

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 LOVE OF GOD.

WHAT in this path of life, so lone and drear,
Beset by envy, hate, and woe,
Can break the clouds of darkness that appear
Oftimes to mortals here below?
"Is there no help?" the lost and wretched cry;
"Must life be lost, must man forever die?"
Look up, ye helpless ones, to Heaven above;
Bid darkness flee, and feel God's boundless love.

Oh! dark the scenes that often meet the gaze,
Heart-stirring tones call forth the tear:
O, Sin, we find no pleasure in thy ways,
We know thy wages is the bier.
That mighty chasm, horrid, deep, and broad,
That frowns between the soul of man and God:
Yet fear not, pilgrims, dark though it may be,
The love of God can bridge that gulf for thee.

O, ye whose hearts are sunken deep in sin,
Awake to Christ, he calls for thee,
Fly to his arms, a holier life begin,
And rise to immortality:
Bid sin and all his mighty hosts depart,
And yield to God thy undivided heart;
While He imparts his Spirit, heavenly dove,
An emblem of our Lord's undying love.
No longer linger in the gloom of night,
In paths of sin to grope thy way:
Arise and seek the fount of living light,
The sunshine of eternal day:
Arise, and fairer scenes will greet thine eyes,
Sweet glimpses of thy home beyond the skies;
Delay not, the accepted hour has come,
Slight not God's love, He calls thee now, Come home.

Then onward pilgrims, tread the heavenly path,
Though strait and narrow be the way;
Fear not the threatening wars of Satan's wrath,
Look up to Heaven, and trust and pray:
Soon will thy pilgrimage draw to a close,
Thou shalt be crowned victorious o'er thy foes:
Then changed to life and immortality,
Shalt sing God's love throughout eternity.

DAVID McCOURT.

Little Prairie, Wis.

General Articles.

The Scripture Doctrine of a Future Life.—NO. 13.

ELD. D. M. CANRIGHT.

But the statement is plain and explicit that the wicked shall be recompensed in the earth. Here we observe the same principle of justice that is carried out in worldly governments. A man is punished where he commits his crime. So with the wicked: *the earth has beheld their crimes; it must also behold their reward.* Peter bears decisive testimony on this point, in 2 Pet. 3:7-12: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Here we see that Peter designates the day of judgment as the time, and the earth as the place, for the perdition (destruction, *Web.*) of ungodly men. In verses 10-12, he describes the condition of the earth at that time: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" Will the reader try to comprehend the scene here described? The atmospheric heavens are in flames, the whole earth is one vast lake of liquid fire, the rocks are melting with intense heat, the mountains

run down, and all the elements of the earth are molten like lead. Everything that fire can consume is burned up. Paul, speaking of this event in Heb. 12:25, 29, says that those things which can be shaken are removed; but those which cannot, will remain. So Nah. 1:5: "The mountains quake at him [God], and the hills melt, and the earth is burned at his presence, yea the world, and all that dwell therein." Also Deut. 32:22: "For a fire is kindled in mine anger, and shall burn unto the lowest Hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."

So then at the judgment this earth is to be melted by intense fire and all its impurity will be consumed. Thus we think we have proved that the wicked will receive their punishment on the earth, where they have committed their crimes. If further testimony is required on this point, see Matt. 13:30, 40-43; Mal. 4; Dan. 2:35; &c.

IV. The third and connecting fence that we shall build is, *That the wicked shall be burned up, entirely consumed, by the fire which melts and purifies the earth.*

In Matt. 3:12, we read, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Here we see that fire is introduced as the destroying agent. In Matt. 25:41, Jesus says, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire." Here it is definitely stated that the wicked will go into "fire." Again: "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched." Mark 9:43-46.

It is not only to be fire, but it will be a *lake of fire.* And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:13-15. In chapter 21:8, we read, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Chapter 20:10, also declares that "the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false are." This lake of fire we have before proved to be on this earth. Thus we see the idea that the fire is the "remorse of conscience," is flatly contradicted by the Bible. It is a fire that "consumes," "devours," "burns up," the one which burns up the earth.

With these facts before us, let us now ascertain whether this fire that is hot enough to melt the earth, and dissolve the mountains, will burn up, consume, and devour, the wicked; or whether it will preserve them to all eternity. If the latter is to be the case, we shall expect to find the wicked compared to diamonds, granite, rocks, and other substances which will endure heat the longest. But what must be our conclusion if, on the contrary, we find them compared to the most combustible materials? Certainly we cannot conclude that they will exist in a lake of fire eternally.

THE DESTRUCTION OF THE WICKED IS COMPARED TO THE DESTRUCTION OF THE MOST PERISHABLE MATERIALS.

1. We find the wicked compared to chaff. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 3:12. Now if you want to know whether the wicked will be burned up or not, try an experiment according to the illustration here used; that is, take a handful of dry chaff, and cast it into a hot fire. What is the result? I think that I hear you answer, "It is burned up, certainly." Very well. Now if the language in the Bible means anything, we have here a good illustration of the end of the wicked.

2. They are compared to stubble. In Nahum 1:10, we read: "For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured

as stubble fully dry." Here we have another illustration of the end of sinners. Go and set fire in your wheat stubble when it is "fully dry," and tell me the result. You say it is entirely burned up—reduced to ashes. Then I answer, in the words of the Bible, that the wicked "shall be devoured as [or in like manner to] stubble fully dry." And this takes place in the fire which burns the earth, as will be seen by verse five: "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." No wonder that corrupt sinners are consumed in such a fire as this!

3. They are compared to tares. In Matt. 13, we have the parable of the wheat and tares. Verse 30 says, "Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." In the explanation, Jesus says, "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Verses 40-42.

4. The wicked are compared to dried branches. "If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15:6. Here Jesus uses the illustration of a man pruning a vine, and burning up the limbs after they are dry. This certainly conveys to our minds anything but the idea of eternal existence.

5. They are compared to fat of lambs. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20. The illustration that David here employs is that of a sacrifice upon the altar, which is laid upon the fire—it gradually "consumes away" till it is gone. Not a particle of the "fat" is left. Dr. Clarke says: "As the fat is wholly consumed in sacrifices, by the fire on the altar, so shall they consume away in the fire of God's wrath." So will the wicked perish. In Zech. 14:12, their destruction is described without any figure.

6. The wicked are compared to thorns, briars, hay, wood, &c. "But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned." Heb. 6:8. "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3:12, 13. If you can tell what will be the end of wood, hay, stubble, &c., when tried by fire, you can also tell what will be the end of the wicked; for both will be the same, or else the figure is not a good one.

To sum up all these declarations and illustrations, the wicked are to be dashed "in pieces like a potter's vessel;" Ps. 2:9; to be consumed "as the fat of lambs;" Ps. 37:20; to perish "like the beasts;" Ps. 94:20; to pass away "as a snail which melteth;" Ps. 58:8; to be driven away "as smoke is driven away," and to perish "as wax melteth before the fire;" Ps. 68:2; to be no more "as the whirlwind passeth;" Prov. 10:25. They "shall be as an oak whose leaf fadeth, and as a garden that hath no water, and . . . as tow;" Isa. 1:30, 31; "as the burnings of lime; as thorns cut up shall they be burned in the fire;" Isa. 33:12; like moth and worm-eaten garments; Isa. 51:8; and "as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust." Isa. 5:24. They shall be burned as tares; Matt. 13:30; as dry branches; John 15:6; as wood and hay; 1 Cor. 3:12; as thorns and briars; Heb. 6:8. "They shall be as the morning cloud, and as the early dew that passeth away." Hosea 13:3. "They shall soon be cut down like the grass, and

wither as the green herb." Ps. 37:2. "His roots shall be dried up, beneath, and above shall his branch be cut off;" Job. 18:16; and his light "shall be put out." Job. 18:5. Now the question is, Do these comparisons and illustrations mean anything, or do they not? Were they given to instruct us, or to deceive us? If the wicked are to burn eternally in hell fire, then these comparisons certainly deceive us, as no such idea can be drawn from them. But if the wicked are really to be burned up, then all these illustrations are true to life, instructive, and forcible. Look forward to the time when this earth is one vast lake of fire; behold the wicked in all their natural corruption cast into this burning mass. Now answer me if they will not be burned up as chaff in a furnace. Prejudice may, with a blush for a reason, venture to assert, "No; I don't believe they will;" but inborn common sense will promptly answer, "Yes; they will."

Mal. 4 is very plain upon this subject: "For, behold, the day cometh that shall burn as an oven." Has the Bible anywhere else spoken of such a day? It has, and calls it "the day of the Lord." "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Pet. 3:10. When this takes place, will it not burn as an oven? Most assuredly it will.

We have now learned that the day spoken of by Malachi is the day of the Lord, and that the scenes referred to will transpire on the earth. Now what is to happen at that time? We will read on: "And all the proud, yea, and all that do wickedly, shall be stubble." Here the wicked are again compared to stubble. Now what will be done with this stubble? Will it be preserved eternally? Answer: "And the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Verse 1. Thus we see that they are to be burned up, root and branch, or, as Isaiah says, "both soul and body." Chap. 10:18. Peter says that when the earth shall melt with heat, "the works that are therein shall be burned up." Malachi tells us that wicked men also shall be burned up. Rev. 20:9, declares the same thing: "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them."

Now what is the condition of the wicked after they are "burned up root and branch"? Answer: "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:3. Here we see that the burning up mentioned reduces the wicked to ashes. This is neither a figure, an illustration, nor a comparison, but a positive declaration of the end of the wicked. Now we can comprehend what the Bible means when it declares that the wicked shall "die," "perish," "be destroyed," &c., &c., as it does hundreds of times in the most positive manner.

THEY SHALL DIE.

To die is thus defined by Webster: "To cease to live; to expire; to de cease; to perish."

Death, then, is a loss of life, a cessation of existence. In this sense it is familiarly and repeatedly used in the Bible. Take four examples. Speaking of the flood, it says: "And all flesh died that moved upon the earth." Gen. 7:21. Of his cattle, Jacob said; "If men should overdrive them one day, all the flock will die." Gen. 33:13. Again: "And the fish that is in the river shall die." Ex. 7:18. Of Dorcas, it says: "It came to pass in those days, that she was sick, and died." Acts 9:37. The simple meaning in these instances cannot be misunderstood. It means an utter loss of life. And so it is used in hundreds of places all through the Scriptures. This familiar word is the one which the Lord has chosen more frequently than any other to describe the end of the wicked.

Take a few examples: "The soul that sinneth, it shall die." "For his iniquity that he hath done shall he die." Eze. 18: 4, 26. "When I say unto the wicked, Thou shalt surely die." Eze. 33: 14. "He that hateth reproof shall die," Prov. 15: 10. "He that despiseth his ways shall die." Prov. 19: 16. "The end of those things is death." "For the wages of sin is death." Rom. 6: 21, 23. "To be carnally minded is death." Rom. 8: 6. "Shall save a soul from death." James 5: 20. "Sin, when it is finished, bringeth forth death." James 1: 15. Death, then, simple, literal, and complete, is what the Bible everywhere declares to be the portion of the wicked.

THEY SHALL BE DESTROYED.

Destroy: "To demolish; to pull down; to bring to naught; to annihilate."—Webster. Destruction, then, is utter ruin, complete annihilation; and so it is used in the Bible. At the flood, the Lord said: "Every living substance that I have made will I destroy from off the face of the earth." Gen. 7: 4. Wild beasts shall "destroy your cattle." Lev. 26: 22. "The trees . . . thou shalt destroy." Deut. 20: 20. "He sent forth his armies, and destroyed those murderers." Matt. 22: 7.

With a concordance, the reader can readily find scores of texts where the word destroy or destroyed is used as above, where there can be no question about its meaning. This strong but simple word the Lord has repeatedly used in naming the punishment of the wicked. Thus: "All the wicked will he destroy." Ps. 145: 20. "I will early destroy all the wicked." Ps. 101: 8. "Fear Him which is able to destroy both soul and body in hell." Matt. 10: 28. "The transgressors shall be destroyed together." Ps. 37: 38. "All the workers of iniquity . . . shall be destroyed forever." Ps. 92: 7. "Whoso despiseth the word shall be destroyed." Prov. 13: 13. "Is not destruction to the wicked?" Job. 31: 3. "Destruction shall be to the workers of iniquity." Prov. 10: 29. "The indignation shall cease, and mine anger in their destruction." Isa. 10: 25. "Vessels of wrath fitted to destruction." Rom. 9: 22. "Whose end is destruction." Phil. 3: 19. "Who shall be punished with everlasting destruction." 2 Thess. 1: 9. "Which drown men in destruction and perdition." 1 Tim. 6: 9. How could language be more decisive as to the utter destruction of the wicked?

THEY SHALL PERISH.

Perish: "To die; to lose life in any manner; to be destroyed; to come to nothing."—Webster. Here is another word, the very strongest that can be found to denote an utter destruction, used many times to denote the end of the wicked.

