

# 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. XXII: 12.

VOLUME 1.

OAKLAND, CAL., FIFTH-DAY, AUGUST 19, 1875.

NUMBER 41.

## The Signs of the Times

IS ISSUED WEEKLY BY THE

Pacific Seventh-Day Adventist  
PUBLISHING ASSOCIATION,  
OAKLAND, California.

TERMS: TWO DOLLARS a year to those who choose to pay a subscription price, and FREE to all others as far as the paper is sustained by the donations of the liberal friends of the cause.

Address, SIGNS OF THE TIMES, Oakland, Cal.

### Trials Are Blessings.

If adverse winds arise and blow,  
Around our floating bark,  
May we not then begin to know  
That light succeeds the dark?  
And tho' the dread, tempestuous waves,  
Do waft us to the strand,  
May we not know that God is there,  
To hold us in his hand?

Trials are jewels to the soul,  
And never come in vain—  
They shine around that final goal,  
Where pleasures banish pain.  
Then if they come, should we repine,  
And dread them as a foe?  
O, if we ask the Great Divine,  
The answer will be, No!

The stalwart oak that often bends  
Will surely live the longer,  
'Tis only help that nature lends,  
To make its roots grow stronger.  
And so with discipline to us—  
No part of it is vain—  
And therefore let us falter not,  
But rise and try again.

—Sel.

## The Sermon.

### THE LAW OF GOD.—No. 12.

BY J. H. WAGGONER.

WE have noticed the difference between the moral and ceremonial laws, and several times referred to the truth that the law is a rule of holiness. We will now notice farther

#### THE SPIRITUALITY OF THE LAW.

"Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 13, 14.

There are two leading ideas in this text: that of duty, and of judgment. Duty is inseparably connected with accountability. When God commands, we must obey or suffer the consequences of our disobedience.

This text clearly shows that the commandments of God are the rule by which we shall be judged; we are exhorted to keep his commandments because he will bring every work into judgment. If we keep his commandments our works will be approved in the judgment. If we do not keep his commandments we shall be found sinners, and shall stand condemned in that day.

And this text refutes the oft-repeated opinion that the system of government revealed to the Jews was one of merely temporal rewards and punishments. It is true that there was *civil government* among the Jews, as there is now among other nations. But the Jews as well understood the doctrine of a future life, and of future rewards, as we understand it. The resurrection of the dead is as clearly taught in the Old Testament as it is in the New.

Again, our text teaches a future judgment on the same basis and to the same extent that the New Testament does. It presents the commandments as the rule of the judgment. So Paul to the Romans says men "shall be judged by the law." The text says that every work and every secret thing shall be brought into judgment, and Paul says "the secrets of men" shall be judged in that day. Rom. 2: 12, 16.

Because God established civil government among the Jews, it is not to be inferred that they were not accountable beyond that civil government, more than it is to be inferred

that, because God ordained "the powers that be," we have no accountability beyond the execution of the laws of the land. We may evade the civil law; so might they. But we cannot escape the Judgment of God; nor could they. "Every secret thing" will be brought up in that day. "His hand will find out all" his enemies.

It is necessary that there should be a future judgment to meet the demands of justice; for man can neither judge nor execute so as to meet those demands. Many "secret things," deeply criminal in their nature, escape the eyes of the strictest judges of this world. The motive cannot be discerned by man; therefore he cannot judge on moral grounds. The present requirements of society demand that civil government shall exist; and it only meets those demands. The murderer may be hanged; but who will argue that he will be acquitted in the day of Judgment because he has suffered the penalty of his crime on earth? "Every work" will be brought into God's judgment.

But the law which says, "Thou shalt not kill" had the same relation in the past dispensation which it has now. The penalty was the same. Every violation was reserved, to be considered in "the judgment of the great day." So far as moral principles are concerned, and the vindication of justice, and the maintaining of governments, there is no such difference of dispensation, as many suppose that there is. Men were sinners in the past dispensation; so they are in this. Forgiveness was offered through faith in the Messiah; so it is in this. Disobedience rendered faith and worship void in that dispensation; so it does in this.

On this point in regard to the past dispensation we quote the words of the Lord by Samuel to Saul: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15: 22. And, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28: 9. And in regard to this dispensation, we quote as follows: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7: 21. "Thus have ye made the commandment of God of none effect by your tradition. . . . But in vain they do worship me, teaching for doctrines the commandments of men." Chap. 15: 6, 9. "Even so faith, if it hath not works, is dead, being alone." Jas. 2: 17.

The expression has passed into an axiom that God is supreme moral governor. Let us consider what this implies. If he is a governor, he must have a government; for we can have no idea of a governor without a government. If he is supreme governor, then his government is over all; it admits of no rivalry, and all responsible creatures are subjects of it. If he is moral governor, then his government is a moral government; and it must be maintained on moral grounds. And of course the judgment in which the actions of his creatures are considered must be entirely on a moral basis. And to this all responsible creatures are amenable.

But what is true of his government is equally, and necessarily, true of his law. For law is the basis of government. Without this all would be anarchy and confusion; there could be no government. A moral government must have a moral law for its basis.

And such a law God has revealed to his subjects on earth; such a law is referred to in the words of our text. The ten commandments, spoken by Jehovah with his own voice, and written with his own hand, are a *complete moral code*, and the only one that has ever been revealed. Indeed, there could not be another; there can no more be two complete moral codes—than there can be two universal governments the same time, or two Supreme Beings.

In the ten commandments duties are *classified*, the greatest duty or sin being contained in the wording of the precept. Thus taking the second table, which regards our relation to our fellow-man; it enjoins a

sacred duty toward parents, which commences with our childhood. It then presents safeguards to life, chastity, property, and reputation, and forbids wrong desire in regard to any and every thing which is our neighbor's. And *these cover all the relations of life*. Were all these relations regarded in the spirit of kindness and love, on which the law of God is based, we could ask no more of our fellow-men. Society would then be all that we could desire. Knowing this, it would appear marvelous, did we not understand the perverseness of human nature, that any should be found who will oppose this law in principle or in practice.

Objections have often been urged against this law, that it is not a complete code of morality; but these have all been of a trivial nature. In noticing them, we can only give such as have been given to us.

1. It has been objected that love is not inculcated in the ten commandments. But this is refuted directly in the second precept, where Jehovah said he showed "mercy unto thousands of them that love me and keep my commandments." We shall show by the Scriptures that without love they cannot be kept.

2. A writer of some little note among Adventists raised the objection that the ten commandments are not of perpetual obligation, and therefore not moral, because they are not suited to the circumstances of the saints, in a glorified state. For, said he, the commandment or prohibition supposes the possibility of disobedience, and of course the existence of a penalty, and he taught that only the two commandments of love to God and man could be required in that state.

The answer to this objection is two-fold. 1. If it were strictly true, it would contain no reason why the law is not binding *now*, nor why it does not cover all present moral relations. 2. The same objection will apply with equal force, allowing that it has any force at all, against *any requirement* in the glorified state. For the commandment to love God, if there binding, would just as truly suppose the possibility of not loving, and of course of a penalty for not loving. The objection is subversive of *all law* and *all obligation*. When we are prepared to admit that God will have a government without obligation, and an obedient people without any duty resting upon them, then we may admit the force of this objection.

3. A minister with considerable reputation for ability, especially in opposing the law of God, once urged that it did not contain all obligation, and cited Ex. 22: 1, and Prov. 20: 10. The first reads as follows: "If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep."

And the second reads thus: "Divers weights, and divers measures, both of them are alike abomination to the Lord."

"There is nothing in the ten commandments," said the minister, "about making restitution, or against divers weights and measures."

The answer to this was easily given. The commandment says "Thou shalt not steal," and if this were kept, no restitution could be required. Restitution has respect to the claim of the law, because the necessity for it arises from the violation of the law.

Again, the man who has divers weights and measures has a desire for dishonest gain; but if he had respect to the commandment which says, "Thou shalt not covet," he would have only right and honest weights and measures.

4. Said the same minister, at another time, "I may be a glutton and a drunkard, and you cannot prove by the ten commandments that I am a sinner."

We can prove by the apostle Paul that the glutton breaks the first commandment, for he says of such, "Whose God is their belly," or appetite. Phil. 3: 19. Gratification of perverted appetite is idolatry; a violation of the law of God. Anything is an idol which we prefer to God; hence all those who forget God and find their joy in the things of this world are violaters of the first commandment.

5. It has been confidently urged that the law is not complete, and that we should

admit it, insomuch as we teach baptism, of which the law says nothing. But baptism is not a *moral obligation*; it is only positive. It is not *original*, as all moral law is, because it grows out of the sinful condition of man. By original obligation we mean that which grows out of our original relations to God; such as existed of God's sole will and power before sin was introduced. Baptism is for the remission of sin, and sin is the transgression of the law. Therefore, if the law had never been transgressed, there would have been no baptism. The law is the basis of everything in the administration of God's government. And on examining its claims and relations we shall find, as David wrote, "Thy commandment is exceeding broad."

The nature of a law may be as certainly learned from a statement of its effect upon the character of a doer as from a direct statement of its nature. Thus, if a man commits murder in keeping a law, we know that the law requires him to murder. If a man becomes a bad man by keeping a law, the law itself is bad: but if he becomes a good man by keeping a certain law, the law itself must be good. And a good character is formed in no other manner than in obedience to right law. A good character is not the result of emotions, or feelings, or of desires, but of right actions. An inspired writer has settled this point in these words:—"He that doeth righteousness is righteous."

There never was a time when God did not require his creatures to be holy. And this requirement was placed upon the highest possible plane. It was not used in any conventional or local sense, as implying one thing at one time, and something else or something higher at another time. Thus the Lord said to the children of Israel:—"I am the Lord your God: . . . ye shall be holy, for I am holy." As this requirement for them to be holy was based upon the holiness of his own character, both the requirement and the holiness required must be as unchangeable as his own character. It is a mistake, too often made, to think that the holiness or morality of this dispensation is higher than that of past dispensations. God's character is forever the only model of holiness given to moral agents. And the nature of moral character or of holiness can no more change than moral principles or divine attributes can change.

