

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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OLD TRUTHS.

It is not beauty, it is truth we seek,
And it is truth that men would fling away,
Because its outward garb is rude and homely.
Yet truth is beauty, best of beauty here;
And beauty is but hidden truth unfolded,
Like blossoms from the rough, brown buds of spring.

No age
Can outgrow truth, or can afford to part
With the tried wisdom of the past, with words
That centuries have sifted, and on which
Ages have set their seal, and handed down
From venerable lips of solemn men,
Who learned their wisdom in a graver school,
And in an age of keener, sorer conflict
Than we have known in this gay holiday,
When truth and error are but things of taste,
Changlings of fashion, altering year by year.
Guard then those ancient walls, those living springs,
Of which our fathers drank and were refreshed.
Guard then those ancient palms beneath whose shade
Our fathers have sat down, and of whose fruit
They ate and went upon their way in peace.—Bonar.

General Articles.

The Scripture Doctrine of a Future Life.—No. 10.

ELD. D. M. CANRIGHT.

WE now come to the New Testament.

Fourth Objection.—Cannot kill the soul. "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28.

We readily admit that, to one trained up in the popular theory of the soul, this scripture at first would favor such a notion. But we as firmly believe that a candid examination of this will harmonize it with the body of the scripture declarations, that the dead know not anything, but are asleep.

First, we remark that this text does positively show that the soul is not immortal, for it can be destroyed. "Fear him that is able to destroy both soul and body in hell." The soul of the wicked will be destroyed together with the body in hell. Hence it is perishable. But in what way does the soul live after the death of the body? Does this passage show that it goes to Heaven at death? that it is alive in Paradise—has intelligence, knows and understands? No; no such thing is said of it. It simply asserts that those who have power to kill the body have not power to kill the soul. The soul may be alive and yet may be asleep, unconscious. Indeed one third of our life is spent in unconscious slumber, and yet we are alive. In this passage the word soul is from the Greek *psuche*, which means life, the principle of life, which came from the hand of God when he made man alive.

This same word is rendered *life* in the same chapter: "He that findeth his life, shall lose it; and he that loseth his life for my sake shall find it." Verse 39. In this verse it is properly rendered, but in the other it is not. It should have been rendered life in both verses. Dr. Adam Clarke says, "I know no reason why it should not have been rendered alike in both passages." The wicked then can kill God's saints here, but when they have done this, these saints are only asleep, and they will revive and live again in the resurrection. See what Jesus said of the maiden who was dead. "And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth." Mark 5:39. Before him lay a corpse. There were no signs of life. Indeed, she was dead, as we commonly use the term. Yet Jesus said she was not dead but only asleep. He wished to impress upon them the fact that

death is not the end of existence. He did not say she was alive and conscious somewhere. He spake the word and she awoke. So he says in the case of Lazarus. "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." "Then said Jesus unto them plainly, Lazarus is dead." John 11:11, 15.

Then Jesus, the very person who spoke the text we are examining, took especial pains to inculcate the idea that a dead man is simply sleeping, and that he will finally wake them all up. Hence he says in the text that men can destroy the body, but their power ends there. The principle of life is not annihilated. God will restore it to him at the resurrection; but after this when God shall destroy the wicked in the second death he will not only destroy the body as men do here, but the principle of life itself, the soul if you please, will be destroyed, annihilated. So this passage furnishes no assistance to our opponents.

Fifth Objection.—The Transfiguration. "And, behold, there appeared unto them Moses and Elias talking with him." Matt. 17:1-3.

On the mount of transfiguration two men appeared to those present. These were Moses and Elijah. Now it is claimed that this circumstance proves that the real man lives after the death of the body. It is readily admitted that the case of Elijah furnishes no proof of this, from the simple fact that he was translated without seeing death. See 2 Kings 2:11. But in the case of Moses it is different. Moses had died fifteen hundred years before, and was buried; and now he appears on the mountain. Hence it is claimed that it was his immortal soul separate from the body. To this we object and give our reasons.

The Bible says that Moses died and was buried. See Deut. 34. Afterwards he was seen on the mountain alive. Now we submit that the rational conclusion to be drawn from these facts is that Moses had been raised from the dead. The conclusion of our opponents is unnatural,—a mere supposition without any facts. It does not say Elijah and the soul of Moses was there, or the spirit of Moses was there. No; but "There appeared unto them two men which were Moses and Elias." Moses himself was there. But turning back to the record it says, "Moses, my servant, is dead." Josh. 1:2. And here it says that Moses talked with Christ. Was there more than one Moses, then—one dead and one alive? That is absurd. No, there was only one Moses. The Bible positively says this Moses was dead. And now we maintain that if Moses was actually seen alive afterwards, he must have been raised from the dead. If our opponents had not had their judgment warped by a fanciful philosophy they would readily admit that their conclusion is unnatural and illogical. We now propose to show that the Scriptures intimate that this is a fact, in the case of Moses, that he was raised from the dead.

First, look at the record of his burial which is extraordinary. It says that the Lord buried him, "and no man knoweth of his sepulcher unto this day." Deut. 34:6. Why was this? The Lord did not suffer him to die a natural death, but he took him up into the mount and there he died in a peculiar manner, and then the Lord took care of him and no man ever found his sepulcher.

Second, the language in Jude does plainly assume that Moses was raised from the dead.

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Verse 9.

How is this? What does this mean? Here was a dispute between two noted individuals, Michael the archangel on one hand, and the devil on the other. It will be remembered that the archangel is the one who will raise the dead, for Paul says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16.

It is the prerogative of the archangel to raise the dead, and this is the very one that held the controversy with the devil about the body of Moses. Let it be remembered, farther, that the devil is the very one who holds the power of death under which Moses had fallen, for Paul says, Heb. 2:14, Christ took our natures "that through death he might destroy him that had the power of death, that is, the devil." Now we begin to understand what Jude means. The archangel, who alone has the right and power to raise the dead, has a dispute with the devil who holds the power of death, and this dispute relates to the body of Moses. The devil disputes the right of Michael to raise that body. But the archangel rebukes him, and carries out his own design. This certainly does imply that Moses was raised from the dead. In perfect harmony with this we read that Moses was seen alive on the mountain with Elijah who was translated.

Third, Moses was a type of Christ. See Acts 3:22. "A prophet shall the Lord your God raise up unto you like unto me." Christ died, was buried, and raised again the third day without seeing corruption. So Moses as the type of Christ was raised from the dead.

Fourth, the very significance of the transfiguration proves that Moses was there bodily. What was the transfiguration for? It was a miniature representation of the kingdom of God; for, notice that Christ had just promised them that some of those standing there should not taste of death until they should see the kingdom of God come. Then Matthew adds that about six days afterwards Jesus took the disciples up into the mountain and was transfigured before them. In the kingdom of God there will be, first, the King of glory. Jesus appeared in this capacity. Second, the live saints who were translated at the second advent without seeing death. Elijah was here as a representative of this class. Third, those who have died and been raised from the dead. Moses was here as a representative of that class. And thus were Christ's words fulfilled. They saw in this an epitome of the kingdom of God. Indeed, Peter directly declares this in speaking of that event. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 1 Pet. 1:16-18. The apostle declares that in this event on the mount they saw the power and coming of Christ just as Jesus had promised.

But to this it may be objected, that Christ, in his resurrection, was the first fruits of them that slept. How then could Moses have been raised before him? Well, Lazarus, Jairus' daughter, the widow's son, and others were raised from the dead before Christ was. But you say that these were not raised to immortal life. Neither does this text say that Christ was the first to be raised to immortal life. It simply says that he should be the first fruits that should rise from the dead. Acts 26:23. In point of time, others did rise from the dead before Christ. Looking at the original Greek we find that "the first" translated from *protos*, is thus defined by Greenfield: "First in time, order; first in dignity, importance." We see then it not only means first in time, but it also means first in importance. So of Christ. His resurrection really did not take place till after a few others were actually raised; but his resurrection was the grand, important one of all; for, by virtue of him the others were raised. And finally by his word and power all the millions of the human race will come up. In view of these facts we firmly believe that Moses was raised from the dead, and was actually alive on the mount as the record says:—

Sixth Objection.—Abraham, Isaac, and Jacob. "I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not

the God of the dead, but of the living." See Matt. 22:23-32. From this it is claimed that these old patriarchs must be conscious, living beings, probably in Heaven at the present time. But a slight examination of the text will show this conclusion to be wholly gratuitous. The question was not concerning the immortal soul or the state of the dead, but it was touching the resurrection. "The same day came to him the Sadducees, which say that there is no resurrection, and asked him." Verse 23. They bring up the case of a woman who had seven husbands. Finally they all died. Last of all the woman died. "Therefore in the resurrection whose wife shall she be of the seven?" Verse 28.

Can their question be mistaken? They did not ask which soul of these seven will her immortal soul claim. They never thought of that; but they passed over to the resurrection;—in the resurrection whose wife shall she be? is what they ask. What did Christ answer? "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in Heaven." Verse 30. Then he goes on to prove it. "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." Verses 31, 32. The whole controversy between Christ and the Sadducees was on the subject of the resurrection. The Sadducees denied the resurrection; Christ affirmed it. Here was the issue. They demand Christ to prove his point. He refers them back to the case of Abraham. He says, "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,—I am the God of Abraham," &c. Why does he appeal to the case of Abraham? He does it to teach that the dead will be raised. How does he prove it? In this simple manner. After Abraham was dead, God says he is still the God of Abraham, Isaac, and Jacob. Christ says that God is not the God of those who did not exist, of those who are dead in the sense that the Sadducees held, utterly dead, annihilated, so as to have no existence. Christ claimed that inasmuch as God was the God of those patriarchs, even though they were dead in the ordinary sense of the term, yet they were not utterly perished, for God would raise them from the dead. They were simply sleeping.

As the language touching the case of the damsel and of Lazarus is directly to the point in this case, we will refer to it. "The damsel is not dead, but sleepeth." "Our friend Lazarus sleepeth, but I go that I may wake him out of sleep." "Then said he unto them plainly, Lazarus is dead." It will be noticed that while persons are really dead in the common way of speaking, yet Christ is particular to affirm that they are only sleeping, waiting to be raised from the dead.

This we think is the truth of the matter in the case of these old patriarchs.

From the evidence presented, the reader must see that this passage has no bearing whatever upon the subject of the consciousness of the dead.

Seventh Objection.—The Rich Man and Lazarus.—Luke 16:19-31. Does the case of the rich man and Lazarus teach that the dead are now conscious and that the wicked are now being punished in torment? For many good reasons we answer, no. If it did, it would contradict the many texts which positively declare that the wicked are not punished till the Judgment, and also all those texts which state that the dead are asleep. Evidently this is only a parable.

The account of the rich man stands at the conclusion of a discourse made up of parables. Thus Luke 15 presents us with the parable of the lost sheep, the ten pieces of silver, and the prodigal son. The sixteenth chapter is made up of two parables; the unjust steward and the rich man and Lazarus. It is true that the account of the rich man and Lazarus is not called a parable by the sacred penman; but the fact is the same with respect to the two cases which precede this; and the three are introduced in the same manner: "A certain man had two sons;" "There was a certain rich man which had a steward;" "There

was a certain rich man which was clothed in purple and fine linen."

Even our opponents are compelled to admit that it is a parable. Was Lazarus carried unto the literal bosom of Abraham? Oh, no, that is used as a symbol to represent Paradise, say they. Is the impassable gulf a literal gulf? If so, how would this hinder a spirit from passing over it? No, that too, they claim, is a figure. Then the fire and the water, were they literal? How could literal fire torment an immaterial spirit, or literal water cool the tongue of a ghost? And then, do spirits have tongues and fingers? O no, these are all figurative, say our opponents. Well, that is just what it takes to make a parable.

The whole scene is laid in the grave. The word here translated "hell," is, in Greek, *hades*, and in Hebrew, *sheol*—the grave.

