

# 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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### LITTLE THINGS.

WE call him strong who stands unmoved—  
Calm as some tempest-beaten rock—  
When some great trouble hurls its shock;  
We say of him his strength is proved,  
But when the spent storm folds its wings,  
How bears he then life's little things?

About his brow we twine our wreath  
Who seeks the battle's thickest smoke,  
Braves flashing gun and saber stroke,  
And scoffs at danger, laughs at death;  
We praise him till the whole land rings;  
But is he brave in little things?

We call him great who does some deed  
That echo bears from shore to shore—  
Does that, and then does nothing more;  
Yet would his work earn richer meed,  
When brought before the King of kings,  
Were he but great in little things.

We closely guard our castle-gates  
When great temptations loudly knock,  
Draw every bolt, clinch every lock,  
And sternly fold our bars and gates;  
Yet some small door wide open swings  
At the sly touch of little things.

I can forgive—'tis worth my while—  
The treacherous blow, the cruel thrust;  
Can bless my foe, as Christian must,  
While Patience smiles her royal smile;  
Yet quick resentment fiercely slings  
Its shots of ire at little things.

And I can tread beneath my feet  
The hills of Passion's heaving sea,  
When wind-tossed waves roll stormily;  
Yet scarce resist the sirens sweet  
That at my heart's door softly sing,  
"Forget, forget life's little things."

But what is life? Drops make the sea;  
And petty cares and small events,  
Small causes and small consequences,  
Make up the sum for you and me;  
Then, O for strength to meet the stings,  
That arm the points of little things.

### General Articles.

#### The Scripture Doctrine of a Future Life.—No. 8.

ELD. D. M. CANRIGHT.

##### SCRIPTURAL MEANING OF HELL.

TO THE popular mind at the present day the word "hell" wherever found conveys the idea of a vast burning, smoking pit of eternal fire in which are devils and damned souls suffering in unutterable agony. This is its exclusive meaning as now used. Hence, when the word "hell" is found in the Bible the common reader immediately associates that idea with it, supposing that this is what it must necessarily mean. But every well-informed person knows that there is no foundation for this popular error. There is one Greek word *gehenna*, which properly and always means the place of punishment. It occurs twelve times in the New Testament and is always rendered hell. We will examine this soon.

But the original Hebrew and Greek terms most frequently translated here, which are used to represent the place or state of the dead, never have the meaning of our modern word "hell." In the Hebrew original of the Old Testament we have the word *sheol*, occurring sixty-five times. It is translated hell, thirty-one times; grave, thirty-one times; and pit, three times. The corresponding Greek term is *hades*. It occurs in the New Testament eleven times and is rendered hell, ten times, and grave once. Neither of these terms, *sheol* or *hades*, ever means the place of future punishment or a lake of fire. They simply mean the grave or realm of the dead.

In proof of this we will first offer testimonies from the most eminent authors upon the

point, and then will examine the scriptural use.

"A new and Critical Lexicon and Concordance to the English and Greek New Testament," by E. W. Bullinger, thus defines *Hades*:

"*Hades*, therefore, denotes the realm of the invisible, the kingdom of the dead, graveyard, gravedome, all the graves in the world viewed as one; the place where the declaration of God is fulfilled, 'Dust thou art and unto dust shalt thou return.' *Hades* is the grave of the human race; not the grave of the individual (for which other words are used) but of all the dead, whether they lie in the sepulchre, or are torn by beasts (Gen. 37:35), or consigned to the deep." No better definition of the word could be given. It means the place or region of the dead, good and bad.

Another high authority in defining *Hades* says, "For the same reason, the ideas entertained even by God's people upon the subject were predominantly sombre and gloomy. *Sheol* wore no inviting aspect to their view no more than *hades* to the superstitious heathen; the very men who believed that God would accompany them thither and keep them from evil, contemplated the state as one of darkness and silence, and shrunk from it with instinctive horror, or gave hearty thanks when they found themselves for a time delivered from it. (Ps. 6:5; 30:3, 9; Job 3:13; Isa. 38:18.) The reason was that they had only general assurances but no specific light on the subject; and their comfort rather lay in over-leaping the gulf *sheol*, and fixing their thoughts on the better resurrection, some time to come, than in anything they could definitely promise themselves between death and the resurrection morn. But it was in connection with the prospect of a resurrection from the dead that all hope formed itself in the breasts of the true people of God."—*McClintock and Strong's Cyclopaedia*, Art. *Hades*.

Yes *Hades* is the dark and silent realm of the dead. The late popular work, Smith's Dictionary of the Bible, Art. Hell, truthfully says of the word hell:—

"This is the word generally and unfortunately used by our translators to render the Hebrew *Sheol*. We say unfortunately, because although, as St. Augustine truly asserts, *Sheol*, with its equivalents, *Inferni* and *Hades*, are never used in a good sense, yet the English word hell is mixed up with numberless associations entirely foreign to the minds of the ancient Hebrews. It would perhaps have been better to retain the Hebrew word *sheol* or else render it always by the grave, or the pit. Ewald accepts Luther's word *Hölle*; even *Underwelt*, which is suggested by De Witte, involves conceptions too human for the purpose. Passing over the derivations suggested by older writers, it is now generally agreed that the word comes from the root *sha-al*, 'to make hollow' (Comp. Germ. *Hölle*, 'Hell' with *Höhle* 'a hollow,') and therefore means the vast hollow subterranean resting place of the dead." "Generally speaking, the Hebrews regarded the grave as the final end of all sentient and intelligent existence, the land where all things are forgotten."

Another Cyclopaedia says: "*Hades*, a Greek word (derived, according to the best established and most generally received etymology, from primitive *a* and *idein*, hence often written *aides*), means strictly what is out of sight, or possibly, if applied to a person, what puts him out of sight. In earlier Greek this last was, if not its only, at least its prevailing, application." Dr. Muenscher, the distinguished author of a Dogmatic History in German, says of *Sheol*, "Thither go all men, without distinction, and hope for no return. There ceases all pain and anguish; there reigns an unbroken silence; there all is powerless and still; and even the praise of God is heard no more."—*Quoted in Origin and History of End. Punish.*, p. 48.

Even the old English word hell formerly had no such meaning as is now attached to it. It simply meant a dark, concealed, or hidden place, or what was out of sight. So Dr. Parkhurst says: "Our English, or rather Saxon, word *hell*, in its original signification,

exactly answers to the Greek word *hades*, and denotes a concealed or unseen place; and this sense of the word is still retained in the western countries of England; to *helo* over a thing is to cover it."

Again McClintock and Strong's Cyclopaedia says, on the word hell: "A term which originally corresponded more exactly to *hades*, being derived from the Saxon *helen*, to cover, and signifying merely the covered or invisible place—the habitation of those who have gone from this visible terrestrial region to the world of spirits. But it has so long been appropriated in common usage to the place of future punishment for the wicked, that its earlier meaning has been lost sight of." This is the simple historical truth in the case. We must remember this when we read the Bible.

We now offer the testimony of learned men with regard to the faith of the ancient Jews and the teachings of the Old Testament on this point. Mr. Alger, in his "Critical History of the Doctrine of a Future Life," a very able work indeed, uses this language: "The term *rephaim* is used to denote the *manes* of the departed. The etymology of the word, as well as its use, makes it mean the weak, the relaxed. 'I am counted as them that go down into the under world; I am as a man that hath no strength.' This faint, powerless condition accords with the idea that they were destitute of flesh, blood, and animal life,—mere *umbrae*. These ghosts are described as being nearly as destitute of sensation as they are of strength. They are called 'the inhabitants of the land of stillness.' They exist in an inactive, partially torpid state, with a dreamy consciousness of past and present, neither suffering nor enjoying, and seldom moving. Herder says of the Hebrews: 'The sad and mournful images of their ghostly realm disturbed them, and were too much for their self-possession.' Respecting these images, he adds: 'Their voluntary force and energy were destroyed. They were feeble as a shade, without distinction of members, as a nerveless breath. They wandered and flitted in the dark nether world.' This 'wandering and flitting,' however, is rather the spirit of Herder's poetry than that of the Hebrews; for the whole tenor and drift of their representations in the Old Testament show that the state of disembodied souls is deep quietude. Freed from bondage, pain, toil, and care, they repose in silence. The ghost summoned from beneath by the witch of Endor, said, 'Why hast thou disquieted me to bring me up? It was indeed, in a dismal abode that they took their long quiet; but then it was in a place 'where the wicked cease from troubling, and the weary are at rest.'"—*Chap. VIII.*, pp. 153, 154.

A careful examination of the Old Testament will show that these statements are correct. Hence the Jews had no idea that the souls of the dead are in Heaven, or that they were alive and intelligent.

"The native Hebrew conception of the state of the dead was that of the voiceless gloom and dismal slumber of *sheol*, whither all alike went."

Nevins, in his "Bible Antiquities," thus describes the faith of the ancient people of God with regard to the state of the dead: "HADES: It became common, especially in the language of poetry, to employ the image of a sepulcher in representation of the general condition of the dead. A vast cavern was conceived, stretching abroad, with immense extent, in the deepest parts of the earth. Continual gloom hung over all its scenery, and the most profound silence reigned on every side. No step of living man had ever descended to its unknown depth; nor had the eye of such ever discovered one of its secrets. It was all wrapped in awful mystery; it was the land of silence; it was the region and shadow of death."—*Chap. VII.*, Sec. 2. Such was the idea that the Jews had of the dead in Old-Testament times.

### HELL.

1. *Hades* is represented in the Bible as being in the earth. In the following quotations from the Scriptures we will insert the Hebrew word *sheol* with the English translation of it,—grave or hell. Moses, in describ-

ing the overthrow of Korah and his company when the ground opened and swallowed them up, says, "They, and all that appertained to them, went down alive into the pit, [*sheol*] and the earth closed upon them; and they perished from among the congregation." Num. 16:33.

From this it will be seen that *sheol* is down in the earth. When the Lord is speaking of the fires burning down in the bowels of the earth, he says, "For a fire is kindled in mine anger, and shall burn into the lowest hell [*sheol*], and shall consume the earth with her increase, and set on fire the foundations of the mountains." Deut. 32:22

Here the same idea is given,—*sheol* is down in the earth. The following text from the Psalmist conveys the same idea: "Our bones are scattered at the grave's [*sheol*]'s mouth, as when one cutteth and cleaveth wood upon the earth." Ps. 14:7.

Job's testimony upon the point is very decisive, showing that *sheol* is down in the dust. "They shall go down to the bars of the pit [*sheol*], when our rest together is in the dust." Solomon represents it as being beneath. "The way of life is above the wise, that he may depart from hell [*sheol*] beneath."

Isaiah speaks of it as being below. "Hell [*sheol*] from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. Yet thou shalt be brought down to hell [*sheol*] to the sides of the pit." Isa. 14:9, 15.

These quotations clearly show that whatever *sheol* is, it is down in the earth, in the dust; and in fact, all the references to it convey the same thought, as the reader will notice as we proceed.

Some have claimed that the spirits of the righteous at death go into paradise which, they say, is one department of *sheol* or *hades*. Here it is claimed they are joyfully contemplating the time when they shall be fully glorified in Heaven. Granting all this, then the theory that the righteous go to Heaven at death must be abandoned. But there is no foundation for this assertion, as we shall see.

2. *Sheol* is the place where all the dead go. Righteous and wicked without distinction, all pass into *sheol* at death. Thus when Jacob supposed that his son was dead he said: "For he said I will go down into the grave [*sheol*] unto my son mourning." Gen. 37:35.

Job represents it as the house where all must dwell after death: "If I wait, the grave [*sheol*] is mine house; I have made my bed in the darkness." Job 17:13. And the Psalmist declares that there is not a man living that can escape *sheol*. "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave [*sheol*]? Selah." Ps. 89:48.

And finally the Lord says, "For there is no work, nor device, nor knowledge, nor wisdom in the grave [*sheol*] whither thou goest." Eccl. 9:10. All must go into *sheol* at the close of life; and there is no distinction of places in *sheol*. Not a word is said about one place for the righteous and another for the wicked. That is a pagan notion added long since Bible times.

3. The whole man goes into *sheol*. It is not simply the soul that goes into *sheol*, but the body, the bones, the hair, the flesh, the clothing, implements of war, are all buried in *sheol*. Thus Jacob says, "And he said, My son shall not go down with you; for his brother is dead, and he is left alone; if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave" [*sheol*]. Gen. 42:38. His gray hairs were to go down into *sheol*. Any one can see that this means the grave.

DESPAIR is a sin exceedingly vile and contemptible; it is a word of reproach, dishonor, confusion; it declares the devil a conqueror, and what greater dishonor can be done to Christ than for a soul to proclaim, before all the world, the devil a conqueror.

## THE GREAT CONTROVERSY

BETWEEN CHRIST AND HIS ANGELS AND SATAN  
AND HIS ANGELS.

## CHAPTER SEVEN—CONTINUED.

## THE FLOOD.

BY MRS. E. G. WHITE.