Take a few passages to show its Bible usage. Of Saul, David said: "He shall descend into battle and perish." 1 Sam. 26: 10. Of Jonah's gourd, it is said, "Which came up in a night, and perished in a night." Jonah 4: 10. "And the bottles perish." Matt. 9: 17. The "swine ran violently down a steep place into the sea, and perished." Matt. 8: 32.

So, the Lord declares, the wicked shall end. "Let the wicked perish at the presence of God." Ps. 68: 2. "But the wicked shall perish." Ps. 37: 20. "Whosoever believeth in Him should not perish." John 3: 15. "Thy money perish with thee." Acts 8: 20. "Behold, ye despisers, and wonder, and perish." Acts 13: 41. "The cross is to them that perish foolishness." 1 Cor. 1: 18. "In them that perish." 2 Cor. 2: 15. "With all deceivableness of unrighteousness in them that perish." 2 Thess. 2: 10. "He that speaketh lies shall perish." Prov. 19: 9. "Except ye repent, ye shall all likewise perish." Luke 13: 3. "As many as have sinned without law, shall also perish without law." Rom. 2: 12. "Shall utterly perish in their own corruption." 2 Pet. 2: 12. If this does not teach utter extinction, then language cannot do it.

Speaking Too Soon.

It has been common to say that Scripture makes a mistake in speaking of the ant as storing up its food, that in reality it only stores up its eggs; but Colonel Sykes discovered at Poonah a species of ants (*Atta Provi-dens*) which regularly stores up the seeds of millet for its food in stormy weather. The objectors did not know enough when they corrected the science of Scripture. They have been equally premature when they have objected to the Scripture statement regarding the ostrich abandoning its eggs, for late researches have proved that the ostrich quits her eggs during the day, and abandons them altogether if there has been any intrusion upon them, thus furnishing an admirable type of carelessness regarding offspring.—Dr. Howard Crosby.

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

CHAPTER ELEVEN. ISAAC.

BY MRS. E. G. WHITE.

THE Canaanites were idolaters, and the Lord had commanded that his people should not intermarry with them, lest they should be led into idolatry. Abraham was old, and he expected soon to die. Isaac was yet unmarried. Abraham was afraid of the corrupting influence surrounding his son, and was anxious to have a wife selected for him who would not lead him from God. He committed this matter to his faithful, experienced servant who ruled over all that he had. Abraham required his servant to make a solemn oath to him before the Lord, that he would not take a wife for Isaac of the Canaanites, but that he would go to Abraham's kindred, who believed in the true God, and select a wife for the young man. He charged him not to take Isaac to the country from which he came; for they were nearly all affected with idolatry. If he could not find a wife for Isaac who would leave her kindred and come where he was, then he should be clear of the oath which he had made. This important matter was not left with Isaac, for him to select for himself, independent of his father. Abraham tells his servant that God will send his angel before him to direct him in his choice.

The servant, taking with him ten camels and numerous presents for the intended wife and her relatives, started on his long journey up toward Damascus, and then on to the fertile plains that border on the great river of the East. Bethuel, the nephew of Abraham, was the owner of large flocks, but he dwelt in a town or city, to the wells outside of which the women were in the habit of resorting for water, and to which the servant of Abraham now drew near. It was an anxious time with the man; the happiness of the whole family in Canaan depended on the choice which he made, and how was he to choose wisely among those who were entire strangers to him? He remembered his master's words, that God would send his angel with him; and he prayed earnestly that certain evidence might be given him, that he might not err in the matter.

His prayer was answered. Among the maidens gathered at the well he particularly noticed the engaging manners and courteous conduct of Rebekah, and he received the desired evidence that she was the one whom God had been pleased to select to become Isaac's wife. Full of joy the man inquired of her parentage, and on learning that she was the daughter of Bethuel, he "bowed down his head, and worshiped the Lord." The maiden immediately informed her brother Laban of what had occurred, and they hastened to invite to their home the servant, with his attendants and the camels. Before he would partake of food, the servant told his errand, his prayer at the well, and the answer, with all the circumstances attending it. Then he said, "And now, if ye will deal kindly and truly with my master, tell me; and if not, tell me; that I may turn to the right hand or to the left." The answer was, "The thing proceedeth from the Lord; we cannot speak unto thee bad or good. Behold, Rebekah is before thee; take her and go, and let her be thy master's son's wife, as the Lord hath spoken."

After all had been arranged, and the consent of the family had been obtained, Rebekah herself was consulted as to whether she would go with the servant of Abraham a great distance from her father's house, to become the wife of Isaac. She believed, from the circumstances that had taken place, that God's hand had selected her to be Isaac's wife, and she said, "I will go."

The servant, knowing that his master would rejoice at the success of his mission, was impatient to be gone; and they immediately set out on the homeward journey. Abraham dwelt at Beersheba, and Isaac, who had been attending to the flocks in the adjoining country, had returned to his father's tent to await the arrival of the messenger from Haran. "And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac she lighted off the camel. For she had said unto the servant, What man is this, that walketh in the field to meet us? And the servant had said, It is my master; therefore she took a veil and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and

she became his wife. And he loved her; and Isaac was comforted after his mother's death."

In ancient times marriage contracts were generally made by the parents, yet no compulsion was used to make persons marry those whom they could not love. But the children had confidence in the judgment of their parents, and followed their counsel, and bestowed their affections upon those whom their God-fearing, experienced parents chose for them. It was considered a crime to follow a course contrary to this.

What a contrast to the course now pursued by many children! Instead of showing reverence and due honor for their parents, by consulting them, and having the advantages of their experienced judgment in choosing for them, they move hastily in the matter, and are controlled by fancy and impulse rather than by the judgment of their parents and the fear of God. It is often the case that they contract marriage without even the knowledge of their parents. And, in many instances, the lives of parents are imbittered by the hasty marriages of their children, because the son-in-law or the daughter-in-law feels under no obligation to make them happy.

Abraham saw and realized the influence which an idolatrous wife would exert upon her husband. He would not have Isaac imperil his moral and religious character by connecting with a woman who was unacquainted with God. His eldest son had contracted an unhappy marriage. Ishmael's home was made miserable, his children were undisciplined, and their characters were uncourteous and disrespectful. They were not taught the knowledge of God. Abraham was unwilling that Isaac should run the risk of taking a wife of the heathen nations. He had marked the unhappy course of others, and the result of connecting with companions who knew not and feared not God, from the days of Cain to his own time.

However pure and correct the principles of the God-fearing, the society of an irreligious companion has an influence to lead away from God. Therefore, Abraham was determined on this point, that Isaac should marry one of his own nation. The women of other nations were, many of them, attractive because of their beauty; but they lacked beauty of character. Abraham knew that true dignity, true elevation is to be found only in those who love and fear God. There is a debasement upon the entire character of the godless, who follow the imagination of their own hearts, and are filled with their own devices. But those who make God their trust, who are elevated by his grace, obedient to his requirements, seeking his glory, fearing his displeasure, will receive his blessing. They will have that hope and courage, that dignity, calmness, and self-possession, which only those can have who are connected with God. Abraham had maintained an habitual trust in God. The impress of such character is reproduced in their children. Yet Abraham saw that in Isaac there was a disposition to be yielding. He was a firm believer in God, but if connected with one of opposite character he would be in danger of losing his adherence to right, to avoid disagreeable consequences.

Evil associates include more than the immoral and profane. Connection with one who is known to be irreligious is contrary to God's order, and cannot fail to draw the soul away from Him. Those who have not the fear of God before them, who are not seeking to live in obedience to him, although they may be moral, intellectual, apparently refined, fashionable, wealthy, are not the ones for Christians to form a marriage alliance with. However agreeable their society may be, however entertaining their conversation, the word of God is plain upon the point; the Christian should not connect with them.

Those who enter the marriage relation while unconverted should not after conversion leave their unbelieving companions. Whatever their religious character may be, they must remain faithful, kind, and true toward them; yet they should acknowledge the claims of God above any earthly relationship, serving him with fidelity, even though inconvenience, trials, and persecutions may arise for the sake of Christ and the truth. This persevering fidelity to truth and duty may have a sanctifying influence upon the unbelieving companion. But marriages formed understandingly with unbelievers are forbidden by the word of God. The suit may be urged by the unbeliever, and inclination may plead that it be accepted; and inclination frequently triumphs; but Satan has the victory; temptation has not been resisted, and in nine cases out of ten both parties are lost to Christ.

There is a willing blindness in regard to the result of human action, the consequence of which reaches far into the future of man's

existence. A life of bitterness and woe is before those who venture to disregard God's commands; but they pass heedlessly on, rashly taking solemn vows upon them, the believer binding up his life interest with an unbeliever. Domestic life and domestic relation are to be shared by those two, one professedly obeying God, and the other living in disregard of his requirements. How can two walk together, except they be agreed? If a woman respects not the claims of God, pays no heed to the bonds which bind her to religion, how can she be expected to be faithful to the law which binds her to her husband?

Young men and women sometimes manifest great independence upon the subject of marriage, as though the Lord had nothing to do with them, or they with the Lord, in that matter. They seem to think that it is purely a matter of their own, which neither God nor their parents should in any wise control, that the bestowal of their affections is a matter in which self alone should be consulted. Such make a serious mistake; and a few years of marriage experience generally teaches them that it is a miserable mistake. This is the great reason of so many unhappy marriages, in which there is so little true, generous love, and so little exercise of noble forbearance, toward each other. These often behave in their own homes more like pettish children, than the dignified, affectionate husband and wife.

Isaac had been trained in the fear of God to a life of obedience. And when he was forty years old, he submitted to have the God-fearing, experienced servant of his father choose for him. He believed that God would direct in regard to his obtaining a wife.

Children now from fifteen to twenty years of age generally consider themselves competent to make their own choice, without the consent of their parents. And they would look with astonishment, if it should be proposed to them to move in the fear of God, and make the matter a subject of prayer. Isaac's case is left on record, as an example for children in after generations, especially those who profess to fear God.

The course which Abraham pursued in the education of Isaac, that caused him to love a life of noble obedience, is recorded for the benefit of parents, and should lead them to command their households after them. They should instruct their children to yield to, and respect their authority. And they should feel that a responsibility rests upon them to guide the affections of their children, that they may be placed upon persons who in their judgment would be suitable companions for their sons and their daughters. It is a sad fact that Satan controls the affections of the young to a great extent. And some parents feel that the affections should not be guided or restrained. The course pursued by Abraham is a rebuke to all such.

The Desolation of Babylon.

It is usual for travelers to dwell upon the utter desolation of Babylon, and to paint its site as a strip of desert, especially woe-be-gone and unfruitful. But the eloquent gentlemen who dwell upon this aspect of the place could not have seen it in the middle of April. The date groves and gardens along the banks of the Euphrates are then things of beauty in their fresh spring verdure, and the plain itself is laid down with crops. Irrigation canals cross it here and there and give trouble to the horseman. No grass grows upon the mounds, and there are patches of the level white with the nitre which is to be found here as in other parts of Mesopotamia; but the surface of the soil is, on the whole, green and pleasant to the eye. The glad waters of the river flow on in the bright morning sunshine, with palm and mulberry hanging over its banks, drinking in sap and life. The great city which counted its population by millions, and filled the world with renown not yet forgotten, has disappeared under the dust of twenty centuries, but nature is as fresh and jocund as when Babylon was still unbuild. Birds sing overhead in the pleasant spring air; butterflies flutter about in search of flowers; balmy odors regale the sense. It is difficult under the circumstances to feel as one perhaps ought to feel for the great capital which once cumbered this ground. Nature does not mourn for it, and it is hard to be sad at the bidding of sentiment when the bright spring hides its grave.—Through Asiatic Turkey.

INFINITE toil will not enable you to sweep away a mist; but by ascending a little you may look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us should we ascend into a higher atmosphere.

SABBATON:
AN EXPOSITION OF MATT. 28: 1, AND PARALLEL
PASSAGES.

(Concluded.)

THE SABBATH BETWEEN.

SOME suppose that evidence is found in Acts 13: 42, for Sunday-keeping. The text reads: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." The margin says, "In the week between, or, in the Sabbath between." The word rendered "next" is *metaxu*, and is defined by Greenfield: "Between; Matt. 23: 35, &c.; *ho metaxu*, intervening time, *en to metaxu*, *sc. chrono*, in the meantime, meanwhile, John 4: 31; by turns, mutually, Rom. 2: 12; *ho metaxu*, subsequent, following, succeeding, next. Acts 13: 42."

1. This is all the material with which they are furnished by this text. How do they manipulate it into proof for a first-day Sabbath? That the day in which Paul delivered the discourse of which this verse is a part, was the Sabbath, the seventh day of the week, as stated in verse 14, is on all hands conceded. Now, granting that *metaxu* here means between (which is only one of its meanings), and that the request was that another meeting should be held on the Sabbath between, how does this prove that the first day of the week is here intended? The first day is not named; no day of the week is specified; and nothing is proved for the first day over any other of the days of the week.