As righteousness consists in right doing, and a character can be formed only by conformity to, or violation of, a rule of right, it follows that there must be a law given by the great Moral Governor which is the test of all actions and the measure of morality or holiness. Without this there could be no moral government, and no judgment on a moral basis. Such a law must not only *exist*, but it must be *revealed*; for to judge by a law not revealed, and therefore not known to the subjects of the judgment, would only be tyrannical.

That the position herein taken is *reasonable*, no one can deny; that it is *Scriptural*, may be easily proved. When God was about to declare, with his own voice, his holy law from Mount Sinai, he said to Israel:—"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." Ex. 19: 5, 6. That *God's covenant*, commanded with his own voice, is the ten commandments, is fully proved by Deut. 4: 12, 13:—

"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."

Many make a serious mistake here and suppose that, because the law is called a *covenant*, it is therefore the old covenant made with Israel which has passed away. That was an *agreement* which was rendered inefficient by their non-performance, and is contained in Ex. 19: 5-8. Compare Ex. 24: 3-8. That a covenant, a contract or agreement, may be based upon a covenant or law, that is, that the law, which is called a covenant may be the condition of a contract, which

is surely a covenant, may be learned from 2 Kings 23 : 1-3. Verse 3 reads thus : "The king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in the book." The law or commandments written in the book was a covenant, and their agreement to keep that law was another covenant. And this is precisely the relation that existed between the covenant made with Israel in Ex. 19 : 5-8, and the covenant commanded to them, in Ex. 20 : 3-17.

The word covenant is very extensive in signification, and each one referred to must be identified by its characteristics and not by its name. The agreement or covenant which is found in Ex. 19 : 5-8 depended entirely on their promise to obey, which they did not perform, and therefore the contract became a nullity. But a law is not invalidated by a failure on the part of the subjects to keep it. Sin has no tendency to abolish the law, but it tends rather to abolish the sinner.

The point under consideration is this : the Lord told them that if they would obey his voice and keep his covenant, by which he referred to the ten commandments, they should be a holy nation. We have seen that they were to be holy because God was holy; that the holiness they were to develop was according to the divine attributes; and we have noticed that a character can be formed only according to a rule of right, for where no law is there can be neither transgression nor obedience. And by the words of Jehovah himself we have now learned that the ten commandments, which he spake with his voice, are that rule of right. By perfect conformity to this law they would have been holy.

But as has been noticed, the law cannot impart what it does not contain; that is, the character of the law-keeper will be according to the law he keeps. If the law is bad, he who keeps it must necessarily become bad. If a law is good, his character will be good who keeps it. In this case we learn that it is a holy law, fully sufficient to impart a holy character to its observer. This holy law reveals to man the will of God, and if man had kept it he would have been in harmony with the will of God. And this is as high in the scale of righteousness, morality, or holiness, as it is possible for man to rise. This is our first Scripture proof on the nature of God's law of ten commandments; of its completeness and spirituality, giving a holy character to its observer. And this is decisive, being the words of Jehovah himself.

Moses, in setting forth this law to Israel, said that life and death were set before them there in Deut. 30 : 15-20. "The wages of sin is death," and man must die because he has sinned, or transgressed the law. He has failed of that holiness which he would have had if he had kept the law. Had he kept it and attained unto that holiness he would have lived, for "the law was ordained unto life." And this again is all perfectly reasonable, for God would never punish with death a holy being.

David gives a decisive testimony on this subject, and a very direct one. He says, "The law of the Lord is perfect." Some have depended on the marginal reading of Ps. 19 : 7, "the doctrine," to take away this statement from the law. But it offers no real ground to evade our conclusion. The whole context shows that it is the law of which he is speaking. And the original is a word from which law is usually translated. It is found in such texts as Ex. 12 : 49 ; 16 : 4 ; 24 : 12 ; Ps. 89 : 30 ; in every occurrence of the word law in Ps. 119, and other places too numerous to notice. The perfection of the law, as we have seen, is on the very highest plane, as it is a rule of holiness, capable of imparting a holy character. It reveals the divine will, which is also a revelation of the divine character. For God required them to be holy as he is holy, and he said they would be holy if they kept that law. The holiness or perfection of that law is as high as Heaven itself—the very outgrowth of divine purity.

Some have been in doubt of David's meaning in this text, because he says, "The law of the Lord is perfect, converting the soul." They cannot see how the law can have anything to do in converting the soul. A better understanding of what true conversion consists in may help them.

Paul says, "By the law is the knowledge of sin." To be convinced of sin is the first, and a very essential, step toward conversion. In the work of conversion repentance is as necessary as faith. The apostle taught "Repentance toward God, and faith toward our Lord Jesus Christ." Repentance is of sin, and has respect to the law transgressed. Therefore we repent toward God, whose law we have transgressed, and have faith toward

our Lord Jesus Christ, by whom we receive remission of sin. Faith without repentance would never avail; it would produce no genuine conversion. True, the law alone has no power to convert, but Jesus "gives repentance," as well as "remission of sins." Acts 5 : 31. But as repentance has respect to the law, for sin is the transgression of the law, and by the law is the knowledge of sin, it follows that if the law were abolished there could be no repentance, and without this there would be no genuine conversion. And this leads us to doubt the genuineness of many professed conversions which are grounded on the faith of the abolition of the law. We speak with the greatest respect for the feelings of all. But the truth of God commands our highest respect, for all must be judged by the truth, but the truth is judged by no man.

Passing by other plain testimonies in the Psalms, especially Ps. 119, which might be used, we return to our text, Eccl. 12 : 13, 14, "Fear God and keep his commandments, for this is the whole duty of man." As man is a moral agent, and God is a Moral Governor, and his Judgment of course on a moral basis, man's whole-duty considered in relation to this Judgment, must comprise all moral obligation. The whole duty here enjoined is not in the sight of man, nor in view of the judgment of man; but it is before God, in view of his Judgment—his future Judgment—when every work and every secret thing shall be passed upon by "God, the judge of all." That which comprises the whole duty of a moral agent is no less than a perfect law,—a rule of holiness—in obedience to which man would find purity of heart, happiness, life, and the favor of God. And such is God's law of ten commandments. We come now to the New Testament. And first we find therein the words of our Saviour who always spoke in terms unmistakably clear in favor of the law of his Father. He said that they who kept and taught the commandments, should be great in the kingdom of Heaven. Matt. 5 : 19. He said that the "golden rule" was an outgrowth of the law. Matt. 6 : 12. That they who made void the commandment of God offered vain worship to him. Matt. 15 : 3-9. That he who would enter into life must keep the commandments. Matt. 19 : 16, 17. That all the law hangs upon love to God and to our fellow man. Matt. 22 : 36-40. That the will of the Father, which is elsewhere defined to be his law, is the test of the doctrines of the gospel. John 7 : 16, 17. That he kept his Father's commandments, John 15 : 10, and because he did always those things which pleased his Father, John 8 : 29, the Father said he was well pleased in him. Matt. 17 : 5, God would likewise have been well pleased with man if he had always kept his commandments, and not sinned against him.

Now on these words of the Saviour we remark, that that law, obedience to which would exalt a man in the kingdom of God, must be a perfect law. A law, obedience to which would give eternal life, must contain man's whole duty. A law which hangs upon supreme love to God and unselfish, impartial love to man, is no less than a holy law. Inasmuch as the Father was well pleased with his Son because he kept his commandments, those commandments must be very precious in the sight of the Father. And as we are admonished that we ought to walk even as our Saviour walked we may well pray with David, "Open thou mine eyes that I may behold wondrous things out of thy law." Ps. 119 : 18. And to seek that our souls may be so fully converted that, with David and Paul, we may delight in the law of God. Ps. 119 : 77 ; Rom. 7 : 21.

The apostle Paul has said more to vindicate the law of God than any other writer in the New Testament. His only rival in this respect in all the Bible is David, whose words are devotional rather than argumentative. Paul is the great, and universally accepted, reasoner on justification; and he first used the word justify in relation to doing the law! Rom. 2 : 13. He says, "The doers of the law shall be justified." This does not assert that man can now be justified by the law, in his sinful state; but it does most emphatically vindicate the law as a complete rule of right, showing that it contains justifying principles; for that rule which is defective could never justify a moral agent.

In Rom. 3 : 1-9, Paul shows that all the world, both Jews and Gentiles, are proved sinners by the law. This also shows that it is a universal law, to which all classes in all the world are amenable. And such must be the law of God, the Universal Governor.

Verse 21 of this chapter says, "By the law is the knowledge of sin." By this rule character is determined. Now it is clearly truth that a law which is not now binding on man cannot prove man a sinner. If a man is condemned by a law it is because he is responsible to that law. If the law had no juris-

dition over a man he could not be condemned by it. And this declaration is very closely related to that of chap. 2 : 13, for it is evident that the same law which condemns the transgressor will justify the doer. The mechanic applies his rule to a board to see if it is right for his use. Of course there would be no certainty in the matter if the rule itself were not right. And if the rule is right it will both approve that which is right and condemn that which is wrong. Who would think of using an instrument of one certain shape to prove that a crooked stick is crooked, and one of another shape to prove that a straight stick is straight? One straight edge is used for both purposes. Even so one and the same law will justify the innocent and condemn the guilty.

In verse 21 the apostle says the righteousness of God is manifested without the law; that is, as we have all transgressed the law, and stand condemned by it, we must be justified by grace and not by the law; but he says this righteousness of God is "witnessed by the law," that is, the law of God is the measure of the righteousness which grace confers upon us. The gospel must bestow upon us just such a character as the law can approve; otherwise the law, by which we shall be judged, would still condemn us in the day of Judgment.