EVERYTHING was now ready for the closing of the ark, which could not be done by Noah from within. The scoffing multitude beheld an angel descending from heaven, clothed with brightness like the lightning. He closes that massive outer door, and then takes his course upward to heaven again. Seven days were the family of Noah in the ark before the rain began to descend. During this time they were arranging for their long stay while the waters should be upon the earth. And these were days of blasphemous merriment by the unbelieving masses. Because the prophecy of Noah was not fulfilled immediately after he entered the ark, they thought that he was deceived, and that it was impossible for the world to be destroyed by a flood. Notwithstanding the solemn scenes which they had witnessed, the beasts leaving the mountains and forests and going into the ark, and the angel of God, clothed with brightness and terrible in majesty, descending from Heaven and closing the door, they hardened their hearts and continued to revel and sport over the signal manifestations of divine power.

But the same power that called the world into existence, and that created man, has shut Noah into his temporary refuge. The last golden opportunity is past. All have heard the warning, God's forbearance with that vile race is exhausted, and the swift bolts of his wrath are to be hurled upon the impenitent. Upon the eighth day the heavens gathered blackness. The muttering thunders and vivid lightning flashes began to terrify man and beast. The rain descended from the clouds above them. This was something they had never witnessed, and their hearts were faint with fear. The beasts were roving about in the wildest terror, and their discordant voices seemed to moan out their own destiny and the fate of man. The storm increased in violence until water appeared to come from heaven in mighty cataracts. The boundaries of rivers broke away, and the waters rushed to the valleys. The foundations of the great deep also were broken up. Jets of water would burst up from the earth with indescribable force, throwing massive rocks hundreds of feet into the air, and these, in falling, would bury themselves deep in the ground.

The people first beheld the destruction of the works of their own hands. Their splendid buildings, the beautifully arranged gardens and groves where they had placed their idols, were destroyed by lightning from heaven. The ruins were scattered everywhere. They had erected and consecrated to their idols altars whereon they offered human sacrifices. These which God detested were torn down in his wrath before them, and they were made to tremble at the power of the living God, the Maker of the heavens and the earth, and to know that it was their abominations and horrible, idolatrous sacrifices, which had called for their destruction.

The violence of the storm increased, and there were mingled with the warring of the elements, the wailings of the people who had despised the authority of God. Trees, buildings, rocks, and earth were hurled in every direction. The terror of man and beast was beyond description. And even Satan himself, who was compelled to be amid the warring elements, feared for his own existence. He had delighted to control so powerful a race, and wished them to live to practice their abominations, and increase their rebellion against the God of Heaven. He now uttered imprecations against God, charging him with injustice and cruelty. Many of the people, like Satan, blasphemed God, and if they could have carried out their rebellion, would have torn him from the throne of justice. Others were frantic with fear, stretching their hands toward the ark, and pleading for admittance. But this was impossible. God had closed the door, the only entrance, and shut Noah in, and the ungodly out. He alone could open the door. Their fear and repentance came too late. Conscience was at last awake to know that there was a God who ruled in the heavens. They called upon him earnestly, but his ear was not open to their cry. Some in their desperation sought to break into the ark, but that firm-made structure resisted all their efforts. Some clung to the ark until they were borne away with the furious surging of the waters, or their hold was broken off by rocks and trees that were swept here and there by the angry billows. The ark was

severely rocked and tossed about. With the noise of the tempest was mingled the roaring of the terrified beasts; yet amid all the warring of the elements, the ark rode safely. Angels that excel in strength guided and preserved it from harm. Every moment during that frightful storm of forty days and forty nights the preservation of the ark was a miracle of almighty power.

The animals exposed to the tempest rushed toward man, choosing the society of human beings, as though expecting help from them. Some of the people bound their children and themselves upon powerful beasts, knowing that they would be tenacious of life, and would climb the highest points to escape the rising water. The storm does not abate its fury—the waters increase faster than at first. Some fasten themselves to lofty trees, but these trees are torn up by the roots, and carried with violence through the air, and angrily hurled, with stones and earth, into the foaming billows. As the black, seething waters rise higher and higher, the wicked flee for safety to the loftiest mountains. The solemn denunciations of Noah did not then seem to be so laughable a matter. One spot after another that promised safety was abandoned for one still higher. Men looked abroad upon a shoreless ocean. How they longed then for the opportunities which they had slighted. How they pleaded for one hour's probation, one more privilege of mercy, one more call from the lips of Noah. But mercy's sweet voice was no more to be heard by them. She had stepped down from her golden throne, and stern, imperative justice had taken her place. The pitiless waves finally sweep over the last retreat, and man and beast alike perish in the black depths.

Fifteen cubits above the highest mountains did the waters prevail; but Noah and his family were safe in the ark, under the protecting care of God. The Lord had shut out all his foes, and he was never more to hear their taunts and sneers. Often it seemed to this family of God's providence that they must go to destruction as their boat was swept hither and thither. It was a trying ordeal; but Noah believed God. He had the assurance that God was caring for them. A Divine Hand was upon the helm.

As the waters began to abate, the Lord caused the ark to rest upon the top of a cluster of mountains which had been preserved by his power and made to stand fast all through that violent storm. These mountains were but a little distance apart, and the ark moved about and rested upon one, then another, and was no more driven upon the boundless ocean. This gave great relief to all within the ark.

Anxiously did Noah and his family watch the decrease of the waters. He wished to go forth upon the earth again, and sent out a raven which flew back and forth, to and from the ark. Not receiving the information he desired, he sent forth a dove, which finding no rest, returned to the ark. After seven days the dove was again sent forth, and when the olive leaf was seen in its mouth, there was great rejoicing by this family which had so long been shut up in the ark. Again an angel descends from Heaven and opens the door of the ark. Noah could remove the top, but he could not open the door which God had shut. God spoke to Noah through the angel and bade him go forth with his family out of the ark, and bring forth with them every living thing.

Noah did not forget Him who had so graciously preserved them, but immediately erected an altar and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar, thus showing his faith in Christ the great sacrifice, and manifesting his gratitude to God for their wonderful preservation. Noah's offering came up before God like a sweet savor. He accepted the sacrifice, and blessed the patriarch and his family. Here a lesson is taught all who should live upon the earth, that for every manifestation of God's mercy and love toward them, the first act should be to render to him grateful thanks and humble worship.

Lest man should be terrified with gathering clouds and falling rains, and should be in continual dread, fearing another flood, God graciously encourages the family of Noah by a promise. "And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and

every living creature of all flesh that is upon the earth."

What a condescension on the part of God! What compassion for erring man, to place the beautiful, variegated rainbow in the clouds, a token of the covenant of the great God with man! This rainbow was to evidence to all generations the fact that God destroyed the inhabitants of the earth by a flood, because of their great wickedness. It was his design that as the children of after generations should see the bow in the cloud, and should inquire the reason of this glorious arch that spanned the heavens, their parents should explain to them the destruction of the old world by a flood, because the people gave themselves up to all manner of wickedness, and that the hands of the Most High had banded the bow, and placed it in the clouds, as a token that he would never bring again a flood of waters on the earth. This symbol in the clouds was to confirm the belief of all, and establish their confidence in God; for it was a token of divine mercy and goodness to man. Although God had been provoked to destroy the earth by the flood, yet his mercy still encompasseth the earth. God says when he looks upon the bow in the cloud, he will remember. He would not have us understand that he would ever forget; but he speaks to us in our own language, that we may better understand him.

A rainbow is represented in Heaven round about the throne, also above the head of Christ, as a symbol of God's mercy encompassing the earth. When man, by his great wickedness, provokes the wrath of God, Christ, man's intercessor, pleads for him, and points to the rainbow in the cloud, as evidence of God's great compassion for erring man; also to the rainbow above the throne and upon his head, emblematical of the glory and mercy from God resting there for the benefit of repentant man.

After Noah had come forth from the ark, he looked around upon the powerful and ferocious beasts which he brought out with him and then upon his family, numbering only eight, and was greatly afraid that they would be destroyed by the beasts. But the Lord sent his angel to say to Noah, "The fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hands are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."

Previous to this time God had given man no permission to eat animal food. But every living substance upon the face of the earth upon which man could subsist had been destroyed; therefore God gave Noah permission to eat of the clean beasts which he had taken with him into the ark. God said to Noah, "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things." God had formerly given them the herb of the ground and the fruit of the field, but now, in the peculiar circumstances in which they were placed, he permitted them to eat animal food.

## Heavenly Transformation.

It is early. I lie awake before rising. There is some light stealing through the window. Evidently it is morning.

But why do I not hear the roar and rattle of vehicles upon the street? The noise is often so great, that in summer we must close the sash to hear the reading and prayer at our family worship. But now we might throw them wide open and not be annoyed.

What has made the change? I rise; all is explained! It has snowed! Heaven has been at work, not only giving the turbulent city Sabbath-like quiet, but clothing it in a garment of purest purity.

Would it have been possible for man, by any appliance in his power, to have thrown this hush and quiet over the busy city, causing traffic to run noiselessly, and hoofs to tread silently; and the city to move as if on wings instead of wheels?

Had this been attempted, what a world of engineering and of toil there must have been; and how imperfect the result. Yet how easily, speedily and effectually heaven accomplished it! Softly and silently the snow flakes came whispering as they fell, "The weakness of God is stronger than men." And so quietly was it all accomplished, as not to awake a single sleeper.

This quiet was not secured by suspending the traffic. That goes on as before. The plodding to and fro; the tramping of the feet of commerce, and the turning of the wheels of traffic. These go on as before. The reign of noisy confusion only has been terminated by throwing over earth a garment of purity and a hush of heavenly peace.

Thus it is God transforms the soul and life of man. No appliance of ours can clothe the soul in white, or fill it with holy quiet. This is Heaven's work. Leave this work to God. Quiet as descending snow-flakes may be the Holy Spirit's work, but as effectual. He will make us "whiter than snow," and though he leaves us still in the world he will keep us in "perfect peace." The tread of feet and the hurry of life may continue, and we may have our own full share of its toil. But while we are "whiter than snow," a Sabbath-like rest will pervade even the business duties of life. Peace in the family; rest in the work-shop; quietness in the market-place; assurance in the "panic;" moving, living, and acting as busily as before. Not, however, on cobble-stones of earth, but moving on a carpet of heaven's spreading, by which the jar and rattle of earth's turmoil is softened—still "in the world but not of the world." Moving as if on wings instead of wheels.—*Rev. Enoch Stubbs, in Christian Standard.*

## Speak Well of Your Brethren in the Ministry.

THERE should be no necessity for such advice. The nobility of soul, which a minister of the gospel is, from his profession, expected to possess, should make it superfluous.

But, however unnatural it is for a minister of the gospel not to speak well of his brethren in the ministry, the fact that many do the contrary is lamentably true.

This advice is important, for one of the greatest injuries a minister can bring upon himself is, when the members of his congregation say, "I never ask him about any minister but he invariably says something against him." The people will see that such a minister really delights in lowering his brethren, and for no other reason than that of building himself up upon their ruins. Such conduct is unbecoming a man preaching the gospel of the "meek and lowly Jesus," and will result in his losing the confidence of the people, by whom he will be known as a cynic and scandal-monger.

The minister who is guilty of this sin, not only injures himself, in that he loses the confidence of his people, but also in that he fosters one of the vilest passions of depraved human nature. Any allusions to the talents, moral excellencies, or success of others increases his misery, until he comes to the conclusion that every other minister is over-estimated, and that he alone is underrated.

Again, the minister who fails to speak well of his brethren, not only injures himself, but also the cause of the Lord Jesus Christ. The only hold that a minister has upon a community for good, is that which his reputation for ability, honesty, and purity gives him. Let this be taken from him, let the people lose their good opinion of him, and all his efforts to do the people good will be paralyzed. An unguarded word, a shrug of the shoulder, or an ominous silence, is sometimes sufficient to roll a stumbling-block in the way of a man who had been heretofore successful. By such conduct, the minister of the gospel acts in conjunction with the mighty efforts that are made by the hosts of darkness, to impede the progress of the work of the Lord.

Guard the reputation of your brethren as a priceless treasure. Oh! that the ministry throughout the length and breadth of our land possessed more of the mind of Christ, making them an "example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—*Sermonizer.*

## The Dark Day.

An old lady living on the little Colorado, says the *Arizona Miner*, who has attained to the comfortable old age of 128 years, was 30 years of age at the time of the dark day, of which she has a vivid recollection, and recalls many interesting incidents which took place with her people, the Spanish, and also the Indians, who were more superstitious. The Spaniards buried all their saints, of which they had a goodly number, while the Indians took to feasting on dogs and other animals. The "dark day" was so called on account of the remarkable darkness which extended throughout America. The obscuration commenced about 10 o'clock in the morning of May 19, 1780, and continued till the middle of the next night. Birds sang their evening song, disappeared, and remained silent; fowls went to roost, cattle sought the barnyards, and candles were lighted in the house. The true cause of this remarkable phenomenon is not, and probably will never be known.