Three of the dead are here introduced—Abraham, Lazarus, and the rich man—and all are represented as in *hades*. "In hell [Greek, *hades*] he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Luke 16:23. In a previous article we have already clearly proved the following points concerning *sheol*, or *hades* :—

1. *Sheol* is a place down in the earth. See Num. 16:33; Deut. 32:22; Prov. 15:24; Isa. 14:9, 15. In these texts and those to follow, *sheol* is rendered pit, hell, or the grave; but in the original it is *sheol* in the O. T. and *hades* in the N. T.

2. All go into *sheol* at death. Job 17:13, 16; Eccl. 9:10. The good, Gen. 37:35; the bad, 1 Kings 2:9.

3. The whole man goes there. Gen. 42:38; Num. 16:30-33; Eze. 32:27.

4. Beasts go there, Ps. 49:14.

5. The soul goes into *sheol* at death. Ps. 89:48; 30:1-3; 49:15; Isa. 38:17, 18; Acts 2:31.

6. *Sheol* is described as a land of darkness and silence. Job 17:13-16; Isa. 14:11.

7. The righteous dreaded it. 2 Sam. 22:6; Ps. 6:5; Songs 8:6.

8. The wicked are silent there. Ps. 31:17.

9. There is no knowledge in *sheol* or *hades* the very place where Abraham, Lazarus, and the rich man all were. Thus writes the wise man, the Spirit of inspiration bearing testimony through him: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in *sheol*, whither thou goest." Eccl. 9:10.

10. Here all the dead good and bad lie unconscious till the resurrection when all will be awakened and brought up. Hosea 13:14; Rev. 20:13, 14; 1 Cor. 15:54, 55.

Such are the great facts concerning *sheol* or *hades*, as revealed to us in the books of "Moses and the prophets." Yet we have the following cases in these same writings in which the dead in *sheol*, in the nether parts of the earth, converse together, and are comforted or taunted by each other.

The case of the king of Babylon is a noted instance of this. When he is overthrown, and goes down to *sheol*, the DEAD (for *sheol* has no others in its dark abode) are stirred up to meet him. The kings that had been conquered and destroyed by the king of Babylon in the days of his prosperity now rise up from their thrones in that dark abode, and mock him with feigned obeisance as in life they had rendered real homage. Now they taunt him, saying, "Art thou also become weak as we? Art thou become like unto us?" Those that see him shall narrowly look upon him, saying, "Is this the man that made the earth to tremble, that did shake kingdoms!" Isa. 14:9-20.

Pharaoh and his army, slaughtered in battle with the king of Babylon, are set forth in the same manner. The slain upon the field of battle being buried indiscriminately, and friend and foe cast down together into pits, into the "nether parts of the earth," into *sheol*, "the strong among the mighty shall speak to him out of the midst of *sheol*." And this *sheol*, in the nether parts of the earth, full of the dead, is contrasted with "the land of the living." These slaughtered soldiers went down to *sheol* with their weapons of war, and their swords they "laid under their heads." Pharaoh, lying among them, and seeing the multitude of his enemies that were slain, is "comforted" at the sight. See this remarkable prophecy, Eze. 32:17-32; 31:15-18.

CHRONIC growling is a disease that eats like a cancer. It is superinduced by partial lunacy, soreness, soreheadedness, and prominent corns. When two or more of these causes exist at the same time the case is considered incurable.—Texas Baptist.

LOOKING up so high, worshipping so silently, we tramp out the hearts of flowers that lift their bright heads for us and die alone.

THE GREAT CONTROVERSY

BETWEEN CHRIST AND HIS ANGELS AND SATAN AND HIS ANGELS.

CHAPTER EIGHT.

DISGUISED INFIDELITY.

BY MRS. E. G. WHITE.

THE first week, in which God performed the work of creation in six days and rested on the seventh day, was just like every other week. The great God, in his days of creation and day of rest, measured off the first cycle as a sample for successive weeks till the close of time. "These are the generations of the heavens and of the earth when they were created." God gives us the result of his work on each of the days of creation. Each day was accounted of him a generation, because every day he generated, or produced, some new portion of his work. On the seventh day of the first week God rested from his labor, and then blessed the day of his rest, and set it apart for the use of man. The weekly cycle of seven literal days, six for labor and the seventh for rest, which has been preserved and brought down through Bible history, originated in the great facts of the first seven days.

When God spoke his law with an audible voice from Sinai, he introduced the Sabbath by saying, "Remember the Sabbath-day to keep it holy." He then declares definitely what shall be done on the six days, and what shall not be done on the seventh. He next gives the reason for thus observing the week, by pointing us back to his example on the first seven days of time. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath-day and hallowed it." This reason appears beautiful and forcible when we understand the record of creation to mean literal days. The first six days of each week are given to man in which to labor, because God employed the same period of the first week in the work of creation. The seventh day God has reserved as a day of rest, in commemoration of his rest during the same period of time after he had performed the work of creation in six days.

But the infidel supposition, that the events of the first week required seven vast, indefinite periods for their accomplishment, strikes directly at the foundation of the Sabbath of the fourth commandment. It makes indefinite and obscure that which God has made very plain. It is the worst kind of infidelity; for with many who profess to believe the record of creation, it is infidelity in disguise. It charges God with commanding men to observe the week of seven literal days in commemoration of seven indefinite periods, which is unlike his dealings with mortals, and is an impeachment of his wisdom.

Infidel geologists claim that the world is very much older than the Bible record makes it. They reject the testimony of God's word because of those things which are to them evidences from the earth itself that it has existed tens of thousands of years. And many who profess to believe the Bible are at a loss to account for wonderful things which are found in the earth, with the view that creation week was only seven literal days, and that the world is now only about six thousand years old. These, to free themselves from difficulties thrown in their way by infidel geologists, adopt the view that the six days of creation were six vast, indefinite periods, and the day of God's rest was another indefinite period; making senseless the fourth commandment of God's holy law. Some eagerly receive this position; for it destroys the force of the fourth commandment, and they feel a freedom from its claims upon them.

Bones of men and animals are found in the earth, in mountains and in valleys, showing that much larger men and beasts once existed. Instruments of warfare are sometimes found; also petrified wood. Because the bones found are so much larger than those of men and animals now living, or that have existed for many generations past, some conclude that the earth was populated long before the record of creation, by a race of beings vastly superior in size to men now living. Those who reason in this manner have limited ideas of the size of men, animals, and trees, before the flood, and of the great changes which then took place in the earth.

Without Bible history, geology can prove nothing. Relics found in the earth do give evidence of a state of things differing in many respects from the present. But the time of their existence can be learned only from the inspired record. It may be innocent to conjecture beyond this, if our suppositions do not contradict the facts found in the sacred Scriptures. But when men leave the word of God, and seek to account for His

creative works upon natural principles, they are upon a boundless ocean of uncertainty. Just how God accomplished the work of creation in six literal days, he has never revealed to mortals. His creative works are as incomprehensible as his existence.

"Great is the Lord, and greatly to be praised; and his greatness is unsearchable."

"Which doeth great things, past finding out; yea, and wonders without number."

"Which doeth great things, and unsearchable; marvelous things without number."

"God thundereth marvelously with his voice; great things doeth he, which we cannot comprehend."

"Oh! the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor?"

The word of God is given as a lamp unto our feet, and a light unto our path. Those who cast his word behind them, and seek by their own blind philosophy to penetrate the mysteries of Jehovah, will stumble in darkness. A guide has been given to mortals whereby they may trace his works as far as will be for their good. Inspiration, in giving us the history of the flood, has explained wonderful mysteries that geology alone could never fathom.

It has been the special work of Satan to lead fallen man to rebel against God's government, and he has succeeded too well in his efforts. He has tried to obscure the law of God, which in itself is very plain. He has manifested a special hatred against the fourth precept of the decalogue, because it defines the living God, the maker of the heavens and the earth. Yielding to his devices, men have turned from the plainest precepts of Jehovah to receive infidel fables.

Man will be left without excuse. God has given sufficient evidence upon which to base faith, if he wishes to believe. In the last days, the earth will be almost destitute of true faith. Upon the merest pretense, the word of God will be considered unreliable, while human reasoning will be received, though it be in opposition to plain Scripture facts. Men will endeavor to explain from natural causes the work of creation. But just how God wrought in the work of creation he has never revealed to men. Human science cannot search out the secrets of the God of Heaven.

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Men professing to be ministers of God, raise their voices against the investigation of prophecy, and tell the people that the prophecies, especially of Daniel and John, are obscure, and that we cannot understand them. Yet some of these very men eagerly receive the suppositions of geologists, which dispute the Mosaic record. But if God's revealed will is so difficult to be understood, certainly men should not rest their faith upon mere suppositions in regard to that which he has not revealed. God's ways are not as our ways, neither are his thoughts as our thoughts. In his providence men, beasts, and trees, many times larger than those now upon the earth, were buried at the time of the flood, and thus preserved to prove to man that the inhabitants of the old world perished by a flood. God designed that the discovery of these things in the earth should establish faith in inspired history. But men, with their vain reasoning, make a wrong use of these things which God designed should lead them to exalt him. They fall into the same error as did the people before the flood—those things which God gave them as a benefit, they turned into a curse, by making a wrong use of them.

CHAPTER IX.

THE TOWER OF BABEL.

SOME of the descendants of Noah soon began to apostatize. A portion followed his example, and obeyed God's commandments; others were unbelieving and rebellious. Some of these disbelieved in the existence of God, and in their own minds accounted for the flood from natural causes. Others believed that God existed, and that he destroyed the antediluvian race by a flood; and their hearts, like that of Cain, rose in rebellion against God, because he had destroyed the people from the earth, and cursed it the third time by a flood.

Those who were enemies of God felt daily reproved by the righteous conversation and godly lives of those who loved, obeyed, and exalted him.

The unbelieving consulted among themselves, and agreed to separate from the faithful, whose righteous lives were a continual restraint upon their wicked course. They journeyed a distance from them, and selected

a large plain wherein to dwell. There they built a city, and then conceived the idea of erecting a large tower to reach unto the clouds, that they might dwell together in the city and tower, and be no more scattered. They reasoned that they would secure themselves in case of another flood, for they would build their tower to a much greater height than the waters prevailed in the time of the flood, and all the world would honor them, and they would be as gods, and rule over the people. This tower was calculated to exalt its builders, and was designed to turn the attention of others who should live upon the earth from God to join with them in their idolatry. Before the work of building was accomplished, people dwelt in the tower. Rooms gorgeously furnished and decorated were devoted to their idols. Those who did not believe in God, imagined that if their tower could reach unto the clouds they would be able to discover reasons for the flood.

Thus they exalted themselves against God. But he would not permit them to complete their undertaking. They had built their tower to a lofty height, when the Lord sent two angels to confound them. Men had been appointed for the purpose of receiving word from the workmen at the top of the tower, calling for material for their work, which the first would communicate to the second, and he to the third, until the message reached those upon the ground. As the word was passing from one to another in its descent, the angels confounded their language, and when the word reached the workmen upon the ground, material was called for which had not been required. And after the laborious process of getting the material to the workmen at the top of the tower, it was not that which they had wished for. Disappointed and enraged, they reproached those whom they supposed were at fault. After this, there was no harmony in their work. Angry with one another, and unable to account for the misunderstanding and strange words among them, they left the work, and scattered abroad in the earth. Up to this time, men had spoken but one language. Those who could understand one another associated together, and thus originated various nations speaking different languages. Lightning from heaven, as a token of God's wrath, broke off the top of their tower, and cast it to the ground. Thus rebellious man is taught that God is supreme.

Sad View of American Churches.

THIS extravagance of ours in Sunday club palaces, this feeling of ours that social prestige is more to be regarded in certain churches than right standing before Almighty God, this using our Sunday clubs as social preserves to keep families in good position, and to dissuade them sweetly from intermarrying wrongly and below their standard in society, this tendency of cities to give to the church itself commercial measuring tapes, the fact that a fifth of our population in the United States live in cities, and that the churches that set the fashions for the land are more often in cities than elsewhere—all these are circumstances pointing to peril in time to come, and already big with disaster! I am not here to make apologies for church members; nor am I here to make apologies for Christianity. But I make a distinction between Sunday clubs and churches, and between church members and Christians. What is the trouble with a few church members who cheat? They are church members, and not Christians. You must make a distinction between Christianity and the church.

