

# The Signs of the Times.

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

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## The Signs of the Times.

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### THE TEACHER.

THOU must be true thyself,  
If thou the truth wouldst teach;  
Thy soul must overflow, if thou  
Another's soul wouldst reach;  
It needs the overflow of heart  
To give the lips full speech.  
Think truly, and thy thoughts  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Give truly, and thy life shall be  
A great and noble creed.

—H. Bonar, D. D.

### General Articles.

#### The Scripture Doctrine of a Future Life.—No. 7.

ELD. D. M. CANRIGHT.

BUT we have only commenced with the evidence. David says: "I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Ps. 17: 15. When did he expect to see God's face? With Job, at the resurrection, when he should awake. Put Peter's testimony with this: "For David is not ascended into the heavens." Acts 2: 34. No, he is waiting as Job is, in the sepulcher. Acts 2: 29. He is to awake in the likeness of his Lord. We draw another idea from this. When is that to be? Paul says it is at the second advent of Christ; "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3: 20, 21.

It is when the Saviour shall come that David will arise with a body fashioned like Christ's, in the likeness of his Lord. So John says: "We know that when he shall appear we shall be like him." 1 John 3: 2. What harmony there is in the word of God! Everywhere we look, we find the inspired writers pointing to the resurrection as the grand period that shall confirm all the promises of God.

Some that deny the resurrection of the body claim that the resurrection spoken of in the Bible is simply the rising of the spirit to a higher life at the death of the body. To this senseless, not to say unscriptural, position are some driven, who, believing in the natural immortality of the soul, find no necessity for the resurrection of the body. But such a change as that would not be a resurrection. Webster's definition of the word is: "1. A rising again; the resumption of vigor; 2. Especially the rising again from the dead; the resumption of life." Now it is self evident that nothing can rise again that was not fallen; nothing can resume its vigor that has not lost it, and nothing can resume its life that has not been dead. According to the view referred to, the soul does not die; therefore it is absurd to talk of its resurrection. A resurrection, therefore, cannot take place at death; nor can it mean simply a change from one condition of life to another. It is the body of the man that dies, that is to be raised from the dead. Isaiah says: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26: 19.

Language could not be more to the point. The very man that goes down into dust and rests among the worms shall hear, shall awake, shall answer, come forth, and sing. That will be a song of triumph that no one can sing unless he has been held in the prison house of death,—the grave. It will

run thus, "Death is swallowed up in victory. O death, where is thy sting! O grave, where is thy victory?" 1 Cor. 15: 54, 55.

The Lord gave the prophet Ezekiel a very vivid picture of the resurrection. He showed him a valley full of dead men's bones, very dry. The Lord told him to prophesy unto them that they should live; and immediately they did live. Bones came together, sinews, and flesh came upon them, the breath of life from the four winds came into these bodies, and they lived. Then the Lord said unto him, "These bones are the whole house of Israel. . . Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." See Eze. 37. The hope of Israel, that which is the gateway to the promised land, indeed, is the resurrection from the dead. Daniel speaks of it thus: "And many of them that sleep in the dust of the earth shall awake." Dan. 12: 2. At that time, not at death, they go to their reward; for he adds in the same verse, "some to everlasting life, and some to shame and everlasting contempt." This shows that the wicked have not been in punishment, nor the righteous in the enjoyment of their reward till they awake in the resurrection. Then "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Verse 3. Then at the end of the world, when the angels have gathered together the saints, Matt. 24: 3, when they have cast out the wicked, "then" and not before, "shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 37-43. According to the so-called orthodox view, the righteous are shining forth now in the kingdom of their Father, but Daniel and Jesus both state that that will be after the resurrection and gathering of all the saints.

Let us look for a few moments at the teachings of him that spake as never man spake. When are the righteous to be rewarded, according to his testimony? at death or at the resurrection? "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.

What takes place when the Son of man comes with his angels? The dead are raised; and then shall they be rewarded. This text utterly disproves the doctrine that men go to their reward at death, and shows conclusively that "every man" must wait till the second advent of Christ for his inheritance. The same thing is again stated in another place. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

When do the righteous enter upon eternal life? Christ says it is at the resurrection, and when the wicked dead are raised, then it is that they receive their sentence of damnation and are punished.

So opportune is the testimony of Job on this latter point that we introduce it here. He says: "One dieth in his full strength, being wholly at ease and quiet. . . And another dieth in the bitterness of his soul. . . They shall lie down alike in the dust, and the worms shall cover them." Job 21: 23-26.

Thus he speaks of the death of two classes, and leaves them alike in the dust. Then the question is raised, "Where are the dwelling places of the wicked? and Job answers it by saying,—"For ye say, Where is the house of the prince? and where are the dwelling places of the wicked?" Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath." Job. 21: 28-30.

Do ye not know their tokens? that is, you have asked where the wicked are; now do you not see the tokens of the dead; the tombstones, as ye pass, by the way? There they are, waiting in the dust till the

day of destruction. Then they shall be brought forth to the day of wrath. It is useless to say that this has no reference to the soul, but simply to the body; for no such distinction is made here. But suppose that such is the case. Then this poor, senseless body, which is the irresponsible agent or organ of the soul, and which cannot think or feel, is to be brought forth to be punished at the day of wrath, for it is that which is buried in the grave that is thus brought forth; while the soul, the real, thinking, responsible man, the real culprit, goes free! Not a word is said about it. Is that sensible? It would be like hanging the knife and letting the assassin go. Away with this liberty to make the Bible mean a thousand things it does not say. What it says is sensible, and all parts agree. The testimony of Job in harmony with that of the Saviour places the punishment of the wicked beyond the resurrection.

Returning to the teachings of Christ, we accompany him to the grave of Lazarus. While on his way there, Martha met him, and said, "Lord, if thou hadst been here, my brother had not died." "Jesus saith unto her. Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day." John 11: 21, 23, 24. This shows what the hope of Martha was. Her brother was dead, but she expected to meet him again, not at death, but when he should rise again in the resurrection at the last day. Jesus assured her that it was he that should raise the dead, even at the resurrection day. Verse 25. Then they proceed to the grave. Did Christ then look up to Heaven and call Lazarus down from the paradise of God, again to enter the body which he had lately put off? No. The grave "was a cave and a stone lay upon it. Jesus said, Take ye away the stone." Verses 38, 39. Then after offering thanks to his Father, "he cried with a loud voice. Lazarus come forth." And he that was dead came forth. Verses 43, 44. Yes; he that was dead came forth; Lazarus came forth from the grave. That is a sample of the resurrection of the great day to come.

Now let us notice what Paul says of the resurrection. At the outset we hear him state that he has hope toward God "that there shall be a resurrection of the dead, both of the just and the unjust." Acts 24: 15. For preaching that doctrine he was imprisoned, and kept bound with a chain for more than two years. Acts 24: 27; 28: 20. To King Agrippa he said, "And now I stand and am judged for the hope of the promise made of God unto our fathers." Acts 26: 6. What was that hope? It was the hope of the resurrection, for he continues, "Why should it be thought a thing incredible with you, that God should raise the dead?" Verse 8. He had been preaching the resurrection of Christ. Acts 25: 19; 26: 23. On this he predicted, as we shall soon see, the resurrection of all men and the salvation of the righteous. Of such importance is the doctrine that he calls it the "hope of Israel." Acts 28: 20. And it is the hope of the true Israel of God to-day.

People love to read of the devotion of Paul, and of the undaunted courage with which he bore his testimony at the loss of the earthly honor he had among his people, and at the peril of his life. Five times did he receive thirty-nine lashes on the bare back; three times was he beaten with rods; once he was stoned till they thought he was dead; he was in peril by sea and land, among strangers and at home; "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." 2 Cor. 11: 23-37. What sustained him amid all this? What was his hope? Was it that he might go to Heaven at death? No; hear what he says: "For whom [Christ] I have suffered the loss of all things, and do count them but dung, . . . that I may know him, and the power of his resurrection. . . If by any means I might attain unto the resurrection of the dead." Phil. 3: 8-11.

Paul's hope was in the resurrection of the dead. It was his faith in that which comforted him in all his sufferings. Accordingly he offers the same hope as a comfort to all

who believe in the resurrection of Christ. He says: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. [That is, bring them from the dead as he did Jesus.] 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. Wherefore comfort one another with these words." 1 Thess. 4: 14, 16-18.

What more comforting words than these could be spoken? When the blessed Redeemer shall come again, all, of every kindred, nation, tongue, and people, and of every age, who sleep in Jesus, shall be raised from the dead just as Christ was raised from Joseph's new tomb; and meeting in one grand, innumerable, happy, immortal, and victorious throng, parents and children, husbands and wives, brothers and sisters, and friends long separated, shall be escorted together to the mansions Jesus is now preparing for those that love him. And when, at the command of the King of kings, the pearly portals shall stand ajar, and he shall bid them "enter in through the gates into the city," may the reader and the writer of these lines be so unspeakably happy as to have a place in the ranks of that redeemed and glorified host.

Before passing these words of Paul, we call attention to the fact that he gives infinite importance to the resurrection. His language is a plain statement that at the second advent of Christ, all the saints of God, who have died, are to be found in the grave; that they are to be called out of the grave, and with the living righteous, taken up by the angels of God to meet the Lord in the air. Such language as this is utterly opposed to the idea that men go to Heaven at death. The resurrection must occur, or death is an endless sleep. And this is most directly proved by the language of Paul to the Corinthians. Speaking of the resurrection, he says: "For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; . . . Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 16-18.

Paul says, If the dead do not rise, if there be no resurrection of the dead, then they which are fallen asleep in Jesus are perished. The salvation of the people of God depends on the resurrection of the dead.

Now let us take a case to illustrate. Our opponents say that the righteous go immediately to Heaven, and enter into the joys that await them there. Then Abel has been there about six thousand years. Should the resurrection be put off six thousand years longer, it would be no loss to him; and should it never take place, he would indeed be just as well off as in the other case. Then he would not have perished if the dead do not rise. Therefore Paul's language must be untrue, or that doctrine of going to Heaven at death false. Now suppose that Abel is sleeping in the grave. If the resurrection be delayed six thousand years longer, for six thousand years will he continue to lie unconscious in the dust. Should the resurrection never take place, he never would rise, he is perished indeed. If the dead rise not "then they also which are fallen asleep in Christ are perished." To any candid truth-seeker, this one plain text will be found sufficient to settle the whole controversy. What then, shall be said of those who shall continue to oppose with the flickering rushlight of superstition and tradition the brilliant rays that emanate from the whole united word of God, declaring that man is mortal, the dead know not anything, they wait in the grave, and shall hear the voice of the Son of God at the resurrection day, when the saints of God shall come forth unto life eternal.

We behold our friends die. They waste away under the hand of disease. Pale and emaciated, they at last surrender to the enemy of the race. I know the hymn says:

"Death is the gate to endless joy,"

in which case it would be our best friend; but the Bible calls it an "enemy," and says, that it at last shall be destroyed itself. 1 Cor. 15: 26. Every man, woman, and child, meets it as enemy, fighting against its encroachments with all the energy of their being. But death conquers. We lay our loved ones down in its embrace, and they moulder into dust. "It is sown in corruption," says Paul; "it is sown in dishonor," "in weakness," "a natural body." But he does not stop there. "It," the same person that is buried, "It is raised in incorruption," "in glory," "in power," "it is raised a spiritual body." Verses 42-44. And then he says, "The trumpet shall sound, and the dead shall be raised incorruptible, and we [those who are alive at the coming of Christ] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Verses 52, 53. That is the time when the song of triumph will be raised, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Verse 54, 55.

To us the Bible doctrine of immortality through Christ alone, and the thought that all the redeemed are going to Heaven in one grand company when Jesus comes, has more beauty and intrinsic loveliness by far than the poetic view of being wafted to glory singly at death, a mere phantom floating away "beyond the bounds of time and space." Like our adorable Redeemer's glorified, spiritual body, we expect the bodies of his saints to consist of real flesh and bones; Luke 24: 39, and that their final abode will be no less than the "heritage of Jacob," Isa. 58: 14, the solid new earth. 2 Pet. 3: 13; Isa. 66: 22; Matt. 5: 5.

### THE GREAT CONTROVERSY

BETWEEN CHRIST AND HIS ANGELS, AND SATAN AND HIS ANGELS.

#### CHAPTER SEVEN.

#### THE FLOOD.

BY MRS. E. G. WHITE.