### Hope of the Gospel.

#### DEATH A SLEEP.

FROM the testimonies already examined, it is evident that the dead are not receiving their reward, but that their hope is respecting the coming of Christ, the resurrection, and the inheritance to be given God's people beyond the resurrection. We have been taught from our childhood that "the body is mortal, it will soon die; the soul is immortal, it can never die."\* But we have seen from the Scriptures that man is mortal, and has no promise of immortality only through Christ at the resurrection. Webster's statement above is a direct contradiction of the plain statements of the Bible. "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." Eze. 18 : 4, 20.

Here theologians have found themselves in a difficulty, and to extricate themselves from it, have stated that the death of the soul was the "death that never dies." What death is that? We should consider it a contradiction of terms, and that there was no death about it. What would you think if some one should tell you of a person who lived a life that never lived? You would most certainly conclude that it was either a contradiction in language or that the person was not yet born. So a death that never dies is just no death at all. But with the Scripture theory of immortality, there is no necessity for such explanations, and the Scripture statements concerning unconsciousness in death and no reward until the resurrection are all harmonious.

We will now call attention to plain statements of Scripture which show us that the dead are asleep, without knowledge or reward. Of the dead, Solomon says: "Neither have they any more a reward; for the memory of them is forgotten." Eccl. 9 : 5. Again he says, "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead." Eccl. 9 : 3. If they go to the dead, they are not rewarded; for, as we have just quoted, "neither have they any more a reward." In verse 10, he says, "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Paul says: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." If the dead enter at once into their reward, it surely would be of great advantage to Paul to be faithful, even though the body should never be raised. How often we hear the hymn,

"I'll praise my Maker while I've breath,  
And when my voice is lost in death,  
Praise shall employ my nobler powers."

This sentiment, however, does not agree with the plain statements of David: "The dead praise not the Lord, neither any that go down into silence." Ps. 115 : 17. Again: "While I live will I praise the Lord, I will sing praises unto my God while I have any being." Ps. 146 : 2.

But, it is asked, Is not the death of persons spoken of in the Bible as though they were still in conscious existence? As, for instance, the case of Isaac: "And Isaac gave up the ghost and died, and was gathered unto his people, being old and full of days; and

his sons Esau and Jacob buried him." Gen. 35 : 29. The claim is made on his being "gathered to his people," that he and his people must be conscious. Were his people in Heaven? They must have been in the grave; for the last clause of the above text says, "Esau and Jacob buried him."

His father was in the grave, and went to his fathers when he went to the grave, as the Lord had told him. "And thou shalt go to thy fathers in peace: thou shalt be buried in a good old age." Gen. 15 : 15. He went to his fathers in the grave. When Jacob supposed his son was destroyed by an evil beast, and was sorrowing for him, he could not have supposed his son was in Heaven: "And he said, For I will go down into the grave unto my son mourning. Thus his father wept for him." Gen. 37 : 35.

Of Hezekiah, we read, "And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchers of the sons of David." 2 Chron. 32 : 33. It was also said to Josiah: "Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace." 2 Chron. 34 : 28. Such expressions clearly show that being gathered to their fathers meant their passing into the grave. Of David, Paul says: "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Acts 13 : 36. The same David who went to his fathers, saw corruption. Certainly there is no corruption in Heaven.

And as certain is it that David did not go there. Says Peter, "For David is not ascended into the Heavens." Acts 2 : 34. Where is David? Peter says, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." Acts 2 : 29. David says of himself, "I shall be satisfied when I awake with thy likeness." Ps. 17 : 15. Again he says, "Thou wilt shew me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures forever more." Ps. 16 : 11. If David was going into the presence of God to receive his reward at death, then he is represented as looking forward to the resurrection for satisfaction, when he had fullness of joy before. Or, in other words, he could be where there was fullness of joy, and not be satisfied. Of Stephen's death, we read: "And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7 : 60. He was the first martyr for Christ. As he yields his life as a sacrifice for Christ, he does it in these words: "Lord Jesus, receive my spirit." What is recorded? That he went to Heaven? No; but, "He fell asleep." Paul says to the Thessalonians, I would not have you to be ignorant, brethren, concerning them which are asleep." 1 Thess. 4 : 13. "Them also which sleep in Jesus will God bring with him." Verse 14. "Bring with him." That is, bring up from the dead by the power of Christ. Daniel says, "Many of them that sleep in the dust of the earth shall awake." Dan. 12 : 1.

Paul says to the Corinthians: "We shall not all sleep, but we shall be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15 : 51, 52. But, says one, if the dead are asleep, there must still be some part that is alive. When men are asleep here they dream, and do not these texts show that the dead are in a sort of semi-consciousness? The texts quoted concerning the sleep show that they are dead, sleeping "in the dust of the earth." In a sound sleep, literally, there is no dreaming, and so those who are in the sleep of death are without knowledge; "the dead know not anything." Eccl. 9 : 5.

If you say that Solomon simply meant to tell them that the bodies of the dead know nothing, we answer, that according to the immortal-soul theory, the body of a living man knows nothing. And in such a case it would make folly of the text to say that he tells them that a dead body knows nothing. It is the same that knows when alive that knows nothing when dead.

"The dead praise not the Lord, neither any that go down into silence." Ps. 115 : 17. If it be said that this language simply applies to the body, we reply that, with the common theory, a live man's body does not praise the Lord. Mary said, "My soul doth magnify the Lord." The text is pointedly against the common theory, and presents the dead as in a state of "silence."

If we look still further at David's testimony, we shall see why the dead are in silence, and why they know not anything: "While I live will I praise the Lord: I will sing praises unto my God while I have any being. Put not your trust in princes, nor in

\* Webster's Spelling Book.



## The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, AUGUST 19, 1875.

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

### Keep it before the People.

In a ponderous volume of twelve pamphlet pages, the "Rev. H. L. Barnaby" essays to settle the great question of the Sabbath; and some of the assertions which he summons to his aid in the effort are truly astonishing. He says:—

"So much has been written and said about the seventh day of the week, that one would naturally suppose the Bible to be full of lessons about it; and yet there is not a word said in the Scriptures about the seventh day of the week."

The shallowness of this evasion is well exposed in Bro. Waggoner's review of Baird. Because these particular words "of the week" do not occur, to deny that the week is meant, is to show one's self ready to resort to tricks of argument of which a third rate pettifogger would be ashamed. A moment's thought shows that the week must be intended. Thus, when God set apart the seventh day, he did not set it apart for himself, but for man for whom the Sabbath was made. And he did not set apart that first seventh day which was past, but his blessing and sanctification pertained to the seventh day for time to come. Thus, then, it was ordained that men should devote to religious uses every seventh day from that time forward.

No one can fail to see that as soon as this arrangement was entered into, the week was an established fact, and followed as inevitably as day and night follow the revolution of the earth upon its axis. All coming days are at once set apart in divisions of sevens; for when the next seventh day arrived after the one upon which God rested, it was to be observed in rest. Then the count must begin again; for the next seventh day was to be kept in like manner; and that being past, a new week must begin with a new count. And so on to the end. Thus the week of necessity existed as soon as the Sabbath was instituted, and as evidently it owes its existence to that institution. And the seventh day of each of these weekly periods was the Sabbath; and when the word of God says the seventh day, without qualification, it means, and can mean, nothing else but this.

Mr. B. continues:—

"We find no command for, or example of, the observance of any day recorded in the Bible, prior to the exodus of the Israelites from Egypt."

This man has been told better than this and has no excuse for such an assertion. For any man of honest mind and sincere spirit, it is enough to find plain evidence that a command was given, though the express words of the command are not recorded. And it is positively stated in the record that such command was given to Adam. This is what we want kept before the people: There was a Sabbath commandment in the world, from the lips of God himself, binding upon all his people, for more than twenty-five hundred years before Sinai. People may dispute this point as much as they please, and ministers may profess a sanctimonious ignorance of it, but there is the record in unequivocal terms. It says that in the beginning God sanctified the day. To sanctify means to set apart to a religious use. Now, will some of those who deny that there was any command for the Sabbath before the exode, tell us how this was done? How was the Sabbath set apart in the beginning to a religious use? They know that this involves a command for its observance; that the sanctification of it was a command for the keeping of it, nothing more nor less. It could not possibly have been anything else. Whoever denies this, takes upon himself the disgrace of insulting truth and common sense. Here while yet the whole race stood in their representatives, Adam and Eve, and sin had not entered the world, the Sabbath was given to man, and with the institution a command to enforce and regulate its observance, in all places through all time. Yet ministers, without trembling at their own dishonesty, or blushing at their ignorance, will deliberately affirm that there was no command for the Sabbath till it was given from Sinai.

Keep it before the people. Let them become so fully informed in regard to this matter, that all attempts to use this old misrepresentation will be nullified and spoiled. v. s.

### Practical Thoughts on Bible Subjects.

#### HUMILITY

Is that grace which enables us to put a just estimate upon ourselves. It is just what is requisite in order that we may know our place and keep it. It enables us to obey the injunction not to think of ourselves "more highly" than we ought to think. Rom. 12:3. It opens our eyes to our own defects. It gives us a sense of our own failure to imitate the divine pattern. Without it we could not hunger and thirst after righteousness, for we should think ourselves good enough already. We learn lessons of humility with much pain; yet nothing is sweeter and more divinely peaceful than this excellent grace. The pain which we experience in taking lessons in humility is because that our nature is entirely averse to this lowly disposition. Vanity and pride fill the hearts of the sons of men. The grace of God alone can effect this wondrous change.

Dying to pride is a painful process. The change, when wrought, is one of heavenly serenity and blessedness. It is our business to humble ourselves. If we leave this work to be done for us by the Lord, we shall infallibly bring upon ourselves his afflicting hand, for it is by this that he humbles the children of men. God humbles men as Gideon taught the men of Succoth, with "thorns of the wilderness and briars." Judges 8:16. Better learn humility this way than not at all. But far better would it be to make it a business to humble our own hearts daily and continually before the Lord. We can abase ourselves or we can have the Lord abase us. The valley of humiliation is in itself the sweetest, and, what is of greater consequence, the safest part of the heavenly journey. John Bunyan tells us that in this valley our Lord, in the days of his earthly sojourn, had his country house. One thing is certain, that whoever walks in this valley will have the Saviour for his companion.

