England. The religious state of that kingdom was fluctuating, it being sometimes under Protestant, and sometimes under papal jurisdiction, according to the religion of the ruling house. The bloody queen Mary was a mortal enemy to the Protestant cause, and multitudes fell victims to her relentless persecutions. And this condition of affairs was to last more or less to the time of the end. The natural conclusion would be that when the time of the end should come, this power which the church of Rome had possessed to punish heretics, which had been the cause of so much persecution, and which had for a time been restrained, would now be taken entirely away; and the conclusion would be equally evident that this taking away of the papal supremacy would mark the commencement of the period here called the time of the end. If this application is correct, the time of the end commenced in 1798; for there, as already noticed, the papacy was overthrown by the French, and has never since been able to wield the power it before possessed.

Verse 36. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done.

The king here introduced cannot denote the same power which was last noticed, namely, the papal power; for the specifications will not hold good, if applied to that power. Take a declaration in the next verse: "Nor regard any god." This has never been true of the papacy. God and Christ, though often placed in a false position, have never been set aside and rejected from that system of religion. The only difficulty in applying it to a new power lies in the definite article "the"; for, it is urged, the expression "the king" would identify this as the one last spoken of. If it could be properly translated a king, there would be no difficulty; and it is said that some of the best Biblical critics give it this rendering, Mede, Wintle, Boothroyd, and others, translating the passage, "A certain king shall do according to his will," thus clearly introducing a new power upon the stage of action.

Three particulars must be shown in the power which fulfills this prophecy: 1. It must assume the character here delineated near the commencement of the time of the end, to which we were brought down in the preceding verse. 2. It must be a willful power. 3. It must be an atheistical power. Or perhaps the two latter might be united by saying that its willfulness would be manifested in the direction of atheism. A revolution exactly answering to this description did take place in France at the time indicated in the prophecy.

The historian thus describes this great religious change:—

"It was not enough, they said, for a regenerate nation to have dethroned earthly kings, unless she stretched out the arm of defiance toward those powers which superstition had represented as reigning over boundless space."—*Scott's Napoleon*, Vol. i., p. 172.

Again he says:—

"The constitutional bishop of Paris was brought forward to play the principal part in the most impudent and scandalous farce ever enacted in the face of a national representation. . . . He was brought forward in full procession, to declare to the convention that the religion which he had taught so many years was, in every respect, a piece of priestcraft, which had no foundation either in history or sacred truth. He disowned, in solemn and explicit terms, the existence of the Deity to whose worship he had been consecrated, and devoted himself in future to the homage of Liberty, Equality, Virtue and Morality. He then laid on the table his Episcopal decorations, and received a fraternal embrace from the president of the convention. Several apostate priests followed the example of this prelate. . . . The world for the first time, heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of Deity."—*Ibid.*, Vol. i., p. 173.

A late writer in *Blackwood's Magazine* says:—

"France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England,

Germany, Spain, and elsewhere; but France stands apart in the world's history as the single State which, by the decree of her legislative assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement."

But there are other more striking specifications still fulfilled in this power.

Verse 37. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all.

The word for woman and wife are in the original the same; and Bishop Newton observes that this passage would be more properly rendered "the desire of wives." This would seem to indicate that this government, at the same time it declared that God did not exist, would trample under foot the law which that God had given to regulate the marriage institution. And we find that the historian has, unconsciously perhaps, and if so, all the more significantly, coupled together the atheism and licentiousness of this government in the same order in which they are presented in the prophecy. He says:—

"Intimately connected with these laws affecting religion, was that which reduced the union of marriage—the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society—to the state of a mere civil contract of a transitory character, which any two persons might engage in, and cast loose at pleasure when their taste was changed, or their appetite gratified. If fiends had set themselves to work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent in domestic life, and obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage into a state of mere occasional cohabitation or licensed concubinage. Sophie Arnould, an actress famous for the witty things she said, described the republican marriage as the sacrament of adultery. These anti-religious and anti-social regulations did not answer the purpose of the frantic and inconsiderate zealots, by whom they had been urged forward."—*Scott's Napoleon*, Vol. i., p. 173.

"Nor regard any god." In addition to the testimony already presented, to show the utter atheism of the nation at this time, the following fearful language of madness and presumption is to be recorded:—

"The fear of God is so far from being the beginning of wisdom, that it is the beginning of folly. Modesty is only an invention of refined voluptuousness. The *supreme King*, the God of the Jews and the Christians, is but a phantom. *Jesus Christ is an imposter.*

Another writer says:—

"In August 26, 1792, an open profession of atheism was made by the National Convention; and corresponding societies and atheistical clubs were everywhere fearlessly held in the French nation. Massacres and the reign of terror became the most horrid."—*Smith's Key to Revelation*, p. 323.

"Herbert, Chaumette, and their associates, appeared at the bar and declared that God did not exist."—*Alison*, Vol. i., p. 150.

At this juncture, all religious worship was prohibited, except that of liberty and the country. The gold and silver plate of the churches was seized upon and desecrated. The churches were closed. The bells were broken and cast into cannon. The Bible was publicly burned. The sacramental vessels were paraded through the streets on an ass, in token of contempt. The Sabbath was abolished, and death was declared, in conspicuous letters posted over their burial places, to be an eternal sleep. But the crowning blasphemy, if these orgies of hell admit of degrees, remained to be performed by the comedian Monvel, who as a priest of Illuminism said:—

"God, if you exist, avenge your injured name. I bid you defiance! You remain silent. You dare not launch your thunders! Who, after this, will believe in your existence? The whole ecclesiastical establishment was destroyed."—*Scott's Napoleon*, Vol. i., p. 173.

Behold what man is when left to himself, and what infidelity is when the restraints of law are thrown off, and it has the power in its own hands! Can it be doubted that these scenes are what the omniscient eye foresaw and noted on the sacred page when it pointed out a kingdom to arise which should exalt itself above every god and disregard them all? U. S.

A ZEALOUS reformer was pushing an unpopular but a just measure. His friends urged him to desist, assuring him that all the world was against him. "Then," said he, "I am against all the world!" That man was a moral hero. There is a scarcity of the royal and most important quality of Christian character—moral courage.

The Order of Events in the Judgment.

NUMBER NINE.

THE investigative judgment, the finishing of the work of human probation, the close of Christ's priesthood, and his coronation upon his own throne, are events which transpire in the days of the voice of the seventh angel when he begins to sound. They precede the revelation of Christ in the clouds of heaven, and are preparatory to that grand event. The field of vision during this closing period of human probation is not simply the earth, where indeed the fierce battle between truth and error is being fought, but the temple of God in heaven is opened to our view, and becomes the theme of prophetic discourse. Rev. 11:19; 15:5.

We have learned that the priesthood of Christ must continue until he has secured the acquittal of his people at the tribunal of his Father, where their sins are blotted out, and themselves accounted worthy of eternal life. It is at this very time and place that the Saviour changes from his priestly, to his kingly, office. Hence, wherever our Lord closes his priestly office, there must be the place of the judgment session described in Dan. 7.

The finishing of the mystery of God involves the opening of the second apartment of the temple in heaven, wherein is the ark of God's testament. This is the place where our Lord finishes his priesthood, and hence this apartment of the heavenly temple must be the place of that tribunal at which the righteous are acquitted, their sins blotted out, and themselves accounted worthy of the kingdom of God. The temple of God in heaven, and especially its second apartment, is therefore worthy of our most attentive study. The Scriptures contain many explicit testimonies to the existence of the heavenly temple.