2. The term *sabbaton* is applied in the New Testament to only three objects: 1st. The Sabbath proper, the last day of each week. 2d. The space of time included between these Sabbaths, or the week. 3d. The yearly or ceremonial sabbaths of the Jews. Our friends will not claim that Acts 13: 42, refers to any ceremonial sabbath. They contend that it does not refer to the Sabbath upon the last day of the week, as observed by the Jews. It must, then in this instance, mean the only other thing to which it is ever applied, namely, the space between, or the whole week, as the margin of our common version reads, "In the week between." But this would prove nothing for a first-day Sabbath.

3. If it means as is claimed, a Sabbath between, then we inquire, Between what? Between two seventh-day Sabbaths certainly; between that Sabbath on which Paul spoke and the next one like it. But what was there between these? There were six whole days of the week. And if one of these is a Sabbath between, who will tell us which one it is? This text neither tells nor intimates. It does not therefore look well for our friends to assume it too positively.

4. We inquire further, Who were the ones who made this request of Paul? Answer. The Gentiles. They were neither Jews nor Christians. They could not have been keeping the Sunday in honor of Christ's resurrection, or in any sense as a Christian institution; for they made no profession of the Christian religion. This is proof positive that their request had no reference to the observance of the first day as a Christian Sabbath.

5. For these reasons, *metaxu* cannot here have the meaning of between, but that of next, subsequent, next in order, following; and we do no violence to the language by giving it this definition; for it has this meaning equally with the other. So Dr. Bloomfield says: "The sense expressed in our common version is, no doubt, the true one. It is adopted by the best recent commentators and confirmed by the ancient versions."

6. Having seen that there is no proof in verse 42 for a first-day Sabbath, we come now to verse 44, which forever annihilates the first-day claim by showing what day that next Sabbath was, namely, the next seventh day of the week. For we read: "And the next Sabbath day came almost the whole city together to hear the word of God." This record shows how Paul complied with the request of those Gentiles, and so determines what that request was. They did not ask him to speak on one day, and he

speak on another. No; this "next Sabbath" of verse 44, on which Paul spoke, was the "next Sabbath" of verse 42, on which they requested him to speak. And does any one say that this was the Sabbath between? Let us see if it was. It is claimed on verse 42 that it was the Sabbath between because the word *metaxu* is used, which, among others, has that meaning. Now if this had been what the writer of the Acts designed to teach, he would have used in verse 44, this same word *metaxu*, which sometimes means between; or, more probably, he would use some stronger word which *always* has this meaning. But so far from this, he uses a word which *never* has this meaning. The word used in this case is *erchomeno*, a participle from the verb *erchomai*, which means primarily, to come. So here it is the coming or next Sabbath, and so far as we have been able to learn is uniformly so translated. So Bloomfield says that the supposition that verse 42 means some intermediate week day is refuted by verse 44.

But was not the envy of the Jews stirred, as mentioned in verse 45, because they saw a new Sabbath supplanting the one they had always observed? Nothing of this kind is stated. But it says that when they saw the *multitudes* they were filled with envy. They were envious that the preaching of the gospel should call forth such crowds, while their own worship excited comparatively little attention. It is truly surprising that any one should urge such an argument as this in proof of a change of the Sabbath.

It is not singular that first-day advocates should be anxious to dispose of this case; for, as it stands, it effectually cuts off the claim that Paul made use of the seventh day for the purpose of getting the ears of the Jews, inasmuch as this meeting on the Sabbath pertained wholly to the Gentiles. But they do their cause no service by the method of argument which they adopt. U. S.

[FROM JOHN WESLEY'S MISCELLANEOUS WORKS.]

A DIALOGUE

BETWEEN A PREDESTINARIAN AND HIS FRIEND.

"Out of thine own mouth."

TO ALL PREDESTINARIANS.

1. I AM informed, some of you have said, that the following quotations are false; that these words were not spoken by these authors; others, that they were not spoken in this sense; and others, that neither you yourself, nor any true predestinarian, ever did, or ever would, speak so.

2. My friends, the authors here quoted are well known, in whom you may read the words with your own eyes. And you who have read them, know in your own conscience, they were spoken in this sense and no other; nay, that this sense of them is professedly defended throughout the whole treatises whence they are taken.

3. But, be this as it may, do you indeed say, "No true predestinarian ever did or ever would speak so?" Why every true predestinarian must speak so, and so must you yourself too, if you dare speak out, unless they and you renounce your fundamental principle.

4. Your fundamental principle is this: "God from eternity ordained whatsoever should come to pass." But from this single position undeniably follows every assertion hereafter mentioned. It remains therefore only that you choose which you please (for one you must choose) of these three things: Either, (1.) To equivocate, evade the question, and prevaricate without end; Or (2.) To swallow all these assertions together, and honestly to avow them; Or (3.) To renounce them all together, and believe in Christ, the Saviour of all.

FRIEND.—Sir, I have heard that you make God the author of all sin, and the destroyer of the greater part of mankind without mercy.

PREDESTINARIAN.—I deny it; I only say, "God did from all eternity unchangeably ordain whatsoever comes to pass." (Assembly's Catechism, Chap. 3.)

F.—Do you make no exception?
P.—No, surely; for "nothing is more absurd than to think anything at all is done but by the ordination of God" (Calvin's Institutes, Book 1, Chap. 16, Sec. 3.)

F.—Do you extend this to the actions of men?

P.—Without doubt: "Every action and motion of every creature is so governed by

the hidden counsel of God, that nothing can come to pass but what was ordained by him." (Ib. Sec. 3.)

F.—But what then becomes of the wills of men?

P.—"The wills of men are so governed by the will of God, that they are carried on straight to the mark which he has foreordained." (Ib. Sec. 8.)

F.—I suppose you mean the permissive will of God?

P.—No; I mean, "All things come to pass by the efficacious and irresistible will of God." (Dr. Twisse' *Vindiciae Gratiae Potestatis et Providenciae Dei Editio Jenoniana*, pars. 3, p. 19.)

F.—Why, then all men must do just what they do?

P.—True: "It is impossible that anything should ever be done, but that to which God impels the will of man." (Ib. p. 19.)

F.—But does not this imply the necessity of all events?

P.—"I will not scruple to own that the will of God lays a necessity on all things, and that everything he wills necessarily comes to pass." (Calvin's Inst. b. 3. c. 24, Sec. 8.)

F.—Does sin then necessarily come to pass?

P.—Undoubtedly: for "the almighty power of God extends itself to the first fall, and all other sins of angels and men." (Assembly's Catechism, c. 5.)

F.—I grant, God foresaw the first man would fall.

P.—Nay, "God not only foresaw that Adam would fall, but also ordained that he should." (Calvin's Inst. b. 3, c. 23, Sec. 7.)

F.—I know God permitted Adam's fall.

P.—I tell you, "he fell not only by the permission, but also by the appointment, of God." (Calvin's *Responsio ad Calumnias Nebulonis ejusdam ad Articulum primum*.) "He sinned because God so ordained, because the Lord saw good." (Calvin's Inst. b. 3, c. 24, Sec. 8.)

F.—But do not those who differ from you, raise many objections against you as to this point?

P.—Yes: "Those poisonous dogs vomit out many things against God." (Ib. b. 3, c. 23, Sec. 2.) "They deny that the Scripture says God decreed Adam's fall. They say he might have chosen either to fall or not, and that God foreordained only to treat him according to his desert: as if God had created the noblest of all his creatures, without foreordaining what should become of him!" (Ib. Sec. 7.)

F.—Did God then make Adam on purpose that he might fall?

P.—Undoubtedly. "God made Adam and Eve to this very purpose, that they might be tempted and led into sin. And by force of his decree, it could not otherwise be but they must sin." (Piscatoris *Disput. Praedest. Praef. p. 6.*)

F.—But do you not ground God's decree on God's foreknowledge rather than his will?

P.—No! "God foresees nothing but what he has decreed, and his decree precedes his knowledge." (Piscat. *Disput. Praedest.*)

F.—Well, this may truly be termed, a horrible decree.

P.—"I confess it is a horrible decree; yet no one can deny but God foreknew Adam's fall, and therefore foreknew it, because he had ordained it so by his own decree." (Calv. Inst. 1, 3, c. 23, Sec. 7.)

F.—Do you believe, then, that God has by his own positive decree, not only elected some men to life, but also reprobated all the rest?

P.—Most surely, if I believe one, I believe the other. "Many indeed (thinking to excuse God) own election, and yet deny reprobation; but this is quite silly and childish. For without reprobation, election itself cannot stand; whom God passes by, those he reprobates." (Calv. Inst. b. 3, c. 23, Sec. 1.)

F.—Pray explain what you mean by election and reprobation.

P.—With all my heart. "All men are not created for the same end; but some are foreordained to eternal life, others to eternal damnation. So according as every man was created for the one end or the other, we say he was elected or predestinated to life, or reprobated, that is, predestinated to destruction." (Ib. c. 21, Sec. 1.)

F.—Pray, repeat your meaning.

P.—God hath once for all appointed by an eternal and unchangeable decree, to whom he would give salvation, and whom he would devote to destruction." (Ib. Sec. 7.)

F.—Did God make any man on purpose that he might be damned?

P.—Did not I tell you before? "God's first constitution was, that some should be destined to eternal ruin; and to this end

their sins were ordained, and denial of grace in order to their sins." (Zanchius de *Natura Dei*, pp. 553, 554.)

F.—But is not God's predestinating men to life or death grounded on his foreknowledge?

P.—"So the vulgar think; that God, as he foresees every man will deserve, elects them to life, or devotes them to death and damnation." (Calv. Inst. b. 3, c. 22, Sec. 1.)

F.—And do you not think, that reprobation, at least, is grounded on God's foreknowing men's sins.

P.—No indeed: "God of his own good pleasure ordains that many should be born, who are from the womb devoted to inevitable damnation. If any man pretend that God's foreknowledge lays them under no necessity of being damned, but rather that he decreed their damnation, because he foreknew their wickedness, I grant that God's foreknowledge alone lays no necessity on the creature; but eternal life and death depend on the will rather than the foreknowledge of God. If God only foreknew all things that relate to all men, and did not decree and ordain them also, then it might be inquired whether or no his foreknowledge necessitates the thing foreknown. But seeing he therefore foreknows all things that will come to pass, because he has decreed they shall come to pass, it is vain to contend about foreknowledge, since it is plain all things come to pass by God's positive decree." (Ib. c. 23, Sec. 6.)

F.—But if God has positively decreed to damn the greater part of mankind, why does he call upon them to repent and be saved?

P.—"As God has his effectual call, whereby he gives the elect the salvation to which he ordained them, so he has his judgments toward the reprobates, whereby he executes his decree concerning them. As many therefore, as he created to live miserably, and then perish everlastingly; these, that they may be brought to the end for which they were created, i. e. sometimes deprives of the possibility of hearing the word, and at other times, by the preaching thereof, blinds and stupefies them the more." (Ib. c. 24, Sec. 12.)

F.—How is this? I say, if God has created them for never-ending death, why does he call to them to turn and live?

P.—"He calls to them, that they may be more deaf; he kindles a light, that they may be the more blind; he brings his doctrine to them, that they may be more ignorant; and applies the remedy to them, that may not be healed." (Ib. b. 3, c. 24, Sec. 13.)

F.—Enough, enough. Yet you do not make God the Author of sin!

P.—No certainly: "God cannot be termed the Author of sin, though he is the cause of those actions which are sins." (Petri Martyris *Virmilii Com. in Roman*, p. 413.)

F.—How is he the cause of them then?

P.—Two ways: First, by his eternal, unchangeable decree; Secondly, by his present irresistible power.

(To be Continued.)

Wakeful Hours.

THERE is something beautiful as sublime in the hush of midnight. The myriad quiet sleepers, laying down each their life burden, insensible alike to joy or sorrow; helpless alike—the strong man as the infant—and over all the sleepless Eye, which, since the world began, has never lost sight of one pillowed head. Thoughts like these come to us in our wakeful night hours, with an almost painful intensity. Their eternity only seems real, and every-day life a fable. But mornning comes, and the stir and hum of life chase them away, as the warm sun dries up the dew-drops, which like these thoughts performed their reviving mission, ere they departed.—*Fanny Fern.*

SOME interesting experiments have been made by M. W. Spring, who has subjected a number of finely-divided substances to a pressure calculated to be equivalent to 20,000 atmospheres. Potassium nitrate and sodium nitrate were generally converted into a perfectly homogeneous mass, which was harder and denser than the fused salt, and was translucent like porcelain. Sawdust exhibited a "slaty" cleavage, and had a density more than three times that of the wood from which it was made. The author points to these experiments as having established the possibility of causing cohesion of solid bodies by the application of great pressure, unmindful of the fact that what are called dust-tiles are largely manufactured by this very method. How far the effects of simple pressure are taken into consideration by geologists in their study of the solid layers of the earth's crust is open to question.—*Academy.*

The Signs of the Times.

Can ye not discern the signs of the times?"

OAKLAND, CAL., FIFTH-DAY, APRIL 10, 1879.

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

EDITORS.

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

Confusion Among the Wise Men.

