

The Signs of the Times.

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

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THE GOLD OF HOPE.

BRIGHT shines the sun, but brighter after rain,
The clouds that darken make the sky more clear;
So rest is sweeter when it follows pain,
And the sad parting makes our friends more dear.

'Tis well it should be thus: Our Father knows
The things that work together for our good;
We draw a sweetness from our bitter woes—
We would not have all sunshine if we could.

The days with all their beauty and their light
Come from the dark and into dark return;
Day speaks of earth, but heaven shines through the night,
Where in the blue a thousand star-fires burn.

So runs the law,—the law of recompense,
That binds our life on earth and heaven in one;
Faith cannot live when all is sight and sense,
But faith can live and sing when these are gone.

We grieve and murmur, for we can but see
The single thread that flies in silence by;
When if we only saw the things to be,
Our lips would breathe a song and not a sigh.

Wait then, my soul, and edge the darkening cloud
With the bright gold that Hope can always lend;
And if to-day thou art with sorrow bowed,
Wait till to-morrow and thy grief shall end!

And when we reach the limit of our days,
Beyond the reach of shadows and of night,
Then shall our every look and voice be praise
To Him who shines, our everlasting light.

—Henry Burton in *Sunday Magazine*.

General Articles.

The Scripture Doctrine of a Future Life.—No. 5.

BY ELD. D. M. CANRIGHT.

THE NATURE OF THE SOUL.

"He that giveth breath unto the people upon it, and spirit to them that walk therein." Isa. 42:5. "And her spirit came again and she arose." Luke 8:55.

In a number of examples spirit evidently means life. Hence, *beasts have spirit as well as men*. That is, the same spirit that causes men to live causes beasts to live.

"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beasts, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life." Gen. 7:21, 22.

Breath here is from *roo-agh*, spirit. And in Eccl. 3:19, speaking of men and beasts, it is said; "Yea, they have all one breath," one *roo-agh*, spirit.

"Man cannot claim spirit as his peculiar possession. There is not a beast that roams over the earth, nor an insect that crawls upon it, there is not a fowl that flies in the air, not a fish that swims in the waters, that does not possess the very same spirit which man possesses as a gift from God."—(*Hades, chapter 5, p. 37, by Henry Constable*).

But no one claims immortality for the spirit of beasts; so neither should they for the spirit of men, for both have the same spirit.

Roo-agh is rendered blast, thus; "With the blast of thy nostrils the waters were gathered." Ex. 15:8. It is rendered tempest: "Upon the wicked he shall rain . . . an horrible tempest." Ps. 11:6. It is translated air. Of the scales on a fish Job says, "No air can come between them."

As by breathing air we live, and life gives us intelligence, so *roo-agh* and *pneuma* are frequently used for the mind itself, and for our affections and passions which come as the result of life. Thus: "His spirit was troubled." Gen. 41:8. His mind was troubled. "They hearkened not unto Moses for anguish of spirit." Ex. 6:9. That is, anguish of mind. "Paul was pressed in the spirit." Acts 18:5. In this and in numerous other cases, the mind is meant.

SPECIAL MEANINGS OF SPIRIT.

The term "*spirit*" often means the disposition—the feelings. Perhaps there is no one sense in which the word spirit is used so often in the Bible, or even in common language, as this. We say, "The spirit of Washington," "The spirit of the age," "The spirit of the party," etc. All readily understand what we mean; viz., the disposition or temper of Washington, of the age, of the party, etc.

So it is used in a majority of cases in the Bible. Hence Greenfield's Greek Lexicon in defining *pneuma*, says: "Spirit, *i. e.*, temper, disposition, affections, feelings, inclinations, qualities of mind." Carefully notice the following texts and judge if this is not the meaning:—

"The spirit [feeling] of jealousy came upon him." Num. 5:14. "Because he had another spirit,"—disposition. Num. 14:24. "A woman of a sorrowful spirit,"—feeling. 1 Sam. 1:15. "In whose spirit [disposition] there is no guile." Ps. 32:2. "An haughty spirit,"—disposition. Prov. 16:18. "An humble spirit,"—disposition. Prov. 16:19. "He that ruleth his spirit,"—disposition or temper. Prov. 16:32. "Ye know not what manner of spirit [disposition] ye are of." Luke 9:55. "Of a meek and quiet spirit." 1 Peter 3:4.

In none of these cases does the word spirit mean an immortal, separate entity inside the man; but it does manifestly mean simply the disposition.

Another very extensive use of the word spirit will be found in the following phrases, in which no one can claim even a look towards an immortal, separate, and conscious entity: "Spirit of adoption," Rom. 8:15. "Spirit of bondage," Rom. 8:15. "Spirit of burning," Isa. 4:4. "Spirit of counsel," Isa. 11:2. "Spirit of truth and spirit of error," 1 John 4:6. "Spirit of fear," 2 Tim. 1:7. "Spirit of jealousy," Num. 5:14. "Spirit of knowledge," Isa. 11:2, and so indefinitely. When the Bible speaks of the spirit of a man, our opponents triumphantly assume that it must mean a deathless personality in the body, but separate from the body. But we know that it cannot possibly have any such meaning when it speaks of the "spirit of error," the "spirit of fear," etc. In these cases it means the influence, the disposition, the tendency, or something like that. And this is what it generally means when applied to men.

SPIRIT MEANS A PERSON.

In an accommodated sense, where a part is put for the whole, the word spirit means a person—the whole person—as a man, an angel, or God. We speak of so many sail, meaning really so many vessels. Here we use the word "sail" which properly is only a small part of the vessel, to represent the whole vessel. So spirit in a few cases means the whole person. Says Paul: "What! know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit." 1 Cor. 6:16, 17. The apostle argues that as when a carnal, fleshy man marries a harlot they thereby become one—that is the man becomes like the harlot to whom he has joined himself—so when a good man joins himself to the Lord he thereby becomes a spirit, or spiritual person, like the Lord to whom he is united. But does conversion to God turn a man into an immaterial, invisible, bodiless essence, such as a spirit is popularly supposed to be? By no means. The saint is a man still, with the same body as before; but yet Paul says he is a spirit even now. So spirit does here mean the whole person.

The apostle again says: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." 1 Cor. 3:1. If they had been real Christians, he would have termed them spiritual men. But do we not read that there is a spiritual body as well as a natural body? Yes; and this spiritual body is made out of the dust. Hear the word of the Lord: "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in

power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." 1 Cor. 15:42-44. That which is sown is raised; that which is sown a natural body is raised a spiritual body. Then the spiritual body is made of the dust and is a real body, though spiritual.

So angels are spirits, (Heb. 1:13, 14) though they have bodies, wings, (Isa. 6:1, 2) feet and hands, (Gen. 19:1-10) eat food, (Gen. 18:1-8.) etc. False prophets are called spirits, (1 John 4:1,) yet they were real men. God is called a spirit (John 4:24,) though he has a person of body, parts, hands, feet. Ex. 24:9-11; 33:20-23; John 5:37; Heb. 1:1-3, etc.

The simple word *spirit*, then, has a great variety of meanings, ranging from a breath of air by which we live, up to the great source of all life—God himself. But concerning man it never does mean an immortal, undying, thinking entity, which can and does live separate from a bodily organism. In no single text does the Bible ever call the spirit immortal, or deathless, or undying, or never-dying, or quenchless, or imperishable, or any like term. Eight hundred and forty-one times inspiration has used the word "*spirit*" in the Bible, but never once called it immortal! On what authority, then, do men now claim that it is immortal? Simply that of creeds and traditions.

THE SLEEP OF THE DEAD.

Incidentally we have already proved that the Scriptures teach that men do really die, soul and body, and that a dead man is not alive. But we will now offer further proof showing that the Bible teaches that all the dead are asleep, are unconscious in the grave.

Take the wicked first. We are commonly taught that wicked men go directly into hell fire, a place of conscious torment, at death. But this we deny, and for good reasons.

First, the Bible does not say so. From Genesis to Revelation there is not a single passage which directly says that wicked men go to hell at death or before the judgment. If it be true that, since the days of Cain, men have been plunging into hell the very day they die, then we should expect the Scriptures to be plain and full upon this point; whereas the fact is, as before stated, not once in all the word of God is it said that the wicked go into hell before the judgment. Reader, did you ever see such a passage? Can you quote it? Can you find it? Indeed, the parable of the rich man and Lazarus is the only passage from which even an inference could be drawn to that effect. But this is only a parable, and has its application beyond the judgment, as will be shown.

Secondly, it is not reasonable that God should send a sinner right to hell and punish him there for hundreds and thousands of years, and then take him out at the judgment to judge him. It would be like hanging a man, and then giving him a trial to see whether he was guilty or not! We ask the reader, where is the justice or propriety of having a future day of judgment, if the wicked are sent immediately into punishment at the day of death? Such a doctrine is utterly unreasonable.

Thirdly, it is squarely contradicted by the Bible. Peter is very explicit on this point. Thus he says: "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9.

How could language be plainer? God will reserve the unjust unto the day of judgment to be punished. Then, certainly, if the Lord reserves men to the day of judgment to be punished, he does not send them into punishment before that time. We ask the reader to weigh this testimony candidly. It does certainly say that the wicked are not sent into punishment till the day of judgment. Then they are not being punished in hell now. To the same effect see Job 21:28-32, and many other passages.

With regard to the saints, we affirm that they do not go to Heaven before the judgment.

First, It must be admitted by every careful, candid reader of the Bible that the Scriptures nowhere plainly say that the

righteous go to Heaven at death. No such declaration is anywhere made. If it were, we would yield the question in a moment.

Secondly, It is not reasonable that God should take the saints into all the glories and rewards of Heaven ages before they were judged. What would be the use of a judgment in that case?

Thirdly, The Scriptures positively and many times assert that the righteous obtain their reward at the second advent of Christ, the resurrection and the judgment. We will read a few Scriptures: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27.

When are men to be rewarded? The answer is in the text,—"*The Son of man shall come, and then shall he reward every man.*" The time of reward, therefore, is at the advent, and not before. Take another text. "But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14:13, 14.

Here we have the same doctrine forcibly stated. Feed the poor and the needy, and thou shalt be recompensed,—at what time? "At the resurrection of the just." How very different is this from the teaching of modern theology! How frequently at funerals we hear it said that such and such a righteous man, having finished his earthly career, is now receiving his reward among the angels in Heaven! But what does Jesus say? It is at the resurrection that rewards will be given. Then the saints are not in Heaven receiving their rewards now. And so Peter taught the brethren. He says, "Feed the flock of God. . . . And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:2, 4.

When shall the faithful ministers receive their reward? The answer is very plain,—"*When the Chief Shepherd shall appear.*" How beautifully all these Scriptures harmonize! How could this doctrine be made more clear than by the following inspired language? "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:18.

The prophet says that when the time is come to judge the dead, then also the time is come to give reward unto the prophets, and to the saints, and to all them that fear God. Even the old prophets do not enter upon their reward until the time has come to judge the dead. We might multiply passages upon this point; but what is the use when these texts are so plain?

Jesus very explicitly taught that the righteous could not go to Heaven till the second advent. To the Pharisees he said: "Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me, and where I am, thither ye cannot come." John 7:33, 34.

He plainly says, I am going to my Father, and there you cannot come. A little further over he says the same thing to his disciples. "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." John 13:33.

His disciples could no more go to Heaven than the Pharisees. But are they never to go there? Yes, for Jesus says again, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards" Verse 36.

Then they are to follow Jesus to Heaven sometime, for he continues, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also." John 14:2, 3.

How plain and reasonable is this statement:

I am going to my Father who sent me. You cannot follow me now, for I am going to prepare a place for you; and when I have prepared a place for you, I will come back and get you, then you shall be with me where I am. This is the simple doctrine of the Bible. It is so plain that a child can understand it.