THOSE who honored and feared to offend God, at first felt the curse but lightly, while those who turned from him and despised his authority felt its effects more heavily, especially in stature and nobleness of form. The descendants of Seth were called the sons of God; the descendants of Cain, the sons of men. As the sons of God mingled with the sons of men, they became corrupt, and by intermarriage with them lost, through the influence of their wives, their peculiar, holy character, and united with the sons of Cain in their idolatry. Many cast off the fear of God, and trampled upon his commandments. But there were a few who did righteousness, who feared and honored their Creator. Noah and his family were among the righteous few.

Sin was spreading abroad in the earth like a deadly leprosy. The world was but in its infancy in the days of Noah, yet iniquity had become so deep and wide-spread, that God repented that he had made man. Goodness and purity seemed to be almost extinct; while hatred of the law of God, emulation, envy, sedition, strife, and the most cruel oppression and violence, were corrupting the earth under its inhabitants. The thoughts and imaginations of man's heart were evil continually.

A heavy, double curse was resting upon the earth in consequence, first, of Adam's transgression, and, secondly, because of the murder committed by Cain; yet this did not at once change the face of nature. It was still rich and beautiful in the bounties of God's providence. The quiet valleys and spreading plains, robed with verdure and adorned with shrubs and bright hued flowers colored by the Divine Artist, the lovely birds whose glad songs filled the groves with music, the graceful hills and winding streams, the trailing vines and stately trees, charming the eye with their beauty and supporting life with their fruit,—all seemed little less fair than Eden.

Gold and silver existed in abundance. The race of men then living was of very great stature, and possessed wonderful strength. The trees were vastly larger, and far surpassed in beauty and perfect proportions anything which mortals can now look upon. The wood of these trees was of fine grain and hard substance—in this respect more like stone. It required much more time and labor, even of that powerful race, to prepare the timber for building, than it requires in this degenerate age to prepare trees that are now growing upon the earth, even with the weaker strength which men now possess. These trees were of great durability, and would know nothing of decay for very many years. But notwithstanding the richness and beauty of the earth, when compared with its state before the curse was pronounced

upon it, there was manifest evidence of certain decay.

The people used the gold, silver, precious stones, and choice wood, in building houses for themselves, each striving to excel the other. They beautified and adorned their houses and lands with the most ingenious works, and provoked God by their wicked deeds. They formed images to worship, and taught their children to regard these pieces of workmanship made with their own hands, as gods, and to worship them. They did not choose to think of God, the Creator of the heavens and the earth, and rendered no grateful thanks to Him who had bestowed upon them all which they possessed. They even denied the existence of the God of Heaven, and gloried in, and worshiped, the works of their own hands. They corrupted themselves with those things which God had placed upon the earth for man's benefit. They prepared beautiful walks, overhung with fruit trees of every description, and under these majestic and lovely trees, with their wide-spread branches, which were green from the commencement of the year to its close, they placed their idols. Whole groves, because of the shelter of their branches, were dedicated to these idol gods, and made attractive as a resort for the people in their idolatrous worship.

The groves of Eden were God's first temples, from which ascended purest worship to the Creator. The sorrowing exiles from Paradise could never forget that happy home. The waving trees and sheltering groves had for them a peculiar charm; for they reminded them of Eden and the joyful converse which they had once enjoyed with God and angels. And as they listened to the murmur of the wind among the leaves it almost seemed that they could again distinguish the sound of that voice that was heard in the garden in the cool of the day. The oak and the palm-tree, the drooping willow and the fragrant cedar, the olive and the cypress, were sacred to our first parents. Their verdant branches, spreading abroad and reaching upward to heaven, seemed to them to be praising their Creator. To Adam there was something almost human and companionable in the trees, carrying him back to many pleasing incidents of his life in Eden.

If the hearts of God's people were softened as they should be by his grace, they would become acquainted with him, as they discern his wisdom and power in the things of his creation. Every green leaf, with its delicate veins, every opening bud and blooming flower, every lofty tree stretching upward to heaven, the earth clothed with its carpet of living green, is an expression of the love of God to man, not to lead us to worship nature, but to attract our hearts through nature up to nature's God. The forest trees swaying in the wind, break forth into singing and praise to God, and rebuke the silence and indifference of man.

Adam had described Eden to his children and children's children. Again and again the story was repeated, and his love for trees and flowers and groves was transmitted to his descendants. But instead of bowing down in the solemn groves to acknowledge the love of God and to worship him, they desecrated these groves by their idols. It was an abuse of the tender and sacred memories which Adam cherished—the association of the groves with the worship of the true and living God—that led the idolatrous children of Cain to build their altars and set up their images in the groves and under every green tree. And as they put God out of their hearts, their course of conduct was in accordance with their sacrilegious sacrifices and worship. The characters of men became more and more debased.

Instead of doing justice to their neighbors, they carried out their own unlawful wishes. They had a plurality of wives, which was contrary to God's wise arrangement at the beginning. God gave to Adam one wife—showing to all who should live upon the earth, his order and law in that respect. The transgression and fall of Adam and Eve brought sin and wretchedness upon the human race, and man followed his own carnal desires, and changed God's order. The more men multiplied wives to themselves, the more they increased in crime and unhappiness. If any one chose to take the wives, or cattle, or anything belonging to his neighbor, he did not regard justice or right, but if he could prevail over his neighbor by reason of strength, or by putting him to death, he did so, and exulted in his deeds of violence. Men loved to destroy the lives of animals. They used the flesh for food, and this increased their ferocity and violence, and caused them to look upon the blood of human beings with astonishing indifference.

God proposed to destroy by a flood that powerful, long lived race that had corrupted their ways before him. He would not suffer

them to live out the days of their natural life, which would have been hundreds of years. It was only a few generations since Adam had access to that tree which was to prolong life. After his disobedience he was not suffered to eat of the tree of life and perpetuate an existence in sin. In order for man to possess an endless life he must continue to eat of the fruit of the tree of life. Deprived of this, his life would gradually wear out.

More than one hundred years before the flood, the Lord sent an angel to Noah, to make known unto him his purpose in regard to the sinful race, that his Spirit would not always strive with man, but that he would send a flood of waters upon the earth, to destroy man and beast. He would not leave the race ignorant of his design; but would, through Noah, warn the world of its coming destruction, that the inhabitants might be left without excuse. Noah was to preach to the people, and also to prepare an ark as God should direct him for the saving of himself and family. Not only was he to preach, but his example in building the ark was to be a continual testimony of warning to the world, showing that he believed what he preached. His simple, childlike faith, and his implicit obedience, notwithstanding the opposition he received, was an evidence to the world of his sincerity. He was firm as a rock to duty, directing the work of that singular building, under the guidance of the Divine Architect. Every blow struck upon the ark was a witness to the people.

This period was the testing time for Noah. He knew that he was the object of popular contempt and scorn with that corrupt generation. He met with unbelief and mockery everywhere. But the greater the iniquity surrounding him, the more earnest and firm and persevering was he in his obedience, showing that there was one man in the world who would be true to God. He was a faithful and unbending witness for God, kind and courteous to all, resenting no insult. He was as one who heard not the reviling and blasphemy that greeted him on every side.

Noah was bearing to the inhabitants of the earth an important message of warning, the reception or rejection of which would decide the destiny of their souls. He believed God, he believed that he had the truth, and he moved straight forward in the path of faith and obedience, gaining strength from God daily, by communion with him. Noah was a man of prayer; and in this close connection with God he found all his courage and firmness. He preached, and warned, and entreated the people; but they would not change their course. They bought, they sold, they planted, they builded, they married and were given in marriage, they indulged in feasting and gluttony, and debased their souls, showing contempt for the message of Noah. Their speeches and actions became more vile and corrupt as the period of their probation was closing. The whole world seemed to be against Noah; but he had the testimony from God, "There have I seen righteous before me in this generation."

As far as human wisdom could see, the event predicted by Noah was not likely to occur. Rain had never fallen; a mist or dew had watered the earth. The brooks and rivers had safely flowed along their channels, emptying into the sea. The bodies of water had been kept in their place by God's decree, "Hitherto shalt thou come, but no further." Men then talked about the fixed laws of nature, that could not be set aside to bring about any such event as Noah had foretold. They wished to believe, and to have all others believe, that God could not change the order of the natural world; thus they sought to prescribe the limits of his power, making him a slave to his own laws. The people in Noah's day possessed sharp intellects, and they sought to show, on scientific grounds, that it was impossible for his prophecy to be fulfilled. Noah was laughed to scorn because of his warnings; he was regarded as a fanatic. Noah's implicit trust in God annoyed while it condemned them; but they could not move this faithful reprove from his position. The Lord had given the warning, and that was enough for Noah. The arguments of the philosophers were nothing to him, when the message of God was sounding in his ears, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

Noah, moved with fear, prepared an ark to the saving of his house. He had that fear which should characterize the life of every Christian. The perfect faith of Noah intensified his fear. The threatened wrath of God, which was to fall upon man and beast, and upon the earth, led him to prepare the ark. His faith, and his fear of God's anger, produced obedience. Noah did not hesitate to obey God. He urged no excuse, that the la-

bor of building that ark was great and expensive. He believed God, and invested in the ark all that he possessed, while the wicked world scoffed and made themselves merry at the deluded old man.

They had more opportunity for their unbelief and mockery, because God did not at once carry out his purpose. But the lapse of time did not cause the faith of Noah to waver; his trust in God was unshaken, and he accepted without a murmur the hardships and sacrifice involved. Noah's faith, combined with action, condemned the world; for he was a faithful preacher of righteousness, rebuking, warning, and exhorting the wicked. Their reproach and abuse was sometimes almost unendurable; yet the patriarch stayed his soul on God, and called upon him for help in his great need. Through derision, insult, and mockery, he went to and fro as a man with a great mission to fulfill. Privileges had been neglected, precious souls degraded, and God insulted; and the day of retributive justice came slowly on; man's unbelief did not hinder the event.

God gave Noah the exact dimensions of the ark, and explicit directions in regard to its construction in every particular. It was three stories high, but there were no windows in the sides, all the light being received from one in the top. The different apartments were so arranged that the window in the top gave light to all. The door was in the side. The ark was made of the cypress, or gopher wood, which would know nothing of decay for hundreds of years. It was a building of great durability, which no wisdom of man could invent. God was the designer, and Noah his master-builder.

The work of completing the building was a slow process. Every piece of timber was closely fitted, and every seam covered with pitch. All that men could do was done to make the work perfect; yet, after all, it was impossible that it could of itself withstand the violence of the storm which the Lord in his fierce anger was to bring upon the earth. God alone by his miraculous power, could preserve the building upon the angry, heaving billows.

A multitude at first apparently received the warning of Noah, yet they did not fully turn to God with true repentance. There was some time given them before the flood was to come, in which they were placed upon probation—to be proved and tried. They failed to endure the trial. The prevailing degeneracy overcame them, and they finally joined others who were corrupt, in deriding and scoffing at faithful Noah. They would not leave off their sins, but continued in polygamy, and in the indulgence of their base passions.

With heart filled with sorrow that his warnings had been slighted and neglected, Noah makes, with quivering lips and trembling voice, his last appeal to the people. And while their voices are raised, in jest and scoffing, suddenly they see the beasts, the most ferocious as well as the most gentle, of their own accord coming, from mountain and forest, and marching quietly into the ark. A noise like a rushing wind is heard; and lo, birds of every description come from all directions, clouding the heavens with their numbers, and file, in perfect order, into that ark. Philosophers were appealed to in vain to explain from natural laws the singular phenomenon. Here was a mystery beyond their depth. The world looked on with wonder—some with fear, but they had become so hardened by rebellion that this most signal manifestation of God's power had but a momentary effect upon them. For seven days these animals were coming into the ark, and Noah was arranging them in the places prepared for them.

And as the doomed race beheld the sun shining in its glory, and the earth clad in almost Eden beauty, they drove away their rising fears by boisterous merriment; and by their deeds of violence seemed to be encouraging upon themselves the visitation of the already awakened wrath of God.

A RESPECTABLE female once called on Rowland Hill, expressing a wish to unite with the church. He at first misunderstood her state of mind. Among other questions, he put the following, "Have you a good heart?" She replied, "I hope I have, sir." Mr. Hill called the attention of a friend to the reply, and said, "Come see a wonderful woman, who has a good heart. I'm sure it's more than I can say." The worthy female was much affected, but most judiciously answered, "I trust, sir, I have a new heart; and I did not think it wrong to call the work of the Holy Ghost a good work." This remark touched Mr. Hill, who immediately apologized in the most Christian manner for having wounded her feelings.—*Rowland Hill's Life.*

WHAT MAKES A MAN?