WHEN the Lord said he would destroy the wisdom of the wise, and bring to nothing the understanding of the prudent, it was not because wisdom and prudence are not good and commendable. They are good qualities when put to right uses. It was when the "wise and prudent" became self-exalted and vain, that the Lord withheld from them the treasures of his truth, and "revealed them unto babes."

When a vexed question was presented to Jesus, he said, "From the beginning it was not so." He set aside those rules which were based entirely on man's wrong-doing, or the hardness of their hearts, and required them to regard as of importance that which God ordained from the beginning, before the hardness of human hearts had perverted the ordinances of Jehovah.

There is no precept to which these words of our Saviour will apply more forcibly than to that concerning the Sabbath. Every fact to which the Sabbath institution stands related comes down to us "from the beginning." In six days the Lord made the heavens and the earth; he rested the seventh day; for this reason he blessed and sanctified the seventh day—the rest day.

Under the head of "A word for the Sabbath," the *Christian at Work* publishes an article from a correspondent which we here copy. True, the editor gives a gentle check to the misguided zeal of his correspondent, but comes far short of doing justice to the subject.

"A VENERABLE friend, who has nearly completed his 85th year, sends us the following from Semiahmoo, Washington Territory:—

"We are not required to be more holy on the Sabbath than on other days, but we are commanded to REST, and we must rest on the same day or create confusion, for the rest day is for holy meetings. In the first week God blessed the seventh DAY, but in the fourth WORD, He blessed the Sabbath day, not the seventh day, and required us "to remember the SABBATH day to keep it holy." All the septenary rites of the Old Testament that terminate on the number eight are typical of some important day in Messiah's reign. Why not all these rites terminate on the seventh day if it was to be the new Sabbath? (See Eze. xliii. 26, 27.) When the altar of this Christian temple was purified seven days, then on the EIGHTH DAY and so forward the offerings should be made. Eighth day and first day are the same. See Lev. xxiii 15, where the law fixes the pentecost on the first day of the week. Why not on the seventh if it was to be the new Sabbath? Christ rose from the dead on the first day; He preached but one sermon on earth after his resurrection, and that was on the first day of the week. He met His disciples and blessed them on the Resurrection day, and on the next first day. Many say that the first day is not called Sabbath in the New Testament. Dr. Jacobus says, "The Evangelists called the first day SABBATH, and by no other name so I think." But let us test, say, Matt. xxviii. 1; "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary," etc. The Greek of the verse reads thus: "Opse de Sabbatoon, te epi-phooskouse eis mian Sabbatoon," came Mary, etc. Here in the Greek, Sabbath occurs twice in the plural form; whereas our translation gives us one Sabbath in the singular, and for the other Sabbath, "First day of the week," a phrase that has no Sabbath in it, nor any religious principle or obligation. This verse might have been rendered: "In the end of the seventh-day Sabbaths, as the light began to shine into the first of the Christian Sabbaths" (it being the first day of the week) supplied, or, "In the end of the Jewish Sabbaths, as the light began to shine into the first one of the Christian Sabbaths, it being the first day of the week, came Mary," etc. This would fairly express the teaching of the text, and there are seven other places in the New Testament that need correction, viz.: John xx. 1, 19; Mark xvi. 2, 9; Luke xxiv. 1; Acts xx. 7, and I. Cor. xvi. 2. Five inspired Bible writers agree in calling the first day of the week Sabbath eight times. The Apostolic Church met on the first day for worship, and so on for the first six-

teen centuries, or until King James's Translation, when we got all "First day of the week" and no Sabbath. William M. Stewart.

"Our venerable correspondent is, we think, inclined to strain literalism a little too much. No good will come of attempting to prove more than either the New Testament or ecclesiastical history will warrant. We do not know what Dr. Jacobus held on this question; but his words are these in his commentary on Matt. xxviii. 1: "The first day of the week—an unusual phrase—literally, 'One of the Sabbaths.' The same phrase and no other is used by each of the evangelists in their mention of this first Christian Sabbath. This is not quite as our correspondent represents. But whatever may be thought of our friend's reasoning, we do want more Sabbath observance; God commands rest one day in seven. The Church has adopted the first day as commemorative of the Lord's resurrection. There is no divine command to observe the first day, but the custom of the Church gives it a force, which, with the beauty of its significance, should secure its observance wherever Christ is preached."

Now let us notice some of the manifest errors; it would be difficult to notice them all.

1. He makes a distinction between the seventh day and the Sabbath day, which is not justified by the Scriptures. Sabbath means rest; on the seventh day and on it alone God rested; therefore it, and it alone is the rest day, which is the same as the Sabbath day. A day in which the Lord did not rest cannot be the Lord's rest day.

2. To justify the making of this distinction he has two acts of blessing—one of blessing the seventh day, and one of blessing the Sabbath day. This is a fallacy altogether too glaring to stand. The fourth commandment refers to the facts of record in Gen. 1 and 2, and it refers to nothing else. The blessing, according to Gen. 1: 3, and Ex. 20: 11, is only one event. Sanctify and hallow in the two texts are the same word in the original.

3. There is no eighth day of the week; therefore all mentions of the eighth day have no reference to any particular day of the week. There was an eighth from a certain event which preceded, as the eighth day of a feast, but the day of the week upon which this eighth fell depended upon the day of the week upon which the feast commenced. But as the feasts were located on certain days of the month, they could not be located on any particular day of the week. At this age of the world a man must be "willingly ignorant" not to know this.

4. He persists in declaring that those texts which speak of the first day of the week should be translated Sabbaths, and not first day of the week. But if they do not mention the first day of the week, how does he know that they refer to the first day of the week? Take Acts 20: 7, for an example. He says this refers to the first day of the week, but says also the translation needs correcting. Let us correct it and try his reasoning. "Now upon the Sabbath when the disciples came together." If this is a proper translation, why does he say it was upon the first day of the week? Sensible of his difficulty, he wishes to make a most important addition to the inspired record; he wishes it to be translated both Sabbath and first day of the week in the same text! Here is something entirely new. If it were as valuable as it is novel, it would be worth the writing of the whole article. No comment can do justice to such a preposterous claim. We pass it by for this reason.

5. He not only wishes to have the same word translated both Sabbath and first day of the week in the same text, but wishes to have translated out of it the important adjunct of "Christian Sabbath." Verily, the world has been slow to learn what a fund of Sunday argument may be drawn from such a simple text.

6. He makes a most important admission in the declaration that the phrase "first day of the week," "has no Sabbath in it, nor any religious principle nor obligation." From our infancy we were taught the opposite of this; but years ago, in studying on this subject, we learned that it is even so, that there is no Sabbath, nor religious principle, nor obligation, in the Sunday. Why will men persist in trying to put them there, seeing that the word of God never did?

7. We will not further expose the fallacy of his pretended criticisms of the Greek original, as that point has been thoroughly examined in the article on Sabbaton in this and the two preceding numbers of the SIGNS.

The caution of the editor is timely:—"No

good will come of attempting to prove more than either the New Testament or ecclesiastical history will warrant." If this were realized, accepted, and acted upon, the bulk of Sunday arguments and "Christian-Sabbath" literature would dwindle into insignificant proportions.

The above article, in all its weakness and absurdity, is as good as the generality of arguments in favor of the Sunday. We publish it as a specimen. It is even better for that side of the question, than a more lengthy article by the editor of the *St. Louis Christian Advocate*, which a friend has lately sent to us.

We stand upon the declaration of the editor of the *Christian at Work*—"There is no divine command to observe the seventh day." Ye who would "fear God and keep his commandments" do not forget this. "The customs of the church" give all the force to Sunday which it ever had; but this custom is not only without a divine command, but in opposition to the divine command. Truly, "the customs of the people are vain," as the prophet says.

Church Privileges.

We think a mistake is often made by well-meaning people as to what constitutes true religious liberty in regard to church relations. The idea obtains with a great many that it is "charity" to fellowship every imaginable belief and life, and that it is restraining a person's liberty—an infringement on his rights—to deny him the privilege of believing and talking whatever he pleases in any church with which he may choose to associate. Prof. Swing was considered a persecuted man, and Dr. Patton was regarded as a narrow-minded bigot, because the latter had the former arraigned before the synod for preaching doctrines contrary to the Presbyterian faith.

But we never regarded it in that light. We held then, as we now hold, that no person can honorably preach as a Presbyterian minister, when he ceases to preach Presbyterian doctrine. If it is anything less than deception, it is at least an abuse of privilege, to profess to be a Presbyterian minister, and to enjoy the sanction of the Presbyterian church, and at the same time teach contrary to the faith of the Presbyterian church. And so in the case of any other church.

This plea for liberty and charity is often made the occasion of introducing confusion where order would have a much better effect, and where the interests of truth might be better served by preserving order.

In these remarks we say nothing of the correctness or incorrectness of the faith of the parties concerned. This has no bearing on the principle. We think it is well for every individual to remain with the church to which he has belonged, until his views are well known, when he has changed his views, and until the reasons for the change are understood, if the church is willing to examine the reasons. But to remain longer, and to persist in talking his views where he knows it can be only an annoyance, can do no good, and may do much harm by prejudicing those who might candidly hear if a more judicious course were pursued.

If we claim a regard for our rights, we should, in turn, respect the rights of others whether they are right or wrong in matters of belief. Errors in faith do not warrant an infringement on the rights of any, or a violation of the rules of Christian courtesy.

A letter which we lately received has led us to make these remarks, which, we believe, will meet the approval of every considerate person.

Infantile Logic.

THE *Pacific Churchman* contains the following:—

"Believe and be baptized, and thou shalt be saved." Infants cannot believe, therefore, they ought not to be baptized. Exactly so.

"Except ye repent, ye shall all likewise perish." Infants cannot repent, therefore they must all likewise perish.

"This we command you, that if any would not work neither should they eat." Infants cannot work, therefore, they must not eat.

"It is all equally logical."

Will this "logic" bear analysing? Let us see. It is admitted that the command to work does not apply to infants; therefore the condition does not apply. And so it is admitted that infants may eat though they do not work.

It is admitted that the command to repent does not apply to infants. And it is admitted that infants may be saved. Therefore infants may be saved without repentance.

Baptism is, in the New Testament, inseparably connected with belief and repentance. But faith and repentance are not requisite to

the salvation of infants. Therefore baptism is not requisite to the salvation of infants.

Baptism is related to sin and its remission. Infants have no sin to have remitted. Therefore baptism is not related to the condition of infants.

The truth is, and every one knows it, whether Baptist or Pedeo-baptist, that the salvation of infants is not suspended upon conditions or duties. Or if it is, no infants can be saved. The death of Christ avails for them without conditions, because they have committed no sin. To make their salvation conditional, as the theory of "infant baptism" does, is to place it entirely in the power of other parties. Who will accept a doctrine leading to such results? We cannot.

To W. R. S.

It is not always an easy thing to locate a prophecy to a certainty, unless it has some feature by which it may be shown to be necessarily connected with some other prophecy or declaration which may be located. Very many false theories have been maintained by this means alone, of building upon an indefinite prophecy. The consecutive prophecies, such as the books of Daniel and Revelation, and some others, are easily located, and whenever other prophecies can be shown to have close relation to these, then they become located by reason of such connection.

We discover nothing in Eze. 36: 24-38 to make it sure that it is to be fulfilled in the future. It was written before the return of Israel from Babylon or Persia, and a comparison with Heb. 8: 6-10 will show that it may refer to that which is past and present in the work of the gospel.

The Seven Seals.

(Continued.)

REV. 6: 7, 8. "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse; and his name that sat on him was death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

The color of this horse is remarkable. The colors of the white, red, and black horses mentioned in the preceding verses, are natural; but a pale color is unnatural. The original word denotes the "pale or yellowish color," that is seen in blighted or sickly plants. A strange state of things in the professed church must be denoted by this symbol. The rider on this horse is named Death; and Hell (*hades* the grave) follows with him. The mortality is so great during this period, that it would seem as if "the pale nations of the dead," had come upon earth and were following in the wake of this desolating power. The period during which this seal applies can hardly be mistaken. It must refer to the time in which the Papacy bore its unrebutted, unrestrained, and persecuting, rule, commencing about A. D. 538, and extending to the time when the Reformers commenced their work of exposing the corruptions of the papal system.

"And power was given unto them"—him; says the margin; that is, the power personified by Death on the pale horse; namely, the papacy. By the fourth part of the earth is doubtless meant the territory over which this power had jurisdiction; while the terms, sword, hunger, death, or some infliction which causes death, as exposure, torture, &c., and beasts of the earth, are figures denoting the means by which it has put to death its martyrs, fifty millions of whom, according to the lowest estimate, call for vengeance from beneath its bloody altar.

Verses 9-11. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

The events set forth as transpiring under the fifth seal, are the crying of the martyrs for vengeance, and the giving to them of white robes. The questions that at once suggest themselves for solution are, Does this seal cover a period of time? and if so, when is

it? Where is the altar under which those souls were seen? What are these souls? and what is their condition? What is meant by their cry for vengeance? What is meant by white robes being given to them? When do they rest for a little season? and, What is signified by their brethren being killed as they were? To all these questions, we believe a satisfactory answer can be returned.