This is the way in which, when it is the fashion to belong to a church in our great cities, we now and then find fragmentary platoons of society brought into religious organizations and baptized outwardly, but not greatly changed spiritually. Thus it happens that, with one in six of the population in churches in this country, there is a percentage of church members who do not appear to have learned to their finger-tips that portion of the decalogue which says, Thou shalt not steal. The world, which applauds this sentiment, will not unite with the church to keep such men from doing mischief as church members or aid in the expulsion of such members from the church. The world that sneers at the plant of the church is the soil out of which the church grows; and the sap in that plant is as good as the sap in the sods. The haughtiness of the world toward the church is self-condemnation. If, on this Christian platform, I am to think aloud, I must say that I have little hope for either the world or the church, unless the church within the church expels, or keeps from ever getting in, men who have not learned the decalogue.—Joseph Cook

No one is left behind in the trip from time to eternity.

WHAT THE GOSPEL ABROGATED.

TEXTS: "Do we, then, make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

BOTH these texts are in the New Testament, and both were written by the same apostle; yet one asserts that the law has not been abolished by Christ, and the other declares as positively that the law has been abolished.

Numerous passages in the New Testament clearly speak of the abolition of a law at the death of Christ. If there were not two laws, then not only the ceremonial law but the ten commandments and all the moral precepts of the Old Testament were done away by Christ.

We will now show that there were two systems of law running parallel from the fall of Adam to the death of Christ, at which time one expired, while the other was confirmed.

In the beginning, man was placed upon probation under such condition that he could have secured eternal life by simple obedience to God. Adam was given free access to the tree of life and all the trees, except the tree of the knowledge of good and evil.

The least reflection will show that this law never would have existed if man had not previously transgressed the other, the moral law. Many references to both these laws may be found even in Genesis.

References to the moral law, the ten commandments, are also found in Genesis. See chap. 2:1-3; 4:8-11; 9:22-25; 20:6-9; 31:30-32; 35:1, 2; 39:17-20, etc.

DISTINCTION IN THE GIVING OF THE TWO LAWS.

Evidently the Lord designed to mark a plain distinction between the two laws by the very manner in which he gave them to the people. The decalogue was given in the following manner: 1. God himself spoke it from Heaven with his own voice.

Now notice how differently the other law was given: 1. Moses wrote it out with his own hand. See Ex. 24:15-18; Deut. 31:9, 24. 2. Moses wrote it in a book of parchment.

Thus we see that there was one law in the ark, and another outside the ark; one law on the tables of stone, another in the book; one law written by God, another by Moses; one law spoken by God, another by Moses; one law relating to moral duties, and another to ceremonial ordinances.

In the New Testament the same distinction is always recognized. When circumcision is spoken of, it is called "the law of Moses;" Acts 15:5; but when the decalogue is spoken of, it is called "the law of God."

directly to Christ. Col. 2:14-17. When he came, in the very nature of things it must cease. But why should any moral precept be done away there?

In Acts 15 it is plainly taught that there was a certain "law" abolished by the gospel. But it is just as plainly declared to be "the law of Moses" relating to circumcision. Verse 5. The book of Galatians also teaches the abrogation of a law.

That the reader may appreciate more fully the contrast between the two laws, I have drawn up the following table of comparison between what is said of the moral law of God, the ten commandments, and what is said of the law of types.

THE TWO LAWS COMPARED.

- 1 { No. 1—Existed in Eden, before the fall. No. 2—Was given after the fall.
2 { No. 1—Was broken in the first transgression. No. 2—Was given in consequence of that transgression of No. 1. Gal. 3:19.
3 { No. 1—Relates only to moral duties. Ex. 20. No. 2—Is wholly ceremonial. Heb. 9:10.
4 { No. 1—Was spoken by God. Deut. 4:12. No. 2—Spoken by Moses. Deut. 1:1-6.
5 { No. 1—Was written by God. Ex. 31:18. No. 2—Was written by Moses. Deut. 31:9.
6 { No. 1—Was engraved upon stone. Deut. 4:13. No. 2—Was written in a book. Deut. 31:24.
7 { No. 1—Was placed in the ark. Deut. 10:5. No. 2—Was put in the side of the ark. Deut. 31:26. (Heb., beside the ark.)
8 { No. 1—Was "right," "true," and "good. Neh. 9:13. No. 2—Was "not good." Eze. 20:25.
9 { No. 1—Was a law "which if a man do, he shall even live in" it. Eze. 20:11. No. 2—Was a law whereby they should "not live." Eze. 20:25.
How could these possibly be the same law?
10 { No. 1—Was perfect. Ps. 19:7. No. 2—Made nothing perfect. Heb. 7:19.
11 { No. 1—Christ did not come to destroy. Matt. 5:17. No. 2—He abolished. Eph. 2:15.
21 { No. 1—Is to endure while heaven and earth stand. Matt. 5:18. No. 2—Passed away when the seed came. Gal. 3:19.
13 { Of No. 1 Christ said, whoever shall break the least one of its precepts shall be condemned. Matt. 5:19. Of No. 2 the apostle said, "We gave no such commandment" that "ye should keep the law." Acts 15:24.
14 { No. 1—Is "the law of liberty." Jas. 2:12. No. 2—Is a "yoke of bondage." Gal. 5:1.
15 { No. 1—The apostles delighted in. Rom. 7:22. No. 2—Was a yoke which could not be borne. Acts 15:10.
16 { No. 1—Is established by faith. Rom. 3:31. No. 2—Was abolished by the cross. Eph. 2:15.
How could the same law be abolished, and not abolished, at the same time?
17 { No. 1—Is "spiritual." Rom. 7:14. No. 2—Is "carnal." Heb. 7:16.
Can the same law be both spiritual and carnal at the same time? Yes; if white is black, and black is white.
18 { No. 1—Is holy, just, and good. Rom. 7:12. No. 2—Is called "the enemy," "that was against us, which was contrary to us. Col. 2:14.
19 { No. 1—Contains the whole duty of man. Eccl. 12:13. No. 2—"Stood only in meats and drinks, and divers washings, and carnal ordinances." Heb. 9:10.
20 { No. 1—Was written by nature in the heart of the Gentiles. Rom. 2:14. No. 2—Was a wall of partition between Jews and Gentiles. Eph. 2:14:15.
21 { No. 1—Was "the royal law." Jas. 2:8. No. 2—Was the law of Moses. Acts 15:10.
22 { No. 1—Jesus came to magnify and make honorable. Isa. 42:21. No. 2—He disannulled. Heb. 7:18.
23 { No. 1—Is to be kept with the faith of Jesus. Rev. 14:12. No. 2—Is superseded by the faith of Jesus. Gal. 3:19-25.
24 { No. 1—Must be kept as a condition of eternal life. Matt. 19:16-19. No. 2—Is not a standard of character. Rom. 2:25-27.

- 25 { No. 1—Is the law by which the world will be judged. Jas. 2:12. No. 2—Will judge no man. Col. 2:16.

This list might be greatly extended, but the above points of contrast are sufficient to show that all inspired writers have recognized and noted the distinction between the two laws, the moral and ceremonial. The gospel, then, abrogated only the typical law.

Please examine our book list over the leaf, and read further upon this subject.

FACTS AS THEY ARE.

THE present age is vain-glorious and boastful. "Peace and safety," "progress and prosperity," are the song of many who fear not God, and regard not his commandments. And the Church has not entirely escaped this contamination, but sometimes boasts of her success when she should blush for her unfaithfulness, her lukewarmness, and her apostasy.

"We spend in the United States \$700,000,000 for intoxicating drinks yearly. All the boards of missions spend for the salvation of the world something under \$6,000,000. There is the solemn secret. More than a hundred dollars used to send men to hell, for every dollar to send them the gospel of life!

If a "Christian country" spends a hundred times as much money to destroy men as it spends to save them; if the rum bill of a nation—to say nothing of the tobacco abomination—is a hundred times as large as the missionary expenditure, how long will it take such "Christian nations" to Christianize the world?

We would not undervalue the work of missions or missionaries. We are not insensible to the glorious triumphs of the Gospel of Christ, nor are we ignorant of the power of divine grace and saving truth; but we remember also that the great Captain of our salvation fought on this same battle field, and was outnumbered, crucified, and slain.

We remember hearing the venerable Dr. Lyman Beecher say, in a ministerial conference in Plymouth, Massachusetts: "It would take to all eternity to convert the world, at the rate that modern revivals progress."

It is comparatively easy for men who confine themselves to the charmed circle of their own associates, and who in their snug and comfortable quarters enjoy all the good things of this life, to imagine that the world is growing better, and that the dawn of millennial peace is at hand; but those who, forsaking all for Christ, go forth to labor in the vineyard of the Lord, see little to warrant such hopes.

We would not breathe one syllable to discourage the zeal or restrain the efforts of those who seek to spread the knowledge of the Lord in all the earth, but we believe it to be of vast importance that the message which is carried to them who dwell in the dark corners of the earth, shall be the truth of God, rather than the fancies of a vain-glorious and light-minded age.

It is time to have done with dreaming, and to comprehend the actual debasement of man as an individual and as a race, and then we shall be prepared to set forth Christ as the only Redeemer, not only from individual sin, but from the iniquities that burden a cursed and groaning creation.

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, MARCH 20, 1879.

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

EDITORS.

J. H. WAGGONER,

RESIDENT EDITOR.

Magnifying the Law.

NO ONE who loves the truth of God's word can fail to regret that there is such diversity of faith concerning it. For where so great diversity exists, error must exist. Opposite faiths cannot be equally true. "God is not the author of confusion." The Romanists, and all who favor an "established church," who seek to place Christian principles "on a legal basis" before human laws, find in this variety of belief their argument against the "right of private judgment." They might with equal show of reason cry out against the freedom of the human will, or free agency, as through this came the fall of man "and all our woe." The abuse of the freedom of the will cursed man and the earth upon which he dwells; but without that freedom no moral character could be formed, for there can be no virtue in an action which is of necessity or by compulsion; a mere machine, moved by an irresistible power, can have no character. Even so, these diverse religious views are the result of an abuse of the right of private judgment; but without this right no genuine religion or acceptable worship of God can exist.

The "doctrine of the atonement" is not merely a part of the gospel system—it is the gospel itself. It is the sum total of the plan of redemption. An error in regard to this is fundamental. It is not among the "non-essentials" of religion—if any such exist.

We hold that the first great object of the atonement, or of the gospel, is to glorify God; to roll from his government the deep reproach which sin had brought upon it; to vindicate the integrity, the authority, and the majesty of that law which sinful man had trampled under his feet. Antinomianism is as far from the gospel as the west is from the east; as different from it as midnight is from noon.

Dr. Barnes was a good man and an able writer; and we can only express our astonishment that he professed to see no justice—nothing but mercy—in the scenes on Calvary. True, there is mercy to the sinner; but who can overlook the groans and agony of the divine Son of God while viewing Calvary? Never did this world—never will the universe see another such display of unbending justice as was presented in our dear Saviour's sufferings and death. Had man been left to perish in his sins, the Saviour would not have suffered. Or could the law have been abolished which condemned man as a transgressor, then the sacrifice of the cross would not have been necessary. But man was to be saved, and the authority of the King of Heaven must be vindicated; the law which was disregarded by sinners must be honored, therefore God devised a plan whereby "he might be just, and the justifier of him that believeth in Jesus." Rom. 3: 23-26.

The following beautiful and impressive remarks on this subject are from Maclaurin's Sermon on "Glorying in the Cross,"—pp. 152, 153:

"Here shines spotless justice, incomprehensible wisdom, and infinite love, all at once. None of them darkens or eclipses the other; every one of them gives a lustre to the rest. They mingle their beams and shine with united eternal splendor; the just Judge, the merciful Father, and the wise Governor. No other object gives such a display of all these perfections; yea, all the objects we know give not such a display of any one of them. Nowhere does justice appear so awful, mercy so amiable, or wisdom so profound.