Ps. 11:4: "The Lord is in his holy temple, the Lord's throne is in heaven; his eyes behold, his eyelids try, the children of men."

2 Sam. 22:7, 8: "In my distress I called upon the Lord, and cried to my God; and he did hear my voice out of his temple, and my cry did enter into his ears. Then the earth shook and trembled, the foundations of heaven moved and shook, because he was wroth." See also Ps. 18:6, 7.

Isa. 6:1-4: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."

Micah 1:2, 3: "Hear, all ye people; hearken, O earth, and all that therein is; and let the Lord God be witness against you; the Lord from his holy temple. For, behold the Lord cometh forth out of his place, and will come down and tread upon the high places of the earth."

Rev. 11:19: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

Rev. 14:17, 18: "And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire."

Rev. 15:5: "And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened."

Rev. 16:17: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne, saying, It is done."

Many other texts might be quoted in which this building is mentioned either as God's temple, tabernacle, sanctuary, or holy habitation. To some of these texts we shall refer in the further study of this subject.

The heavenly temple consists of two holy places. This is proved by many conclusive arguments. The first of these is drawn from the statements respecting the tabernacle erected by Moses. When God called Moses into the mount to receive the tables of the law (Ex. 24:12), he first bade him make a sanctuary that he might dwell among them, and that the priests might minister in his presence. Ex. 25:26; 27:28. He also bade him make an ark to contain the tables of the law, to be placed in the second apartment of the sanctuary. This building consisted of two holy places (Ex. 26), and both itself and its sacred vessels were made like the pattern showed in the mount.

Ex. 25:8, 9: "And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

Heb. 8:5: "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle; for, See (saith he) that thou make all things according to the pattern shewed to thee in the mount." See also Ex. 25:40; 26:30; Acts 7:44.

The tabernacle thus constructed was a pattern of the heavenly temple. Thus Paul bears testimony:—

Heb. 9:23, 24: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true [the images of the true holy places, Mac-knight's translation]; but into heaven itself, now to appear in the presence of God for us."

This establishes one plain, incontrovertible argument that the heavenly temple has two holy places. The temple erected by Solomon furnishes the second argument, and it is of the same character as that drawn from the tabernacle. The temple was a larger and grander building than the tabernacle, and differed from it in being an immovable structure; but it was constructed on the same plan in that it was an edifice consisting of two holy places, with sacred vessels of the same kind, and occupied with the very same ministration, as that which had previously served in the tabernacle. 1 Kings 6; 7; 8; 2 Chron. 3; 4; 5. This building with its two holy places was a pattern of the heavenly temple, as the words of David and of Solomon declare:—

1 Chron. 28:11, 12: "Then, David gave to Solomon his son the pattern of the porch, and of the houses thereof, and the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy-seat, and the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things."

Verse 19: "All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern."

Wisdom of Solomon 9:8: "Thou hast commanded me [Solomon] to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle which thou hast prepared from the beginning."

This is a second decisive argument that the heavenly sanctuary has two holy places. The third is drawn from the fact that the plural term "holy places" is used in the designation of the greater and more perfect tabernacle.

Thus when Paul says, as expressed in our common version (Heb. 8:2), "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man," it is literally in the original, "A minister of the holy places." And thus also when we read respecting the heavenly temple, "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing," it is literally in the Greek, "the way of the holy places." Heb. 9:8. So also where we read of the greater and more perfect tabernacle in verse 12, that Christ "entered in once into the holy place," it is also literally holy places. Again in verse 24 we read in our common version the same thing, literally rendered, "the holy places made with hands, the figures of the true," which last word is plural in the original, showing that there are holy places in the heavenly temple. And again in Heb. 10:19, the term holiest is not, in the original, holy of holies as in chap. 9:3, but simply holy places. These passages form a most convincing argument that there must be two holy places of the heavenly temple. A fourth argument is found in the fact that each of the two holy places in the heavenly temple is definitely set forth in the description of that building not made with hands.

The first apartment is identified by the things which it contains. When John was called in vision to ascend to the place of God's throne, the heavenly temple, a door was opened in heaven, and the throne of God was revealed to his view. This is manifestly the door of the heavenly temple, for the throne of God which it discloses to view is within that temple. Ps. 11:4; Rev. 16:17. That it was the first apartment of that temple into which he looked, is evi-

dent from what he saw therein. Rev. 4:5. "And out of the throne proceeded lightnings, and thunders, and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Here is a plain reference to the seven lamps which burned in the first apartment of the earthly sanctuary. Lev. 24:2-4.

And again, when the seven angels receive the seven trumpets, the scene of vision is still the first apartment of the heavenly sanctuary. Thus we read:—

Rev. 8:2, 3: "And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."

The golden altar stood in the first apartment of the sanctuary, *i. e.*, in the same room with the candlestick on which were the seven lamps. Ex. 40:24-26. The place of God's throne at the time when the book with the seven seals was delivered to Christ, and also when the seven trumpets were given to the seven angels, is the first apartment of the heavenly sanctuary. But when the seven vials are delivered into the hands of the seven angels who have the duty of pouring them out, the second apartment of the heavenly temple is opened, and they come out from thence to execute the wrath of God upon men. This opening of the holiest takes place under the seventh trumpet. J. N. A.

Denmark.

ALSTRUP, APRIL 8.—The past week has been an eventful one. The enemies to the truth have assailed us on many sides and in many ways, but the word of God has, nevertheless, had success. The preaching of the word has caused great excitement, and some souls break through and find peace and joy in communion with the Lord.

Last Tuesday the parish priest, from O. Brønderslev came to our meeting again at Nørrehed. Many were present. The conversation, which lasted about two hours, was almost entirely on the subject of baptism. He made many important admissions, which will serve to strengthen our cause here. His defense of infant baptism was very weak, his main point being that in infant baptism no promise is made from man's side, thus trying to prove that there is no agreement entered into in baptism; this he advanced as proof for the statement that 1 Pet. 3:21 does not apply to our time, but to the time of Peter and his cotemporaries. But there is a promise made in infant baptism, for the priest asks: Do you renounce the devil and all his works? To which the person who carries the child, replies, Yes. The priest's argument was therefore based on an entirely false statement.

This week I have had the pleasure of burying nine souls in baptism. Men tried to hinder us; but the Lord helped, so that we had our baptism unmolested by the mob. Our hearts were much encouraged.

I have received a letter from a friend in Christiana, Norway. He has for several years been convinced on many points of the truth. He is general agent for the Union Steamship Line, and runs a fish establishment. He writes that there are some who show an interest in the word of God, and that souls would come into the truth, if the word could be preached there.

I have also received very urgent invitations from Fyen and Sjælland (two of the islands of the Danish archipelago). It pains me that we cannot fill the calls that are made.

Yesterday I held a meeting in the Alstrup meeting-house, which was filled, as usual. One young brother from Svendstrup came twenty-three miles to see me. He has kept the Sabbath for some time, and loves the truth, although he has read only a few copies of the *Tidende*. He has suffered some for the truth's sake, but he has gained the victory over the enemy and has not become weary. He received a set of our tracts. We also gave a set to another brother who wished to search the Scriptures and become strengthened in the truth. To-day I send another package of books to Norway. There are many who wish to read them, and we hope they may be a blessing to them.