1. *The fifth seal covers a period of time.* It seems consistent that this seal, like all the others, should cover a period of time; and the date of its application cannot be mistaken, if the preceding seals have been rightly located. Following the period of the papal persecution, the time covered by this seal would commence when the Reformation began to undermine the Antichristian papal fabric, and restrain the persecuting power of the Romish church.

2. *The altar.* This cannot denote any altar in Heaven; as it is evidently the place where these victims had been slain, the altar of sacrifice. On this point, Dr. A. Clarke says, "A symbolical vision was exhibited in which he saw an altar. And under it the souls of those who had been slain for the word of God—martyred for their attachment to Christianity, are represented as being newly slain, as victims to idolatry and superstition. *The altar is upon earth, not in Heaven.*" A confirmation of this view is found in the fact that John is beholding scenes upon the earth. The souls are represented under the altar, just as victims slain upon it would pour out their blood beneath it, and fall by its side.

3. *The souls under the altar.* This representation is popularly regarded as a strong proof of the doctrine of the disembodied and conscious state of the dead. Here, it is claimed, are souls seen by John in a disembodied state; and they were conscious, and had knowledge of passing events; for they cried for vengeance on their persecutors. This view of the passage is inadmissible, for several reasons: 1st. The popular view places these souls in Heaven; but the altar of sacrifice on which they were slain, and beneath which they were seen, cannot be there. The only altar we read of in Heaven is the altar of incense; but it would not be correct to represent victims just slain as under the altar of incense, as that altar was never devoted to such a use. 2ndly. It would be repugnant to all our ideas of the heavenly state, to represent souls in Heaven shut up under an altar. 3rdly. Can we suppose that the idea of vengeance would reign so supreme in the minds of souls in Heaven as to render them, despite the joy and glory of that ineffable state, dissatisfied and uneasy till vengeance was inflicted upon their enemies? Would they not rather rejoice that persecution raised its hand against them, and thus hastened them into the presence of their Redeemer, at whose right hand there is fullness of joy, and pleasures forevermore? But, further, the popular view which puts these souls in Heaven, puts the wicked at the same time in the lake of fire, writhing in unutterable torment, and in full view of the heavenly host. This, it is claimed, is proved by the parable of the rich man and Lazarus. Now these souls, brought to view under the fifth seal, were those who had been slain under the preceding seal, scores of years, and most of them centuries, before. Beyond any question, their persecutors had all passed off the stage of action, and, according to the view under consideration, were suffering all the torments of hell right before their eyes. Yet, as if not satisfied with this, they cry to God, as though he was delaying vengeance on their murderers. What greater vengeance could they want? Or, if their persecutors were still on the earth, they must know that they would, in a few years at most, join the vast multitude daily pouring through the gate of death into the world of woe. Their amiability is put in no better light even by this supposition. One thing, at least, is evident: The popular theory concerning the condition of the dead, righteous and wicked, cannot be correct, or the interpretation usually given to this passage is not correct; for they devour each other.

But it is urged that these souls must be conscious; for they cry to God. This argument would be of weight if there was no such figure of speech as personification. But while there is, it will be proper, on certain conditions, to attribute life, action, and intelligence, to inanimate objects. Thus the blood of Abel is said to have cried to God from the ground. Gen. 4:9, 10. The stone cried out of the wall, and the beam out of the timber answered it. Hab. 2:11. The hire of the laborers kept back by fraud, cried, and the cry entered into

the ears of the Lord of Sabaoth. Jas. 5:4. So the souls mentioned in our text could cry, and not thereby be proved to be conscious.

The incongruity of the popular view on this verse is so apparent that Albert Barnes makes the following concession: "We are not to suppose that this *literally* occurred, and that John actually saw the souls of the martyrs beneath the altars—for the whole representation is symbolical; nor are we to suppose that the injured and the wronged in Heaven, actually pray for vengeance on those who wronged them, or that the redeemed in Heaven will continue to pray with reference to things on the earth; but it may be fairly inferred from this that there will be *as real* a remembrance of the wrongs of the persecuted, the injured, and the oppressed, *as if* such a prayer was offered there; and that the oppressor has as much to dread from the divine vengeance *as if* those whom he has injured should cry in Heaven to the God who hears prayer, and who takes vengeance."—Notes on Rev. 6.

On such passages as this, the reader is misled by the popular definition of the word soul. From that definition, he is led to suppose that this text speaks of an immaterial, invisible, immortal essence in man, which soars into its coveted freedom on the death of its hindrance and clog, the mortal body. No instance of the occurrence of the word in the original Hebrew or Greek will sustain such a definition. It oftenest means life; and is not unfrequently rendered person. It applies to the dead as well as to the living, as may be seen by reference to Gen. 2:7, where the word "living" need not have been expressed were life an inseparable attribute of the soul; and to Num. 19:13, where the Hebrew Concordance reads, "Dead soul." Moreover these souls pray that their blood may be avenged, an article which the immaterial soul as popularly understood is not supposed to possess. We regard the word souls as here meaning simply the martyrs, those who had been slain, the words "souls of them" being a periphrasis for the whole person. They were represented to John as having been slain upon the altar of papal sacrifice, on this earth, and lying dead beneath it. They certainly were not alive when John saw them under the fifth seal; for he again brings to view the same company, in almost the same language, and assures us that the first time they live after their martyrdom is at the resurrection of the just. Rev. 20:4-6. Lying there, victims of papal blood-thirstiness and oppression, they cried to God for vengeance, in the same manner that Abel's blood cried to him from the ground.

The white robes. These were given as a partial answer to their cry, "How long, O Lord, dost thou not judge and avenge our blood?" How was it? They had gone down to the grave in the most ignominious manner. Their lives had been misrepresented, their reputations tarnished, their names defamed, their motives maligned, and their graves covered with shame and reproach, as containing the dishonored dust of the most vile and despicable characters. Thus the church of Rome, which then molded the sentiment of the principal nations of the earth, spared no pains to make her victims an abhorring unto all flesh.

But the Reformation begins to work. It begins to be seen that the church is the corrupt and disreputable party, and those against whom it vents its rage are the good, the pure, and the true. The work goes on among the most enlightened nations, the reputation of the church going down, and that of the martyrs coming up, until the corruptions of the papal abominations are fully exposed, and that huge system of iniquity stands forth before the world in all its naked deformity; while the martyrs are vindicated from all the aspersions under which that Antichristian church had sought to bury them. Then it was seen that they had suffered, not for being vile and criminal, but "for the word of God, and for the testimony which they held." Then their praises were sung, their virtues admired, their fortitude applauded, their names honored, and their memories cherished. White robes were thus given unto every one of them.

The little season. The cruel work of Romanism did not instantly cease as the light of the Reformation began to dawn. Not a few terrible outbursts of Romish hate and persecution were yet to be felt by the church. Multitudes more were to be punished as heretics and join the great army of martyrs. The full vindication of their cause was to be delayed a little season. And during this time Rome added hundreds of thousands to the vast throng of whose blood she had already become guilty.

See Buck's Theological Dictionary, Art. Persecution. But the spirit of persecution was finally restrained, the cause of the martyrs vindicated, and the little season of the fifth seal came to a close. u. s.

(To be Continued.)

Sabbath-school Contributions.

It is a well-known fact that any Sabbath-school, to be interesting and of the greatest benefit to its members, must have a few suitable appliances. It must have lesson papers and books, record books, and song books, and ought to have a few maps of Bible lands, with a few text-books for Bible study. Some of these have to be bought only once, while the lesson papers and record books, must be renewed from year to year. Though the expense of these is very light if distributed among the members of the school, the entire lack of them makes a school almost useless.

Let us figure for a school of fifteen members where there are ten children and five adults. What is the school worth to each member? One dollar a year? If not, it is not worth attending. But suppose the grown people give one dollar a year, and the children, half of that. We then have ten dollars. Half of this will obtain ten weekly INSTRUCTORS for a year, and these will furnish lessons for the whole school, as the supplements can be taken out and used by the Bible Class. One dollar will procure record books to last two years; one dollar can be given to the State Association to help in carrying on its work; and there will be three dollars left, for song books, or for Bible maps.

"But," says some one, "one dollar apiece is too much to give, and, besides, the children have no money." We think that this will not be regarded as a high price for its benefits when the school is properly appreciated; and as to the children, they should have something, and be taught to sacrifice and give of their little treasure. They may be encouraged in habits of usefulness and obedience by small rewards which they will treasure up, and from which they can donate to the Sabbath-school treasury.

HOW SHALL THIS MONEY BE GIVEN or collected? We would say, In the way that best suits the majority of the school, always being sure that some plan is adopted and thoroughly carried out. In a few cases, the Superintendent will prefer to take a subscription paper, and visit each member of the school, securing at once the amount needed. In other cases, the members will prefer to pay their donation to the S. S. Secretary monthly or quarterly. In this case, they should pledge what they will do, and should feel responsible for placing it in the Secretary's hands at the appointed time.

A third, and we think a much better way, is to place a little box in the church or place of meeting, and let each member drop in an offering when he enters the school. This has been called the Penny Contribution, but we do not see why it may not include nickels, dimes, and quarters. The children will delight to bring their little offerings; and parents will not despise the plan when they come to realize that the Sabbath-school is one of God's best gifts, and that it is part of his great work.

Some have objected to making this offering on the Sabbath, thinking that it was a violation of that holy day. When the plan was first proposed, we regarded it in the same light; but a few arguments from those well acquainted with the Scriptures, and a little careful study, have fully convinced us that the bringing of an offering to the Lord is a very appropriate part of our worship on his day.

There are many acts connected with our Sabbath worship, which, if done with a careless, worldly spirit, become Sabbath violations; and yet, when done with a spirit of devotion, are an essential part of our worship. Some have said, "It's not bad of itself, but will lead to things worse. If we give for the Sabbath-school, why not pay s. b. on the Sabbath?" One is purely a donation, an offering at the option of the giver; the other is a business transaction. The s. b. is the payment of a debt. It requires an examination of the cash account, and brings to mind the principal business transactions of the week. One does not lead to the other any more than harnessing one's team to drive to meeting leads to putting on a load of wheat to be sold for money to donate to Foreign Missions.

The children of Israel brought more offerings to the Tabernacle on the Sabbath than on

any other day, and we are informed that the Jews from ages past to the present time have observed the solemn custom of bringing an offering and placing it in a box at the door before engaging in their Sabbath worship. Eld. Andrews tells us that this custom is almost universal with the Christian churches of Europe, and the feeling prevails that no one should appear before the Lord empty-handed.

We recommend this kind of a Sabbath contribution, and we confidently believe that if its adoption is accompanied with the proper instruction, it will impress upon the youthful mind a solemn sense of our dependence upon God for all his blessings, and our duty to manifest our gratitude by frequent offerings to him.

We like the plan of fastening a box on the wall near the door. Then all those whose consciences say, "Put in a coin," can do so without display; while those whose consciences say, "It is wrong," can pass right by. These latter consciences, if good ones, will say at the end of the quarter, "Attend the business meeting and put in thirteen or twenty."

Whatever plan is adopted, let the officers see that it is promptly and cheerfully carried out.—w. c. w., in *Weekly Instructor*.

Special.

At the last general meeting of the stockholders of the Pacific Press, we were appointed to accompany the Board of Directors through the office and buildings to examine and report upon the operation and management of the same. We feel well pleased with both. We need not enter into the details of the work or finances of the institution, but refer the reader to the report made to the stockholders. As to the management, there is an earnest effort being put forth to raise the institution above all financial embarrassment. All that is needed for this purpose is a special effort on the part of our brethren just at this time. Let those who have pledged on stock pay as soon as possible. These pledges if paid would place the Pacific Press upon a sure foundation. Brethren, if you cannot pay in full, send a part of the pledge. And those who can do so should send the institution means on deposit or in payment for new stock. The present indebtedness has been largely incurred by increasing the facilities of the Office which circumstances seemed to demand. We now have a fine establishment consisting of the SIGNS OF THE TIMES printing department, job office, electrotype, stereotype, and type foundry, and bindery.

Much has been done by way of improvement in the past few months. We ask for the entire confidence of our brethren in the management of the Office. The Board of Directors are all good reliable men, and believing that "In a multitude of counsellors there is safety" they have not entrusted the management of the Office to any one person but have selected a council of three for that work, which at present is composed of Elder J. H. Waggoner, Mrs. L. M. Hall, and J. E. White. The experience which these persons have had in the printing business and their connection with this work in the past has eminently fitted them for the position they hold.

Come, brethren, let us help as we have opportunity, and God will bless us.

W. M. HEALEY.

T. M. CHAPMAN.

In addition to the above, the following was introduced by Bro. John I. Tay, and passed by a unanimous vote of the Oakland church:—

Whereas, We have learned that there has been an earnest call from the east for Bro. J. E. White and Sister L. M. Hall to leave Oakland, and, believing that the interests of the Publishing House will greatly suffer if they leave, therefore,

Resolved, That the church of Oakland hereby requests the General Conference to act in behalf of the work in California by approving of the above named persons remaining in connection with the work in Oakland.