A TRUTHFUL soul, a loving mind,  
Full of affection for its kind;  
A helper of the human race,  
A soul of beauty and of grace;  
A spirit firm, erect and free,  
That never basely bends the knee;  
That will not bear a feather's weight  
Of slavery's chain, for small or great;  
That firmly speaks of God within,  
And never makes a league with sin;  
That snaps the fetters despots make,  
And loves the truth for its own sake;  
That trembles at no tyrant's nod—  
A soul that fears no one but God,  
And thus can smile at curse and ban;  
That is the soul that makes the man.

F. L. SMITH.

Thoughts on Nervous Disorders.

PARTICULARLY THAT WHICH IS USUALLY TERMED LOWNESS OF SPIRITS.

1. WHEN physicians meet with disorders which they do not understand, they commonly term them *nervous*; a word that conveys to us no determinate idea, but it is a good cover for learned ignorance. But these are often no natural disorder of the body, but the hand of God upon the soul, being a dull consciousness of the want of God, and the unsatisfactoriness of every thing here below. At other times it is conviction of sin, either in a higher or lower degree. It is no wonder that those who are strangers to religion should not know what to make of this; and that, consequently, all their prescriptions should be useless, seeing they quite mistake the case.

2. But undoubtedly there are nervous disorders which are purely natural. Many of these are connected with other diseases, whether acute or chronic. Many are the forerunners of various distempers, and many the consequences of them. But there are those which are not connected with others, being themselves a distinct, original distemper. And this frequently arises to such a height that it seems to be one species of madness. So, one man imagines himself to be made of glass; another thinks he is too tall to go in at the door. This is often termed the *spleen*, or *vapours*; often, *lowness of spirits*; a phrase that, having scarce any meaning, is so much the fitter to be given to this unintelligible disorder. It seems to have taken its rise from hence: We sometimes say, "A man is in high spirits;" and the proper opposite to this is, "He is low spirited." Does not this imply, that a kind of faintness, weariness, and listlessness affects the whole body, so that he is disinclined to any motion, and hardly cares to move hand or foot? But the mind seems chiefly to be affected, having lost its relish of every thing, and being no longer capable of enjoying the things it once delighted in most. Nay, every thing round about is not only flat and insipid, but dreary and uncomfortable. It is not strange if, to one in this state, life itself is become a burden; yea, so insupportable a burden, that many who have all this, world can give, desperately rush into an unknown world, rather than bear it any longer.

3. But what are the causes of this strange disorder? One cause is, the use of spirituous liquors. This is one of the horrid effects which naturally follow the swallowing of that fashionable poison. That liquid fire lays the foundation of numberless diseases, and of this in particular. It is amazing that the preparing or selling this poison should be permitted (I will not say in any Christian country, but) in any civilized state. "Oh, it brings in a considerable sum of money to government." True, but is it wise to barter men's lives for money? Surely, that gold is bought too dear, if it is the price of blood. Does not the strength of every country consist in the number of its inhabitants? If so, the lessening their number is a loss which no money can compensate. So that it is inexcusable ill husbandry, to give the lives of useful men for any sum of money whatever.

4. But a more extensive cause of this disorder than the use of drams, I apprehend, is the use of tea; particularly where it is taken either in large quantities, or strong, or without cream and sugar. "Nay, weak tea is far more hurtful." This is a senseless, shameless falsehood. I long drank hot water and sugar instead of tea; and it did me no hurt at all. But three cups of strong tea will now make my hand shake, so that I can hardly write. And let any try the experiment; if any tea make his hand shake, it will not be weak tea, but strong. This has exceedingly increased the number of nervous complaints throughout the three kingdoms. And this furnishes us with a satisfactory answer to the common question, "Why are these complaints so general now, which were scarce heard of two or three centuries ago?" For this plain reason: two or three centuries ago, no tea was drank in either Britain or Ireland.

5. But allowing both tea and spirituous liquors to have contributed largely to the increase of nervous disorders, yet it may be doubted, whether one or both of them are the principal causes of them. The principal causes of them (particularly among those who do not work for their living,) are, as Dr. Cadogan justly observes, indolence, intemperance, and irregular passions.

First. Indolence, the not using such a degree of exercise as the constitution requires. To illustrate this: Our body is composed of earth, water, air, and fire; and the two latter are as necessary as the two former. To supply these, that curious engine, the lungs, continually takes in the air; to every particle of which a particle of fire is attached, which, being detached from it, is mingled with the blood. Now, exercise quickens the motion of the lungs, and enables them to collect from the air a due quantity of fire. The nerves are the conductors of this ethereal fire, vulgarly called the animal spirits. If this is duly diffused through the whole body, we are lively and vigorous; if it is not, (which without exercise it cannot be,) we soon grow faint and languid. And if other disorders do not ensue, those termed nervous surely will, with that whole train of symptoms which are usually comprised in what is termed *lowness of spirits*.

6. Intemperance is another principal cause of this;—if not intemperance in drink, which is not quite so common, yet intemperance in meat; the taking more of it than nature requires. Dr. Cheyne well observes, it is not so generally the quality, but the quantity, of what we eat which hurts us. What hurts the nerves in particular, is the eating too much animal food, especially at night; much more the eating at one meal food of several different kinds. If we consider how few observe this, we shall not wonder that so many have nervous disorders; especially among those that have an opportunity of indulging themselves daily in variety, and who are hereby continually tempted to eat more than nature requires.

7. But there is another sort of intemperance, of which I think Dr. Cadogan does not take the least notice. And yet it is the source of more nervous disorders than even intemperance in food; I mean intemperance in sleep; the sleeping longer than nature requires. This alone will account for the weak nerves of most of our nobility and gentry. Not that I would insist upon the old rule,—

*Sex horas quivis possit, septemque scholaris;  
Octo viator habet; nebulo quisque novem.*

[Every person requires six hours, a student seven; and the traveler is allowed eight, and every lazy knave nine.]

I would allow between six and seven hours, at an average, to a healthy man; or an hour more, between seven and eight hours, to an unhealthy man. And I do not remember, that in three score years I have known either man or woman who laid longer in bed than this, (whether they slept or no,) but in some years they complained of lowness of spirits.

The plain reason of which seems to be, while we sleep all the springs of nature are unbent. And if we sleep longer than is sufficient, they are relaxed more than is sufficient, and of course grow weaker and weaker. And if we lie longer in bed, though without sleep, the very posture relaxes the whole body; much more when we are covered up with clothes, which throw back on the body whatever perspires from it. By this means it is stewed in the moist vapor; it sucks in again what nature had cast out, and the flesh is, as it were, parboiled therein, and becomes more and more soft and flabby; and the nerves suffer at least as much hereby as any other part of the habit. I cannot therefore but account this, the lying too long in bed, the grand cause of our nervous disorders.

8. And this alone sufficiently answers this question, "Why are we more nervous than our forefathers?" Because we lie longer in bed; they, rich and poor, slept about eight, when they heard the curfew bell,\* and rose at four; the bell ringing at that hour (as well as at eight) in every parish in England. We rise (if not obliged to work for our living) at ten, eleven, or twelve. Is it any wonder then, were there no other cause, that we complain of lowness of spirits?

9. Yet something may be allowed to irregular passions. For as long as the soul and

\* *Curfew*.—The ringing of a bell or bells at night as a signal to the inhabitants to rake up their fires and retire to rest. This practice originated in England from an order of William the Conqueror, who directed that at the ringing of the bell, at eight o'clock, every one should put out his light and go to bed. This word is not used in America; although the practice of ringing a bell, at nine o'clock, continues in many places, and is considered in New England as a signal for people to retire from company to their own abodes; and in general the signal is obeyed.—*Webster's American Dictionary*. Query. Would not some such "signal for people to retire from company to their own abodes" by nine o'clock at night, at least be a happy contrivance every where? And whether with or without a "signal," ought not all visitors to have the consideration to practice on this rule, as well for their own convenience and health and comfort, as for those of the families in which they visit?

body are united, these undoubtedly affect the body; the nerves in particular. Even violent joy, though it raises the spirits for a time, does afterward sink them greatly. And every one knows what an influence fear has upon our whole frame. Nay, even "hope deferred maketh the heart sick;" puts the mind all out of tune. The same effect have all foolish and hurtful desires. They "pierce us through with many sorrows;" they occasion a deep depression of the spirits; so, above all does inordinate affection: whereby so many, refusing to be comforted, sorrow even unto death.

10. But is there no cure for this sore evil? Is there no remedy for lowness of spirit? Undoubtedly there is; a most certain cure, if you are willing to pay the price of it. But this price is not silver or gold, nor any thing purchasable thereby. If you would give all the substance of your house for it, it would be utterly despised; and all the medicines under the sun avail nothing in this distemper. The whole *materia medica* [entire class of medical substances] put together, will do you no lasting service; they do not strike at the root of the disease; but you must remove the cause, if you wish to remove the effect.

But this cannot be done by your own strength; it can only be done by the mighty power of God. If you are convinced of this, set about it, trusting in him, and you will surely conquer.

First. Sacredly abstain from all spirituous liquors. Touch them not, on any pretense whatever. To others they may sometimes be of use; but to nervous persons they are deadly poison.

Secondly. If you drink any, drink but little tea, and none at all without eating, or without sugar and cream. "But you like it without." No matter; prefer health before taste.

Thirdly. Every day of your life take at least an hour's exercise, between breakfast and dinner. If you will, take another hour before supper, or before you sleep. If you can, take it in the open air; otherwise, in the house. If you cannot ride or walk abroad, use, within, a dumb-bell, or a wooden horse. If you have not strength to do this for an hour at a time, do it at twice or thrice. Let nothing hinder you. Your life is at stake. Make every thing yield to this.

Fourthly. Take no more food than nature requires. Dine upon one thing,—except pudding or pie. Eat no flesh at supper; but something light and easy of digestion.

Fifthly. Sleep early and rise early; unless you are ill, never lie in bed much above seven hours. Then you will never lie awake. Your flesh will be firm, and your spirits lively.

Sixthly. Above all,—

Give not your passions way;  
God gave them to thee under lock and key.

Beware of anger; beware of worldly sorrow; beware of the fear that hath torment; beware of foolish and hurtful desires; beware of inordinate affection; remember the kind command, "My son, give me thy heart!" Then shall there be no more complaining of lowness of spirits! But "the peace of God, which passeth all understanding," shall keep thy heart and mind in Christ Jesus!—*John Wesley, Melville House, May 20, 1784.*

An Acknowledged Test.

THE lecture of Col. Ingersol on the "mistakes of Moses," has called forth many good things, among which we class the following, being the closing sentences of a lecture by Hon. George R. Welding:—

"To my mind, hypocrisy in the church means infidelity in the church. I do not say that infidels outside of the church are hypocrites, but I do say that your deliberate hypocrite inside the church is an infidel. Hold fast the thought, then, when the great apostle of infidelity comes into your midst and denounces the bad men inside the church, hold fast to the thought that hypocrisy in the church means infidelity in the church, and then let all the people say, God speed Ingersol in scourging his own disciples. Every rule of reason drives us irresistibly to the conclusion that the man who deliberately uses Christianity for no other purpose than as a cloak for evil deeds is necessarily an unbeliever in disguise. Let the war go on, then, until public sentiment shall brand as worse than a thief the infidel who steals the livery of Christianity, and Ingersol's secret worshippers be dragged by the force of public opinion from the sacred altars they disgrace. Gentlemen, have you ever thought of it—a good man is to-day a good man only as he approaches the standard of Bible-taught morality.

"Grant that an infidel may be a good man too, and many of them are exemplary citizens, yet it can come about only by his ap-

proaching in action a standard which he repudiates in words. Ingersol personally and Ingersol theoretically are two beings as wide apart as civilization and barbarism. The world may well believe the one to be a good citizen. The most notorious outlaw known in the criminal annals of the West, Frank Rande, stood a few months ago at the bars of his cell in St. Louis, the very impersonation of every crime, and with the air of a braggart, said to preachers, priests, and policemen, to throngs of men and women, "I am a Bob-Ingersol man," and every man and woman in the land believed him. Had this or any other such criminal declared himself a religious man, every infidel in the land would have declared the man a hypocrite and his assertion false. It is no answer to tell us that perhaps in the cell adjoining his lay a man who for five and twenty years was prominent in the church, and was at last detected in a series of gigantic thefts and forgeries, for let him but step to his prison door and say, "I am a Christian man," and all the civilized world cries out, "The man is a liar!" . . . As citizens loving the country bequeathed to us by the men and spirit of '76, as business men striving for success by honorable endeavor, as men who love home and household, no matter whether we be in the church or out, we cannot afford to let the infidelity of Ingersol supplant Christianity."