We long for our children and our brethren in the faith, in the far West; but we rejoice that we can be united in spirit, although we are absent in body. We are grateful for Brother White's encouraging words, and for all the good

will the friends in America have shown us. May the Lord richly bless every good work, and soon gather us to the eternal mansions.

JOHN G. MATTESON.

Did He Mean It?

DID God mean what he said and wrote at Sinai, as recorded in the 20th chapter of Exodus, that man should "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it?"

Dear reader, if God meant what he said, he had a Sabbath day and it was the seventh day. If he meant what he said, that day was set apart for a sacred use at the close of creation week. Gen. 2:2-3. The children of Israel were reprov'd for going out to gather manna upon it. Exodus 16:27-30. Jerusalem was destroyed, partly for the reason that they did not keep the Sabbath. Neh. 13:18. "Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." The Israelites were to be scattered among the heathen, and the Lord says one reason was because they did not keep his Sabbaths. Eze. 28:23-24. It was to be a sign by which the people who worship the true God were to be known. Eze. 20:20; Ex. 31:13.

Paul says, "There are lords many and gods many," almost everything in the world has been worshiped as a god. The city of Athens had over thirty thousand gods at the time Paul visited it, and perhaps an equal number could be found among the heathen nations of to-day. By what mark or sign can those be known, who worship the true God? How shall we know, which among so many, is the true God? Paul to the Athenians defined him as the Creator of all things. Acts 17:24. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands."

The Sabbath was given that man might remember that his God was the one that created all things. The Sabbath as an institution was given to commemorate God's creative work, and it came on the seventh day because God finished the work, and so rested on that day. Creative power is an attribute of only the true God. There is no other way given us to so fully acknowledge this power in God as by keeping the Sabbath day. If God meant what he said, he requires us to keep that day holy. Comparatively few who claim to believe in the Creator of all things keep his memorial. Most of them, it is true, set apart a day each week for rest and recreation from their ordinary pursuits, but the day thus set apart is usually Sunday, or the first day of the week, and God worked that day. See Gen. 1:1-5. But the reason usually assigned for observing the first day is that Christ rose on that day. Then it is no memorial of creation at all, but of Christ's resurrection. If God meant what he said, a blessing is to be bestowed upon those who keep the Sabbath. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." If God meant what he said; the Sabbath will be kept by God's people after they enter into their rewards. Isaiah 65:22-23.

"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." Does God mean what he says, in the above declarations and glorious promises? Then let us be very circumspect in all that which the Lord our God hath commanded.

W. M. HEALEY.

A GREAT soul is known by its enlarged, strong and tender sympathies. True elevation of mind does not take a being out of the circle of those who are below him, but binds him faster to them, and gives them advantage for a closer attachment and conformity to him.—*Dr. Channing.*

Reports from the Field.

(Condensed from *Review and Herald.*)

Massachusetts.

DANVERS.—Elder Carright reports that he returned to this place April 26, and spent five days. Besides other meetings some excellent social meetings were held. Eleven were baptized and fifteen united with the church. Elder C. writes: "Brother Haskell was with us over the Sabbath, and Brother Stone all the time. Brother Haskell gave instruction on the tract work, and also on systematic benevolence. Wednesday evening we had our last meeting. After talking on various points, giving the best advice I knew how to give, as I did not expect to see them again for a long time, we elected the proper officers for the church. Brethren Stone and Haines have just closed an interesting meeting at Ipswich, where quite a number have embraced the truth. We are now at South Lancaster, to dedicate their new meeting-house."

Iowa.

WAUKON, FAYETTE AND SIGOURNEY.—Elder E. W. Farnsworth reports labor at these places. At Waukon a special effort was made for the conversion of the youth, eight of whom made a public profession and were baptized. These were young persons of promise. The church was greatly encouraged. At Fayette nine were baptized. A good portion of them were grown up sons and daughters of Sabbath-keepers. Although the notice of this meeting was short, yet the attendance was large. The meeting at Sigourney was not as well attended by the officers of the tract and missionary societies as was desired, thereby the business meeting proved a failure. But much good was accomplished by the labor bestowed for the conversion of old and young. Nineteen were baptized and united with the church. Thus closes the report of one week's labor, in which time thirty six were baptized and united with the people of God. Nearly all of these were converted during this time.

Georgia.

REYNOLDS.—Elder C. O. Taylor reports the good work moving forward in this State. A hall has been hired in the center of the village of Reynolds, where Sabbath meetings are now held. Elder T. writes: "To those requesting names and addresses for the SIGNS, I would say, I will send them as I get other names. I sent those I had to the first that called for them. I am grateful for the interest the friends are taking in the work South. The thousands of copies of the SIGNS, and the other reading matter sent South, are doing a silent work, of which but few, if any, are aware."

Tennessee.

NASHVILLE.—Brother O. Soule writes that another family have commenced the observance of the Sabbath. He has preached nine times at a house some two miles away, and eight voted in favor of the Sabbath. His P. O. address is Eaton's Creek, Davidson County, Tennessee.

Kentucky.

GLOVER'S CREEK.—Elder S. Osborn writes: "Commenced meetings in this place Sabbath April 20. I found the Sabbath-keepers here had given up tobacco, coffee, and pork, and were ready for organization. I continued my labors until the 25th. Organized a church of ten members, nine of whom I baptized. I go from here to Bullitt county, where another church is to be organized. I then design to go to Tennessee, to start the tent."

Texas.

TERRELL.—Elder R. M. Kilgore and L. Caldwell write: "Since our last report, our tent has been blown down in a midnight gale, ripping some forty-four feet of canvass, but doing little other damage. The seat backs, being pivoted on bolts, fell forward with the center pole without serious damage. We missed two evenings on account of the storm; losing some interest. Sunday evening a large audience gave profound attention to a searching discourse on Matt. 5:17-19; 15:1-9; 19:16-22; Jas. 2:8-12."

Kansas.

CHEROKEE.—Brother Cook writes: "I held meetings with the brethren seven miles from this place. Had temporary organization of ten members. We have now made a permanent organization. Seven were baptized and the same number added to the church."

Nebraska.

SAPPA CREEK.—Brother Boyd reports meetings at this place. A church of eighteen members was organized. Twelve were baptized, and the exercises closed by celebrating the ordinances of the Lords house.

These Beautiful Years.

Oh, these beautiful years!
Teeming with hopes and fears;
Fraught with life and decay—
How fast they drift away.

They were freighted with loss
To those that bear no cross;
With golden fields unkept,
Dispoil'd while idlers slept;
For others there are sheaves,
The crown that labor leaves,
To cheer the bront of toil
To tillers of life's soil.

Through slowly creeping years
Recurring hopes and fears
With life's dark mystery;
We, too, shall drift away
Along the wrecks of years,
One light unfailing cheers
Earth's pathway, dark with sin,
And gilds the world within;
It falls with hallowed ray,
O'er life's beclouded day:
The light, God's faithful love
To guide our steps above.

THE HOME CIRCLE.

Home Influence.

"Who is that, I wonder?" said Mrs. Seaburn, as she heard a ring at the basement door.

"Ah! it's Marshall," returned her husband who had looked out at the window and recognized the grocers cart.

"And what have you sent home now Henry?"

But before Mr. Seaburn could answer, the door of the sitting room was opened, and one of the domestics looked in and asked:—

"What'll I do with the demijohns, ma'am?"