A Good One.

BISHOP WILLIAMS, in an article in the *Churchman*, speaking of Haeckel's "History of Creation," uses the following language:—

"What are the proofs of man's descent from the ape? The facts of ontogenesis and phylogenesis and their correspondence. Where are these facts enunciated? In the chapter as before mentioned. What is the authority for those facts? Chiefly that they are necessitated by the exigencies of the theory. Is there any evidence, that is, any direct demonstrable evidence, that creatures representing those twenty-two stages ever existed? Not absolutely so; but they 'must have existed,' otherwise the theory would be imperfect."

The Home Circle.

A LITTLE SCHOOLGIRL.

SHE stood at the gate—father, mother beside her—
Warm lay the sunlight on vine and on tree;
With tasks, long and careful, her parents had plied her,
And laden with song-book and basket was she.

"Now bring all the praise for the lessons best learned,
And the prize for the songs sung sweetest," they said,
"So joys shall await you at even, well earned,
And blessings undreamt of be heaped on your head."

She passed down the street where the deep shadows lay,
And they turned to the garden behind the old grange;
Their hope gave new voice to the light wind all day,
And the fruit-cover'd walls had a glow that was strange.

She came when late flowers were folding to slumber,
And she said, "Many triumphed, but I triumphed not;
I sang out of time—false notes without number—
And the tasks, that you taught me so fondly, forgot."

Then their arms they outstretched one who wept to unfold,
And they said, while she thought that the loss they
bewailed,
"O, child! if you won, of reward rich we told,
But we said not a word of our love if you failed."
—*Christian at Work.*

A Smile for Home.

"TAKE that home with you, my dear," said Mrs. Lewis, her manner half smiling, half serious.

"Take what home, Caddy?" and Mr. Lewis turned toward his wife curiously.

Now, Mrs. Lewis had spoken from the moment's impulse, and already partly regretted her remark.

"Take what home?" repeated her husband; I don't understand you."

"That smiling face you turned upon Mr. Edwards, when you answered his question just now."

Mr. Lewis slightly averted his head and walked on in silence. They had called in at the store of Mr. Edwards to purchase a few articles, and were now on their way home. There was no smile on the face of Mr. Lewis now, but a grave expression instead—grave almost to sternness. The words of his wife had taken him altogether by surprise; and though spoken lightly, jarred upon his ears.

The truth was, Mr. Lewis, like a great many other men who have their own business cares and troubles, was in the habit of bringing home, and too often, a clouded face. It was in vain that his wife and children looked into that face for sunshine, or listened to his words for tones of cheerfulness.

"Take that home with you, dear," Mrs. Lewis was already repeating the suggestion, made on the moment's impulse. Her husband was sensitive to a fault. He could not bear even an implied censure from his wife, and so she had learned to be very guarded in this particular.

"Take that home with you, dear. Ah, me! I wish these words had not been said. There will be darker clouds now, and they were dark enough before! Why can't Mr. Lewis leave his cares and business behind him, and let us see the old, pleasant, smiling face again! I thought this morning he had forgotten how to smile! but I see that he can smile if he tries. And, why don't he try at home?" So Mrs. Lewis talked to herself, as she moved along by the side of her husband, who had not spoken a word since her reply to his query.

"Take what home?" Block after block was passed, and street after street crossed, and still there was silence between them.

"Of course," said Mrs. Lewis, speaking in her own thoughts, "of course he is offended. He won't bear a word from me. I might have known beforehand that talking out this way would only make things worse. Oh, dear! I'm getting out of a bad heart!"

"What then, Caddy?"

Mrs. Lewis almost started at the sound of her husband's voice, breaking unexpectedly upon her ear in a softened tone.

"What then?" he repeated, turning towards her, and looking down into her shyly upturned face.

"It would send warmth and radiance through the whole house," said Mrs. Lewis, her tones all trembling with feeling.

"You think so?"

"I know so! Only try it, dear, for this one evening."

"It isn't so easy a thing, to put on a smiling face, Caddy, when thought is oppressed with care."

"It didn't seem to require much effort just now," said Mrs. Lewis, glancing up at her husband with something of an archness in her look.

Again the shadow dropped down upon the face of Mr. Lewis, which was again partly turned away: and again they walked on in silence.

"He is so sensitive!" Mrs. Lewis said to herself, the shadow on her husband's face

darkened over her own. "I have to be as careful of my words as if talking to a spoiled child."

No, it did not require much effort on the part of Mr. Lewis to smile, as he passed a few words lightly with Mr. Edwards. The remark of his wife had only set him to thinking. After remaining gravely silent, because he was undergoing a brief self-examination, Mr. Lewis said;

"You thought the smile given to Mr. Edwards came easily enough?"

"It didn't seem to require an effort," replied Mrs. Lewis.

"No, not much effort was required," said Mr. Lewis. His tones were slightly depressed. "But this must be taken into the account; my mind was in a certain state of excitement, or activity, that repressed sober feelings and made smiling an easy thing. So we smile and are gay in company, at the cost of a little effort, because all are smiling and gay, and we feel the common sphere of excitement. How different it often is when we are alone, I need not say. You, Caddy, are guilty of a sober face at home as well as your husband." Mr. Lewis spoke with a tender reproach in his voice.

"But the sober face is caught from yours oftener than you imagine, my husband," replied Mrs. Lewis.

"Are you certain of that, Caddy?"

"Very certain. You make the sunshine and shadow of your home. Smile upon us; give us cheerful words; enter into our feelings and interests, and there will be no brighter home in all the land. A shadow on your countenance is a veil for my heart; and the same is true as respects our children. Our pulses strike too nearly in union, not to be disturbed when yours has lost its even beat."

Again Mr. Lewis walked on in silence, his face partly averted; and again his wife began to fear she had spoken too freely. But he soon dispelled this impression, for he said:—

"I am glad, Caddy, that you have spoken thus plainly. I only wish that you had done so before. I see how it is; my smiles have been for the outside world—the world that neither loved nor cared for me—and my clouded brow for the dear ones at home, for whom thought and care are ever-living activities."

Mr. and Mrs. Lewis were now at their own door, where they paused a moment, and went in. Instantly on passing his threshold, Mr. Lewis felt the pressure upon him of his usual state. The hue of his feelings began to change. The cheerful, interested exterior put on for those he met in business intercourse began rapidly to change, and a sober hue to succeed. Like most business men, his desire for profitable results was even far in advance of the slow evolutions of trade; and his daily history was a history of disappointments, in some measure dependent upon his restless anticipations. He was not willing to work and to wait, as he should be; and, like many of his class, neglected the pearls that lay here and there along his life-paths, because the best were inferior in value to those he hoped to find just a little way in advance. The consequence was, that, when the day's business was over, his mind fell into a brooding state, and lingered over its disappointments, or looked forward with failing hope in the future—for hope in many things had long been deferred. And so he rarely had smiles for his home.

"Take that home with you, dear," whispered Mrs. Lewis, as they moved along the passage, and before they had joined the family. She had an instinctive consciousness that her husband was in danger of relapsing into his usual state.

The warning was just in time.

"Thank you for the words," said he, "I will not forget them."

And he did not; but at once rallied himself, and, to the glad surprise of Jennie, Will, and Mary, met them with a new face, covered with fatherly smiles, and with pleasant questions in pleasant tones of their day's employments. The feelings of children move in quick transitions. They had not expected a greeting like this; but the response was immediate. Little Jennie climbed into her father's arms. Will came and stood by his chair, answering in lively tones his questions, while Mary, older by a few years than either of the others, leaned against her father's shoulder and laid her white hand upon his head, smoothing back the dark hair, just showing a little frost, from his broad, manly temples.

A pleasant group was this for the eyes of Mrs. Lewis as she came forth from her chamber to the sitting-room, where she had gone to lay off her bonnet and shawl and change her dress. Well did her husband understand the meaning look she gave him; and

warmly did her heart respond to the smile he threw back upon her.

"Words fitly spoken are like apples of gold in pictures of silver," said Mr. Lewis, speaking to her as she came in.

"What do you mean by that?" asked Mary, looking curiously into her father's face.

"Mother understands," replied Mr. Lewis, smiling tenderly upon his wife.

"Something pleasant must have happened," said Mary.

"Something pleasant? Why do you say that?" asked Mr. Lewis.

"You and mother look so happy," replied the child.

"And we have cause to be happy," answered the father, as he drew his arm tightly around her, "in having three such good children."

Mary laid her cheek to his and whispered: "If you are smiling and happy dear father, home will be like heaven."

Mr. Lewis kissed her, but did not reply. He felt a rebuke in her words. But the rebuke did not throw a chill over his feeling; it only gave a new strength to his purpose.

"Don't distribute all your smiles. Keep a few of the warmest and brightest for home," said Mrs. Lewis, as she parted with her husband on the next morning.

He kissed her, but did not promise. The smiles were kept however, and evening saw them, though not for the outside world. Other and many evenings saw the same cheerful smiles, and the same happy home. And was not Mr. Lewis a better and happier man? Of course he was. And so would all men be if they would take home with them the smiling aspect with which they meet their fellow men in business intercourse, or exchange words in passing compliments. Take your smiles and cheerful words home with you, husbands, fathers and brothers. Your hearths are dark and cold without them.

—*Sel.*

Conscience and Responsibility.

EVERY possession a man holds, he holds under obligations. Every power he exercises, he exercises under penalties. We recognize this, at least we say we do, in connection with property, place, influence, or even abilities. But it is just as true in certain other matters in which we do not often recognize it. Judgment, conscience, reason—all are possessed and exercised under penalties also.

We often find men representing conscience, for instance, as their absolute master. They are, they seem to think, entirely irresponsible if they claim only to act under control of conscience. Whether they go right or wrong, they seem to hold themselves excused if only they go according to conscience. Now the truth is, a man possesses a conscience as he possesses any other gift—as a trust. He is responsible for his possession and its use. He is under penalties to preserve it rightly and use it rightly. If he abuse his conscience, or misuse it, so that it points no longer the right road, so he cannot trust it, he is in the same position with the man who has so abused his eyes that he cannot trust them. In either case, if a man is misled to his injury or ruin, it is small comfort to him to be able to say he followed either his own conscience or his own eyes, to the one or the other.

It is time that this view of the relation of conscience were dwelt upon more plainly, and insisted upon more rigidly. We have so exaggerated in our discussions about conscience, that men have made it a tyrant, an absolute autocrat from which there can be no appeal, have even set it on the throne of God! The fact is that it does not make right. It only declares it. It does not make wrong. It only declares and forbids it. It does not create the law. It only judges about the law. And it may be poor, weak, ignorant, stupid, and miserable—a wretched, half-dead, besotted conscience!

Let a man look to himself. His conscience is a solemn responsibility. It is given him to teach, and strengthen, and educate. He is bound under solemn bonds for its treatment and its use. To say of anything—"my conscience led me to think it right," is not to answer the last question. It remains still to demand, "How came you to have such a conscience? What business have you, with your advantages and your opportunities, to harbor a conscience so besotted and purblind that it cannot see the road, or cannot point it?"—*Churchman.*

THE darkest clouds that shadow our paths are not the vapors that rise from the earth, but the thoughts and memories of an unhappy and sinful heart.

It is a dreary sensation to find one's self wholly forgotten by mere acquaintances; but to find that we have no place in the thoughts of those we love, seems in a certain sense like being annihilated.

The Meanness of Sin.

THE meanest thing about sin, and we say it about all kinds of sin, is its selfishness. It stops at nothing and considers nothing.

If the pain, the shame, and the remorse could fall only on the guilty, if a man could bear the penalty of his own wrong-doing alone, it might seem, while in a certain point of view it took nothing from his guilt, as if it left him, at least, some sense of self-respect in that he alone could shoulder all the results.

But the truth is, there is hardly one man living so placed that his wrong-doing affects himself only, while the great mass are so surrounded that their sin brings greater punishment in this world, at least, to others than to themselves. It is a part of God's wise ordering of human life that one should be hedged in from ill-doing by all the relations that are best and dearest. God would restrain us from sin by our earthly loves, by the ties of family and kindred, by the fact that we are parents and children, brothers and sisters, husbands and wives. He would restrain us by the respect we have for friends and neighbors, as well as love for kinsfolk.

These are all-powerful restraints. How far and deep they work and bind is known when we consider how reckless men become where these ties are not. And when these restraints are broken as man and woman break them, there comes before us this horrible sight of the mean selfishness of the sinner. For he risks not only himself, his own happiness, honor, name, and fame, but those of every one near and dear to him. He inflicts on them a suffering, often which is beyond anything he can feel, no matter how he is punished in this world for his wrongs. He disgraces, shames, and tortures those to whom he is bound by every tie of love and gratitude.

