

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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TIRED.

How oft the limbs grow weak, the cheeks turn pale!
The temples throb with pain and spirits fail!

How oft the weary feet, long for repose!
How oft the lips cry out! God only knows.

Each soul a portion has, of grief and care;
To all a task is given, to do and bear.

Tho' "heart and flesh do fail," the One above,
Will strength impart, and show His tender love.

And tho' the body sink into the grave,
All worn with toil and woe, Jesus will save,

In resurrection morn the saints will rise,
With songs, and joy, and bliss, and glad surprise.

O peace divine! draw near, O welcome guest!
Ye tired eyes look up, in Christ there's rest.

Allen's Corner, Me. ELIZA H. MORTON.

General Articles.

The Scripture Doctrine of a Future Life.—No. 9.

ELD. D. M. CANRIGHT.

SCRIPTURAL MEANING OF HELL.

The overthrow of Korah and his company bears directly upon this point. Thus Moses says, "But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit [sheol]; then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them. And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit [sheol] and the earth closed upon them; and they perished from among the congregation. Num. 16:30-33. Notice that the earth opened her mouth and this company went down into the earth alive. Their houses, their clothing, their bodies, everything pertaining to them, went down into sheol. Sheol, then, is not an immaterial spirit land, but is down in the earth.

Ezekiel's testimony is decisive; he is speaking of the overthrow of certain heathen nations. "Of their fall he says, "For they are all delivered into death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit. Thus saith the Lord God; In the day when he went down to the grave [sheol] I caused a mourning. I covered the deep for him, and I restrained the floods thereof, and the great waters were staid; and I caused Lebanon to mourn for him; and, all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to hell [sheol] with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water; shall be comforted in the nether parts of the earth. They also went down into hell [sheol] with him, unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen." Ezek. 31:14-17.

Again he says, "The strong among the mighty shall speak to him out of the midst of hell [sheol] with them that help him; they are gone down, they lie uncircumcised, slain by the sword. Asshur is there and all her company; his graves are about him; all of them slain, fallen by the sword," Chap. 32:21, 22.

Notice that these mighty men have gone down into sheol, slain with the sword, that they lie there uncircumcised. Thus he describes their condition in sheol: "And they shall not lie with the mighty that are fallen

of the uncircumcised, which are gone down to hell [sheol] with their weapons of war; and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living." Verse 27.

Thus it will be seen that the dead warriors in sheol lie there with their weapons of war under their heads. Sheol, therefore, is certainly a material place.

4. *Beasts go into sheol at death.* Thus the Psalmist says, "Like sheep they are laid in the grave [sheol], death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave [sheol] from their dwelling." Ps. 49:14.

It will be seen that the Psalmist assumes that beasts go into sheol as though it were an unquestioned fact. Sheol is a place, then, where beasts go as well as men. Here we are shown, to the astonishment and disgust, no doubt, of our Platonic divines and thinkers, that, according to Scripture, beasts go at death to sheol. What is this sheol? Is there an invisible world of ghost animals? Have we not only a nether world where the ghosts of all the men, women, and children who have ever lived are wandering about in possession of their ghostly life; but have we also a nether world where are ghost elephants, ghost horses, ghost sheep, and ghost dogs? What will our immortal soul friends do or say when they find themselves supporting such a theory as this?

5. *The soul goes to sheol at death.* David came near dying and the Lord healed him, and rescued him from death. "O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave [sheol]; thou hast kept me alive, that I should not go down to the pit." Ps. 30:2, 3.

If the Lord had not kept him alive, his soul would have gone into sheol. In fact the Psalmist asserts that there is not a man living who can save his soul from sheol? "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave [sheol]?" Ps. 89:48. That is to say, just as certain as every man will see death, so his soul will go into sheol. Once more, "For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell [sheol]." Ps. 86:13. And again, "But God will redeem my soul from the power of the grave [sheol]; for he shall receive me." Ps. 49:15.

The case of Hezekiah proves the same fact. He had been very sick, and the Lord had said he should die; but in mercy he spared his life fifteen years longer. Then this good man returned thanks to God in the following language: "Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back. For the grave [sheol] cannot praise thee; death cannot celebrate thee; they that go down into the pit cannot hope for thy truth." Isa. 48:17, 18.

If the Lord had not spared him his soul would have gone into the pit of corruption—into sheol.

The soul of our Saviour was taken out of sheol by his resurrection from the dead. Thus Peter says, "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell [hades], neither his flesh did see corruption." Acts 2:31. If the Lord had not raised him, his soul would have been left in sheol, or hades. Comp. Ps. 16:10.

6. *Sheol is a place of worms and of darkness.* We are not left to guess as to what kind of a place sheol is. Inspiration has described it. If men cannot tell, God certainly knows how it is in sheol. Here is an inspired description of it: "If I wait, the grave [sheol] is mine house; I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust." Job 17:13-16. This testimony is very decisive. Sheol was to be his house. When he shall

go to dwell in that house he says he shall make his bed in darkness. And then he says that corruption and the worms shall surround him, and he will rest in the dust. No amount of dodging can evade the force of this text. Sheol is a place of corruption, worms, and darkness. And so the prophet Isaiah describes it, "Thy pomp is brought down to the grave [sheol], and the noise of thy viols; the worm is spread under thee, and the worms cover thee." Isa. 14:11. Here it will be seen that when a man goes down into sheol, the worms are spread under him, and crawl over him. Who, then, can doubt what kind of a place sheol is.

7. *The realm of sheol was dreaded by all the inspired servants of God.* It is no wonder that the ancient people of God had a great horror and dread of sheol. They regarded it as the king of terrors. They wept and mourned at the thought of going there, and they gave most hearty thanks to God when they were delivered from it. It was represented as being cruel, thus: "Jealousy is cruel as sheol." Song 8:6. Says a late learned author, "Notice the wail of the believer in the ancient dispensation when he contemplated going into this dark, silent, lifeless state of hades. . . . Did David imagine he would be alive in hades? No, he knew that he would not. He knew that when he went, as he knew he must, to that land, he went to a land of utter silence and of utter darkness. "In hades" [sheol], he said in one of his inspired songs, "who shall give thee thanks?" Ps. 6:5. He knew, and tells us, that none would. Hades, p. 108, by Rev. M. Constable.

8. *The wicked are silent in sheol.* David says, "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. From all these declarations it is very evident that every thing is silence and darkness in sheol. No one praises the Lord there. The following declaration upon this point is plain. "For in death there is no remembrance of thee; in the grave [sheol] who shall give thee thanks?" Ps. 6:5. Yes, who shall give thanks in sheol? The implied answer is, No one can. For it is not a place of knowledge. And so thought good king Hezekiah, as we have seen, when he said, "Thou hast in love to my soul delivered it from the pit of corruption." Then he gives the reason why,—"For sheol cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day." Isa. 38:17-19. Who can fail to see the force of these Scriptures? Every candid reader must admit that they represent sheol as a place utterly void of thought or knowledge.

9. *There is no knowledge in sheol.* We are now prepared for the positive statements of inspiration that there is no knowledge of any kind in the gloomy realms of sheol. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [sheol] whither thou goest." Eccl. 9:10. This is so plain that a child cannot fail to see it. It utterly precludes all idea of any kind of consciousness for any one in any part of sheol. Where do the Scriptures ever once speak of sheol with its inhabitants as a place of light, life, or intelligence? Every description of it is the very opposite of that. And yet this is the land where the whole man goes, soul and body.

10. *All that go into sheol remain there till the resurrection.* This is evident from the following language of Job: "As the cloud is consumed and vanisheth away; so he that goeth down to the grave [sheol] shall come up no more. He shall return no more to his house, neither shall his place know him any more." Job 7:9, 10. He does not mean that they will never come up, but that they shall never come back in this life; for so he explains further on. "But man dieh and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and dryeth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep. O

that thou wouldst hide me in the grave, [sheol] that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time and remember me! If a man die shall he live again? All the days of my appointed time will I wait, till my change come." Job 14:10-14.

Here he explains what he means. He expected to go in to sheol and remain there till the Lord should call him, and bring him up. This shows that in the gloomy realms of sheol lie all the sons and daughters of Adam, whether good or bad. Death reigns over them. The light never reaches them. Not a word of praise ever escapes their silent lips. All cold, silent, and unconscious, they lie there with the ponderous gates of sheol closed upon them. Death's remorseless reign is complete.

11. *Sheol delivers up all the dead at the resurrection.* This is the only hope of the child of God. Death reigns now, but there is coming a day of deliverance. Jesus has the keys of sheol, and he has promised to come and unlock its gloomy doors, and bring out the pale natives of the dead. The Lord through the ancient prophet said, "I will ransom them from the power of the grave [sheol]; I will redeem them from death. O death I will be thy plagues. O grave [sheol], I will be thy destruction; repentance shall be hid from mine eyes." Hos. 13:14.

Here the Lord represents sheol as an enemy, one whom he had sworn to destroy. "I will ransom them from the power of sheol." "O sheol, I will be thy destruction." This is the promise of the Almighty. Sheol, then, must deliver up by and by. And so the revelator says, "And the sea gave up the dead which were in it; and death and hell [hades or sheol] delivered up the dead which were in them; and they were judged every man according to their works. And death and hell [hades or sheol] were cast into the lake of fire. This is the second death." Rev. 20:13, 14.

Not only will the sea give up its dead, not only will death release its claim, but sheol will surrender all its captives at the summons of Him who holds the Keys of sheol, at the resurrection morn; and sheol itself will be destroyed in the lake of fire.

Paul describes the same event. He says that when the Lord shall come, and the last trump shall sound; and the dead shall be raised incorruptible, "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O hades [sheol] where is thy victory?" 1 Cor. 15:54, 55. So from beginning to end sheol is represented as a dreaded enemy, as a victorious foe, who remorselessly swallows up the saints of God, and holds them in his gloomy realms till the resurrection shall rescue them from his power. This, dear reader, is the plain, simple teaching of Inspiration concerning this important subject.

OBJECTIONS TO THE SLEEP OF THE DEAD, ANSWERED.

We have now produced an abundance of Scripture and reason showing that the dead are asleep; yet some people will never be satisfied, however plain the subject is made, until we have answered certain objections which they have in their minds. Hence as we wish to be candid, and thoroughly investigate the subject, we most gladly take up the prominent passages which are always relied upon as proving the conscious state of the dead. We will notice them in the order as they come in the Bible.

First Objection—Rachel's Soul. "And it came to pass, as her soul was in departing, (for she died,) that she called his name Penoni: but his father called him Benjamin." Gen. 35:18. It is claimed that this passage shows that the soul is conscious after the death of the body. Her soul departed. The answer to this is short and easy. Granting that the soul lives after the death of the body, this does not say that it was conscious, that it knew anything, that it went to Heaven or anything of that kind. But what was it that departed? Her soul departed. Turning to the original Hebrew, we

find that the word for soul is *nephesh*. It is thus defined by Hebrew Lexicons. "1. Breath; 2. life; 3. the vital principle in animal bodies." Thus it will be seen that it was simply her life that was departing. The original Greek term is *psuche*, and is thus defined by Greenfield: "Breath; life, i. e. the animal soul, principle of life, life, i. e. state of being alive, existence, spoken of natural life." In dying, her life departed. Thus a proper understanding of these terms removes all difficulty in this case.

Second objection.—"And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." 1 Kings 17:22. It is claimed from this again that the soul lives separate from the body. It departed from the body, and came back to it. The answer to the previous passage is the answer to this also, for the case is similar. A child died; his life departed from him. The prophet of God prayed, his life came into him, he revived and lived. The meaning of the word soul here is life, the same as in the chapter previously examined.

Third Objection.—*The spirit returns to God.* "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7.

This is one of the texts most frequently quoted by our opponents. From this they assume that the spirit immediately goes to Heaven where it lives like an angel in all the bliss of Paradise. But let us look carefully. Notice; if this proves that the spirit of the righteous goes to Heaven, it proves the same for the wicked, for the declaration stands true for both. So this would prove universal salvation. But look carefully. The dust returns to the earth as it was. To return is to go back to a previous condition or place; to go where it was before. At death the body returns to the dust, as it was, and "the spirit shall return unto God who gave it." Now the declaration is that at death both elements of man, dust and the spirit, return to where they were before the man lived. The dust returns to dust and the spirit goes to God. Then the spirit at death goes back to the place from which it came at the birth of man. We ask, therefore, did the spirit of man exist in Heaven as a conscious being before it came into this body? We appeal to our readers,—did your spirits live in Heaven as angels before you were born on this earth? You smile at the idea. You know that it is not so. Not one of you believes it. Then you see that this text proves what? simply that the spirit returns to the very condition in which it was before birth. That was an unconscious condition, it is sure. Hence our opponents have chosen the wrong text this time to prove their theory. It says nothing about the spirit going to Heaven. It simply says that it returns to God who gave it. Where is it proved that God brought the spirit down from Heaven, when he put it into the body? He made man of the earth. The original Hebrew term here used for spirit is *roo-agh*, the very same that is used in Eccl. 3:19, and there translated breath. "Yea, they have all one breath;" and also in scores of other places it is translated breath. When a man dies, his body returns to dust, and the breath, or life which God gave returns to the source from whence God took it, the vital air.