"By the infinite dignity of Christ's person, his cross gives more honor and glory to the law and justice of God, than all the other sufferings that ever were or will be endured in the world. When the apostle is speaking to the Romans of the gospel, he does not tell them only of God's mercy, but also of his justice revealed by it. God's wrath against the unrighteousness of men is chiefly revealed by the righteousness and sufferings of Christ. "The Lord was pleased for his righteousness' sake." Rom. 1: 17; Isa. 42: 21. Both by requiring and appointing that righteousness, he magnified the law and made it honorable. And though that righteousness consists in obedience and sufferings which continue for a time, yet since the

remembrance of them will continue for ever, the cross of Christ may be said to give eternal majesty and honor to that law which it satisfied—that awful law by which the universe (which is God's kingdom) is governed, to which the principalities and powers of heaven are subject—that law which, in condemning sin, banished the devil and his angels from Heaven, our first parents from Paradise, and peace from the earth. Considering therefore, that God is the Judge and Lawgiver of the world, it is plain that his glory shines with unspeakable brightness in the cross of Christ as the punishment of sin. But this is the very thing that hinders the lovers of sin from acknowledging the glory of the cross, because it shows so much of God's hatred of what they love."

Unreasoning Prejudice.

PREJUDICE is both cruel and unreasoning. It never discriminates—never seeks that which is just and right. Therefore there is but little use to try to reason with it. A few things have lately been presented to our notice which we do not hesitate to lay to the account of unreasoning prejudice.

1. Dr. J. R. Graves, reporting from California to his paper in Tennessee, speaks disparagingly—almost contemptuously—of the Adventists, as denying the resurrection of the wicked and the salvation of infants. There is a comparatively small body of people, calling themselves Adventists, who deny the resurrection of the unjust. But they do not as nearly represent the Adventists of the United States as the *Hardshells* of the South represent the great Baptist denomination. We have traveled some in California and never been so fortunate (or unfortunate) as to meet one of that belief. We once wrote a pamphlet against the non-resurrection theory which is indorsed by Adventists in general—by Seventh-day Adventists unanimously, and almost entirely by the First-day Adventists. The latter have three organs on the Atlantic—the *Bible Banner* in Philadelphia, and the *World's Crisis* and *Messiah's Herald* in Boston—all of which are openly committed against that non-resurrection theory. Nothing but prejudice connects the *Adventists* in such a general manner with that theory.

As to the other point, we are not aware that those who deny the resurrection of the unjust deny the salvation of infants. We shall not believe it till we have more proof than we have at present. We know that other Adventists do not deny it. As Dr. Graves represents that wing of the Baptists who are the most radical Calvinists or predestinarians, we should far sooner ascribe that position to him and to his followers than to any body of Adventists; for we know that in the past these predestinarians have taught the reprobation of unborn infants! True, they do not preach it so much now as they used to; but we have yet to learn that they have ever repudiated it as a doctrine.

2. Another case which we can only ascribe to the same cause, is found in the *California Christian Advocate* of the 13th inst. We confess that it has the appearance of cruelty to associate in the same article the editor of the *Christian Advocate* with the author of the "Great Iron Wheel!" We deeply regret that there exists a necessity for our so doing; but the necessity is pressed upon us, and we are forced to "accept the situation," however much it jars our feelings of charity.

We think the *Advocate* has done needless injustice to "Second Adventism" in its notice of a recent publication—"The Last Trump." There are several bodies of professed Adventists in the United States (not, however, as many as there are of Methodists), but this "Last Trump" does not represent either of them. It is "unique"—its editor is an original. In all our travels among Adventists for a quarter of a century, from Maine to California, we have met with only just one man whose faith appears to be similar to that of the editor of the "Last Trump." And he could not be called an Adventist, for he believed that the Saviour has come, and that the resurrection of the righteous has taken place, or is taking place; for he said the resurrection of the just, as the coming of Christ, is a silent, unobserved event, which occurs without any body on the earth knowing it! Something similar to this we noticed in the "Trump;" but whether or not it is the same, we are not able to say, as the writer urges that it can be understood only by a certain class, of whom probably we are not one.

Again, the editor tries to belittle the doctrine because many of the "Disciples" in

Indiana embraced it "more than thirty years ago," and perhaps mingled with it their own peculiarities. But we can inform him, if he does not know it, that at that time many Methodists also embraced it,—thousands of lay members, and not a few of the elders, some of them very able men in that connection. But this does not lead us to endeavor to identify Methodists as Second Adventists, or even to class them together. And yet it is true that there is more difference between the Disciples and Second Adventists than between the Methodists and Second Adventists. And this is especially true of Seventh-day Adventists who stand at the very extreme of opposition to the antinomianism of the Disciples. In this, as well as in the doctrine of the immediate presence and operation of the Holy Spirit in conversion and in Christian life, we are in harmony with the Methodists whenever Methodists are true to their own principles. We have now "on file" for early publication some excellent things from Wesley's Works, against antinomianism. We regret that it is a fact that even some Methodist ministers need to be corrected by such teachings as those of the noble Wesley. They are leaving the landmarks of Methodism, apparently not realizing what they are doing or how they are falling.

But the gravest offense is an error of statement for which we can find no excuse. Or, if it is not an error of statement, we would like to have it shown. The following are the words:—

"The wise virgins had their lamps trimmed and oil in their vessels—and some of them provided their ascension robes."

This old story of "ascension robes" we have tracked from ocean to ocean, entirely across the continent; we have seen many who affirmed it to be a fact, but never one who knew it to be a fact. A reward of \$1000 offered by a party in New England for an authenticated instance, was never called for. We are sorry that the *Advocate*, for which paper we have entertained genuine respect, should strengthen the prejudice of its readers by making such a statement. It can do them no good, and may do them harm, for there is entirely too much "denominational spleen" already existing; too much religious bigotry which cannot "render a reason," and too little of that charity which "thinketh no evil."

We are not pleading for exemption from blame where blame is deserved. Let it fall—let justice have its course. "Cry aloud and spare not," where sin is known to exist. But we deplore the fact that so many who apparently mean to do right and to be Christians, let their prejudices so control them that they cannot do justice to their fellow-man who conscientiously differs with them.

Faults in Preaching.

It is possible to speak of faults without earning the reputation of a faultfinder. When it is done in love, for the benefit of the cause of truth, and the fault needs very much to be corrected, it is right to speak. An article in the *Herald of Gospel Liberty*, speaking of the danger of irreverence in the pulpit, says:—

"When making quotations from the patriarchs, the prophets, or other inspired teachers, how unpleasantly it grates upon one's ears to hear the minister suddenly say, 'Now, Job, what have you to say about it?' or 'Come up here, Lazarus, you are wanted,' or 'Old Solomon, what can you tell us?' or, 'Brother Paul, what do you know about it?'"

Our memory brings up this very thing which we never heard but with feelings of sadness. Irreverence is the great sin of the age. It belongs to the minister to correct it in others as far as possible, and set an example of correct deportment in this respect, especially in the pulpit.

Examination of a Famous Falsehood.

(Continued.)

DOMVILLE states other facts of interest bearing on this point, and then pays his respects to Mr Gurney as follows:—

"It thus appearing that the reference made by Bishop Andrews to the 'Acts of Martyrs' completely fails to establish his dictum respecting the question alleged to have been put to the martyrs, and it also appearing that there existed strong and obvious reasons for not placing implicit reliance upon that dictum, what are we to think of Mr. Gurney's regard for truth, when we find he does not scruple to tell his readers that the 'stated day' mentioned in Pliny's letter as that on which the Christians held their religious assemblies, was 'clearly the first day of the week,' is proved by the very question which

it was customary for the Roman persecutors to address to the martyrs, *Domini cum servasti?*—'Hast thou kept the Lord's day?' For this unqualified assertion, prefixed as it is by the word 'clearly,' in order to make it the more impressive, Mr. Gurney is without any excuse."

The justice of Domville's language cannot be questioned when he characterizes this favorite first-day argument as—

"One of those daring misstatements of facts so frequent in theological writings, and which, from the confident tone so generally assumed by the writers on such occasions, are usually received without examination, and allowed, in consequence, to pass current for truth."

The investigation to which this statement has been subjected, shows, 1. That no such question as, Hast thou kept the Lord's day? is upon record as proposed to the martyrs in the time of Pliny. 2. That no such question was asked to any martyr prior to the commencement of the fourth century. 3. That a single instance of martyrdom in which any question of the kind was asked, is all that can be claimed. 4. That in this one case, which is all that has even the slightest appearance of sustaining the story under examination, a correct translation of the original Latin shows that the question had no relation whatever to the observance of Sunday! All this has been upon the assumption that the *Acta Martyrum*, in which this story is found, is an authentic work. Let Mosheim testify relative to the character of this work for veracity:—

"As to those accounts which have come down to us under the title of *Acta Martyrum*, or, the Acts of the Martyrs, their authority is certainly for the most part of a very questionable nature; indeed, speaking generally, it might be coming nearer to the truth, perhaps, were we to say that they are entitled to no sort of credit whatever."—*Historical Commentaries, cent. I, sect. xxxvii.*

Such being the authority of the work from which this story is taken, it is not strange that first-day historians should leave the repetition of it to theologians.

Such are the facts respecting this extraordinary falsehood. They constitute so complete an exposure of this famous historical argument for Sunday as to consign it to the just contempt of all honest men. But this is too valuable an argument to be lightly surrendered, and moreover it is as truthful as are certain other of the historical arguments for Sunday. If this be given up because of its dishonesty, others will have to go with it for possessing the same character.

Since the publication of Domville's elaborate work, James Gilfillan of Scotland has written a large volume entitled, "The Sabbath," which has been extensively circulated both in Europe and in America, and is esteemed a standard work by the American Tract Society and by first-day denominations in general. Gilfillan had read Domville as appears from his statements on pages 10, 142, 143, 616, of his volume. He was therefore acquainted with Domville's exposure of the fraud respecting "*Domini cum servasti?*" But though he was acquainted with this exposure, he offers not one word in reply. On the contrary, he repeats the story with as much assurance as though it had not been proved a falsehood. But as Domville had shown up the matter from the *Acta Martyrum*, it was necessary for Gilfillan to trace it to some other authority, and so he assigns it to Cardinal Baronius. Here are Gilfillan's words:—

From the days of the apostles downward for many years, the followers of Christ had no enemies more fierce and unrelenting than that people [the Jews], who cursed them in the synagogue, sent out emissaries into all countries to calumniate their Master and them, and were abettors wherever they could, of the martyrdom of men, such as Polycarp, of whom the world was not worthy. Among the reasons of this deadly enmity was the change of the Sabbath day. The Romans, though they had no objection on this score, punished the Christians for the faithful observance of their day of rest, one of the testing questions put to the martyrs being, *Domini cum servasti?*—Have you kept the Lord's day?—*Baron. An. Eccles., A. D. 303, Num. 35, etc.*—*The Sabbath, by James Gilfillan p. vii.*

Gilfillan having reproduced this statement and assigned as his authority the annalist, Baronius, more recent first-day writers take courage and repeat the story after him. Now they are all right as they think. What if the *Acta Martyrum* has failed them? Domville ought to have gone to Baronius, who, in their judgment, is the true source of information in this matter. Had he done this, they say he would have been saved from misleading his readers. But let us ascertain what evil Domville has done in this case. It all consists in the assertion of two things out of the *Acta Martyrum*.

1. That no such question, as "*Dominicum servasti?*" was addressed to any martyr till the early part of the fourth century, some two hundred years after the time of Pliny.

2. That the question even then did not relate to what is called the Lord's day, but to the Lord's supper.

Now it is a remarkable fact that Gilfillan has virtually admitted the truth of the first of these statements, for the earliest instance which he could find in Baronius is A. D. 303, as his reference plainly shows. It differs only one year from the date assigned in Ruinart's *Acta Martyrum*, and relates to the very case which Domville has quoted from that work! Domville's first and most important statement is therefore vindicated by Gilfillan himself, though he has not the frankness to say this in so many words.

J. N. A.

(To be Continued.)

Coming Up Out of the Earth.