REV. DR. ANDREW BONAR, in an address on the "Grace of Giving," said that king David was a great giver, and that he gave as much gold alone as there was bullion at present in the Bank of England.

CONTENTMENT.

RESTLESS, unsatisfied no more am I;  
 Supreme contentment doth with me abide;  
 Sincerely I can say to thee, my Lord,  
 Than thine, I want no other will beside.  
 However quiet all my life may be,  
 However hedged about my way may seem;  
 Though smallest duties only fall to me,  
 Thy loving kindness still shall be my theme.  
 Though I have often dreamed of greater things,  
 Oft prayed that I in other ways might go;  
 Yet quiet now I rest within God's hands,  
 And whatsoever he does is well, I know.

A Letter to a Friend Concerning Tea.

DEAR SIR:—I. I have read your letter with attention, and much approve of the spirit with which it is wrote. You speak in love. I desire to do so too; and then no harm can be done on either side. You appear not to be wedded to your own opinion, but open to farther conviction. I would willingly be of the same temper; not obstinately attached to either side of the question. I am clearly satisfied of the necessity of this; a willingness to see what as yet I see not. For I know an unwillingness to be convinced would utterly blind either you or me; and that if we are resolved to retain our present opinion, reason and argument signify nothing.

2. I shall not therefore think it is time or pains misemployed, to give the whole cause a second hearing; to recite the occasion of every step I have taken, and the motives inducing me so to do; and then to consider whatsoever either you or others have urged on the contrary side of the question.

3. Twenty-nine years since, when I had spent a few months at Oxford, having, as I apprehended, an exceedingly good constitution, and being otherwise in health, I was a little surprised at some symptoms of a paralytic disorder. I could not imagine what should occasion the shaking of my hand; till I observed that it was always worst after breakfast; and that if I intermitted drinking tea for two or three days, it did not shake at all. Upon inquiry, I found tea had the same effect upon others also of my acquaintance, and therefore saw that this was one of its natural effects, (as several physicians have often remarked,) especially when it is largely and frequently drank; and most of all on persons of weak nerves. Upon this I lessened the quantity, drank it weaker, and added more milk and sugar. But still for above six and twenty years I was more or less subject to the same disorder.

4. July was two years, I began to observe that abundance of the people in London, with whom I conversed, labored under the same, and many other paralytic disorders, and that in a much higher degree; insomuch that some of their nerves were quite unstrung; their bodily strength quite decayed, and they could not go through their daily labor. I inquired, "Are you not a hard drinker?" and was answered by one and another and another, "No, indeed, sir, not I; I drink scarce anything but a little tea morning and night." I immediately remembered my own case; and, after weighing the matter thoroughly, easily gathered from many concurring circumstances, that it was the same case with them.

5. I considered, "What an advantage would it be to these poor enfeebled people, if they would leave off what so manifestly impairs their health, and thereby hurts their business also! Is there nothing equally cheap which they could use? Yes, surely; and cheaper too. If they used English herbs in its stead, (which would cost either nothing or what is next to nothing,) with the same bread, butter, and milk, they would save just the price of the tea. And hereby they might not only lessen their pain but in some degree their poverty too; for they would be able to work, as well as to save, considerably more than they can do now. And by this means, if they are in debt, they might be more just, paying away what they either earned or saved. If they are not in debt they might be more merciful, giving it away to them that want."

6. I considered farther: "What an advantage might this be, particularly in such a body of men as those are who are united together in these societies, who are both so numerous and so poor! How much might be saved in so numerous a body, even in this single article of expense! And how greatly is all that can possibly be saved, in every article, wanted daily by those who have not even food convenient for them!"

7. I soon perceived that this latter consideration was of a more general nature than the former; and that it affected many of those whom the other did not so immediately concern; seeing it was as needful for all to save needless expenses, as for some to regain the health they had impaired; especially, considered as members of a society the wants of which they could not be unapprised of. They

knew, of those to whom they were so peculiarly united, some had not food to sustain nature; some were destitute of even necessary clothing; some had not where to lay their head. They knew, or might know, that the little contributions made weekly did in no wise suffice to remove these wants, being barely sufficient to relieve the sick; and even that in so scanty a manner, that I know not if some of them have not, with their allowance, pined away, and at length died of want. If you and I have not saved all we could to relieve these, how shall we face them at the throne of God?

8. I reflected: "If one only would save all that he could in this single instance, he might surely feed or clothe one of his brethren, and perhaps save one life. What then might be done, if ten thousand, or one thousand, or only five hundred would do it? I say, if half that number should say, 'I will compute this day what I have expended in tea, weekly or yearly. I will immediately enter on cheaper food; and whatever is saved hereby I will put into the poor-box weekly, to feed the hungry, and to clothe the naked.' I am mistaken, if any among us need want either food or raiment from that hour."

9. I thought farther: "It is said, nay, many tell me to my face, I can persuade this people to anything. I will make a fair trial. If I cannot persuade them there may be some good effect. All who do not wilfully shut their eyes will see that I have no such influence as they supposed. If I can persuade any number, many who are now weak or sick will be restored to health and strength. Many will pay those debts, which others, perhaps equally poor, can but ill afford to lose. Many will be less straightened in their own families. Many, by helping their neighbor, will lay up for themselves treasures in Heaven."

10. Immediately it struck into my mind: "But example must go before precept; therefore I must not plead exemption for myself, from a daily practice of twenty-seven years. I must begin." I did so. I left it off in August, 1746. And I have now had sufficient time to try the effects, which have fully answered my expectation. My paralytic complaints are all gone; my hand is steady as it was at fifteen; although I must expect that or other weaknesses soon, as I decline into the vale of years. And so considerable a difference do I find in my expense, that I can make it appear, from the accounts now in being, in only those four families at London, Bristol, Kingswood, and Newcastle, I save upwards of fifty pounds a year.

11. The first to whom I explained these things at large, and whom I advised to set the same example to their brethren, were a few of those who rejoice to assist my brother and me, as our sons in the gospel. A week after I proposed it to about forty of those whom I believed to be strong in faith; and the next morning to about sixty more, entreating them all to speak their minds freely. They did so; and, in the end, saw the good which might ensue; yielded to the force of Scripture and reason; and resolved, all but two or three, by the grace of God to make the trial without delay.

12. In a short time I proposed it, but with all the tenderness I could, first, to the body of those who are supposed to have living faith, and after staying a few days, (that I might judge the better how to speak,) to the whole society. It soon appeared (as I doubted not it would) how far these were from calling me Rabbi, from implicitly submitting to my judgment, or implicitly following my example. Objections rose in abundance from all sides. These I now proceeded to consider; whether they are advanced by you or by others; and whether pointed at the premises or directly at the conclusion.

13. I. Some objected: "Tea is not unwholesome at all; not in any kind prejudicial to health."

To these I reply: First, you should not be so sure of this. Even the casual circumstance related in Dr. Short's history of it, might incline you to doubt; namely that "while the Chinese dry the leaves and turn it with their hands upon the tin plates, the moisture of them is so extremely corrosive that it eats into the flesh, if not wiped off immediately." It is not probable, then, that what remains in the leaves is quite friendly to the human body.

Secondly, Many eminent physicians have declared their judgment, that it is prejudicial in several respects; that it gives rise to numberless disorders, particularly those of the nervous kind; and that, if frequently used by those of weak nerves it is no other than a slow poison.

Thirdly, If all physicians were silent in the case, yet plain fact is against you. And this speaks loud enough. It was prejudicial to my health; it is so to many at this day.

14. "But it is not so to me," says the objector: "Why then should I leave it off?"

I answer, First, To give an example to those to whom it is undeniably prejudicial.

Secondly, That you may have the more wherewith to give bread to the hungry, and raiment to the naked.

15. "But I cannot leave it off; for it helps my health. Nothing else will agree with me."

I answer, First, Will nothing else agree with you? I know not how to believe that. I suppose your body is much of the same kind with that of your great grandmother. And do you think nothing else agreed with her, or with any of her progenitors? What poor, pining, sickly things must all the English then have been, till within these hundred years! But you know they were not so. Other things agreed with them; and why not with you?

Secondly, If, in fact nothing else will, if tea has already weakened your stomach, and impaired your digestion to such a degree, it has hurt you more than you are aware. It has prejudiced your health extremely. You have need to abhor it as deadly poison, and to renounce it from this very hour.

So says a drinker of drams: "Nothing else will agree with me. Nothing else will raise my spirits. I can digest nothing without them." Indeed! Is it so? Then touch no more if you love your life.

Thirdly, Suppose nothing else agrees with you at first; yet in a while many things will. When I first left off tea I was half asleep all day long; my head ached from morning to night. I could not remember a question asked, even till I could return an answer; but in a week's time all these inconveniences were gone, and have never returned since.

Fourthly, I have not found one single exception yet; not one person in all England, with whom, after sufficient trial made, nothing else would agree.

It is therefore well worth while for you to try again, if you have any true regard for your own health, or any compassion for those who are perishing all around you for want of the common necessaries of life.

16. If you are sincere in this plea, if you do not talk of your health, while the real objections is your inclination, make a fair trial thus: (1.) Take half a pint of milk every morning, with a little bread, not boiled, but warmed only; a man in tolerable health might double the quantity. (2.) If this is too heavy, add as much water, and boil it together, with a spoonful of oat meal. (3.) If this agrees not, try half a pint, or a little more of water gruel, neither thick nor thin; not sweetened, for that may be apt to make him sick, but with a very little butter, salt and bread. (4.) If this disagrees, try sage, green balm, mint or pennyroyal tea, infusing just so much of the herb as just to change the color of the water. (5.) Try two or three of these mixed, in various proportions. (6.) Try ten or twelve other English herbs. (7.) Try foltron, a mixture of herbs to be had at many grocers, far healthier as well as cheaper, than tea. (8.) Try cocoa. If after having tried each of these for a week or ten days you find none of them will agree with your constitution, then use (weak green) tea again; but at the same time know that your having used it so long has brought you near the chambers of death.

17. II. "I do not know," says another, "but teas may hurt me; but there is nothing saved by leaving off; for I am sure other things cost full as much." I pray, what other things! Sack and sugar cost more; and so do ragouts, or pheasants, or ortolans. But what is this to the point? We do not say, All things are cheaper; but any of the things above mentioned are, at least if prudently managed. Therefore, if you really desire to save what you can, you will drink tea no more.

18. "Well, I do not design to buy any more myself; but where others drink it there is nothing saved by my abstaining." I answer, First, Yes something is saved, though but little; especially if you tell them before, "I shall not drink tea." And many a little, you know, put together, will make a great sum.

Secondly, If the whole saved were ever so little, if it were but two mites, when you save this for God and your brethren's sake, it is much.

Thirdly, Your example in saving a little now, may occasion the saving of more by and by.

Fourthly, It is not a little advantage which you may reap, even now, to your own soul; by habituating yourself not to be ashamed of being singular in a good thing; by taking up your cross, and denying yourself even in so small an instance, and by accustoming yourself to act on rational grounds whether in a little matter or a great.—John Wesley.

(To be continued.)

Inquiring Saints.

I was asked the other day whether I had had any recent meeting for inquirers. I replied that I had not—that there were few inquiring sinners in the congregation; and I judged the reason to be, that there were few inquiring saints. "Inquiring saints! that is a new phrase. We always supposed that inquiring belonged exclusively to sinners." But it is not so. Do we not read in Ezekiel 36: 37: "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them." By the house of Israel—that is, by his people. You see that God requires and expects his covenanted people to inquire. It is true that saints do not make the same inquiry that sinners do. The latter ask what they must do to be saved, whereas the inquiry of Christians is: "Wilt thou not revive us again?" It is a blessed state of things when the people of God are inquiring. It is good for themselves, and it has a most benign influence on others. When the people of God inquire, presently the impenitent begin to inquire. That question: "Wilt thou not revive us?" is soon followed by the other: "What must I do to be saved?" Yes, when saints become anxious, it is not long ere sinners become anxious. The inquiry of three thousand on the day of Pentecost, "Men and brethren, what shall we do?" was preceded by the inquiry of the one hundred and twenty, who "all continued with one accord in prayer and supplication." Generally, I suppose, that is the order. First saints inquire, and then sinners; and whenever, in any congregation, religion does not flourish, one principal reason of it is, that the saints are not inquiring. They do not attend their inquiry meeting appointed for them. The saints' inquiry meeting is the prayer meeting. In that Christians meet together to inquire of the Lord "to do it for them"—that is, to fulfill the promise about the new heart and the new spirit, of which he had been speaking. Now, when this meeting is crowded and interesting—when the inquiry among Christians is general, and earnest, and importunate—the sinners' inquiry meeting usually becomes crowded and interesting.

Oh, that I could make my voice to be heard by all the dear people of God on this subject! I would say: You wonder and lament that sinners do not inquire; but are you inquiring? You wonder that they do not feel; but do you feel? Can you expect a heart of stone to feel, when a heart of flesh does not? You are surprised that sinners can sleep. It is because you sleep along-side of them. Do you but awake, and bestir yourselves, and look up and cry to God, and you will see how soon they will begin to be roused, and to look about them, and to ask the meaning of your solicitude. Oh, that the saints would but inquire!--Nevins.