"Demijohns?" repeated Mrs. Seaburn.

"Put them in the hall, and I'll attend to them," interposed the husband.

"Henry, what have you sent home now?" the wife asked after the domestic was gone.

"Some nice old brandy," replied Henry.

Cora Seaburn glanced up at the clock, and then looked down upon the floor. There was a cloud upon her fair brow, and it was very evident that something lay heavily upon her heart. Presently she walked to the wall and pulled the bell cord, and the summons was answered by the chambermaid.

"Are George and Charles in their room?"

"Yes, ma'am."

"Tell them it is school time."

The girl went out, and in a little while two boys entered the sitting room, with their books under their arms and their caps in their hands. They were bright, happy, healthy fellows, with goodness and truth stamped upon their rosy faces, and the light of free consciences gleamed in their sparkling eyes. George was thirteen years of age, and Charles eleven; and certainly those two parents had reason to be proud of them. The boys kissed their mother, gave a happy "good morning" to their father, and then went away to school.

"Come," said Mr. Seaburn, some time after the boys had gone, "what makes you so sober?"

"Sober?" repeated the wife, looking up.

"Yes. You have been sober and mute ever since the grocer came."

"Do you want me to tell you why?"

"Of course I do."

"Well, Henry, I am sorry you had that spirits brought into the house."

"Oh, what's the use of talking so, Cora! You wouldn't have me do without it would you?"

"Yes."

"Why, what do you mean?"

"I mean that I would cut clear of the staff now and forever."

"But, Cora, you are wild. What should we do at our parties without wine?"

"Do as others who have it not."

"But—mercy!—what would people say?—Are you afraid—but no, I won't ask so foolish a question."

"Ask it, Henry. Let me say plainly, now that we have fairly commenced."

"Well, I was about to ask if you were

afraid that I should ever drink too much?"

"That's not a fair question, Henry. I was not thinking of that at all. But I will answer it by and by. You have no fixed appetite for it now."

"Of course not."

"Then it would not cost you any effort to abstain from its use?"

"Not a particle."

"And you only have it in your house, and serve it to your friends and drink it yourself because it is fashionable? or, you do it because others do it?"

"I do it because"—said Mr. Seaburn, hesitating in his choice of language—"because it would appear very odd, and very niggardly and very fanatical, not to do it." This last was spoken emphatically.

"But," pursued Mrs. Seaburn, with the calmness and assurance of one who feels the sustaining influence of right, "you would not do what you was convinced were wrong, out of respect to any such consideration, would you?"

"You know I would not, Cora. This question of temperance, I know, is a good one in the abstract, and I am willing to live up to it as I understand it; but I am not a teetotaler."

"Henry," said his wife with an earnest look into his face, "will you answer me a few questions?—answer them honestly and truly, without equivocation or evasion?"

"Bless me, how methodically you put it, Cora! But I will answer."

"Then first—do you believe you, or your friends, are in any way benefited by the drinking of intoxicating beverages at your board? That is—do you derive any real good from it?"

"No, I can't say that we do."

"Do you think the time has ever been since we were married, when we actually needed wine in the house, either for our health or comfort?"

"Why, I think it has added to our comfort Cora."

"How?"

"In many ways."

"Name one of them."

"Why, in the enjoyment of our guests."

"Ah! But I am speaking of ourselves, Henry—of you, and of our own little family. Has it ever ministered to our comfort?"

"No, I can't say that it has."

"And if it were banished from our house to-day and forever, as a beverage, should we suffer in consequence?"

"Certainly. What would our friends—"

"Ah! but stop. I am only speaking of our own affairs, shut out from the world, by our own fireside. I want all extraneous considerations left out of the question. Should we, as a family, suffer in our moral, physical, social or domestic affairs, in the total abstinence of this beverage?"

"No, I don't know that we should."

"Then to you, as a husband and a father, and as a man, it is of no earthly use?"

"No."

"And it would cost you no effort, so far as you alone are concerned, to break clear from it?"

"Not a particle."

"And now, Henry," pursued the wife, with increased earnestness, "I have a few more questions to ask: Do you believe that the drinking of intoxicating beverages is an evil in this country?"

"Why, as it is now going on, I certainly do."

"And isn't it an evil in society?"

"Yes."

"Look over this city, and tell me if it is not a terrible evil?"

"A terrible evil grows out of the abuse of it, Cora."

"And will you tell me what good grows out of the use of it?"

"Really, when you come down to the abstract point, you have the field. But people should govern their appetites. All things may be abused."

"Yes. But will you tell me the use—the

real good—to be derived from drinking wine and brandy?"

"As I said before, it is a social custom, and has its charms."

"Ah! there you have it, Henry. It does have its charms, as the deadly snake is said to have, and as other vices have. But I see you are in a hurry."

"It is time I was at the store."

"I will detain you but a moment longer, Henry. Just answer me a few more questions. Now call to mind all the families of your acquaintance; think of all the domestic circles you have known from your school-boy days to the present; run your thoughts through the various homes where you have been intimate—do this, and tell me, if in any one instance you ever knew a single joy to be planted by the hearth-stone from the wine cup? Did you ever know one item of good to flow to a family from its use?"

"No; I cannot say that I ever did—not as you mean."

"And now answer me again. Think of those homes once more—call to memory the playmates of your childhood, of the homes, think of the firesides where all you have known dwell—and tell me if you have seen any sorrows flow from the wine cup? Have you seen any great griefs planted by the intoxicating bowl upon the hearth-stone?"

Henry Seaburn did not answer, for there passed before him such grim spectres of sorrow and grief that he shuddered at the mental vision. He saw the youth cut down in the hour of promise; he saw the gray head fall in dishonor; he saw hearts broken; he saw homes made desolate; he saw affection wither and die; and saw noble intellect stricken down! Oh! what sights he saw as he unrolled the canvas of his memory.

"Henry," whispered his wife, moving to his side, "We have two boys. They are growing to be men. They are noble generous, and tender. They love their home and honor their parents. They are here to form those characters, to receive those impressions, which shall be the basis upon which their future weal or woe must rest. Look at them—oh! think of them. Think of them doing battle in the great struggle of the life before them. Shall they carry out from their home our evil influence? Shall they in the time to come fall by the way-side, cut down by the demon of the cup, and in their dying hour curse the example whence they derived the appetite? Oh! for our children—for those two boys—for the men we hope to see them—for the sweet memories we would have them cherish of their home—for the good old age they may reap—let us cast this thing out now and forever!"

Cora ceased speaking; and Henry, without another word left the house and went to his store.

How strangely did circumstances work to keep the idea his wife had given him alive in his mind! That very morning he met a youth, the son of one of his wealthy friends, in a state of wild intoxication; and during the forenoon he heard that Aaron Green had died at sea. He knew that Aaron had been sent away from home that he might be reclaimed.

After the bank closed, and as Henry Seaburn was thinking of going to his dinner, he received a note through the penny post. It was from a medical friend, and contained a request that he would call at the hospital on his way home. The hospital was not much out of the way, and he stopped there.

"There is a man in one of the lower wards who wishes to see you," said the doctor.

"Does he know me?" asked Seaburn.

"He says he does."

"What is his name?"

"He won't tell us. He goes by the name of Smith; but I am satisfied that such is not his true name. He is in the last stage of consumption and delirium. He has lucid intervals, but they do not last long. He has been here a week. He was picked up in the street and brought here. He heard your name, and said he knew you once."