These are the passages in the Old Testament claimed by our opponents as proving the conscious state of the dead. The reader will see that they are very easily explained. No one of them says that the dead are conscious or that any go to Heaven at death, or anything of the kind.

The Book of Job.

I CALL that, apart from all theories about it, one of the grandest things, ever written with pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble book; all men's book! It is our first, oldest statement of the never-ending problem,—man's destiny, and God's ways with him here in this earth. And all in such free flowing outlines; grand in its sincerity, in its simplicity, in its epic melody, and repose of reconciliation. There is the seeing eye, the mildly understanding heart. So true every way; true eyesight and vision for all things, material things no less than spiritual. Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind,—so soft, and great; as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit.—*Carlyle*.

"BLESSED are they that do His commandments."

THE GREAT CONTROVERSY BETWEEN CHRIST AND HIS ANGELS AND SATAN AND HIS ANGELS.

CHAPTER SEVEN—CONCLUDED.

THE FLOOD.

BY MRS. E. G. WHITE.

THE entire surface of the earth was changed at the flood. A third dreadful curse now rested upon it in consequence of man's transgression. The beautiful trees and flowering shrubbery were destroyed, but Noah preserved seed and took it with him into the ark, and God by his miraculous power preserved a few of the different kinds of trees and shrubs alive for future generations. Soon after the flood, trees and plants seemed to spring out of the very rocks. In God's providence, seeds had been scattered and driven into the crevices of the rocks, and there securely hidden for the future use of man.

As the waters abated from the earth, the mountains and hills appeared in a broken, rough condition, and all around them was a sea of roiled water or soft mud. In the time of the flood, the people, and the beasts also, gathered to the highest points of land, and as the waters disappeared, dead bodies were left upon the mountains and hills, as well as on the plains. The surface of the earth was strewn with the bodies of men and beasts. But God would not have these remain to decompose and pollute the atmosphere, therefore he made of the earth a vast burying ground. He caused a powerful wind to pass over it for the purpose of drying up the waters, which moved them with great force, in some instances carrying away the tops of the mountains like mighty avalanches, forming hills and mountains where there were none to be seen before, and burying the dead bodies with trees, stones, and earth. The precious wood, stone, silver, and gold, that had made rich and adorned the world before the flood, and which the inhabitants had idolized, were sunk beneath the surface of the earth. The waters which had broken forth with such great power, had moved earth and rocks, and heaped them upon these treasures, and in many instances formed mountains above them to hide them from the sight and search of men. God saw that the more he enriched and prospered sinful man, the more he corrupted his way before him. The treasures which should have led man to glorify the bountiful giver, had been worshiped instead of God, while the giver had been rejected.

The beautiful, regular-shaped mountains had disappeared. Stones, ledges, and ragged rocks appeared upon some parts of the earth which were before out of sight. Where had been hills and mountains, no traces of them were visible. Where had been beautiful plains covered with verdure and lovely plants, hills and mountains were formed of stones, trees, and earth, above the bodies of men and beasts. The whole surface of the earth presented an appearance of disorder. Some portions were more disfigured than others. Where once had been earth's richest treasures of gold, silver, and precious stones, were seen the heaviest marks of the curse. And upon countries which were not inhabited, and those where there had been the least crime, the curse rested more lightly.

At the time of the flood, immense forests were torn up or broken down and buried in the earth. These have since petrified and become coal, which accounts for the large coal beds that are now found. This coal has produced oil. Large quantities of coal and oil frequently ignite and burn. Rocks are intensely heated, limestone is burned, and iron ore melted. Water and fire under the surface of the earth meet. The action of water upon the limestone adds fury to the intense heat, and causes earthquakes, volcanoes, and fiery issues. The action of fire and water upon the ledges of rocks and ore causes loud explosions which sound like muffled thunder. These wonderful exhibitions will be more numerous and terrible just before the second coming of Christ and the end of the world, as signs of its speedy destruction.

Coal and oil are generally to be found where there are no burning mountains or fiery issues. When fire and water under the surface of the earth meet, the fiery issues cannot give sufficient vent to the heated elements beneath. The earth is convulsed, the ground heaves, and rises into swells or waves, and there are heavy sounds like thunder under ground. The air is heated and suffocating. The earth quickly opens, and villages, cities, and burning mountains are carried down together into the earth.

God controls all these elements; they are his instruments to do his will; he calls them into action to serve his purpose. These fiery issues have been, and will be, his agents to

blot out from the earth very wicked cities. Like Korah, Dathan and Abiram, they go down alive into the pit. These are evidences of God's power. Those who have beheld these burning mountains pouring forth fire and flame, and a vast amount of melted ore, drying up rivers and causing them to disappear, have been struck with terror at the grandeur of the scene. They have been filled with awe, as they beheld the infinite power of God.

These manifestations bear the special marks of God's power, and are designed to cause the people of the earth to tremble before him, and to silence those who, like Pharaoh, would proudly say, "Who is the Lord, that I should obey his voice?" Isaiah refers to these exhibitions of God's power where he exclaims, "Oh! that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence." Isa. 64:1-3.

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked. The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea and maketh it dry, and drieth up all the rivers. Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him." Nah. 1:3-6.

"Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them." Ps. 144:5, 6.

Greater wonders than have yet been seen will be witnessed by those upon the earth a short time previous to the coming of Christ. "And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke." "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." "And every island fled away, and the mountains were not found. And there fell upon men a great hail cut of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

The bowels of the earth were the Lord's arsenal, from which he drew forth the weapons he employed in the destruction of the old world. Waters in the earth gushed forth, and united with the waters from heaven, to accomplish the work of destruction. Since the flood, God has used both water and fire in the earth as his agents to destroy wicked cities.

In the day of the Lord, just before the coming of Christ, God will send lightnings from heaven in his wrath, which will unite with fire in the earth. The mountains will burn like a furnace, and will pour forth terrible streams of lava, destroying gardens and fields, villages and cities; and as they pour their melted ore, rocks and heated mud, into the rivers, will cause them to boil like a pot, and send forth massive rocks, and scatter their broken fragments upon the land with indescribable violence. Whole rivers will be dried up. The earth will be convulsed, and there will be dreadful eruptions and earthquakes everywhere. God will plague the wicked inhabitants until they are destroyed from off the earth. But the saints will be preserved in the midst of these dreadful commotions, as Noah was preserved in the ark at the time of the flood.

Considerate Benevolence.

AN English church association in Manchester has hit upon an admirable device for relieving distress. The ladies purchase materials and cut out garments for distribution among the poor, and then hire needy women to make them at low wages. The sewing women work from 11 to 4, are given a good dinner and paid an English sixpence for a day's work. The advantage of this system of relieving the poor is that it brings them out of their own homes into a room which belongs to the ladies, and where the latter can exercise some beneficial influence upon the poor women whom they thus gather together. None but the really destitute care to work for such low wages, and the fact that they are thus willing to help themselves is proof that they are at least deserving of assistance.

Have We a Message?

FAR be it from us to boast, as if we were the especial favorites of Heaven, and were therefore endowed with special powers and privileges; but we inquire whether God has in his providence and in the unfolding of his purposes, laid upon us the responsibility of a special message of truth. We know from his word that the advent messages must be given before the second advent of the Lord; and that event being unmistakably near, we look around for the fulfillment of these three messages. We find them exactly fulfilled in the great advent movement of the past and present, and can see their fulfillment in nothing else under the sun. So we are shut up to the conclusion that Adventists have been called of God to proclaim these messages; and, if so, the message on the commandments of God and the faith of Jesus, being preached by Seventh-day Adventists, is the actual fulfillment of the third angel's message, which is the last warning to mankind before the great day of God's wrath. If this be so, a tremendous responsibility is laid upon us, but, indeed, is no cause of boasting. A solemn work is ours, and the danger of unfaithfulness is great.

But we can and must have unlimited confidence in the success of the work, and the salvation of those who prove faithful to the end.

There is no room left to doubt that the children of God will be gathered by this message and prepared as one to hail the advent of the Saviour with—"We have waited for him, and he will save us."

Who is sufficient for this work? Evidently no one. But God will give his Spirit to the humble and faithful, and the work will be done. R. F. COTTELL.

No Cavalry in This Army.

THE King's highway is for footmen. A great many start for Heaven in chariots like Elijah, but the scattered spokes, and broken rims, and splintered poles, and moth-eaten cushions, on the way and in the way, convince us that the attempt was unsuccessful. We read of none who drove safely over the track but Elijah, and his horses were trained for the occasion, and as soon as he mounted the chariot, he left the earth. An hour's drive on the ground would have torn it to pieces. How this pride-born but broken down Christianity does cumber the way! False professions and false theologies—this educated humanity and scientific salvation make the path rather rough. The breakdowns of eighteen centuries are great obstacles to the footman who is heavily burdened and sick and weary. No man has a right to obstruct the public highway. Hang out the signal light, and clear the track!

The soldiers of the cross belong to the infantry. They are "shod with the preparation of the Gospel," and they know nothing of cavalry tactics. The weapons with which they are armed and the orders given belong to the infantry. The Lord appeared to Abram and said, "Walk before me, and be thou perfect." The command is heard repeated down the line by Isaiah, "Walk in the sight of the Lord." Ezekiel sends it along the column, "Walk in the ways I command you." John repeats it, "Walk in the light." Paul declares it again, "Let us walk by the same rule," and sometimes in haste he orders a double-quick and commands us to "Run the race set before us." None but an enemy would obstruct the way. Clear the track, the infantry are coming!

The cavalry may be expert in bringing on a battle, but when good, solid, fighting is expected, when a great engagement is had which settles momentous issues, the infantry are marched to the front. Mounted Christianity—the religion of high pretension and wide forage fields—may be worth something in covering a retreat, (provided our warfare ever contemplates such a movement,) but in the heat of battle, in contending for the faith, the life of the humble plodding footman must make the defense and win the victory.

These discussions about Evolution and Invention, about Transcendentalism and the Higher Life are simply skirmishes among the cavalry, or the harmless aerial engagements between the balloonists. Not holy talk, but holy living must sustain the truth and correct the creed. If you would destroy sin, whether it be in yourself or in another, you must aim low, for sin is a low thing, even when it is found in high places.

"The horse and his rider hath he thrown into the sea," but "He said unto the footman that stood about him, 'turn and stay.'" —G. A. N. in the Index.

THERE is more security in subjection than in authority.

OUR DAILY RECKONING.

If you sit down at set of sun,
And count the acts that you have done,
And counting, find
One self-denying act, one word
That eased the heart of him who heard;
One glance, most kind,
That fell like sunshine where it went,
Then you may count that day well spent.
But, if through all the livelong day,
You've cheered no heart by yea or nay;
If, through it all,
You've nothing done, that you can trace,
That brought the sunshine to one face;
No act, most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost!

—The Young Reaper.

A Letter to a Friend Concerning Tea.

(Concluded.)

19. "But what is saved will be no better employed." Do you say this with regard to yourself, or others? If with regard to yourself, it will be your fault if you do not employ it better. I do not say you will, but I am sure you may; and if you do not, it is your own sin, and your own shame.

If with regard to others, how do you know that it will not be employed better? I trust it will. It cannot be denied that it often has, and that it always may be. And it is highly probable all who save anything from the best motive, will lay it out to the best purpose.

20. "As to example," you say, "I have lately been without hopes of doing any good by it." I suppose you mean, because so exceeding few will follow either your example or mine. I am sorry for it. This only gives me a fresh objection to this unwholesome, expensive food, viz., that it has too much hold on the hearts of them that use it; that, to use a Scriptural phrase, they are "under the power of" this trifle. If it be so, were there no other reason than this, they ought to throw it away at once; else they no more regard St. Paul than they do you or me; for his rule is home to the point: "All things are lawful for me, but I will not be brought under the power of any." Away with it then, however lawful, (that is, though it were wholesome as well as cheap,) if you are already brought "under the power of" it.

And the fewer they are who follow this rule, the greater reason there is that you should add one example more to those few. Though, blessed be God, they are not so few as you suppose. I have met with very many in London, who use less of it than they have done for many years; and above a hundred who have plucked out their right eye, and cast it from them, who wholly abstain from it.

21. You add: "But I am equally, yea, abundantly more concerned to set an example in all Christian behavior." I grant it; this, therefore, "ought you to have done, and not to leave the other undone."