How to Cure a Bad Memory.

YOUR memory is bad, perhaps; but I can tell you two secrets that will cure the worst memory. One is to read a subject in which you are strongly interested. The other is, to not only read, but think. When you have read a paragraph or a page, stop, close the book, and try to remember the ideas on that page, and not only recall them vaguely in your mind, but put them into words, and speak them out. Faithfully follow these two rules, and you have the golden keys of knowledge. Besides inattentive reading, there are other things injurious to memory. One is the habit of skimming over newspapers, items of news, smart remarks, bits of information, political reflections, fashion notes, all in a confused jumble, never to be thought of again, thus diligently cultivating a habit of careless reading, hard to break. Another is the reading of trashy novels. Nothing is so fatal to reading with profit as the habit of running through story after story, and forgetting them as soon as read. I know a gray-haired woman, a life-long lover of books, who sadly declares that her mind has been ruined by such reading.

A help to memory is repetition. Nothing is so certain to keep our French fresh and ready for use, as to have always on hand an interesting story in that language, to take up for ten minutes every day. In that case, you will not forget your French with the majority of your schoolmates.—Olive Thorne.

A MAN who loses property and yet gains in patience, in business caution, in courage,—and especially who learns the lesson of reliance on God,—cannot be said to have failed. As God measures results, he has made a magnificent success, although he stands stripped of his last dollar. Many men find their manhood for the first time when their houses and their lands and their money are taken from them.

# The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, MARCH 6, 1879.

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

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

## Our Publishing House.

IN less than four weeks from the date of this paper the annual meeting of the stockholders of the Pacific Seventh-day Adventist Publishing Association will be held. Blank certificates of proxy have been sent from the Office to the stockholders; and we hope that every one who cannot come to the meeting will sign a certificate, date it, and have it certified by some officer of the church. Do not neglect either of these points. Fill the blanks as they are made out, and they will be all right. But we request all to come who possibly can, as this will be an important meeting, and we greatly desire the presence of the body of the stockholders of the Association. We are happy to state that we anticipate a satisfactory showing of progress since our acquaintance with the office, about three and one-half months ago. For a season we were most sorely pressed for means to meet urgent demands. Though sometimes placed under discouraging circumstances, the Lord has favored us and brought us safely through thus far. We give Him the praise, for we felt our inability to press through the darkness which seemed to gather round our institution, and we did not cease to cry unto Him for help. We have been compelled to borrow \$4,000; but over against this we have paid bills to eastern Houses, \$5,058.86; freight on paper, books, and machinery, \$1,250; taxes, \$700; bills at home \$2,000; making a total of \$9,008.86. This was all outside of current running expenses. We have received on stock, or pledges, only \$2,000.

We have some bills standing against us which ought to be paid soon. While we do not look distrustfully on the future, we hope that those who have pledges standing for stock will see the necessity of paying them to relieve us of all possibility of embarrassment. Some of these pledges are overdue; all are due on the first of next month. A little effort on the part of those who have made these pledges will be of great benefit to the cause at this time.

The establishing of a type foundry at this Office was of the nature of an experiment, and to some, and especially sometimes, seemed to be a hazardous one. We must confess that we sometimes indulged fears of this kind, but they are all passing away. This is a business in which our people had no experience; of which they had not even any personal knowledge. They were compelled to take entirely upon trust those who recommended themselves as being able to set up and carry on such a business. While the first one employed was found to be a capable workman in some branches, we found him incapable in others; consequently there was very little progress made, up to about two months ago. But we did not suffer as much from a want of capability on his part, as from a lack of principle. Here our establishment sustained the greatest injury. When certain facts came to our knowledge we called in the Directors, who took prompt steps to relieve the Office of such a dangerous burden.

We mention this unpleasant feature in our experience for the benefit of those who cannot personally know the difficulties which have beset our way. We would that this were all. Our most trying perplexities have come from that class of friends who always have a burden of murmuring and fault-finding, and who meet our most strenuous efforts with distrust and complaints. Some of the complaints against our action have taken such tangible shape that we shall present them to the meeting of the Association for its consideration.

Section 2 of Article 3 of the by-laws of the Association says:—"The appointment and the duties of the committee on publication, also of all editors in the employ of the Association, shall be by the advice of the General Conference of the Seventh-day Adventists." As neither of the editors elected were or could be in Oakland this year, the General Conference, at its last annual meeting, voted a request that we act as editor till the next meeting of the Conference. It was also there decided that Brother J. E. White accompany us to this coast to act a part in connection with

those who were bearing, and were to bear, responsibilities in the work here. We did not accept this trust without many misgivings and apprehensions. The trials and discouragements to which we have referred proved that our apprehensions were not without cause. The Office was in a precarious condition. The cause, in part, of the existing state of things, was fully indicated to us, which was a lack of united effort, and of counseling together by those in the work. Under definite instructions, we came; we have followed these instructions most strictly, and the result has more than met our most sanguine anticipations. We have tried to move slowly and carefully in important matters, especially in effecting changes, earnestly asking the Lord to guide us, and he has blessed us at every step.

At the time of our coming no one of our people was learning anything pertaining to the business of the foundry. Nor was there any opportunity for them to learn. But we are happy to state that we have now skilled workmen who manifest no disposition to claim a patent on useful knowledge, but show a cheerful disposition to impart instruction to those with whom they are connected. We have four young men, of whom Oregon has furnished three, who are receiving instruction in machinery, type casting, finishing, and stereotyping. We expect that another year will show more largely than the present, the benefits of changes which have been made. We do not consider that our work is accomplished—it is but fairly begun. Our aim is toward a higher standard of workmanship in all that pertains to this cause at this important post.

Some mistakes were to be expected. Some have been made which we deeply regretted. But even these mistakes we can turn to account. By them we were compelled to give that personal attention to the work which has afforded us an insight to the business so that we could hardly again be placed so completely at the mercy of a designing man.

We shall invite the Directors and Stockholders to carefully examine all our actions, and the condition of the whole establishment. And we feel assured, that when they have made such examination, they will not only extend their confidence to this Office, but assist in checking those who throw obstacles in our way.

We are looking forward to, and working for, the time when the SIGNS OF THE TIMES will have to be supported by its own efforts, and the patronage of the Pacific Coast. When that time comes, if not before, we believe that our efforts to equip the foundry with first-class machinery, and to train up devoted young men with skill to handle it, will be appreciated by all the true friends of the cause.

Again we invite all the stockholders to come to the annual meeting, a notice of which will be found in this paper.

## California Conference.

ALMOST half of the Conference year has passed away, and we feel that it is due to the cause that we say a few words to the laborers.

1. Those who are laboring in California should not slack their efforts because we have no President in the State. To the contrary they should show increased energy, zeal, and diligence. As it takes some time for any person to become acquainted with a new field, and California is different from any other in some respects, a President to come from the East now could labor but a short time understandingly in the present Conference year. It therefore becomes those now here to do with their might that which the Lord has intrusted to their hands.

2. The finances of the Conference must necessarily be in a low state this year. Both Oakland and San Francisco are really missionary fields; the churches in these cities are striving to the utmost of their ability to maintain the work at their homes. It is impossible for them to do much, if anything, for the help of the Conference, financially. Therefore it becomes necessary for every minister in the State to do his utmost to keep up the s. b. to its proper place. It must not be suffered to go by default. The financial condition of every church which is visited should be carefully examined. A minister but partly does his duty to a church if he does not know that the figures are right and the treasurer's book is kept in perfect order.

3. We have reason to feel encouraged in our labors, assured by our experience as well as by the promise of God, that "our labor is not in vain in the Lord," and that his bless-

ing will attend earnest, humble efforts put forth trusting in his grace. The establishing of Vigilant Missionary Societies, so far as this has been done, has been productive of the best results, not only in enlarging the circulation of the SIGNS OF THE TIMES, but in inspiring the churches with new zeal and life. It is a truth of which no lover of the cause of God should lose sight, that the more we do for any cause, the more interest will we feel in that cause. No worker can remain indifferent to the success of the work. Those churches where V. M. Societies have been organized show the most vitality and activity.

4. Our State needs more of the true missionary spirit. Our laborers need to work to that point. But as "there are diversities of gifts," and God hath set them in the church as it hath pleased him, it becomes us to honor his appointment. We need the help of those who have the special burden of this work upon them, to train the minds of our young ministers to labor with the most efficiency, and to infuse courage into the body of the believers, and to impress all with the infinite importance of warning others and saving our own souls while the perils of the last days are closing in upon us. We would call attention to the resolution passed unanimously at the last State Quarterly Missionary Meeting, inviting Elder Haskell to visit California. No Conference needs his labors more than that of California, and we believe none would receive his labors with more joy or with greater thankfulness.

We hope that Eld. Haskell will consider this call in arranging for his future labors; and we hope that in the meantime, our home workers will give evidence that they stand ready to second his efforts if he shall come, by renewing their diligence in their several fields. Our missionary workers need the instruction which has been given in other States; our forces need to be better organized and trained to work to the best advantage. But while we desire that instruction and that organization, let us not be idle, but improve faithfully the talent already given to us.

## The Veto.

PRESIDENT HAYES vetoed the Chinese Immigration Bill. This was expected by almost everybody. The threats of secession and blood-shed, in case of a veto, greatly injured the cause of the bill, by strengthening the opposition in the East. This became so evident that even Denis Kearney, at a very large meeting on the "sand lot" on last Sunday afternoon, repudiated his former expressions in favor of armed resistance to the action of the government. We predict that the excitement over the veto will be of short continuance.

## The Two Covenants.

THE writing of the law of God upon the heart according to the promise of the new covenant, is not the work of a moment. When God begins the work of conversion, the first act is to forgive the sins of the past. The next is to write his law in the heart. When this work is fully wrought in men, then they are, in the highest sense, Christians; for they are like Christ. He had the law of God in his heart. Ps. 40:8. Then they love God with all the heart, and their neighbor as themselves. Then, also, they observe in truth the precepts of the law written upon their hearts, not less than upon the tables of stone. The whole gospel dispensation is devoted to the work of writing the law upon the hearts of the people of God, even as the whole period of probation with each individual is devoted to this work in each individual case. Our first ideas of God's law are at best but poor. As the Spirit of God enlightens our minds, we have clearer conceptions of the character of the law; and as the work of conversion progresses, these elevated principles become established in our character. Whenever the minister of Christ opens to our minds new and clearer views of the principles of right, and causes us to see, as never before, the extent of God's demands upon us in his law, then the Spirit of God, if we will co-operate, writes these principles in our hearts. And so the work progresses till the law of God is fully written in our hearts; in other words, till our characters are perfected in virtue.

But human probation does not last forever. The great work of our Lord in saving his people from their sins (Matt. 1:21), is brought to a final conclusion when all their sins are blotted out. Acts 3:19-21. Then the books

of God's remembrance will be as clean from the record of his people's sins as though that record had never been entered therein. Their raiment having been washed in Jesus blood, so that not one stain of guilt remains upon them, last of all, the record of that guilt is removed from the book, and its pages are left as pure as their character has been rendered by the cleansing blood of Christ. And thus it is that the promise of the new covenant, "I will remember their sin no more," has its perfect accomplishment. The record of their sins is washed out by the blood of Christ, and then God himself promises that he will remember their sins no more. The probation of the people of God ends in the perfect recovery of their lost innocence, never again, thank God! to be lost by them.

When the work of our High Priest is thus completed, and the saints made meet for their inheritance in light, the consummation of the new covenant hastens. The Saviour can no longer bear to have his people so far from him. It is the good pleasure of the Father to give him the kingdom. He must show them the glory that Christ had with him before the world was. John 17:5. So he sends his Son for them, to bring them to himself. 1 Thess. 4:14. And Jesus, having made all his saints immortal, and taken them into his Father's presence, celebrates his marriage supper, serving his saints in person, and drinking anew, with them, the fruit of the vine in the kingdom of God, which he had not before tasted since the night when he gave them the cup representing the new covenant in his blood. 1 Cor. 15:51-55; John 14:1-3; Rev. 19:7-9; Luke 12:36, 37; 22:15-20. Then they sit with Christ in thrones of judgment while the cases of the wicked are examined (1 Cor. 6:1-3; Rev. 20:1-4); and after the execution of the judgment, when the lake of fire has given place to the new creation, then the immortal saints shall receive the eternal inheritance in the new earth. And thus John describes this grand consummation of the new covenant when he says: "And I heard a great voice out of Heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21:3.

"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." Jer. 31:34. And thus Isaiah describes this state of things when all shall know the Lord: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time." Isa. 60:19-22. And thus the grand result may be stated in one sentence: God is all in all.

