

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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PRAYER OUT OF THE DEPTHS.

ALL in weakness, all in sorrow,
O my God! I come once more,
Lifting up the sad petition
Thou hast often heard before,
In the former days of darkness,
In the time of need of yore.

For a present help in trouble
Thou hast never ceased to be,
Since at first an humble sinner
Fell before thee trustingly;
And thy voice is ever sounding,—
"Oh, ye weary, come to me."

Then I fear not to approach thee
With my sorrow and my care;
Hear my mourning supplication.
Cast not out my humble prayer,
Lay not on a greater burden
Than thy feeble child can bear.

O my Lord! rebuke the tempter,
Let not unbelief prevail;
Pray for me, thy feeble servant,
That my weak faith may not fail,
Nor my soul let go her anchor
When the waves and storms assail.

O Redeemer! shall one perish
Who has looked to thee for aid?
Let me see thee, let me hear thee,
Through the gloomy midnight shade;
Let me hear thy voice of comfort,—
"It is I! be not afraid."

For when feeling thou art near me,
All my loneliness is o'er,
And the tempter's dark suggestions
Can oppress my soul no more;
I shall dread the path no longer
When thyself hast gone before.

And though lights of earth are fading,
I can gaze on tearlessly,
When the glory that excelleth,
When the light of life I see;
Whom beside in earth or heaven
Should my heart desire but thee?—Sel.

General Articles.

The Scripture Doctrine of a Future Life.—No. 11.

ELD. D. M. CANRIGHT.

RETURNING to the parable of the rich man, we find that this scene transpires in *hades*, or *sheol*, which, as we have seen, is in the nether parts of the earth. The place is one of darkness and silence, where there is neither wisdom nor knowledge. It is the place of the dead, and those who are therein are called "the congregation of the dead." Prov. 21:16. In the utter darkness of *hades*, how can men see each other? "In the land of forgetfulness," how can they remember the events of their past lives? In a place where there is no knowledge, how could Dives know Abraham, whom he had never seen? Where there is no work, nor device, how could he devise a plan to warn his wicked brethren? And in *hades*, where there is no wisdom, how could Abraham give such wise answers? In *hades*, where the wicked are silent in death, how could Dives converse? As the righteous cannot praise God in *hades*, and do not even remember his name, how does it happen that they can so well understand and converse on everything else?

The answer is simple: The dead are personified and made to speak and act in reference to the facts of their respective cases as though they were alive. Why should not the Spirit of God do this when it has seen fit to personify every kind of inanimate thing? Thus the blood of Abel cries to God. Gen. 4. And thus in Job, the depth and the sea are made to speak, and even *destruction* and *death* are represented as saying that they have heard the fame of wisdom with their ears. Job 28:14-22. The stone by the

sanctuary heard all the words of Israel. Josh. 24. The trees, held an election and made speeches. Judges 9. The thistle proposes a matrimonial alliance with the cedar. 2 Kings 14; 2 Chron. 25. All the trees sing out at the presence of God. 1 Chron. 16. The stone cries out of the wall, and the beam answers it. Hab. 2. The hire of the laborers, kept back by fraud, cries to God. James 5. Dead Abel yet speaketh. Heb. 11. The souls under the altar, slain for their testimony, and who do not live till the first resurrection, cry to God for vengeance. Rev. 6:9, 10. And, finally, death and *hades* are both personified—the one riding a pale horse, the other following, and both cutting down mankind. And this personification is still further carried out, when both, as though living enemies, are at last cast into the fire of gehenna. Rev. 6:8; 20:14; 1 Cor. 15; Hosea 13:14.

That those who conversed together are not disembodied spirits, but personified dead men, is further proved by the following facts: 1. Not one word is said of the spirit of any person named. 2. This conversation takes place in *hades*, which the sacred writers affirm to be in the depths of the earth. 3. The persons named are men that had lived, the one clothed in purple, the other covered with sores, and both were then dead. But these dead men have bodily organs, as eyes, fingers, tongues, etc. But the truth on this point is sealed by the fact that Lazarus could only return to warn the rich man's brethren by being raised from the dead. "Neither will they be persuaded though one rose from the dead"—Gr., *ean tis ek nekron anaste*. It was not whether the spirit of Lazarus should descend from the third Heaven, but whether Lazarus himself should be raised from among the dead ones. This shows that the conversation did not relate to the coming back of disembodied spirits; and in fact that they were not disembodied spirits that here conversed.