A man commits some sin of dishonesty. He is husband, father, brother, and son. We say nothing of what the feeling ought to be, we take it as it is—the feeling we mean of the world and the sufferers themselves. He has shamed and disgraced all who are connected with him. He has dishonored the gray hairs of his father, disgraced the mother that bore him, left a life-long shame on his children's name! His sin works its black disgrace upward and downward, on the old and the young, and high, honorable hearts will be tortured by it, as they are now, when he is dead and forgotten.

The selfishness of sin comes out nowhere, perhaps, as it does in these sins which in their very nature, involve all other sins, and all shames—lying, perjury, dishonor of parents and friends, murder perhaps, and suicide. And these sins involve all these because they are the most selfish of all sins. A man may steal to share his theft with his family. He may rob to do the same. He may even murder for a purpose not wholly selfish. But he commits the sin of ruining another, soul and body, of breaking up family ties, and disgracing family relationships, and making a life-long misery and agony for innocent people for the selfish and momentary gratification of his own desire or even his own vanity. His wretched life cannot atone for the suffering he brings on any one out of a score of innocent people who never did him harm, perhaps always did him good. And he does this in nine cases out of ten where he is received as a friend, with friendship given him, and always under the name of "love!"—*Churchman.*

Help One Another.

THIS little sentence should be written on every heart—stamped on every memory. It should be the golden rule practiced, not only in every household, but throughout the world. By helping one another we not only remove the thorns from the pathway and anxiety from the mind, but feel a sense of pleasure in our hearts, knowing we are doing a duty to a fellow creature. A helping hand or an encouraging word is no less to us, yet an untold benefit to others. Who has not felt the power of a little sentence? Who has not needed the encouragement and aid of a kind friend? How soothing, when perplexed with something that is most difficult and burdensome, to feel a gentle hand on the shoulder, and to hear a kind voice whispering "Do not be discouraged; I see your troubles, let me help you." What strength is inspired, hope created; what sweet gratitude is felt; and the great difficulty dissolves as dew before the sunshine. Yes, let us help one another, by endeavoring to strengthen and encourage the weak, and lifting the burden of care from the weary and oppressed, that life may glide smoothly on, and the fount of bitterness yield sweet waters; and He whose willing hand is ever ready to aid us will reward our humble endeavors, and every good deed will be "bread upon the waters, to return after many days," if not to us, at least to those we love.

Reports from the Field.

Southampton, England.

We held fifteen meetings in the village hall at Shirley, and have since held meetings in our house, where we have four meetings a week.

Bro. Ings meets with some encouragement in his missionary work from house to house. He has obtained twenty-five subscribers to our periodicals since Jan. 5.

We have many things to encourage us, -tokens that the Lord is moving upon hearts. One man, not an Adventist, on learning that we were preparing to purchase a tent, sent us an order for \$15.00 to help in the enterprise.

Douds, Libertyville, Cantril, Iowa.

We held a series of meetings in a country place four miles from Douds. About twenty began to keep the Sabbath. Opposition, the most bitter, did much to help the work.

For the encouragement of the lonely ones, we wish to state that one good brother had been keeping the Sabbath here alone for more than sixteen years.

At Libertyville two families, that have long been keeping the Sabbath, were much encouraged, and a few more united with them.

We held meetings at Cantril, and the interest and attendance were good. Had the free use of the Methodist church, and our expenses all paid.

IRA J. HANKINS. E. J. WAGGONER.

Wisconsin.

SINCE coming from Door county, I have held meetings at Fremont, Tusten, and Burr-oak Valley. Held meetings at Fremont about two weeks.

Dassel, Minn.

MARCH 6 to 12, in company with Bro. E. F. Moore, I labored at Irving. In my report of the 10th, I stated that there were fifteen keeping the Sabbath there.

The company at Irving embraced the truth under the labors of Brn. Hill and Babcock a year ago last winter, and though they have had no ministerial labor since, they are growing strong in the truth.

March 22. JOHN W. MOORE.

Eldorado, Greeley Co., Neb.

AFTER spending a little more than a month at this place, I closed meetings Sunday evening, March 9. A company of fourteen signed the covenant, most of whom are heads of families.

GEORGE B. STARR.

Fremont, Neb.

I HAVE obtained thirteen subscribers for our periodicals since my last report, and have held four meetings at a place eight miles north of Fremont.

March 11. JOHN JOHNSON.

Maple Grove, Dakota.

I BEGAN labor here Feb. 5, and have held meetings in two places about six miles apart. The interest has been good.

March 18. M. M. OLSEN.

Noblesville, Ind.

THE cause here is still onward. The 16th I baptized three, four were taken into the church, and the elder was ordained.

March 17. W. W. SHARP.

Athol Center, Mass.

OUR meetings here have closed. We leave fourteen keeping the Sabbath. Ten embraced it since we came.

D. A. ROBINSON.

Sheridan, Mich.

I STILL labor at Sheridan. I was detained by sickness, but I now remain to labor. Eight more have decided to keep the Sabbath.

March 19. O. SOULE.

Corsica, Ohio.

WE have just closed our effort here, and are very grateful to our Heavenly Father for what he has done for his truth. Sixty or more, including children, are keeping the Sabbath.

March 19. A. O. BURRILL.

Virginia.

My meetings three miles north-west of Mt. Jackson are well attended, and there is a growing interest. We had a meeting last Sabbath, and there was a good attendance.

I. SANBORN.

Religious News and Notes.

-There is a denomination of "Congregational Methodists" in Georgia.

-Mrs. Antoinette Brown Blackwell intends to enter the ministry again soon.

-It has been remarked that, however hard the times, "the wages of sin" have never been cut down.

-They are waging war on the Jesuits and their Colleges in France, in the Chamber of Deputies.

-Rev. Edward Eggleston has dramatized the Pilgrim's Progress. And the critics say it is not a comic play.

-In Calcutta there are 199 Hindu temples, 117 Mahometan mosques, 31 Christian churches, and 2 Jewish synagogues.

-David J. Hill, recently elected President of Brown University, is the youngest College President in the country - about thirty.

-An entire peninsula of 225 acres has been purchased for the Sunday-school Assembly to be held this year at Minnetonka Lake, Minn.

-There are thirty-five colored students in the theological department of Harvard University, representing five denominations.

-Bishop Lyman, in Utah, recently compelled with a drawn revolver, a clerk of an election to make out a certificate for a Mormon.

-The Evangelical Mennonites expel all members who insure their lives, and two ministers have been disciplined of late for this offense.

-The third Sunday in April the ministers of St. Louis have appointed to preach upon "the Sabbath and its Observance." Now for a medley!

-Pope Leo XIII., at a recent reception to Catholic journalists, invited them to sustain, with all their influence, the temporal power of the Pope.

-Dr. Newman Hall declares that the churches of Great Britain have lost thirty thousand members within the last three years by intemperance.

-The Bishop of Louisville, Ky., has prohibited religious services over the dead in his diocese in houses or in churches. They must be performed at the grave.

-A Free Methodist church in Toledo, Ohio, to show its separation from the world, causes its members to wear wide red ribbons inscribed with crosses on their breasts.

-The Richmond Religious Herald says: Here in the South are thousands of Baptist churches that promise their pastors but about \$150 salary, and don't pay that.

-A colporteur says in many parts of Nebraska Paine and Ingersoll are so strongly believed in that not a Christian or one willing to read religious works can be found.

-James De Koven, D. D., of Racine, Wis., College, died suddenly of apoplexy, March 27. He was eminent in the Episcopal church, and lately refused a call to Trinity, N. Y., and also to St. Mark's, Philadelphia.

-A Conference of prominent Baptists held in New York city recently advised the Baptist denomination to co-operate with the American Bible Society, the difficulties which formerly interposed having been removed.

-Since 1840, new translations of the Bible have been made in 215 languages. In some cases a written language had to be formed for the purpose. In Madagascar a company of revisers has been sitting for over ten years.

-Rev. P. P. Lawlor, of St. Mary's, New London, Conn., announced recently, that hereafter the names of all Catholics who appear before the police court will be publicly made known in church, and their offenses described to the congregation.

-The Conference of Baptist Ministers of San Francisco struck the name of Rev. H. W. Reed from the roll because he said the Christian people of California were not opposed to the Chinese. The Watchman, of Boston, says that does not effect his standing in the denomination.

-A convention to arouse an interest in "the proper observance of Sunday," is to be held in Springfield, Mass., May 7 and 8. The best talent of the denominations is expected there. We are anxious to know how they will ascertain what is a "proper" observance of Sunday.

-The ex-pastor of Frank street Methodist church, in Rochester, N. Y. sued the church for back pay, and the jury rendered a verdict in his favor. The Discipline expressly says no unpaid salary shall be considered a debt, but the jury regarded it as a civil contract and allowed the claim.

-In all New England the Baptists have 23,908 churches, and 14,596 ministers; the Methodists 16,099 churches, and 11,267 ministers; Congregationalists 3,500 churches and 3,333 ministers; Presbyterians 5,153 churches, and 4,801 ministers; Episcopalians 2,700 churches, and 3,230 ministers.

-Moses E. Lard, in a recent sermon, contends "that there is a literal hell; that the wicked will be cast into it; that there is no promise of escape from it; that aionios only means age upon age, and may not mean endless duration; and that it has not been revealed whether the punishment of the wicked will ever end." Mr Lard is considered one of the ablest of Disciple preachers and writers. On this subject his vision is not yet fully clear.

Secular News.

-Peru and Bolivia have declared war against Chili.

-Burmah is on the eve of war with England.

-Gov. Tilden of New York is said to be feeble in health.

-England is agitating "the silver question" in hope to revive trade.

-The Arab slave dealers have suffered a severe defeat from the Egyptians.

-A hard frost the night of April 3 damaged the crops around Charleston, S. C.

-Trade prospects of Great Britain are represented still to be very gloomy.

-The case of Gen. Fitz John Porter, so long pending, has been decided in his favor.

-Vernet, a village of 100 houses, in France, was entirely destroyed by fire, March 18.

-China is making demands on Russia in regard to some Eastern territory which the latter claims.

-April 3, a severe tornado passed over Brown Summit, N. C. Houses were blown down.

-Hard times are affecting the Suez canal. The number of ships passing through it has greatly decreased.

-Miragoane, a town in Hayti was destroyed by fire, March 16; 5,000 or 6,000 persons were rendered homeless. Loss estimated at \$1,000,000.

-The Zulu king says he did not want war, but his messengers were fired upon and a battle was thus precipitated. He asks for negotiations.

-In an attempt to arrest a man in Stephenville, Texas, March 30, six men were killed and three wounded, and the arrest was not made.

-The Licking county Court House in Newark, Ohio, burned March 29. It was but just completed, and was one of the best in the State.

-The N. Y. Herald says the Chinese government is favoring the establishing of woolen and cotton manufactories, and is determined to extinguish foreign trade.

-The Columbus, Neb., Journal, says, in a recent prairie fire in Cloud and Republican counties, Kansas, a hundred houses, with property attached, were burned.

-The negroes are on the eve of an "exodus" from the Southern States to Kansas. They have been incited by false representations. It is thought, however, they will find work and homes farther west.

-By the malicious removal of a rail on the Grand Trunk railroad, the engine, baggage car, and first coach of the express train were thrown from the track, north of Detroit, Mich., the night of March 29. Two killed.

-The discussions in Congress are very exciting. Mr. Barber, of Illinois, in the House, said, it seems probable, from the present condition of affairs, that this is the last session which the American Congress will ever hold.

-Mr. Deane, ex-President of the San Francisco Mining Exchange, recently said that three new bonanzas had been discovered on the Comstock lode, of which the stockholders are kept ignorant, the managers sharing the profits.

-Chief Joseph can talk as well as he can fight. The North American Review reports his words, among which are the following: "When I think of our condition my heart is heavy. I see men of my race treated as outlaws and driven from country to country, or shot down like animals. I know that my race must change. We cannot hold our own with the white men as we are. We only ask an even chance to live as other men live. We ask to be recognized as men. We ask that the same law shall work alike on all men. If the Indian breaks the law, punish him by the law. If the white man breaks the law, punish him also. Let me be a free man - free to travel, free to stop, free to work, free to trade where I choose, free to choose my own teacher, free to follow the religion of my fathers, free to think and talk and act for myself - and I will obey every law, or submit to the penalty."

-A "strike" is in progress in San Francisco. The Chronicle of the 5th says, "On Thursday night a dozen of men attacked a laborer named Norton, who was returning home from his work on the sea-wall, and beat him till he was insensible. A man named Murphy was also attacked and seriously injured. The strikers entered the house of one Welsh early yesterday morning, dragged him out of bed and beat him until his life was despaired of. Property of contractors and teamsters was considerably damaged, wagons taken apart, linchpins removed, traces cut, etc. During the day some of the drivers were beaten on Powell street on their way to the beach. The traces of one of the teams were cut; the horses valued at \$700, were taken out and driven away, and have not been recovered. Most of the teamsters yesterday went armed, and if some of them had been stopped bloodshed would surely have followed." Section 2 of Article 19 of the New Constitution says, "No corporation now existing or hereafter formed under the laws of this State, shall, after the adoption of this constitution, employ, directly, or indirectly, in any capacity, any Chinese or Mongolian." Why not make it a misdemeanor to transact any business except by the consent and under the direction of labor leagues?