THE last symbol of Rev. 13, the beast with two horns like a lamb, was described, as he came forth and took his place among the symbols of earthly governments, as "coming up out of the earth." This expression is most clearly designed to point us to the contrast between the manner of its rise, and that of the other symbols introduced in the prophecy. They rose out of the sea. Daniel's four beasts came up as the four winds of heaven strove upon the great sea. The first beast of Rev. 13, the one preceding the symbol under notice, and embodying all the characteristics of Daniel's four, also came up out of the sea. There was all the fury of the gale, the roaring and dashing of the waves, the noise and tumult of the raging storm; and in the midst of this confusion, as if stirred up by the fearful commotion, these four beasts reared their heads. In other words, the empires of which they were the symbols, arose by the upheavals of revolution, and through the strife of war.

The two-horned beast comes up out of the earth. No tempest of political excitement is raised, no armies clash together like the waves of the sea. John beholds only the unbroken surface of the immovable earth, and coming up calmly and peaceably, bearing on his head the symbols of gentleness and innocence—the horns of a lamb—this beast arises.

In the rise of our own government, this very feature, the peacefulness of its rise and progress, is one of the prominent things that arrest the attention of the beholder. Political writers mention it; and the more remarkable part of it is, that, without dreaming that prophecy had pointed all this out eighteen hundred years ago, they use terms to describe it, almost identical with those used by the prophet; at least, those which are exactly parallel in meaning; showing that the same channel in which the mind of the inspired writer was led when making the prediction, is followed by the political historian in recording its fulfillment.

This is shown in the following extracts which I give from a work entitled, "The New World Compared with the Old," by George Alfred Townsend. The first extract is from pages 462, 463. Two sentences I italicize to more particularly arrest the attention of the reader:—

Our attention is turned from Europe to the near Orient, whence are to come the problems of multitude and mode which will speedily overflow the Rocky Mountains, and meet Europe half way on the plains of Missouri. Destinies of colossal magnitude tower in that Asiatic mist, and with youth, but confidence, we accept them. This hemisphere was laid away for no one race; the pilgrims, and they of the caravans of the earth, have seen our star, and at last the English Magi also.

And ours is the government of which Emile de Girardin in "La Liberte" says (1868): "The population of America, not thinned by any conscription, multiplies with prodigious rapidity, and the day may before long be seen, when they will number sixty or eighty millions of souls. This *parvenue* is aware of his importance and destiny. Hear him proudly exclaim, "America for Americans!" See him promising his alliance to Russia; and we see that power which well knows what force is, grasp the hand of this giant of yesterday.

In view of his unparalleled progress and combination, what are the little toys with which we vex ourselves in Europe? What is this needle gun, we are anxious to get from Prussia, that we may beat her next year with it? Had we not better take from America the principle of liberty she embodies, out of which have come her citizen pride, her gigantic industry, and her formidable loyalty to the destinies of her Republican land?

Since America was discovered, she has been a subject of revolutionary thought in Europe. The mystery of her coming forth from vacancy, the marvel of her wealth in gold and silver,

the spectacle of her captives led through European capitals, filled the minds of men with unrest; and unrest is the first stage of revolution. Out of her discovery grew the European reformation in religion; out of our Revolutionary War grew the revolutionary period of Europe. And out of our rapid development among great States and happy peoples, has come an immigration more wonderful than that which invaded Europe from Asia in the latter centuries of the Roman Empire. When we raised our flag on the Atlantic, Europe sent her contributions; it appeared on the Pacific, and all orientalism felt the signal. They are coming in two endless fleets, eastward and westward, and the highway is swung between the oceans for them to tread upon. We have lightened Ireland of half her weight, and Germany is coming by the village load every day. England, herself, is sending the best of her working men now (1869), and in such numbers as to dismay her Jack Bunsbys. What is to be the limit of this mighty immigration?

On page 635, the same writer, speaking of the difference between the English and Spanish settlements on the American continent, says:—

In this web of islands, the West Indies, began the life of both [North and South] Americas. There Columbus saw land, there Spain began her baneful and brilliant Western Empire; thence Cortez departed for Mexico, De Soto for the Mississippi, Balboa for the Pacific, and Pizarro for Peru. The history of the United States was separated by a beneficent Providence far from this wild and cruel history of the rest of the continent, and, like a silent weed, we grew into empire, while empire itself, beginning in the South, was swept by so interminable a hurricane that what of its history we can ascertain is read by the very lightnings that devastated it. The growth of English America may be likened to a series of lyrics sung by separate singers, which coalescing, at last make a vigorous chorus, and this, attracting many from afar, swells and is prolonged, until presently it assumes the density and proportions of epic song.

Can any one doubt that a nation of such progress, capacity, prowess, and influence, as is so vividly set forth above, would fail to find its place and receive its mention, among the prophetic delineations of the governments of earth? Place these expressions side by side: "Coming forth from vacancy," "like a silent weed, we grow into empire," "coming up out of the earth." The first and second are from a political writer describing what has been; the third is from the apostle John, describing what would be. Can any one fail to see the parallel between them? And can any one fail to see how accurately our own government, in this respect, answers to the requirements of the prophecy? U. S.

The Sanctuary.--No. 1.

THE sanctuary of the first covenant was the great center of the system of worship ordained of God for the former dispensation. It was a dwelling-place of the Most High. In giving Moses directions for the building of the tabernacle, God said, "Let them make me a sanctuary that I may dwell among them." Ex. 25: 8. And afterward, when God chose a place among the tribes of Israel in Canaan to record his name there, the same form of worship was transferred to the temple, which in its main distinguishing features was built according to the same pattern.

The sanctuary was divided into two grand apartments, the holy and the most holy. The apostle describes it thus: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary [the holy]. And after the second vail, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy-seat." Heb. 9: 1-5.

This sanctuary was the central point to which the worshipers were to look as the place where God dwelt. It is also evident that the most sacred and important things connected with it were those within the second vail. The leading object here was the ark of the covenant, a shrine made expressly to contain the tables of the testimony on which were engraved by the finger of God his holy law, the ten commandments.

God's name was in this law. The chosen title which distinguishes the Creator of all things from all "the gods that have not made the heavens and the earth," is found in that law, in the fourth commandment alone. The reason given why God sanctified the Sabbath day is, that in six days the Lord made heaven and earth, and rested the seventh day. In

this commandment alone, God is distinguished from all false gods as the maker of all things. And the promise of God that he would cause his name to dwell in a chosen place in the land of Israel, was fulfilled by causing the ark containing the law written by his own hand to abide in that place.

The law of God was covered by the mercy-seat, or propitiatory. This arrangement had a meaning. The law condemned the sinner as its transgressor. Unless mercy shall interpose, the sinner must die; for "the wages of sin is death." But the mercy-seat pointed him to offered pardon; and all the blood of the sin-offerings of that dispensation were offered with reference to the transgressions of the people against that law which was beneath the mercy-seat, in the ark. The blood of beasts could not in reality take away sin. It could only point, as a type, to the blood of Christ, which should, in due time, be offered to cleanse them from their transgressions of that holy law.

The position of the law of God and the mercy-seat in the sanctuary is a good illustration of the great truth, "Mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85: 10. Above the mercy-seat, between the cherubim, God dwelt in his sanctuary, as witnessed by the visible symbol of his glory.

This sanctuary was merely a type of the "true tabernacle," wherein Jesus Christ ministers as High Priest; and the service of the priesthood connected with it was merely a representation of the service of Christ in putting away the sins of his people. The ancient sanctuary and priesthood belonged to the first covenant; the sanctuary and priesthood of Christ pertain to the new. The former is called by the apostle "a worldly sanctuary;" but the sanctuary and priesthood of the new covenant is in Heaven. Says Paul, "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. 8: 1-5.

From this testimony we may learn, 1. That under the new, or gospel covenant, we have a High Priest in Heaven. 2. That he ministers there in a sanctuary called "the true tabernacle," distinguished from the one pitched by man, as the one "which the Lord pitched." 3. That as priests were ordained to make offerings, it was necessary that he as a priest should make an offering. 4. That his work as a priest is in Heaven, and not on the earth; God having given to Aaron and his sons forever the earthly priesthood. 5. That the service of the earthly priest was "the example and shadow of heavenly things," that is, it was a type of the service of Christ in the heavenly sanctuary. 6. That the tabernacle built by Moses was made according to a pattern shown him; and he must be particular to follow the pattern precisely, because that tabernacle was to be the best possible representation of the true tabernacle, in which Christ ministers.

Let these particulars be closely examined, and two points will be clearly evident. 1. That the heavenly sanctuary, like the earthly, has two apartments. 2. That Christ must minister successively in the two apartments; for, according to the "example," the priests went daily into the holy, but the high priest alone, on the last day of the yearly round of service, into the most holy place.

The Greek word translated sanctuary in Heb. 8: 2, quoted above, is in the plural number, and signifies holies, or holy places. In Heb. 9: 8 the same term is rendered holiest of all, in verse 12, holy place. In chapter 10: 19, it is rendered holiest. But in each of these instances it would be properly translated as it is in chapter 9: 24, *holy places*. "For Christ is not entered into the holy places made with hands which are the figures of the true." Here the fact is recognized that the earthly sanctuary had holy places, and besides this, it is expressly declared that these holy places were figures of the true holy places where Christ is a minister. Heb. 8: 2. Much more

proof might be cited on this point, but this is enough to prove that the sanctuary in Heaven has its two holy places, like that upon the earth.

And as the ministration of the priests on earth was an example or shadow of Christ's ministration in the heavenly holy places, it is certain that He must minister first in the first apartment of the sanctuary, and afterward enter the second apartment, the most holy, to finish the work of his priesthood.

The earthly priests served in the first holy place only, every day throughout the year; then, on an appointed day, the high priest entered the most holy place. This work in the most holy finished the round of service. The services of this day were most solemn. The day was called the day of atonement. It was said, "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." From this language it seems that the services of this day were all-important; that without this, all the offerings of the past would be in effect incomplete; that they would not be cleansed from their sins. This day's service is described in Lev. 16. By reading carefully verses 16-20, 33, it will be seen that an atonement was made that day for the sanctuary and the altar of incense to cleanse them from the sins of the people; and all their sins are represented as being borne out of the sanctuary and placed upon the head of the scape-goat and sent away. Hence this work was the cleansing of the sanctuary.

Must our High Priest finish his work of intercession in behalf of his people, by following the example and doing a work corresponding to this? It is necessary, if he follow that which was given expressly as a type. It is objected that the heavenly things need no cleansing, or purifying. The answer is, The cleansing of the earthly sanctuary had reference only to the taking away of the sins of the people which had been imputed to it; and if our sins have been borne into the heavenly sanctuary by our Priest, it is necessary that they should be removed. Let us hear what an apostle says on this point. Heb. 9: 23. "It was therefore necessary that the patterns of things in the heavens should be purified with these; [the blood of animals;] but the heavenly things themselves with better sacrifices than these."

The point is settled that Jesus as our priest must follow the type of the Levitical priesthood; and consequently must finish his priestly work by a general atonement for all his people. Under the law there was a set day for this work, the tenth day of the seventh month in each year. It seems reasonable that there shall be a time appointed in prophecy for this momentous work—a time for the cleansing of the sanctuary of the new covenant. Accordingly we read in Dan. 8: 14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." This text may be the basis for a future article.

R. F. COTTELL.

The Law Given to the Israelites Only.

WHEN God spoke the ten commandments he introduced himself to Israel in these words: "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Ex. 20: 1, 2. Those who say that this law was given only to the Jews, try to make a strong argument, thus: I am the Lord thy God, which have brought thee out of the land of Egypt. The words *thee* and *thy* refer to those, and those only, who were brought out of Egypt.

Then we go on with the commandments: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image. Thou shalt not take the name of the Lord thy God in vain. Six days shalt thou labor. The words *thou* and *thee* used in each one of the ten commandments, refer to the same individuals, viz., those brought out of the land of Egypt. Therefore this law was addressed only to the Israelites, and has no reference to other nations.

There are many overwhelming objections to this position; but try their own plan of playing upon the words, *thy*, *thee*, &c. I am the Lord thy God. *Thy* refers only to those brought out of Egypt. Hence God is only the God of the Jews, and is not the God of the Gentiles, because they are not included in this term. It will be seen that it proves this position just as plainly as the other.