The parable of Dives and Lazarus does not therefore teach the present punishment of the wicked dead, nor the conscious state of the dead.

Eighth Objection.—The Thief on the Cross. "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise." Luke 23:43.

Here again our opponents have found, as they think, a plain case favoring their view of going to Heaven at death. But we are convinced that the whole difficulty in this passage turns simply upon the punctuation. As it now stands punctuated, it makes the Saviour promise the thief that he should be with him in Paradise that day; but we believe this punctuation to be incorrect. Properly punctuated it reads as follows: "Verily I say unto thee to-day, Thou shalt be with me in Paradise."

Putting the comma after "to-day" where it belongs properly, then the adverb "to-day" qualifies the verb *say*; that is, "I say unto you to-day, Thou shalt be with me in Paradise." This makes sense of the passage. Now look a moment at the facts. Jesus was there, nailed to the cross, condemned to death. His enemies stood around his feet, cursing and reviling him. Everybody had forsaken him, and it looked as though God himself had abandoned him. Here the poor thief puts his trust in the Saviour. Under these circumstances, Christ is so touched with his faith that he says, verily I promise you to-day, under these circumstances, as for bidding as they look, I here promise you that you shall be with me in Paradise as you have requested.

It will be remembered that the art of punctuation was not introduced until some 250 years ago. Thus Quackenboss' Rhetoric, p. 81, says, "The ancients originally wrote their manuscript without marks or divisions of any kind. Points were said to have been introduced about two hundred years before Christ by Tristophanes, a grammarian of Alexandria, but did not come into general use for several centuries. The modern system of punctuation was invented by Manutius, a learned printer who flourished in Venice at the commencement of the sixteenth century." So when Luke wrote his gospel

there was no mark of punctuation put into it. This was introduced into the Bible about two hundred years ago. Now the translators punctuated it according to their ideas of theology. In this case they plainly made a mistake. The simple use of the comma sometimes entirely changes the meaning of a sentence.

We offer reasons why this passage should be interpreted as we maintain. 1. Look at the request of the thief himself. "Lord, remember me when thou comest into thy kingdom," vs. 42. This request shows that he never thought of reaching Heaven or being saved until the Lord came into his kingdom. Hence Christ's answer refers to the very time that the thief indicated, namely, when he should come into his kingdom.

Jesus says he should be with him in Paradise. Now that Paradise is in Heaven where God is, is plainly taught in the Bible, and generally admitted. Thus Paul says that in a certain vision which he had he knew a man who was caught up to the third Heavens. 2 Cor. 12:2. Then immediately says that he was caught up into Paradise, verse 4. From this we learn that Paradise is in the third Heaven. Jesus says, "To him that overcometh will I grant to eat of the tree of life which is in the midst of the Paradise of God." Rev. 2:7. Another nail in a sure place. Paradise is in the third Heaven and the tree of life is in the midst of Paradise. One more text will settle the question. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life." Rev. 22:1, 2.

The tree of life, then, stands right before the throne of God, and this tree of life is in the midst of Paradise, and hence, certainly Paradise is in Heaven where God dwells. This is the place that Jesus promised to meet the thief. This promise was made on the day of crucifixion. Three days afterwards, however, Jesus positively declared to Mary that he had not yet been to his father. "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father." John 20:17. Three days after the promise was made he had not been to Heaven. Did he make a promise and then break it so soon? No; that cannot be. Therefore we are obliged to adopt the interpretation which we have given, in order to avoid a plain contradiction in the Scriptures. To say the very least we must all admit that this passage is capable of being explained in harmony with the sleep of the dead. It does not state what our opponents believe. They only infer their views from it; but their inference we have shown to be unnecessary.

Ninth Objection.—Stephen's Case. Acts 7:59. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."