22. But "one day," you add, "I saw your brother drink tea, which he said was for fear of giving offence."

I answer, First, Learn from hence to follow neither his nor my practice implicitly; but weigh the reason of each, and then follow reason, wheresoever it stands. But,

Secondly, Examine your heart, and beware inclination does not put on the shape of reason.

Thirdly, You see with your own eyes, I do not drink it at all, and yet I seldom give offence thereby. It is not then the bare abstaining, but the manner of doing it, which usually gives the offence.

Fourthly, There is, therefore, a manner wherein you may do it too, and yet give no more offence than I. For instance: If any ask you, simply reply, "I do not drink tea; I never use it." If they say, "Why, you did drink it," answer, "I did so, but I have left it off a considerable time." Those who have either good nature or good manners will say no more. But if any should impertinently add, "Oh, but why did you leave it off?" answer mildly, "Because I thought water gruel (suppose) was wholesomer as well as cheaper." If they, with still greater ill manners and impertinence, go on, "What, you do it because Mr. Wesley bids you," reply, calmly, "True; I do it because Mr. Wesley, on good reasons, advised me so to do." If they add the trite cant phrase, "What, you follow man?" reply without any emotion, "Yes, I follow any man, you or him, or any other, who gives me good reason for so doing." If they persist in caviling, close the whole matter with, "I neither drink it nor dispute about it."

23. If you proceed in this manner, with mildness and love, exceeding few will be offended. "But you ought," say some, "to give up an indifferent thing, rather than give offence to any. So St. Paul: 'I will

eat no flesh whilst the world standeth, lest I make my brother to offend.'" I reply, This is not an indifferent thing, if it affects the health either of myself or of my brethren. Therefore that rule relating wholly to things indifferent is not applicable to this case. Would St. Paul have said, "I will drink drams while the world standeth, lest I make my brother to offend?" "But tea is not so hurtful as drams." I do not believe it is. But it is hurtful; and that is enough. The question does not turn on the degree of hurtfulness. "However, it is but a small thing." Nay, nothing is small if it touches conscience: much less is it a small thing to preserve my own or my brother's health, or to be a faithful steward even of the mammon of unrighteousness. O think it not a small thing, whether only one for whom Christ died be fed or hungry, clothed or naked!

To conclude the head of offence: You must at least allow that all this is no plea at all for your drinking tea at home. "Yes it is; for my husband or parents are offended if I do not drink it." I answer, First, Perhaps this in some rare cases, may be a sufficient reason why a wife or a child should use this food, that is, with them; but no where else. But, Secondly, try, and not once or twice only, if you cannot overcome that offence by reason, softness, love, patience, long suffering joined with constant and fervent prayer.

24. Your next objection is, "I cannot bear to give trouble; therefore I drink whatever others drink where I come, else there is so much hurry about insignificant me." I answer,

First, This is no plea at all for your drinking tea at home. Therefore touch it not there, whatever you do abroad.

Secondly, Where is the trouble given, even when you are abroad, if they drink tea, and you fill your cup with milk and water?

Thirdly, Whatever trouble is taken is not for "insignificant me," but for that poor man who is half starved with cold and hunger; for that miserable woman, who, while she is poisoning herself, wipes her mouth, and says she does no evil; who will not believe the poison will hurt her, because it does not (sensibly at least) hurt you. O throw it away! let her have one plea less for destroying her body, if not her soul, before the time!

25. You object, farther, "It is my desire to be unknown for any particularity, unless a peculiar love to the souls of those who are present." And I hope to the souls of the absent too; yea, and to their bodies also, in a due proportion, that they may be healthy, and fed and clothed, and warm, and may praise God for the consolation.

26. You subjoin: "When I had left it off for some months, I was continually puzzled with, Why, What, &c.; and I have seen no good effects, but impertinent questions and answers, and unedifying conversation about eating and drinking."

I answer, First, Those who were so uneasy about it, plainly showed that you touched the apple of their eye. Consequently, these of all others, ought to leave it off; for they are evidently "brought under the power of it."

Secondly, Those impertinent questions might have been cut short, by a very little steadiness and common sense. You need only have taken the method mentioned above, and they would have dropped in the midst.

Thirdly, It is not strange you saw no good effects of leaving it off, where it was not left off at all. But you saw very bad effects of not leaving it off, viz., the adding sin to sin; the joining much unedifying conversation to wasteful, unhealthy self-indulgence.

Fourthly, You need not go far to see many good effects of leaving it off; you may see them in me. I have recovered thereby that healthy state of the whole nervous system, which I had in a great degree, and I almost thought irrevocably, lost for considerably more than twenty years. I have been enabled hereby to assist, in one year, above fifty poor, with food or raiment, whom I must otherwise have left (for I had before begged for them all I could) as hungry and naked as I found them. You may see the good effects in above thirty poor people just now before you, who have been restored to health, through the medicines bought by that money which a single person has saved in this article. And a thousand more good effects you will not fail to see, when her example is more generally followed.

27. Neither is there any need that conversation should be unedifying, even when it turns upon eating and drinking. Nay, from such a conversation, if duly improved, numberless good effects may flow. For how few understand, "Whether ye eat or drink, or whatever ye do, do all to the glory of God!" And how glad ought you to be of a fair occasion to observe, that though the kingdom of

God does not consist in "meats and drinks," yet, without exact temperance in these, we cannot have either "righteousness, or peace, or joy in the Holy Ghost!"

It may therefore have a very happy effect, if, whenever people introduce the subject, you directly close in, and push it home, that they may understand a little more of this important truth.

28. But "I find at present very little desire to change either my thoughts or practice." Shall I speak plain? I fear, by not standing your ground, by easiness, cowardice, and false shame, you have grieved the Spirit of God, and thereby lost your conviction and desire at once.

Yet you add: "I advise every one to leave off tea, if it hurts their health, or is inconsistent with frugality; as I advise every one to avoid dainties in meat, and vanity in dress from the same principle." Enough, enough! Let this only be well pursued, and it will secure all that I contend for. I advise no persons living to leave it off, if it does not hurt the health either of them or their brethren; and if it is not inconsistent with the Christian frugality of cutting off every needless expense.

29. But "to be subject to the consequences of leaving it off again! This I cannot bear."

I answer, First, It may be so. You cannot easily bear it. For, by your giving up the point once, you have made it much harder to stand your ground now than it was at first. Yet still it is worth all your courage and labor; since the reasons for it are as strong as at the beginning.

Secondly, As to the consequences you fear, they are shadowy all; they are a mere lion in the streets. "Much trouble to others." Absolutely none at all, if you take the teakettle, and fill your cup with water. "Much foolish discourse." Take the preceding advice, and it will be just the reverse. "Nothing helpful toward the renewal of my soul in the image of Jesus Christ." What a deep mistake is this! Is it not helpful to speak closely of the nature of his inward kingdom? to encourage one another in casting off every weight, in removing every hindrance of it? to inure ourselves to the bearing his cross? to bring Christianity into common life, and accustom ourselves to conduct even our minutest actions by the great rules of reason and religion?

30. Is it "not of any importance" to do this? I think it is of vast importance. However, "it is a very small circumstance in self denial." It is well if you find it so. I am sure I did not. And I believe the case is the same with many others at this day. But you say, "I have so many other assaults of self-indulgence, that this is nothing." "It is nothing," said one to a young woman, "to fast once or twice a week, to deny yourself a little food. Why do you not deny yourself as to anger and fretfulness, as to peevishness and discontent?" She replied, "That I want; so I deny myself in little things first, till I am able to do it in greater." Neither you nor I can mend her reply. Go thou and do likewise.

31. I have done what I proposed; and indeed in many more words than I at first intended. I have told you the occasions of every step I have taken, and the motives inducing me thereto; and have considered what either you or others have urged on the contrary side of the question.

And now the advice I would give upon the whole is this: First, pray earnestly to God for clear light; for a full, piercing and steady conviction, that this is the more excellent way. Pray for a spirit of universal self denial, of cheerful temperance, of wise frugality; for bowels of mercies; for a kind, compassionate spirit, tenderly sensible of the various wants of your brethren; and for firmness of mind; for a mild, even courage, without fear, anger, or shame. Then you will once more, with all readiness of heart, make this little (or great) sacrifice to God; and withal present your soul and body a living sacrifice, acceptable unto God through Jesus Christ.—John Wesley.

Conversation.

He alone can become a truly accomplished conversationalist who is gifted with a kind heart, and such a person will always take pleasure in conquering the painful diffidence of others, and in breaking away the limits which separate them from "life."

Many persons suffer most unjustly under the imputation of having nothing to say, when the truth is, that few comparative strangers have ever conversed much with them. I believe it will be found that, in most cases, these silent persons are far better worth knowing than the majority of chatters of common place trifles.

If you are so unfortunate as to feel a

tremor at the thought of encountering strangers in society, remember that they simply form a collection of persons, with whom you would have no difficulty in conversing singly.

If you are conscious of possessing general information equal to that of those whom you expect to meet, and are yourself respectable as regards personal appearance, venture confidently and calmly on the ordeal. You will soon find it is like learning to swim, and that there is no difficulty or danger, even in the first plunge, which is not entirely imaginary. Let nothing deter you, come what may. If in certain circles you meet with people who are unkind enough to be indifferent, or annoy you more directly, take no notice of it; above all, do nothing to revenge yourself, and console your mind with the indubitable truth, that if you avoid acting as they have done, the time will come when you will be far their superior as regards the practice of all in "the art of society" which can make you truly esteemed.

Wise Words on Sabbath Observance.

WHILE the teaching of God's word is mainly general, yet it is broad enough to cover the whole question of human duty and the obligations of individual conscience in every condition and generation of mankind. The Bible is a book of principles as well as of institutions. The law is clearly stated, but at the same time, in its detailed application to the specific acts and circumstances, much has been left to the individual conscience and judgment of men. It is here that our responsibility begins. Here we must seek to know the will of God and to cherish the spirit of obedience.

A studious collation of Scripture hints will disclose the following particulars of a Christian observance of the Sabbath:

1. The Sabbath must be remembered, Ex. 20: 8.
2. It must be hallowed, Ex. 20: 8.
3. It must be secure from ordinary secular occupation, being, in this respect, a day of rest, Ex. 20: 8.
4. It must be employed in divine worship—private and public—with meditation, prayer, and the preaching of the word, Isa. 65: 23.
5. It must be hailed as the honorable of the Lord, and held in delight as a day of gladness. Isa. 58: 12, 13; Rev. 1: 10; Ps. 112: 1; 119: 97.
6. It must not be dishonored by frivolous recreation or idle pleasure, Isa. 58: 13.
7. It must not be disturbed by unseemly noise and tumult, Hab. 2: 20; Matt. 24: 20; Heb. 4: 9.
8. It must not be outraged by gala spectacles and vain parades, Isa. 58: 13; Ps. 75: 1, 2, 4, 7.
9. It must not be profaned by traffic for gain or sordid industry, Neh. 13: 15-22; Isa. 58: 13; John 2: 13-17.
10. It must not be polluted by any form of vice or dissipation, Isa. 57: 2.
11. It may be used in acts of social intercourse; spent in imperative travel; visiting the prisoner, the sick, or the poor, in religious instruction and deeds of charity, Matt. 12: 1, 14; Luke 13: 10, 17.
12. It may be employed in any works of necessity or mercy, Mark 2: 23, 28, et passim.

These conditions of Sabbath obligation apply generally to human society. They belong alike to the individual, the family, the community, the church, and the State.—*Princeton Review*.

Charity.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. 13: 13.

THIS term was employed in the apostles' time with a different signification, somewhat, than at present. It is from the Greek *agapee*, which is love. I merely mention this that some may have an accurate idea of the early usage of the word, which we use to express a different meaning. Love, then, is the mainspring of action with the Christian, and incites him to activity for his Lord and Master. It also binds the hearts of Christians together without which but little can be accomplished. When the heart is filled with this divine element, it naturally flows out toward others and delights to labor for Jesus. It is this of which the apostle speaks, which is the fulfilling of the law. Charity or love, unites; while the opposite divides and distracts the flock of God.

How precious is this love which is shed abroad in the heart, and makes us love not only the saint, but the poor sinner and wanderer. It sweetens the cup of affliction; brightens the pathway before us, which leads to the land of rest. Praise God for his wondrous love to mankind, and for Jesus, who so loved us that he died that we might obtain life. Let us love one another and God supremely.—*T. L. Waugh*.

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, MARCH 13, 1879.

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

J. H. WAGGONER, RESIDENT EDITOR.

The Lord's Day, Rev. 1:10.

THERE is no passage of Scripture upon which more reliance is placed to prove that the first day of the week is the appointed day of Christian observance, than Rev. 1:10. And no one comes farther from affording any proof of that assertion; the evidence derived from it (if such it may be called) is purely inferential. By no possible means can it be made to prove what is affirmed concerning it. We present a few considerations.

1. This is the only place in the New Testament where this phrase—the Lord's day—is found. The object or thing to which reference is made may be referred to in many other places, but not in these words.