We know that this is false. Thus Paul says: "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." Rom. 3: 29. This one fact shows the falsity of this argument, founded on the use of the words *thee* and *thy* in the ten commandments. D. M. CANRIGHT.

The Home Circle.

MUCH TO DO.

"NOTHING to do?" O, pause and look around
At those oppressed with want, and sorrow, too!
Look at the wrongs, the sufferings that abound,
Ere yet thou sayest there's naught for thee to do.

"Nothing to do?" Are there no hearts that ache,
No care-worn breasts that heave an anguished sigh,
No burdens that thy hands might lighter make,
No bitter tears thy sympathy might dry?

"Nothing to do?" Ah, look without, within!
Be to thyself and to thy duties true;
Look on the world, its troubles, and its sin,
And own that thou hast much indeed to do.

The Wife's Mistake.

MRS. HOPGOOD prided herself on being the best of housekeepers. She was one of those rapid housewives who pursue an atom of dust as a hunter might pursue a stag. No bold natured fly ever dared to buzz within her dainty walls. No cat purred upon her hearthstone. Plants were tabooed because their leaflets would fall. Canary birds were ruthlessly excluded lest they should scatter seed. Sunshine was regarded as an arch enemy. "It brings flies and fades the carpets," said Mrs. Hopgood. As for Mr. Hopgood and the children they lived mostly in the kitchen.

"I can't have the boys' muddy boots trampling over the carpets, and the girls' sewing in the parlor," said Mrs. Hopgood. "As for Hopgood he don't care where he sits. One place is as good as another where he is concerned."

The Hopgood family also took their meals in the kitchen.

"I've got a dining-room as nice as anybody's," said Mrs. Hopgood, "with a real carved oak side-board with a marble top, and silver polished till its better than any looking-glass; but where's the use of turning things all upside down just for one's own family? Common crockery ware and good bone-handled knives are just as good for every-day use."

"Mamma," said Elsie Hopgood, a cherry-cheeked girl of sixteen, "I should like to sit in the parlor sometimes. Mrs. Montfort and her daughter use theirs every evening, and it looks so pretty and pleasant there."

"Stuff and nonsense!" said Mrs. Hopgood sharply. "I keep house myself after my own fashion, and I give others leave to do the same."

"But, mamma," pleaded Elsie, "I was thinking how I should like to invite all the girls here some evening, and have tea, and afterward some little games. I've been asked out so many times, without ever responding, and I am really ashamed to go."

"Then you had better stay at home," said Mrs. Hopgood, polishing vigorously away at the stem of her silver card receiver.

"I think I see myself with all the young folks in town capering on my Brussels carpet, and cake crumbs and melted cream daubed over everything."

Elsie made no answer, but her countenance quickly fell.

"I wish mamma was like any one else," she said to herself, the tears obscuring her eyes. "I wish she was like Kate Prickett's mother, who lets her have company every Thursday evening. John Elton wants me to marry him. If I was married I could have a house of my own, and do just as I pleased."

"Mother," said Mr. Hopgood, a week or two afterward, with a troubled face, "is it true that our Elsie is out walking with John Elton evening after evening? He is a worthless, dissipated fellow, and no fit associate for any girl."

"Mercy upon us! I don't know," said Mrs. Hopgood with a perturbed face. I supposed she was with Kate Prickett or Clara Montfort. I'm a great deal too busy with pickling and house cleaning to run at a giddy girl's heels the whole time. But I'm going to commence cleaning to-morrow, and then I'll warrant I'll give her enough to do to keep her out of mischief."

"Mother," said Isaac Hopgood, gravely, "sometimes I think that if we made home a little more attractive to our children—"

"Oh, nonsense!" quickly interrupted his wife. "I suppose you'd like us to have tableaux like Mrs. Montfort; or a magic lantern like the little Mickfords. Our children haven't been brought up in that way."

Mr. Hopgood said no more. Mrs. Hopgood was, to use her own expression, "in the thick of house cleaning," the next day, with the carpets rolled into heaps, the floors spattered with soapsuds, and her head tied up in a pocket handkerchief, when the door suddenly opened.

"Take care of my pan of soapsuds and soda!" cried she shrilly. "Oh, its you, is it, Ally?"

"Yes, mother, it's me," said Alexander,

her eldest son, who had just gone into business as junior partner to his father. "I say, do leave off washing a minute and attend to me! Ryerson's in town—my old chum, you know—only for one day, and I have asked him to dinner."

"To dinner!" almost screamed Mrs. Hopgood, dropping her brush in her consternation: "Alexander Hopgood, are you crazy? Of course I can't have him to dinner. Just look at the confusion the house is in."

"Oh, he won't mind that, mother. Ryerson is a thoroughly good fellow. Just let him sit down to anything with the rest of us, any—"

"I shall do nothing of the sort, Alexander," said Mrs. Hopgood, severely compressing her lips. "You know I do not approve of your inviting company at any time, still less at such a period as this. If you have been fool enough to ask him, you may get out of the scrape the best way you can."

"But mother—"

"I don't want any more discussion on the subject," says Mrs. Hopgood, dabbling away with the brush.

Alexander went out slamming the door.

"Well!" quoth Alexander Hopgood to himself, "If I can't ask a friend to my home, there's at least the alternative of inviting him to the hotel. I never did such a thing before, but I don't see how else I can manage."

So Alexander Hopgood entertained Mr. Ryerson at the hotel, and gave an unlimited order for iced champagne and desert. And the upshot of it all was that Alexander Hopgood was brought in at eleven o'clock at night by two of the waiters, hopelessly intoxicated.

"Don't be 'f-fraid, mother," stammered he, brandishing an empty bottle, as he became dimly conscious of her white, scared face bending over him. "Go on with your washing! It's a deal jollier at the hotel than it is at home. Freedom forever! Hoo-oo-ray!"

"Oh, what shall I do?" sobbed Mrs. Hopgood, when the waiters were once more out of the house and the roll of the cab wheels had died away. "To think—only to think that a son of mine should ever disgrace himself thus!"

"It's your own fault, mother," said Benny, the second son. "You wouldn't let Ally bring his friend here."

"Hold your tongue," sharply retorted Mrs. Hopgood, wincing beneath the prick of this home truth. "Call Elsie, I need her help."

"Oh, mother!" piped Fanny, the younger girl, running down stairs in frantic haste, "Elsie ain't here!"

"Not here?"

"No, mother, she hasn't been to bed at all—and there's a note on her table, directed to you."

"Open it, mother," said Isaac Hopgood, huskily.

"This is a sad night for our household. My God! has our home become so distasteful to our children that they fly from it like rats from a sinking vessel?"

Elsie's note was short enough. It read:—
DEAR MOTHER: I am tired of living in the kitchen. I have run away with John Elton, and before you see me again I shall have entered upon a new future. ELSIE.

Mrs. Hopgood broke out into wild, hysterical sobbings. Mr. Hopgood read the hurriedly scrawled paper with a face cold and set like steel.

"Run away with John Elton?" he repeated slowly. "Poor Elsie! then God help her. For he is as great a villain and scoundrel as ever lived; and she has sealed her own doom. Mother! mother! this comes of your housekeeping."

"It wasn't my fault, Isaac," sobbed Mrs. Hopgood, rocking herself backward and forward on a chair into which she had dropped.

"It was your fault," retorted her husband almost savagely. "You made the very name of home a mockery to your children, and shut your soul inside of a scrubbing pail, and now you are reaping the bitter harvest."

Of course poor Alexander Hopgood was unable to lift his throbbing head from the pillow the next day, and his mother never left him until afternoon.

When at last she came down stairs, the parlor blinds were thrown wide open, a flood of sunshine streaming in, the table neatly set in the pretty dining-room, and flowers on the table, and new books, games and puzzles scattered around.

Mrs. Hopgood gazed around with a bewildered air. She hardly knew her own home.

"This is the way in which we must live, henceforward, mother," said her husband cheerily. "Let in the sunshine; teach Ben and Fanny that 'home' is something more than an empty name, and try in so far as we can to retrieve the errors of our past life."

Mrs. Hopgood mutely bowed her head. "I will try, husband," she answered.

Wasted Power.

A FRUITFUL cause of power wasted is the common error that great successes are the result of native genius, or inherited talent; that prominent people have become so in spite of themselves, and that for ordinary people to try and emulate them, would be simply absurd.

This is a huge mistake, and one that holds hundreds in mental and spiritual bondage.

Enviably reputations are the visible apexes of pyramids built of steady labor, deep thought, and patient study. Roses do not grow without thorns, and nothing worth having comes by chance, except fortunes, and inherited money is oftener a curse than a blessing.

The patience and perseverance that took a snail to Jerusalem, will bring the most ordinary human being to some Jerusalem of honest usefulness. The humblest abilities are susceptible of development; and as the proverb does not tell us how far from Jerusalem the snail was when he set out on his journey, it often happens that we are nearer our Jerusalem than we dream of.

Regular, systematic work is the secret of all success. A well-known artist and teacher used to say, "that a talent for drawing was well enough, but hard work did the business."

We all know that Nature lavishes her richest gifts on people too lazy to use them, and that others blessed with moderate talents reach the highest positions in arts, sciences, and commerce.

The truth is, we see the bright laurels, and hear the victor's praises sung; but of the trials, the struggles, the disappointments and fears, we are ignorant. Success makes up for all his past sufferings, and he is the first to forget the thorns while enjoying the perfume of the open flower.

It is thus the world over, "no cross, no crown." Ours is an elastic nature, and yields to the soft, expanding properties of success.

From the baking of a light cake, to the successful performance of a great scientific experiment, the same qualities—patience, care, and labor—are brought into requisition, and the humble cook is as deserving of praise as the learned professor.

The only contemptible thing in the world is idleness, the idleness that does nothing thoroughly, shirks all responsibility, and in despair of doing great things folds his hands and does nothing.

If each creature born into the world has its peculiar mission to perform, why, the sooner that mission is discovered, the better.

Let it be great or little, it should be undertaken earnestly and conscientiously, and persevered in with ever-increasing knowledge and power. The room for improvement extends into every department of our social fabric; physically, morally, and mentally, we want building up.

THE OVER-ANXIOUS MOTHER.—Some of the most amiable women we know make their children's lives intolerable through their over-anxiety. Their everlasting fussing or fretting either annoys their families, or after a while is passed by with as little concern as the idle wind. Their very lovingness helps them to become chronic fault-finders, and their habitual interference, their perpetual cautions and their feminine fidgeting make them continual irritants. The anxious mother comes at last to be a blister rather than a blessing to her household. And her sons, having been used to hearing her complaints on occasions when complaint was not needed, cease to attend with proper respect when her counsels are good and wise.—*Christian at Work.*

POWER OF A PSALM TUNE.—A good deacon, who was naturally a high tempered man, had been used to beat his oxen over their heads, as all his neighbors did. It was observed that, when he became a Christian, his cattle were remarkably docile. A friend inquired into the secret. "Why," said the deacon, "formally, when my oxen were a little contrary, I flew into a passion, and beat them unmercifully. This made the matter worse. Now, when they do not behave well, I go behind the load, and sit down and sing Old Hundred. I don't know how it is, but the psalm tune has a surprising effect on my oxen."

You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure on others? You will find half the battle is gained if you never allow yourself to say anything gloomy.—*Mrs. L. M. Child.*

BEAUTY may attract love at first, but it alone cannot retain affection. It is the sterling qualities of the heart and mind that win in the long run.

Reports from the Field.

Pierson, Mich.

JANUARY 29 we commenced meetings at the Maple Grove school-house five miles west of Pierson, and to date have given twenty-four discourses. We are nearly through with the presentation of the Sabbath question, and held our first Sabbath meeting Feb. 22. The brethren from Pierson met with us, and it was one of the most precious seasons that we have ever had the privilege of enjoying. Eight or ten, who had once taken the Lord's name upon them, but whose love had waxed cold, returned to the Lord with hearty confession. Fourteen adults signed the covenant. Several others are keeping the Sabbath, making about twenty in all. The community is very much stirred, and nearly all are convinced on the Sabbath. We are visiting from house to house. Will the friends remember us?
D. A. WELLMAN,
February 24. W. ELLSWORTH.