The relation of the law of God to the two covenants has been, by many persons, strangely misunderstood. But, having stated the Bible doctrine of the law and covenants, let us now illustrate it. A young American visits Russia, and, by a remarkable turn of events, attracts the attention of the emperor. That monarch, becoming interested in the young man, proceeds to make a covenant with him. He says to him, "You see my wealth, my power, my greatness; and you have already formed some acquaintance with me. I propose now to take you for my special friend, and to be a special friend to you on this condition: That you obey the law of this realm." To this, the young man gladly assents. The emperor then places in his hand the volume containing the law of the empire. This the young man carefully reads. When he has thus read the volume, the emperor calls up the whole matter anew. He says, "You have now read the volume concerning which we have entered into covenant. Do you now choose to make this a firm covenant, or do you now decline to do so?" The young man replies that, having read the volume with care, he heartily approves all that it enjoins, and will obey all its precepts; and that he wishes to consummate the covenant which they have made concerning all its words.

The reader can see the difference between the covenant and the law. The contracting parties have made a covenant concerning all the words of the law. In the primary sense of the word covenant, the agreement between the emperor and the young man is the covenant. In the secondary sense, the law of Russia is the covenant, as being the conditions on which that agreement rests. Yet, when the covenant which the parties have made concerning all the words of the law of Russia is spoken of, there is a clear, plain, and unmistakable reference to the contract, and not to the law.

We will now suppose that the young man falls under evil influences, and breaks the law of Russia in many particulars. The emperor informs him that the covenant between them is at an end, being rendered null and void by his transgression. Question: What is it that the young man has destroyed by his evil course? Is it the law of Russia? By no means. That rests upon the sovereign authority of the emperor, and not upon the obedience of this young man. But what is it, then, that is abrogated? Simply the contract which they have made concerning the law of the empire. It was in the power of either party to violate its conditions, and thus to release the other from the obligation of the covenant. This the young man had done; and thus, by his own act, he had terminated the covenant.

But we will further suppose that the emperor, out of pity for the inexperience of the young man, and in view of the great temptations which surrounded him, and moved by feelings of true benevolence, makes a second proposition to him. He says, "I will make a new covenant with you, not according to the one which you broke; for I will this time, by means of faithful instruction, put my law in your heart; and if you break it, I will give you an opportunity by genuine repentance to find forgiveness, and to prove yourself a man worthy of my favor." Suppose, now, that this young man is told that his violation of the first covenant had destroyed the law of Russia, and that the new covenant was framed expressly to enable him to disregard the law of that empire; who does not see that such counsel would be ruinous for him to follow? And who does not also see that great as is the care of the emperor to save that young man his care that the law of Russia shall be obeyed is still greater? Who will say that the abrogation of the first of these covenants, or the establishment of the second one, rendered null and void the law of the empire of Russia?

With a few words concerning the allegory in Isa. 54, and Gal. 4:21-31, this subject shall be concluded. 1. The two women, Hagar and Sarah, represent, not the law and the gospel, but old Jerusalem and Jerusalem above. For the mothers of the two families are not the covenants, but the Jerusalems. See verses 25, 31. 2. The two covenants, whereby God in his worship connected with these two Jerusalems, are represented by the *relation* which Abraham sustained to these two women. 3. The children of old Jerusalem are the natural descendents of Abraham. 4. Those of the new Jerusalem are those who are his children by faith and obedience. John 8:39. 5. The bondage of old Jerusalem was not caused by the law of God, but by sin. John 8:32-36. 6. The freedom of the children of the heavenly Jerusalem is not their liberty to violate the law of God, but their freedom from sin. Rom. 8:1-7. 7. Those who are not under the law, but under grace, have been pardoned in consequence of faith and repentance. Rom. 3:19-31. 8. Finally, our heirship is under the new covenant, not under the old. We have deliverance from sin through the blood of Christ, but not permission to violate the law of God. The design of the new covenant is to rescue us from the condemnation of the law, and not leave us till the law of God is made a part of our very being, and its righteousness fulfilled in our lives. The old Jerusalem, with its sanctuary, its ark, and its priesthood, has passed away. But Jerusalem which is above is our mother; and in its sanctuary is found, not alone our High Priest with his atoning blood, but also the ark of God, wherein is that law which the new covenant writes in our hearts. Rev. 11:19. J. N. A.

GENUINE repentance restores and rectifies past wrongs as far as it can be done, and prays for pardon for having done those wrongs, as well as for the wrongs which cannot be righted by the sinner, but by the merciful Father in a full pardon.

**Necessity of Thorough Bible Study.**

[The following we find in the weekly *Instructor*, No. 9. It is for the special consideration of those interested in the Sabbath-school work.]

We are fast entering the perils of the last days, when views which conflict with the word of God will be presented by men of giant intellects, and we ought to be able to show the falsity of their claims. Our children also should be thoroughly furnished with Bible truth, so that they will not be moved by every new doctrine presented in their hearing.

Many parents do not see the necessity that their children should be so particular in learning their Sabbath-school lessons, and often neglect to give them proper assistance or encouragement. The great object of thoroughness in the study of the Bible is that they may understand why they believe as they do, and that when the test shall come and the question is asked, "Will you obey God, or will you yield to the requirements of the world?" they will decide to serve God, because by studying his word they have learned to love him and his truth.

We desire that the youth shall be able to say, we have become familiar with the Scriptures, and we see that it is of the highest importance that we be obedient to the truth of God found in his word. We want the little children to understand the Bible, and grow up in the knowledge of the truth. And we as parents do not wish to be found among those who do not see the necessity of their children's understanding the Scriptures for themselves, and who are therefore negligent and cause their children to be negligent; but we want to be in earnest in these matters, and search the Scriptures, and see that our children search them. Christ said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." We should become firm in the truth, the word of God, which testifies of Him in whom all our hopes of everlasting life are centered. If you would know how to imitate the spotless life and character of Christ, obtain a knowledge of him as presented in the word of God.

The apostle says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." If, therefore, you would be thus thoroughly furnished, and "ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear," study the Bible with all diligence.

The teachers in our Sabbath-schools should be God-fearing men and women who can have an interest in the spiritual condition of the members of their classes, as well as see that they have good lessons. They should be connected with God, and should feel it a duty to pray with and for each pupil in their classes.

The Sabbath-school teacher who is faithful in little things is preparing himself for a higher responsibility. We should be faithful in everything. It is a sin to forget. Many are heard again and again to excuse themselves for some gross error, by saying that they forgot. Have they not intellectual powers? and is it not a duty to discipline their minds to be retentive? It is a sin to neglect. If you form a habit of negligence you will find at last you have neglected your own soul's salvation, and are unready for the kingdom of God.

Parents and teachers, let us awake to our duty; let us sense the responsibility of our position, and take hold of the Sabbath-school work with more zeal and earnestness, that God can approve of our efforts, and that our children may lay up sound knowledge, and with us be prepared for the future immortal life. E. G. WHITE.

**The Satanic Origin of Spiritualism.**

THE most common objection urged against our view that Spiritualism is a last-day sign, — a fulfillment of many striking predictions of the Bible concerning a miracle-working power which should arise just before Christ comes, — is the fact that so many frauds and deceptions are found in connection with its manifestations. Even Spiritualists do not deny that such is the case. And so far has this had influence that great numbers of intelligent people pass the whole thing over into the realm of fraud. And they really believe that jugglery, electricity, deception, and mind-reading can account for all the wonders of Spiritual-

ism. Doubtless hosts of these, could they be really made to believe that there was anything in it more than natural, that it was really miraculous, would fully accept its conclusions, that it was the manifestation of the spirits of the dead. Hence such stand on dangerous ground if, as we believe, Spiritualism is of Satanic origin.

God will not permit this great delusion to manifest its utmost power till all have a chance to see its true character. Should it at once do what the Bible says it will do before the end, bring down fire "from heaven on the earth in the sight of men," Rev. 13:13, and thus be able to imitate those mighty works recorded in Scripture which were done by Elijah, and other miracles of a similar character, thousands of honest people would be swept into its ranks and would believe its teachings. But God does not permit this to come at once. He permits it to manifest itself sufficiently to attract much attention, and leaves it to show its lawless, blasphemous, godless, character, and to show that its leading teachers and mediums are not above fraud and deception of the most wretched kind, that "lying spirits" constitute the sources of this "new revelation."

Hence we read constantly in the papers of the glaring frauds being perpetrated by them, until they are becoming the laughing-stock of many intelligent people; and many doubt there being anything really miraculous about them. But such forget that we are now in the transition stage of this great delusion, where God is permitting its true nature to become apparent. Instead of doubting the miraculous nature of some of these manifestations, this fact should teach us the appalling effect this terrible delusion has upon the morals of those who have to do with it, and hence we should learn of the real source from which it comes, viz., the father of lies: Those who have no faith in spiritual manifestations simply because they fancy they are not real, will most likely have evidences enough to make them confirmed believers before the end comes. While those who reject them because their fruits are corrupt and its doctrines abominable, will not be in such danger when it shall deceive the world "by means of those miracles which it had power to do." Here is an important consideration.

The Bible plainly teaches that when God's people should be waiting and looking for the Lord, there will be those who shall be seeking unto "familiar spirits" and "to the dead" for knowledge. It says that such have "no light in them," and that they "shall be driven to darkness." Isa. 8:16-23. It teaches that before Christ comes Satan will work "with all power and signs and lying wonders," and that strong delusion will cause many to "believe a lie" and "be damned" at last. 2 Thess. 2:9-12. It declares that during the "perils" of the "last days," amid the great dearth of true piety "men of corrupt minds" shall resist the truth of God in the very manner that "Jannes and Jambres," the two magicians, withstood Moses when he would lead Israel out of Egypt, — which must imply miraculous power on their part. 2 Tim. 3:1-9. It states that after the great persecutions of the Papacy were in the past, and just before Christ comes, "false Christs and false prophets" will arise and "show great signs and wonders" and "if possible" would "deceive the very elect." And it shows they will teach falsehood concerning the manner of Christ's coming; saying that it would take place in some secret way instead of being plainly visible to all. Matt. 24:22-27.

It shows also that the very agency which will gather the armies of the world to the "battle of that great day of God Almighty" will be the "spirits of devils working miracles," which will "go forth to the kings of the earth and of the whole world," just before Christ comes as a thief. Rev. 16:13-15. This clearly shows that the great mass of the human family in the last days will be deceived by this miracle-working power, and that there is in store for them manifestations of far greater power than any which have been yet seen, or that have ever occurred in the world's history, by means of "lying spirits" which work miracles to deceive. And is it not starting to consider the progress already made by this delusion? All over the world these manifestations are witnessed. In kings' courts, in the highest circles, among the great, the rich, and the educated. Among scientists, scholars, poets, and statesmen. Such extracts as the following from the public prints should arouse attention: —

"What is called Spiritualism seems to be

far more rampant in Europe than it is here. In London and the leading cities of Great Britain, Spiritual seances are said to be an entertainment as common as kettle drums, and dinner parties." "They are very fashionable, and everybody, who is anybody, attends them." "Slade, whose tricks were exposed here, has received magnificent presents of watches, jewelry, and diamonds, in Berlin. His seances have been attended in Germany and Russia by the highest nobility. In the capital of the former empire he exhibited to the chief of police, and the court conjurer who narrowly watched the proceedings made oath that the phenomena were not tricks." "The imperial family of Russia and Germany, Bismarck, Pres. MacMahon, Gambetta, Gladstone, Disraeli, Browning, Carlyle, Tennyson, and all other renowned personages are reported to be Spiritualists." — *New York Times*.

"The Czar consults the spirit world, and an intelligence purporting to be Peter the Great directs the present course of Russia. This important, if true, information is presented to the world by the Boston *Herald's* Spiritualist editor. It is undoubtedly true that the Czar and many of the principal personages in St. Petersburg have taken extraordinary interest in Spiritualism." — *Springfield Republican*.

"It would amaze you to learn to what extent it has become the fashion in families in every class of society to hold investigating seances in London." "So fashionable and interesting, and so generally established, these [seance] evenings by being introduced by noble families, and followed rapidly by others, who have the luxury of a well-established home, it is considered a privilege and a great personal compliment to be invited." — *Chicago Times*.

Extracts of this sort might be produced to almost any extent. We cannot of course believe all that Spiritualists claim concerning their progress. But such facts as these from leading newspapers of our country, the great moulders of public opinion, show what remarkable progress this delusion, this lying deceptive work, is making among the rich and great of the earth. When such facts as those connected with the settlement of the will of Cornelius Vanderbilt, the great millionaire and railroad king of New York, exist, we must admit that Spiritualism is, getting a deep hold on the public mind. It was shown in the court that for years this sagacious financier constantly kept mediums under his employ to consult in all his speculations. The same was true of Mr. Ward, the millionaire of Detroit, Mich. We cannot in the space of this article argue the question at length whether the manifestations of Spiritualism are tricks of jugglery, or not. If so, indeed, there was never seen such successful jugglery before. Sleight of hand has sometimes taken in the ignorant classes to a limited degree, and amused more intelligent people. But never before was it supposed to gather its dupes from the keenest, most sagacious, and intelligent people, from the statesmen, judges of courts, scientists, skeptics, and rulers of the people, shrewd financiers and men of the world who are adepts in profiting from the gullibility of others.

GEO. I. BUTLER.