2. The Lord does not, in direct terms, in the New Testament, lay claim to any particular day as being his in any special sense of proprietorship, as he does in the Old Testament. The evidence of such claim is found in *recognition* and *allusion*, not in any direct statement.

3. The Lord does, in the most direct and unequivocal terms, in the Old Testament, put forth his claim to one day of the week of seven days, as being his day, separated from merely human interests, or secular work, to be devoted to his service and worship, and to be observed in commemoration of the work of creation.

4. Because God rested the seventh day "from all his work," he chose this alone to commemorate his work. Indeed, he could not have chosen any other day of the first week of time for this purpose, for on no other day could he rest "from all his work." At the commencement of each of the other days of that creation week, his work was yet incomplete. On the sixth day the work was complete; and the seventh was his day of rest.

5. For this reason he sanctified the seventh day,—separated it from the other days, called "working days," and "set it apart to a holy use." Concerning it he used such expressions as these: "The seventh day is the Sabbath of the Lord thy God." "The seventh day shall be to you holiness, a Sabbath of rest to the Lord." "The holy of the Lord." "My holy day." This was so often and definitely stated in the word of God that whosoever the holy Scriptures were known the seventh day was also known as the Sabbath.

6. The Sabbath was mentioned often in the New Testament, and as familiarly as in the Old without any explanations being given, none being needed. For Christ and his apostles were constantly appealing to "the Scriptures" for their authority, and, as before stated, wherever the Scriptures were known, there it was well known that the seventh day—the Lord's holy day—was meant when the Sabbath was mentioned.

7. There is no intimation either in the Old Testament or the New, that any other day than the seventh was, or was to be, the Sabbath of the Lord. No other day was sanctified—set apart from secular uses—or claimed by the Lord as his day.

8. On all this evidence we claim that Rev. 1:10, when speaking of the Lord's day, alludes to the seventh day, and to no other, for no other was known as being set apart to the Lord at that time. Dr. Barnes, speaking of the words rendered Lord's day, says:—

"So far as the word is concerned, it might mean a day pertaining to the Lord, in any sense, or for any reason—either, because he claimed it as his own, and set it apart for his service, or because it was assigned to commemorate some important event."

Now all these particulars apply to the seventh day as the Lord's day. (1.) He claimed it as his own. (2.) He set it apart for his service. (3.) He designated it to commemorate an important event, even the creation of the heavens and the earth. But neither of them applies to the first day. (1.) He never claimed it as his own. (2.) He never set it apart for his service. (3.) He never designated it to commemorate any event. If "the Scriptures" are left to settle this important question the controversy will soon be ended.

"THE entering of Thy word giveth light."

Baptist Banner on the Sabbath.

THE *Baptist Banner* is ever welcome to our table. Its columns embrace a wide range of subjects, and its correspondents vigorously discuss questions of vital importance. We would be pleased to have the editor give us a little light on some of his answers to questions. We are anxious to know where he gets his information on some points. We are ever willing to be learners, and to receive instruction from any source. We trust he will gratify our longing desire in this respect. In the *Banner* of Jan. 8 are the following words:—

"The observance of Saturday was first enjoined in the wilderness of Sin between Elim and Sinai. See Exodus 16th chapter. Here is the first *command* for the observance of Saturday as the Sabbath, to be found in the Bible. And this command was given to the Jews. The keeping of Saturday then is a Jewish ordinance. Who can deny it? No one can find in all the Bible where any one else besides the Jews was made subject to it."

Again, in the same article he says:—

"When we work on Sunday, unnecessarily, we transgress the fourth commandment of the decalogue. The fourth commandment does not enjoin Saturday as some have thought. 'Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God.' The word *week* is not in it. The seventh day spoken of is not the seventh day of the week necessarily, but the seventh day after labor begins."

Now rise up our queries in this wise,—

1. Would the fourth commandment be kept if we worked six days and rested on Wednesday? And if not, why not, if we should begin our weekly labor on Thursday?

2. How may we ascertain that Saturday was the day required to be kept in Ex. 16?

3. How may we learn that the day enjoined in the fourth commandment of Ex. 20, was not the same day which was commanded in Ex. 16?

4. Did God rest upon and bless and sanctify any day of the week upon which we may choose to rest following any six "after labor begins?"

5. Did the Jews keep the day which is enjoined in the fourth commandment of the decalogue, or did they keep some other day?

An answer to each of these queries is most respectfully solicited.

Questions and Answers.

DOES not Jude 25; 1 Tim. 1:17; 1 John 5:7; John 17:11, 21, seem to make the Father and Son one person? P. M. P.

In this question you are unfortunate both in the method of expression, and the texts produced to affirm the query. It is impossible that one person should be both father and son to himself. If the Bible dealt in such incredibilities no one's reason could accept it. Understand, we do not charge absurdity on anybody's faith, for that is not the faith of anybody. Trinitarians do not believe that the Father and Son are one person.

Jude 25. God is in truth our Saviour. He gave the Son to be a ransom; he exalted him to grant repentance and remission; "God was in Christ, reconciling the world unto himself." We cannot imagine by what means any one would try to separate the Father from our salvation.

1 Tim. 1:17. This text has no close relation to the question.

1 John 5:7. All critics agree that this text is an interpolation. For proof at length see Dr. Clarke's Commentary. If it were genuine it would not prove the position, as may be seen in the following.

John 17:11, 21. A unity of the Father and Son is here clearly stated; but it is not unity of personality. "Keep through thine own name those whom thou hast given me, that they may be one as we are." Verse 21. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

Whatever is the nature of the union between the Father and the Son, he prayed that it might be shared by his disciples. No one would insist that he prayed that all his disciples may become one person! These texts sufficiently negative the idea of the question.

How is Gen. 6:6, 7, "And it repented the Lord that he had made man on the earth," harmonized with Num. 23:19, and 1 Sam. 15:29?

To repent is, primarily, to turn, or to change one's purpose. The original signifies also to

grieve—to be grieved. It is not necessary to notice the shades of meaning of these words; the question may be solved without.

1. God may be grieved with the actions of his creatures. This is abundantly taught in the Scriptures.

2. God may, and does, change his purpose toward individuals, when the purpose is based on a condition. 1 Sam. 3:30. "I said indeed that thy house, and the house of thy father, should walk before me forever; but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed." He promised indeed to honor the house of Eli, but turned from that purpose because Eli and his family dishonored God. This is laid down as his uniform course of action, that if he speaks to do good to a people, and they turn from him, he will turn from (repent of) the good he spoke of them. See Jer. 18:1-10. Thus he dealt with Israel when he brought them out of Egypt. He promised to bring them into the land of Canaan, but because of their continued rebellions he changed his purpose, and the whole generation perished in Arabia. To them he said, "Ye shall know my breach of promise," margin, "altering of my purpose."

3. We must consider the subject or relation of an expression to be certain of its meaning. Thus, one text says, "with God nothing shall be impossible;" but this refers to his promise, and means that he is able to fulfill it. Another text says "it was impossible for God to lie." There is a verbal, but not an actual, contradiction in these texts. 1 Sam. 15:29 says, "The Strength of Israel will not lie nor repent." He will not falsify nor turn from his word,—he is not a man, that he should repent." Men often betray the trust reposed in them. God never will. In this respect there is no "shadow of turning" with him.

On this and on many other subjects, the difficulty arises from taking an expression which applies to a certain subject or to certain circumstances, and applying it to a subject or circumstances of an entirely different nature.

Please explain Matt. 19:28. To whom does the promise refer, and to what time? Are the twelve tribes of Israel the literal seed of Abraham, or all the world? G. A. D.

1. The promise was probably made only to the apostles, as the "twelve thrones" would indicate.

2. The regeneration means the renewing, or new birth. This takes place when the Saviour comes on the throne of his glory. For this time compare Matt. 25:31, Rev. 20:1-4.

3. All the saints are called Israel, but there is no sense in which "all the world" are ever called Israel. This must refer to the tribes of literal Israel.

To J. W. B.—You will find your question answered if you will follow carefully the argument of Eld. Canright on Future Life, in the articles now going through the SIGNS. Or send for a book, "Nature and Destiny of Man," by Uriah Smith, at this Office. See our list of books.

To SISTER, S., Los Angeles. We know Mr. Keyser, to whom you refer, and think you justly style him a fanatic. We are not aware he was ever a preacher with the Seventh-day Adventists, but we personally know that he bitterly complained that he was not accepted in that capacity. We trust he will do no great injury to the cause of present truth, especially if he opposes it.

Scandinavian Mission.

ALL will be pleased to learn that the recommendation of Bro. White is being promptly acted upon by our Scandinavian brethren, to raise means to assist Eld. Matteson in publishing the present truth in Christiana, Norway. Bro. John F. Hanson reports as follows from Iowa:—

"I have recently held eleven meetings with the churches at Elkhorn and Altamont. In these meetings I have tried to raise some money for the Scandinavian mission, in accordance with the testimony from Bro. and Sr. White. Feb. 9, the Elkhorn church pledged for that mission \$408, a part of which is paid, and also voted to send for a set of Sr. White's books to keep as a church library.

Feb. 15, 16, I was with the brethren at Altamont, where they willingly pledged \$76 for the same mission, and paid a part of it. We thank the Lord for this liberality and love for the good cause on the part of these two churches, and hope and pray that the rest of our Scandinavian churches, as well in Iowa as in any other State, will show the same love for their own brethren."

A Correction.

IN making out news notes from the daily papers it often happens that reports are itemized which prove to be untrue; but, unfortunately, it does not always happen that false reports are corrected. We recently copied a statement in circulation to the effect that Neal Dow said Mr. Spurgeon drank beer. It now appears that Mr. Spurgeon denies that he drinks beer, and Gen. Dow denies that in his statements he had any reference to Mr. Spurgeon! We sympathize with Mr. Spurgeon for the unjust obloquy cast upon his name, and also with Mr. Dow who has been sufficiently abused for the supposed slander.

Now, if it can authoritatively be denied that Mr. Spurgeon uses tobacco, or smokes cigars, we shall be still more pleased, and will promptly note it.

Examination of a Famous Falsehood.

CERTAIN doctors of divinity have made a special effort to show that the "stated day" of Pliny's epistle is the first day of the week. For this purpose they adduce a fabulous narrative which the more reliable historians of the church have not deemed worthy of record. The argument is this: That in Pliny's time and afterward, that is, from the close of the first century and onward, whenever the Christians were brought before their persecutors for examination, they were asked whether they had kept the Lord's day, this term being used to designate the first day of the week. And hence two facts are asserted to be established: 1. That when Pliny says that the Christians who were examined by him were accustomed to meet on a stated day, that day was undoubtedly the first day of the week. 2. That the observance of the first day of the week was the grand test by which Christians were known to their heathen persecutors. 3. That the Lord's day was the name by which the first day of the week was known in the time of Pliny, a few years after the death of John. To prove these points, Dr. Edwards makes the following statement:—

"Hence the fact that their persecutors, when they wished to know whether men were Christians, were accustomed to put to them this question, viz., 'Dominicum servasti?'—'Hast thou kept the Lord's day?' If they had they were Christians. This was the badge of their Christianity, in distinction from Jews and pagans. And if they said they had, and would not recant, they must be put to death. And what, when they continued steadfast, was their answer? 'Christianus sum; intermittere non possum;'—'I am a Christian; I cannot omit it.' It is a badge of my religion; and the man who assumes it must of course keep the Lord's day, because it is the will of his Lord; and should he abandon it, he would be an apostate from his religion."—*Sabbath Manual* p. 120.

Mr. Gurney, an English first-day writer of some note, uses the same argument and for the same purpose. The importance attached to this statement, and the prominence given to it by the advocates of first-day sacredness, render it proper that its merits should be examined. Dr. Edwards gives no authority for his statement; but Mr. Gurney traces the story to Dr. Andrews, bishop of Winchester, who claimed to have taken it from the *Acta Martyrum*, an ancient collection of the acts of the martyrs. It was in the early part of the seventeenth century that Bishop Andrews first brought this forward in his speech in the court of Star Chamber, against Thraske, who was accused before that arbitrary tribunal of maintaining the heretical opinion that Christians are bound to keep the seventh day as the Sabbath of the Lord. The story was first produced, therefore, for the purpose of confounding an observer of the Sabbath when on trial by his enemies for keeping that day. Sir Wm. Domville, an able anti-Sabbatarian writer, thus traces out the matter:—

"The bishop, as we have seen, refers to the *Acta* of the martyrs as justifying his assertion respecting the question, *Dominicum servasti?* but he does not cite a single instance from them in which that question was put. We are left therefore to hunt out the instances for ourselves, wherever, if anywhere, they are to be found. The most complete collection of the memoirs and legends still extant, relative to the lives and sufferings of the Christian martyrs, is that by Ruinart, entitled, *Acta primorum Martyrum sincera et selecta*. I have carefully consulted that work, and I take upon myself to affirm that among the questions there stated to have been put to the martyrs in and before the time of Pliny, and for nearly two hundred years afterwards, the question, *Dominicum servasti?* does not once occur; nor any equivalent question."—*Examination of the Six Texts*, pp. 258, 261.