A Warning for Our Time.

I HAVE been brought to realize our danger, as a people, of being assimilated to the world rather than to the image of Christ. We are now upon the very borders of the eternal world. It is the purpose of the adversary of souls to lead us to put far off the close of time. Satan will in every conceivable manner assail those who profess to be the commandment-keeping people of God, waiting for the second appearing of our Saviour in the clouds of heaven with power and great glory. He will lead as many as possible to put off the evil day and become in spirit like the world, imitating its customs. I have felt alarmed as I have seen that the spirit of the world was controlling the hearts and minds of many who make high profession of the truth. Selfishness and self-indulgence are cherished by them; but true godliness and sterling integrity are not cultivated.

To those who profess the truth, these solemn words are spoken: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

In consideration of the shortness of time, we as a people should watch and pray, and in no case allow ourselves to be diverted from the solemn work of preparation for the great event before us. Because the time is apparently extended, many have become careless and indifferent in regard to their words and actions. They do not realize their danger, and do not see and understand the mercy of our God in lengthening their probation, that they may have time to form characters for the future immortal life. Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth; but to be used in the work of overcoming every defect in their own characters, and in helping others to see the beauty of holiness by their example and personal effort. God has a people upon the earth who in faith and holy hope are tracing down the roll of fast fulfilling prophecy, and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear.

Many who have called themselves Adventists have been time-setters. Time after time has been set for Christ to come, but repeated failures have been the result. The definite time of our Lord's coming is declared to be beyond the ken of mortals. Even the angels who minister unto those who shall be heirs of salvation, know not the day nor the hour. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Because the times repeatedly set have passed, the world is in a more decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of the time-setters with disgust; and because men have been so deceived, they turn from the truth substantiated by the word of God that the end of all things is *at hand*.

Those who so presumptuously preach definite time, in so doing gratify the adversary of souls; for they are advancing infidelity rather than Christianity. They produce scripture, and by false interpretation show a chain of argument which apparently proves their position. But their failures show that they are false prophets, that they do not rightly interpret the language of inspiration. The word of God is truth and verity; but men have perverted its meaning. These errors have brought the truth of God for these last days into disrepute. Adventists are derided by ministers of all denominations. Yet God's servants must not hold their peace. The signs foretold in prophecy, are fast fulfilling around us. This should arouse every true follower of Christ to zealous action.

Those who think they must preach definite time in order to make an impression upon the people, do not work from the right standpoint. The feelings of the people may be stirred, and their fears aroused; but they do not move from principle. An excitement is created, but when the time passes, as it has done repeatedly, those who moved out upon time fall back into coldness and darkness and sin, and it is almost impossible to arouse

their consciences without some great excitement.

In Noah's day, the inhabitants of the old world laughed to scorn what they termed the superstitious fears and forebodings of the preacher of righteousness. He was denounced as a visionary character, a fanatic, an alarmist. "As it was in the days of Noah, so shall it be also in the days of the Son of man." Men will reject the solemn message of warning in our day as they did in Noah's time. They will refer to those false teachers who have predicted the event and set the definite time, and will say they have no more faith in our warning than in theirs. This is the attitude of the world to-day. Unbelief is wide spread, and the preaching of Christ's coming is mocked at and derided. This makes it all the more essential that those who believe present truth should show their faith by their works. They should be sanctified through the truth which they profess to believe; for they are savers of life unto life, or death unto death.

Noah preached to the people of his time that God would give them one hundred and twenty years in which to repent of their sins, and find refuge in the ark; but they refused the gracious invitation. Abundant time was given them to turn from their sins, overcome their bad habits, and develop righteous characters. But inclination to sin, though weak at first with many, strengthened through repeated indulgence, and hurried them on to irretrievable ruin. The merciful warning of God was rejected with sneers, with mocking, and derision, and they were left in darkness, to follow the course their sinful hearts had chosen. But their unbelief did not hinder the predicted event. It came, and great was the wrath of God which was seen in the general ruin.

These words of Christ should sink into the hearts of all who believe present truth: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Our danger is presented before us by Christ himself. He knew the perils we should meet in these last days, and would have us prepare for them. "As it was in the days of Noah, so shall it be also in the days of the Son of man." They were eating and drinking, planting and building, marrying and giving in marriage, and knew not until the day that Noah entered into the ark, and the flood came and swept them all away. The day of God will find men absorbed in like manner in the business and pleasures of the world, in feasting and gluttony, and indulging perverted appetite in the defiling use of liquor, and the narcotic, tobacco. This is already the condition of our world, and these indulgences are found even among God's professed people, some of whom are following the customs and partaking of the sins of the world. Lawyers, mechanics, farmers, traders, and even ministers from the pulpit, are crying "Peace and safety," when destruction is fast coming upon them.

Belief in the near coming of the Son of man in the clouds of heaven will not cause the true Christian to become neglectful and careless of the ordinary business of life. The waiting ones who look for the soon appearing of Christ will not be idle, but diligent in business. Their work will not be done carelessly and dishonestly; but with fidelity, promptness, and thoroughness. Those who flatter themselves that careless inattention to the things of this life is an evidence of their spirituality, and of their separation from the world, are under a great deception. Their veracity, their faithfulness, and their integrity is tested and proved in temporal things. If they are faithful in that which is least, they will be faithful in much.

There is where many will fail to bear the test. They develop their true character in the management of temporal concerns. They manifest unfaithfulness, scheming, dishonesty, in dealing with their fellow-men. They do not consider that their hold upon the future immortal life depends upon how they conduct themselves in the concerns of this life, and that the strictest integrity is indispensable to the formation of a righteous character. Dishonesty is practiced all through our ranks, and this is the cause of lukewarmness with many who profess to believe the truth. They are not connected with Christ, and are deceiving their own souls. I am pained to make the statement that there is an alarming lack of honesty even among Sabbath-keepers.

Listen to Christ's sermon on the mount. Here we have the injunction of the Great Teacher: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." This command of Christ is of the highest importance, and should be strictly obeyed. It is like apples of gold in pictures of silver.

How many carry out in their lives the principle Christ has here enjoined, and deal with others just as they would wish to be dealt with under similar circumstances? Reader, please answer. E. G. WHITE.

Walking with God.

"AND what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6: 8.

This scripture says that God *requires* man to walk humbly with him. It is not then a matter of indifference with the Deity whether man walks with him or not; he expects it at our hands as a duty; but above all, it should be considered an inestimable privilege. Of the three requirements presented, it seems evident to me that this is the highest: To walk with God. What a thought, for mortals to sustain such a relationship, to have such a companion! Yet the word says this is possible. It tells us of Enoch walking with him, not for one day, or month, or year, merely, but for *three hundred years*—three times as long as our country has had a national existence. Enoch was a man of like passions with ourselves. He lived in a corrupt age. He had the same devil to contend with. Yet he walked with God in spite of all these difficulties. Why cannot we? God is no respecter of persons. If we will do as Enoch did, he is just as ready to walk with us as with him.

What is it to walk with God? The idea of walking *with* another seems to be, that the two pass along in agreement. Where the one goes, the other goes. It also presents the idea of delightful companionship, mutual good will, and esteem, and communion of spirit. As it is plain that God does not pass along with us personally, the beautiful relationship set forth as a duty evidently contemplates that continued intercourse of the Holy Spirit with our spirits that will enable us to know whenever we take an important step that God is well pleased with it. Yes, God designs that his children shall have light to step circumspectly, and not go blundering along, making perhaps a good hit to-day, serving the devil's cause to-morrow. Is not our God a mighty God, that can see in the darkness, as well as in the light? Has he not the light for us that we need at all times? Is not his spirit the very agent by which he can enlighten us, either by the application of his holy word to our hearts when we are trying to understand it, or by impressions of duty when our hearts are tender before him? What a mighty attainment this is! I do not understand that every novice can just step right into this position with no previous preparation. The first thing that would be seen in such a case, he would probably be puffed up by the enemy, and fall in his own conceit. No. There are steps here. He must first "do justly," as he cries to God mightily to give him a heart to abhor wrong, to love righteousness, even with "hungering and thirsting." His first care above all others to *keep his own soul* from every unrighteous act that would tarnish it, his mind will see things more and more clearly, his conscience will be quick, God will bless him. And as he sees his own innate selfishness, and compares it with the tender love of Christ, he begins to love mercy because it is *lovely*, and he therefore practices upon the same principles more and more, realizing there is a higher aim to live for than self, all the time earnestly beseeching that Christ will impart *this heavenly grace*. A heavenly sweetness will take possession of his soul, and it will seem that Heaven comes very near. Then he will realize a preciousness in the religion of Christ, such as he never realized before. He may then walk *humbly* with God, or, as the margin has it, he may "humble himself to walk with God." There is an idea connected with that which should not be lost sight of. Man cannot walk with God without being truly humble. To be humble is "to have a sense of one's own unworthiness on account of imperfection and sinfulness." —Webster. The man who does not feel thus cannot truly walk with God. This is really a good test of true spirituality. Fanatics are generally full of spiritual pride. To question their claims, stirs them up. Not so with the man who has the genuine Spirit of the Master. It will cause him to be like him, meek and lowly of heart. Most that passes for modern sanctification in some denominations lacks this ring of the true metal.

When we thus humble ourselves, we see the true relation we sustain to the Creator. We see that we are poor, weak, erring mortals, our hearts corrupt; every effort we have made has been poorly carried out; all we have accomplished was through frailty and imperfection; every motive selfish. The stains of sin have spotted us all over. We are then led to cry with Paul, "Oh! wretched man

that I am!" and with Job, "I abhor myself, and repent in dust and ashes." What shall we do, then, while such is our condition? Despair? Oh, no! Look to Jesus, place ourselves in his hands just as we are. Come with all our weakness to the God we have offended, and cast ourselves upon his mercy. Here I am, Lord, it is all I can do. All the powers of darkness cannot keep the blessing of God from our souls; at such a time we shall realize there is a communication open between us and heaven, just as really as there is between the vine and the branch. Sap and nourishment will flow, and that "peace that passeth all understanding" will be the result. Then we can live near to God by watchfulness, prayer, and labor in the Master's vineyard. Then we may walk with God. Shall we find him an unpleasant companion? I think not. Heaven is a happy, a glorious place. There is nothing gloomy about it. Fullness of joy is found there alone. If rays of light from God, shining in the face of Jesus, are reflected upon us, will it not make us cheerful, even joyful in God? Yes, I believe it. We shall find God a pleasant companion to walk with.

"For thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, *with him also that is of a contrite and humble spirit*, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57: 15. Here we see the same steps set before us, first humility, then God is ready to take up his abode with us. No man can have God's constant direction and guidance without realizing his weakness, without thoroughly *sens-ing* it. A man that does, God will bless. If he keeps fully in this position, and faithfully tries to do every duty, he can have God's constant direction. He wants us to be in this position. Our text says he "requires it." Oh! that we might, by faithful living, attain to it! Then we could do good, then we could glorify God, then we could *enjoy* religion. How the truth would triumph if every step were ordered in him! How easily we could detect the devices of the enemy did the true Light but shine upon us! Could a body of ministers go forth thus "walking with God," Satan's kingdom would tremble. It seems to me this must be seen before our work can be wrought. Who will share in it? Oh! how we need a discerning mind, a sanctified judgment, and power from above, such as cometh alone through the rich effusion of the Holy Spirit. Let us honestly try, as individuals, to live for it. G. I. BUTLER.

The Value of a Tract.