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 10, 1879.

THE address of Elder James White and Mrs. E. G. White will be Battle Creek, Mich., until May 1.

Special Meeting.

THE special meeting of the stockholders announced in SIGNS was held, according to appointment, April 1, at 1:30, P. M. Owing to a press of business we have not had time to prepare the report. It will appear next week.

The Annual Meeting.

IT will be expected that we say a few words about this meeting. The attendance was quite small—not nearly as large as we hoped it would be. We sent letters to several whom we were anxious to see here; we wished to have as many as possible examine our work as now in progress. The stock was unusually well represented.

There was perfect harmony in all the proceedings, and the information given concerning the working of the Office and the instructions under which the council are acting, were well received. The Board of Directors heartily indorsed what has been done, and what is being done, to place the establishment on a proper basis; not merely in regard to money matters, but as a place where angels may watch over and guard us,—where faithfulness shall characterize every part of the work.

It has been, and shall be, our effort to have infused into the employees a spirit of consecration. In this direction real progress has been made. Individuals are greatly encouraged and rejoicing because of the aid which they have received in their being instructed as to the correct methods of laboring, and counseled and advised in regard to their spiritual interests.

In one thing we were much disappointed. It has been a custom—a very unfortunate one—with those coming to the Annual Meeting, even though they were Directors, to make arrangements to return home immediately after the transaction of the main business of the meeting. We did hope to retain the Directors until some steps had been taken toward securing the payment of the pledges, in whole or in part, that the Office might be able to meet the demands which will be made upon it for the next three months. But in this we did not succeed. It does not afford much relief to be told that they "did not know what to do;" for those upon whom the burden of care must fall so heavily,—who are laboring day and night to stop and prevent "the leaks" which were pointed out in the Testimony to the Office, and to maintain the reputation of the work in this city and upon this Coast, are much in the same condition—they do not know what to do under such circumstances.

But we mistake in this statement:—they know what to do. The Lord has heretofore heard their prayers and brought them safely through trying hours. They know that they must trust, and in fervent prayer seek help from God when all other help fails. The outlook for the coming three months is not cheering; but we will hope. If we can struggle through the next three months without injury to the business reputation of the institution, we think after that our burdens will be comparatively light.

The means invested has been well appropriated here. Counting the real estate at cost as purchased four years ago, the Office is worth \$41,350.14, above all its liabilities. If those who have pledged, or those who have means to place here on deposit, will come to the rescue now, it will soon be in a condition to free itself from its liabilities, and to publish the truth to any extent required. We ask the prayers of all who love the precious cause for which we are laboring.

Death of Dr. Ives.

DR. CHARLES L. IVES died in Burlington, N. J., on the morning of March 21st.

Dr. Ives was Professor in Yale College, which position he resigned with the hope to improve his health. He traveled in Europe, and spent some time in the Western States. A surgical operation was performed on the 9th of March for a tumor, but all in vain; he did not long survive the operation.

Dr. Ives was best known by his book, "The Bible Doctrine of the Soul." He was a logical writer, and his articles breathe a Christian spirit.

Death of Sister Canright.

JUST as our paper goes to press we have received a notice of the death of Sister Canright. Obituary will be given next week.

Christiana, Norway.

THE storm of opposition has quieted some. The priests pray for us in the churches; and one went to Trondhjem and preached against Adventism, thus calling the attention of the people there to our work. Some view our preaching in this city as a great calamity, which the Lord has suffered to come upon them on account of their sins. The majority of religious people are favorable to the idea that the coming of our Saviour may not be far distant, and some think this preaching may be the last message of mercy. Our work is now proclaimed all over the kingdom by the papers; and although our opponents have presented our faith as fanatical and entirely contrary to the Bible, yet they state that there is much ability and zeal on our side, and that we are able to present the Bible in such a way that it seems to sustain our faith.

One Isaacsen, a Methodist editor and speaker, who has been educated in America, has written and lectured against us in a very personal and harsh way. He has been very determined to prove that we deny the divinity of Christ. His attacks in a public paper have been answered in the same paper, but his lectures I have had no opportunity to hear. Our friends thought best that I should request a public discussion. He tried to get around it. I presented the request before a large congregation, and afterward through the paper that has the largest circulation (14,000). He answered back and forth, and tried to say both yes and no. At last he came with a decided, No. I then inquired through the paper for the followers of Luther. None have come forward; but they are becoming more careful about their attacks.

I cannot get any large hall at present. This is too bad. Many people who would like to hear, have no chance. I am thankful for the help received, and promised by our brethren in America for the paper, Tidernes Tegn. I shall be as saving as possible of every cent, and try hard, the Lord willing, to work for the establishing of a printing office in this place. Our brethren in America and in Northern Europe who are interested in the prosperity of this work, have now a good opportunity to assist by their prayers and means. May the Lord abundantly bless his truth here, and throughout the earth.

JOHN G. MATTESON.

Christiana, Norway, March 4.

Meeting of the P. S. D. A. Publishing Association.

ACCORDING to notice given in the SIGNS OF THE TIMES, the fourth annual meeting of the Pacific Seventh-day Adventist Publishing Association was held April 1, 1879. Meeting opened with prayer by Eld. Waggoner.

Upon calling the roll it was ascertained that a large majority of the stock was represented; 1,339 shares by proxy and 869 in person, being over three-fourths of the subscribed stock.

Minutes of the previous meeting read and accepted.

The report of the financial workings of the Association from March 28, 1878, to March 27, 1879, was read as follows:—

TREASURER'S REPORT. RECEIPTS. Cash on hand March 28, 1878, \$ 93 52. Received on accounts and deposits, 163,745 80. Signs of the Times, 12,516 50. Shares in P. S. D. A. P. A., 5,907 10. Cal. Conf. Fund., 2,980 47. Sales of books, 4,998 23. " " paper, 3,435 02. " " Job printing, 13,157 13. " " Donations for Signs, 54 50. " " Fuel sold, 96 75. " " Exchange, 16 20. " " Incidentals, 28 70. Total, \$206,729 92. DISBURSEMENTS. Paid out on accounts and deposits, \$139,161 61. " " for Paper and Freight, 11,969 97. " " Books and Freight, 5,985 04. " " Office labor, 17,599 86. " " Incidentals, 4,356 16. " " Real Estate, 10,136 47. " " Type and Machinery, 10,343 84. " " Fuel bought, 1,014 33. " " Exchange, 13 10. " " Cal. Conf. and M. Society, 4,100 07. " " Cal. T. and M. Society, 1,999 07. Cash to balance March 27, 1879, 51 60. Total, \$206,729 92. GEO. S. MANUEL, Treasurer. Total value of the Association, \$73,257 88. Due Association on book account, 11,392 57. Cash on hand, 51 60. Total, \$34,702 05. Association owes on book acct. and notes, 43,351 91. Assets after debts are paid, \$41,350 14.

Voted, That the chair appoint a nominating committee of three.

While the committee were consulting, some remarks were made concerning the type foundry, showing that, although it had been only a matter of outlay in becoming established, it was now where it could produce more than it consumed, and that although the foundry is not yet complete, it possesses the facilities within itself for its own completion without further outlay of means. And that a market had already opened for the type manufactured, as Hoe & Co.'s agents in San Francisco had applied for the agency of the type, thus relieving the foundry from all expenses in marketing its wares. Altogether there is a pleasing outlook for the foundry.

The committee on nominations submitted the following names for directors for the coming year. James White, John Morrison, W. N. Glenn, M. C. Israel, and J. E. White.

The votes were all cast for the persons nominated.

Voted, That the board be declared unaminously elected.

After remarks in regard to the prospects for the coming year, the meeting adjourned.

JOHN MORRISON, President.

J. E. WHITE, Secretary.

Directors' Meeting.

IMMEDIATELY following the stockholders' meeting held April 1, 1879, the following officers were elected. President, James White; Vice President, J. E. White; Secretary, L. D. Abbey; Treasurer, John Morrison; Auditor, H. C. Blake; Publishing Committee, J. H. Waggoner, J. E. White, and L. M. Hall.

Voted, That the editors for the past year be continued for the coming year.

Voted, That J. H. Waggoner be chosen as resident editor of the SIGNS.

Voted, That Sister L. M. Hall be chosen to assist him in this work.

Voted, That J. H. Waggoner, J. E. White, and L. M. Hall be appointed as a council for the coming year to consult in regard to the best manner of carrying on the work in all departments of the Office.

JOHN MORRISON, President.

J. E. WHITE, Secretary.

Appointments.

ELDER WAGGONER will meet with the church in Oakland, Sabbath, April 12, and in San Francisco at the business meeting the evening after the Sabbath. He will also preach in San Francisco Sunday evening, April 13.

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.

State Quarterly Meeting.

THE State Quarterly Meeting of the California T. and M. society will be held in Oakland Sabbath and Sunday, April 19 and 20, 1879. E. R. GILLETT, Vice Pres.

Business Department.

\$2.00 EACH. Mrs Borland 6-r, Edwin A Duncklee 6-14, M C Bailey 6-14, Sarah Lane 6-14, Mrs E Beaumont 6-14, M G Dillon 6-14, Chester Wilson 6-14, C Rasmussen 6-14, O Wilson 6-14, Hon S M Beard 6-14, Eliza McCapes 6-14, A B Mays 6-14.

\$1.50 EACH. H M Cook 6-14, Mrs L J Briggs 6-14, Hays Henrickson 6-14, Ellen Mountain 6-14, Mrs Sarah Whitlock 6-14, John P Schmidt 6-14, Wm Stepp 6-14, Mrs Hannah McVeigh 6-14, Mrs Rebecca Brooks 6-14, Mrs Hannah Sheaply 6-14, Jennie Evens 6-14, Mrs John R Wilkerson 6-14, J H Simes 6-14.

MISCELLANEOUS. Herbert S Armour 1.00, 5-38, Mary Goff 75c 4-48, E R Jones 75c 5-39, Joseph McMillon 50c 5-30, Mrs Jennie McFarland 1.00, 5-35, Sarah Jane Hale 50c 5-30, Adrian Blackmer 50c 5-30, Mrs J A Blackmer 50c 5-30, H H Northy 1.00, 5-33, J N Loughborough (12 copies) 6.00, 6-9, Mrs Sarah Bowers 1.00, 5-38, W P Trubody 20c 4-48, Emily Burr 1.00, 5-38, Mrs Hall 75c 5-38, Geo Houghtaling 1.20, 6-14, Mrs J M Allen (7 copies) 8.40, 6-4, Mary P Stiles (6 copies) 7.20, 6-14, E S Crippen 50c 5-30, E J Rice (26 copies) 31.20, 6-14, Rebecca A Davis 75c 5-38, Mrs Allie Winchell (10 copies) 12.00, 6-14, A G Roberts 2.15, 6-14, Mrs Georgia Farrell 50c 5-30, Eld G D Hines 50c 5-30, Geo S Jewett 75c 5-38, Mrs Willis Shippey 75c 5-38, H R Babcock (2 copies) 3.00, 6-14, A B Briggs 3.00, 5-35, E R Gillett (5 copies) 6.00, 6-22.

CAL. CONFERENCE.

Petaluma \$25.00, Mr and Mrs Beginger \$11.00. RECEIVED ON ACCOUNT. New England T and M Society \$250.00, Cal T and M Society \$39.65.

OAKLAND CHURCH.

N J Bandy \$1.00.

CAL PUBLISHING FUND.

E L White \$5.00, Mary Saunders \$10.00, Geo W Blair \$30.00, Mrs Brorsen \$20.00, T W Clark \$10.00, J C Phipps \$3.00.

Books, Pamphlets; Tracts, etc

- Cruden's Concordance; complete—library \$3.50, cloth \$2.75; condensed—library \$2.00, cloth \$1.75; post paid. Dictionary of the Bible. \$1.75, post paid. Hymn and Tune Book; 537 hymns, 147 tunes. \$1. Song Anchor, for Sabbath-schools and Praise service, 160 pp. 50c. Progressive Bible Lessons for Youth. 50c. " " " Little Ones. 15c. The Way of Life; a beautiful engraving 19x24 inches, with key of explanation. \$1.00. The Game of Life (illustrated). Satan playing with man for his soul. In board, 50c. The History of the Sabbath and First Day of the Week. J. N. Andrews. 528 pp. \$1.00. Thrilling Life Sketches. Incidents in the life of an Italian of noble birth. By Francesco Ugois. \$1.25. Thoughts on Daniel, U. Smith. \$1.00. Condensed paper edition, 35c. Thoughts on Revelation. U. Smith. \$1.00. Life of William Miller, with likeness. \$1.00. The Biblical Institute. U. Smith. \$1.00. The Sanctuary and its Cleansing. U. Smith. \$1.00. Condensed edition in paper, 30c. 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