This shows at once that no proof can be obtained from this quarter, either that the

"stated day" of Pliny was the first day of the week, or that the martyrs of the early church were tested by the question whether they had observed it or not. It also shows the statement to be false that the martyrs of Pliny's time called Sunday the Lord's day and kept it as such. After quoting all the questions put to martyrs in and before Pliny's time, and thus proving that no such question as is alleged, was put to them, Domville says:—

"This much may suffice to show that *Dominicum servasti?* was no question in Pliny's time, as Mr Gurney intends us to believe it was. I have, however, still other proof of Mr. Gurney's unfair dealing with the subject, but I defer stating it for the present, that I may proceed in the inquiry, What may have been the authority on which Bishop Andrews relied when stating that *Dominicum servasti?* was ever a usual question put by the heathen persecutors? I shall with this view pass over the martyrdoms which intervened between Pliny's time and the fourth century, as they contain nothing to the purpose, and shall come at once to that martyrdom the narrative of which was, I have no doubt, the source from which Bishop Andrews derived his question, *Dominicum servasti?* 'Hold you the Lord's day?' This martyrdom happened A. D. 304, [The date in Baronius is A. D. 303.] The sufferers were Saturninus and his four sons, and several other persons. They were taken to Carthage, and brought before the proconsul Amulius. In the account given of their examination by him, the phrases, '*Celebrare Dominicum*,' and '*Agere Dominicum*,' frequently occur, but in no instance is the verb '*servare*,' used in reference to *Dominicum*. I mention this chiefly to show that when Bishop Andrews, alluding, as no doubt he does, to the narrative of this martyrdom, says the question was, *Dominicum servasti?* it is very clear he had not his author at hand, and that in trusting to his memory, he coined a phrase of his own." Exam. pp. 263-265.

Domville quotes at length the conversation between the proconsul and the martyrs, which is quite similar in most respects to Gurney's and Edward's quotation from Andrews. He then adds:—

"The narrative of the martyrdom of Saturninus being the only one which has the appearance of supporting the assertion of Bishop Andrews that, 'Hold you the Lord's day?' was the usual question to the martyrs, what if I should prove that even this narrative affords no support to that assertion? yet nothing is more easy than this proof; for Bishop Andrews has quite mistaken the meaning of the word *Dominicum* in translating it 'the Lord's day.' It had no such meaning. It was a barbarous word in use among some of the ecclesiastical writers in, and subsequent to, the fourth century, to express sometimes a church, and at other times the Lord's supper, but never the Lord's day.* My authorities on this point are—

1. "Ruinart, who, upon the word *Dominicum*, in the narrative of the martyrdom of Saturninus, has a note, in which he says it is a word signifying the Lord's supper ('*Dominicum vero desinat sacra mysteria*'), and he quotes Tertullian and Cyprian in support of this interpretation.

"2. The editors of the Benedictine edition of St Augustine's works. They state that the word *Dominicum* has the two meanings of a church and the Lord's supper. For the former they quote among other authorities, a canon of the council of Neo Cesarea. For the latter meaning they quote Cyprian, and refer also to St Augustine's account of his conference with the Donatists, in which allusion is made to the narrative of the martyrdom of Saturninus.†

"3. Gesner, who, in his Latin Theaurus published in 1749, gives both meanings to the word *Dominicum*. For that of the Lord's supper he quotes Cyprian; for that of a church he quotes Cyprian and also Hillary."—*Examination of the Six Texts*, pp. 267, 268.

J. N. A.

(To be continued.)

*Note by Domville. "*Dominicum* is not, as may at first be supposed, an adjective, of which *diem* [day] is the understood substantive. It is itself a substantive, neuter as appears from the passage, '*Quia non potest intermittere Dominicum*,' in the narrative respecting Saturninus. The Latin adjective *Dominicus*, when intended to refer to the Lord's day, is never, I believe, used without its substantive *dies* [day] being expressed. In all the narratives contained in Ruinart's *Acta Martyrum*, I find but two instances of mention being made of the Lord's day, and in both these instances the substantive *dies* [day] is expressed."

†This testimony is certainly decisive. It is the interpretation of the compiler of the *Acta Martyrum*, himself, and is given with direct reference to the particular instance under discussion. An independent confirmation of Domville's authorities, may be found in Lucius's *Ecl. Hist.*, cent. 4, chap. vi: "Fit mentio aliquoties locorum istorum in quibus convenerint Christiani, in historia persecutionis sub Diocletiano & Maximino. Et apparet, ante Constantinum etiam, locos eos fuisse medicorum extructos atque exornatos: quos seu Tempia appellarunt seu Dominica; ut apud Eusebium (li. 9, c. 10) & Rufinum (li. 1, c. 3)."

It is certain that *Dominicum* is here used as designating a place of divine worship. Dr. Twisse in his "Morality of the Fourth Commandment," p. 122, says: "The ancient fathers, both Greek and Latin, called temples by the name of *dominica* and *kuriaka*."

‡Domville cites St. Augustine's Works, vol. v, pp. 116, 117, Antwerp ed. A. D. 1700.

The Satanic Origin of Spiritualism.

(CONCLUDED.)

OPTIMES is its power manifested through little children who cannot read or write; through simple-minded youths, or persons of less than ordinary intelligence, until brought under the influence of this remarkable power. Then an intelligence is manifested which cannot be accounted for by any known laws of mental phenomena. This would surely come under the head of a new kind of "jugglery."

But there is another phase of this subject which we wish to notice as special evidence of its Satanic origin, and which distinguishes it from every other manifestation of trickery known to men. We refer to the system of doctrines it puts forth to the world. Mere trickery for the purpose of deception always gives evidence of its earthly origin. It does its work for money-making purposes, for present notoriety, and for merely the gratification of the senses.

While these reasons may be connected with spiritualism, and no doubt are often seen, yet there is a deep design manifested in connection with it to subvert the great principles of morality and religion, and to break down all fear of God, and destroy true piety from the earth. This removes it a long way from any mere slight-of-hand trickery. This shows it to be a grand system of error and Satanic cunning intended to undermine and destroy the religion of the Bible. Let us notice a few declarations of its principles by its prominent advocates.

"When spirits begin to speak with man, he must beware that he believe nothing that they say; for nearly everything they say is fabricated by them and they lie—they will tell so many lies that a man would be astonished."—*Swedenborg in Banner of Light*, March 20, 1869

When Pres. Mahan took a spiritualist book to the *Spiritual Telegraph* office and asked Mr. Brittan and Dr. Underhill concerning it, they said, "We are not responsible for the sentiments, only for its origin. We do not take the testimony of spirits as reliable. I would not rely upon the responses of any medium."

Said the *Crucible*, April 23, 1871: "We have learned that, do the best we can, it is impossible to find a medium that can always be made to speak the truth. We can often make them talk eloquently and sometimes logically, but no one can be always made to talk truthfully." All of them lying spirits by their own confession.

It is notorious that Spiritualists almost universally deny the Bible. Says A. J. Davis, Nature is "the true and only Bible." Says Dr. Hare, "The notions derived from the gospel are vague, disgusting, inaccurate, and difficult to believe."—*Spiritualism Scientifically Demonstrated*, p. 209. Says a spirit claiming to be Rev. John More, "I cannot believe one word of it is the word of God."

They deny Christ. "The miraculous conception of Christ is merely a fabulous tale."—*Spiritual Telegraph*, No. 372. "Do you hold that Jesus Christ was superior to any other man that ever lived? Ah no, I certainly do not."—*Banner of Light*, Feb. 5, 1870.

They deny God. W. F. Jamieson says, "I do not believe in a personal God. No great First Cause, NO CREATOR. Space and the worlds or the matter composing them, never were created, never needed a First Cause." Says the *Crucible*, April 22, 1871, "A personal God would be a monstrosity. There is not and cannot be a Supreme Spirit even."

They deny all distinction of right and wrong. Says A. B. Child, "The divine use of the ten commandments is in their violation, not in their observance." Says A. J. Davis, "Unto God there is no error; all is comparative good." "Sin, in the common acceptation of that term, does not really exist."—*Nat. Div. Rev.*, p. 5, 21. J. S. Loveland, once a Methodist minister, "With God there is no crime; with man there is. Crime does not displease God, but it does man. God is in the darkest crime as in the highest possible holiness. He is equally pleased in either case." No wonder Dr. P. B. Randolph, who had been a medium for eight years, said, I believe Spiritualism "to be the most tremendous enemy of God, morals, and religion, that ever found foothold on the earth." We could easily multiply such quotations a thousand fold.

But let no one suppose such statements are put forth at once when trying to make converts. These are the doctrines of those who have become most deeply imbued with it. They talk very eloquently upon first getting converts, and present every thing that looks

attractive, till one comes fully under the influence of these "lying spirits." Then the real animus of this system of error is shown.

Who can suppose for a moment that such a gigantic system of error, as this has shown itself to be, deeply affecting society at large, reaching thousands of those in the higher walks of life, reaching ministers of the gospel and breaking down their faith in the Bible, and all they had held dear, believed in by men of great mental powers, and working its way everywhere among the great of the earth, was originated by a few slight-of-hand performances? It is no doubt true that multitudes who have become believers as well as those who have merely become interested in it, do not realize the atheistic tendency of this monster delusion. This tendency is kept in the back ground, and will be till the masses are beyond the reach of God's Spirit. But any one who cares to investigate the matter can easily perceive the effect of this doctrine. Who can fail to see here a gigantic scheme on the part of Satan to ruin the human family? Its teachings are most cunningly contrived to lull the conscience to sleep, flatter the poor victim that he is in no danger of retribution if he sins ever so wickedly, and gives full run to unlawful desire till probation is forever past. How great is the danger then of those who think this is merely a matter of jugglery. Such need to examine this matter more thoroughly. Here is a sign of the last days already largely developed, and about ready to do its great work of ruin. Let us read and understand the sure word of prophecy, and be prepared for what is coming on the earth.

GEO. I. BUTLER.

Salisbury, Mo., Feb. 21, 1879.

Ps. 119.

THIS is a psalm or hymn of praise to "the law of the Lord," "his testimonies," "his ways," "precepts," "statutes," "commandments," "judgments," and "word." There can be no reasonable doubt that it has direct reference to the words of the moral law given by the voice of God, the ten commandments. It is the same law which in Ps. 19:7 is declared by the Spirit to be perfect. It is "the law of thy mouth," "the testimony of thy mouth," and "the judgments of thy mouth," clearly pointing to that which was uttered by the mouth of God at Sinai.

It is not the word of David simply that speaks in praise of this law; but it is the Spirit of God itself that so highly exalts it. Listen to the words of Inspiration: "I delight in thy law;" "The law of thy mouth is better to me than thousands of gold and silver;" "thy word is very pure; therefore thy servant loveth it;" "I love thy commandments above gold; yea, even fine gold." Is it reasonable to suppose that a law thus exalted by the Spirit of God would ever need to be abolished? Does it need any improvement? is it not sufficiently broad? "Thy commandment is exceeding broad." Does it not reach to the very thoughts and intents of the heart? See Matt. 5:22, 28. 1 Jno. 3:15. Is it a new thing—was it not always true—that 'he that hateth his brother is a murderer'?

Every man's good sense would tell him, that a law thus lauded and exalted by God himself is good for all time; that it is perpetual and eternal. But He has spoken to this very point; so that those who would have this law abolished or changed, are left without excuse. Hear the testimony: "Thy righteousness is an everlasting righteousness, and thy law is the truth." The righteousness of thy testimonies is everlasting. "All thy commandments are truth." "Concerning thy testimonies, I have known of old that thou hast founded them forever." "Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever."

Does any one desire more evidence of the perpetuity of this ancient and ever-enduring law? Let him hear Jesus: "Think not that I am come to destroy the law." "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

All those commandments are truth. What effect would it have upon truth to change it in a few jots and tittles? An apostle said of those who broke this same law, worshipping and serving the creature more than the Creator, that they "changed the truth of God into a lie." Again, the testimony is, "All thy commandments are righteousness." All includes no less than ten. Has God's everlasting righteousness been abolished? Is

such a thing possible while God's word remains true? Hear his answer: "My righteousness shall not be abolished." Isa. 51:6. Who will have the blind temerity to say that the righteousness of those ancient moral precepts, the ten commandments, has been abolished, being superceded by a better code?

"Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:11-13.