#### FALSE HUMILITY.

This is one of the worst forms of pride. Persons under this deception suppose themselves very humble and lowly in heart. In fact, they really believe that they are far in advance of their brethren in all that renders men acceptable in the sight of God. Under this impression, people become proud of their humility. If there were one particle of honesty or frankness to sin, we should not so often fall into it. But sin deceives us. That is its very nature. The deceitfulness of sin is that which makes it so dangerous an adversary. Sin is the eldest born of Satan. He is the arch-deceiver. Deception is his business. Cheating is an art which he has carried to the highest perfection. Nothing but fraud and guile can proceed from such a source. Though the prince of darkness, he can transform himself into an angel of light. 2 Cor. 11:14. And such is his skill in beguiling men that he is able to give to pride the outward form of humility, and to make it, many times, pass for this excellent grace.

This kind of humility is often manifested in acts of austerity or apparent self-denial for the purpose of attention or securing the approval of others. Sometimes it is shown in the wearing of mean and slovenly apparel, that thereby one's humility may be declared. But all these acts of apparent humility are performed to gratify the pride of a self-righteous heart, or to receive the approval of those whose good opinion is specially desired. One test generally if not invariably distinguishes false humility from that which is genuine. One can bear reproof, the other cannot. One is grateful for correction, the other is altogether too holy to allow of any such treatment of its exalted piety. Another almost universal test is found in the fact that spurious humility seeks by word and act to draw men's attention to itself; but that which is genuine would hide from every eye but God's. "Most men will proclaim every one his own goodness; but a faithful man, who can find?" Prov. 20:6. Reader, have you genuine or spurious humility?

#### MODERATION.

This becomes the Christian at all times, when in prosperity or adversity. Overmuch joy at any earthly blessing is entirely out of place. Our mountain does not stand so strong that it shall certainly continue even one day. Our griefs are not so great that we should abandon ourselves to unrestrained sorrow. Our case might be worse. This will always be true until we find ourselves—if we should be so unfortunate—among the lost. Let us restrain both joy and sorrow so far as earthly blessings and calamities are concerned, within the bounds of moderation. An eastern monarch asked one of

his wise men for some saying that would moderate his joy in great prosperity, and his grief in deep affliction. The sage replied: "Remember this too shall pass away." This is an admirable saying, but it is not equal to this one from St. Paul: "Let your moderation be known unto all men. The Lord is at hand." Phil. 4:5. If we walk in the presence of God and of the great day of account, prosperity and adversity will alike seem small to us in the presence of eternal realities.

#### SOWING AND REAPING.

"Whatsoever a man soweth that shall he also reap." Men cannot sow thistles and reap grain. They cannot do evil deeds and receive the reward of well doing. Every act on our part is one whereby we sow something; and everything sown shall bear its own proper fruit. Could we realize that every act of wrong doing shall be followed by its own natural consequences, and that every thing thus sown by us shall bear a plentiful harvest of evil, how circumspect should we be in walking in the fear of the Lord. What a fatal error on the part of parents to allow the young to "sow their wild oats." Such a crop once sown needs no care in order to have it bear a plentiful harvest, and nothing is more certain than that they who sow the seed shall themselves reap the harvest in the very kind which they sow. Beware of wrong doing. You must meet it again, and with it all the evil which it has caused in the world.

#### A PROMISE.

"If we suffer we shall also reign with him; if we deny him, he also will deny us." 2 Tim. 2:12. Our Lord proposes to do great things for those who are worthy to receive them. Reigning with Christ will be no less than actually sitting down with him upon his throne, and wearing a crown which his own hand shall place upon our heads. But none shall show in this exaltation who do not prove themselves worthy by enduring the proper test. Every one who reigns with Jesus shall first suffer with him. The anguish of the cross shall precede the triumph of the saved. No man who shuns the cross shall ever sit down upon our Lord's throne of glory.

He is to confess his people before the Father and the angels. But every one thus confessed has first been proved worthy of this great honor. Those who now deny Christ before men shall then be denied by him.

How wise it would be in us to make the last day our ever-present companion. Then every act would be wrought in God, and all our work such as we would willingly meet in the Judgment. J. N. A.

### More Opposition to the Law of God.

It was my privilege—if it can be called a privilege—some time since to hear Eld. Wright of Santa Clara, of the Disciple denomination, preach a sermon against the Law and the Sabbath, in Gilroy. Those who oppose the Sabbath do not seem to be learning anything by the light which is spreading in every direction. To the contrary, it seems that they are getting more blind, their prejudice increasing with the increase of opportunities to learn the truth. A few points in his discourse will be of interest to the reader.

1. He very foolishly appealed to prejudice instead of reason by informing his hearers that we are in a new dispensation, and that circumcision is not now necessary. Most of his hearers had recently gone over the evidence that the Sabbath was instituted at creation, and was therefore no more affected by a change of dispensation than was marriage. This effort to mislead the minds of his hearers did him no credit.

2. He said we are under no obligation to observe any law that was given to the Jews! We are sometimes at a loss what to think of the words of preachers when they oppose present truth. Do they really mean what they say, or do they speak at random, without considering the tendency of their language? We hope we shall never be thrown into society with those who do not keep any law that was given to the Jews. What a church he would have if they should all live up to such teachings.

3. He said we are not to go back of the day of pentecost for instruction in anything. It is wrong to refer to Matt. 18 as a rule of church discipline because it was spoken before the day of pentecost. This shuts out Christ as a teacher, and ignores everything he said. Notwithstanding this, he referred to the transfiguration, and said we are now commanded to "hear him." But not a word will they hear from him, because he lived and spoke before the day of pentecost!

It would seem that any man of ordinary intelligence would be ashamed to thus slight the head of the church, and openly reject his teachings. He said "we are to follow the inspired apostles." But for this there is no scripture. Jesus said, "follow me," and the apostles themselves held up Jesus as our pattern, and said we ought to walk even as he walked. 1 John 2:6. Again we are informed that we are built upon the foundation of the apostles and prophets, Jesus himself being the chief corner. Eph. 2:20. Peter said we do well to take heed to the sure word of prophecy which holy men of old spake; 2 Peter 1:19-21; and Paul said the Holy Scriptures which Timothy knew from a child are able to make us wise unto salvation, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Tim. 3:16, 17. It is truly strange that people who profess to take the teachings of the apostles as the rule of faith will shut their eyes against such testimony.

4. One of the strangest declarations we ever heard was this, that "the conditions of salvation were never given to man until the day of pentecost." He denied that the gospel was contained in the promise that the seed of the woman should bruise the head of the serpent, for, he said the gospel could not be preached until the facts of the gospel existed, and therefore could not be preached before the resurrection of Christ. Faith in a coming Saviour was taught in the sacrifices of the past dispensation as truly as faith in a crucified and risen Saviour is taught by the ordinances of this. The conclusion is evident that if no condition of salvation was given before the day of pentecost, then no one was saved before that day, or if they were saved they were saved unconditionally. Where there is no condition there can be no difference of character. His assertion being true, if any were saved, all were saved. But whether all were saved or all were lost is a question difficult to settle in the light of such assertions. It would seem that all must see at a glance that such teaching is a plain denial of the Scriptures. Yet some consider it pre-eminently "the gospel." Surely light is needed in the darkness of this age.

5. He said the apostles did not command to keep any day holy. This is a good admission against the first day. But we know that God whom the apostles worshiped and served, commanded to keep the seventh day holy, and nothing can add to his authority. But again he said he had no objection to their keeping every day holy. This gives rise to a question. What does he mean by keeping a day holy? All who heard that discourse know that he had strong objection to their keeping the seventh day as a day of rest. Did he mean, as we have heard others assert, that the way to keep every day holy is to live Christian lives every day? And if so, did he mean that the apostle did not command any day to be kept holy, that is, they did not command us to live Christians any day? That must be it, for surely he could not mean to say that he had no objection to their entirely abstaining from doing their own work every day. The no-Sabbath theology is a strange mixture; its best friends cannot give it any appearance of consistency.

6. He said he wanted his hearers to understand that we are saved by grace; but, he added, we must do whatever God commands us to do. Then it appears, after all the talk to the contrary, that obedience to whatever God commands is not inconsistent with salvation by grace. This is just what we have tried to make the people believe, but what the no-law preachers have persistently denied. We believe, with Paul, that we do not make void the law through faith, and we may not sin that grace may abound. Some would make us believe that obedience to the law of God frustrates grace; but Paul shows in Rom. 6 that it is disobedience which shuts us away from the grace of God. Alexander Campbell, enforcing obedience to the gospel, said, "Nor do we in truth, in obeying the gospel, make void either law or gospel, but establish and confirm both."—*Baptism*, p. 258. This agrees with Paul, but most of the disciples of Mr. Campbell have overlooked this truth.

The theology of the present age is a mass of confusion. "Babylon" is plainly written upon it. The "present truth," the third angel's message with the commandments of God and the faith of Jesus, brings a remedy. Outside of this all is darkness. But "the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6:23.

Many see the light, but the cross is too heavy; the way is too narrow; and the world is too dear to their hearts. Instead of regarding it a

privilege to be restored to obedience to God, they consider it a hardship. That which the Lord has revealed as a delight, is to them bondage. Darkness is their light, and evil is their good. How merciful is the Lord to send a message of warning and of duty to dispel the darkness, and to bring us into light and liberty. For they who delight in the law of the Lord are blessed, and they who seek his precepts shall walk at liberty. Ps. 1:1, 2; 119:45.

J. H. W.

### Our Situation.

If we could be for one hour, translated to some distant planet, where the inhabitants have never sinned, and where Edenic beauty reigns, and the glory of God is seen and enjoyed by celestial beings, without a single accident or error to mar the place, and could we from that sublime and heavenly standpoint, look through some celestial telescope, and view the toiling millions of earth, as they rush along in hot pursuit of wealth, or renown, or pleasure, or as they sit down and complacently enjoy their several gifts, or as they murmur at their hard lot, how would we long to stir this multitude to better thoughts.