Mr. Seaburn went to the room where the patient lay, and looked at him. Surely he never knew that man! "There must be some mistake," he said.

The invalid heard him, and opened his eyes—such blood-shot eyes!

"Henry," he whispered, trying to lift himself up on his elbow; "is this Henry Seaburn?"

"That is my name."

"And don't you know me?"

"I am sure I do not." And he would have said he did not wish to, only the man seemed so utterly miserable that he would not wound what little feelings he might have left.

"Have you forgotten your old playmate in boyhood, Harry—your friend in other years, your chum in college?"

"What!" gasped Seaburn, starting back aghast, for a glimmer of the truth burst upon him. "This is not Alec Lomborg?"

"All that is left of him, my Hal," returned the poor fellow, putting forth his wasted, skeleton hand, and smiling a faint, quivering, dying smile.

"Alexander Lomborg?" said Henry, gazing into the bloated, disfigured face before him.

"You wouldn't have know me, Hal?"

"Indeed, no!"

"I know I am altered."

"But, Alec," cried Seaburn, "how is this? Why are you here?"

"Rum, my Hal—RUM! I'm about done for. But I wanted to see you. They told me you lived not far away, and I would look upon one friend before I died."

"But I heard you were practicing in your profession, Alec, and doing well."

"So I did do well when I practiced, Hal. I have made some pleas, but I have given up all that."

"And your father—where is he?"

"Don't mention him; he taught me to drink! Ay, he taught me! and then turned the cold shoulder upon me when I drank too much! But I'm going, Hal—going, going!"

Henry Seaburn gazed into that terrible face, and remembered what its owner had been—the son of wealthy parents; the idol of a fond mother; the favorite at school, at play, and at college; a light of intellect and physical beauty, and a noble, generous friend. And now, alas! "Alec, can I help you?"

"Yes." And the poor fellow started higher up from his pillow, and something of the light struggled for a moment in his eyes. "Pray for me, Hal. Pray for my soul! for my mother's sake. Oh! she was a good mother, Hal. Thank God she din't live to see this! Pray for me—pray—pray!"

As the wasted man sank back he fell to weeping, and in a moment more, one of his paroxysms came on, and he began to rave. He thought Harry was his father, and he cursed him; and cursed the habit that had been fastened upon him under that father's influence. But Henry could not stop to listen. With an aching heart he turned away and left the hospital. He could not go home to dinner then; he went down town, and got dinner there. At night he went to the hospital again. He would inquire after his friend, if he did not see him.

"Poor fellow!" said the physician, "he never came out of that fit; he died in half an hour after you went out."

It was dark when Henry Seaburn reached home. "You didn't tell Bridget where to put those demijohns, Henry," said his wife. She had not noticed his face, for the gas was burning but dimly.

"Ah! I forgot. Come down with me, Cora, and we'll find a place for them."

His wife followed him down into the basement, and one by one he took the demijohns and carried them into the rear yard, there he emptied their contents into the sewer. Then he broke the vessels in pieces with his foot, and bade Bridget have the dirtman take the fragments away in the morning. Not one word had he spoken to his wife all the while,

nor did she speak to him. He returned to the sitting room, where his boys were at their books, and took a seat on the sofa. He called his wife and children about him, and then he told them the story of Alexander Lomborg.

"And now, my loved ones," he added, laying his hand upon the heads of his boys, "I have made a solemn vow that henceforth my children shall find no such influence at their home. They shall never have the occasion to curse the example of their father. I will touch the wine-cup no more forever! What say you, my boys—will you join me in that pledge?"

They joined him with glad willingness; for their hearts were full, and their sympathies all turned, by a mother's careful love, to right.

"And you Cora?"

"Yes, yes!" she cried. "And may the holy lesson of this hour never be forgotten. O God! let it rest, as an angel of mercy, upon my boys! Let it be a light to their feet in the time of temptation; and so shall they bless through life the influence they carry with them from their home!"—*Sel.*

Boys Out After Night-fall.

Is not this a serious evil which should commend itself for correction to parents and guardians? asks a correspondent, who has long been an observer, and is a sympathizing lover of boys, who likes to see them happy, cheerful and gleesome, and is not willing that they should be cheated out of their share of the pleasures of youth. Really, it is difficult to understand how a hightened, useful man, can be the ripened fruit of a boy who has not enjoyed a fair share of the glad privileges of youth. But while the friend of the youth watches with a jealous eye all customs which trench upon their rights and privileges, he is equally fearful lest parents permit their sons indulgences which ruin their morals in almost all instances, and knows of none more dangerous than that of allowing their sons to be in the streets after night-fall. There they will learn many evil practices, such as theft, drunkenness and profanity. They acquire, under cover of night, an unhealthy and excited state of mind, bad practices, and criminal sentiments, which it will take years of the most judicious training to eradicate. Indeed it is in the street after night-fall that boys principally acquire the education that fits them, in after years, for becoming dissolute, criminal men, and makes them fit subjects for the penitentiary.

*Parents should adopt an inflexible rule never to permit their sons, under any circumstances, to go into the street after night-fall, to engage in out-door sports, or to meet other boys for the purpose of lounging around groceries and saloons, but rather let them have some innocent amusement in-doors, with plenty of juvenile books and papers. Many a young man has been ruined in health, business and character, who can trace the commencement of his ruin to the evenings spent in the street.

Education in Sacred Music.

THE education of the young in sacred music is an object of high importance; and every child, as is proved in the schools of Prussia, may be taught to sing. Music, as well as the reading of our own language, should be taught in our common-schools; and our children accustomed to sing, as well as to talk and read.

Sacred music should be cultivated in Christian families, and used in the seasons of morning and evening devotion. A more delightful scene cannot be presented on this side of heaven than when parents, with their sons and daughters, surround the family altar, and devoutly unite their voices in sacred song. Such services will promote domestic happiness and kind affections. Pious feelings will be aided, and steps quickened in the way to heaven.

Rum and Tobacco.

"And there shall in no wise enter therein anything that defileth."

The joy and the hope of a soul
In this and the world to come
Are drowned by th' intoxicant bowl—
Are lost to the drinkers of rum.

If we ask at the home of the poor
Whence the ranks of the paupers do come,
They will tell us they beggars become
When they knelt at the altar of rum.

Then look through the prison-cell bars
At the wretch by transgression undone;
And, despairing, he now will confess
He is lost through the drinking of rum.

Ask the once happy, beautiful bride
Who is wasted and wretched become,
How a husband was changed to a fiend;
She will say 'twas by turning to rum.

For the tendrils of love that were hers
Were withered, his heartstrings were numb,
From the day he was false to his vow
And began to find pleasure in rum.

Vile poison for body and soul
Is the breath and the bread of the slum;
Evil thoughts coming out of the mouth—
Going in are tobacco and rum.

The caverns of deepest despair
Will along bring conviction to some
That these are but steps down to hell:
Sipping beer, wine, gin, brandy, and rum.

In the "Gardens of God"—blest abode!
Where nothing unclean can come—
There will mingle with breath of the flowers
No fumes of tobacco or rum.

—S. S. C.

Tobacco an Idol.