It is a sad and lamentable fact, and one which constitutes one of the signs of our times, that there are multitudes, including hundreds, and perhaps thousands, of professed ministers of the gospel, who "cast away the law of the Lord," and, instead of coming to the fountain of living waters, are endeavoring to patch up broken cisterns that can hold no water. A false tradition says that the law of God has been changed; and, instead of learning the truth concerning this, they try to sustain this tradition by various contradictory arguments. And it is not uncommon for them to hold that the whole moral code, which is everywhere so highly exalted by Inspiration, has been utterly abolished.

But the word of God will stand, though all men stand against it. No weapon formed against His law shall prosper. The saddest of it is, that in contending against the law of God, it will be found at last that they are sinning against their own souls. Oh! how sad to discover, too late, their fatal mistake! Would that they might discover it now, and avert so awful a fate!

"The works of His hands are verity and judgment; all His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." Ps. 111:7, 8.

R. F. COTTRELL.

Christiana, Norway.

THE preaching of the truth is still calling forth opposition sermons from all sides. Wednesday evening we secured a large hall in the theater in order to get a reply before many. About eighteen hundred crowded in, and many went away for want of room.

I have since paid no more attention to the attacks (which are still falling on us like hail-storms), but have preached for the edification of souls. Sunday evening the gymnasium was filled with attentive hearers. I spoke about Christ stilling the tempest. The Lord blessed our feeble efforts, and it was good to be there.

Next Sunday is the last time we can have this hall. It is a continual strife to get rooms for meetings, because our opposers are trying to drive us out every where. For this reason our friends have formed a society to purchase property for the use of the S. D. A. church. Each member pays 50 Ore per week (131-3 cents). Then we solicit donations besides. The members have to earn their living by hard work, and the times are exceedingly hard. The English Puritan Sunday reigns here, and Sabbath-keepers meet a great deal of opposition. Yet all feel willing to make an effort to secure a place for meeting.

A rare chance has been offered to us, and all thought best to accept it before others should take it from us, so we have bought a house and lot situated in a central place, high and healthy, opposite to the Catholic church, and near a large Lutheran church, fronting a business street. It can be divided into two lots—one a corner lot 70x70 feet, suitable for a printing office, and another 70x150 feet, for a chapel. At present a two story building with basement occupies a part of both lots. The upper story of this we intend to turn into a hall for meetings. That will make room for eight hundred to one thousand people. The rest of the house, we rent to families. We shall occupy the house by the 15th of April. We are to pay 54,000 Kroner (about \$15,000) for the property, with 5 per cent interest, and thirty-three years in which to pay the whole. The use of the building will pay the interest and taxes. The first five years we are to pay 1000 Kroner (\$266) annually on the capital, and after this time twice that amount.

Our paper, *Tidnes Tegn*, pays its own way; but it is printed by those who do not love the truth. I desire to give this paper into the hands of the General Conference as soon as they can undertake it. Our earnest prayer is that the truth may be published, and blessed from above. JOHN G. MATTESON. Christiania, Norway, Feb. 5.

OUR love for God is exactly proportioned to our obedience to him. Obedience to his law is the standard by which we can measure our love.

The Home Circle.

IS IT RIGHT?

To every uttered word or thought,
What e'er thou mayest indite,
Apply this golden, beautiful test,
The question—"Is it right?"

When thoughts arise and tempt us on,
Alluring us away—
Pause! ask the conscience "Is it right?"
And be not led astray.

When angry passions rise within,
Reflect! and ask "If right?"
And thou shalt prove the conqueror,
And put the foe to flight!

The tempter meets us every where,
Offering us delight;
Beware, seductive influence!
Ask conscience, "Is it right?"

Two paths there are before us all,
The right way, and the wrong—
Look well! and guard thy every step;
Reflection makes us strong!

—B. C. Leech.

How Boys May Succeed.

A POOR boy inquires what occupation it is best for him to follow, and how can he best succeed in life?

The choice of an occupation depends partly upon the individual preference, and partly upon circumstances. It may be that you are debarred from entering upon that business for which you are best adapted. In that case make the best choice in your power. Apply yourself faithfully and earnestly to whatever you undertake, and you cannot well help achieving a moderate success. Patient application sometimes leads to great results.

You emphasize the fact of your being a poor boy, but this affords no grounds of discouragement. Not only many but most of our successful business and professional men were trained in the hard school of penury. Stewart, Vanderbilt, and John Jacob Astor struggled upward from a youth of poverty. A well known member of congress assured the writer that at the age of nineteen he was a flatboatman on the Mississippi river. The obscure beginnings of Abraham Lincoln are familiar to all Americans. Yet more remarkable was the rise of President Andrew Johnson, who did not learn to read and write till after he was twenty-one. So numerous are similar cases that it almost seems as if poverty, instead of being a hindrance, was a positive help. Rich boys are often spoiled, and their energies sapped and undermined by luxurious habits, the too free use of money, and the lack of that discipline which comes from indigence.

As an element of success, great stress must be laid upon incorruptible integrity, which of late years is unfortunately too rarely found. A business man once said to the writer:—

"I can find plenty of smart young men to work for me. What I want is an honest clerk, whom I can implicitly trust."

Scarcely a day passes in which some defalcation is not brought to light. Widespread misery often results from the lax principles of some young man placed in a position of trust. Let our correspondent resolve that he will live on bread and water rather than appropriate a penny that is not his own. Let him imitate the stern integrity of John Quincy Adams, who would not write a private letter upon Government paper, but provided a separate stock of stationery for such use. A boy or man who establishes a reputation for strict honesty will not remain out of employment.

Don't give up all of your time to business. Reserve a part, if only an hour daily, for reading and mental improvement. If Abbott Lawrence had been familiar only with the details of his business, he would never have received the appointment of Minister to England, a place which he filled with credit to himself and his country. Some men prominent in business have found time also for a wide and varied course of reading, which made them agreeable and instructive companions.

Once at a dinner party an eminent clergyman made an incorrect historical allusion, and was at once set right by a quiet merchant who sat beside him.

Last of all, remember that you owe a debt to humanity. Try to live and labor so that the world may be richer and mankind the happier for your having lived. A great inventor, a great philanthropist, leaves a legacy to his race. Who can estimate the incalculable debt of the world to the inventor of printing, of the steam engine, or the telegraph? Who will deny that Washington, Franklin, or John Howard, helped to make the world better than ever they found it? All cannot attain their celebrity or emulate their great achievements, but no one is so humble that

he cannot promote in some degree the happiness of those around him.

A good mother, when her son was leaving the home of his childhood and going out into the great world, knowing that he was ambitious, gave him this parting injunction:

"My son, remember that though it is a good thing to be a great man, it is a great thing to be a good man."

No sounder or truer words were ever spoken. A great man may dazzle, but a good man is a beacon shining afar, by whose beneficent light a multitude are enabled to walk in safety. The best success is often achieved by the humblest, and an obscure life, well spent, is better than a wicked renown.—*Sel.*

A Cure for Slander.

THE following very homely but singular instructive lesson is by St. Phillip Neri:—

A lady presented herself to him one day accusing herself of being given to slander. "Do you frequently fall into this fault?" inquired the Saint. "Yes, father, very often," replied the penitent. "My dear child," said the Saint, "your fault is great, but the mercy of God is still greater; for your penance do as follows: Go to the nearest market, purchase a chicken just killed and still covered with feathers; you will then walk to a certain distance, plucking the bird as you go along; your walk finished, you will return to me."

Great was the astonishment of the lady in receiving so strange a penance; but silencing all human reasoning, she replied, "I will obey you, Father, I will obey." Accordingly she repaired to the market, bought the fowl and set out on her journey, plucking it as she went along, as she had been ordered.

In a short time she returned, anxious to tell of her exactness in accomplishing her penance, and desirous to receive some explanation of one so singular.

"Ah!" said the Saint, "you have been very faithful to the first part of my orders; now do the second part, and you will be cured. Retrace your steps; pass through all the places you have already traversed, and gather up one by one all the feathers you have scattered."

"But, Father," exclaimed the poor woman, "that is impossible. I cast the feathers carelessly on every side; the wind carried them in different directions; how can I recover them?"

"Well, my child," replied the Saint, "so it is with your words of slander, like the feathers which the wind has scattered, they have been wafted in many directions; call them back if you can. Go and sin no more."

History does not tell if the lady was converted; but it is probable. It required a Saint to give the lesson; one should be a fool not to profit by it.

The Difference.

It is a sad fact that woman is assumed to be able to keep her household with judgment and success without the smallest training for it. With the other sex, in their spheres, no such rule obtains. No man is given the command of a boat or a squad until he has proven himself master of at least the technicalities of his command. But a girl of eighteen passes from the school-room, where she has been in the position of a subordinate, at all times under control, to the management of a household where she is supreme and the dispenser of favors or frowns, the arranger of tasks and times, and without previous training in the care of herself expects to come to a good result in the management of a family.

"SPENT, BUT CHARGED."—Upon a sun-dial, two hundred years old, in All Souls' College, Oxford, England, is the Latin motto, *Pereunt et Imputantur* of which the English is, *Spent, but charged*. The shadow glides over the face of the dial silently; there is no pendulum beat or whirl of wheels; the hours have been spent, but they are recorded, charged, in the books of everlasting remembrance. That record which God keeps must one day be faced. *Young man*, you spend your hours carelessly, as the spendthrift flings away his money. You make no account of them. But God does. He charges every one of them, down to their last golden moment. What will you have to say when you face that record on the last day? *Young woman*, life to you seems a life of gayety, of wild enjoyment. The hours go by you on winged feet. Day follows day, and your thought is of nothing but the pleasure that can be got from a passing hour. Ah! these hours are all charged to your account. You will meet them one day.—*Christian Herald.*

WISDOM does not show itself so much in precept as in life.

Reports from the Field.

Southampton, Eng.

I HAVE now given seven discourses in Shirley Hall. We have also held three Sabbath meetings at our own home, which have strengthened the Sabbath-keepers here. The numbers and interest have steadily increased at the hall. The people have placed in our contribution box about one-third enough to pay the expense of the meetings.

While laboring here, we are by correspondence gaining access to people elsewhere. We have already been solicited to place the SIGNS in one reading room at a seaport in Lincolnshire, and to furnish publications for distribution. We have to-day placed publications on a ship sailing to the West Indies.

The Lord has raised us up a friend, a near neighbor, a man in authority at the docks. Although not a Sabbath-keeper he has volunteered to place our publications in the hands of responsible parties on ships sailing to the East and West Indies, intervening ports, and all parts of the world.

The principles of health reform are gaining ground in Great Britain. The secular papers of Southampton have of late admitted into their columns several articles on this topic from the editor of the *Dietetic Reformer*, and other parties. We have already opened correspondence with advocates of these principles, calling their attention to *Good Health* and our health publications.

January 31. J. N. LOUGHBOROUGH.

Grangeville and Lemoore.

HAVE given twenty-four discourses in Grangeville; four took a decided stand for the truth, and united with the Lemoore church. Others are satisfied we have the truth, some of whom we hope will conclude it is better to obey God, than to follow the traditions of men.

Sabbath, March first, was a good day for the Lemoore church; at the close of their Sabbath meeting, we buried five happy souls in a watery grave, who came forth with an expression of the love of God upon their countenances. It was a precious season; the angels of God seemed very near.

The Lemoore church is in a good growing condition. They commence the erection of their house of worship next week.

J. L. WOOD.

Damascus, Clackamas Co., Oregon.

MEETINGS closed here on the evening of February 10, with twenty-four Sabbath-keepers, eighteen of whom signed the covenant.

Salem, Feb. 14. ALONZO T. JONES.

St. Clair, Nevada.

THERE are nine families keeping the Sabbath in this place; each family distributes from two to six copies of the SIGNS, in different parts of Nevada and the East.

Including children we have about thirty Sabbath-keepers. Our Sabbath school, with Bro. Wm. Harmon, Superintendent, Bro. J. W. Bond, Secretary, and Bro. J. B. Ferguson, Librarian, is very interesting. We use the question books.

J. W. ALLEN.

[Do you have the *Instructor* in your school?—ED. SIGNS.]

Lansing, Mich.

THREE or four families, with as many single members, constitute the little company of Sabbath-keepers at Lansing. They met on New Year's day, and donated and pledged over twelve dollars to the Oakland church and Dime Tabernacle, and about nine dollars to the T. and M. work. At our business meeting they heartily indorsed the tithing system, and took a club of thirty-seven copies of the SIGNS. The subscription for the SIGNS in Dist. No. 10 was raised from 68 to 207; that of Dist. No. 14, from 64 copies to 178. Who can tell the good these papers will do, if judiciously circulated?

E. B. LANE.

Wrightstown, Minn.

WE have been laboring with the Wrightstown church for the past three weeks. The outside interest has been good. Six have taken hold of the Sabbath, and the church has been much strengthened and encouraged. When we came, regular Sabbath meetings had been discontinued, as well as prayer-meetings and Sabbath-school. Besides this, but one family in the whole church took any of our papers. Regular prayer and Sabbath meetings have now been appointed, a club of the *Instructor* has been ordered, and a Sabbath-school will be organized.