Leaves from a New Shorter Catechism.

*What is God?* The effectual cause of the phenomena of the universe; an entity whose existence it is scientifically unpleasant to assume, but logically impossible to deny.

NOTE.—Whereas, God was once very much of a man, now man is very much of a God.

*What is Man?* The supreme product of the development forces acting on organic forms.

NOTE.—Originally man was simply a cell, now he is a complex one.

*Of What is Man made?* Of protoplasm.

NOTE.—Formerly organisms were supposed to be made of dust, now we know dust to be made of organisms.

*At Death, to what does Man return?* To gas.

NOTE.—Spiritualism would make this a verb in the infinitive; science shows that this supremest product of cosmic forces drops at once into its first element.

*What is the Chief End of Man?* To attain "sweetness and light."

NOTE.—This only applies to the upper classes.

*What is true Morality?* Complete adaptation to one's environment.

NOTE.—This rule makes up by its universality for the limitations of the previous one. It reaches from man to the polype.

*What is Religion?* A form of sensibility, the expression of a class of emotions (affecting especially women) developed by the desire to know our origin, destiny, and moral nature.

NOTE.—Religion is universal, and will always be indispensable, except to those who have attained sweetness and light.

*What is Faith?* Faith is an emotion clinging to the high things which reason has not yet demonstrated.

NOTE.—There are two kinds: (a) Religious faith, the belief in an ennobling supernaturalism; (b) Scientific faith, the belief in an alluring hypothesis.—*C. L. Dana, in January Scribner.*

The Poor Children.

SOME accounts of the sufferings of poor little children are heart rending. The *Christian Herald* says:—

"The value of Dr. Barnardo's Homes in London is shown in the instance of an orphan. His father, a sailor, was drowned at sea about nine years ago, and his mother, a charwoman, died of consumption nearly six years ago. At this time he was about ten years old, and was left in the charge of an aunt. This woman treated the poor lad so heartlessly as to drive him out upon the streets, much to the indignation of the neighbors. For some years he led a miserable life, picking up a few halfpence for running errands, carrying parcels, washing pewter-pots for a publican, etc. At night he slept out as a rule, but sometimes in a lodging-house. He applied to get into a Boys' Home, but was refused admission, as he had no relative or friend to vouch for his story, or any subscriber's letter to recommend his case. At length he got to London on board a schooner, but seems to have fared very poorly for a year. He earned a very scanty livelihood by pushing costermongers' barrows, and carrying boxes of fish at Billingsgate Market, sometimes sleeping out, or walking about the streets all night, for three or four nights consecutively. At last he was accidentally directed to Dr. Barnardo's Homes, where, after battling, with so many hardships, he will be safely sheltered, till he is better fitted to launch out into the ocean of life."

## The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, Feb. 27, 1879.

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

EDITORS.

J. H. WAGGONER,

RESIDENT EDITOR.

### "There Is One Lawgiver."

WE would not by any means underrate the objections urged against our faith. Though very many of them prove only the strength of prejudice, or how far people may be led from the plain truth of the word of God by tradition, they have all the force of *real objections* in the minds of those who put them forth, and are therefore entitled to a fair examination.

Many suppose our application of the above text is wrong, because Christ was raised a prophet "like unto" Moses, who was both a lawgiver and mediator; and in the Scriptures we have the phrases, "Law of Moses" and "Law of Christ."

We accept the facts, but insist that they prove the correctness of our application of the text. In the first place, inasmuch as the text is in the New Testament, our opposers should show, if possible, that it may be harmonized with their interpretation. Should they attempt to do this we think they would fail.

There is not in all the Old Testament a law which Moses gave on his own authority. As direct a testimony as the Bible contains is found in John 7:23, which ascribes circumcision to "the law of Moses," and this is an example or illustration of all. Yet the Lord gave circumcision directly to Abraham long before Moses; and in the following manner it was given by, or really *through*, Moses:—

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying," Lev. 12:1-3.

Then follows the order for circumcision. Inasmuch as all those laws came directly from God, the text of James was strictly true in the time of Moses. Jehovah was the "One Lawgiver," and Moses gave no law except as the instrument through whom the Lord spake to Israel. This being so, a becoming reverence should check the sneering manner of all those who are wont to speak so contemptuously of "the law of Moses."

And the same is true, also, of Christ. He never claimed any independent authority, nor to speak for himself or in his own name. Everything is ascribed to the Father. "God was in Christ, reconciling the world unto himself." Therefore Jesus said, "My doctrine is not mine, but his that sent me." "I can of mine own self do nothing; as I hear I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." "I do nothing of myself; but as my Father hath taught me I speak these things." All is summed up in the following words: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

Now as "God cannot deny himself," and "with him is neither variableness nor shadow of turning," he could not send his Son to contradict him, or to speak contrary to the revelation of his own will. The morality of both Testaments must necessarily be the same. A moral precept once proclaimed must ever remain the same until God denies himself, or until with him is variableness.

A mediator has respect, in his work, to moral law; such as God proclaimed with his own voice, and himself declared to be the rule of holiness in life. Instead of mediating for positive laws, they are severally parts of the plan of mediation and redemption. It is manifestly true that if Christ gave a *new moral law* (the very idea of which is an absurdity), or gave any law on an independent basis, that is, by his own sole authority, he could not mediate in respect to that law, for "a mediator is not a mediator of one."

### The Oneida Community.

AN interesting bit of modern ecclesiastical history has recently come to light. The question has been discussed in the *New York Independent* of the origin of the Oneida Community. Mr. Noyes, the founder of the Community, volunteers some information from which we extract the following:—

"If it were proper for me to express my private opinion as to the pedigree of the Oneida Community (meaning by that the

main human influence on my mind which was the antecedent of my conversion to Perfectionism), I should point to Andover as my birthplace. It was there that I got in love with the independent spirit of German hermeneutics. It was there that I learned from Moses Stuart that the twenty-fourth chapter of Matthew relates wholly to events connected with the destruction of Jerusalem, from which I inferred that the Second Advent took place 1800 years ago. It was there that I learned from the same beloved instructor that the seventh chapter of Romans relates only to the experience of a carnal man under the law, and is no standard of Christian experience."

We have always respected the ability and learning of Prof. Stuart. In questions of fact, we refer to him with pleasure. His criticisms were learned and just, unless his theological opinions interfered. As a theologian he was probably as unsafe to follow as any man of ability of his generation.

It will be remembered that he had much to do with introducing novel views of the prophecies, to counteract the influence of Mr. Miller's lectures on the coming of Christ. His system of "hermeneutics" frittered away the book of Revelation, making it an epic poem,—an overwrought or semi-tragic account of things transpiring in the days of the writer, but not extending beyond his days.

Mr. Noyes graduated at Andover, and he claims that his theory of "perfectionism" as well as his "antinomianism," is the legitimate offspring of Andover theology, and especially of Prof. Stuart's views of Matt. 24 and the second advent. These speculative or mystical views of the advent, so widely introduced by Prof. Stuart, are yet spreading and becoming more popular as the prophecies are being preached, and as opposition to the truth grows among the proud and worldly. And as these views extend there will be a corresponding vagueness, or perhaps looseness, of belief and life, tending toward the position of Mr. Noyes and his Community, but showing itself mostly in the form of modern spiritualism.

### The Black Plague.

WE have been carefully watching the reports concerning this terrible scourge, but have deferred speaking on it particularly until we had a more definite understanding of its present progress and the prospect in the future. It seemed to abate for a season in Afghanistan, which rendered it somewhat uncertain whether it would spread greatly at the present time; but the latest reports are of the most alarming nature, and it appears to be placed beyond doubt, that it will scourge the nations in spite of all precautions.

The *New York Times* says,—"This is the same disease which, in the fourteenth century, desolated the globe, and it gets its name from the black spots, symptomatic of a putrid decomposition, that show themselves at one of its stages on the skin of the sufferer. It is thought to have had its origin in China in 1333, some fifteen years before its outbreak in Europe, and it raged for twenty-five years, while drouth, famines, floods, earthquakes that swallowed towns and mountains, and swarms of locusts spread devastation everywhere."

But an article in the *Cincinnati Commercial* gives a much earlier date to its origin, relating it to a plague which devastated many countries long before the Christian Era.

It is not like any other epidemic in this respect, that it moves in utter disregard of climatic influences. It has been known to exist for a considerable time in very cold parts of Russia. Sometimes it travels very slowly. In the 14th century it was three years from the time of its first appearance in Constantinople before it spread in the Russian Territories, reaching them in a round about way. It is estimated that in China alone 13,000,000 people died, and in the remainder of the East 24,000,000, while in Europe 25,000,000 souls perished, making a grand and terrible total of 62,000,000. But as statistics were not obtainable then, it is probable, judging from the fatality in Europe, that this estimate of the loss in China and the East was too low.

The article in the *Cincinnati Commercial* says, "The present plague is attended with alarming fatality. Nearly all that are attacked die. The official reports say ninety-five per cent. In the Russian village of Vietlianka, out of a population of 1700, not a soul is left. Four hundred corpses were left unburied in the streets; the rest of the population fled, spreading the disease broadcast. In Prischibe, 520 died in two weeks, out of a

population of 830. Sometimes the disease appears simultaneously at different points ten miles distant from each other. Its advance is rapid."

In view of its terrible fatality we are not surprised that the fear which spread over Europe amounts almost to a panic. The intercourse of nations, is now greater than ever before, by the moving of armies from continent to continent, but especially by the increased facilities for travel and traffic. The plague is supposed always to exist, in some form, in Central Asia. But emigration from China is of recent origin. This, and the late movement of English and Russian armies, and the war in Afghanistan, all conspire to render a general spread of the plague highly probable. Under date of Feb. 10, from St. Petersburg, come the following dispatches. We give them only as samples of the news continually sent out.

"Advices from the interior state that a general unhealthiness and predisposition to epidemics exists.

"The government of Saratoff complains of the foul condition of Kamishin.

"Typhus fever and smallpox are increasing in an alarming manner in the Government of Tver.

"The Siberian plague has appeared in another village.

"The cattle plague in the vicinity of Ekatermoster has spread to twenty-seven neighboring localities. Of 2000 head attacked, half perished.

"The plague has appeared at a village on the Kieff railway.

"There is great mortality at Orsk from smallpox and another unknown disease.

"An unknown epidemic has appeared in two villages of Tambov, and the plague is at Rastor."

The following concerning precautionary measures, are dispatches but for two days, as will be seen by the dates.

"ST. PETERSBURG, February 7.—General Melikoff has left for Astrachan to superintend measures for arresting the plague.

"PARIS, February 7.—The French Government is taking measures to prevent the introduction of the Russian plague.

"MADRID, February 7.—Quarantine against the plague has been ordered in all Spanish ports.

"LONDON, February 7.—A dispatch from Vienna states that from fifteen to twenty fresh cases of a disease resembling the plague occur daily near Xanthi, Thessaly, and there is great mortality from the same cause at Raslog. It is believed that the infection was introduced by Kurd Redifs.

"VIENNA, February 7.—The Hungarian Government will dispatch a commission to report upon the state of the public health in Rumania, Bessarabia, Bulgaria, and Rumelia. The Hungarian and Rumanian Governments have agreed to adopt protective measures on a large scale on the Bessarabian and Transylvanian frontiers, and to shift the Russian line of magazines in Rumania eastward behind a double cordon.

"ST. PETERSBURG, February 11.—General Loris Melikoff has proposed to the Governments of Astrakhan, Samara, and Sartog, that all paper money circulating be exchanged for new through the Kaima Volga Bank, and the old destroyed.

"The attention of medical authorities is concentrated on Selitreno and neighboring districts.

"The St. Petersburg Sanitary Commission propose to cleanse the canal and organize large hospitals, which could be anchored in the Gulf of Bothnia; also to organize Sanitary Committees in each district, city and province.

"LONDON, February 11.—The Privy Council has ordered a careful inspection of the bills of health and of the crews and passengers of vessels arriving from the Black Sea.

"ROME, February 11.—The President of the Board of Health, speaking to-day in the Chamber of Deputies, predicted that if the plague penetrated Europe it would destroy a third of the population.