At such an altitude how would earthly objects dwindle into a speck or into naught. Earthly honor or fame, earthly pleasure or wealth, or grandeur, how small would it all look compared with the state of those beings who were the happy citizens of that distant planet.

How came this evil here? how came this evil into my heart, and to the world? how can it be eradicated? and how can we best extricate ourselves from the pit into which we have fallen? These questions would seem sensible when put by beings placed as we are in a world of sin and sorrow.

Is there a better world, a better state? can I aspire to a higher state where sin will no more mar the face of nature? and where man will no more war with his fellow-man? Is there a kind Creator somewhere in this universe, and can I find him? will he consider my case, and befriend me? One would think that such would be the natural outspoken thought of the miserable crowd which daily fills the street or spreads out its countless numbers into the country and over the vast oceans.

But as you spend one happy hour in that far-off planet, and with that celestial telescope view the movements of the crowd which moves daily along upon the earth's surface, how few seem to think of the terrible accident which has befallen them. With the exception of a few here and there whose eyes are directed upward occasionally as if in a fit of absent-mindedness and then are attracted to earth again, all seem to think it a matter of course, and one in which they have no particular interest. You discover that even the few who look up occasionally seem to be deadened to the real state of things, and to see only as in a dream.

Now you see the crowd, as they rush eagerly for imaginative prizes. You see earth, a vast cemetery for the dead; and the living dropping one by one into it, yet they laugh and sport just as before. You see misery in the presence of wealth, and want in the presence of plenty, for the greed of the covetous. You have seen armies destroying armies, for lust of power and lust of wealth, and for anger and spite; and all this and more, of untold misery and sorrow, yet the inhabitants of earth do not look beyond their present abode.

Now, how would you wish to leave that beautiful abode of the good, that you might wake the slumbering millions of earth from their state of mental stupor and spiritual death to see the beautiful world which you have visited, and to consider the offers of escape from this low estate into which they had fallen.

Those who looked occasionally upward, and were immediately attracted back to earth again, you would exhort to continue their upward aspirations until they, too, might be favored as you had been with a visit to such a planet, where they might also look, as you had, through a heavenly glass at earthly things.

Such a look, with the aid of a telescope like that, would, you believe, clear the mental vision of all who were favored with such a view.

Now, how is it with us? Is it a fact that we are the beings seen from Heaven, and that from the distant planets the angels and others are peering down upon us with their heavenly eyes, and wondering at our stupidity?

Is there a beautiful planet not far from the orbit of our earth, perhaps filled with intelligent people who have never sinned? Perhaps Heaven has arranged it so that that planet shall be nearer to us now than it has been for many

years, that its celestial brotherhood may view more clearly the sublime scenes of the advent. Be that as it may, we are a spectacle to the universe, and shall we be seen stupid, ignorant, wicked, covetous, vain, proud, disobedient, treacherous, worldly minded now, lovers of the world, lovers of pleasure, lustful, boastful, ill-tempered, morose, or shall any wicked thing darken our characters now? God forbid.

Now is the time for the church to put on her cleanest attire, her whitest robes, and to go out free from the chains of sin, which have bound her to the man of sin who has corrupted the earth by fraud and craft.

Let us look upward until we see that celestial beings are viewing us, and more than all, that their God and ours is looking down upon us to see if we will appreciate the situation, if we will believe his word, and obey its precepts.

Let us look upward until we can catch the heavenly fire, and keep it burning within us. Let us look up to the sanctuary where Jesus is, and let us secure the intercession of our great High Priest, and the benefits of his mediation.

Not Heaven alone, but the universe, is interested in us. Do we take an interest in the daily and weekly news from foreign parts? and do not all the intelligent beings in the universe of God take an interest in us? How closely and with what interest they watch the work of God in this sin-cursed earth, it is not for us to determine; but we may very safely conjecture that no one is an uninterested spectator.

May God help us all so to walk in humility and love and faith, as to honor his truth and name, and that as God, and angels, and all the universe of intelligences look down upon us, they may not be pained at our stupidity or neglect.

JOS. CLARKE.

### Amusements—When Innocent, When Sinful.

OBJECT to amusements for little folks or great folks? When—on what occasion? Not a breath of it. We delight to see every one, little and big, mounting up on eagle's wings joyfully. The whole world is alive, on fire, with things beautiful, musical.

The twinkling stars, the sun, the moon, and all nature pour forth their sweet melodies. The little hills skip like lambs, the mountains break forth into singing, and all the trees of the forest clap their hands joyfully. The birds of the air amuse themselves; the beasts of the field, the fishes of the sea. Sooner hush the tuneful lark, tie the legs of the skipping squirrel, stop the flowers from blooming, or the woods and the fields from growing green, as deprive the buoyant youth of innocent recreation.

The question is not between amusements, and no amusements, but between those that are innocent, and those that are hurtful. The world is on fire for something to feed the passions, gratify a corrupt taste. Volumes on volumes are written, regions above, and regions below, ransacked to kill time, and murder the soul! The rush is perpetual after the ephemeral or evanescent, the thirst is to sip at the foul sediment of corrupt pleasure, which, at last, biteth like a serpent, and stingeth like an adder; though every sunbeam is winged with glory, every snow-flake drops heavenly benedictions from the skies for our pleasure.

God is love. Gladness meets us at every step. Our walks, our rides, our pleasure labor, our social interviews, our books, our innocent, virtuous, hallowed festivities, afford ample and varied means for rational exhilaration. Who, then, but a fool or a madman, would plunge into the whirl of fashionable dissipation?

All amusements and recreations, lawful and innocent, are those, and only those, which tend to promote health of body, vigor of mind, purity of soul, and thus qualify for a better discharge of higher and more important duties.

We consider all amusements or pastimes which tend to stimulate the passions unduly, excite impure emotions, and corrupt the heart, sinful, and to be strictly avoided. Oh! that parents and children would see and feel this. How many are now weeping tears of blood for the first step in this downward path! One wrong step prepares the way for another. The way of evil is downward.

"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." Prov. 4:14, 15.

Dancing parties, masquerades, every species of gambling, chess, checkers, marble and card-playing, prize-fighting, cock-fighting, betting of all kinds, horse-racing, the public revel, the barbecue, the circus, the theater, the billiard-

table, the soiree, the tea-party, going from house to house on the first day of the new year, partaking to surfeiting rich and costly dainties, sipping the wine-cup, deemed by some innocent, are more or less expensive, foolish, hurtful, soul-destroying, pitfalls of Satan.

The most popular amusements are inconsistent with the principles of Christianity, hazardous to the soul's life. Theaters in all ages have been nurseries of vice, sinks of iniquity, places of abominations, and strongholds of the devil. The very atmosphere around these haunts of iniquity is polluting! In these strongholds of Satan are personated the worst characters in vivid colors, utterances given to profane and immoral sentiments, and they are resorted to, by the most vicious characters. Thus they offer the contamination of corrupt associations, and are prolonged to late hours, which are additional sources of danger. Every diversion, beloved reader, attended with dissipation, cruelty, immorality, and impiety, everything giving pain to a fellow-creature, everything tending to vitiate or pollute the mind, or render it indisposed to devotion, must be wrong and strictly avoided.

We have no right to visit any place of amusement from which we cannot return to our closets with as ardent a flame of holy devotion as when we left them. Some of the amusements we consider lawful and innocent, and which may be safely recommended to persons enjoying health, strength of body and mind, are gardening, walking and riding, sacred music, drawing, painting, botany, a survey of natural and artificial curiosities, the use of the globes, the telescope, the microscope, useful company, agreeable conversation, and entertaining books.

"Let us not so wrong and vilify the bounties of Providence, as to allow for a moment that the sources of innocent amusement are so rare that men must be driven, almost by constraint, to such as are of doubtful quality. On the contrary, such has been the Creator's goodness, that almost every one of our physical, intellectual, and moral faculties, and the same may be said of the whole creation which we see around us, are not only calculated to answer the proper end of its being by its subserviency to some purpose of solid usefulness, but to be the instrument of administering pleasure.

"Our Maker, also, in his kindness, has so constructed us that even mere vicissitude is gratifying and refreshing, a consideration which should prompt us often to seek from a prudent variation of useful pursuits, that recreation for which we are apt to resort to what is altogether unproductive and useless.

"Yes, rich and multiplied are the springs of innocent relaxation. The Christian relaxes in the temperate use of all the gifts of Providence. Imagination, and taste, and genius, and the beauties of creation, and the works of art, lie open to him. He relaxes in the feast of reason, in the intercourse of society, in the sweets of friendship, in the endearments of love, in the exercises of hope, of confidence, of joy, of gratitude, of universal good-will, of all the benevolent and generous affections, which, by the gracious ordinance of our Creator, while they disinterestedly intend only happiness to others, are most surely productive to us of complacency and peace."

We might mention numerous other things equally innocent and useful; but this is sufficient to prove how easy we may be amused, without running after the silly frivolities of an unsanctified world, and which, under the pretense of enjoying necessary recreations, debase our nature, and involve us in misery and disgrace.

A passion for amusement wastes time, enfeebles the body, dissipates the mind, destroys usefulness, and leads to great expense. "He that loveth pleasure," says Solomon, "shall be a poor man."

D. F. NEWTON, Ed., "Apples of Gold."

WHEN the Lord bestows his gifts, he designs them for use, and not for idle display. The faith which he gives, is a working faith, and must be tried. The patience which he imparts, must have its perfect work. Thus wrote St. James to the twelve tribes who were scattered abroad: "Brethren, count it all joy, when ye fall into divers temptations, knowing this that the trying of your faith worketh patience; but let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Oh! what an honor does God put upon poor mortals, when he employs them in his service.

If there were no trials to endure, the grace of God would be quiescent, and like a standing army in time of peace.

### Departure.

WEDNESDAY morning, Aug. 11, we bid adieu to Eld. Canright and wife, who took the overland train for the Eastern States, expecting to reach Battle Creek just before the close of the Michigan Camp-meeting.