(Concluded next week.)

**Christiana, Norway.**

MATTERS are very interesting and lively here. Our faith was attacked in one of the daily papers. After a hard struggle with the editor he was persuaded to publish our reply. It will go through seven or eight papers, and then be printed in tract form — 32 pp.

The papers call for the priests to come forward and defend their old faith, and a little sheet is flying through town commencing thus: "Are nearly all the shepherds of the churches in Christiana asleep?" Further down the writer says, "After the pure doctrine of the State Church has, through print and public lectures, been clearly proved to be a forgery through and through, as is now done, the priests need to do something else than merely to warn the churches against attending and listening; for the people go by hundreds anyway."

Such strong calls have, of course, awakened the shepherds, so that the Sabbath and immortality questions were discussed Sunday evening in three or more pulpits. Nevertheless more than one thousand people crowded our hall, so that every foot of ground was occupied. I spoke on the change of the Sabbath, and the Lord seemed to roll conviction on the minds of the people.

About fifty brethren and sisters are keeping the Sabbath, although this is quite a task just now under so great a pressure. We are greatly blessed in our Sabbath meetings, and are thankful to the Lord that he has caused his Spirit to rest also in the north country. Zech. 6:8.

Jan. 27, 1879. JOHN G. MATTESON.

## The Home Circle.

## WOMAN'S WORK.

"Learn first to show piety at home."

SHOW first thy piety at home,  
Let all who dwell beneath thy dome  
Discern the light that shines in thee,  
Through acts of kindly ministry.  
Requite with tender filial cares  
The guardians of thine early years,  
And be it thy belov'd employ,  
To give their latter days new joy,  
If thou hast sisters, gently guide  
Their footsteps to the Saviour's side:  
If thou hast brothers, wisdom seek,  
That thou the fitting words may'st speak.  
To which the Spirit shall give power,  
To save them in the tempted hour.  
Art thou a wife, with graceful skill  
Influence for good thy husband's will,  
Be in his eyes a guiding light  
To all that's pure, and true, and right.  
Hast thou a child? be this thy part,  
To win to Christ its fresh young heart;  
Making it feel thine own is His  
And serving Him thy highest bliss.  
Be to thy servants just and kind,  
Expecting many a fault to find.  
Perhaps thyself a servant art;  
It matters not—act well thy part.  
Who works the best, commends God's grace,  
Not he who fills the highest place.  
Whate'er thy station, make it shine  
With somewhat of the light divine;  
So shall thy life an influence be,  
Showing the worth of piety.

Perchance thou dwell'st beneath a dome  
Thou callest *boarding-place*, not home,  
Where strangers strangers meet awhile,  
Exchange a word, a look, a smile,  
Unconscious of the secret force  
That underlies their intercourse,  
For good or ill, to curse or bless,  
Think not thy *home work there* the less,  
The fields are white—their reaper be;  
Perhaps the gathering waits for thee;  
And thence thou precious sheaves may'st bring  
When "Harvest Home" the laborers sing.  
—Mrs. Morgan.

## Ministry of Home.

THE institution of the family relation may be regarded as one of the wisest of divine provisions for the moral culture and happiness of our race. Few persons, we are sure, have ever justly estimated the influence of home upon the present happiness and future career of its inmates. A home rightly constituted becomes not only the sweetest and most sacred spot on earth, but must exert a more powerful influence upon the heart and intellect than any other. To say nothing of the influence of paternal example and authority exerted in favor of virtue, honor, and religion, home should prevent all tendency to outside and evil associations.

Here it is that many parents, who wish well to their children, mistake. Home is suffered to be the dullest spot on earth, when it should be the happiest. How many by a harsh and censorious manner banish every particle of sunshine from the home temple. Moral lectures, corporeal punishments inflicted under the influence of passion, and compulsory attendance upon religious rites, are not likely to win the heart to religion or the Cross. Few children can be compelled to become religious, but all may be persuaded and won by the influence of love and the attractions which religion properly exemplified must present. Music, good books, plenty of writing and drawing materials, and in short everything that will contribute to make home attractive and afford amusement and exercise for the mental powers, should be employed in order to prevent children from falling into the habit of spending their evenings in the streets, or in places of questionable resort. Nine-tenths of the young men who become ungodly and licentious might trace their career to the irksomeness of home, and their consequent love of street companions, the debasing influence of the theatre and other worldly amusements.

To keep children at home we must induce them to love it. We should never deem money lost which is applied to the adornment and furnishing of home with an eye to this end. Those little items which make up the comfort of home serve to endear it to the heart and make it a means of moral culture.

But to make home what it should be, we must have religion. There are homes where religion is ignored—where no family worship is held—where no Christian songs are sung—where no family Bible dispenses its hallowed ministrations. We do not say such homes are positively wretched. Education, morality, and refinement may in some instances save them from this. All do not partake of the character of the positively vicious—the licentious and profligate. But can any home be truly happy which ignores God, the giver of all blessings? If we would have ours

truly a place of rest and peace we must place it under the guardianship of the great Father of all. His grace, like morning dew, should descend each day upon the hearts of all its inmates. Our children should learn at the family altar how to reverence God and religion. Then, instead of pining to abandon home, to plunge into the excesses of vice and prodigality, they would cling to it as the dearest spot on earth. And even when the necessities of maturer years called them to distant fields of activity, the memory of home and its sacred associations would follow them and preserve them in the paths of virtue and honor.—*Christian Advocate*.

## Experience—A Dear School.

A NEW YORK correspondent of the *Providence Press*, relates the following interesting item of history:—

She was born a "lady," as the world says. She had a loving father who spared no means to give her the brilliant accomplishments of station. She had a troop of friends—gay flatterers hovered around her beauty and wealth. One she married, and rich and imposing was the wedding. But the married life ran out of course. The husband, after spending the fortune of his wife in reckless living and wild-cat speculations, and involving the father in disaster, and fretting her life away by inches, eloped one day and left the young mother of his child alone, with debts and disgrace, and her own sad heart; alone, to work for her living as best she could, or starve if work she could not.

The deserted woman pined away at first and shed bitter tears, and became faded and broken. One day she awoke to the stern fact that she must work or starve. She could not go back to her father, and her pride kept her from former friends. What did she do? In vain she told over her list of talents. Every chance seemed closed to her. By sewing she could not earn enough to live and pay the rent. Her music she had neglected after marriage. The doting father had given her ornament and froth in her education—nothing to which she could put her hands for support.

At this time a man said to her, "Come down to my farm, this season, and work in the strawberry field." Nothing but dire necessity made her go. The man was kind to her, and the work light. All the season she worked for him and in open air, and with the plain, regular living, her heart came back to her. She became healthful and hopeful as in former days. Here was her chance. When the season was over, she said to her employer:

"Take me into your business! I have shown what I can do. My past life I shall drop. I will become a business woman!" He thought she was jesting at first; but she was in earnest. Her offer was accepted.

For three years this woman acted as clerk and manager for one of the large produce raisers of New Jersey. The details of the business came into her hands. No better salesman than she; no better executive. At last she bought an interest, afterwards half of the business. It seems that her whole life had been led by somebody else; from being a nervous, timid woman, she grew into a sound, brisk, worker. She made a good home in New Jersey for her child and aged father; and to-day there is no more popular dealer in the market and no more capable woman in New York, and no finer appearing lady anywhere, than this self-made woman, who can daily be seen managing her extensive business in Washington Market, associated with marketmen, but never forgetting, nor do they, that she is a lady, and commanding all the respect due to her sex.

## How to Spoil A child.

1. Begin young by giving him whatever he cries for.
2. Talk freely before him about his great smartness.
3. Tell him he is too much for you, that you can do nothing with him.
4. Let him learn to regard his father as a creature of unlimited power, capricious and tyrannical—or as a mere whipping machine.
5. Let him learn (from his father's example) to despise his mother.
6. Do not care who or what his companions may be.
7. Let him read stories about pirates, Indian fighters, and so on.
8. Let him roam the streets in the evening and go to bed late.
9. Devote yourself to making money, remembering always that wealth is a better legacy for your child than principles in the heart and habits in the life; and let him have plenty of money to spend.

EVERYTHING is bitter to him who has gall in his mouth.

## Hold Your Tongue.

MEN can guide ships, bridle horses, tame lions, run telegraph cables under the ocean, navigate the air, signal the storms and tunnel the mountains, but the tongue remains unconquered.

The tongue was made to speak words of hope, to sing anthems of praise, to console the broken-hearted, to encourage the doubting, and to proclaim the beauties and glories of an immortal world. Its words were to distil like the dew, and to be as sweet as honey, but how perverted. It is sharper than a sword, stings like the viper and wounds the hearts of men. Words of blasphemy, of distrust, of despair are uttered, when there should be only words of hope, of truth and of love, falling like the rain drops on the new mown grass.

It was the tongue of an eloquent Greek which calmed the stormy passions of the multitude. It was the tongue of an angel that proclaimed the tidings of love and hope to the fallen of earth. It was the tongue of our blessed Lord that pronounced the world's forgiveness in his name. And we behold cloven tongues of fire ready to proclaim the pentecostal gospel, when the tidings of life were to go forth to the nations. Unknown tongues were heard in the infant church, and uttered the wonderful words of the Father's love.

But there are times when the tongue should be silent. Men are to be judged by their words. When two men are in a quarrel, hold your tongue; when you have nothing good to say of others, hold your tongue; when your words are to be carried by feet that are swift in running to mischief, hold your tongue.

Remember that the seven sins of the body include the sinful tongue. Says Solomon: "these six things doth the Lord hate; yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that have shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness, and he that soweth discord among brethren." Prov. 6:16-19. He who would see long days, enjoy the comforts of truth, be ready for angel-greetings, must refrain his tongue from evil, and his lips, that they speak no guile.

The tongue is indeed a little member but it boasteth great things. Let the heart be imbued with love and purity, then from its abundance of goodness the tongue will utter words of hope for the fallen, and messages of peace to those who sit in the valley of death.

## Reports from the Field.

## Texas.

SISTER WHITE writes Feb. 16: "Yesterday we bore pointed testimony to the church in Dallas upon the subject of health reform. My husband spoke from the text 'Preach the word.' The Spirit of the Lord was in our midst softening hearts and breaking up the fallow ground. Many testimonies were borne, and the church encouraged. We now expect to commence labor here with a tent in about two weeks. We shall also hold meetings in Denison and vicinity. Angels of God are at work impressing souls everywhere, and we want to be at work doing all we can for the Master."

## Arbuckle, Cal.

SEVERAL more have signed the covenant here. We now number eleven, and expect others to unite with us. Next week some wish to be baptized. Have reviewed a Baptist minister, who preached against the law, taking the strongest antinomian ground.

February 25.

J. D. RICE.

An Arbuckle correspondent of the *Willows Journal* says of Bro. Rice's meetings: "Elder J. D. Rice is still preaching here. He has organized an Adventist Church, and commences with fifteen members, with good prospects of many more accessions soon. He has done a power of good here. He has caused to join the church people who were hardly ever seen inside of a church before."

## Capay Valley, Yolo Co., Cal.

I CAME up here and began meetings Jan. 25. Elder Bauder, a United Brethren, is opposing by speaking on the immortality question. He began by railing against Sister White. He showed more zeal than love for truth.

We closed our meetings evening after the Sabbath, with twenty-one names on the covenant; we hope a few others will unite with us. I shall remain here and visit during Eld. B.'s meetings, and if necessary review what he shall say.

W. C. GRAINGER.

## St. Helena, Cal.

WE have been holding meetings here as best we could for two weeks. Much of the time the rain has hindered. There is considerable interest already manifested. Our attendance is quite good and we hope for good results.

Many calls for help are coming from all parts of the State, and I find I am hardly able to do the work in one place. May the Lord of the harvest send more laborers and give strength to those now in the field. Brethren, pray for us.

W. M. HEALEY.

Feb. 23, 1879.

## Finlay, Dakota.

HAVING visited all the churches in the territory, and got our tract society matters into as good a condition as possible for the present, I made arrangements to hold a series of meetings in this place, and began them on Monday evening last. The interest has been good from the first. We held the first few meetings in the school-house, but that proving too small for the congregation, and being occupied several evenings in the week, we soon moved to a commodious hall about a mile away. This hall was freely offered us by the owner, especially as we were requested to occupy it by some in the community. Our audiences are large for the territory; there were nearly a hundred out last night.

S. B. WHITNEY.

## Seville, Gratiot Co., Mich.

I HAVE held thirty-six meetings, besides listening to four opposition discourses, which were so contradictory that they served to strengthen our positions. We think a good work is begun here. Fifteen have commenced to keep the Sabbath. There are urgent calls for labor in many districts; the minds of the people seem to be preparing for the reception of the truth. The Lord's hand is in this work.

L. A. KELLOGG.

## Toledo, Iowa.

I LEAVE in this place, as the result of labor here, five who are keeping the "Sabbath of the Lord our God," seven almost decided who expressed a firm determination to continue the investigation till the Bible evidence on the question is clear to them, and many others favorably impressed. These taking hold of this work are the most influential and devoted of the Baptist church.