"The Government has ordered a twenty days' quarantine against arrivals from Egypt.

"ALEXANDRIA, February 11.—Vessels with foul bills of health have been refused admission into Egyptian ports.

"BELGRADE, February 11.—Serbia has formed a partial cordon on her Turkish frontiers against the plague."

The latest reports are somewhat conflicting. The Court Physician to the Czar, although he confesses the mortality was over 80 per cent. where it raged, considers it nearly extinct. We cannot credit such an opinion. Even if it appears to abate, there is every reason to expect it to appear in other localities. The following is a brief extract from a letter dated St. Petersburg, Feb. 22. "The plague in Russia has spread in the southern provinces at a rapid rate. Thousands upon thousands have died within the last five days. All the physicians ordered to the care of the sick have died within twenty-four hours after their arrival. The corpses are burned, and so are the houses in which the people die. Whole towns have been laid waste during the past few days. The Government has placed a cordon of sol-

diers around the infected provinces so that the people cannot get out and spread the disease. Any who attempt to break through the cordon are shot dead on the spot. The people are beginning to feel uneasy all over the Empire. The Government does not allow the news to get out. All reports are suppressed. Nobody can get out of the Empire."

Brazil is suffering terribly from famine and disease. The small pox is carrying off a great many, and for several days it has been reported that the plague has appeared there. It is well-known that famine largely prevails in the north of Africa. Fears are expressed that "half the inhabitants of the southern provinces of Morocco will have perished by starvation and disease," before another year, because of the scarcity caused by last year's drouth. All this prepares the way for the plague, and renders it more probable that its spread will be quite general.

But the evidence of "the sure word of prophecy" is disregarded. In this time of calamity wickedness increases, and the authority of God is despised. Even the watchmen continue to say, "to-morrow shall be as this day, and much more abundant." Sudden destruction impends, yet the delusive cry of "peace and safety" is heard on every hand. We are thankful that not all are thus blinded; that there are honest, God-fearing ones who are willing to be warned, and to prepare for the perils and plagues of the last days.

### Answer to Question.

"Does Psalm 105:8 apply to the law of ten commandments, or does it apply to the covenant concerning the land of Canaan, verse 11?"

"The word which he commanded to a thousand generations" applies to the ten commandments, and to nothing else. If you will carefully read the article by Eld. Andrews (J. N. A.) in the *SIGNS* of February 6, you will find there the proof given showing that the primary idea of a covenant is that of a contract. But contracts are composed of promises which, of course, are based upon conditions. A contract of promises and conditions is properly a covenant. But in this case, as in a multitude of others in the Scriptures, the term which is applied to the whole is sometimes applied to its several parts. Thus we sometimes find the word covenant used when reference is made only to a promise, and sometimes, only to a condition, or law.

The covenant of Ps. 105:8-11 embraces both. It is not difficult to perceive that the "word commanded" is not, and cannot be, *the promise made*. But as God's gracious purposes to man are connected with conditions, it is easy to understand that the promise made is based upon the word commanded. These are taken together, and together they constitute the covenant.

Some have darkened counsel by words without knowledge, Job 38:2, and really endeavored to destroy this distinction of the different parts of a covenant, and specially on this very text. But the Lord did not *command* that he would give them the land of Canaan, nor did he *promise* them to keep his law! We sincerely pity the individual who is truly confused over this distinction.

1 Chron. 16, is parallel with Ps. 105. In these and in Deut. 7:9, the keeping of his commandments is connected with "a thousand generations." Probably the commandments themselves contain the same idea. "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." Though the word generation is not in the original in this text, it seems so clearly understood that the translators are justified in inserting it. And so in Ex. 34:7.

### The two Covenants.

PAUL, speaking of the old covenant, said, "For if that first covenant had been faultless, then should no place have been sought for the second." Let us now consider wherein the first covenant was faulty. It was not because it was so closely connected with the law of God, for the new, or better, covenant is even more intimately connected with the law of God than was the first, or old, covenant. The old covenant gave man the law of God upon tables of stone; but the new puts it in his heart. It was not because the law was faulty; for that is so perfect that even under the New Testament it is made the standard by which sin is shown. Ps. 19:7-11; Rom. 3:19, 20, 31; 1 John 3:4, 5. But Paul plainly intimates wherein the new covenant is better

than the old one. It is "established upon better promises." Heb. 8:6. Then it follows that the first covenant was established upon promises not so well adapted to man's case; and this very fact is, of itself, a decisive proof that the first covenant was not simply the law of God, but a contract between God and his people. Let us now examine the nature of the promise upon which the first covenant was made. Jeremiah designates the first covenant as made when Israel came forth out of Egypt. And thus he has laid open this covenant, and the nature of that promise upon which it was established. Jer. 11:3, 4: "Thus saith the Lord God of Israel: Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you; so shall ye be my people, and I will be your God." The promise of the Lord that he would be their God was upon condition that they obeyed his voice. Nay, the condition was even stronger than this: "Do them according to all which I command you; so shall ye be my people." But suppose they should fail to do this? Then the promise was forfeited. Surely, fallen man needs a better promise than this. It was just in God to require a man to live in exact conformity with his perfect law of right; but it was inevitable that man would forfeit his title to the promises of God. It is true that there were in the ceremonial law ordinances of divine service, and a worldly sanctuary connected with the first covenant. Heb. 9 and 10. But these could not take away sins. They could only point forward to Christ. The promises of the first covenant were upon condition of obedience to God's perfect rule of right. But such promises were insufficient to meet the helpless condition of fallen man.

So the apostle says: "For if that first covenant had been faultless, then should no place have been sought for the second." Heb. 8:7. But because the people of Israel broke the covenant of the Lord, he justly finds fault with them, and seeks to give the place to a second and better covenant, established upon better promises. And hence it is, that God, by his prophet, gives the people of Israel to understand that they have forfeited the blessings of that covenant, and that the branches of their olive tree will be broken off. Jer. 11. And following this announcement, a few years later, is the cheering promise of a new covenant. Jer. 31:31-34. It was about 600 years before the birth of Christ that the new covenant was thus foretold. The apostle Paul makes the following expressive comment: "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8:13. Thus it appears that the first covenant had in Jeremiah's time become old, and thenceforward, to its close, it was "ready to vanish away." And when our Lord came to do his work, he took away the first that he might "establish the second." Heb. 10:9.

Let us now consider the excellence of the new covenant, and learn wherein it is a better covenant than the one which it supersedes. Here are the terms of this covenant: "But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:33, 34.

Certainly, this is "the better covenant," and these are the "better promises." Let us enumerate them. 1. "I will put my law in their inward parts, and write it in their hearts." 2. "I will be their God, and they shall be my people." 3. "They shall teach no more every man his neighbor; . . . for they shall all know me." 4. "I will forgive their iniquity." 5. "I will remember their sin no more."

This is a very remarkable list of new-covenant blessings. First and foremost in this enumeration, stands a promise concerning the law of God. Surely, this is worthy of our notice. But what is this promise respecting the law? Is it, "I will abolish my law"? No. Is it, "I will change my law"? No. Is it, "I will supersede my law by a better code"? By no means. It is very different

indeed from such declarations as these. This is the promise: "I will put my law in their inward parts, and write it in their hearts." He will make his law a part of their very being. He will establish it in their affections; he will engrave it upon the table of their hearts. This is wonderful indeed. The law of God is still uppermost in the mind of its Author. The first covenant required obedience to the law of God, but failed to secure it. The second covenant insures obedience by making the law a part of the very nature of those with whom the covenant is made. God does not leave his law till he has accomplished that which he has spoken, the raising up of a people who shall obey him from their hearts. The first covenant was made concerning the law of God. In a still higher sense this is true of the second. The great work of the new covenant is to take away the carnal mind, which is enmity against the law of God, so that the righteousness of the law may be fulfilled in those who walk not after the flesh, but after the Spirit. Rom. 8:1-7.

And so the Mediator of the new covenant lays down the immutability of the law of God, and solemnly enforces its observance as the condition of entering eternal life. Matt. 5:17-19; 7:12; 15:1-9; 19:16-19; 22:35-40; Luke 16:17. And the apostles, Paul, and James, and John, have faithfully testified to the same great truth. Rom. 2:12-16; 3:19, 20, 31; 7:7-14; 8:3-7; 1 Cor. 15:56; Eph. 6:1-3; James 1:25; 2:8-12; 1 John 3:4, 5; Rev. 11:19; 12:17; 14:12; 22:14.

But how is it that the second covenant is so much more efficacious than the first in securing obedience to the law of God? The answer is found in the difference between Sinai and Calvary. At Sinai the law of God entered in terrible majesty, but the hard heart of sinful man is incapable of submitting to the law of God. The carnal mind is not subject to the law of God, and, indeed, cannot be. At Calvary enters, not the law of God, but the lamb of God, as our great sin-offering. Not the condemning law, but the sin-atonement sacrifice, is the central object upon the hill of Calvary. And yet the law was present there to strike the Son of God with the sword of divine justice. Gal. 3:13. How astonishing the events of Calvary! The new covenant is given to us in the blood of Christ. We have pardon through his blood. With his stripes we are healed. Mercy and truth meet together in the sacrifice made for us by the Son of God.

The new covenant proposes to save those who have broken the law of God. It is able to forgive their sin, the transgression of the law, and not only to pardon them for violating the law of God, but to put that law in their hearts so that it shall be their very nature to obey it. This is what the Bible means by conversion. Rom. 7:7-25; 8:1-9; Acts 3:19. But the Mediator of the covenant can thus give life to the guilty, only by the sacrifice of his life. We have life from his death. We have pardon from his blood. We have grace from the fountain of his grace. The new covenant is a system of salvation wherein God is shown to be just, even in the very act of justifying the sinner, and wherein the law is shown to be established even by the doctrine of justification by faith. Rom. 3:24-26, 31.

If we place the blessings of the new covenant in chronological order, they will stand thus: 1. The forgiveness of sins. 2. The writing of the law in the heart. 3. The blotting out of sins so that they shall be remembered no more. 4. God fully unites himself to his people, thenceforward forever to be their God, and they to be his people. 5. All shall know the Lord, from the least to the greatest.

But the forgiveness of sins is upon condition of repentance toward God and faith in our Lord Jesus Christ. Acts 20:21. Repentance involves, 1. Godly sorrow for sin; 2. Confession of sin; 3. Reparation of wrong acts, when it is in our power to make it. 4. Change of conduct, so that we cease to transgress, and henceforward obey. And faith in our Lord Jesus Christ views him, 1. As our great sin-offering, and accepts his blood as our only ground of pardon; 2. As our great High Priest to plead our cause when we come to God for mercy and grace; 3. And finally it views his life as the perfect example of that obedience which the law of God requires, and the perfect model after which we must pattern.

J. N. A.

THEY who do no ill think no ill.

The Warning of the End.

THE book of Revelation is composed, as even a hasty glance at its contents will show, of many separate and distinct lines of prophecy. These are not consecutive, one line being completely fulfilled before another commences; but they are synchronous, the events predicted in one prophetic chain occurring, in many cases, at the same time with those contained in another. Thus the seven churches reveal the internal history of the church, during the gospel dispensation; the seven seals, the history of the church, as connected with outside agents, during the same time; the seven trumpets, the great political events occurring during the same period; and so with the other lines of the prophecy.

Having been taken down through one series of events, we are carried back to the commencement of another. Each line of prophecy reaches to the eternal state, and there ends. When we are carried through to the completion of one series of events, another is introduced, and we are taken down through that to the end, in like manner.

According to these principles, we find a new line of prophecy introduced in the sixth verse of Rev. 14. We call attention to this one, because it is as important as any that can be found in the Revelation. With a few brief steps we are brought down to the great event of all events—the second coming of Christ in the clouds of heaven.

Three angels are seen by John, flying through the midst of heaven with important and solemn announcements to the children of men; and immediately, following their three-fold message, one like the Son of man is seen, throned upon a great white cloud, and coming with a sharp sickle in his hand to reap the harvest of the earth. This can represent nothing else but the second advent of Christ, so frequently and plainly predicted in other portions of the Holy Scriptures. These messages, then, are preparatory to that event, and are warnings of it. They show that the coming of Christ is not to occur unheralded. Whenever they are given, they not only make known to the world the coming of the great day of Christ's appearing, but they are themselves one of the strongest signs of its near approach.

Verses 6 and 7 read: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters."