Eld. Canright's sudden departure will be a disappointment to the California brethren, who had anticipated his labors at the camp-meeting, and the tent-meetings following; but the wants of the broader eastern field seemed to demand it.

It is expected that he will attend most of the eastern Camp-meetings, those at least which Bro. and sister White cannot attend, if they return West in time to be at our California Camp-meeting.

W. C. W.

### Gilroy and Hollister.

AT Gilroy last Sabbath I had a very interesting meeting with the little band. They seem to be growing in grace, strength, and courage in the work. We leave them now for one Sabbath by themselves, but in two weeks we meet them again when they will have an opportunity, if the Lord will, to sign their names to a covenant.

The interest is still good in Hollister. Two opposition sermons on the Sabbath were preached to-day. To these Bro. Waggoner listened while I was speaking to a moderate sized audience in the tent. A reply will be made to-morrow evening. These investigations are leading souls to seek for the truth. Several kept last Sabbath here.

Hollister, Cal., Aug. 15, 1875.

J. N. LOUGHBOROUGH.

### Honey-Comb of the Psalms.

MARTIN LUTHER styled the book of Psalms "an epitome of the word of God—a little Bible in themselves." They have been read, and sung, and studied, and prayed over, and wept over, for twenty-five centuries of time. The most ancient of them has been in existence for 3,000 years; the latest written was composed at least 2,500 years ago. While the *Iliad* of Homer, and the *Aeneid* of Virgil, have been enjoyed by the intellects of the learned few, yet the *Praise-Songs* of David and Moses have been the heart heritage and delight of the lowliest as well as the loftiest. Scholars, statesmen, and poets, have all united in extolling the incomparable beauty of these songs of Zion. Lamartine in his florid French, exclaims: "The Book of Psalms is a vase of perfume broken on the steps of the temple, and shedding abroad its odor to the heart of all humanity." The little shepherd has become master of the sacred choir of the universe. A chord of his harp is found in all choirs, resounding forever in unison with the echoes of Horeb and Engedi. David is the psalmist of eternity; what a power hath poetry when inspired by the Almighty!

A thousand eulogies have been uttered over these hymns of the heart, these soul-songs of all God's children. Good old Dickson, of Scotland, speaks of them as "this sweet-smelling bundle of Psalms." Gerhard, the German, says: "The Psalter is a deep sea, in which are hid the most costly pearls; it is a paradise, bearing the most delicious fruits and flowers." How many an one as he (or she) lays down this brief article will respond: "Yes! blessed be God for the Psalms! From childhood they have been my solace and my song on the life-journey. Sweeter are they to me than honey or the honey-comb."—*Theo. L. Cuyler.*

SOME persons think of obedience as if it were nothing else, and could be nothing else, than servitude. And it must be admitted, that constrained obedience is so. He who obeys by compulsion and not freely, wears a chain upon his spirit which continually frets and torments, while it confines him. But this is not Christian obedience. To obey with the whole heart, in other words, to obey as Christ would have us, is essentially the same as to be perfectly resigned to the will of God; having no will but his. And he must have strange notions of the interior and purified life, who supposes that the obedience which revolves constantly and joyfully within the limits of Divine Will, partakes of the nature of servitude. On the contrary, true obedience, that which has its seat in the affections, and which flows out like the gushing of water, may be said, in a very important sense, to possess not only the nature, but the very essence of freedom.

**God's Sower.**

O, SCATTER wide thy grains,  
Thou sower of God's seed:  
Spare no expense of toil or pains,  
And never fear to need.

With hand unsparing fling  
Thy seed on every soil;  
The sheaves thou doubtless yet will bring  
Will well reward thy toil.

Trust God to give thee seed;  
Trust God to make it grow;  
For these 'tis not thy part to heed,  
Thy one work is to sow.

But sow, on all sides sow,  
And pray, at all times pray;  
God's grace sure harvest shall bestow,  
And at no distant day.

But see to sow God's seed;  
Sow nothing of thine own;  
To this attend with trembling heed,  
And still in faith sow on.

Soon thou with joy shalt come,  
With sheaves a priceless load,  
And in Heaven's endless harvest home  
Shalt taste the joys of God. —Sel.

**Missionary Department.**

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11 : 6.

**The True Missionary.**

"Go YE into all the world and preach the gospel to every creature," are the words of the Great Missionary, as he closed his mission here below, and was about to ascend to Heaven to enter upon another work. And this high and holy commission given to Christ's first chosen representatives upon Olivet, more than eighteen hundred years ago, has not lost its power to move the very soul of those who have within them any thing of the true missionary spirit.

Christians have ever had a world-wide mission. And from the time this commission was first given until the present time, there have been a few men who had the "Go" in them. But in the closing message, fraught with the deepest interest, the word is; "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." "Go out into the highways and hedges, and compel them to come in." Luke 14 : 21, 23. And the extent of this work is indicated by the prophetic declaration, "Thou must prophecy again before many peoples, and nations, and tongues, and kings." Rev. 10 : 11.

Jesus, the great missionary, made an infinite sacrifice. His mission was one of toil, care, and of weariness. He was a man of sorrows, and acquainted with grief. Among the children of men in this world, he was a homeless stranger. And he did not hold out inducements of worldly prosperity and a life of ease and affluence to any who were disposed to become his followers.

When a "certain scribe came and said unto him, Master, I will follow thee whithersoever thou goest," Christ would give him to understand on the start what his followers might expect, and says to him, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Matt 8 : 19, 20.

Jesus says to the twelve, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." Matt. 10 : 16. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Verses 24, 25.

In the wonderful conversion of Paul, and his call to the work of the ministry, he does not receive the impression that even his learning and superior talents would secure to him a large salary and a high reputation as a Christian minister. But on the very start, the Lord says of him to Ananias, "I will show him how great things he must suffer for my name's sake." Acts 9 : 16.

The missionary work is that of sacrifice. Christ set the example. And the true-hearted missionary will bid adieu to worldly hopes, and worldly prospects, and will hang all his hopes for this life, and for that which is to come, upon Jesus Christ. He has hold from above. The earth may tremble beneath his feet, worldly comforts may for a time be beyond his reach, and earthly prospects may fade. He has hold from above, and can rejoice in tribulation.

It is the Lord's plan that men should swing out by faith on his promises, and stay

swung out until they have fully proved their strength. The hundred-fold, in the line of friends to administer to their needs, does not come until the missionary has first forsaken houses, brethren, sisters, father, mother, wife, children, and lands.

Our gracious Lord has his hands full of blessings for his people, waiting to respond to their acts of faith. He is more willing to pour the Holy Spirit upon them than parents are to bestow good gifts upon their dear children. But these blessings come in response to acts of living faith.

It is the Lord's will that men and women should give themselves fully to him, to be fully his, the representatives of their Lord, and his true missionaries. And it is also his will that all his people should cherish the spirit of willing sacrifice to send the light and truth of our time, by our publications, and by living teachers, to every Christian land.

We are told that the sacrifices and the missionary efforts of Seventh-day Adventists fall below other denominations. A case came to our notice, while passing over a railroad in the State of Illinois. We entered into conversation with a Presbyterian missionary to China, who had just returned with his two children, both born in China, to find homes for them and have them educated here, while he and their mother would return to close their labors and their lives in China, away from their children. Where are the men and women among us who would make similar sacrifices? And yet the world have reason to expect of those who are looking for the soon coming of the Lord greater sacrifices than are being made by any other people. J. W.

**Work for Home Missionaries.**

WHEN the SIGNS was started, calls were made for lists of names of those who would read the paper six months on trial. It was understood that the paper should be stopped at the end of the six months; but at the close of the half-volume of the SIGNS, the publishers decided not to stop all these papers, for they were receiving letters daily from these trial subscribers that they were just becoming interested in the SIGNS, which led them to search the Bible with a pleasure never before experienced.

The persons who have sent papers to their friends and acquaintances have been urged to visit them and ascertain if they are reading the paper with interest. If they are, the publishers should know it. If not, the paper should be discontinued.

But this should not be the only object of these visits, nor the chief object. Here is a glorious opportunity for missionary work. How many deeply interested ones there may be who have become partially convinced, but do not yet see the whole line of Bible truth; who have become thoroughly aroused to their lost and helpless condition, but have not yet found peace in their Saviour; who need some earnest Christian brother or sister to come to them in love, and point out to them some Bible requirement, or some blessed Bible promise. While it is the privilege of each to give a word of cheer to the desponding, of faith to the doubting, and of instruction to those seeking for light, it is the duty of all to force their views upon no one, but to be "ready always to give an answer to every man that asketh you, a reason of the hope that is in you, with meekness and fear."

That there are those who are earnestly inquiring for light and duty, and who feel that they need encouragement and instruction, may be seen by the following extracts from a letter which, although a private letter, we take the liberty to publish. To the writer we would cite the words of the apostle James: "If any man of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not; and it shall be given him."

**THE LETTER.**

It may be some over a year ago since a gentleman called and wanted me to take the SIGNS OF THE TIMES on trial. I was not much interested at first; for I had a kind of horror of anything that was all religious. I have been to Sunday-school more or less all my life, and read the Bible some, and my teachers have explained it to me; but I never read it with the attention and understanding that I have since I have been reading your valuable paper. I see things in a new light; but Oh! how far I am from understanding its truths: how far from my Saviour. How many, many times since I have been reading your paper have I taken my Bible and compared the two; and then wept bitter tears over my own sins. I have no one to go to for help, my mother was a Christian but she died when I was very young, and I do not feel like going to a minister because I am but slightly acquainted and rather diffi-

dent about going to strangers, so I am alone in the dark, searching for truth, without a hand stretched forth to help. No one knows my feelings on this subject. I am a mother with two dear little girls to bring up and instruct.