A lady belonging to the Society of Friends was traveling by railroad, when a man in a state of intoxication came into the carriage and threw himself on the seat immediately in front of her. After some pitiable displays of folly he dropped asleep. Her heart was drawn out in pity for the wretched man, and lifting up a silent prayer to Him who giveth the increase, she gently slipped a Gospel tract into the pocket of his overcoat. Years after she paid a visit to a friend at a village in a Western State, and, as was her custom, she took a handful of tracts and went out one evening to walk, with a design of scattering the truth as she had opportunity. In the outskirts of the village she saw a man seated at the door of a small farmhouse reading a tract. She went up to him and asked if he would accept one of those she was distributing. "Gladly," he said, "for under God I owe my salvation to a tract which told me of the grace of God in Christ. This is the tract," he added, presenting that which he had been reading. "It is very precious to me, and once in a while I take it out of my desk and read it over again." As she took the tract out of his hand she read her own name on it. "Where did you get this tract?" she asked. "I might well be ashamed to tell you," he said; "and yet I am willing to take shame to myself that my Lord may be glorified." And then he related to her what his manner of life had been, and how, when returning from a visit, he had become so intoxicated as to be oblivious of all that passed on the way. His wife, in attending to his soiled clothes, had found that tract in the pocket of his overcoat. How it came there he could not tell. But, mortified and filled with remorse at the thought of his folly, he had read the tract, which made known to him the faithful saying, that Jesus Christ came into the world to save sinners. "And," said he, "He has saved me, the chief of them."

The great secret of avoiding disappointment is not to expect too much. Despair follows immediate hope as things fall hardest to the ground that have been nearest to the sky.

THE COMING OF THE LORD.

BY AN ENGLISH WRITER.

"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself. Selah." Ps. 59:3-6.

We stand on the eve of one of the greatest events the world has ever witnessed. Signs are multiplying on every side of us, compared with which there has been no parallel, either in the history of the church or the world. One of the greatest changes to both hangs upon this great event. It is the coming of the Lord Jesus Christ the second time in power and glory, to bring all things into subjection to himself, and to be "King of kings and Lord of lords." Let us see what the psalmist says of this event in the passage under consideration.

The first word is a striking one—"Our God." It is the *family* word. None but the child can use it. That child is one of the family. He is related to his Heavenly Father. He has been redeemed and brought nigh by the blood of Christ. He is in the bonds of the everlasting covenant. He is a joint heir with Christ. He can look up, and say, "My beloved is mine, and I am his." He will be able to say with joy, when the Lord shall descend from Heaven in flaming fire, "Lo this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him; we will be glad and rejoice in his salvation." Yes; it is the family word. He who now puts into our lips the sweet words, "Our father," enables us to look forward to that solemn hour, and say, "Our God."

We are about to meditate on a solemn scene—God coming down to this earth in human form, as a devouring fire, with storms and tempests raging around him. Oh! how necessary to be able to say, before we gaze upon it, "Our God." What will it be if we cannot say, "Our God?" With what feelings of terror and alarm must it be viewed unless we can say, in prospect, "Our God!" Make sure of this, reader, before you go one step farther. Only this can make you calm in the prospect, and in the reality when it comes, to be able to say, "Our God." Therefore it is that the Holy Spirit puts this little word first, on which we may dwell earnestly, soberly, searchingly, before we proceed to that which follows.

"Our God shall come, and shall not keep silence." In order clearly to understand what is meant here by God's "not keeping silence," we must refer to the closing part of the chapter, from the sixteenth verse to the twenty-first: "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hast hated instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself." Here God reviews the character of the wicked in this dispensation. It is exactly what has been going on in our world for the last six thousand years. Men have been taking God's covenant "in their mouth," in other words, making a *profession* of religion, while, all the time, the *power* of religion has been absent. Underneath this profession, sin and iniquity of the worst form have been carried on. Men have really been "hating" God, and casting his words behind them.

"Theft," "adultery," "evil," "deceit," "false witness," "slander,"—have not all these things been going on in the world at a fearful speed? All this while God has "kept silence." He has not interfered to strike men down, in such acts, with his arm of judgment; so men begin to say, "Where is God? Tush! doth God see?" If there be a God, why does he not interfere? Either there is none, or else he is "altogether such an one as ourselves." Thus the world has gone on—the wicked "flourishing as a green bay tree," the righteous returning with a "full cup" of tears, and God keeping silence. But it shall not always be so. "Our God shall come, and shall not keep silence." He shall come and "reprove" men and "set" each act and deed "in order," "before the eyes" of the wicked. It is interesting to notice how nearly all the features of the wicked, described in this chapter, and which history has endorsed as the dominant principles in the world, are again reproduced by the Holy Spirit in the third chapter of St. Paul's second epistle to Timothy, and which are to be more prominently developed—as the flower from the bud—in the last days.

And what are to be the heralds of the coming? "A fire shall devour before him; and it shall be very tempestuous round about him." Here, again, the Holy Spirit confirms this testimony by St. Paul: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with

his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Yes; from one end of Christendom to the other, one piercing cry shall rend the heavens; "Ye rocks and hills fall on us, and hide us from the presence of the Lamb." The entreaty, earnest and loud, will then be heard from many a lip that now scorns the preaching of the cross: "Lord, Lord, open to us;" but "too late." It shall be "very tempestuous." The nations shall be at their wits' end. The ties of nature and of society shall be set at naught. Men's lusts and passions shall have unbridled course. They shall run to and fro. Knowledge shall increase. Men's hearts, on all sides, will be "failing them for fear and for looking after those things which are coming on the earth." A few will lift up their heads in that universal wreck, and run calmly and joyfully; for they know their redemption is nigh, their hour of triumph is at hand. Oh! to stand among that little band in that awful hour, and be able to say, "Our God!"

But what will the Lord do then? "He shall call to the heaven from above, and to the earth, that he may judge his people." . . . The Spirit of God confirms this testimony by St. Paul: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. The word rendered "then," in this passage, may be more properly rendered, "after that," and shows us that some interval may elapse between the meeting of the dead saints and the living ones before they are taken up to meet the Lord in the air. The fond greeting, the loved embrace, the outburst of joy shall fill it up. Then all shall rise together at one and the same summons from on high, "and so shall we ever be with the Lord." "Ever with the Lord!" Oh! the joy of these words! Here thought fails. The lips falter. The mind shrinks. Eternity alone can tell their depth. We wait to sound their meaning. Who would not say, in such a world of sin, and sorrow, and death as this, "Come, Lord Jesus, come quickly!"

But mark the psalmist's words. Who are they that are called? "Gather my saints together unto me." What an expressive word—"my saints!" How the Lord appropriates them as his own! "They shall be mine in the day when I make up my jewels." What precious words—"my saints," "my jewels!" What sinful, erring creatures we are! How do we daily and hourly provoke the Lord who loves us! What naughty children the Lord has to manage! How he may say of us, as Moses said of Israel, "Ye have been rebellious against the Lord since the day that I knew you;" and yet, "my saints!" "my jewels!" Oh, what grace! what wondrous love!

But mark another word here. "Gather my saints." "He shall gather the lambs in his arms." He shall gather them as a shepherd his sheep in the hour of weakness and danger—the weak ones, the nervous ones, those who start at a shadow, and tremble at the fluttering of a leaf. They shall not be weak or nervous then. The frail body shall be dropped forever, and they shall be clasped in an embrace such as they have never known on the earth, to a bosom of infinite love.

But mark another word here. "Gather my saints together." It is the family meeting. It is the grand reunion. It is the glad assembly. We shall not rise to meet the Lord individually—in isolations. We shall be gathered together. So the apostle speaks of our "gathering together unto him." And again, "We which are alive and remain shall be caught up together with them. No more separations! No more sects, or systems! All together! One mind, one heart, one joy, one glad meeting, without the shadow of a farewell greeting ever darkening its shores! What heart does not bound at the thought!

But mark yet one word more, the sweetest of all, "unto Me." Ah! what would all the others be without this? Nothing, nothing! The foam, the dust, the shadow, the air! What would that meeting be without Jesus? What is any meeting without him? The very notes of Heaven would be discord; its jasper walls would be hideous; its very air would be oppressive. It would all be dreariness, and darkness, and death. With his name every song is sweet. In his smile, every countenance is bright. Every chord of the golden harps will vibrate with his praise. Every voice will be vocal with his name. Jesus, Jesus, Jesus!—through eternity. For this the Lord himself prays: "Father, I will that they also whom thou hast given me, be where I am, that they may behold my glory." Love can only be satisfied with

the presence of its object. So with the Saviour. He longs for us. He waits for us. We *must* be with him. How can he be happy without us?

But who are these thus gathered? Mark it well, reader: "Those who have made a covenant with me by sacrifice." They are those who have laid themselves and their earthly substance an offering on God's altar, and who have made a covenant with God through the sacrifice of the Lord Jesus Christ. They are the *blood-bought* ones. They are those who have cast themselves—all sin and guilt, helpless and undone—on the finished work of the Lord Jesus. They are those who cry from the depths of their hearts:

"Other refuge have I none;
Hangs my helpless soul on thee."

Reader, have you done this? If you have not, then you are not in that covenant. And if you are not in that covenant now, can you think of that meeting? You may hide this sad picture from your conscience, or, worse than all, charge your sin on God by a series of excuses. But it will not avail then. Mark the next verse: "The heavens shall declare His righteousness, for God is judge himself." His righteous dealings will then be acknowledged by every lip, and be felt by every heart. Even the wicked will be compelled to own it. And not only so, but righteousness shall be written on everything, as it never has been yet. And why? "For God is judge himself." He shall be judge in the earth, and the result will be righteous judgment. Misrule, injustice, oppression, will all end then. "Righteousness shall cover the earth as the waters cover the sea."

And what is the practical lesson from all this, for the world, as well as for God's people? There is a word for each one at the close of this chapter. "Ye that forget God, consider this." Unconverted reader, weigh it well, lest God "tear thee in pieces." The day is at hand. Consider. Fly to Jesus. He is your only hope. Out of him you are not safe for a moment. Be warned, and haste to the refuge.

Christian, "order your conversation," or citizenship, "aright." Aim to glorify Jesus. Let his praise fill your heart. Let his image be clearly, decidedly, unmistakably, written on every act of your life. Be whole-hearted for Christ. "Be thou faithful unto death, and I will give thee a crown of life."

REAL AND APPARENT HAPPINESS.

If we should look under the skirt of the prosperous and prevailing tyrant, we should find even in the days of his joys such alloys and abatements of his pleasure as may serve to represent him presently miserable, besides his final infelicities. For I have seen a young and healthful person warm and ruddy under a poor and thin garment, when at the same time an old rich person hath been cold and paralytic under a load of sables and the skins of foxes. It is the body that makes the clothes warm, not the clothes the body; and the spirit of a man makes felicity and content, not any spoils of a rich fortune wrapt about a sickly and an uneasy soul. Apollodorus was a traitor and a tyrant, and the world wondered to see a bad man have so good a fortune; but knew not that he nourished scorpions in his breast, and that his liver and his heart were eaten up with spectres and images of death. His thoughts were full of interruptions, his dreams of illusions; his fancy was abused with real troubles and fantastic images, imagining that he saw the Scythians flaying him alive, his daughters like pillars of fire dancing round about a caldron in which himself was boiling, and that his heart accused itself to be the cause of all these evils.

Does not he drink more sweetly that takes his beverage in an earthen vessel, than he that looks and searches into his golden chalices for fear of poison, and looks pale at every sudden noise, and sleeps in armor, and trusts nobody, and does not trust God for his safety, but does greater wickedness only to escape a while unpunished for his former crimes? "*Auro bibitur venenum.*" No man goes about to poison a poor man's pitcher, nor lays plots to forage his little garden made for the hospital of two beehives, and the feasting of a few Pythagorean herb-eaters. They that admire the happiness of a prosperous, prevailing tyrant, know not the felicities that dwell in innocent hearts, and poor cottages, and small fortunes.