This is a message from God to men. It concerns every nation, kindred, tongue, and people, on the face of the earth. We want to understand it. "Blessed are they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." When the time comes for this prophecy to be fulfilled, men are to fear God, and give glory to him, for the reason that the hour of his judgment is come. If they fail to do this, they disobey, or at least fail to come up to, this prophetic requirement. But how can they obey this message, unless they can know when it is fulfilled?

Yet some would have us feel that we must not try to understand this matter, because the language is figurative. That the language is figurative, or that a symbol is made use of in this message, we acknowledge; but shall we take fright at a figure of speech? Shall we refuse to listen, whenever the language is symbolic? No one is alarmed at figurative language in any other kind of writing. The fourth-of-July orator will spread the "wings" of the "American eagle" from the Atlantic to the Pacific, and fill the sails of the "ship of State" with the "prosperous gales of peace," and send her bounding away over the "billows of national glory;" but no one denounces the speaker or his theme, because he uses a figure. We only ask that the Bible shall have as fair a chance as any other book.

Archbishop Cranmer, when examiner in the university at Cambridge, gave the true rule of Biblical interpretation. D'Aubigne thus writes of him: "He used to say to the candidates for the ministry, 'Christ sendeth his hearers to the Scriptures, and not to the church.' 'But,' replied the monks, 'they are so difficult.'—'Explain the obscure passages by those which are clear,' rejoined the professor, 'Scripture by Scripture. Seek, pray, and he who has the key of David will open them to you.'"

On this true Protestant principle of interpretation, the great Reformation was based. And the same principle is the foundation of all the progress which truth has made from that day to this. Let scripture interpret scripture, and let the literal language of the Bible explain its figures.

The prophecy we have quoted says that an angel was seen proclaiming the everlasting gospel. The preaching of the gospel is no figure of speech, but a literal work. The angel is the symbol. But by whom is the gospel literally preached? By angels? No; but by men; for into the hands of men this work was committed by the great Teacher. The angel, then, is a symbol of those who are called among men to preach God's word; and the prophecy is simply an announcement of this fact: that at some time a class of religious teachers would be raised up to make the proclamation here recorded. Have they ever appeared? U. S.

Family Sabbath-Schools.

WE are pleased to know that the *Youth's Instructor* is largely patronized in California. We heartily recommend it to all. For the special benefit of scattered ones we reprint from No. 7 of the weekly edition the following valuable suggestions on the subject of "Family Sabbath-schools."

"There are many scattered families of Sabbath-keepers who cannot meet with others on the Sabbath day; they seldom or never hear any preaching, and frequently have no opportunity to attend prayer-meetings. The Bible and our periodicals are the only religious teachers they have; and the family worship, morning and evening, is the only religious service they attend for months at a time.

"I think it would be a good plan for every such family to organize a *family Sabbath-school*. It would make the Sabbath pass more pleasantly and profitably.

"The new weekly *Instructor* furnishes dated lessons for every Sabbath, so that the scattered families can all be studying the same lessons that are learned from Sabbath to Sabbath in the schools. Then if they should at any time have an opportunity to meet with any school, or any other family, all would have learned the same lesson, and would be prepared to unite in recitation and general exercises.

"A family Sabbath-school should begin and close at a definite time, just like any other school. It would be better to have it held in the forenoon, beginning somewhere from nine to half-past ten, and continuing from an hour to an hour and a quarter. The exercises should begin with singing and prayer, and the interest would hold out better if there should be singing once or twice during the exercises, and at the close.

"The parents can hear each other recite, and then hear the lessons of the children. In all cases where there are children in the family, the exercises should be adapted to their wants, and so conducted as to give them frequent change. In this way the hour will pass quickly and pleasantly, and the children will soon learn to look forward to their Sabbath-school with fond anticipations.

"The general exercises may consist of reviews on former lessons, pointing out important places on the map, etc. The afternoon may be spent in reading, and in learning the lessons for the next Sabbath. Thus the Sabbath, instead of being a long, tedious day, will become a delight. Some families have been trying this plan with the most complete success, and we hope soon to hear from others.

"Such schools should report to the State Secretary the same as other schools.

G. H. BELL."

Prof. Knapp's Terrible Prediction.

THE fact that so many fish are dying off the coast of Florida calls to mind the awful prediction of Professor Knapp. From the juxtaposition of certain planets to our earth he predicts that one-half of the population of the world including man and animals, and even vegetable life, will perish before 1880. In a lecture delivered several years ago he said that this desolation would commence by the fish of the sea dying, and pestilence and famine occurring in more southern latitude. The famine in China and the yellow fever scourge in the South, and now the fearful pestilence among the fishes in Southern waters look like so many steps in fulfillment of Professor Knapp's prophecies.—*East Florida Banner*.

THE end of all things is at hand.

## The Home Circle.

## SOMEBODY'S MOTHER.

THE woman was old and ragged and gray,  
And bent with the chill of winter's day;  
The street was wet with recent snow,  
And the woman's feet were aged and slow.

She stood at the crossing, and waited long,  
Alone, uncared for amid the throng  
Of human beings who passed her by,  
Nor heeded the glance of her anxious eye.

Down the street with laughter and shout,  
Glad in the freedom of "school let out,"  
Came the boys like a flock of sheep  
Hailing the snow piled white and deep.

Past the woman so old and gray  
Hastened the children on their way,  
Nor offered a helping hand to her,  
So meek, so timid, afraid to stir  
Lest the carriage wheels or the horses' feet  
Should crowd her down in the slippery street.

At last came out of the merry troop  
The gayest laddie of all the group;  
He paused beside her, and whispered low,  
"I'll help you across, if you wish to go."

Her aged hand on his strong young arm  
She placed, and so, without hurt or harm,  
He guided the trembling feet along,  
Proud that his own were firm and strong.

Then back again to his friends he went,  
His young heart happy and well content.  
"She's somebody's mother, boys, you know,  
For all she's aged and poor and slow,  
And I hope some fellow will lend a hand  
To help my mother, you understand,  
If ever she's poor and old and gray,  
When her own dear boy is far away."

And "somebody's mother" bowed low her head  
In her home that night, and the prayer she said  
Was, "God be kind to the noble boy,  
Who is somebody's son and pride and joy!"

—Harper's Weekly.

## The Scripture Quilt.

"In one of the boxes sent to us by the Sanitary Commission," writes a Christian worker in a Southern army-hospital, "was a patch-work quilt of unusual softness and lightness. When we opened it, we found a note pinned to it. It read as follows:—

"I have made this Scripture quilt for one of the hospital beds, for I thought that whilst it would be a comfort to the poor body, it might speak a word of good to the precious soul; the words are so beautiful and blessed, and full of balm and healing! May it be blessed to the dear boys in the army amongst whom I have a son."

"It was made of square blocks of calico and white cotton intermingled, and on every white block was written a verse from the Bible or a couplet from one of our best hymns. On the central block, in letters so large as to catch the careless eye, was that faithful saying, in which is our hope and strength—'Christ Jesus came into the world to save sinners.' And below it the prayer of all prayers, 'God be merciful to me a sinner.' The head border, which would be nearest to the sick man's eye, and oftenest read, had the sweetest text of promise, and love, and comfort. Amongst them I read, 'God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish.' 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' 'Ho, every one that thirsteth, come ye to the waters!' 'I sought the Lord, and he heard me, and delivered me from all my fears.' 'Oh,' we said 'Oh that all our beds had such quilts! God will surely speak through these texts to the sick and wounded men! They will read them when they will read nothing else. Who knows how much good they will do!"

"It was not long before a man sick with pneumonia was brought in, and we put our new quilt on his bed. He noticed nothing at first, he was too sick; but when he grew better, I saw him intent on the texts. 'Handy to have 'em here!' he said, pointing to them as I stood near him. 'You know how to value them, then,' I said. 'I do,' he answered, with heartiness. After that I saw many studying the quilt—almost all who lay beneath it. One poor fellow, who had tossed in pain and feverishness for several days, caught sight of the words, 'And I will give you rest.' He beckoned to me, 'Rest! where can I get it? Rest for body and mind, both! I am half mad—sick, as you see, but sicker—as no one can see. Tell me how to get rest!' 'Did you never hear of the way?—never hear of Jesus?' 'Tell me again.' I told him the story of the cross. 'Died for my sins?' he asked. 'Yes yours. He saw you in your sins and pitied you, loved you, died to save you from sin and give you rest; to make you happy.' 'I have never been happy—never. I have been too wicked. And he really died

for me? I never felt it before. It never seemed to me a real thing.' I hope you will come to feel it the most real thing. Have you seen the lines—

"None but Jesus, none but Jesus,  
Can do helpless sinners good?"

'It's true. I know it is none but Jesus! I've tried everything else.'

"I'll go to Jesus, though my sins  
Have like a mountain rose."

I repeated. 'I can't go. I feel that I can't do anything. I am here a very wretched man; and that is all.' 'Just leave yourself to God, then:

"Here, Lord, I give myself away,  
'Tis all that I can do."

That's all you have to do.' 'Is that verse here?' I showed it to him on the quilt. 'I'll keep it before me. Oh for rest! a little rest!' he groaned again. Not long after he found it—found peace in believing, and left his hospital bed, happier than he had ever been before.

"An Irishman lay under the Scripture quilt. One day when nearly well, he was looking at it. 'Is that radin?' he asked, putting his finger on the text. 'Yes.' 'Sure, and what does it say?' I read, 'And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.' 'Ye might rade that,' he said, pointing to another text. 'I love them that love me, and they that seek me early shall find me.' 'It is the Lord who says this,' I added after the text. 'Sure, it's good to a lonesome pareson to hear what you rade.' 'So it is. There is no book like the Bible in dark and trying hours.'

"At last came the boy who had the best right to the comfort of our Scripture quilt—the 'son' of whom the good woman who made it spoke in the note attached. It was a strange circumstance that he should have come to lie beneath it, but so it was. He had lain there nearly senseless for more than a week, when I saw him kiss the patch-work. I thought he might be wandering, or if not, had found a text of hope or consolation that seemed to suit his need, and marked with my eye the place he had kissed, to see what it was. It was no text, but a calico block, the pattern a little crimson leaf on a dark ground. He kept looking at it, with tears in his eyes, and I was almost sure his mind was wandering. Nay, he was never more in his right mind, and his thoughts were at home with his mother. A bit of the gown he had so often seen her wear had carried him back to her. He kissed it again. I approached him. He looked up and smiled through his tears.

"Do you know where this quilt came from?" he asked. 'Some good woman sent it to us through the Sanitary Commission.' 'You don't know her name, nor where it came from?' 'No, but I saved a note that was pinned to the quilt.' 'Would you be willing to let me see it some time when it is convenient?' 'Oh yes. I'll get it now.' I got it for him, his hand trembled, and his lips grew white as he opened it and saw the writing. 'Please read it to me quite slowly,' he said, returning it. I read it. 'It is from my mother; shall you keep it?' 'Yes,' I answered, 'I value it very much, and also the quilt.' He put his hands over his eyes. I thought he wished to be alone, and left him. As I stood by his bed the next day, I was wondering if he had not seen his mother's texts, as well as the bit of her gown. He had, and pointed one out to me. It was 'Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.' 'I am no more worthy,' he whispered. I put my finger on the next white block, and read aloud, 'When he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him.' As I looked up, I saw there were tears upon his cheeks, and his lips were tremulous. He covered his eyes, and I left him. A few days after, when he had grown much stronger, he held up to me the text I had shown him, 'I was a great way off,' he said, 'but He has met me and had compassion on me.' 'You feel the Saviour's love?' 'It fills me with peace.' 'What love! What a Saviour.' I said my thanksgiving. 'Shall I not write to your mother and tell her that her son, who was dead is alive again; was lost and is found?' 'Will it not be too much trouble?' 'Oh, no, a pleasure instead.' I wrote the blessed tidings, making the mother's heart rejoice. And now our Scripture quilt was even dearer, and more sacred than before."

—Sel.

We are what we are; we cannot be truly other than ourselves. We reach perfection, not by copying after others, much less by aiming at originality, but by consistently and steadily working out the life which is common to us all, according to the character which God has given us.—F. W. Robertson.

## How to Get the Best Places.

THERE are, in society, a great many good places; but the best places are few, and not easily reached. Who shall have the best places? Let any boy look about his school-room and ask which of these boys are to have the best places, and he will find it hard to decide. In all the schools there are many thousands of boys, and some of them will get the best places. Who are they? that is the question.