Oh! how I need a strong arm to lean upon, how I need help from God but know not how to seek it. I want to instill into their minds the knowledge I now feel the need of myself, so that when they grow to womanhood they will not have to think as I do, if I had only had Christian parents I might have been different. What a responsibility rests on us parents, when we look at it in the right light. Every hour of my life I feel the need of aid I cannot call for, for it all looks dark before me, yet whichever way I turn these words keep haunting me, "Find your Saviour and be saved."

w. c. w.

**Letter Writing.**

LETTER writing is a very important part of the missionary work, and is becoming more and more prominent. There are lonely individuals who are receiving light on present truth in every direction, and there are many among us who, if they were consecrated to the work of God, might speak words of encouragement and instruction to such, and thus exert an influence for good over many minds. From the various reports of labor, it is evident that writing letters is quite a large part of missionary work. It is a field of labor in which much has already been accomplished. Perhaps a few thoughts with regard to writing will not be out of place. In all branches of this work it is of the utmost importance that the true object should be kept constantly before the mind, and especially is this the case with writing letters. It is not sufficient to write that which will merely please or gratify the receiver, and thus merely form pleasant associations, if we would be the means of doing good in this direction. But the object of the writer should be to communicate that which will be most beneficial to the person addressed.

The circumstances of different individuals vary widely, so much so that no definite rule or directions can be made to apply in every case; but under all circumstances, whether it is desired to comfort the afflicted, encourage the desponding, strengthen the wavering, or warn the erring, or to impress the one to whom we write with the importance of some truth, a definite object should be kept in view. Write for a purpose. A careful and prayerful selection of words and ideas is also indispensable. It is impossible to address individuals without making some impression upon their minds, and therefore every effort thus put forth results either favorably or unfavorably. Impressions are made which are not easily effaced. In worldly enterprises all the faculties of the mind are called into use, and men study to know the most successful way of accomplishing their object. Should not the same ambitious determination to excel and succeed be shown in what we attempt to do in the work of God? If there is any cause that is worthy of the highest and noblest powers it is that of saving souls. Is it not showing disrespect to God, his work, and the great sacrifice that has been made for man, to employ to the utmost for our personal interest the powers he has given us, and to bestow but little care or thought on what we do in his service? We should not be novices in anything connected with the cause of God. "Cursed be he that doeth the work of the Lord deceitfully," (negligently, margin). Letters may be faultless in sentiment, in construction, &c., all of which is desirable and important, and still be powerless for good. Love to God and to our fellow-men, such as was manifested in the life of the Son of God, and without which far greater efforts are fruitless, must be the actuating principle. If this is in the heart, a winning influence can be exerted through the medium of the pen on those we love who have no interest in present truth.

There is perhaps no one who has not near and dear friends, who, unless they turn from their course, will be lost in a little from this. We see their danger, and their blood will surely be required at our hands unless we do all in our power to save them. Parents, children, brothers, and sisters are in the road to death, and are we unconcerned in the matter? When too late they will rise up, and in words burning with anguish and reproach, condemn us for not having warned them of their danger. Will they have occasion to say that we seemed to care but little for these things? and that we valued earthly interests more than their salvation? Now is the time for us to do all in our power to save those around us, that our garments may

be freed from their blood. Our life is a failure unless we are instrumental in the hands of God to lead some precious soul to the Lamb of God, and thus be able at last to enter into the joy of our Lord, in seeing the results of our labor in the kingdom of God. All have an interest in these things inasmuch as all must give an account for the use of the talents committed to their care. The greatest of results depends upon our being good and faithful servants, which all may be by the grace of God.—M. L. HUNTLEY, in *True Missionary*.

**Questions on Church Order.**

A CORRESPONDENT asks:—

"Can one obey God's commandments and refuse to commune with his neighbor? Christ says, you must love your neighbor as yourself."

ANSWER. That depends entirely on the position which his neighbor occupies. If his neighbor walked disorderly he would break a commandment if he communed with him, for Paul says with such we are "not to eat." This can refer only to the communion, for it would be idle to suppose that we must separate ourselves so completely from him that we should not partake of ordinary food with him, but should commune with him! This order of the apostle makes it obligatory upon us to discriminate between those with whom we should, and should not, commune. True love for the erring will point out their errors. That is only a false and perverted sympathy which will do violence to the divine requirement and fasten deceptions upon those already deceived.

The writer certainly takes a wrong view of the scripture, for the duty to love our neighbor is not confined to our brethren or Christians. Jesus says: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you." Must we therefore commune with them? Regard for the harmony of Scripture, and respect for discipline as marked in the word of God, will correct such notions which have their origin in personal feelings.

Again, he asks if one can keep the commandments, and refuse his neighbor the privilege of his church, by which we suppose he means the house of worship. We answer, Yes. Not only so, but many circumstances may and do exist which make it plain duty to refuse "his neighbor" the use of a house consecrated to the service of God. The questioner sadly misapprehends the scripture, for he quotes thus: "If thy brother be thirsty give him drink." The scripture says: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Surely this has no reference to church privileges or to communion.

Such loose ideas of discipline have ruined many churches of the present age, and will ruin those who are enlightened by the present truth, if they entertain them. To judge rightly we must not distort one text and neglect another, but receive them all in their harmony, and then the word will be a light to our path. People are sometimes bewildered by the light because their eyes are only partially opened. "We want the truth on every point." God's whole word, not our fancies and feelings, is the standard.

J. H. W.

PLANT GROWTH.—A writer in the *Gardener's Chronicle*, of London, has taken the pains to carefully estimate the amount of growth of a small shrub, two feet six inches in height, during the past season. He finds that 585 new shoots have been out, having a maximum length of about one hundred feet. The number of leaves on these shoots he found 40,000, each of which was about half an inch in length. As may easily be determined, this would make the aggregate length of growth during one season 3600 feet, or more than two-thirds of a mile.

MAKE no Christian living your standard of what is right in faith and practice, however high his name, his rank, or his learning. Let your creed be the Bible, and nothing but the Bible; your example Christ, and nothing short of him.

THE true life begins only when self is lost sight of—when we devote ourselves to others. This is the most difficult of reforms; yet is it also the greatest, as it removes the most formidable obstacle to the spread of Christianity.

THERE are two reasons why some people don't mind their own business. One is that they haven't any business, and the other is that they haven't any mind.

## Health Department.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

### Mothers and their Daughters.

SOME mothers are at fault in releasing their daughters from toil and care. By so doing they encourage them in indolence. The excuse these mothers sometimes plead is, "My daughters are not strong." But they take the sure course to make them weak and inefficient. Well-directed labor is just what they require to make them strong, vigorous, cheerful, happy, and courageous to meet the various trials with which this life is beset.

Mothers, labor will not injure your daughters so much as indolence will. Do they feel weary at the close of their day's duties? A night's rest will refresh and invigorate them, and in the morning they will be prepared to engage again in useful labor.

Many mothers are too ready to shield their delicate, ease-loving, pleasure-seeking, daughters from care and responsibility, as though they feared that a little care would injure them. These mothers make a sad mistake. In lifting responsibilities from their daughters, they make them inefficient for useful labor, and render them useless so far as practical life is concerned.

Their education has a tendency to make them thoughtless of others. They are frivolous, and, perhaps, vain. Their minds are occupied with themselves. Their own amusements and selfish gratifications are their chief study. They become proud, unteachable, and unamiable. They fancy themselves delicate in health, when they have the powers within them, if called into exercise, to make useful, working women.

Indolence is a curse to them. They learn the fashionable, simpering, and artificial lisp, so common with spoiled young ladies. Affectation is seen in almost every action. They are amused with themselves, and are thoughtless of others. They live upon the plenty which surrounds them in their parental homes, and depend upon the bounty given them of their parents. They lean upon parental strength, and fail to acquire the power of depending upon themselves. And those of this class are unprepared for the stern realities of life. They make no provision for the losses and disappointments of this inconstant life. They may be deprived of property and of parents. What then, will they lean upon? They have not acquired a principle of self-support, of noble independence and self-reliance, and they droop through murmuring, disappointment, and discouragement. They may then regret the defects in their education, and blame their mothers for them. These are some of the many fruits of a mother's mistaken fondness.

Inactivity weakens the system. God made men and women to be active and useful. Nothing can increase the strength of the young like proper exercise of all the muscles in useful labor. But the indulgent mother frequently sacrifices her life in her misguided affection for her children. And are they, in any way, benefited by the great sacrifice of the precious strength of the mother? No; they are positively and permanently injured. They are taught to think and care only for themselves. "Just as the twig is bent, the tree inclines."

Especially is this the case with those daughters who are more directly under the influence of the mother. She should instruct her daughters not to yield to indispositions and slight ailments. If they complain of inability to labor, they should not be urged to eat. They should be taught that if they are unable to perform light labor, the system is not in a condition to take care of food. They should fast for one or two meals, and drink only pure, soft water. The loss of a meal or two will enable the overburdened system to overcome slight indispositions; and even graver difficulties may be overcome by this simple process.

It is very injurious for persons in full flesh to lie in bed, simply because they feel sick. Some, even while thus inactive, eat regularly. The physical, mental, and moral powers are enfeebled by indolence.

Mothers, if your daughters are surrounded with plenty, do not make this an excuse for neglecting to give them an education in the useful branches of household labor. Do not encourage them in indolence, or allow frivolous employment of their time. You should help your children to acquire a knowledge, that, if necessary, they could live by their own labor. You should teach them to be decided in following the calls of duty.

Young friends, learn to lean upon divine strength. All other, in comparison with this, is feebleness. Although you may feel weak,

you may look to God by faith, for energy to make your efforts efficient. In the strength of your Redeemer, you can follow in the path of duty. You can stand in his strength self-reliant, with noble independence, working with diligence to develop good physical, mental, and moral strength. You can do this while you depend upon the grace of your Redeemer to aid you in your efforts. Follow in the path of duty, and you may be assured that the dangers, trials, toils, and conflicts, of life, will never intrude their dark shadows in the mansions Christ is preparing for the faithful.

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things have passed away."