In this case Stephen simply commits his life, his spirit, to the Lord. He was now dying, giving up his life for Christ; and hence, with his last breath, he commits his spirit or life to his Saviour. The next verse adds, "And when he had said this he fell asleep." Who fell asleep? Stephen. It was not the house that Stephen lived in, but Stephen himself fell asleep; and a little farther on it says, "Devout men carried Stephen to his burial and made great lamentation over him." Acts 8:2. Who was carried to his burial? Stephen. When Stephen fell asleep he was buried. Was it another Stephen that went off? Stephen was here. Our opponents affirm that Stephen had gone to Heaven. But the text says no such thing. It says nothing about Stephen going to Heaven or being conscious. It is a little remarkable that every one of these passages examined fail at the very point where they expect the help from them. None of them say a word about going to Heaven or being conscious between death and the resurrection. On the other hand they affirm that these saints fell asleep, are asleep, and are to be raised at the resurrection.

Tenth Objection.—Absent from the body. 2 Cor. 5:1-8. "For we know that, if our earthly house of this tabernacle were dis-

solved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; for we walk by faith, not by sight. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

It is claimed that this passage shows that upon the dissolution of the body by death, the real man continues to live right on and goes to be with the Lord in Heaven. But let us see.

Evidently the earthly house which is dissolved is the mortal body, and its dissolution is death. So far all are agreed. But there is another house spoken of with which we are to be clothed after leaving the first house. This is evidently another body. Here again all are agreed. This new body is to be obtained when mortality is "swallowed up of life." Verse 4. We claim that this new body is the immortal body which the saints receive at the resurrection. Notice it is to be "eternal." Verse 1. If it is not the resurrection body, then each saint after the resurrection will have two immortal bodies! But this is absurd. Notice carefully that it is not death which the apostle desires, but it is to put on the new body. He says: "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Verse 4. The Syriac gives this beautiful rendering: "Ye desire, not to throw it off, but to be clothed over it, so that its mortality may be absorbed in life." Sawyer translates it, "We do not wish to put it off, but to put on [the other]."

But when will the new, immortal body be put on? At the resurrection. 1 Cor. 15:51-54. Paul says what he longs for is, "that mortality might be swallowed up of life." Verse 4. But when is mortality swallowed up of life? Certainly not at death, for at that time mortality, all that is mortal of a man, is swallowed up of death instead of by life. All must admit this. Our opponents claim that the immortal soul goes to Heaven at death while only the mortal part of man goes down in death. But this is not what Paul was desiring, for he was looking to the time when mortality should put on immortality.

Turning to his previous letter to these same Corinthians, we find that he plainly told them that this exchange of the mortal, for the immortal body is to take place at the resurrection when the Lord comes. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:51-54.

Here we have the same subject and nearly the same words as in the passage we are examining. This explains the other. In this mortal body Paul was groaning, anxiously longing for the time when he should exchange it for the immortal body at the resurrection.

While he is in this mortal corruptible body he cannot go to be with the Lord, for "flesh and blood cannot inherit the kingdom of God." 1 Cor. 15:50. Hence he truly says that while we are at home in this body we are absent from the Lord. But when we shall have put off this mortal body and shall have been "clothed upon with our house which is from Heaven," viz., the immortal or eter-

nal body, then we shall "be present with the Lord," for this is the very way men go to be with the Lord as Paul himself testifies: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Eleventh Objection.—*In the body or out of the body.* 2 Cor. 12:2. "I knew a man in Christ above fourteen years ago, (whether in the body I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such a one caught up to the third heaven."

It is claimed from this that a man can live in the body or he can live out of the body. Paul says he went to Heaven and he saw certain things there; but whether he went in his body or out of his body, he did not know. Just as much as to say that he could have gone without his body. Very well. Let us look at this candidly. The first verse shows that the apostle is speaking of himself, and certain visions he had received. "I will come to visions and revelations of the Lord." Then he proceeds to state, how this man was caught up into Heaven and heard certain unspeakable things. Now he says that he could not tell whether he was caught up bodily or out of the body. We understand it to mean simply this: he could not tell whether he was actually taken right up into Heaven bodily or whether it was simply pictured before his mind so that he saw it as an actual reality. Looking at his writings a little further we find what he means by being absent from his body. Thus to the Colossians he says, "For though I be absent in the flesh, [that is the body] yet am I with you in the Spirit, joying and beholding your order, and the steadfastness of your faith in Christ."