THAT the use of tobacco is really an idol with many people, which they love more than all other gods, we often see proofs of wherever we go. Two gentlemen related to me their cases, which well illustrate it. Many years ago, when Minnesota was a new country, and prices of everything high, flour being twenty dollars per barrel, and the people very poor, one man went to Hutchinson with twenty cents in his pocket. His family was out of flour. He expected to receive more money in town, but upon arriving there did not succeed in obtaining it, so he laid out ten cents for tobacco, which left him ten cents with which to buy flour for his family. The other one went to town with fifty cents in his pocket to buy seed corn. It was all the money he had. He had been without tobacco for several days. When he reached town, he debated a long time which to buy, seed for his field, or tobacco for his mouth. Appetite prevailed, and he laid out his money for tobacco, and started home without his corn. These cases illustrate what a mighty hold this habit will get on a man, and how he will sacrifice everything else for it.

Can this habit be overcome? Most certainly, it can. I see good examples to prove this almost every week. In this vicinity, not less than a score have given it up within the past few weeks. Some of these persons, who had used it long years, had tried many times to abandon it, and had always failed and settled down satisfied that they must always be slaves to it. Now they have given it up and readily conquered it. What is the reason? There are just two. And now, if the reader is a slave to this filthy habit, please listen, and I will tell you how surely to overcome it without a failure.

1. Make it a matter of conscience toward God. Look at it in the light of a sin against yourself physically, mentally, morally, a sin against your family, a sin against society, and a sin against God. Viewed in this light, which is the only correct light, ask God to help you to conquer it.

2. Then resolve that you will abandon the habit immediately, once and forever, without any provisions to the contrary. Do this, and you will surely conquer it. If you start out with the idea that you will try to overcome it, but if the pressure is too hard you will take a little now and then, or that you will taper off, you will never overcome. I have seen hundreds of people, young and old, abandon it, many of these long, and most inveterate, users of it, and yet I never saw any one injured by its discontinuance. It does them good, and only good. Come,

reader, throw away your tobacco and your pipe, and do it now, and resolve to be a free man.—*D. M. Canright.*

GOOD HEALTH.

Proper Diet for Man.

WHAT shall we eat? is a question which at the present time seems to be asked with greater solicitude than almost any other which has any bearing upon physical comfort or enjoyment. Judging from the almost universal practice of people with reference to diet, we are led to believe that this question is usually answered, practically, at least, by saying, in popular parlance, "Anything that tastes good!" or, more truthfully, Anything that pleases a perverted taste and pampered appetite. The disastrous results of this unwise course are everywhere apparent in the numerous and direful maladies which arise from indigestion, torpid liver, etc., to which an immense army of dyspeptics, rheumatics, hypochondriacs, can testify.

But let us attempt to answer the inquiry in a more rational manner, by an investigation, the object of which shall be to determine what *should* be eaten. We will not stop here to consider the propriety of eating inorganic substances, since it is generally admitted that man can subsist only upon such substances as have been derived, directly or indirectly, from the vegetable kingdom. The question then resolves itself into this form: Which is the better food for man, animal or vegetable food? In treating this subject, we shall consider it from three standpoints; viz., 1. Anatomy; 2. Physiology; 3. Experience.

ANATOMICAL EVIDENCES.

The first question we will consider, then, shall be, Does anatomy indicate that vegetable food is the most proper diet for man? or does it indicate the reverse of this; viz., that such is the case with animal food? As all will be ready to admit that the natural diet of man must be the proper diet, since he must have been created with appetites and wants in perfect harmony with his nature, all we have to do in answer to this question is to determine by anatomy, if possible, man's dietetic character. The only way in which anatomy can throw any light upon the subject is this: It acquaints us with the structure of the various classes of animals, herbivorous, frugivorous, carnivorous, and omnivorous. In so doing it reveals the fact that, as the character of the food of these several classes differs in being herbs, fruits, flesh, or a mixture of all these, the structure of their alimentary organs also differs correspondingly. Thus, the lion, tiger, cat, panther, etc., all subsist upon flesh. An examination of their organs of alimentation, the teeth, jaws, and alimentary canal, shows a remarkable similarity. The same is found to be true in the case of all known flesh-eating animals. Hence, all animals of this character are called carnivorous. In this way the principle is established that all animals having alimentary organs of the same kind as those mentioned, are carnivorous. In the same manner it is established that all animals having alimentary organs like those of the ox, cow, sheep, horse, etc., are herbivorous. And so with each of the classes mentioned.

(To be continued.)

RELIGIOUS NEWS AND NOTES.

—At the close of 1877 the Presbyterian church in New Zealand numbered 41 congregations.

—Every workman on the Paris Exposition building has received a present of a Bible in the French language.

—The value, over all incumbrances, of the property belonging to the Church of England is estimated at \$600,000,000.

—The General Theological Library of Boston now contains 11,938 volumes and 16,500 pamphlets. Its property is estimated at \$39,992.

—The Wesleyan Methodists have recently dedicated a new church at Durban, Natal, South Africa. It cost \$25,000.

—Thirty-six Mexicans have professed religion, and joined the Presbyterian church in the city of Mexico. A number of Mexicans have been baptized.

—St. Isaac's church, St. Petersburg, which was nearly fifty years in building, is one of the most remarkable of modern temples. It cost nearly as much as all the churches in England.

—The Methodist Episcopal church has built in the last ten years 4978 church edifices, at a cost of \$30,000,000. The value of its entire church property is \$70,000,000, on which is an aggregate debt of about \$5,000,000.

—The copy of the Bible which Martin Luther used daily, and the leaves of which are covered with annotations made with his own hand, is now in the Brandenburg museum, which gave for it about \$450. The Bible was printed in Basle, in 1509, and is bound in leather and is in good preservation.

—In England and Wales there is one clergyman to 718 of the population; in the United States there is one to each 879; in Russia there is a priest to each 323 of the population; in France there is one priest, monk or minister to 235 laymen; in Italy there is one to 143 of the people, and in Spain one to 54.

SECULAR NEWS.

—Pennsylvania has a population of 4,000,000 of whom 1,000,000 live in cities.

—The St. Gothard tunnel, under the Helvetic Alps, measures nearly ten miles in length, costing about \$60,000,000.

—Extreme destitution prevails in Labrador, and fears are entertained that, unless assistance is promptly rendered, many people will die of starvation.

—Until recently human as well as animal bones were used in French sugar refineries; in fact the former were as lately as 1858 sent from Algeria to France.

—May 8, the steamship *Gaelic* of the Occidental and Oriental steamship line, arrived at San Francisco from Hongkong and Yokohama with 549 Chinese passengers on board.

—It is estimated that the sugar crop of Cuba will be 100,000 tons short this season. It is time the United States took effectual means to inaugurate the extensive production of beet sugar.

—Postal statistics show that of all European countries (Russia probably excepted) the fewest letters are written in Spain. Thus in 1875-6 only 87,000,000 letters passed through the Postoffice, being but 5.49 to each inhabitant.

—Immigration to this country seems to be slightly increasing again, as seen from the statistics of arrivals and from the reports of consuls in European ports, that laborers who went from America at the beginning of hard times are begging for means to return.

—There is a prospect of a large emigration of English people, discouraged by stagnation in business, resulting in strikes, etc., to the mineral and agricultural lands of Alabama, following the investment of English capital in the railroads of that State.

—There are now in the Massachusetts women's prison three hundred and fifty-five female convicts, their ages ranging from sixteen to sixty-eight years. In the nursery attached there are forty-three babies, fourteen of whom were born in prison. The convicts are guarded, controlled and managed by women, and as a reformatory institution it is making a good record.