Can a man bind a thought with chains, or carry imaginations in the palm of his hand? Does the hand intermeddle with the joys of the heart? or darkness, that hides the naked, make him warm? Does the body live, or does the spirit? or can the body of Christ be like to common food? Indeed the sun shines upon the good and bad; and the vines give wine to the drunkard as well as to the sober man; pirates have fair winds and a calm sea at the same time when the just and peaceful merchantmen have them. But although the things of this world are common to good and bad, yet sacraments and spiritual joys, the food of the soul, and the blessing of Christ, are the peculiar right of saints.—*Jeremy Taylor.*

The Signs of the Times.

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

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

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

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

Answers to Questions.

To W. H. SWAIN.—We do not believe that the false prophet of the book of Revelation is the Mohammedan power. In Rev. 19:20 it is said the false prophet wrought miracles before the beast, "with which he deceived them that had received the mark of the beast, and them that worshiped his image." Chapter 13 says it is the two-horned beast which deceives them that dwell on the earth by the miracles which he does in the sight of the beast, and causes the dwellers on the earth to worship the beast, to make an image to him, and to receive his mark. Comparing these two chapters of this book we learn that the two-horned beast is the false prophet. But Mohammedanism never caused men to worship the first beast—the papacy. These powers have always been in antagonism; therefore Mohammedanism cannot be the false prophet, for it has always acted just the reverse of what is ascribed to the false prophet. For a full exposition of the subject, see a pamphlet for sale at this office entitled, *The United States in the Light of Prophecy*.

To W. M. SMITH.—The propriety of partaking of the Lord's supper with other denominations does not at all depend on the nature of the invitation given. We consider it quite inconsistent for those who keep all the commandments of God to commune with those who ignore the keeping of them, either in whole or in part.

How do you harmonize Rev. 21:1, where it says "there was no more sea," with Rev. 5:13, where it speaks of every creature in the sea praising God? E. J. W.

ANSWER.—Several translations, as Anderson's, Whiting's, Sawyer's, and the Syriac, give the more literal rendering,—"and the sea was no more." Doubtless this referred to the sea which was connected with the first earth, which was also "passed away." The old earth and the old sea were passed away—were no more. The new earth will then have a sea of its own.

Hallowed Time.

THE idea prevails with many that "all time is alike," or "there is no difference in time," and therefore it does not make any difference which day is observed as the Sabbath. And it seems marvelous that this plea is put forth by those who strenuously insist that it is our duty to keep the first day of the week! That position was stated by "Rev. R. G. Baird" in his "Two Sermons" against Seventh-day Adventists, as follows:—

"The observance of the Sabbath is, in the abstract, a moral duty; but as no time is more holy than another, except as we make it such, or more God's time, except as we devote it more exclusively to his worship, the particular day on which the Sabbath is to be observed, is a matter that pertains wholly to the ceremonial."

No time holy, except as we make it such! Oh, the arrogance of rebellious man. How can we make time holy? The answer would probably be, "By resting on it from our works." But we learn from the Bible record that even the resting of God from the work of creation on the seventh day did not make that day holy. "And God blessed the seventh day and sanctified it, because that in it he had rested from all his work." Surely, if God resting on the seventh day did not make it holy, our resting on Sunday will not make it holy.

The assertion that no time is specially the Lord's time, or no day the Lord's day, except as we devote it to his service, is equally untrue and absurd.

We are to preserve those relations which God has established. The vainglorious act of sinful man cannot establish relations of this nature. That the day is sacred without regard to our use of it, is proved by all those scriptures which speak of the guilt of the people in profaning his holy day. Isa. 58:13: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable," etc. Now, if it rested with us to make the day holy, as Mr. Baird affirmed,

then it would not be a holy day unless we rested upon it. How, then, could man profane a holy day, when the very act of profanation deprived the day of all holiness? Ex. 31:15 says, "Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord." Ex. 16:23: "To-morrow is the rest of the holy Sabbath unto the Lord." According to Mr. Baird's theory, that was not true; for it was not holy before the people rested on it, and was holy only because they rested on it! Every reader can see that his declaration is a plain contradiction of the Scriptures.

There is a prevailing looseness in regard to the claims of God and to the obligations of his law which cannot be too severely condemned. Why will men claim that obedience to law rests upon the will of the subject? No law is thus abused, and no government thus insulted, but the law and government of God. To illustrate the position of Mr. Baird, and of many other religionists, we will suppose that the fourth of July has been set apart by our government, by an express law, as the day to commemorate the independence of the United States; and the law gives as the reason for such appointment the signing of the Declaration of Rights. Now a party rises up and claims that the design of the law will be carried out by observing the eighth of January instead; that we are required to keep one day of the year, and not any particular day; that both the letter and the spirit of the law will be kept by observing the eighth of January; that on that day a very memorable event occurred, worthy of being commemorated; that history has made much mention of the victory of Gen. Jackson, on that day; and that as we are to keep the day it must be optional with us which day we keep. Now, query: Would that law be kept by keeping the eighth day of January instead of the fourth of July? The law specifies the particular day—the fourth of July. It gives the reason—the signing of the Declaration of Independence on that day. It is not optional with us—the law carries with it the authority of the government. On the other hand, the eighth of January is not mentioned in the law; the victory at New Orleans is not the reason given for appointing the day; history is not law, so a historical fact cannot supersede a legal enactment; though the day is to be observed by us, it is not a matter of option, but must be kept in obedience to the law; the claim and authority of the government is honored only by the observance of that day which it set apart by law. He would be considered wildly foolish who would contest the case in favor of the eighth of January, under such circumstances.

But such is the relative position of the parties in this Sabbath controversy. The law says the seventh day. Mr. Baird acknowledges the validity of the law, but says the first day will answer instead of the seventh. The law gives as the reason that God rested on the seventh day. Mr. Baird says the better reason is that Christ arose on first day. The law says the seventh day is the Lord's day, the day of his choice, the day which he reserved to himself, and hallowed to sacred use. Mr. Baird says no one day belongs to the Lord, except as we give it to him, or is hallowed, except as we make it so, and the first day will answer all the ends of the law. The fact that it is a law, that it is by authority, binds us to observe the day pointed out in the law. But Mr. Baird says a day not indicated by authority, not enforced by any law, will answer far better than the day mentioned in the law! Was ever folly and presumption more apparent?

We appeal to the reader,—Will you take a position which so manifestly contravenes the expressed will of Jehovah? Have "the law and the testimony" ceased to be the rule of life? Has it ceased to be the "duty of man" to "fear God and keep his commandments?" Had the authority of God been effectually set aside or superseded, we cannot imagine how men could recognize the fact in their lives more than by living just as they now do. And the saddest of all is the thought that these things stand justified by the theories of religious teachers and leaders. How long shall a just God suffer these things? "O Lord, revive thy work."

The Two Covenants.

THERE are two views prevailing as to what constitutes the first covenant. One was noticed last week, namely, that the old covenant was the agreement entered into between God and the children of Israel, a record of which is found in Ex. 19:5-8. Proof was given from

the Scriptures that this is the truth on this important subject.

According to the second view, the first covenant was simply the ten commandments.

The first view is the more comprehensive, as it presents the two leading definitions of the word covenant, and answers to them both. 1. It presents as the covenant the contract between the parties. 2. It presents the condition to the contract.

But the second view presents as the first covenant that which answers to the definition of covenant only in its secondary sense; viz., the condition on which the contract rests. Undoubtedly the word covenant is thus used in the Bible. And for that reason many persons suppose that the ten commandments answer to, and constitute, the first covenant of which Jeremiah and Paul speak. That view of this subject which is really the truth will give to every part of the testimony its proper place, and will then show a divine harmony of the whole. But error must of necessity suppress, or pervert the truth. Here are the more important passages quoted to prove that the ten commandments constitute the first covenant:—

Ex. 34:28: "And he wrote upon the tables the words of the covenant, the ten commandments."

Deut. 4:13: "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."

Deut. 9:9-11: "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water; and the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant."

1 Kings 8:21: "And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt."

2 Chron. 6:11: "And in it have I put the ark, wherein is the covenant of the Lord, that he made with the children of Israel."

These are the texts relied upon by our opponents to disprove our views of the first covenant and to establish their own. We freely admit that the word covenant is applied to the ten commandments; and further, we also admit, or to speak more properly, we maintain, that the ten commandments do sustain a very important relation to the first covenant. But all parties must agree,

1. That the ten commandments are not a covenant in the sense of being a contract or agreement, as they contain no such thing.

2. That they are a covenant in the sense of being the conditions of the agreement which God made with Israel.

It does not seem that either of these two propositions can be denied by any candid man, as they are, manifestly, the exact truth. Both parties to this controversy must here come together upon common ground. And if they each act with a pure conscience, it will be difficult for them to disagree respecting the following proposition:—

THE TEN COMMANDMENTS DO NOT CONSTITUTE THE COVENANT OF EX. 24:8.

That text reads thus: "And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words. Two palpable reasons sustain the foregoing proposition: 1. The covenant made with Israel "concerning all these words," was the agreement which the people entered into with the Almighty, as recorded in Ex. 19 and 24, that they would keep the words spoken by him. 2. The ten commandments were the words concerning which this covenant or agreement was made. These reasons are not likely to be disputed. They establish the fact, therefore, that the covenant which was ratified or dedicated with blood by Moses was not the ten commandments. On the contrary, it is a covenant in a more extensive sense than they can be. It is an agreement between God and Israel concerning his law, and that law is elsewhere called a covenant, not because there is in it a contract be-

tween God and his people, but simply because it is the grand condition of the contract, or covenant, which Moses here dedicates with blood. It is remarkable that the people entered into formal and solemn contract to obey the voice of God before they heard it, and that having heard his voice, they ratified that contract in the most solemn manner; and that to conclude all, Moses, having written the whole thing in a book, sprinkled both it and all the people, saying, "Behold the blood of the covenant which the Lord hath made with you concerning all these words." Ex. 24:8.

Both parties to the controversy respecting the first covenant will here again certainly unite in saying that Moses uses the word covenant in this remarkable text, not as signifying the ten commandments, but the agreement made respecting them. Here we stand on solid ground, and our opponents will not attempt to drive us hence. And now that we are so happily agreed in this fact let us advance to the important truth which lies directly before us. Here it is:—

The contract made in Ex. 19 and 24, relative to the ten commandments, which Moses (Ex. 24:8) calls "the covenant which the Lord hath made with you concerning all these words," is the identical first covenant concerning which we are involved in controversy.

This proposition our opponents stoutly deny. But so certainly as they are honest men (and we are ready to award this noble quality to every one of them who has not given palpable proof that he does not possess it), they will be constrained to agree with us here also. Providentially, we have the testimony of the New Testament in so explicit and distinct an utterance as to leave no chance for dispute on this point. Paul quotes this very record in Ex. 24:8, respecting the dedication of the covenant concerning the law of God, and makes the explicit statement that this covenant thus dedicated was the first covenant. Here are his words:—

"Whereupon neither the FIRST TESTAMENT [covenant] was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament [covenant] which God hath enjoined unto you." Heb. 9:18-20.

Here, also, we have a right to ask our opponents to agree with us. In fact the testimony is so explicit that there is no chance for them to do otherwise. Paul settles this point in dispute, and shows that the first covenant is not the law of God, but the solemn contract between God and Israel respecting that law. And that which makes Paul's testimony in this case very valuable is, that he writes as a commentator upon those words of Jeremiah which constitute the theme of this discourse.

J. N. A.

Letter From England.

SOUTHAMPTON, with its suburban towns, is a city of 60,000 inhabitants, and is situated in the midst of what is called "the garden of England." It is a seaport, commercially considered next in importance to Liverpool and London.

Taking Southampton as a center, within a radius of twenty miles there are nearly a score of cities and villages. One of these cities to the south-east of us, Portsmouth, has a population of 120,000. It is probably safe to state that there are 300,000 inhabitants who understand the English language within twenty miles of the house where I am now writing.