GEO. H. ROGERS.

## Winstead, McLeod Co., Minn.

WE commenced labor at this place Jan. 15. The interest has increased as our work has progressed. Seven kept last Sabbath, and as many more are convinced. The interest continues. The large school-house in which our meetings are held is often filled with attentive hearers.

H. W. BABCOCK,

E. A. CURTIS.

## Little Prairie, Wis.

AT our business meeting Jan. 1, in addition to what we had before pledged and paid, we pledged for the Tabernacle \$14.00, for the Oakland house \$20.25. For the Tabernacle \$6.40 was paid down, and for the Oakland house \$4.65.

PLINY POTTER, Eld.

## Spring Lake, Wis.

WE commenced to hold meetings in this vicinity about the first of January. The attendance has been good. Nine were keeping the Sabbath when we came, and fifteen have been added to that number, making twenty-four in all. The interest is still good, and many are deciding. Bro. E. E. Olive has joined me this week.

S. FULTON.

## Nova, Ashland Co., Ohio.

OUR church held a meeting on New Year's day, and pledged \$9.00 for the Oakland, Cal., house. This is called the Troy church.

JOHN SPRINKLE.

## York Co., Neb.

My meetings at the Pleasant Hill school-house, which have just closed, were held in the vicinity of the Waco church. This church was much encouraged, and received three additional members. Several took hold of the truth for the first time. May the Great Shepherd lead them.

H. SHULTZ.

## Clarksville, Georgia.

WITH pleasure I acknowledge the receipt of the package of books and papers. We find here the book we needed. The SIGNS OF THE TIMES is so well liked—there is nothing like it. All want the paper, but only a few can read. I trust before the summer is over we shall be able to send for it. I have three schools in charge—all Sabbath-schools.

Y. W. SMITH.

Good Health.

TEMPERANCE SONG.

YE sons of Temperance! Raise your banners high,  
Unfurl them proudly 'neath the azure sky,  
And bravely march, a calm devoted band,  
Against the base despoilers of our land,  
With daring courage battle for the right,  
With rays of glory dissipate the night.

Go seek the haunts of misery and death,  
Where vile Intemperance, breathes its furious breath,  
Go lift the poor inebriate from the street,  
In paths of virtue place the trembling feet,  
Be thou his friend, and whisper in his ear,  
Strong words of love, and courage brave to cheer.

Oh! blessed Temperance! with thy face divine,  
Like stars of dazzling beauty, rise, and shine,  
Light the "dark places" of our weary earth,  
Where crime and evil have their hated birth—  
And plant the homes of industry and wealth,—  
The bliss of innocence, the bloom of health.  
Go, snatch the wine cup from the trembling hand,  
And peace, and virtue, plant within the land.

Oh! vile Intemperance, hide thy tyrant head!  
To shame and death thy ways have ever led,  
Thou'st filled our land with desolating fear,  
And changed the garden to a desert drear!  
Thou'st filled our homes with poverty and woe,  
And caused the bitter tears of man to flow.  
Thou'st smitten Reason from her God-like throne,  
And Passion placed where once her rays had shone.

Then rise! ye sons of Temperance,—rise and fling  
Your banner high! till earth with joy shall ring,  
Till millions join in one harmonious song,  
And glorious Right shall triumph over Wrong.

Vernon, Mich. MRS. LILLA D. A. STUTTLE.

Education of Appetite.

THAT we can educate the taste so as to relish wholesome food, cooked in the most simple manner, and without condiments, is what I aim to inculcate in this writing. It is certain that the appetite can be perverted from its natural state, so much so that it will crave the most hurtful and poisonous things. The fact that the taste can be trained to relish such nauseating and disgusting things as swine's grease and tobacco, is evidence sufficient to prove that it is susceptible of education. It is evident, too, that the natural, unperverted appetite for food calls only for such things as can be used to build up the system; hence, the demand for indigestible and innutritious condiments, such as pepper, spices, etc., which only irritate and inflame the stomach and bowels, is merely the creature of a false education. And such, also, is the relish for earthy salts, clay, and charcoal, which some devour.

But people are so accustomed to having their food seasoned with grease and gravies, salt, and spices, and such like indigestible things, that they really think they could never relish a simple diet of grains, fruits, and vegetables, cooked in the most simple manner, and free from grease. But if they would firmly resolve to learn to relish only such things as in their better judgment they believe to be the most healthful and nutritious, they could bring their appetite not only to consent, but to delight itself greatly in the change. If they would use one-half the resolution and the firmness and perseverance that the urchin does who imagines that using tobacco will make a man of him, they would succeed to their satisfaction and delight. In this, I can testify from experience; for I believe that no one relishes what they esteem rich dainties better than I do the most simply prepared vegetable food.

The difficulty is, they stand upon the wrong side of the dietetic reform; and, viewing it from the wrong standpoint, of course they do not see it in its true character. They look upon the reform as sinners do upon the moral law—as something that would deprive them of their pleasures. This is the reason why the carnal mind is enmity against God and not subject to his law. But let the sinner be converted—let him get on the right side of the moral law—and instead of viewing the law as depriving him of his enjoyments, he will esteem it as the most delightful and lovely institution, made on purpose to protect him and all mankind in the perfect enjoyment of all their rights. Having put away the carnal mind, he is at peace with God.

In like manner let the people exercise their better judgment and take their stand upon the right side of the dietetic reform, and they will view it, not as an enemy, but as one of their best friends; a friend that will add to their enjoyment of life, and to life itself, and moreover be one of their best helps to secure the life to come.

Now if it is possible for the sinner to put away the carnal mind, is it not possible for the saint, who has the promise of the Spirit, to put away the carnivorous appetite? Is it not possible for any one, saint or sinner, to break off from the use of hurtful things, such

as tobacco, coffee, tea, and the various condiments and appetizers, and educate the taste to enjoy the grains, fruits, and vegetables, which the God of nature so abundantly provides, and which reason and revelation agree in as the primitive and most natural food of man, prepared in the most simple and natural manner? We claim that this can be done; and that instead of taking from, it will greatly add to, the enjoyment of life. This reform, not merely faintly tried, as people try the doubtful nostrums of the patent-medicine man, but taken hold of from a clear conviction of its truth, and persevered in, cannot fail to bring its sure reward. By adopting it, you will avoid many a pain and disease, increase the vigor of body and of mind, and add to the enjoyment of life; and the yoke, supposed to be so galling, will be found perfectly easy; nay, you will rejoice in your deliverance from the heavy, galling yoke of perverted appetite.

R. F. COTRELL.

Tobacco Injurious to the Mind.

JOEL SHEW says, "Any narcotic, the use of which is capable of causing hypochondriasis, hysteria, epilepsy, mental imbecility, and insanity, must of necessity, if employed habitually, become detrimental to the intellect and the morals in proportion to the extent of the abuse. Besides it is a recognized principle in nature, that whatever enfeebles the body, must, in the end, and in the same degree, enfeeble the mind. 'A sound mind in a sound body' is the physiological law. This every tobacco user violates."

Dr. Rush "states of the father of Dr. Massillac that he lost his memory through the excessive use of snuff at only forty years of age." Sir John Pringle's memory was also sadly impaired in the same way, as was proved by his recovery on abstaining from it at the suggestion of Dr. Franklin.

Prof. Hitchcock says, "Intoxicating drinks, opium, and tobacco, exert a pernicious influence on the intellect. They tend directly to debilitate the organs; and we cannot take a more effectual course to cloud the understanding, weaken the memory, unfix the attention, and confuse all the mental operations, than by thus entailing on ourselves the whole hateful train of maladies. These can bow down to the earth an intellect of giant strength, and make it grind in bondage like Samson shorn of his locks and deprived of his vision. The use of tobacco may seem to soothe the feelings, and quicken the operations of the mind; but to what purpose is it that the machine is furiously running and buzzing after the balance-wheel is taken off?"

The above extracts show how little regard is paid by many to the healthy action of the faculties of both mind and body by the habitual use of tobacco and other narcotics. With many the appetite made morbid by bad habits must be satisfied at the expense of both the present and the future life.

I. D. VAN HORN.

The Necessity of Plenty of Sleep.

A WRITER in Scribner, considering "The Relations of Insanity to modern Civilization," speaks of the loss of sleep as a prominent cause of insanity. He says: "During every moment of consciousness the brain is in activity. The peculiar process of cerebration, whatever that may consist of, is taking place; thought after thought comes forth, nor can we help it. It is only when the peculiar connection or chain of connection of one brain-cell with another is broken and consciousness fades away into the dreamless land of perfect sleep, that the brain is at rest. In this state it recuperates its exhausted energy and power, and stores them up for future need. The period of wakefulness is one of constant wear. Every thought is generated at the expense of brain-cells, which can be fully replaced only by periods of properly regulated repose. If, therefore, these are not secured by sleep; if the brain, through over-stimulation, is not left to recuperate, its energy becomes exhausted; debility, disease, and, finally, disintegration supervene. Hence, the story is almost always the same; for weeks and months before the indications of active insanity appear, the patient has been anxious, worried and wakeful, not sleeping more than four or five hours out of the 24. The poor brain, unable to do its constant work, begins to show signs of weakness or aberration; hallucinations or delusions hover around like floating shadows in the air, until finally disease comes, and

—plants his siege  
Against the mind, the which he pricks and wounds  
With many legions of strange fantasies,  
Which in their throng and press to their last bounds  
Confound themselves."

WITH love, the heart becomes a fair and fertile garden, glowing with sunshine and hues, and exhaling sweet odors.

Religious Acts and Notes.

—One of Sitting Bull's sons has united with the Episcopal church.

—Five of the nine Cabinet Ministers of France are Protestants.

—Chicago sustains the largest noon-day prayer-meeting in the world.

—It has been decided in Ireland that a minister marrying himself is legally married.

—Correspondents of the *Baptist Banner* are vigorously discussing the subject of feet-washing.

—Oberlin College, Ohio, runs behind about \$10,000 annually, which is made up by subscription.

—"They've got a new church organ,"—and that is why the "Disciples" of Oakland have two meeting places.

The London Hospital fund received from church collections last year the smallest amount it ever received in any year.

—F. W. Conrad, D. D., editor of the *Lutheran Observer*, Philadelphia, has become insane. Cause—sleeplessness, induced by too much brain work.

—The General Congregational Association of Missouri reports 70 churches and 41 pastors; while Minnesota has 109 Congregational ministers, 25 of whom are without churches.

—The First Presbyterian church of Springfield, Mass., is 242 years old, and has had but eight pastors. In Vermont there are but nine Baptist pastorates which ante-date 1870.

—Professor Mears, Bishops Peck and Huntington, and Chancellor Haven, have called a meeting at Syracuse, to take measures looking to the suppression of the Oneida Community.

—Rev. Wm. Impey, the Wesleyan missionary of South Africa, who was compelled to resign on account of his views of future punishment, has been received into the church of England.

—In consequence of the suspension of eight of their number for disobedience, the students of Trinity College, Hartford, refuse to attend college exercises. They have appealed from the Faculty to Bishop Williams.

—An invalid lady aged 50 in Palmyra, N. Y., was three times immersed Feb. 2, in ice-cold water. When carried to the shore she was supposed to be dead, but was resuscitated by stimulants and other appliances.

—Mr. Moody, criticising the self-conceit of some reformed drunkards, said, "You might as well be full of rum as full of egotism." Egotism is very intoxicating to some constitutions, and often makes men act very foolish.

—It seems unfortunate—so many cases. Prof. Allan Curr, who has been lecturing, and preaching to the Baptists, in San Francisco, has started east to defend his character which has been publicly assailed in Dubuque.

—The Congregational church in Henniker, N. H., recently admitted some Universalists to church membership, omitting the word "everlasting" in reading the confession, to accommodate them. That may pass for Christian charity, but we have no confidence in it.

—The *Volksfreund*, a German Catholic organ, demands a statement of the affairs of Archbishop Purcell, which it has reasons to fear may be worse than represented. German Catholics charge that the money, much of which is their own, has gone to build Irish churches.

—A minister writing from Greensboro, Ala., thinks the Colored Baptists of that place are over-religious. "I believe their bell has been rung for service here every night for the last twelve months, except on Saturday; and it is frequently midnight and even later before they break up."

—A petition to the President asking him to veto the Chinese bill has been forwarded, bearing the names of the following ministers, —Briggs, Hemphill, Horford, Wells, Fisk, Pond, and others of San Francisco; and of Drs. Guard, Eells, McLean, McLafferty, Mooar, and Benton of Oakland.

—The claims filed against Archbishop Purcell already amount to \$3,600,000. An effort will be made by a committee of Roman Catholic clergy to have the State laws modified so that a lottery scheme will be inaugurated for his benefit. Their success, however, is considered doubtful in Ohio.

—Bishop Simpson in his closing lecture in Yale noticed the scientific gentlemen who pronounced Christianity a failure, and said, "We promise that the whole world shall be brought to the foot of the Cross before an evolutionist shall find even a single monkey transformed into a man."