Finlay, Dakota.

THE interest here is still encouraging. One very interesting family have embraced the Sabbath, and others are deeply interested. Twenty were present at our first Sabbath meeting last Sabbath, and some who were anxious to be there were prevented by ill health. The meeting was good, the Lord being present. As the school-house is now vacant, and the storm and cold weather have somewhat reduced our audiences, we have decided to return there with our meetings this week. Opposition is being manifested to some extent, mostly of a private character. Bro. Olsen reports good interest, crowded houses, and some embracing the truth.
February 25. S. B. WHITNEY.

Onarga and Oakland, Ill.

EARLY this month I held a few meetings at Onarga, and found the church thriving. Lately I have held services at Sadorus. We organized a church of seven members, and afterwards admitted the eighth.

I have spoken in Oakland twice. Last night five arose for prayers. This morning one desired baptism. We are hoping to build a meeting-house. One has promised \$300; and another said, "Give me the material, and I will see that the house is built."
G. W. COLCORD.

Kempton, Ford Co., Ill.

I HAVE labored about a month in Kankakee and Ford counties. I met with our French and American brethren at Kankakee and St. Anne when Elds. Colcord and Bourdeau were there. These meetings were a great encouragement to me. The Lord has blessed me in my labors.

The word of God has made a great stir here. Eight have promised to keep the commandments of God and the faith of Jesus. I have obtained eleven subscribers for the *Tidende* and one for the *SIGNS*, and sold books for \$4.95.

LEWIS JOHNSON.

Martintown, Ill.

AT Martintown I have for the past two weeks spent half of my time for the French, and eleven have heartily embraced the message. Not one of these belonged to a Protestant church. They were either Roman Catholics, or had left that church without joining another, not knowing of a body of Christians that met their idea of what a church should be. The very first Sabbath, eight of them took a firm stand, some with deep feeling expressing gratitude for the truth.
D. T. BOURDEAU.

Lodi, Wis.

JANUARY 1, I commenced a series of meetings in the Green Ackerman school-house, one mile from Poynette village, and about eight miles from Leed's Center. Five or six took a firm stand for the third angel's message.

January 28, we commenced meetings in Poynette village, in Mr. Wood's hall, which he kindly permitted us to use free of charge. We continued the meetings four weeks. The attendance and interest were good; but the opposition from the churches was strong. A few have commenced keeping the Sabbath. Those here and in Bro. Ackerman's neighborhood will make a company of ten or twelve Sabbath-keepers. They hold Sabbath meetings.
N. M. JOHNSON.

Chatham, Ontario.

WE have closed our meetings here. Twenty are keeping the Sabbath. Sabbath meetings, Sabbath-school, and weekly prayer-meetings are established. Bro. Black remains until we return with the tent.
J. FULTON.

St. Charles, Mich.

I COMMENCED labor here Feb. 8, and still continue the effort. Found this church in a very indifferent condition, but by the blessing of God and a persevering effort, there has been a general awakening. About twenty have made a start in the service of the Lord; among these is a brother who had fully given up the truth. His starting again to obey the truth gave great joy to all the church. At a business meeting the tithing plan was cheerfully adopted by nearly all, and a club of fifty SIGNS was taken. This church has one of the best Sabbath-schools I have seen in Michigan; they have adopted the S. S. contribution box, and it proves a success in their school. E. R. JONES.

Salisbury, Missouri.

HAVE been here three weeks, preaching in the Baptist church. Our congregations have ranged from one hundred to two hundred very regularly, and the interest has been good. We have reached the crisis of the meeting, and many are in the valley of decision. Several have concluded to keep the Sabbath, and we hope for a goodly number. The tent was here several years ago, but the interest is much greater now. March 7. GEO. I. BUTLER.

Debello, Wis.

FEBRUARY 15 and 16 I spent with the company at Debello, which were brought out last summer under the labors of Bro. O. A. Johnson. There are about forty keeping the Sabbath in the vicinity. On first-day, the 16th, a church of twenty-nine members was organized. Officers were chosen, and the elder and deacon were ordained. They are preparing to build a meeting-house. H. W. DECKER.

Good Health.

Pork;

OR THE DANGERS OF PORK EATING EXPOSED.

(Continued.)

A DEAD HOG EXAMINED.

2. Do you imagine that the repulsiveness of this loathsome creature is only on the outside? that within, everything is pure and wholesome? Vain delusion. Sickening, disgusting, as is the exterior, it is, in comparison with what it covers, a fair cloak to hide a mass of disease and rottenness which grows more superlatively filthy as we penetrate deeper and deeper beneath the skin.

WHAT IS LARD?

Just under the foul and putrid skin we find a mass of fat from two to six inches in thickness, covering a large portion of the body. Now what is this? Lard, says one, animal oil; an excellent thing for consumptives; a very necessary kind of food in cold weather. Lard, animal oil, very truly; and, we will add, as synonyms, disease, scrofula, torpid liver, erysipelas!

Where did all that fat come from? or how happened it to be heaped up around that poor hog so prodigiously? Surely, it is not natural; for fat is only deposited in large quantities for the purpose of keeping the body warm in winter. This fat is much more than is necessary for such a purpose, and is much greater in amount than ever exists upon the animal in a state of nature. It is evidently the result of disease. So gross have been the habits of the animal, so great has been the foulness of its body, that its excretory organs—its liver, lungs, kidneys, skin, and intestines, have been entirely unable to carry away all the impurities which the animal has been all its life accumulating. And even the extensive system of sewerage, with its constant stream, which we have already described, was insufficient to the task of purging so vile a body of the scrofula which abounded in every organ, and saturated every tissue. Consequently, this great flood of disease, which made the blood a black, turbid current, was crowded out of the veins and arteries into the tissues, and there accumulated as fat! Delectable morsel, a slice of fat pork, isn't it? Concentrated, consolidated, scrofula, filth!

Then the fatter a hog, the more diseased he is? Certainly. A few months ago, there were on exhibition at the great cattle show in England a couple of hogs which had been stuffed with oil-cake until they were the greatest monsters of obesity ever exhibited. Of course, they took the first premium; and if a premium had been awarded for those animals capable of producing the most disease, it is quite probable that they would have headed the list still.

Lard, then, obtained from the flesh of the hog by heating, is nothing more than extract of disease! the essence of putridity and scrof-

ula! Who that knows its character will dare to defile himself with this "broth of abominable things"?

DISGUSTING DEVELOPMENTS.

Now let us take a little deeper glance, prepared to find disease and corruption more abundant the deeper we go. Observe the glands which lie about the neck. Instead of being of their ordinary size, and composed of ordinary gland structure, we find them enlarged masses of scrofulous disease. Perhaps tuberculous degeneration has already taken place. If so, the soft, cheesy, infectious mass is ready to sow broadcast the seeds of consumption and premature death. For, according to some excellent medical authorities, tuberculous disease is capable of communication by means of tubercles. If the animal is of sufficient age, the further process of ulceration will have occurred.

Now take a deeper look still, and examine the lungs of this much-prized animal. If he is more than a few months old, you will be certain to find large numbers of scrofulous tubercles if you make a careful examination. If he is much more than a year of age, you will more than likely as not find a portion of the lung completely consolidated. Yet all of this filthy, diseased mass is cooked as a delicious morsel, is served up to satisfy fastidious tastes. If the animal had escaped the butcher's knife a few years, he would have died of tuberculous consumption.

But what kind of a liver would you expect such an animal to have? Is not excessive fatness one of the surest evidences of a diseased and inactive liver? Infallible. Then a fat hog must have a dreadful diseased bile manufactory. Make a cut into its substance. In ninety-five cases out of a hundred, you will find it filled with abscesses. In a larger percentage still will be found the same scrofulous deposits which seem to infest every organ, every tissue, and every structure of the animal. Yet these same rotten, diseased, scrofulous livers are eaten and relished by thousands of people who cannot express their contempt for the Frenchman who eats a horse, or Chinaman who dines upon fricassee puppy.

Now just glance at the remaining contents of the abdomen. In every part you notice evidences, unmistakable, of scrofula, fatty degeneration, and tuberculous accumulations.

WHERE SCROFULA COMES FROM.

The word *Scrofula* is derived from the Latin *scrofa*, which means, a sow. The ancient Romans evidently believed that scrofula originated with the hog, and hence they attached the name of the beast to the disease. Saying that a man has scrofula, then, is equivalent to saying that he has the hog disease. After we have seen that the hog is the very embodiment of scrofula, is filled with it, literally overflowing with it, in fact, since he requires sewers to carry it off sufficiently to preserve his own life—after viewing this, can any one doubt the accuracy of the conclusion of the Romans who named the disease?

ORIGIN OF THE TAPE WORM.

We shall not attempt to trace the history of this horrid animal, which frequently attains the length of thirty to fifty feet in the intestines of human beings, only so far as concerns its introduction into the human system.

With this end in view, let us glance again at that ulcerated liver. Upon closer inspection, it will be no uncommon thing if we discover numberless little sacs, or cysts, about the size of a hemp seed. These do not present a very formidable appearance, certainly; but as soon as they are taken into the stomach by eating the flesh containing them, the gastric juice dissolves off the membranous sac and liberates a minute animal which had been lurking there for months, perhaps, awaiting this very opportunity. This creature, although quite minute, is furnished with a head and four suckers. With the latter it attaches itself firmly to the side of the stomach, and begins to grow. In a short time it produces an addition to its body which is attached like a joint behind. Soon a duplicate of this is produced, and then another and another, until a body three or four rods in length is formed.

The poor victim who is forced to entertain this unwelcome guest suffers untold agonies, and finally dies if he cannot succeed in dislodging the parasite.

The germs of these dreadful animals are found not only in the liver, but in the other organs as well. Pork containing them is said to be measly. Sometimes it is discovered; but that such is by no means always the case is evidenced by the fact that tapeworm is every year becoming more and more frequent in this country. It has long been common in Germany.

(To be Continued.)

Religious News and Notes.

—It is said Dr. Newman has declined the Cardinal's hat offered to him by the Pope.

—The Jesuits have no legal right to exist in France, yet they are very numerous there.

—M. Geoffroi, Old Catholic Cure of Courtemaiche, has re-entered the Roman Catholic Church.

—The World's Conference of the Evangelical Alliance is arranged to hold August 31 to Sept. 7, in Bale, Switzerland.

—A little girl severely criticised a preacher thus: "He preached so long that he made me sleepy, and then hollared so loud he wouldn't let me sleep!"

—A colporteur of the American Bible Society in Missouri, says he found young men of 18 or 20 years who seemed to know nothing about the Bible.

—Bishop Simpson, in one of his Yale lectures, says the minister's supervision of the Sunday-school should extend particularly to the books in the library.

—The friends of Archbishop Purcell protested against the acceptance of his resignation, but Pope Leo has accepted it and he is only ex-archbishop now.

—Rev. W. J. Smith, in the Central Presbyterian Church in San Francisco, March 16, said, "There are 3,000 gilded saloons in this great city where they sell the devil in solution."

—The work of "Bible Revision" is meeting with favor from the best talent in the churches of the United States. We never expect, however, to see another than the present version in general use.

—Superstition is yet alive. Great excitement was created by the report of the apparition of the Virgin Mary at a town in Bavaria. Bishop Senestry pronounced it a fraud. "Somebody blundered."

—Joseph Cook, the lecturer, speaking of the Bible in public schools, gives utterance to the following suggestive remark.—"The place of the Bible in schools will be occupied by the power which displaces it."

—Dr. Kirk made a most cutting reply to a boaster of graces who said, "I am perfect; I have not sinned for five years." Said the Dr., "I am sorry to hear you say that, for I have heretofore always had a high idea of perfection."

—A Baptist minister in St. Louis is being strongly praised for his Christian charity because he invited a Unitarian D. D. to remain at the communion. Such charity is very cheap, or the principles and consistency of the church are worthless.