Southampton is not a manufacturing or mining town, like many sections of England. While the laboring classes in the mining and manufacturing sections are just now suffering much distress in consequence of efforts to reduce their wages, "strikes," etc., this part of England is not thus affected. As the Southampton Times stated last week, it is as prosperous as any part of the kingdom, because its laborers are not turned aside from their pursuits as are those in the coal mines and mills. At this important point vessels are arriving and departing almost daily, to and from various parts of the world. Much of England's trade with the East Indies passes through this port. For this reason, it is a point where we can do much missionary work on ships.

Southampton is a place of no small note in English history. Here at No. 21 French Street, still stands the old brick house in which Dr. Isaac Watts was born on the 17th day of July, 1674. This was the Dr. Watts whose hymns

are sung with thrilling effect all over the world. It was when sitting on "pear tree green," and looking across river Itchen to Southampton surrounded with its beautiful gardens and fields clothed in "living green," that Watts composed his beautiful hymn,—

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."

Watts' Park in the city contains, on an appropriate monument, a life-size statue of Dr. Isaac Watts. On last Sunday I went to the same church where Dr. Watts maintained a life-long membership. There I listened to the first sermon I have heard in England. It was a very impressive discourse from Dr. Carlisle, B. A., who has been for many years pastor of the church, from the words, "Jesus Christ, the same yesterday, to-day, and forever."

Southampton is also the point from which the May Flower set sail for America with the Pilgrim fathers, who landed at the famous Plymouth Rock, Mass., and among whom, as many of our readers are aware, were the ancestors of our beloved brother, Eld. James White, of Battle Creek, Michigan. Of the many interesting items connected with Southampton and its history, I hope to write more at length in the *Youth's Instructor* ere long.

After arriving here, noting the situation, and learning from Bro. Ings of the interest already awakened in this vicinity, we decided, for the present at least, to make this place the headquarters of the mission. We have rented "Stanley Cottage," on Stanley Street, near Shirley road, Freemantle, Southampton. It is a brick house, slate roof, with five rooms and an outside brick store-room 16x20 feet. The house is well supplied with cupboards, thus furnishing us ample facilities for book and mission rooms. There is a fireplace in each room, which is quite essential in a climate subject to so much fog as South England has. We have been in the place only ten days, but our house is settled, the two large boxes of books we brought with us are all arranged, and we are taking hold of our work as fast as possible.

Last Sunday evening I spoke, by request, to one hundred and fifty in Shirley Hall, from Heb. 5:8, 9. I had good freedom. Many of the congregation were moved to tears, and wished me to speak again. The hall is under the control of a society calling themselves "Free Evangelists."

Bro. Ings is distributing tracts and papers, visiting from house to house, and gathering names of persons who will read our publications with candor. Those he visits give him names of their friends, and thus he obtains the addresses of persons from all parts of the kingdom, and elsewhere. This furnishes us the names of more individuals than we can correspond with; we have therefore to-day sent a number to various vigilant missionary societies in America that have requested us thus to do.

We are now engaged in writing to those whose names we have in Great Britain whom we know to be specially interested in the truth. If any of the missionary societies in America have sent papers and tracts to persons in England, Scotland, or Ireland, and have received favorable responses, please write us here, giving the names and the facts in the case. There is no difficulty in obtaining the names of thousands of persons here who will read with interest, and will then loan the papers and tracts to others to read. Out of these thousands God will move scores and hundreds to obey the truth; this is our faith.

In opening this branch of the work we found ourselves short of copies of the SIGNS. Bro. Ings had only a club of ten copies. He immediately sent to Oakland for another club of ten, and I sent for a club of ten, making us in all thirty copies. This is hardly a drop in the bucket. One sister in Massachusetts offered us a club of twenty-five; and we have written to her accepting them. This will make us fifty-five a week. For the next six months, we could use weekly at least five hundred copies of the SIGNS.

There are persons who said to me, while in the United States, that if we found interested readers in England they would like to send the SIGNS. I would say to such, if you wish to invest the sum of \$6, \$12, or even \$24 in clubs of the SIGNS, to be sent to my address as given in this article, we will see that as many as five hundred copies are judiciously distributed each week; and as fast as we find worthy readers who are unable to pay, we will transfer names from the club to such readers.

Even outside parties here are willing to help us in the matter of distributing the papers. The way is already open to send a number of copies nearly every week to the English inhabitants of the East Indies. We see such a field open before us, and so much to be done, that our souls are stirred within us to do all we can.

We are negotiating for a hall in which to hold public meetings. In all probability we shall be engaged in our first series of meetings in Old England before this article is read by the readers of the SIGNS. We shall have a meeting of interested ones in our own house next Sabbath.

We are well, though somewhat affected by the change of climate from California to England, a distance of six thousand miles. The weather just now is quite cold. The public prints say it is the most severe that has been known here in thirty years.

We long to be speaking to the people. We shall commence with about four meetings per week, and increase the number as health and strength will permit. We believe God will sustain us. We know we have the prayers of God's people everywhere.

Jan. 9, 1879. J. N. LOUGHBOROUGH.

Letter from Italy.

THE Lord has given us great consolation and encouragement in the past month, both in Egypt and in this country. Praised be his name. And as I think the brethren in America will share the pleasure I have experienced, I herewith send a report.

First with regard to my visit to Bari, Dec. 19. There were several circumstances which showed clearly that it was my duty to visit the brethren at Bari previous to starting for Egypt. I had not had any news from there for a considerable time, and began to fear that the work among them was growing slack. But I received a letter from their minister, Bro. V., saying that he had been subjected to the most brutal and outrageous treatment at the instigation of the priests. He was arrested on a charge of being an Internationalist, a revolver was presented at him by the brigadier of the police, and he was conducted in chains through the streets to the jail. I resolved to go at once. I had expected to enjoy pleasant communion with a few Sabbath-keeping brethren, but was not prepared for the surprise which God had in store for me. *The whole Baptist church, from the minister down, have accepted the Sabbath of the Lord, and are endeavoring to walk in the observance of his commandments.* And not only this but at another small town called Aquavia, some distance in the interior of the country, another body of believers has been formed, who recognize the sacred day of rest.

It was in the month of March last, about the time of Bro. Bertola's departure for Egypt, that I wrote to Bro. V. (as well as several others) on the subject of the Sabbath, sending some copies of the "Sabbath of the Bible," a tract which our brethren at Bale had just printed in Italian. Then ensued a long correspondence. I sent the other Italian tracts as they came out, and the result has been as I have stated. Blessed be God for the good work these tracts have done.

I was truly gratified with the enthusiasm which these brethren displayed in the cause of God's commandments and of his sacred day. One of them, a hale old man having seen sixty-five summers, whose ears were adorned with a pair of large and glittering rings according to the custom of the country, greeted me with a real apostolic kiss. "*Fratello*," he said, "you have been an angel to me; you have brought me out of darkness into the knowledge of God's commandments."

On Sabbath evening, Dec. 20, I preached in their chapel to a most attentive audience on 2 Tim. 2:19: "Let every one that nameth the name of Christ depart from iniquity." On the next evening we had a very interesting discussion on the Sabbath question. Finding the brethren so well established in the Sabbath and the commandments, I thought it right to bring before their notice the subject of the approaching advent of our Saviour, and with this object I employed every available moment in reading with them those portions of Scripture that demonstrate the nearness of Christ's coming, and the manner in which he will come. Their eyes sparkled as they listened to the description of the new earth, where "they that be wise shall shine as the brightness of the firmament." And as we celebrated the ordinances, I reminded them that the act of breaking bread not only points

back to the body of our Lord broken for us, but that it also looks forward to the coming glory; for it was to be done in remembrance of him "till he come." 1 Cor. 11:26. "Yes," exclaimed a dear sister, "I will in future think not only of the cross, but also of the coming glory."

I could have spent a week most profitably with these brethren, who are very desirous to study the things of the coming kingdom, but my imminent departure for Egypt obliged me to return quickly to Naples. I promised to return to them if possible. From this journey I learned two things: that for the diffusion of the truth much traveling is very necessary, and also that a large assortment of well written tracts such as we have in the English language is indispensable. These brethren expressed a great desire to read an interpretation of Daniel and the Revelation; but alas! they can read only Italian. If God wills, I hope we may be able to multiply our tracts in Italian, and also to issue a journal. The translation of "Elihu on the Sabbath" has contributed powerfully to the conviction of many.

It is with much gratitude to God that I have to relate that our brethren here and also at Naples, who have received the truth, have not hidden the talents entrusted to them, knowing that for them they will one day have to render an account. In a former letter I mentioned a deist who had received Christ with us, and then commenced a work of evangelization in his own country. He has now been shut up there in a college that is a sort of convent, where he cannot see or speak with any one without permission. An uncle of his who had shaken hands with him, on learning that he had embraced the gospel, immediately took a towel and wiped his hands. Notwithstanding this, another of our brethren, a student, has commenced the same work in another country further south. He writes to me as follows: "Many have hearkened to the word of life. Five have requested me to procure Bibles for them. There is quite an important work to be done here, and had I not to return to Naples, I would open a meeting soon. I hope to do so when I return home finally."

I have received letters from Bro. Bertola at Constantinople, and from Bro. Rupp at Alexandria, urging me to lose no time in coming to Egypt, and I have arranged matters to start by the steamer which leaves this day. Our brethren here are firm in their profession, and can stand alone for a time, but they will be without a leader or head, and have no hall for meetings on the Sabbath. When Bro. Andrews comes, he will have to see what can be done for the church at Naples.

H. P. RIBTON.

Blessed Are They That Do.

THE religion of the Bible consists in believing what God says, and doing what he commands. "Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:14. "But be ye doers of the word, and not hearers only, deceiving your own selves." "But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jas. 1:22, 25, 27. To obey God's perfect law, honoring him and doing righteous deeds to our fellow-men, is religion pure and undefiled. The opposite kind of religion, of course, is impure and defiled.

The religion of many consists chiefly in feeling. They do what they feel it duty to do; but they do not always feel it duty to do what God says. They say they know that they are accepted of God; for they feel it so in their very souls. "The Lord saves me, and he saves me now," is a favorite form of expression. They know God answers their prayers, because they feel it so. On the contrary, an apostle has said, "And whatsoever we ask, we receive of him because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22. Here it is again: Blessed are they that do.

Now feeling is not faith. It is all right when it is founded in faith and obedience to the word of the Lord. When a man has an intelligent faith in what God has revealed, and does what that revelation requires, he has a right to feel and to rejoice in the Lord. What is it which distinguishes the true religion from all false religions? Is it not that

the truth of God lies at its foundation? True feeling, then, will always be found in conformity to this truth. Then a person must be intelligent in the truth before he can depend upon his feelings. Do not false religionists feel? Do they not manifest a religious zeal? What but the most ardent feeling of devotion could cause a heathen mother to cast her infant into the river Ganges to be devoured by the monsters of the deep? or to cast herself before the car of Juggernaut to be crushed under its wheels? I think that there is feeling in every kind of religion; and therefore we will be deceived if we trust to feeling, unless we know that our faith and works are in harmony with the truth of God.

The first and most pressing want of the people in these days is instruction in the truth as revealed in God's word. They need a true foundation for their faith; and then they want a faith that will cause them to act—to do what that word requires. Their ears have been turned away from the truth to fables. This is as Paul foretold it would be.

Sensational preaching stirs the religious sentiments or faculties, producing certain emotions or feelings, and this passes for genuine Bible religion, though many of the duties therein revealed are neglected entirely, either from ignorance or unwillingness to obey. I repeat it: *Truth* is the thing which distinguishes true religion from every false way. The truth is in our Bibles; but in a land of Bibles the great need of the people is to be instructed in the truth. They talk of worshipping God in spirit; but they that worship him must worship him "in spirit and in truth."