I wish to speak to the boys of one trait which often decides which of two boys who want the same place gets it. I refer to accuracy in scholarship and practice. I do not refer to absolute accuracy, but to that habit which strives to think the thoughts and do the acts as nearly accurate as possible. Some boys use the word "about" too often. "The area of a certain field is about so much;" or a certain city is "about on such a line of latitude;" or "the sum of certain quantities is about so much;" or a certain sentence in a translation or composition is about thus and so. If they spell a word or solve a problem, or keep an engagement, that little word pushes itself into notice. The second class of boys cultivate the habit of accuracy. They try to "hit the nail on the head," and do it every time. If they add up a column, or multiply, or spell, or make a promise, they aim to do the thing precisely right.

Let two boys of these two kinds apply for a position as book-keeper, or superintendent's clerk, or any other office of trust. The one is about right, the other is right; the one does his work about right, the other does his right; the one may be about accurate in his business, the other is accurate. The accurate boy, other things being equal, will surely get the place, whilst the other one will about not get it.

I saw a young man in the office of a western railway superintendent. He was occupying a position that four hundred boys in that city would have wished to get. It was honorable, and "it paid well," besides being in the line of promotion. How did he get it? Not by having a rich father, for he was the son of a laborer. The secret was his beautiful accuracy. He began as an errand boy, and did his work accurately. His leisure time he used in perfecting his writing and arithmetic. After a while he learned to telegraph. At each step his employer commended his accuracy, and relied on what he did, because he was sure it was just right.

And it is thus with every occupation. The accurate boy is the favored one. Those who employ men do not wish to be on a constant lookout, as though they were rogues or fools. If a carpenter must stand at his journeyman's elbow to be sure his work is right, or if a cashier must run over his book-keeper's columns he might as well do the work himself, as to employ another to do it in that way; and it is certain that the employer will get rid of such an inaccurate workman as soon as possible.

I knew such a young man. He had a good chance to do well; but he was so inaccurate and unreliable that people were afraid to trust him. If he wrote a deed or mortgage, or a contract, he was sure either to leave out something, or put in something that would make it an imperfect paper. He was a lawyer without business, because he lacked the noble quality of accuracy. Just across the street from him was another young lawyer, who was proverbial for accuracy. He was famous for searching titles, and when he wrote out the history of a title to a piece of property, it was taken for granted that it was right. His aim was absolute accuracy in everything. If he copied a conveyance, or cited legal authority, or made a statement, he aimed to do it exactly. The consequence is, he is having a valuable practice at the bar, and is universally esteemed.

"But," says some boy, "when I become a man, that is the way I shall do. I mean to be very accurate." Perhaps so. I could tell better if I knew just how you did your work now. There are several ways of getting a lesson. One is to get it "tolerably well," which does not cost much labor. The other way is to get it faultlessly well, which costs a great deal of labor. A boy can get a general idea of his lesson with very little labor, but to get it with accuracy is very hard, and requires both time and industry. If you, my boy, to-day are getting your lessons in the slipshod way, you will grow up a slipshod man; but if to-day your habit is to get every lesson, with perfect accuracy you will do that when you become a man.—Sel.

THERE are many more blossoms upon a tree in Spring than there will be apples in Autumn. Yet we are glad to see blossoms, because we know that if there are no blossoms, there can be no fruit.

## Intelligence of Animals.

Dogs hold a high social position in Paris, and the result of association with people of good manners is to convert the Parisian dog into an entirely different animal from his provincial brother. An eminent veterinary surgeon in Paris has lately expressed his conviction that dogs are peculiarly susceptible to the influences of civilization. Dogs brought up in the salons of Paris, he observes, behave in all respects with more dignity and intelligence than those to be found in farm houses in the country districts, who pass their lives in the company of agricultural servants in the stable or farm-yard. These country dogs are, as a rule, very far from being refined. The Parisian dogs, on the other hand, accustomed to move in good society and well educated, are remarkable for delicacy, self-possession, good taste and an utter absence of uncouthness in their behavior. There are, this doctor believes, dogs in Paris that, strange as it may seem, have a keen sense of humor, and are capable of appreciating even the higher forms of wit.

## A True Story of a Horse.

A FEW years ago an officer of our army was stationed in Boston. He soon found that his fine horse Charlie, would be of no use to him in the city.

So he sent him into the country. In the pasture there were several horses; and among them, one poor, forlorn old horse, called Paddy, who was constantly teased and worried by the other more frisky horses.

When Charlie, who was a superb animal, arrived, what do you suppose he did? Did he join the others in tormenting poor, harmless old Paddy? No, very far from that.

As soon as he saw how the old horse was treated, Charlie lost no time in making himself his protector. He guarded the trough, and would not let the other horses have a drop to drink until Paddy had had his full share. They all looked up to Charlie, and when they found that old Paddy had such a powerful friend, they gave up their ugly, teasing ways.

So you see it is with animals as it is with men and boys; the truly brave ones always protect the weak. Cowards are only too fond of abusing those not strong enough to defend themselves.—Youth's Companion.

## Dog-Speech.

It is certain that dogs can interchange ideas as men talk with one another. It matters little whether they do it by sign or by sound, but they do it easily and effectively. Mrs. Burton gives some curious facts about dog-life in Syria and other Eastern cities. Dogs exist there by hundreds and thousands, without owners or care, and are a kind of community by themselves. Each one belongs to a particular quarter of the city, and is not allowed to live elsewhere. She treated them kindly, and fed them, while the inhabitants beat and stoned them, and in gratitude they undertook to escort her, and defend her from harm. When she went out to walk, a dog always met her, as if appointed by the whole community, accompanied her to the border of his boundary, and passed her over to one belonging to that quarter, who did the same thing in his turn. Each dog wagged his tail, as if bidding good-by, when his work was done.

She says, also, she has often in the quiet night heard a dog come barking from the foot of the mountains. Meeting the dogs on the border of the village, there would be quiet a few minutes, then a general barking in concert; then one dog would start for the middle of the village, with a similar result there; then a single dog again from the further side of the village, followed by general barking there. "Whatever the canine news is," she says, "in about twenty minutes it is passed round to all the dogs in Damascus."

## Defense of the Goose.

It is a great libel, says the sportsman, to accuse a goose of being a silly bird. Even a tame goose shows much instinct and attachment; and were its habits more closely observed, the tame goose would be found to be by no means wanting in general cleverness. Its watchfulness at night time is, and always has been, proverbial; and it certainly is endowed with a strong organ of self-preservation. You may drive over dog, cat, hen, or pig; but I defy you to drive over a tame goose. As for wild geese, I know of no animal, biped or quadruped, that is so difficult to deceive or approach. Their sense of hearing, seeing, smelling, are extremely acute; independently of which they appear to act in so organized and cautious a manner when feeding or roosting as to defy all danger.

Good Health.

A Jaded Head.

DR. CORNELIUS R. AGNEW, of this city, in a recent lecture before the Young Men's Christian Association, said: "The term a *jaded head* applies to the head that cannot be depended upon for a long stretch of work, that grows weary prematurely, that has to be coaxed from the pillow in the morning, and that does not force the work of the day cheerfully. There are more of such heads than might be supposed. They are found in every rank of life: but chiefly among persons of sedentary pursuits and among both sexes and almost all ages above fourteen. Generally the early symptoms of the malady is discomfort during headwork in the back of the head and in the upper part of the spinal region.

He is a happy man who meets this symptom with rest, and seeks in sunlight and fresh air some fresh investments for his nervous system, and drops every habit that does not do him positive good. If he takes to artificial stimulants for relief, he will begin a career which, sooner or later, will place him among the incurables or bring him to an untimely end. Alcohol and all sleep-producing drugs are dangerous in the highest degree; for they mask the malady, without curing it. No organ in the human body is so abused as the brain, and no organ is so well fitted for daily use. Still, the brain is not so susceptible to disease as some suppose. It was probable there was not a man present who had not during the day abused his brain by overwork, anger, tobacco, alcohol, fuss, hurry, too little sleep, too much sleep, by indolence, by not studying to be quiet, by not doing his own business, by attempting to do something beyond his reach, by attempting to do something for which he had not been sufficiently educated, by carrying an evil conscience, or by the unmanly strain of trying to outdo his neighbor. The remedy of the *jaded head* is the giving up of all habits which cannot be defended by the highest kind of reasoning; the careful determining by each man of his ability to stand work; the avoidance of doing anything for which a man has no adequate education; rest, recreation, and the keeping up of the tissue-building powers by wholesome food. If there is more nervous disease in this country than elsewhere, it is because the average American youth is supposed to be able to do anything. Men should know on what points they are ignorant, and so escape many damaging strains. Mental application does not weaken the brain. It strengthens it, if not carried to the length at which wholesome food and plenty of sleep fail to refresh it."

In concluding his address, Dr. Agnew said that various diseases increase as large cities are approached. Never in any age have man's faculties been so taxed as now; and the great problem is for each man to do his share of the world's work and keep well. The civilization of to-day does not call for any faculties that a man does not possess; but it calls upon him to use in the best manner the faculties he has, and learn how to bear the strain of living.—*N. Y. Independent.*

Terrible Fruit.

At a temperance meeting in Philadelphia Judge Price said:—

"Science has revealed, by the aid of the microscope, the presence of living and often disgusting objects in a drop of water. The stomach revolts at the spectacle, under the glass, of the creatures which tenant every refreshing draught, however invisible to the naked eye. Let me tell you what once came out, under the processes of justice in the Court of Oyer and Terminer in this city, from a single gallon of whisky which to most eyes seemed innocent and harmless enough. There came out of it two murderers, two widows, eight orphans, two cells in the States Prison, filled with wretched convicts for a term of years. The whisky, moreover, was used in connection with the administration of one of the ordinances of religion—the sacrament of baptism. It was drunk at the christening of a child, and the men who drank it fought, and two lost their lives, and the further results were what I have said."

Dieting for Health.

DIETING for health, says *Hall's Journal*, has sent many a one to the grave, and will send many more because it is done injudiciously or ignorantly. One man omits his dinner by a herculean effort, and thinking he has accomplished wonders, expects wonderful results, but by the time supper is ready he feels hungry as a dog, and eats like one, fast, furious and long. Next day he is

worse, and "don't believe in dieting" for the remainder of his life.

Others set out to starve themselves into health, until the system is reduced so low that it has no power of resuscitation, and the man dies.

To diet wisely, does not imply a total abstinence from all food, but the taking of just enough, or of a quality adapted to the nature of the case. Loose bowels weaken very rapidly, total abstinence from all food increases the debility. In this case food should be taken, which, while it tends to arrest the disease, imparts nutriment and strength to the system. By resting on a bed, and eating boiled rice, after it has been parched like coffee, will cure three cases out of four of common diarrhoea in a day or two.

Man's Age.

FEW men die of old age. Almost all die of disappointment, passion, mental or bodily toil, or accident. The common expression, "choked with passion," has little exaggeration in it, for even though not suddenly fatal, strong passions shorten life. Strong-bodied men often die young; weak men often live longer than the strong, for the strong use their strength, and the weak have none to use. The latter take care of themselves, and the former do not. As it is with the body so it is with the mind and temper. The strong are apt to break, or, like a candle, to run; the weak to run out. The inferior animals that live temperate lives have generally their prescribed number of years. The horse lives 25; the ox 15 or 20; the dog 10 or 12; the rabbit 8; the guinea-pig 6 or 7 years. These numbers all bear a similar proportion to the time the animal takes to grow to its full size. But man, of all the animals, is one that seldom lives this average. He ought to live 100 years, according to physical law, for five times 20 is 100; but instead of that he scarcely reaches on an average four times his growing period; the cat 6 times, and the rabbit even 8 times the standard of measurement. The reason is obvious, man is not only the most irregular and intemperate, but the most laborious and hard-worked of all animals. He is also the most irritable, and there is reason to believe, though we cannot tell what an animal secretly feels, that more than any other animal, man cherishes wrath to keep it warm, and consumes himself with the fire of his own secret reflections.—*Sel.*

Beware of Diseased Meat.

THE fact is leaking out gradually that a most infamous imposition is being practiced upon the California market by eastern pork-packers. A reliable gentleman, who recently returned from a visit to the States, informs us that he saw hogs near Chicago, that were dying of hog-cholera, slaughtered and shipped to this State. He avers that it is customary in a large portion of that country, to slaughter as soon as this sickness makes its appearance, and rush the meat off to the Pacific Slope, and in many cases the animals were dying when the butcher took hold! In addition to this loathsome article, meat has recently been found and condemned that was full of that dangerous worm, the trichina.—*Ventura Signal.*

A Peculiar Case.