—The attendance at twenty-nine churches on a recent Sunday in Philadelphia was reported as 32,388 persons. Seemingly a good showing but—21,726 were Catholics, meeting in four churches, leaving 10,662 among twenty-five Protestant churches.

—Dr. Washburn, President of Robert College, Constantinople, in an article in the *Independent*, reviews the action of the Berlin Conference, in regard to religious liberty in Turkey, and says that it amounts to nothing as far as missions are concerned.

—The *Cleveland Messenger* says, "Sing as you go. Satan and sin and melancholy, and laziness, hate the songs of Zion." To which the *Christian at Work* says it knows of some "lazy Christians who take it all out in singing and don't do a bit of the Lord's work."

—Dean Stanley says the contributions for missions of the Catholic churches in the whole world do not amount to one-third of those of the Protestant communions of Great Britain. And yet it cannot be denied that the Catholic church is a great missionary worker.

—The Methodist laymen of Brooklyn who favor the repeal of the limitations of the Methodist pastorate are soon to hold a Convention in Simpson Church, when action will probably be taken in the form of a petition to the General Conference, which meets next year.

—The *Christian Leader*, a Universalist paper, commenting on the action of a Congregational church in omitting the word "everlasting" from its creed to accommodate a couple of Universalists who wished to unite, says, "We could not desire the fellowship of a church the conscience of which is so pliable." That is sensible.

—The Paris correspondent of the *London Guardian* (Anglican) gives a long and not very favorable report of the opening services of Father Hyacinthe's chapel in Paris. The congregation was largely composed of Protestants and the indifferent, few Catholics being present. There was much disorder, the voice of the Pere being drowned at one time in the tumult.

—The Brooklyn Presbytery has decided to try Dr. Talmage on the following charges, presented by the committee appointed at the previous session: Deceit and falsehood in statements regarding his withdrawal from the editorship of the *Christian at Work*. In stating that sittings in the "Tabernacle" were free. In accusing J. A. Hathaway of dishonest practices and then denying it. Of falsehood in collecting subscriptions for the payment of the church debt. Of deceit in the difficulty concerning the organist of the Tabernacle: and of stating that he was to be arraigned for heterodoxy, when he knew that such was not the case. The trial is set for the 24th.

Secular News.

—A railroad is to be built to the top of Vesuvius.

—The effort to impeach the late French Cabinet has failed.

—The Insane Asylum at Napa, Cal., is full, and "more are coming."

—The Nihilists are giving things an unpleasant outlook in Russia.

—In Muncie, Ind., they have put phonography in the school course of studies.

—A vessel from Rio Janeiro is quarantined off New Orleans with yellow fever on board.

—The Kern County *Gazette* reports, March 8, about one inch of rain for the season; prospects dull.

—The clerk of the Pullman Car Company who stole the funds, has received a ten year's sentence.

—In one district of Sheffield, Eng., there are 4,000 destitute persons, and 400 families actually starving.

—Militia companies are organizing in San Joaquin Valley to resist the demands of the "Railroad monopoly."

—Two powder explosions in Pennsylvania, Pottsville, March 2, one killed, and Danville, March 3, three killed.

—The Democrats have a majority in both Houses of Congress. The scramble for the nomination of Speaker has been unusually sharp.

—The "Passion Play" is being performed only in part in San Francisco. The crucifixion scene was omitted in regard for public feeling.

—At Gilmore's Gardens, New York, March 12, a section of seats about 45 feet long and 20 deep fell, creating a panic, as a great crowd was present. About twenty persons were injured.

—In North Berwick, Me., March 10, the floor of a hall gave way during town meeting, precipitating about 150 persons to the floor below, seriously injuring many. Much indignation is felt against the builder of the hall.

—In France everything has a stormy outlook in government affairs. In Germany Bismarck seems to be losing his influence. It is greatly feared that his strong measures will give controlling power to the communists or socialists.

—And now reports come from St. Petersburg of terrible mortality from a virulent form of typhus, and some cases of plague. As some symptoms of the plague resemble those of the typhus, it seems likely that the plague is really raging there.

—An alliance has been lately consummated between two Royal houses; Prince Arthur of England married Louisa of Prussia. A two-column description of the wedding in daily American papers will appease the general taste for snobbery.

—The *Raleigh Observer* says the people of North Carolina annually pay \$8,500,960 for intoxicating liquors, which exceeds the value of her cotton crop by over one million dollars. And her legislature is trying to devise some way to evade the full payment of the public debt.

—When Cardinal McCloskey returned from Rome he rebuked the editor of *The Freeman's Journal* for being more papal than the Pope. And now the Bishop of Alton has forbid the clergy of his diocese reading the *Journal*. Converts are apt to be zealous—sometimes too much so.

—Congressman Whiteaker of Oregon landed in Oakland 26 hours behind the leaving of the train which would take him in time to reach Washington at the organization of the House. An extra train overtook the other at Green River, making double time. It is said he will make the trip to Washington in five days.

—The United States Inspectors exonerate the officers of the *Alameda* and *El Capitán* from blame in the recent collision. They report a good lookout, and that the fog was so dense that the sound of the whistles recoiled, deceiving all in regard to the distance. The whistle of a tug not over 600 feet distant could not be heard.

—The excitement in New York is almost equal to that of a money panic. Three or four men have tramped themselves nearly to death, and unknown thousands have been spent in seeing. A few tramps can be spared from several other States if New York requires. Really, this is enough to make a man ashamed of his kind.

—Accounts from Brazil are very gloomy. A New York paper says,—The land is dried up for want of rain, and even the birds have perished by millions. The inhabitants themselves seem to have been devoted exclusively to agriculture and pasturage, but for nearly twelve months the parched earth has refused to give her increase, and the cattle have died side by side with their late owners.

Obituary.

DIED, in Waterloo, Grant Co., Wis., Feb. 14, 1879, Sister Rebecca Drouillard, aged 78 years, 2 months, and 13 days.

She embraced the advent faith ten years ago, under the labors of Elder I. Sanborn. We believe she will have a part in the first resurrection. Remarks by Father Ganiard, from Job 14:14. MARY E. PHINNEY.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 20, 1879.

Can You Help Us?

THERE is due to this office from the State Missionary Societies nearly \$1,700 on last year's accounts. If this could be squared up it would be a great service to us at the present time.

History of a Pious Fraud.

THE article from Eld. Andrews which was commenced in No. 11, and will be concluded in No. 13, entitled Examination of a Famous Falsehood, is worthy of a most careful reading.

Please Take That Back!

THE West Oakland Press contains the following notice which we suppose refers to us:—"WILL SELL OUT CHEAP."

"A rumor is on the streets that the Seventh Day Advents are beginning to dispose of their property and printing material, upon the grounds that in five years there will be no more use for them as the advent of the second coming of Christ will then have taken place.

We can assure our neighbor that there is a cheap sell about this matter somewhere, but it is not on our side. He has evidently been sold this time.

1. We are not disposing of our property or material. We are manufacturing printers' material; this, and this only, we are disposing of on reasonable terms. If our neighbor of the Press wishes to dress up with new type, or rule, we shall be glad to furnish him.

2. We have never said, or hinted, or thought that the Lord will come in 1881. We must confess that there is a great deal of folly manifested in time-setting, but this confession is not for ourselves. We have never fallen so deeply in error as that. It is our enemies, not ourselves, which do that kind of work.

We do not wish to be understood as classing the Press among our enemies. It confesses to follow only "a rumor on the streets." But there is a slur in the item which we do not deserve. We have treated all our neighbors with the utmost courtesy, and for the sake of the cause which we represent we ask them to treat us accordingly.

A Disastrous Flood.

THE most disastrous flood of which we ever heard has lately been experienced in Hungary. Szegedin was the second city in Hungary, containing about 80,000 inhabitants. It has been entirely inundated, with one hundred square miles of surrounding country.

the loss was 4,000, which we think will yet fall below the truth.

The inundation was accompanied by a most terrific storm. Many of the buildings were of unburned brick, and the action of the water caused them to crumble, carrying down those who had taken refuge on their tops.

Our Words Kept.

WHEN in New York, two months ago, one of the most remarkable things we saw was the phonograph, invented by a clever young mechanician called Edison.

It is an instrument into which, when one speaks, his voice striking against a mica disc, sets it in motion. This presses a steel point against a quickly-revolving cylinder covered with tinfoil, which receives the impress of the point, which is an exact representation of the vibrations produced by the voice retaining its strength, tone, and character.

We spoke into it, and it was something ghost-like to hear one's own voice re-produced exactly as it spoke. Being rather hoarse by continued preaching, the tones were rather rough and unmusical, but the phonograph neither flattered nor changed. Out came the same rough, unmusical words as had entered.

A most solemn meaning was given to us there and then of many passages in scripture! Man's ingenuity has got so far. But what of man's God, the Judge of all the earth? Does he not say something about every idle word coming into judgment? When the books are opened, and man sees his own actions photographed, and hears his own voice condemning him, will he not be speechless?

Reader, our only hope is in the blood of the Lamb. That can wipe out all our sins. As sure as the throne of judgment shall be set, so surely will God judge mankind. Praise his name that by faith we can now hear, and pass from death unto life, and cross the judgment line.

Christians, shall this year not record for us words of grace and faithfulness? May we speak nothing that we would be ashamed to hear at Christ's judgment seat. What manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God!

Teachers' Bibles.

AFTER a careful examination of many varieties of Bibles, we are satisfied that the Oxford Teachers' Bible presents more advantages than any other we have seen. The print is clear, and the binding substantial.

1. Notes on the Old and New Testaments. 2. Index. 3. Concordance. 4. Dictionary of Scriptural names, with their pronunciation and meaning. 5. Twelve Scripture Maps. The price has been recently reduced, so that they can be offered even lower than the English Bibles we have previously kept.

We have also a good supply of family Bibles and Bibles adapted for church use, which were bought low and can be sold below prices offered at any book store. The type is Small Pica, and very easy to read. Prices from \$7.50 to \$9.00. These Bibles must be sent by freight or express as they are too heavy to go by mail.

We have a few copies of Bibles for the center table, beautifully bound, Minion type. Prices from \$4.00 to \$7.50.

Table with 4 columns: Number, Description, By Freight or Express, By Mail. Lists various Bible editions and prices.

Please order by number, and not by price.

Bound Signs.

WE have on hand about fifteen sets of the four complete volumes of the SIGNS OF THE TIMES which we will furnish at \$10.00 a set.

Appointments.

I DESIGN, if the Lord will, to be in Walla Walla to attend the quarterly meeting the first Sabbath and Sunday in April. I wish every member of that church to be present or report by letter.

I will meet with the Dayton church on Tuesday and Wednesday evenings April 8 and 9. In Bro. Hopkin's neighborhood Thursday evening, April 10, and in Pataha, where Bro. Hunt may appoint Sabbath and Sunday, April 12 and 13.

I. D. VAN HORN.

Salem, Or., March 4, 1879.

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.

J. E. WHITE, Sec.

Stockholders' Meeting—Special.

A SPECIAL meeting of the Stockholders of the Pacific Seventh-day Adventist Publishing Association will be held at the Pacific Press Office, in Oakland, Cal., on Tuesday, April 1, 1879, at 1.30, P. M., to act upon the following proposed amendments to the By-laws of the Association, namely:—

To so amend Section 6 of Article 2 as to provide for the election of a Vice President, and for the appointment of an Auditor by the Board of Directors.

Also, to amend Section 1 of Article 3 to make it agree with Section 6 of Article 2 when amended as proposed.

Also, to so amend Sections 3 and 4 of Article 9 as to enable those Stockholders who may be separated from a church or from church officers to vote by proxy.

Also, to so amend Section 1 of Article 11 as to provide for the amendment of the By-laws at a regular meeting of the Stockholders.

J. E. WHITE, Secretary.

Proxies!

We have taken great pains to send blank certificates of proxy to every stockholder whose address it was possible to find. We hope no one, who cannot be at the meeting, will neglect attending to this matter at once. If a majority of stock is not represented, no meeting can be held.

J. E. WHITE, Sec.

No providence preventing, Elder Waggoner will preach in San Francisco on Sabbath, March 22, and in Oakland on Sunday evening, March 23.

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.

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