The truth is in the word of God. "Thy word is truth." John 17:17. "Thy law is the truth." Ps. 119:142. "All thy commandments are truth." Verse 151. This refers to the moral law, the ten commandments. Every word of them is true; every jot and tittle of this law shall endure till heaven and earth pass. Matt. 5:18. Yet the leading ministers and churches of to-day are treading the fourth commandment of that law under foot. God is now pleading with them, saying, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

On the other hand, God is now sending a fearful message of warning to the nations of the earth, saying, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." At the same time he is calling the attention of all to his patient, enduring, and obedient people, saying, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." See Rev. 14:9-12.

Through the influence of apostasy, the Sabbath of the fourth commandment has been disregarded, and another institution has been put in its place, according to the prophecy concerning a wicked power that should "think to change times and laws." Dan. 7:25. This same power is the beast, against the worship and mark of which we are being warned. Rev. 13:1-10. The Roman popedom is the power thus foretold; and the Roman Church to-day claims that their church changed "the Sabbath into Sunday," or "substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority." See their doctrinal works.

Now the question is, Shall we follow the changes and corruptions of the popedom, or shall we keep the commandments of God? Does it make any difference whether we have the light of God's word, and walk in that, or follow the traditions of an apostate church, which claims the power to change the law which God spake with his own voice, and wrote with his own finger, and to "substitute" something else in its place? In a land of Bibles, and in which God's voice is being heard in fulfillment of the last message of warning promised in his word, will it be just as well to walk on in darkness, following the dictates of a fallen church which blasphemously claims to make laws for God, "if the heart is only right"? We have the word of the living and true God; and Jesus says, "Blessed are they that hear the word of God, and keep it." Luke 11:28.

Jesus said to the apostate Jewish church, "Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7:9. Is not this his voice to the professed Christian Church to-day?

Let us hear Jesus. "Not every one," says he, "that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Matt. 7:21. Listen to his voice again, in his last benediction to his people, recorded in the book of Revelation: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

R. F. COTTRELL.

The Home Circle.

THE DIFFERENCE.

Two babes were born in the self-same town,
On the very same bright day;
They laughed and cried in their mothers' arms
In the very self-same way.
And both were as pure and as innocent
As falling flakes of snow,
But one of them lived in the terraced house,
And one in the street below.

Two children played in the self-same town,
And the children both were fair,
But one had her curls brushed smooth and round,
The other had tangled hair.
Both of the children grew apace,
As all our children grow,
But one of them lived in the terraced house,
And one in the street below.

Two maidens wrought in the self-same town,
And one was wedded and loved,
The other saw through the curtain's part,
The world where her sister moved.
And one was smiling, a happy bride,
The other knew care and woe,
For one of them lived in the terraced house,
And one in the street below.

Two women lay dead in the self-same town,
And one had tender care,
The other was left to die alone,
On her pallet so thin and bare.
One had many to mourn her loss,
For the other few tears would flow,
For one had lived in the terraced house,
And one in the street below.

If Jesus, who died for rich and poor,
In wonderful, holy love,
Takes both of the sisters in his arms,
And carries them up above;
Then all the difference vanished at last,
For in heaven none will know
Which of them lived in the terraced house,
And which in the street below.

—Advocate and Guardian.

Losing One's Temper.

I was sitting in my room one morning, feeling all "out of sorts" about something or other, when an orphan child, whom I had taken to raise, came in with a broken tumbler in her hand, and said, while her young face was pale, and her lip quivered,—

"See, Mrs. Graham! I went to take this tumbler from the dresser to get Anna a drink of water, and I let it fall."

I was in a fretful humor before the child came in, and her appearance, with the broken tumbler in her hand, did not tend to help me to a better state of mind. She was suffering a good deal of pain in consequence of the accident, and needed a kind word to quiet the disturbed beatings of her heart. But she had come to me in an unfortunate moment.

"You are a careless little girl!" said I, severely, taking the fragments of glass from her trembling hands. "A very careless little girl, and I am displeased with you!"

I said no more; but my countenance expressed even stronger rebuke than my words. The child lingered near me for a few moments, and then shrunk away from the room. I was sorry, in a moment, that I had permitted myself to speak unkindly to the little girl; for there was no need of my doing so, and, moreover, she had taken my words, as I could see, deeply to heart. I had made her unhappy without a cause. The breaking of the tumbler was an accident likely to happen to any one, and the child evidently felt bad enough about what had occurred, without having my displeasure added thereto.

If I was unhappy before Jane entered my room, I was still more unhappy after she retired. I blamed myself, and pitied the child; but this did not in the least mend the matter.

In about half an hour, Jane came up very quietly, with Willy, my dear little, curly-haired angel-faced boy, in her arms. He had fallen asleep, and she had, with her utmost strength, carried him up-stairs. She did not lift her eyes to mine as she entered, but went, with her burden, to the low bed that was in the room, where she laid him tenderly, and then sat down with her face turned partly away from me, and with a fan kept off the flies and cooled his moist skin.

Enough of Jane's countenance was visible to enable me to perceive that its expression was sad. And it was an unkind word from my lips that had brought this cloud over her young face!

"So much for permitting myself to fall into a fretful mood," said I, mentally. "In future I must be more watchful over my state of mind. I have no right to make others suffer from my own unhappy temper."

Jane continued to sit by Willy and fan him; and every now and then I could hear a very low sigh come up, as if involuntarily, from her bosom. Faint as the sound was, it smote upon my ear, and added to my uncomfortable frame of mind.

A friend called, and I went down into the parlor, and sat conversing there for an hour. But all the while there was a weight upon my feelings. I tried, but in vain, to be cheerful. I was too distinctly aware of the fact, that an individual—and that a motherless little girl—was unhappy through my unkindness; and the consciousness was like a heavy hand upon my bosom.

"This is all a weakness," I said to myself, after my friend had left, making an effort to throw off the uncomfortable feeling. But it was of no avail. Even if the new train of thought, awakened by conversation with my friend, had lifted me above the state of mind in which I was when she came, the sight of Jane's sober face, as she passed me on the stairs, would have depressed my feelings again.

In order both to relieve my own and the child's feelings, I thought I would refer to the broken tumbler, and tell her not to grieve herself about it, as its loss was of no consequence whatever. But, this would have been to have made an acknowledgment to her that I had been in the wrong, and an instinctive feeling of pride remonstrated against that.

"Ah me!" I sighed. "Why did I permit myself to speak so unguardedly? How small are the causes that sometimes destroy our peace! How much of good or evil is there in a single word!"

Some who read this may think that I was very weak to let a hastily uttered censure against a careless child trouble me. What are a child's feelings?

I have been a child; and, as a child, have been blamed severely by those whom I desired to please, and felt that unkind words fell heavier and more painfully, sometimes, than blows. I could, therefore, understand the nature of Jane's feelings, and sympathize with her to a certain extent.

All through the day, Jane moved about more quietly than usual. When I spoke to her about anything—which I did in a kinder voice than I ordinarily used—she would look into my face with an earnestness that rebuked me.

Toward evening, I sent her down-stairs for a pitcher of cool water. She went quickly, and soon returned with the pitcher of water, and a tumbler, on a waiter. She was coming towards me, evidently using more than ordinary caution, when her foot tripped against something, and she stumbled forward. It was in vain that she tried to save the pitcher. Its balance was lost, and it fell over and was broken to pieces at my feet, the water dashing upon the skirt of my dress.

The poor child became instantly as pale as ashes, and the frightened look she gave me I shall not soon forget. She tried to speak, and say that it was an accident, but her tongue was paralyzed for the moment, and she found no utterance.

The lesson I had received in the morning served me for purposes of self-control now, and I said, instantly, in a mild voice—

"Never mind, Jane; I know you couldn't help it. I must tack down that loose edge of the carpet. I came near tripping there myself to-day. Go and get a floor-cloth and wipe up the water as quickly as you can, while I gather up the broken pieces."

The color came back instantly to Jane's face. She gave me one grateful look, and then ran quickly away, to do as I had directed her. When she came back, she blamed herself for not having been more careful, expressed sorrow for the accident, and promised over and over again that she would be more guarded in future.

The contrast between both of our feelings now and what they were in the morning, was very great. I felt happier for having acted justly and with due self-control; and my little girl, though troubled on account of the accident, had not the extra burden of my displeasure to bear.

"Better, far better," said I to myself, as I sat and reflected upon the incidents just related—"better, far better is it, in all our relations in life, to maintain a calm exterior, and on no account to speak harshly to those who are below us. Angry words make double wounds. They hurt those to whom they are addressed, while they leave a sting behind them. Above all, we should guard against a moody temper. Whenever we permit any thing to fret our minds, we are not in a state to exercise due self-control, and if temptation comes then we are sure to fall."—T. S. Arthur.

PLEASANT EVENINGS.—Make the evenings pleasant, mothers, if you wish to keep your husbands and children at home. An interesting book read aloud, or, in musical families, a new song to be practiced, will furnish pastime that will make an evening pass pleasantly. A little forethought during the day,

a little pulling of wires that need not appear, will make the whole thing easy; and different ways and means may be provided for making the evening hours pass pleasantly, and a time to look forward to with pleasant anticipations. We visited once in a large family where it was the duty of each sister in turn to provide the evening's occupation, and there was a pleasant rivalry as to whose evenings should be the most enjoyable. As a natural consequence the brothers were rarely absent from home.

Cut the Shore Lines.

WHEN a new ship is launched there are loose ropes that hang from her landward side to keep her near the shore. How much this is like thousands of professing Christians! They have everything they need for sailing, but they are bound to the shore. The engine may turn the wheels, the wind may fill the sails of heavenly desire, but so long as these shore-lines are not cut, the ship will stay just where she is. *Let go of the world!* Your craft will rot by the shore in spite of all effort, unless you cut loose. Shore-lines have ruined many a soul. You *must* let go! The harbor is on the other side of the sea. You are not to drop anchor, nor furl the sail, until you reach the other shore. "For so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 Pet. 1: 11.

Reports from the Field.

Texas.

[The following is an extract from a private letter dated Feb. 3. L. M. H.]

SINCE coming to Denison, Texas, our time has been occupied mostly in writing, yet we have held some meetings. By invitation we held a meeting in the Shilo school house about four miles from where we live. Some individuals attending this meeting urged us to give an appointment for Cherry Mound, a place about five miles from Shilo. We gave an appointment, and one week ago last Sunday we spoke to a house full and nearly as many more who could not find room in the house. We had freedom in speaking to our intelligent and interested audience. Here we were urged to leave an appointment for the next Sunday and also to give an appointment for Hebron, three miles from Cherry Mound, which requests we complied with. After this meeting closed we rode five miles to fill our appointment at Shilo. My husband spoke to a good audience upon the words of Paul to Timothy, "Preach the word," contrasting the pure Bible teachings with fables taught from the pulpit in this time.

Last Sunday we rode over bad roads to Cherry Mound, to fill our appointment there at 11 o'clock. When we arrived, found the people waiting, and ready to hear the words of truth. The house was literally packed. I had barely standing room. Many were standing by the door and windows. Hymns were sung from Song Anchor, which interested the audience. I had freedom in speaking. After the close of this meeting we partook of our lunch, then rode on to Hebron to fill our appointment at 3 P. M. The people here, had had preaching in the forenoon and we did not expect many would be out to hear us. Yet they came, gentlemen and ladies, on horseback, and whole families in lumber wagons, and the house was well filled. As we looked over the sparsely settled country on our way to the place we queried where the people would come from to make a congregation. But about one hundred and sixty came together. My husband addressed them while they listened with eager attention. I spoke about thirty minutes with great freedom; many were in tears. As soon as the meeting closed persons from different points came to us and urged us to hold meetings with them. We distributed tracts and papers to eager hands; and left appointments for Cherry Mound and Hebron.