Remember that while Paul sat at his table in Rome writing to the Colossians, hundreds of miles away, says, "Though I am absent in the flesh, yet am I with you in the spirit." His spirit, according to the theory of our opponents, was over there in Colosse while his body was in Rome writing that letter. Now we ask our opponents if they really believe that Paul's soul actually went out of his body and left it there a dead carcass while his spirit was personally over at Colosse with the brethren? In this case we know it does not mean this, and they themselves must admit that Paul was writing at the very time that he affirms this that his spirit was in a place where his body was not. Again to the Corinthians he says: "For I verily, as absent in body, but present in spirit, have judged already." 1 Cor. 5:3. Here he asserts that while his body is absent his spirit is present with them. Now what does he mean by this? no one is at a loss to know what he means. It is while he was in one place personally, his thoughts, his affections, his mind was at the other place. Just so in the passage under consideration. Paul's mind, his thoughts were carried to Heaven. The Lord gave him a vision presenting before him Heaven with all its glory. It was so real that the apostle did not know whether he was really there bodily or simply saw it in his mind. Notice further that if Paul's soul or spirit actually left his body and went to Heaven and then came back again, he must have had a resurrection from the dead, for James says the body without the spirit is dead. Will our opponents affirm thus of Paul? We think not. We leave the passage there.

Twelfth Objection.—*Souls under the altar.* Rev. 6:9, 10. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

It is claimed that this passage shows that souls had life separate from the body; and furthermore, that in this case, there are some which are alive and can talk. Therefore it is a very strong text. But we think a little examination will spoil this pretty theory. Where were the souls seen? Under the altar, that is according to their interpretation, up in Heaven stowed away in a very crowded, uncomfortable position. And their position was so uncomfortable, that they cried earnestly to God for deliverance. Can we imagine such a scene to take place in Heaven? The Lord said to them that they should rest for a little season until their fellow servants should be killed. Verse 11.

Notice what a spirit this view attributes to those holy spirits. They were the souls of those who had been slain on the earth. Now they cry to God, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

THE GREAT CONTROVERSY

BETWEEN CHRIST AND HIS ANGELS AND SATAN AND HIS ANGELS.

CHAPTER TEN. ABRAHAM.

BY MRS. E. G. WHITE.

THE Lord selected Abraham to carry out his will. He was directed to leave his idolatrous nation, and separate from his kindred. The Lord had revealed himself to Abraham in his youth, and given him understanding, and preserved him from idolatry. He designed to make him an example of faith and true devotion, for his people who should afterward live upon the earth. His character was marked for integrity, generosity, and hospitality. He commanded respect as a mighty prince among the people. His reverence and love for God, and his strict obedience in performing his will, gained for him the respect of his servants and neighbors. His godly example and righteous course, united with his faithful instructions to his servants and all his household, led them also to fear, love, and reverence the God of Abraham. The Lord appeared to Abraham, and promised him that his seed should be like the stars of heaven for number. He also made known to him, through the figure of the horror of great darkness which came upon him, the long, servile bondage of his descendants in Egypt.

In the beginning, God gave to Adam one wife, thus showing his order. He never designed that man should have a plurality of wives. Lamech was the first who departed in this respect from God's wise arrangement. He had two wives, which created discord in his family. The envy and jealousy of both made Lamech unhappy. When men began to multiply upon the face of the earth, and daughters were born unto them, they took them wives of all whom they chose. This was one of the great sins of the inhabitants of the old world, which brought the wrath of God upon them. This custom was practiced after the flood, and became so common that even righteous men fell into the practice, and had a plurality of wives. Yet it was no less sin because they became corrupted, and departed in this thing from God's order.