—The *Advocate of Christian Holiness* accuses the *Christian at Work* of making "flings at holiness." The latter paper rather facetiously repudiates the charge, closing thus: "Furthermore, let our brother *Advocate* read over that last paragraph of his, and if that is the fruit of the holiness whose cultivation he enjoins, we shall have to decline his offer of the article with thanks,—for really the good book offers us something better."

—One of the editors of the San Francisco *Occident* (Presbyterian), writing from Chicago, says: "Socialism and infidelity and Atheism and Spiritualism are here active and terrible powers. They have so far been held in check, and it is to be hoped that they will ever be kept in chains. But if these shackles are broken, then there will be a 'reign of terror.'"

Secular News.

—More sufferers of the Stockton explosion are dying.

—A railroad is to be built from Jaffa to Jerusalem.

—An international exposition will be held in Mexico in 1880.

—A United States revenue cutter has sailed from Victoria for Sitka.

—The San Francisco school scandal is to be judicially investigated.

—The Afghanists are making preparations to continue the war.

—There are great fears of a crisis in the affairs of the French Republic.

—The English steamer *Silistria* was wrecked at Salerno; eighteen drowned.

—A friendly spirit prevails at present between the Turks and Russians.

—Five County Court Judges are on trial in Virginia for refusing to allow colored jurors.

—The anti-Chinese cause is injured in the east by the threats of bloodshed if the bill is not signed.

—In Nelsonville, Ohio, Feb. 28. Mr. Lunsford and six children perished in the burning of his house.

—A party of Idaho settlers, Feb. 25, stole upon a camp of hostile Indians, numbering thirty-nine, and killed all but two.

—Japan, according to the geologists, has coal enough to be equal to the annual yield of Great Britain for a thousand years.

—Severe shocks of earthquake were felt Feb. 25, in Italy. At Sienna two churches were overthrown, and a number of people killed.

—A snow storm of unusual severity prevailed in British Columbia about the middle of February. The express made fourteen miles in twelve hours, the 17th.

—Dr. Johnson said the most troublesome vice is *advice*. President Hayes must find it so, for almost every district has told him his duty in regard to the anti-Chinese bill.

—The schooner *David H. Tolck* wrecked on the Jersey coast, Feb. 26. The heavy sea prevented aid reaching her in season. Under distressing circumstances the crew perished.

—Bismarck does not yield to the opposition of the Reichstag. He says, "It is my duty to stick to my convictions. That is how I mean to act, and if I do not obtain immediate success I shall try again; that is all."

—Last September a census was taken of the Japanese Islands. The total population of the empire was 34,338,404. Of these 1,036,771 dwell in Yeddo, or, as the inhabitants name it, Tokio, in 236,961 houses, being about 4.37 occupants for each house.

—Folsom St., San Francisco, has a haunted house. The *seance* commences every day as the clock strikes twelve, and continues until the last whistle has sounded. A *Chronicle* reporter "wasn't afraid," but did not remain to see the performance through.

—In Poughkeepsie, N. Y., they have successfully solved the tramp problem. Reducing it to simple terms it stands thus: 1st, a city stoneyard is provided. 2d, every tramp must work to pay for his food and lodging. *Ergo*, the tramps avoid Poughkeepsie.

—The Pacific States and Territories produced during 1878, including gold and silver, nearly \$200,000,000 of merchandise that was sold abroad. Of this enormous amount one-half went to China, one-fourth to the Atlantic States, and the other one-fourth to Europe.—*Carson Valley News*.

—About fifty persons have been arrested in Illinois, some of them prominent citizens, for distillery frauds. Many advocate the liquor traffic because of the revenue it brings to the government. But, besides its cost in criminal courts, it defrauds the revenue more than all other interests combined.

—The female pugilists of San Francisco met according to the bills, but the mild persuasion of the captain of the police interfered with the amusement. If male brutes have a right to pummel each other to death, on what principle are females deprived of the pretty privilege, when they prove to be good for nothing else?

—Jury trials are great institutions. At Canterbury, England, a case was so plain that the plaintiff's lawyer refused to address the jury, and the judge considered it needless to sum up. After long consultation the jury reported that they were unable to bring in a verdict, as they could not agree. The judge was much surprised, and questioning them found they were unable to agree which was the plaintiff and which the defendant!

—LONDON, Feb. 26.—Tremendous storms continue in the south of France, where hundreds of people are thrown on public charity by the destruction or inundation of their houses. In Spain the tempest lasted four days, and there was much damage and loss of life. Various villages and farms in Navarre and Asturias were destroyed. A bark, name unknown, was wrecked at Corunna and thirty persons were drowned. A heavy storm prevailed yesterday throughout Italy. Dispatches from Rome report that the sea inundated a large portion of Venice. In the Piazza San Marco the water was thirty inches deep. The coast from Genoa to Naples is strewn with wrecks. Parma, Piacenza, Milan and Florence were damaged by the storm.

## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 6, 1879.

### Testimony No. 28.

IN answer to all questions, we reply that the delay is caused by the book being advertised before it was put in print. We are dependent on the Eastern Office for them. No order sent to us will be overlooked or neglected.

### "The Passion Play."

SAN FRANCISCO is displayed with advertisements of this play, which is a theatrical representation of the trial and crucifixion of the Son of God. Not only the religious, but the secular, press denounced this irreverent and sacrilegious use of the passion of our divine Saviour; and we are pleased to learn that the Board of Supervisors of that city, by a unanimous vote, instructed the District Attorney to take legal steps to prevent the exhibition.

### Egypt and the Holy Land.

WE had the pleasure, last Monday evening, of attending a lecture by Charles Warren Stoddard, on the above subjects. Mr. Stoddard is a Californian, and has acquired some celebrity as a traveler and author. His letters from foreign lands are scarcely excelled by any. His lecture was illustrated by large views presented on canvass by the aid of a magic lantern. He promised his audience the pleasures of a trip through Egypt and to Jerusalem and other points, without its difficulties and dangers. He fulfilled his promise as far as time permitted. We would have enjoyed it far more if we could have lingered an hour or two with some of those grand old ruins which were so faithfully represented. When Jerusalem, so life-like in every feature, burst upon our sight, we could appreciate the feelings of the children of Israel at their first sight of the Holy City and Mount Zion. We shall not soon forget the impressions which the occasion produced.

### Reno in Ashes.

THE city of Reno, Nevada, was almost entirely destroyed by fire on Sunday morning, March 2. The fire commenced a little before six o'clock, and in the space of about four hours 350 buildings were consumed. The wind was blowing a gale, and the fire spread with such rapidity that many escaped without sufficient clothing to protect them from the severity of the weather, while a number perished in the flames. The report says,—"Fire-proof houses, both of stone and brick, burned like pasteboard." In fact, there are no fire-proof houses which can withstand the fierceness of a fire in a heavy gale.

Only one hotel was left. All the railroad buildings, freight, cars on the track, including "a lightning train," and almost every place of business, were destroyed. The loss is estimated at \$1,000,000.

Relief is being sent to Reno for the many homeless sufferers.

### Intemperance Reform!

A PARTIAL reform is sometimes nearly equivalent to no reform at all. Reform in one point does not redeem the character, while other points are left unreformed. But many times we see, not merely important points neglected, but, as one evil is corrected or repressed, others are suffered to flourish and strengthen on its ruins. It is but small evidence of reform when a man stops drinking whisky and uses opium as a substitute; or to drink less intoxicants, and use a greater quantity of tobacco to gratify the unnatural cravings of a perverted appetite. We have been often pained to see those who profess to be, and probably think they are, thorough temperance reformers, oppose any effort in behalf of the cause which went beyond abstinence from intoxicating drinks. We were pleased to hear a truthful and stirring address from Mr. Townsend, a Bible Society agent, at the temperance meetings in this city; and regretted that his remarks did not receive a more general indorsement by the workers there.

The following we find in an exchange. To every word we give a most hearty assent:—"A recent address of Gov. Garcelon before the Maine temperance convention calls attention to various kinds of intemperance which

have generally escaped attention of reformers in that State. He has been for many years an eminent physician of large practice, and a close observer of the habits of the people. He spoke of the use of tobacco as an increasing evil, especially among the young, the tendency of which is to cultivate an appetite for stronger stimulants, besides being deleterious in itself. In addition to chewing and smoking, he says snuff-dipping is almost universal. As he added himself, this fact many are ignorant of, and it excites surprise. The use of opiates has also increased to an alarming extent. Many a man, he says, has appeared upon the stand advocating temperance who had in his pocket a bottle of laudanum or black drops, which pave the way to an early grave. The lady, too, carries chloroform and ether to moisten her handkerchief with which to allay nervous excitement. As a practicing physician and observer of human nature, he places all these forms of intemperance in the same category with the intemperate use of spirituous liquors, all of which demand correction.

"Such views are very timely, and all the more needful from the fact that the temperance reformers have confined their efforts too closely to but one phase of the great evil, and, as a rule, prescribed but one remedy for that. They have proceeded too much upon the ground that if they could prohibit the sale of intoxicating drinks there would be no more drunkenness, and the work of reform would be complete."

It is no doubt that facts like these caused Mr. Moody to speak so lightly of that phase of temperance reform which inflates the partially reformed man with pride of character, and flatters him that he is a reformed man, while the lusts of depraved appetite hold him under complete control. Lay the axe at the root of the tree, and root up whatsoever is not planted by the Heavenly Father, then will the man be reformed.

### Words of Encouragement.

C. A. W. writes from Gaston, Oregon: "The SIGNS OF THE TIMES has been sent to me the past year through some agency, and I am very thankful to the donor. I have passed the papers to others, and believe they have done some good. I now inclose \$1.00; by the time this subscription expires I may be able to renew still farther."

S. S. L. writes from Valley Junction, Wis.: "Some kind friend sent me the Signs one year. It is the best paper I ever read, and I cannot be without it. Please find inclosed \$2.00 for the SIGNS one year."

J. H. H. S. writes from Savannah Ga.: "Mr. Editor, allow me a small space to thank the kind friend who has sent at different times several copies of your interesting paper. May God bless the good friend who remembers one of Christ's humble ones."

H. H. writes from Index, Mo.: "Dear Editor, I have been sending a few copies of the SIGNS and tracts to a person whose name I accidentally obtained. Through the instrumentality of these papers and tracts, he and his wife are now rejoicing in the truth. He desires some one of our ministers to come and preach in his neighborhood. Brethren of the tract and missionary societies, let us put our shoulder to the wheel, and help spread the truth. If we cannot preach, we can send the truth by the means with which the Lord has blessed us."

### The Great Famine in Brazil.

MR. HERBERT H. SMITH, who is now in Brazil collecting material for a series of papers on that interesting Empire, to appear in *Scribner's Monthly*, writes as follows: "People in the United States know little about this great famine that is raging in the northern part of Brazil; I myself had no idea of its importance until very lately. It is enough to state that it affects at least one-fourth of the whole population of the Empire; that hundreds are dying of starvation, and thousands of disease incident to exposure and insufficient food. In the city of Ceara, which will be my principal point of study, the normal population of 30,000 has been swelled to 80,000 by fugitives from the drouth-smitten interior country; and among this 80,000 the death-rate has reached the enormous figure of 300 per day. These drouths are periodical, occurring once in twenty or thirty years; it seems to me, therefore, that a study on the spot will be of very great importance; it is entirely another side of Brazil from that which I have before seen and written of."

### Addresses.

WILL the following named persons send us their postoffice addresses immediately. We wish to send certificates of stock to some, and obtain certificates of proxy from others.

A. F. Brown, Margaret Green, W. D. Stocking, A. B. Griggs, Mrs. C. E. Comstock, Mrs. E. Horn, Richard S. Rickett, Mrs. S. V. Cooper, Martha Ayers, Geo. F. Church, Harriet Poulson, M. C. Baily, Susannah Woodward, E. F. Winkler, M. L. Bowers, Christian Rasmussen, A. J. Drulard, John Countryman, H. E. Campion, R. W. Forbes, Mary Saunders, Wm. T. Hicks, Louisa Vaughn, A. A. Carter, Susan Smith, Elizabeth Hackney, Anna Haskins, Miss Elsie Smith, Miss E. L. Pond, W. W. Churchman, W. B. Stevens, F. E. Lyttaker.

### Stockholders' Meeting.

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

By order of the President.

J. E. WHITE, Secretary.

### Installment Clubs.

THE low price at which the SIGNS was offered to clubs on the installment plan was with the understanding that all such orders should come through the T. and M. society. Please remember: Do not send your orders and payments on installments to this Office, but send through the channel of your T. and M. Society. If there is no society in your place, we advise you to connect with the nearest one to you. You will find it a great assistance to be connected with some society.

J. E. WHITE, Sec.

### Appointments.

No providence preventing, Elder Waggoner will preach in San Francisco on Sabbath, March 8, and in Oakland on Sunday evening, March 9.

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

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

### Business Department.

"Cursed be he that doeth the work of the Lord deceitfully," (margin, negligently). Jer. 48:10.

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