—May 8, Charles Morgan died in New York city. He was owner of Morgan's line of steamships running between New York and New Orleans and other vessels in the Texas trade—twenty-one in all. He was sole owner of the railroad running from New Orleans to Morgan City and the railroad from Indianola to Victoria, Texas. His fortune was estimated at \$13,000,000.

—The Sydney correspondent of the *Australian and American Home News* writes that the loss in Australia by drouth in 1876 represented about \$10,000,000. It was with great difficulty that stockholders could be induced to furnish statistics. The losses in 1877 are known to be very much heavier. Previous prosperous seasons have enabled the colonies to bear up under this heavy blow, but, of course, many individuals have gone under.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, MAY 16, 1878.

Visit to San Francisco.

SISTER ISABELLA MOORE was among the first to embrace the Sabbath in San Francisco, very soon after the opening of the mission in California by Elders Loughborough and Bourdeau.

But sickness of a dangerous type came upon her about a year since, upon which she has been balancing in point of health and life, between hope and fear, more recently however the matter has seemed to be decided that her stay on these mortal shores was very brief, and agreeable to her request, as stated in the last weeks SIGNS, we have this day, Sabbath, May 11, administered to her the Lord's supper.

As we shook Sister Moore's hand and expressed our last farewell she stated that she did not expect to see us again; to which we replied, probably not until we meet to eat bread in the kingdom of God.

Personal.

We take pleasure in stating that Brother John Griffith, who this 8th day of May, completes the house at our mountain home at Healdsburg, has done a beautiful job, and has by faithful labor and good management saved us hundreds of dollars which would have been required by other builders.

Received.

COPIES of the Italian tract, Il Sabato della Bibbia, published in Bale, Switzerland, were received at this Office a few days since. This tract is a neat thirty-two page, on the subject of the Bible Sabbath.

"It is my conviction that more will have to be done through the press. Tracts can go everywhere. Tracts know no fear. Tracts never tire. Tracts never die. Tracts can be multiplied without end by the press.

Mr. Muller in Oakland.

TUESDAY, May 7, Rev. Geo. Muller delivered his first lecture in Oakland in the German language. He spoke in English on Wednesday, Thursday, Friday, Sunday and Monday evenings, and also on Sunday at 11 A. M.

Tent in San Francisco.

OUR meetings have now continued about four weeks, and we have given forty discourses. We are at the most interesting point, where souls are deciding to obey the truth.

On Sunday evenings our tent is well filled. Last Sunday evening Sister White gave an earnest discourse from John 15:1-10, which was well received by the people and moved hearts.

J. N. LOUGHBOROUGH, W. M. HEALEY.

Red Bluff, Tent No. 3.

TWENTY-SIX lectures have been given. Ten have signed the covenant. One of them was "buried in baptism" to-day in the Sacramento river, there was from four to five hundred persons present.

May 12, 1878.

M. C. ISRAEL, B. A. STEPHENS.

Pacheco.

LAST Sabbath and Sunday, in company with Sister White and Brother and Sister Baker, I attended meeting in Pacheco. Friday evening at 7:30 quite a company were assembled to hear Sister White.

This being one of the new churches, they had never been organized in the tract and missionary work, and for this object, and to get them into working order, I visited them. A meeting had been appointed for this purpose the evening after the Sabbath.

Circulate the "Signs."

A BROTHER in this city, who has been sending the SIGNS to a friend in Bryantsville, Kentucky has received a reply from which we are permitted to extract the following: "The more I read your paper the better I like it.

Giving of the Ten Commandments on Mt. Sinai.

"Thus did Almighty God for the first time publish his commandments in a solemn manner to the world. They are ten in number, and contain the sum of all our obligations both to God and man; they will, to the latest posterity retain their full force, and no man can ever presume to transgress them without incurring the guilt of sin.

It is the wish of devoted men, that every Christian shared a part at least of that holy fear with which the Israelites were at that time so deeply penetrated. Such a fear is the beginning of true wisdom; it checks the passions, and restrains the heart from vice.

almost worn out the salutary impressions, and left the world imperfectly sensible of its sacred obligations.

Self-love has studied every art, and by every subtlety has tried to explain away the force of God's precepts, and to remove every bar that is a check to our corrupt inclinations.

Servile fear may for awhile restrain a slave from vice; it never can perfect the freeborn sons of God in Christian virtue.

Hymns of Praise.

WE have just issued a 64-page collection of hymns and tunes adapted to use in religious lectures, camp and tent-meetings, in social meetings and in the home circle.

The first part of the book is devoted to standard hymns and tunes. The remainder is filled up with new, stirring, sacred songs, some of which appear for the first time in this book.

Address, SIGNS OF THE TIMES, Oakland, Cal.

APPOINTMENTS.

WE will speak at the tent in San Francisco Sabbath May 18, at 10:30 A. M.

J. N. LOUGHBOROUGH, W. M. HEALEY.

I WILL speak in Oakland Sunday evening May 19, at 7:30.

J. N. LOUGHBOROUGH.

THE camp-meeting of the North Pacific Conference of S. D. Adventists will be held from June 27, to July 2, 1878.

The second annual session of the North Pacific Conference will be held in connection with the camp-meeting. The proper number of delegates should be chosen by each organized and partially organized church, to represent them at the meeting.

I. D. VAN HORN, S. MAXON, THOS. STARBUCK. Conf. Com.

Camp-Meetings.

CAMP-MEETINGS for 1878 are located and appointed as follows:—

Table with 3 columns: Location, Date, and Notes. Includes entries for Kansas, New York, Wisconsin, Missouri, Minnesota, and Oregon.

BUSINESS DEPARTMENT.

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

Received for the Signs.

\$2.00 EACH. Geo F Gilson 5-19, W P Hammond 5-8, Joseph Mayhew 5-19, Mrs D M Prosser 5-19, H C Christman 5-19, Mrs Brothers 5-1, Geo Chitwood 5-19, Wm Leavitt 5-1, Mrs M E Blackerby 4-45, D J Burroughs 5-16, F Peabody 5-16, Mrs F A Reed 5-19, Jonas Farnsworth 5-15, Bruce Graham 5-21, Emeline More 5-19.

\$1.50 EACH. Jessie Tallebright 5-19, Mark L Lowrey 5-29, S W Armor 5-19, Wm Hand 5-19, T J Holcomb 5-19, Emily E Light 5-19, Chas P Haskell 5-19, Minerva A Carman 5-19, Mary B Thompson 5-19, Marvin C Amidon 5-19, Cyrus P Amidon 5-19, Melinda Case 5-19, Albert Amidon 5-19, Absalom Davis 5-19, J E Atchison 5-19, Charles Wardell 5-19.

30 CTS EACH. Mr Tommehens 4-31, Mrs Younghans 4-31, Mrs Domy 4-31, Thos Maguire 4-31, A Toft 4-31, A Jensen 4-31, M Pedersen 4-31.