The Lord said of Noah who, with his family, was saved in the ark, "For thee have I seen righteous before me in this generation." Noah had but one wife; and their united family discipline was blessed of God. Because Noah's sons were righteous, they were preserved in the ark with their father. God has not sanctioned polygamy in a single instance. It was contrary to his will. He knew that the happiness of man would be destroyed by it. Abraham's peace was greatly marred by his unhappy marriage with Hagar.

After Abraham's separation from Lot, the Lord said to him, "Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered." "The word of the Lord came unto Abram in a vision, saying, Fear not, Abram, I am thy shield, and thy exceeding great reward." "And Abram said, Behold, to me thou hast given no seed; and lo, one born in my house is mine heir."

As Abraham had no son, he at first thought that his trusty servant, Eliezer, should become his son by adoption, and his heir. But God informed Abraham that his servant should not be his son and his heir, but that he should really have a son. "And he brought him forth abroad, and said, Look now toward heaven, and tell me the stars, if thou be able to number them; and he said unto him, So shall thy seed be."

If Abraham and Sarah had waited in confiding faith for the fulfillment of the promise that they should have a son, much unhappiness would have been avoided. They believed that it would be just as God had promised, but could not believe that Sarah, in her old age, would have a son. Sarah suggested a plan whereby she thought the promise of God could be fulfilled. She entreated Abraham to take Hagar as his wife. In this they both lacked faith, and a perfect trust in the power of God. By yielding to the advice of Sarah, and taking Hagar as his wife, Abraham failed to endure the test of his faith in God's unlimited power, and brought upon himself, and upon Sarah, much unhappiness. The Lord intended to prove the faith of Abraham and his reliance upon the promises which he had made him.

Hagar was proud and boastful, and carried herself haughtily before Sarah. She flattered herself that she was to be the mother of the great nation which God had promised to

make of Abraham. And Abraham was compelled to listen to the complaints from Sarah in regard to the conduct of Hagar, charging him with wrong in the matter. Abraham is grieved, and tells Sarah that Hagar is her servant, and that she can have the control of her, but he refuses to send her away, for she is to be the mother of his child through whom he thinks the promise is to be fulfilled. He informs Sarah that he would not have taken Hagar for his wife if it had not been her special request. Abraham was also compelled to listen to Hagar's complaints of abuse from Sarah. Abraham is in perplexity. If he seeks to redress the wrongs of Hagar, he increases the jealousy and unhappiness of Sarah, his first and much-loved wife. Hagar fled from the face of Sarah. An angel of God meets her, and comforts her, and also reproves her for her haughty conduct, in bidding her return to her mistress, and submit herself under her hands.

After the birth of Ishmael, the Lord again manifested himself to Abraham, and said unto him, "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant." Again the Lord repeated by his angel his promise to give Sarah a son, and that she should be a mother of many nations. Abraham did not yet understand the promise of God. His mind immediately rests upon Ishmael, as though through him would come the many nations promised, and he exclaims, in his affection for his son, "O that Ishmael might live before thee!"

Again the promise is more definitely repeated to Abraham: "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him." Angels are sent to Abraham on their way to destroy Sodom, and they more distinctly repeat the promise that Sarah shall have a son.

After the birth of Isaac, the great joy manifested by Abraham and Sarah caused Hagar to be very jealous. Ishmael had been instructed by his mother that he was to be especially blessed of God, as the son of Abraham, and to be heir to that which was promised to his father. Ishmael partook of his mother's feelings, and was angry because of the joy manifested at the birth of Isaac. He despised Isaac, because he thought that he was preferred before himself. Sarah saw the disposition manifested by Ishmael against her son Isaac, and she was greatly moved. She related to Abraham the disrespectful conduct of Ishmael to her, and to her son, and said to him, "Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son, even with Isaac."

Abraham is greatly distressed. Ishmael is his son, beloved by him. How can he send him away! He prays to God in his perplexity, for he knows not what course to take. The Lord, through his angels, directs Abraham to listen to the voice of Sarah his wife, and not to let his affection for his son, or for Hagar, prevent his compliance with her wishes. For this was the only course he could pursue to restore harmony and happiness again to his family. Abraham had the the consoling promise from the angel, that Ishmael, although separated from his father's house, should not die, nor be forsaken of God; he should be preserved because he was the son of Abraham. God also promised to make of Ishmael a great nation.