N. BATTIN.

A. MEAD.

Maple Plain, Minn.

WE held our first Sabbath meeting last Sabbath. Six signed the covenant, and at least one more is keeping the Sabbath. Have held one meeting three miles from here, with a good attendance. To-night we go to a school-house a mile beyond. There is some interest there, and we hope for more; but prejudice is very strong. We hope to be remembered by the praying ones, that the Lord may give us humility and patience, and may bring light to those who are in darkness.

D. P. CURTIS.
W. WALKER.

Birchdale, Minn.

FIVE have decided that the seventh day is the Sabbath. A United Brethren preacher came here and engaged the school house I am using; but on being informed that I intended to go to the next neighborhood, where he has a church of forty-two members, he left me in possession of the field. JAMES S. BROWER.

Corsica, Ohio.

NOTWITHSTANDING the hard times, our subscription for the meeting-house is large enough to warrant us in taking steps to hold it legally, and the brethren are gathering the material with a commendable zeal; and, no providence preventing, in a few months we shall have a house in which to preach the third message. Our last Sabbath meeting was very encouraging. We organized a class of thirty members, and there are ten or twelve more to come in. Yesterday the Sabbath-school was organized. Everything bids fair for a strong church here. Bro. Mann has been absent nearly a week, on account of sickness. Ohio presents very interesting and promising fields of labor. Everywhere we go the people are ripe for this truth. Thus far we have obtained thirty-nine subscribers for our periodicals.

A. O. BURRILL.

Peninsula, Summit Co., Ohio.

WE closed our meetings in Solon and commenced here a week ago. We occupy the town hall, and find a home with a S. D. Baptist family that have embraced the truth. Last Sabbath an old gentleman and his wife kept the day for the first time. Last night the hall was crowded.

In Solon six persons signed the covenant, and others will do so hereafter. We organized a Sabbath-school of twenty-five members. They are discarding tobacco, pork, tea, and coffee, and a desire to work is manifested.

R. A. UNDERWOOD.
E. H. GATES.

Georgia.

ON my way to Reynolds, Taylor Co., I spent a few days in the northern part of Brooks Co. One family commenced to keep the Sabbath, and three persons were baptized.

I also visited Worth and Dodge counties. In Worth Co. some have been keeping the Sabbath for a year; others have promised to keep it. In Dodge Co. I found a welcome in the home of J. H. Whitsett. He takes the SIGNS and *Good Health*, and his wife is keeping the Sabbath. He cleared and seated a new gin-house [A house for cotton gins, where the seed is separated from the fibre.—ED. SIGNS.] for me to preach in. He also told his hired help (six in number) that they need not work on Saturday. Mr. W. has never made a profession of religion, but he indorses our views on the Sabbath and some other subjects.

C. O. TAYLOR.

Page Co., Virginia.

I AM still laboring in this county. Twelve have signed the covenant, and steps have been taken toward church organization. A great many others are keeping the Sabbath, who will, I think, unite with us as soon as they overcome the tobacco habit. Some are waiting for their friends to unite with them. I expect to organize a Sabbath-school, if the people can raise money to take a club of the *Instructor*. It requires a great deal of patient labor to accomplish much, as the people are slow to move. This makes the labor wearing. But there are precious souls all around us who will follow the Lamb whithersoever he goeth.

I. SANBORN.

Dartmouth, Mass.

THIS little church has been enjoying a refreshing season for the past two weeks. Bro. S. S. Mooney has been holding meetings here; four or five have taken a decided stand to keep all God's commandments, and many others are deeply interested.

T. COTTLE.

Good Health.

Pork;

OR THE DANGERS OF PORK EATING EXPOSED.

1. Just at present, there is a great deal of interest manifested in the subject of pork-eating as connected with health. So numerous have been the cases of sudden death occurring during the past winter, the immediate cause of which was unmistakably traceable to the eating of pork, that the most observing people begin to entertain many very serious doubts as to the propriety of using as an article of diet that which is so liable to produce such direful consequences.

While the attention of the public is thus very wisely turned toward this subject in one of its most obviously dangerous aspects, we would invite a more careful investigation of the matter in some of its less apparent, but, possibly, quite as momentous bearings, as well as a proper consideration of the more threatening evils.

THE GENERAL USE OF PORK.

In this country, pork-raising is one of the great industries, and one of the most prolific sources of wealth. And since the supply is wholly regulated by the demand, it may be taken as a proper index of the prodigious quantities of swine's flesh which are daily required to satisfy the gustatory demands of the American people. No other kind of animal food is so largely used as is pork in its various forms of preparation. The Yankee always makes his Sunday breakfast of pork and beans, besides making the same article a prominent constituent of at least two meals each day during the rest of the week. Pork and hominy is almost the sole aliment of the Texan farmer; while in other Western States, pork and potatoes constitute the most substantial portion of the farmer's bill of fare. The accompanying dish may be hominy, beans, or potatoes; but the main reliance is pork in each case.

In the case of no other animal is so large a portion of the dead carcass utilized as food. Pork seems to be considered such a delicacy that not a particle should be wasted. The fat and lean portions are eaten fresh, or carefully preserved by salting or smoking, or both. The tail is roasted, the snout, ears, and feet, are pickled and eaten as souse; the intestines and lungs are eaten as tripe or made into sausages; black pudding is made of the blood; the liver, spleen, and kidneys, are also prized; the pancreas and other glands are considered great delicacies; while even the skin is made into jelly. In fact, nothing is left of the beast but his bristles, which the shoemaker claims. Surely, it must be quite an important matter, and one well-deserving attention, if it can be shown that an animal which is thus literally devoured, and that in such immense quantities, is not only unfit for food, but one of the prime causes of many loathsome and painful maladies. Let us examine the hog a little, and see what can be determined respecting his real nature, and his office in the economy of nature, if he has any.

A LIVE HOG EXAMINED.

Look at that object in a filthy mud hole by the roadside. At first you distinguish nothing but a pile of black, slimy mud. The dirty mass moves! You think of a reptile, a turtle, some uncouth monster reveling in his Stygian filth. A grunt! The mystery is solved. The sound betrays a hog. You hasten by, avert your face, and sicken with disgust. Stop, friend, admire your savory ham, your souse, your tripe, your toothsome sausage, in its native element. A dainty beast, isn't he?

Gaze over into that sty, our pork-eating friend. Have you done so before? and would you prefer to be excused? Quite likely; but we will show you a dozen things you did not observe before. See that contented brute quietly reposing in the augmented filth of his own ordure. He seems to feel quite at home doesn't he. Look a little sharper and scrutinize his skin. Is it smooth and healthy? Not exactly so. So obscured is it with tetter, and scurf, and mange, that you almost expect to see the rotten mass drop off, as the grunting creature rubs it against any projecting corner which may furnish him a convenient scratching place. As you glance around the pen, you observe that all such conveniences have been utilized until they are worn so smooth as to become almost inefficient.

Stir up the beast and make him show his gait. See how he rolls along, a mountain of fat. If he were human he would be advised to chew tobacco for his obesity, and would be expected to drop off any day of heart disease. And so he will do, unless the butcher forestalls nature by a day or two. Indeed, only a few days ago a stout neighbor of his

was quietly taking his breakfast from his trough, and grunting his infinite satisfaction, when, without a moment's warning, or a single premonitory symptom, his swinish heart ceased to beat, and he instantly expired without finishing his meal, much to the disappointment of the butcher who was anticipating the pleasure of quietly executing him a few hours later and serving him up to his pork-loving patrons. Suppose his death had been delayed a few hours, as is the case with the majority of hogs? or rather, suppose the butcher had got the start of nature a little, as he generally contrives to do?

But we have not half examined our hog yet. If you can possibly prevail upon yourself to sacrifice your taste in the cause of science, pork-loving friend, just clamber over into the reeking sty, and take a nearer view of the animal that is destined to delight the palate of some of your friends, perhaps your own. Make him straighten out his fore leg. Now observe closely. Do you see an open sore or issue a few inches above his foot, on the inner side? and do you say it is a mere accidental abrasion? Find the same on the other leg; it is a wise and wonderful provision of nature. But what are they? Grasp the leg high up, and press downward. Now you see, a mass of corruption pours out. That opening is an outlet of a sewer; and hence the offensive, scrofulous matter which discharges from it. Should you fill a syringe with mercury or some colored injecting fluid, and drive the contents into this same opening, you would be able to trace all through the body of the animal little pipes communicating with it.

What must be the condition of the body of an animal so foul as to require a regular system of drainage to convey away its teeming filth? Sometimes the outlets get closed by the accumulation of external filth. Then the scrofulous, ichorous stream ceases to flow, and the animal quickly sickens and dies unless the owner speedily cleanses the parts, and so opens anew the feculent fountain, and allows the festering poison to escape.

What dainty morsels these same feet and legs make! What a delicate flavor they have, as every epicure asserts! Do you suppose the corruption with which they are saturated has any influence upon their taste and healthfulness?

Perhaps you are thoroughly disgusted now, and would like to leave the scene. Pause a moment. Now let us look at the inside of this wonderfully delicious beast!

(To be Continued.)

What Rum Will Do.

SOME years ago, in one of the counties of New York, a worthy man was tempted to drink until he was drunk. In the delirium of drunkenness, he went home and murdered his wife in the most barbarous manner. He was carried to the jail while drunk, and kept through the night. Awakening in the morning, and looking around upon the walls, and seeing the bars upon the windows, he exclaimed:—

"Is this a jail?"

"Yes, you are in jail," answered some one.

"What am I here for?" was the earnest inquiry.

"For murder," was the answer.

"Does my wife know it?"

"Your wife know it?" said some one.

"Why, it was your wife you have killed."

On this announcement he dropped suddenly, as if he had been struck dead. Let it be remembered that the constable who carried him to jail, sold him the liquor which caused his drunkenness, the justice who issued the warrant was one of those who signed his license; and the sheriff who hung him also sold liquor, and kept a ten-pin alley.—*Setl.*

Benefit of Walking.

EVERY muscle in the body is greatly and uniformly brought into action by the swing of the legs and arms, and, consequently, of the trunk in a vertical direction. The undulations made by the head, chest, and abdomen in a vertical plane are thus not only according to Hogarth's line of beauty, but also in that tending to perfect health. Every internal organ is gently stimulated to more robust action. Never in a common walk does a person breathe the same air twice, because he is constantly changing his position. This fact alone is of incalculable advantage. Some writers contend that the rebreathing of air once partially used is one of the most fertile causes of consumption. The most favorable time for walking is about midday in the winter, and in the morning and toward evening in the summer.

Devise not evil against thy neighbor.

Religious News and Notes.

—Color has divided the North Carolina Methodist (North) Conference.

—Rev. Mr. McLafferty has resigned his pastorate of the First Baptist church of Oakland.

—Springfield, Mass., has 14 churches which together owe \$213,000. Their debt in 1872 was \$148,500.

—The Philadelphia Bible Society has reduced the price of neatly bound Bibles to 25 cents a copy, and of Testaments to five cents.

—A "General Sunday-school Superintendent" has been found to work successfully in every denomination which has adopted the plan.

—Reuben Nelson, D. D., senior publisher and book agent in charge of the Methodist Book Concern, recently died in New York, aged sixty.

—Dr. McAnally, editor of the St. Louis *Christian Advocate*, is partially disabled with "pen paralysis," and is compelled to employ an amanuensis.

—Mr. Sankey is holding crowded meetings in different parts of England. It is said there is as much interest in his singing as there was in Moody's preaching.

—Suit for \$40,000 has been brought against Beecher by his publishers for expenses incurred on his *Life of Christ*, which were lost by his failure on the contract.

—Boston proposes to dispense with hymn books, and to "throw up" the verses on to a canvass by means of a magic lantern, so as to be in sight of the congregation.

—The "Revised Book of Discipline" of the Southern Presbyterian Church has been rejected by the first Presbytery which voted upon it. Repeated revisions have been rejected.

—A contributor to the *Sunday Afternoon* says that "Moses, the law-giver of the Hebrews, taught—'Thou shalt love thy neighbor and hate thine enemy.'" Chapter and verse, please.

Alexander Clark says,—There is enough book theology among us to cover the past and future histories of the fallen race; but scarcely religion enough to sustain the week-night hour of prayer.

—Thirty-six years ago the Island of Samoa had a population of 34,000, all of which were barbarians. The population now numbers 80,000, the majority of whom are Christians. In the theological seminary are sixty students, and twenty missionaries are sent out every year to the neighboring islands.

—Elihu Burritt, known as the "learned blacksmith," died March 6, at his residence in New Britain, Conn., where he was born in 1810. His learning was principally in languages, of which he was master of twenty-three. A desire to read the Scriptures in the original led him to make languages his study.