MISCELLANEOUS. N C Bryant \$1.00 4-38, P B Emerson 50c 4-32, John B Taylor 75c 4-48, H R Reynolds 50c 4-31, John Reynolds 50c 4-31, Mrs J B Brown 3.00 6-1, A W Cove (8 copies) 12.00 4-6, Edmond Wright 50c 4-35, Mrs Maria Myers 75c 4-48, Mrs Sarah Tuttle 75c 4-43, Cattie B Harris 75c 4-48, Samuel Swarts 50c 4-32, W S Foote (8 copies) 9.00 5-11, S L Welch (3 copies) 4.50 5-19, E H Whitney (8 copies) 12.00 5-7, Isadore Green (11 copies) 16.50 5-18, Mrs Lina Penniman (9 copies) 13.50 5-19, Mrs B A King (2 copies) 3.00 5-14, J W Shields (8 copies) 8.00 5-1, Chas A Butler 50c 4-27, S D A Tract Society South Lancaster (25 copies) 37.50 5-16, S N Haskell (26 copies) 39.00 5-2, V M Society South Lancaster (33 copies) 49.50 5-7, V M Society South Lancaster (14 copies) 21.00 5-16, G F Richmond (5 copies) 7.50 5-7, J R Israel (25 copies) 37.50 5-12.

Received on Account.

Cal T and M Society \$69.50; Vermont T and M Society 50.00.

California Conference Fund. Dixon \$38.00, Pacheco 13.90.

Books, Pamphlets, Tracts, Etc.

- CRUDEN'S Concordance. \$1.75, post-paid. Dictionary of Bible. \$1.75, post-paid. Hymn and Tune Book; 537 hymns, 147 tunes. \$1. Progressive Bible Lessons. 50 cts. " " for Children. 35 cts. The Way of Life; a beautiful engraving 19x24 inches, with key of explanations. \$1.00. The Game of Life (illustrated). Satan playing with man for his soul. In Board, 50 cts; in paper 30 cts. The History of the Sabbath and First Day of the Week. J. N. Andrews. 628 pp. \$1.00. Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Urgos. \$1.25, post-paid. Thoughts on Daniel. U. Smith. \$1.00. Condensed paper edition, 35 cts. Thoughts on the Revelation. U. Smith. \$1.00. Life of William Miller, with likeness. \$1.00. The Sanctuary and its Cleansing. U. Smith. \$1.00. Condensed edition in paper, 30 cts. Life of Joseph Bates, with Likeness. Revised. Edited by James White. Tint, \$1.00; plain, \$1.25. The Nature and Destiny of Man. U. Smith. 384 pp. \$1.00. The Constitutional Amendment. A discussion between W. H. Littlejohn and the Editor of the "Christian Statesman." Bound, \$1.00. Paper, 40 cts. First part, 10 cts. Spirit of Prophecy, Vol. I. Mrs. E. G. White. 416 pp. \$1.00. Spirit of Prophecy, Vol. II. Mrs. E. G. White. 400 pp. \$1.00. Spirit of Prophecy, Vol. III. Mrs. E. G. White. 400 pp. \$1.00. Life of Christ, in seven Pamphlets, by Mrs. Ellen G. White:— No. 1. His First Advent and Ministry. 10 cts No. 2. His Temptation in the Wilderness. 10 cts No. 3. His Teachings and Parables. 15 cts No. 4. His Mighty Miracles. 15 cts No. 5. His Sufferings and Crucifixion. 10 cts No. 6. His Resurrection and Ascension. 10 cts No. 7. The Apostles of Christ. 10 cts Sabbath Readings for the Home Circle. In two volumes. 75 cts. each. The State of the Dead and Destiny of the Wicked. U. Smith. 40 cts. The United States in Prophecy. U. Smith. Bound, 40 cts. Paper, 25 cts. A Word for the Sabbath, or False Theories Expounded. (POEM.) U. Smith. Muslin, 30 cts.; paper, 15 cts Advent Keepsake. Muslin, 25 cts. Sermons on the Sabbath and Law, embracing an outline of the Biblical and secular history of the Sabbath for 6,000 years. J. N. A. 25 cts. Facts for the Times. 25 cts. The Nature and tendency of Modern Spiritualism. J. H. Waggoner. 20 cts. Our Faith and Hope. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary, and Saving Faith. 20 cts. The Ministration of Angels, and the Origin, History, and Destiny of Satan. D. M. C. 20 cts. The Atonement. J. H. Waggoner. 20 cts. The Spirit of God. J. H. W. 15 cts. Miraculous Powers. 15 cts. The Complete Testimony of the Fathers concerning the Sabbath and First Day. J. N. Andrews. 15 cts. The Three Messages of Rev. 14, and the Two-horned Beast. J. N. Andrews. 10 cts. The Morality of the Sabbath. D. M. C. 15 cts. The Resurrection of the Unjust; a Vindication of the Doctrine. J. H. Waggoner. 15 cts. The Two Laws. D. M. Canright. 15 cts. The Seven Trumpets of Rev. 8 and 9. 10 cts. Redeemer and Redeemed. James White. 10 cts. Christ in the Old Testament and the Sabbath in the New. James White. 10 cts. The Saints' Inheritance, or the Earth made New. J. N. Loughborough. 10 cts. Sunday Seventh-day. A Refutation of Medea, Jennings, Akers and Fuller. J. N. A. 10 cts. The Truth Found. J. H. W. 10 cts. The Two Covenants. J. N. Andrews. 10 cts. The Hope of the Gospel: What it is, and when it will be consummated. J. N. L. 10 cts. Review of Gilfillan on the Sabbath. 10 cts. Vindication of the Sabbath. Morton. 10 cts. The Date of the Seventy Weeks of Dan. 9, established. J. N. Andrews. 10 cts. Matthew Twenty-four. James White. 10 cts. Review of Baird's Two Sermons on the Sabbath and Law. J. H. W. The Ancient Sabbath. Forty-four Objections Considered. 10 cts. Milton on the State of the Dead. 5 cts. Four-cent Tracts: The Second Advent—The Seventh Part of Time—Celestial Railroad—Samuel and the Witch of Endor—The Ten Commandments not Abolished—Address to the Baptists—Present Truth—The Sufferings of Christ—The Two Thrones—The Third Message of Rev. 14—Spiritualism a Satanic Delusion—Redemption—Systematic Benevolence—The Two Covenants—Origin and Progress of Seventh-day Adventists. Three-cent Tracts: Much in Little—The Lost-Time Question—Argument on Sabbath—Infidel Cavils Considered—The End of the Wicked—Scripture Reference—Who Changed the Sabbath?—The First Message of Rev. 14—The Second Message of Rev. 14. Two-cent Tracts: Christ in the Old Testament—The Sabbath in the New Testament—The Old Moral Code of Ten Commandments not Revised—Definite Seventh Day—Seven Reasons for Sunday Keeping Examined—Elihu on the Sabbath—The Rich Man and Lazarus—The Sanctuary of the Bible—The Millennium—Departing and Being with Christ—Fundamental Principles of S. D. Adventists—The Judgment; or the Waymarks of Daniel to the Holy City—The Two Laws—Spirit of Prophecy—One Hundred Bible Facts—The Law and the Gospel—God's Memorial—The Sabbath, the Day. One-cent Tracts: Appeal on Immortality—Thoughts for the Candid—Nahum's Chariots—The perfection of the Ten Commandments—Coming of the Lord—Without Excuse—Which Day do You keep and Why?—Geology and the Bible—The Sleep of the Dead—The Sinner's Fate—Can We Know?—Is the End Near?—A Dialogue—Brief Thoughts on immortality—Is the End Near?—Can We Know? Address, THE SIGNS OF THE TIMES, OAKLAND, CAL.