SOME twenty-six years ago Richard Tre-gascus, well known in Silver City, Idaho, as "Uncle Dick," had one of his feet cut by stepping on a broken glass. The doctor who attended him sewed up the wound, which healed in a few weeks, but caused him considerable pain at times, until finally it became unbearable. A few days ago he arrived here from Silver City, and had the foot examined by Dr. Bogman. Yesterday the doctor made an incision below the ankle and extracted a piece of glass about a fourth of an inch long and perhaps three-eighths of an inch long from the foot, where it had been for twenty-six years. During that time the glass had shifted its position about six inches, working backward and upward from the toes to the ankle.—*Winnemucca Silver State.*

A PLAIN SPOKEN woman recently visited a married woman and said to her: "How do you manage to amuse yourself?" "Amuse," said the other; "don't you know that I have my housework to do?" "Yes," was the answer, "I see that you have it to do, but as it is never done, I concluded you must have some other way of passing your time."

IN Nevada, a contemplative Digger Indian sat watching a party of base-ball players, who seemed to him to be working very hard. Turning to one of them, he asked: "How much you get one day?"

Religious News and Notes.

—The Pope has issued an order forbidding the sale of relics.

—The Southern Methodist Publishing House is in debt \$300,000.

—The Bishop of Manchester has written a letter strongly denouncing smoking by juveniles.

—Rev. Dr. Gans, of the Reformed German Church, of Baltimore, has gone over to the Catholics.

—A Boston church refused membership to an editor because he did work on a Monday morning's paper!

—Five lawyers and two clergymen are to examine Archbishop Purcell's financial operations in Cincinnati.

—The United States sends 460 missionaries to foreign fields, Germany more than 500, and Great Britain 1,000.

—A Catholic paper says the Pope is living in "noble poverty." He is no doubt reduced to sumptuous fasting!

—The N. Y. *Tablet* says the Catholic church is "the sole depository of religious truth, of justice, and of piety."

—The first lady student of theology in the Methodist school at Evanston, Ill., will graduate the coming Spring.

—The Roman Catholic Bishop of Montreal has prohibited female singers in the choirs of his diocese after June 1.

—A Baptist preacher in North Carolina has read the Bible through fifteen times in the last fifteen years by torchlight.

—The Presbyterian Board of Relief for disabled ministers has distributed more than \$1,000,000 in the last twenty-six years.

—The clergy cost the United States \$21,000,000 annually; the criminals, \$40,000,000; the lawyers, \$70,000,000; and rum \$200,000,000.

—In ten years, ending in 1871, the Roman Catholics of New South Wales, Australia, increased from 99,193, to 145,932, being a larger percentage than any other denomination could exhibit.

—It is said that of the hundreds of "perverts" who are going over to the Romish church in England, they are all from the established church with only one exception—a Methodist.

—The *Christian at Work* says, "Although some churches in this city pay their ministers good salaries, all the way from \$5,000, to \$15,000, the average pay is \$500 per annum—about the pay of a stage driver."

—"A Congregational church in Illinois has rejected a candidate for its pulpit on the sole ground that he used tobacco." The ground is sufficient. It is a shame to any church to accept a minister who uses tobacco.

—During the last year there has been considerable agitation in Sweden, to obtain for the congregations the privilege of having some voice in the appointment of their ministers. It meets with strong opposition from the clergy.

—Prof. Williams, of Yale, who has spent more than forty-eight years in China and Japan, says there are more than 800 Christian publications in the Chinese language, and that tract distribution is practiced in the interest of false religion.

—Another Mormon Bishop, Burton, is on trial for murder. The proof is clear that he shot Morris, "an enemy of the church" authorities, and also coolly shot a woman who upbraided him for the act. Has not our national government suffered this outrageous system of crime long enough?

—No less a person than M. Marat, "an Italian bishop, private chamberlain of the Pope, apostolical missionary, honorary canon of the dioceses of Agen, Bordeaux, and Contances, etc., has been arrested at Versailles, for assaulting a girl in the sacristy. The police had to protect him from the populace.

—There are now in Japan 106 Protestant missionaries and 44 organized churches. Of the congregations, 12 are wholly self-supporting and 26 partly so. The number of native church-members is 1,617, who contributed last year \$3,552. There are 3 theological schools, with 100 students, and 9 native ordained preachers, with 93 assistants.

—A writer in the *Christian at Work*, under the head of "Signs of Promise," undertakes to prove the error of advent believers, and one item is that "we have seen bigotry dying by the roadside." And leading men of the leading denominations advise to discipline those ministers who do not believe the Bible teaches that the world will be converted! If bigotry is dead, what is this?

—Talmage does not always investigate in vain. He says he has discovered that some of the most notorious counterfeiters and defrauders in all the land have believed in the Heidelberg and Westminster catechisms, or sat down at the Methodist love-feasts, or gone clean under the wave at the baptisteries." All of which causes a profession of Christianity to be held at a discount by observing people.

—The *California Christian Advocate*, speaking of the Workingmen's party, which is now properly Denis Kearney's party, says, "in this reform movement the men at the front are without character, intelligence, or property; and in the ranks will be found broken-down politicians, ambitious aspirants for office, with all the vagrants, tramps, and bummers in the country,—all shouting for reform."

Secular News.

—A late failure in England was for \$600,000.

—The yellow fever is violent and increasing in Rio Janeiro.

—The Russians are at length evacuating Turkish territory.

—Arizona comes to the front as the loosest divorce State of the Union.

—A firm in Revel, Russia, has failed with liabilities of 1,000,000 rubles.

—Two distinct shocks of earthquake at Petaluma, Cal., February 19.

—A recent fire in Hong Kong burned 368 buildings. Loss about \$1,000,000.

—Turkey City, Clarion Co., Pa., was almost entirely destroyed by fire January 27.

—The news from Capetown, South Africa, is still threatening to the British forces.

—The business part of Lee, Mass., and the Episcopal church, were burned Feb. 3.

—The Prussian Reichstag has refused to endorse the arbitrary actions of Bismarck.

—The state of Nevada is the only one in the Union with no debts, and money in the treasury.

—Heavy failure in Boston, of a real estate agent. Liabilities \$1,266,931; no unincumbered assets.

—Of 205 M. D.s graduated at the University of the City of New York, Feb. 18, a Chinaman stood second.

—The steamer *Wycklyffe* from Philadelphia to St. Nazaire was lost at Loire, Feb. 19; the crew was saved.

—The Chinese bill as amended by the Senate, passed the House Feb. 22, and went to the President.

—Joseph Cook, in his lecture of Feb. 3, said there are two hundred Chinese students in American colleges.

—Congress has passed a bill to admit females practicing before the Supreme Court of the United States.

—The President of the French Republic receives a salary of \$100,000 per annum, with \$50,000 for household expenses.

—Fruit was not injured in California by the cold weather as much as was feared. Both almond and peach trees are in blossom.

—A correspondent of the *Calistogian* says Napa Valley is a poor place for those who expect to realize on life insurance policies!

—The Nevada legislature passed an act, Feb. 18, making it a misdemeanor to paint advertising signs on fences or to deface scenery.

—The Mersey Docks and Harbor Board have decided to build special sheds, to the cost of \$175,000, to maintain a continuance of the American cattle-trade.

—A railroad train was completely wrecked near Selma, Ala., Feb. 18, by falling through a rotten bridge. Four men were fatally injured, and ten or twelve seriously.

—Up to Feb. 16 the Upper Columbia was reported closed with ice. A general thaw has filled the smaller streams. Baker City, Oregon, was reported flooded the 20th.

—For the first time in the history of the nation, a colored man, Senator Bruce, occupied the chair in the Senate recently. He has won the respect of his fellow Senators.

—Miles, the Mormon deceiver and polygamist, whose actions were before the courts last Fall, has been surrendered by his bondsmen, and is in the penitentiary at Salt Lake awaiting trial.

—In Springfield, Mass., there is a proposition before the board of aldermen forbidding screens, blinds, curtains, or any other obstruction to a full view to the interior of saloons or bar-rooms. The liquor dealers are alarmed for the result.

—The Central Colony of Fresno Co., is on the collapse. The proprietors have served notices to the colonists to vacate their premises for non-payment of installments; which they refuse to pay because water has not been furnished according to contract.

—In Stockton, Feb. 22, a large crowd was gathered to witness the trial of a new pump; the engine refused to work, and the engineer screwed down the valve and put on more steam. Result; explosion, sixteen killed, and more than twenty-five wounded. Why are such ignorant, reckless men permitted to handle steam engines?

—By a gas explosion in a tunnel on the South Pacific Railroad, 18 miles south of San Jose, Feb. 12, a white man and twelve Chinamen were fatally burned. Two others will probably recover. The tunnel is in 2,300 feet; a body of flame rushed out full 200 feet beyond the mouth, with such violence as to upset a 10-ton stationary engine 150 feet away; a blacksmith shop 600 feet distant was demolished, and still further away a lot of cars were thrown from the track and piled up in a heap.

—The few white inhabitants of Sitka sent an urgent request to Victoria for a British steamer to come to their aid, as they were besieged by a large force of hostile Indians. Secretary Sherman telegraphed to Port Townsend, W. T., for the steamer *Oliver Wolcott* to proceed to Sitka as soon as possible. The newspaper strictures on the neglect of our government do not seem to be well founded. Word was sent to Victoria, because that was the nearest point to which they could send; the United States steamer was at Port Townsend, but a short distance from Victoria.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEB. 27, 1879.

Who Is It?

WILL the person from Virginia City, Montana, sending \$2.00 to renew his subscription to the SIGNS, give us his name, and we will be happy to attend to the business.

John Wesley.

JOHN WESLEY was a genuine reformer, stepping out in advance of his generation in many respects. The article from his Works on Nervous Diseases, in this paper, will be read with interest.

Signs for England.

THE Oakland church have made up a club of about 130 SIGNS to send to Southampton, England, postage paid.

Those who order papers, singly or in clubs, for England, should understand that the postage is 96-cents on a volume; therefore no paper can be sent to England for less than \$2.00 per year.

Oakland Ferry-Boat Disaster.

THE fog on San Francisco Bay February 18, 19, is said to have been the most dense of any for years. On the 19th the steamer El Capitan left the San Francisco wharf at 3:30 P. M., with about 150 passengers, and collided with the Alameda, which was on her trip from Oakland with between 300 and 400 passengers.

Had this occurred two hours later in the day, at which time the boats are always crowded, the loss of life would doubtless have been great.

By this disaster it is clearly shown that there is not all the security for life which there should be on such an important thoroughfare.

Christiana, Norway.

OUR work in this place has called forth a great deal of opposition. The whole clergy of the State Church, including the bishop and the professors of the State University, have arisen like one man to crush this new doctrine.

The second number of our small paper, Tidernes Tegn, has been printed. About seven hundred copies have been circulated in the city, and we have two days in which to distribute more before the next number is printed.

This battle for the truth in Christiana is of the greatest importance for the Scandinavian kingdoms. If it is carried through successfully, we have gained a strong foothold in these northern countries, and the influence will be felt throughout.

we lose much. I have but a little strength, which is far from being sufficient and proportionate to this great work. I cry unto God for help, and he has graciously helped us hitherto.

There have been but few meetings held among our friends in Denmark this month. The roads have been impassable on account of snow.

January 20, 1879.

To Sabbath-School Superintendents.

THE position you occupy is one of the most responsible in the church. The Sabbath-school is the church nursery, the place to discipline the youth and prepare them to fill stations of usefulness in society and in the church, and finally to have a place in Christ's everlasting kingdom.

The Sabbath-school should be made attractive and interesting to the children, so that they will delight to come; and there is nothing that will accomplish this like having a nice pictorial paper to distribute among them every Sabbath.

We all have a responsibility in this work, parents and teachers as well as superintendents, and the Lord will hold each one of us accountable for the manner in which we discharge our responsibility.

Here is a grand field for missionary labor, and one that should not be neglected. Then there are families so far from any church that their children do not have the benefit of the Sabbath-school.

I am sorry to say that there are a great many Sabbath-keepers who do not take the Review, so that it will be difficult to get these suggestions before some of those who most need them.

The Publishing Association offers us the

weekly Instructor in clubs of five at 60 cents, and in clubs of ten for 50 cents, only \$5.00 for ten copies for the year.

Garnett, Kansas.

J. N. AYERS.

Appointments.

No providence preventing, Elder Waggoner will preach in Oakland on Sabbath, March 1, and in San Francisco Sunday evening.

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.

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.

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