Here in the State of Texas is a large field for missionary labor. The most of those to whom we have spoken in these country towns have never heard of a Seventh-day Adventist. At Cherry Mound they had no meeting for months, and meetings are but seldom held in any of these places. We feel our hearts melt with pity as we see the ignorance prevailing in regard to Bible truth and a religious life. The people pay but little attention to the prosy sermons to which they listen occasionally.

Laborers are needed in this field; God-fearing, self-denying laborers. Souls are starving for the word of life. Some who

have once enjoyed the love of God, who have been members of different churches in the North, but have long been without a shepherd, are anxious to learn the way of salvation more perfectly. And others who have made no profession of religion, listen just as eagerly.

Strong tea and coffee and swine's flesh are used in great quantities here, and as the result sickness prevails. I believe many would make determined efforts to change their habits of life if they had the light upon health reform. Where are the patient missionaries for God, who will let their light shine forth to this people? "The common people heard him gladly." Thus we find it. We mean to do all we can here in Texas. Sow beside all waters. The seed may spring up and bear fruit to the glory of God.

E. G. WHITE.

Christiana, Norway.

THE disturbance mentioned in last week's report, and the articles that have appeared in leading papers, have greatly increased the interest. No less than five hundred people have pressed into our hired house, occupying every apartment within reach of my voice as well as the hall and stairs. Sunday evening at least twelve hundred people attended in the large hall. Every foot of room was occupied, so that there was only room left for me to stand on a box. Yet crowds went away because they could not get in, and some climbed up in the windows outside, so that all the windows presented faces of such a were determined to hear. I spoke on the two covenants, and the best of attention was given to the very last.

About a month ago I was invited to take a leading part in a Sunday-school. The number of children increased very much, but also the number of opposers. At last the school was expelled from the hall formerly occupied, on account of my presence, and we will now take the whole thing in hand. The teachers got up a Christmas tree yesterday for the children in our rooms, and no less than one hundred and twenty-six children were present. We shall hereafter endeavor to get suitable teachers for these children.

More than forty signed the covenant last Sabbath, and we intend to take further steps this week to fully organize a church in harmony with the Scriptures and with the law of this country. Most of our books are gone except some four-page tracts. In view of the hard times, the friends have donated quite liberally toward the expenses of the meetings. Their donations amount to nearly \$100. Up to the present time, I have paid out about \$25 more than this for the meetings.

The truth is working on hundreds of honest minds. A number of Swedes have embraced the truth. Many other places in Norway and Sweden seem to present just as good fields of labor. May the Lord direct. Pray for us. JOHN G. MATTESON.

January 6, 1879.

[Last week's report made Bro. Matteson say that "eight" persons attended his Sabbath meeting. But he wrote it "eighty." —ED. SIGNS.]

Clyde, Ohio.

WE have just closed our State quarterly meeting. The attendance from abroad was quite small, as we did not make much of an effort to get the brethren out. We have decided to have a grand rally of all the leading brethren and officers in the State at our State quarterly meeting in April, and hence I did not deem it best to make a special effort to get them out at this time. The brethren of the Clyde church attended well, and we had some good meetings. Twice as much work was done this quarter as during the previous one, and some encouraging reports were presented.

Our ministers have had some success in the different parts of Ohio. Upwards of seventy-five have embraced the Sabbath during the fall and winter. The brethren are coming up on their s. b. in the churches visited. The most promising fields are now opening all over the State. Several young men are already entering the field. We are preparing seven tents to be used next spring, and hope by that time to start out in the work with a strong hand. D. M. CARRIGHT.

Fabius, New York.

COMMENCED meetings in this place, December 14. There has been very strong secret opposition and much prejudice. These influences, together with the very unpleasant weather, have made the attendance quite small. However, three have decided to keep the Sabbath. E. W. WHITNEY

Liverpool, England.

BRO. ISRAEL has permitted us to read a letter received from Liverpool, from which we extract as follows:—

"I have been delighted with your SIGNS OF THE TIMES you have sent to me, and also the tracts. I am a believer in the things written in them. I am praying and preparing to have my lamp trimmed so I may be ready to meet the Bridegroom when he comes. One sight of Jesus will make up for all my trials here.

"My very dear friend in Christ, will you give me as much information as you can. I shall receive it with joy."

Corsica, Ohio.

DURING the week just past, as many as twelve have decided to obey the truth here, making about twenty-five in less than two weeks. More than half of these are heads of families. All the churches were closed against us, and although the school house had been used for everything, we could not have it in which to preach "heresy." Hence we were compelled to go three miles into the country, and here a good granger opened his hall and furnished wood and lights and made us welcome at his home. Our congregations are so largely composed of those from the village that it seemed necessary to find some place in the town, and through the influence of this same "good old granger," the I. O. O. F. have taken up their carpet and seated their hall. Last evening at our first meeting, the hall was well filled. A Baptist has provided a fine organ, and among those who have espoused our cause are a plenty of good singers. All are greatly pleased with the pieces in the "Song Anchor."

Every effort against the truth, thus far, has served to increase the interest. We acknowledge the hand of God in this work, and pray for his blessing to continue with us.

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

LATER.—Thirty or thirty-five have decided to keep the Sabbath, and a large number more are deciding. Last evening all could not find seats in the hall. In many places, when we begin to present the Sabbath some become frightened and remain away; but it is not so here; for the more we say about the Sabbath the more they come to hear. This surprises us. At our meeting last Sabbath it did us good to hear the testimonies of those who were keeping their first or second Sabbath. We confidently expect the Lord to do a great work here.

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

January 27.

North-Western Kansas.

THERE are about three hundred Sabbath-keepers living in what we generally term North-western Kansas. There are nine organized churches here, but no ordained minister living nearer than two or three hundred miles from the most of them. As they had had no preaching for almost a year, it was decided that I should visit them this winter; and since the middle of last November this has been my work. I have held nine meetings a week since that time on an average. Six have been baptized, quite a number have made a start in the cause of God, about a hundred copies of the SIGNS have been taken in clubs, and twenty-five or thirty have joined the tract society. I think if all come up on s. b. to the pledges they have made, there will be twice as much paid in 1879 as was in 1878. The Sabbath-school work has also received some attention, and in most of the churches the schools are in a prosperous condition.

SMITH SHARP.

Tabor, January 17.

Tekama, Neb.

OUR meetings in the Thompson school-house closed last Sabbath. We had opposition from five different ministers. After I had reviewed one discourse, about sixty voted in favor of the Sabbath, and only five in favor of Sunday. Twelve, all heads of families, have signed the covenant. A Sabbath-school of fifty-three members has been organized; the school is provided with Lesson Leaves. I obtained six subscribers for our periodicals, and sold some books. Total receipts, \$21.50.

A. J. CUDNEY.

Lindley, Steuben Co., N. Y.

I HELD meetings in a school-house four miles from Lawrenceville, in the town of Lindley, until Jan. 22. The snow has been very deep; but the interest has been good. Three have commenced to keep the Sabbath, two of whom never made a profession before.

D. T. FERRO.

Uniopolis and Spencerville, Ohio.

ON returning to Uniopolis I met Bro. T. F. Emmons. We preached three discourses, and visited from house to house. One man and his wife embraced the truth, making fourteen in all. Regular meetings were appointed, a Sabbath-school was organized, and the tithing system adopted and a treasurer appointed. Some brethren who are running a saw-mill, since adopting the tithing system have commenced to keep new books, that the Lord's portion may not be misappropriated.

I commenced meetings in Spencerville, Jan. 13. Bro. Emmons has been with me part of the time. The interest is good, but opposition is bitter. The post-master who is one of the leading merchants of the place, has embraced the truth. He has sent in his resignation of the office of post-master, giving his reason for doing so. Four others observed last Sabbath, and a number more are on the point of decision. Our publications have been sent here, and they have prepared the minds of some of the people to receive the truth.

G. G. RUPERT.

Indiana.

JAN. 8 to 11, I labored at Springfield, Noble county, where Bro. J. S. Shreck was completing a series of meetings. The Lord blessed, and some have embraced the truth.

Jan. 12 to 16, I was at Wolf Lake and Ligonier. The outside interest at Wolf Lake is good. The attendance was large. At almost every quarterly meeting some are added to the church. Steps are taken toward the erection of a meeting-house. At Ligonier all the members present adopted the tithing system but three, and they pledged \$67 for the year. A club of thirty-one copies was raised for the SIGNS. Some very interesting letters received by the V. M. Society were read at this meeting. Souls are rejoicing in the truth through their labor. The report of labor for the last quarter was large.

The State tract and missionary quarterly meeting of Rochester, Jan. 17 to 20, was largely attended. On Sabbath and first-day our house of worship was well filled. As we saw nearly one hundred rejoicing in the truth we could but praise the Lord for the progress of his cause in the northern part of the State, during the past three years.

S. H. LANE.

Cornville, Maine.

TWELVE have commenced to keep the Sabbath here, and others are interested. Our meetings, which have been very interesting, have been broken up at times by severe snow-storms. This has made it necessary for us to remain longer than we otherwise should have done, and has kept us from visiting other churches. Our brethren and sisters in Cornville are greatly encouraged at the result of the meetings. May the Lord still give the increase.

J. B. GOODRICH.

January 28.

Seward, Neb.

I HAVE been holding meetings at this place during the past two weeks. The church have been encouraged by seeing some take hold of the Sabbath and attendant truths.

January 21.

CHAS. L. BOYD.

Pine Island, Minn.

WE have just closed two weeks' labor at the Sterling school-house, three miles south of Pine Island. Five commenced to keep the Sabbath. Last Sunday we organized a church of twenty-four members. An elder and deacon were ordained, and all pledged to give God a tithe of their increase. We organized a Sabbath-school of about forty scholars. Others are interested.

GEO. M. DIMMICK,
J. M. HOPKINS.

January 19.

Dassel, Minn.

THE interest at this place is still increasing. Twenty-five are now keeping the Sabbath making nine since our last report, and a great many more are interested, and are investigating.

JOHN W. MOORE,
J. L. HOUSE.

East Norwalk, Ohio.

EIGHT souls have become obedient to the faith.

H. A. ST. JOHN.

January 30.

Sidney, Mich.

Meetings at Sidney closed the 26th. A few embraced the Sabbath, and regular Sabbath meetings will be held.

ORLANDO SOULE.

Religious News and Notes.

—A bill before the Legislature of Vermont prohibits gambling even in churches!

—The Illinois Legislature is favorably considering a bill to tax church property.

—Pope Leo XIII. proposes to make important changes in the government of the Catholic church in the United States.

—A lady visitor of the First Congregational Church in Chicago recently reported having made 3,607 calls during the year 1878.

—Sensationalism is running wild in the pulpit. "The first prayer-meeting in Hell," was the subject of a recent discourse in Providence.

—The American Baptist mission in India numbered twenty-three converts in the first ten years; after that they increased rapidly.

—Dr. Budington resigned the pastorate of Clinton avenue Congregational church in Brooklyn. He was appointed pastor "emeritus" at a salary to be fixed at the annual meeting.

—The Oakland Times is sharp on Beecher's church. It says if half his congregation was starved out by those other heathen across the Ocean he would not be in favor of the Chinese.

—The Independent, answering a question takes occasion to say, "We do not care to defend infant baptism, which is at best a comparatively unimportant, if not questionable rite."

—The Saxe-Meiningen (Germany) Legislature has passed a law that persons of full age may leave the State Church by certain formalities. They may form dissenting churches under certain conditions.

—The following is worth a credit—it is from the Christian at Work: "The most obstinate malady to cure among church and society workers is that of the man who can't do anything now, because he wasn't consulted before."