Abraham was of a noble, benevolent disposition, as was manifested in his pleading so earnestly for the people of Sodom. His strong spirit suffered much. He was bowed with grief, and his paternal feelings were deeply moved as he sent away Hagar and his son Ishmael to wander as strangers in a strange land.

If God had sanctioned polygamy, he would not have thus directed Abraham to send away Hagar and her son. He would teach all a lesson in this, that the rights and happiness of the marriage relation are ever to be respected and guarded, even at a great sacrifice. Sarah was the first and only true wife of Abraham. As a wife and mother, she was entitled to rights which no other in the family could have. She revered her husband, calling him lord; but she was jealous lest his affections should be divided with Hagar. God did not rebuke Sarah for the course which she pursued. Abraham was reproved by the angels for distrusting God's power, which had led him to take Hagar as his wife, and to think that through her the promise would be fulfilled.

Again the Lord saw fit to test the faith of Abraham by a most fearful trial. If he had patiently waited for the promise of God to be fulfilled in his own time and manner, and had not sought to make a providence himself, he would not have been subjected to the closest test that was ever required of man. The

Lord directed his faithful servant to go into the land of Moriah, and there offer up Isaac, the son of promise, as a burnt-offering.

Abraham was one hundred and twenty years old when this terrible and startling command came to him, in a vision of the night. He was to travel three days' journey, and would have ample time for reflection. Fifty years previous, at the divine command, he had left father and mother, relatives and friends, and had become a pilgrim and a stranger in a land not his own. He had obeyed the direction of God to send away his son Ishmael to wander in the wilderness. His soul was bowed down with grief at this separation, and his faith was sorely tried, yet he submitted because God required it.

But now a trial was before him which caused all his other afflictions to appear insignificant. The words of the command were calculated to stir his soul to the depths: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Over and over again did the grief-stricken father exclaim, Oh! my son, my son, would to God my life could be accepted in the place of thine; then should my light not go out in darkness. Abraham arose before day, and as he looked up to the starry heavens, he called to mind the promise which God had made to him fifty years before: "Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be." And now the same voice had commanded him to slay his only son, through whom the promise was to be fulfilled.

Abraham was tempted to believe that after all this might be a delusion. Stricken with grief, he bowed before God, and prayed as never before for a confirmation of this strange command, for greater light if he must perform this terrible duty. He remembered the angels sent to tell him of God's purpose to destroy Sodom, and those who bore to him the promise that he should have this same son Isaac. He walked forth where he had several times met the heavenly messengers, hoping to meet them again and receive some special direction from them; but he gained no light, darkness seemed to close about him, day was approaching, and he must be on his journey before light.

He first passed to the couch upon which Isaac slept in peaceful innocence; he was the joy of his heart, the comfort of his old age. Abraham's lips quivered, he turned quickly away, and looked upon Sarah who was also quietly sleeping. He knew that Isaac was her pride, that her heart was entwined with his. Should he awake her, that she might look upon her son for the last time? Should he tell her the requirement of God? He knew that he himself had strength of faith, and confidence in God; he did not know the strength of Sarah's faith; but he did know the strength of her love for Isaac.

He passed from one sleeper to the other, undecided in regard to the wisest course to pursue. He finally awakened Isaac, and informed him that he was commanded of God to offer sacrifice upon a distant mountain, and that he must accompany him. He called his servants, and made every necessary preparation for his long journey. If he could have unburdened his mind to Sarah, and they together have borne the suffering and responsibility, it might have brought him some relief; but he decided that this would not do; for her heart was bound up in her son, and she might hinder him. Abraham went forth on his journey, with Satan by his side to suggest unbelief and impossibility.

While walking by the side of Isaac, the patriarch could not engage in conversation as usual, for a deep sorrow was concealed in his own breast. The night approaches, the longest day Abraham ever experienced has come to a close. He saw his loved son Isaac and the servants locked in slumber, but he could not sleep. He spent the night in prayer, still hoping that some heavenly messenger would appear to tell him that it is enough, that he may return to Sarah, with Isaac unharmed.