—A correspondent of *Pall Mall Gazette*, writing from Rome, says,—Cordial letters have been exchanged between the Pope and the German Emperor. Concessions are made on both sides. A majority of the Cardinals oppose the Pope's acceptance of the civil list; he decides, nevertheless, that ecclesiastics must obey the laws.

—Archbishop Purcell defaulted on money loaned to him, as was reported, for \$500,000. But the claims have come in for over \$6,000,000. Much indignation is felt among the Germans, of whom he borrowed large sums and with it helped to build chapels for the Irish Catholics, while those of their own nationality were neglected. He will be canonized, no doubt.

—The North Philadelphia Methodist District Conference has refused to renew the licenses of Sisters Sharpe and Stewart as exhorters, who had been licensed by the Cohocksink Quarterly Conference, the license being "irregular." A Church paper says that no exhorter, local preacher, or pastor in that conference has labored more earnestly or successfully in the past 12 months than those sisters. The question has yet to be decided by the General Conference whether women may be licensed to exhort and preach.

—The Romanists in Richmond, Va., are making strenuous efforts to win the colored people, and are holding special services for them in the cathedral under the lead of Bishop Keane. It is intended to explain Romish services, and the difference between Romanism and Protestantism. But the Protestant pastors are on the alert to counteract these efforts, and it is not expected that much will be accomplished. It is said that in Virginia, for every convert gained to Romanism, two born Romanists "have been brought within the pale of some Protestant church."

—It is almost amusing to notice what curiosities are exhibited weekly and labeled "Sermons." Last Sunday, in San Francisco, Dr. Hemphill gave a good essay on Christianity in Politics; Dr. Bowles, having been to the theatre, in the morning recommended the *Passion Play!* Mr. Stebbins, Unitarian, talked about New England Literature; Dr. Bowles preached in the evening about "the Sea," and the physiology of fishes; Dr. Everts of Chicago came nearest to the gospel in Worship and a regard for the Sabbath; Mr. Anthony spoke on "Good Men for Office;" and Dr. Kallóch, who is angling for a nomination for Governor, told California her duty in regard to the Chinese. Of course he was "enthusiastically applauded," and therefore did not speak in vain—he got his reward.

Secular News.

—Oakland had a thunder shower March 7.

—Five persons perished in a fire in East St. Louis, March 9.

—Eighteen houses were burned in Silver City, Nev., March 4.

—A colliery explosion in England, March 5, killed nineteen persons.

—A band of 500 Greeks crossed into Thessaly and destroyed a village.

—The Turks are repeating their barbarities in the sections evacuated by the Russians.

—But little snow is reported on the Sierras, and the irrigators are troubled for their summer's work.

—March 7, ninety-two Chinamen landed at San Francisco, and one hundred and sixty departed for China.

—The plague is reported as stayed in Russia, but precautions are continued for fear of its reappearance.

—Twenty-one persons were killed and nine houses destroyed in Magburg, Austria, by an avalanche, February 25.

—The night of March 6, was one of the windiest known on the Pacific coast for twenty years. At midnight it was a gale.

—The English troops repulsed the Zulus in South Africa, Feb. 13, burning one of their military stations. The Zulu loss was heavy.

—The *New York World* says,—"Up to the hour of going to press there was no official announcement of the secession of California."

—One canton in Switzerland was damaged to the amount of 4,000,000 francs by the late storm. In the Lausanne district 400,000 trees were destroyed.

—Greeley, Col., has a population of three thousand, sells no liquor, criminal courts are idle, and in two years spent only seven dollars of its poor fund.

—No tidings are received from fourteen fishing vessels which left Gloucester, Mass., for George's Banks before a recent storm. It is feared they are all lost.

—Superintendent Mann of San Francisco strongly objects to a reduction of expenses in the school department where it will affect the salaries of the rank and file of teachers.

—The settlers in San Joaquin Valley, especially in Tulare County, have bound themselves to resist by force if necessary the efforts of the Southern Pacific Railroad to eject them.

—The eastern papers note a marked improvement in business. Resumption has placed our currency on a sure basis, and times will soon be better it is confidently expected.

—Fighting continues in Afghanistan; the snow favors the hostile tribes and embarrasses the English. It is now feared that Russia has designs in that quarter, as Kauffman's command has been increased by 25,000 men.

—In the case of Mrs. Foltz, the lady lawyer of San Francisco, the Fourth District Court ordered a writ of mandate compelling the Hastings Law School of the State University to admit her, she having been rejected by the school.

—The English have suffered severe defeats in Afghanistan. Fort Langar was taken, and the English Governor was carried bound, a prisoner, to Cabul. It is an important position, and if held will offer a strong check to the further progress of the English. The defeat in Akosta Valley, where the English had established an administration, is described as crushing.

—California is having heavy rains, except in the valley of the San Joaquin. From Healdsburg, March 8, about thirteen inches of rain have fallen within this week, raising Russian river higher than it has reached for a number of years, overflowing thousands of acres of already-seeded land, washing away the soil and carrying away bridges and fences in several places. The large Alexander bridge has started from its foundation, but may be saved. The storm has done more damage than at first supposed. It has washed the railroad track away, causing the necessity of transfer near here. From Shasta, March 8, it still continues raining in torrents, making a rainfall for the last four days of nearly 14 inches, and a total to date of 37 inches. If it continues, and the indications are that it will, the people of the lower country may look for another flood, as the Sacramento is higher than ever before known, and continues rising. There has been no railroad communication for three days. Flumes, ditches and mining apparatus all over the country have been swept away. Nearly the whole of Napa Valley has been inundated. At Calistoga the bridge went off, and at Napa City much damage was done. In "Spanishtown," the lower part of Napa City, several houses were carried away. Railroad and telegraph communication has been obstructed in many places.

Obituary.

DIED, in Washington D. C., Feb 3d, 1879, suddenly, of membranous croup, May, youngest child of Phillip S and Mary C. Craig, aged two years and twenty days.

This sad news will reach Bro. Craig in far off Japan, and bring sadness to his heart, but may God in his infinite goodness and mercy sanctify this severe affliction to their good, and may this dear family be ready to meet their precious child when the Life-giver shall come. MARY E. COOK.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 13, 1879.

Summer's Work.

AT the Annual meeting, April 1, the work for the coming season will be considered by the Conference Committee.

Italy and Egypt.

[THE following extracts from letters from Dr. Ribton we copy from the Review. There is something impressive and heart-cheering in the reports from Northern and Southern Europe and Africa.

"I ARRIVED at Alexandria on the 7th, after a voyage so exceptionally favorable that it showed clearly that the hand of the Lord was with me.

"Were I to live a thousand years I could never forget the scene we had on New Year's evening before my departure. All the brethren assembled for a farewell meeting, and the affection they manifested was something beyond description—a depth of love which only those of the household of faith can comprehend.

"I found the little church in Alexandria in a very promising condition. Our Bro. Rupp, full of the Spirit of God, has done wonders, and had he the time at his disposal, and the necessary means, he could have done very much more. I shall now, under Divine direction, endeavor to aid him with all the energy that God gives me.

"I hope to write you more news from here, and good news, after another week.

"The news I have received from Naples gives me much consolation. The meeting on last Sabbath was well attended, and was conducted with much fervor by Bro. Tongobardi, an educated lawyer who has lately fully embraced the truth, and who now acts as leader of the church."

An Appeal for the Testimonies.

THE readers of the Review have repeatedly had their attention called to the action of the General Conference in reference to placing the bound volumes of the Testimonies and Spirit of Prophecy in each of our churches.

It is often remarked, "I believe in them, and have read them;" but upon further inquiry, not unfrequently we learn that although several years before some of the Testimonies had been in the church, yet at that time no trace of a Testimony can be found, and there is perfect ignorance upon the matter contained in them.

The object of putting these circulating libraries in our churches is, that the books may be accessible to those who are unable to purchase them, that all may thus become acquainted with their contents.

not apply, in the warnings and reproofs they contain. Not a few of our brethren have had a sad experience in financial losses by not giving heed to the instruction given in them concerning "patent rights."

Will not our tract societies and ministers take hold of this matter at once, and within a few weeks' time have these books placed in all our churches? Each church should immediately raise money to pay for them.

S. N. HASKELL.

We give the above a place in the SIGNS for two reasons. First, because of the importance of the matters of which it speaks. The other reason we are sorry to be compelled to give. It is, that some of the officers of the Tract and Missionary Societies do not take the Review. This is not as it should be.

BEAUTY OF SOUL.

BEAUTIFUL? yes, but the blush will fade, The light grow dim which the blue eyes wear; The gloss will vanish from curl and braid, And the sunbeam die in the waving hair;

Camp-Meetings.

WE design holding two camp-meetings in the N. P. Conference this year. The first one will be held near Walla Walla, to commence about the 28th, of May.

All our brethren and sisters east of the Cascade mountains will be expected to attend that meeting.

The second camp-meeting will be held near Salem, Oregon, on our beautiful camp-ground of last year. This meeting will commence about the 18th of June and continue a week. It will be expected that all our friends in Western Oregon and Washington will attend this meeting.

A tent 10x12, 3 1/2 ft. wall, will take 55 yards of common drilling, and when done will cost from \$12 to \$15, and will be a very pretty tent. Let all get ready for the camp-meetings. I. D. VAN HORN, Pres. N. P. Conf.

NEVER deceive for the sake of a foolish jest, or to excite the laughter of a few companions at the expense of a friend. Be anxious, when you relate anything, to tell it just as it occurred. Never vary in the least degree. The reason why our ears are so often saluted by false reports is because people in telling real things add a little to them, and as they pass through a dozen mouths the original stories are turned into something entirely different.

Proxies!

We have taken great pains to send blank certificates of proxy to every stockholder whose address it was possible to find. We hope no one, who cannot be at the meeting, will neglect attending to this matter at once.

Stockholders' Meeting.

PURSUANT to Article 6, section 2, of the By-Laws of the Pacific S. D. A. Publishing Association, the fourth annual meeting of the stockholders of said Association will be held at the Pacific Press Office, Castro and 12th Sts., Oakland, Tuesday, April 1, 1879, at 10 o'clock, A. M., for the purpose of electing a board of five directors, and transacting such other business as may come before the meeting.

J. E. WHITE, Sec.

Stockholders' Meeting—Special.

A SPECIAL meeting of the Stockholders of the Pacific Seventh-day Adventist Publishing Association will be held at the Pacific Press Office, in Oakland, Cal., on Tuesday, April 1, 1879, at 1.30 P. M., to act upon the following proposed amendments to the By-laws of the Association, namely:—

To so amend Section 6 of Article 2 as to provide for the election of a Vice President, and for the appointment of an Auditor by the Board of Directors.

Also, to amend Section 1 of Article 3 to make it agree with Section 6 of Article 2 when amended as proposed.

Also, to so amend Sections 3 and 4 of Article 9 as to enable those Stockholders who may be separated from a church or from church officers to vote by proxy.

Also, to so amend Section 1 of Article 11 as to provide for the amendment of the By-laws at a regular meeting of the Stockholders.

J. E. WHITE, Secretary.

Appointments.

No providence preventing, Elder Waggoner will preach in Oakland on Sabbath, March 15, and in San Francisco on Sunday evening, March 16.

OAKLAND—Services at the Seventh-day Adventist church, corner of Thirteenth and Clay streets, every Sabbath (Saturday) at 10:30 A. M., and Sunday evening at 7:30. Prayer-meeting every Tuesday evening at 7:30. Sabbath-school at 9:15 o'clock Sabbath morning.

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

Business Department.

\$2.00 EACH. Mrs. Elouise Weske 6-10, Eld. R. Morton 6-10, D. B. Richards 6-10, D. S. Tyler 6-10, Albert R. Dye 6-10, Franklin Squire 6-10, Geo. Cobb 6-15, Mrs. Geo. G. Crandall 6-10, D. B. Ricker 6-10, W. P. Hammond 6-8, A. W. Bunnell 6-11, Wm. More 6-10, Mrs. E. W. Burns 6-10, H. C. Chrisman 6-10.

\$1.50 EACH. Mrs. S. Howse 6-10, Marilla Denny 6-10, W. H. Swain 7-14, A. R. Frogge 6-10, J. C. Finch 6-10, Mrs. M. L. Williams 6-10, Miss Lillie Osborn 6-10, Kittie More 6-10, Mrs. B. Fish 6-10, Jno. Barrett M. D. 6-10, D. J. Wright 6-10, Geo. F. Brown 6-10, Mrs. Thorsen 6-10, Mrs. De Rome 6-10, A. B. Smyer 6-18, Mrs. Mary E. Young 6-10, W. H. Truett 6-10, Mrs. R. Cross 6-22, John Rogers 6-10, James McBroome 6-10, Charles Orr 6-10, Leslie Butterfield 6-10, A. J. Bower 6-10.

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