—The Christian Examiner says that "baptism is a part of regeneration; it is the finishing act of regeneration." To which the Religious Herald (also Baptist) says, "Hold to that, brother, and not many regenerated people will hold to you."

—Elder S. Logan of the Christian church recently died in Scott's Valley, Lake Co., Cal., in a manner which led to suspicion of foul play. A postmortem examination revealed the presence of strychnine in his stomach. His widow and a son are under arrest.

—A preacher in Kentucky who was annoyed by the turning of heads to the door, said, "Ladies, if you will give me your close attention I will keep a lookout on that door, and if anything worse than a man enters I will warn you in time to make your escape."

—The Baptist Weekly, noticing that a clerical imposter had been arrested in Wales, and sent to prison, says, "If that rogue had pursued the same course here, the deacons would have advised him to leave town immediately, and before six weeks he would be preaching in some new field."

—The Christian Statesman says there is a wide-spread desire on the part of railroad managers to stop Sunday passenger trains, but they are compelled to continue them by competing lines, especially by those lines which carry through mails. It thinks legislation by the General Government will soon put a stop to this.

—It is reported that Pope Leo is considering whether it is advisable to call an Ecumenical Council. Also that he has admonished various prelates for the company they keep, others for their private life, and published a prohibition to priests not to dress as laymen at night, or frequent the theatres. Rather "a new departure."

—There are in the German Empire 14,900,000 Catholics; in Austria-Hungary, 23,900,000; in France, 35,390,000; in Great Britain and Ireland, 6,000,000; in Italy, 26,660,000; in Spain, 16,500,000; in European Russia, 7,500,000; in Belgium, 4,920,000; and in the Netherlands, 1,235,000. Making 137,005,000. So says the New York Tablet.

—The Independent says, "Look out next week for an irruption of Seventh-day arguments from the Sabbath Recorder and other seventh-day journals. A Sunday-school lesson on Sabbath-keeping is close at hand." The Independent seems to understand where their vulnerable point is. In advance of the "arguments" we will thank it for distinguishing between Sunday and the Sabbath.

—Mr. Kalloch's sermon in San Francisco last Sunday was on the "school frauds." He said;—"The whole investigation was cruel and unjust, and the result exceedingly unsatisfactory. It is this conundrum-question business that should be investigated. These catch-questions propounded by men incompetent to answer them themselves naturally leads to bargain and sale; the system is wrong and tends to corruption."

—There was great excitement at Yreka, Cal., over a funeral which took place February 2. The deceased, a young man, had neglected the confessional, and the priest objected to his being buried in the ground of the Catholic church. The firemen and citizens, including many Catholics were determined that he should be buried there, though the priest protested, and tried to get the aid of the sheriff to prevent it. The procession was the largest ever seen in that country. Had the priest had as strong backing as in the Laborde case in Canada there would doubtless have been trouble. Californians' would hardly endure priestly dictation as patiently as the Canadians.

Secular News.

—The University of Michigan has 1360 students.

—A bill has been introduced in Congress to reform the Gregorian Calendar.

—John Blair Scribner, head of the Scribner and Co., Publishing House died recently. He was quite a young man.

—Visalia and Santa Cruz report being "shaken up" by an earthquake January 4th. Also Watsonville the 5th.

—The rainfall in California Feb. 8 and 9 was timely and very welcome. It comes warmer than the preceding one.

—Ex-Secretary Hamilton Fish on being "interviewed," said General Grant is underestimated in the United States.

—English statesmen say that England cannot make a Naval Station at Cyprus because of the prevalence of fever on that island.

—Some inquisitive visitors claim to have captured a "material spirit" at the rooms of Mrs. Sawyer a medium in San Francisco.

—Michael Hall, in Sutro, Nev., made a bet that he would drink a quart of whisky in five minutes. He did it, but died in terrible agonies.

—In Providence the number of tramps seeking relief from the city has fallen off two-thirds since the overseers established a wood-yard to test their willingness to work.

—An examination into the affairs of the United States Navy show great mismanagement, and waste of funds by Ex-Secretary Robeson and some of his subordinates.

The ratio of laborers and mechanics out of employment in New York City has steadily decreased during the past few years, and their future prospects are very cheering.

—A cold-blooded unprovoked murder of four Indians recently took place in Mariposa Co., Cal., by seven whites, only two of whom have been arrested. The Indians were peaceful laboring men.

—Ten counties of Illinois have female school superintendents, and they are more efficient than their male predecessors, and no money is lost by either ignorance or dishonesty. A strong argument.

—Seven children of one family in Plainfield, Vt., died of diphtheria within two weeks. The disease is believed to have been taken from some clothes given them by a friend who had recently lost two children from diphtheria.

—The Mendocino Beacon says:—"Several tons of ice have been put up at Mark West Springs, Sonoma county, this winter. This is said to be the first time in the history of the county that putting up ice has been attempted."

—Turkey and Russia have at length concluded a definitive treaty of peace. It is not likely that the Turks will ever again be able to offer so formidable a resistance to their northern foes as in the recent war, unless materially aided by allies.

—Captain Boynton the great swimmer, recently swam from Oil City to Pittsburg. The weather was cold, with occasional snow storms and considerable floating ice in the river. He seems determined to demonstrate that life may be saved though vessels may be lost.

—The "cipher dispatches" have been investigated during the last week by the Congressional Committee. Were our politics anything but what they are, it would be humiliating to prominent men to come forward to testify to their own disgrace, as they have been compelled to do.

—The snowfalls throughout Switzerland just before Christmas were almost unprecedented. In Freiburg, it has snowed, says a local journal, as in "the year of the great snow," 1784. In Lausanne no such snow has been known since 1829. In the Rhone Valley all trains were stopped. In Geneva no fewer than 670 laborers were employed in clearing the streets and public places. The saloon steamship Helvetia, on the Lake of Zug, which carries so many tourists from all nations to the Rigi-Arth Mountain Railway in Summer, was sunk by the mere weight of the enormous mass of snow which fell upon it.

Obituary.

FELL asleep in Jesus, Jan. 9, 1879, at Wolf Lake, Noble county, Ind., Bro. Jacob Karr, aged 94 years and 6 months. Father Karr made a profession of religion sixteen years ago, but never united with any church until about one year since, when he became a member of the Seventh-day Adventist church at Wolf Lake. He listened to and embraced the truth about three years ago. Although he was nearly ninety-two years old, and had been addicted to the constant use of tobacco for more than seventy-five years, he gave it up entirely. He was baptized last spring. He seemed devoted, and often spoke in the social meetings. He leaves a large circle of children, grandchildren, and great-grandchildren to mourn their loss. Funeral discourse by the writer to a large and attentive congregation.

S. H. LANE.

DIED, in Oakland, Cal., Feb. 8, 1879, Emma Smith, only child of Forest H. and Lizzie Scott Smith, aged thirteen months and a half. Words of comfort and hope at the funeral spoken from 2 Sam. 14:14.

J. H. W.

The Signs of the Times.

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

Testimony to the Church No. 28.

THIS work is now through the press. It contains 192 pages of reading matter, of great importance, and of thrilling interest to those who are keeping the commandments of God, and waiting for the coming of the Son of man.

Price, post paid, 25 cents, single copy; five copies for \$1.00. One fourth discount by Express, or by Rail. Tract societies are requested to make arrangements for its immediate circulation.

Address *Review and Herald*, Battle Creek, Michigan. JAMES WHITE.

Wanted.

THOSE who have books, papers, paragraphs and items setting forth the signs of the times in the political, scientific, moral and religious world, will confer a favor by forwarding the same to us. Statistics and facts, setting forth the increase of crime, of earthquakes, wars, pestilences and famines, or the amount expended for spirituous liquors, tobacco, tea, coffee, and the like, are requested to address Elder James White, Denison, Texas.

JAMES WHITE.

Our Missionary Fields.

THE news which we now furnish to our readers is of unusual interest.

1. The report of meetings in Texas, under the head of Reports from the Field, gives us an idea of the magnitude of the work in that State of which few have had any just conception. Texas is probably the best of all the Southern States in which to present the present truth.

2. Bro. Matteson's reports from Norway have been attracting much attention for some time. He is evidently "the right man in the right place," for that field. The cause has opened up among the Scandinavians beyond our most sanguine expectations. Bro. White some time since gave it as his opinion that no new publishing house should be opened at present, which all agreed was a most judicious decision; but the providence of God seems to open the way faster than we have foreseen. Always ready to improve every favorable opening, Bro. White is now taking steps to aid Bro. Matteson in the work of printing in the capital of Norway. This is much needed. May this enterprise be greatly blessed of Heaven. We believe it will receive the encouragement and aid it needs.

3. Bro. Ribton's letter from Italy is cheering. That is, no doubt, a hard field in which to work for thorough religious reform. But those who have embraced the faith in Italy and Africa are devoted men, and God is blessing them and sending prosperity to their efforts.

4. Bro. Loughborough's letter from England shows that the work is opening favorably there. As this mission is altogether among those who speak our own language, it will no doubt receive much of the direct aid of our American people. We propose to make up another club of SIGNS right here to send to him; we are glad to learn that the way opens to use so many. Our arrangements are such that no limit will be placed on the supply, either in the future or of the back numbers.

Calico Churches.

AN exchange says: "A lady in the city of Boston is credited with saving the church which she attends the sum of \$10,000 a year by influence of her example in economical dressing;" to which the *New York Weekly Witness* adds, "We have heard of calico balls, but calico churches would be a far more sensible and useful institution. It however still holds good even in the nineteenth century that the children of this world are wiser than the children of light. The lady above mentioned we think deserves high praise. She is like certain men mentioned in the Old Testament who had knowledge of the times what Israel ought to do. There is surely plenty of opportunity in the six days of the week for ladies to indulge in costly array, without going to church to display new dresses, new bonnets, or rich ornaments. Let them meet the lowly on something near an equality in point of dress in the house of God. Everybody will think more of them for it, and they will look far better than when they make spectacles of themselves by wearing extraordinary head gear or any other strange fashion. Give the Lord's

day to simplicity of dress, so as not to put to shame and drive away the poor."

The above is worthy of attention, but who will regard it? We knew a church three years ago—a Methodist church, too—which had a debt over them, greater than they were able to carry, and a large unfinished building on their hands. Things looked gloomy for them, for they knew not how to raise the means to finish their house of worship, already burdened as they were with debt. In this crisis a sister said she had a plan which, if carried out, would bring relief. She proposed that all the sisters in the church disregard the fashions, and wear plain and not costly clothing. They readily admitted that they could soon pay the debt by that means, but refused to do it, one quoting the old saying, that "we might as well be out of the world as out of the fashion." So they remained in the world and in fashion, and let the cause of their Redeemer languish.

Now we invite every one to a few moments of self-examination on this point, to see if we have any duty in this respect.

Model Lies.

THE *New York Tablet*, a Catholic paper, says so many lies are in circulation about the pope that it is prompted to suggest a few more as models, among which are the following:—"That Dean Stanley has been created a cardinal *in petto*, and that he will act as semi-official intermediary between the Pope and her Majesty Queen Victoria."

"That Mr. Spurgeon is in treaty with the Pope for the purchase of St. Peter's, with a view to a tabernacle in Rome."

It says that these, and others which it gives, would scarcely pass in absurdity some of the newspaper stories about the Pope. But it has not reached the climax in its supposed models. We suggest the following:—

That Pius IX. was kept a prisoner on a bed of straw by Victor Emmanuel!

If this does not prove satisfactory as a "model lie" we have nothing further to suggest.

New Books.

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J. E. WHITE, Sec.

Appointments.

No providence preventing, Elder Waggoner will preach in San Francisco on Sunday evening, Feb. 16.

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

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

THE *Southwestern Advocate* says, "We do not know of a body of ministers outside of our church that has uttered its protest against the use of tobacco." It will learn more on this subject ere long.

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