E. G. WHITE.

### Pure Air.

If I were asked to state the sin to which, before all others, our weak humanity was prone, I should say, most positively,—bad air. For, not only in a physical, but a moral sense, do I find this true. All about me, I see men and women closing the windows of their lives and souls to God's clean atmosphere, and breathing over and over again that which is fouled by contact with unclean thought and deed, just as they will persist in closing their bedroom windows, and inhaling and exhaling a few cubic feet of oxygen gas, until it is absolutely thick with poison.

Well, I do not mean here to give a discourse on moral delinquencies, but simply to note a hint or two with regard to the care of our physical well being, on which, indeed, our moral health depends, far more than we generally understand, and the hint in this case, put into words, is—breathe pure air, always and everywhere, as far as you can.

I say, as you can, yet mindful as I say it, that there are few times and places when a little care will not secure a clean atmosphere. To be sure, there are districts in every great city, where smoke and dust and foul odors load the air continually, and yet, even in these, nine-tenths of the evil might be removed if people were but mindful of the importance of a pure atmosphere.

God has given this most priceless blessing in such abundance, "without money and without price," that the sin must lie on our own heads if we persist in poisoning ourselves in close, unventilated rooms. And here I must record a fact that amazes me. To wit: that, generally speaking, I have found more indifference on the subject of ventilation, and more ignorance, apparently, of its necessity, in country homes where no possible excuse could exist for its lack, than in homes of a crowded city.

Ventilate your rooms, then, mothers and house-keepers, wherever you are, ventilate them by day and by night. True, nine hundred and ninety-nine out of every thousand of our houses, are built with a disregard of the need of ventilation that would disgrace a tribe of Hottentots, but we cannot help that now, my dear madam; the houses are built, and we must accept them as they are, and make the best of them. We must let our windows down from the top, air out our bedrooms with good fresh breezes, during a part of every day—making the best that we can of our illy-planned domiciles.

It is often said, that the first thing to be done in the morning, is to open your bedroom window. Good enough advice so far as it goes, but I think that it might be improved by adding to it—and the last thing at night. The process of taking in oxygen through the respiratory organs, and throwing it off again, laden with poisonous carbon, goes on during the sleeping as well as waking hours, and if you need proof of how thoroughly the air becomes fouled by this process, leave your bedroom in the morning, closed as it has been during the night, and return to it after a ten minute walk in the fresh air. You will be shocked at its offensiveness.

A mother once said to me, that she could not understand the reason why her little boy always woke up cross and peevish every morning. I ventured an inquiry about the ventilation of the child's sleeping room, and finding that it had been wholly neglected, suggested a change in that respect. The change was carried out, and the immediate improvement of the little lad's moral and physical condition at "getting-up time" was most marvelous. And I would say to the thousands of persons who complain of pain in the head, of aching limbs, of feverish mouths, and general languor in their early morning hours, to try the plan of plenty of air in the room during the night, and I will guarantee a speedy improvement, both in their health and their tempers.—*Nel.*

## Religious Miscellany.

—The constitution of New Hampshire, adopted at the late session of the Legislature, abolishes all religious tests.

—Miss Sarah Bassett, of Crawfordsville, Indiana, and Miss Anne Poage, of La Grange, Missouri, sail as missionaries to Persia on the 7th of August.

—The total amount received in the last three years, in all the conferences, for the support of the Methodist bishops, is \$93,262.72 which is \$77,000 less than their salaries.

—Spain's new constitution recognizes the principle of "individual and civil liberty," and in so many words allays the anxiety felt for Protestant missions there since the return of the monarchy and a Catholic king. But it was by the powerful influence of the Protestant nations around her that Spain was compelled to make this concession.

—The Church of England has reached a dividing of the ways before which she pauses. The contending parties, who are held in an unnatural coalition by the cohesion of State patronage, stand irresolute, each willing to go on its way, but each afraid of the other, and of the consequences of collision; while Mr. Gladstone and some others beg them not to contend, least the whole Establishment should tumble down.

—Camp-meetings are becoming popular with all denominations. Noticing the fact that the Baptists have arranged to hold an out-door meeting or camp-meeting at Martha's Vineyard, in August, a Boston paper predicts that "before many years we may see the Congregationalists, the Universalists, the Presbyterians, the Unitarians, who are second to none in their appreciation of the advantages of social gatherings, the Episcopalians, and even the Catholics, having their meetings also in God's first temples."

—The following is the number of meetings held by Messrs. Moody and Sankey in London during the past four months, with the aggregate of attendance:—

"In Camberwell, sixty meetings, attended by 480,000 persons; in Victoria, forty-five meetings, attended by 40,000 persons; in the Opera House, sixty meetings, attended by 330,000 persons; in Bow, sixty meetings, attended by 600,000 persons; and in Agricultural Hall, sixty meetings, attended by 720,000 persons.

—The *Pacific Methodist* is down on the ministerial "vacation" which is now so popular. It says:—

"We are inclined to regard it as unauthorized innovation, and detrimental to the best interests of the churches. Let us think for a moment, and ask, Did Jesus, Peter, John, or Paul, ever leave their flocks? Did they, or any one of the apostles, or those commissioned of Christ, ever have time to seek their own pleasure, taking a fourth, a sixth, or a twelfth, of the year for recreation?"

—The *Examiner* and *Chronicle* says:—

"When a man like Thomas Hood dares to say that as soon as he hears a man is pious, he begins to suspect him; when he can say this, and not outrage the sense of the world by it, then we may begin to ask what kind of Christians our age has to show. For the insolence of the Sadducees will always be found in near proportion to the indolence of the Christians. Many a church of Christ at the present time sits like Eli; without courage to rebuke sin in its own members; yet trembling for the ark of God."

—Universalism does not run smoothly on the Pacific Coast. It assumes a wild and uncontrolled freedom that has occasioned the denomination no little trouble. Two or three small societies have sprung up, and more than once the great lights of the East have had to visit the West to harmonize things. The fragments of societies have at last been amalgamated, and the friends of the sect hope that matters have settled down on a solid basis, and that a large and solid society will now grow up. The Unitarian congregation of San Francisco, founded by Starr King is one of the most prosperous in the city.

CATHOLIC PERSECUTION.—Rev. William Le Conte, a Presbyterian missionary to Brazil, in a letter which we find in the *Christian Observer and Commonwealth*, gives an account of the opposition to Protestantism manifested by the Catholics of that country. He was obliged to procure an escort of soldiers to secure him from being assaulted by the mob which at times was quite threatening. The Catholics assert that "Protestantism is the beast, the Anti-Christ." Notwithstanding their protestations to the contrary, wherever the Catholics have the power, they always have persecuted, and do still persecute, all who do not agree with them. D. M. C.

## News and Miscellany.

—There are 90 pupils in the Deaf and Dumb and Blind Institute.

—There are forty-five thousand men in Pennsylvania who work under ground in the mines.

—The crops have failed in Portugal and a famine is imminent. The cattle are dying of hunger.

—The *New York Tribune* says: "The thieves on the police force aid and abet the thieves off of it, and then hold their names and transactions in the sacred confidence of assumed ignorance,

—During the last week or ten days the display of meteors observed at San Diego every night has been phenomenal. Some of them have been very brilliant, carrying long trails of light in their wake, fairly illuminating the sky.

—Lady Franklin is dead. Through her great love to her husband, Sir John Franklin, she induced England, and private parties to send out twenty different expeditions in search of his lost ships and his frozen body, at a cost of \$6,000,000.

—The colored citizens of San Francisco strongly protest against the colored schools, claiming that they are not wisely managed. They demand admittance for their children to the city schools, and that the colored schools be abolished.

—The miners are preparing to leave the Black Hills. There were about 1,500 whites in the Hills. The Indians still demand that the whites be driven out. Troops are en route to establish posts for the purpose of keeping out miners.

—The General Medical Council of Great Britain, which registers the licenses granted by colleges and other licensing bodies, has decided to register the licenses granted to women by any of the nineteen licensing bodies. This is a long stride in advance in a country where now but one female practitioner, Mrs. Anderson, has a legal status as such.

CHICAGO, Aug. 5.—The disastrous rains of the year it is to be hoped culminated on last Friday and Saturday in a flood which came down upon Missouri, Tennessee, Kentucky, Illinois, Indiana, Ohio, and Western Pennsylvania, carrying devastation to the unsheltered harvests, flattening the corn, and sweeping uncounted wealth away down the valleys.

SALT LAKE CITY, August 10.—Considerable excitement prevails in the neighborhood of Corinne, on the Central Pacific Railroad, growing out of the demonstrations by a large body of Indians camped near there, belonging to the Snakes, Bannocks and other tribes. Nearly 1,000 of them were lately baptized into the Mormon church. They have supplied themselves with ammunition and guns, and to-day, it is reported, have sent all the squaws away and made threats of driving the Gentiles from the west side of Bear River, which they claim has been granted them by the Mormons for a reservation. Governor Emory has asked for a company of troops to be sent to Corinne for the protection of the people.

—Icelanders are looking to Alaska as a congenial place of retreat from their ash-sown land. The matter was under consideration last year, and a commission was sent to examine the country. They selected St. Paul, Alaska, as a satisfactory point. The climate of St. Paul, though cold, is not too variable; it is tempered by the warm current from the Japanese seas; which sweep up the coast. The islands abound in feathered game, and the waters literally teem with fish. The commissioners suggest that an Icelandic colony can supply the Pacific States with beef, butter, and cheese; that they will manage the fisheries in a far better manner than has heretofore been done; and that they will supply timber to the Pacific States, besides building ships for their own use.

## Obituary Notices.

"I will ransom them from the power of the grave: I will redeem them from death." Hosea 13:14.

DIED, at her home in Berlin, Wis., May 7, my sister, Izah G. Putman, aged 39 years. Her disease was consumption. She leaves a husband and three children to mourn their loss. She embraced the present truth about ten years ago, under the preaching of Elds. Matteson and Sanborn, and was baptized by the latter. She was a great sufferer the last two years of her life, but was hopeful and patient, exhorting her husband and son to prepare to meet her when Jesus comes to wake the sleeping dead.

MRS. WM. W. CHASE.