No new light dawned upon the tortured soul of Abraham. A heavy pressure was upon him, but he staggered not at the promise. He reasoned not that his posterity, which was to be as the stars, must now come through Ishmael, for God had plainly stated that through Isaac should the promise be fulfilled. Then again was that voice ringing in his ears, "Take now thy son, thine only son Isaac, whom thou lovest." That terrible command which would leave him childless can scarcely be realized. He rises early to continue his toilsome journey. Satan whispers doubts, but Abraham resists his suggestions.

In all your prayers, thank God for mercies.

SABBATON:

AN EXPOSITION OF MATT. 28: 1, AND PARALLEL PASSAGES.

Argument on Sabbaton.

"A DROWNING man will catch at straws." This saying is wonderfully illustrated in the various and contradictory arguments which are resorted to in support of the Sunday Sabbath. Among the weakest of these is that founded upon the Greek of Matt. 28:1, where we find the phrase, *eis mian sabbaton*, rendered first day of the week. It is claimed that this really means, and should be translated, "first day of the Sabbaths," as *sabbaton* means Sabbath. Putting this with the phrase before it, it reads, "In the end of the Sabbaths, as it began to dawn toward the first day of the Sabbaths." From this, a grand argument is made, thus:—

In the end of the Sabbaths means the end of the old series of Sabbaths, that is, the seventh-day Sabbaths, which ended with the day that Christ lay in the tomb; and then the first day of the Sabbaths means the first day of the new series of Sabbaths, which began the day of Christ's resurrection, the first-day Sabbath, thus showing that the old series of Sabbaths ended there, and the new series commenced at the resurrection of Christ. But is there any real truth in this assumption? There is not, as may be seen by good authority on the meaning of these terms.

First, on the meaning of the term, "In the end of the Sabbath, as it began to dawn," &c. This is King James' translation, which is manifestly not the best translation that might be made of the original. Mark, in referring to the same thing, says, "And when the Sabbath was past." Matthew must harmonize with Mark. The following notes and translations by eminent authors will give the reader a correct idea of its meaning:—

"Matt. 28:1. *In the end of the Sabbath.* The word *end* here means the same as, after the Sabbath, *i. e.*, after the Sabbath was fully completed, or finished, and may be expressed in this manner: In the night following the Sabbath (for the Sabbath closed at sunset), as it began to dawn."—*Barnes' Notes on Matt. 28:1.*

"Matt. 28:1. *Opse de Sabb.* This must, with Krebs, Wahl, Tittm., Kuim., and Fritz, be explained, 'after the Sabbath,' *i. e.*, as Mark more clearly expresses it, *dia genomenon ton sabbaton*, which must determine the sense here. Of this signification, the commentators adduce examples from Philost., Plut., Ælian, Xenophon."—*Bloomfield's Notes.*

"Matt. 28:1. *In the end of the Sabbath.* *Opse de Sabbaton.* After the end of the week: this is the translation given by several eminent critics; and in this way the word *opse* is used by the most eminent Greek writers."—*Clarke on Matt. 28:1.*

"Matt. 28:1. And late in the Sabbath, as it was dawning into the first day of the week, came Mary," &c.—*Bible Union.*

"Matt. 28:1. Now after the Sabbath, as it was dawning to the first day of the week," &c.—*Diaglott.*

"Matt. 28:1. And after the Sabbath, when it began to dawn on the first day of the week," &c.—*Sawyer.*

These authorities are sufficient to show the meaning of that expression. It does not signify the end of a series of Sabbaths, or any thing like it, but simply after the Sabbath. But what is the meaning of the phrase, *eis mian sabbaton*, first day of the Sabbaths? Does it not mean the beginning of a new series of Sabbaths? Well, if it does, then we have another new series of Sabbaths, beginning about twenty-eight years after the resurrection of Christ, as recorded in Acts 20:7, where King James' translation says, "And upon the first day of the week, when the disciples came together." Here the Greek is the same as Matt. 28:1, *mia ton sabbaton*, the first day of the Sabbaths. If this phrase, in Matt. 28:1, means the first day of a new series of Sabbaths, then, of course, this also means the first day of a new series of Sabbaths. We should like to know what new series of Sabbaths commenced way down over twenty-eight years after the resurrection of Christ. So also we have the phrase in 1 Cor. 16:2, thus having several new series of Sabbaths. The simple truth in the case is this: Among the Hebrews, the Sabbath was the principal day of the week, and hence the whole week was frequently called from its name, a Sabbath; and the other days of the week were reckoned from it. Thus, the first day of the week was called the first day of the Sabbath, and so on. That this is so, is pointedly proved by the following eminent authors:—

SABBATON—ITS MEANING.

"A period of seven days, a week, sing. and pl. Matt. 28:1; Mark 16:9."—*Greenfield's Greek N. T. on Sabbaton.*

"A cessation from labor, rest, the Sabbath, a day of rest: by synecdoche, a week. Mark 16:7; Luke 18:12; Matt. 28:1," &c.—*Pickering's Comp. Lex. of the Greek Language.*

"2. Meton., a sabbath, put for the interval from Sabbath to Sabbath; hence a *se'nnight, week.*"—*Robinson.*

"Shabbath. 2. perh. *week*, as in the Syriac and Greek. Matt. 28:1; Lev. 23:15; comp. Deut. 16:9."—*Gesenius' Hebrew Lexicon.*

"Sabbaton. 2. a week, N. T."—*Liddell and Scott.*

"From the circumstance that the Sabbath was the principal day of the week, the whole period of seven days was likewise called, *Shabat*, in Syriac, *Shabta*, in the N. T., *Sabbaton, Sabbata*. The Jews, accordingly, in designating the successive days of the week, were accustomed to say, the first day of the Sabbath, that is, of the week; the second day of the Sabbath, that is, Sunday, Monday, &c. Mark 16:2, 9; Luke 24:9."—*Ency. of Relig. Knowl., Art. Week.*

"Sabbath is also taken for the whole week. Luke 18:12. I fast twice in the week: in the Greek it is, I fast twice in the Sabbath."—*Cruden.*

This fast was on the second and fifth days of the week, says Bloomfield in his Greek N. T.

"The seventh day, which we term Saturday, was styled among them [the Jews] the Sabbath, that is, the day of rest. And because this was the most important day of all the week, the whole week came to be called from its name, a Sabbath; whence the other days were called also the first day of the Sabbath, the second day of the Sabbath, and so on in their order."—*Nevins' Biblical Antiquities, p. 174.*

"The Jews called Sunday one of the Sabbath, that is, the first day of the week. Monday was two of the Sabbath."—*Union Bible Dict., Art. Weeks.*

"Sabbathum is also taken for the whole week."—*Calmet., Art. Sabbath.*

Other remarks might be made, and facts stated, showing the absurdity of the argument founded on this phrase; but these certainly are all-sufficient for any candid mind. D. M. C.

Grammatical Construction of Matt. 28:1.

IN these times it is almost dangerous to explode a heresy; for there are not a few who are ready even to seize the fragments, and caper about with them in the highest glee, as if they had discovered a new truth, or been blessed with a flood of new light. There are many now claiming that the first day of the week is called the Sabbath in Matt. 28:1, who doubtless learned for the first time that *sabbatone* occurs in that passage, from reading a refutation of that foolish claim.

Let us then again examine the manner in which the first day attempts to find an asylum in Matt. 28:1. The passage, in the original, reads thus: "*Opse de sabbatone, te epiphosekouse eis mian sabbatone, eelthe Maria, he Magdaleene.*" &c. A translation is given to these words as follows: "In the end of the Sabbaths, as it began to dawn toward one (or the first) of the Sabbaths, came Mary Magdalene," &c. And on this the following claim is raised: In the end of the Sabbaths, that is, the old series, or seventh-day Sabbaths, as it began to dawn toward the first of a new series of Sabbaths, namely, Sabbaths to be held thereafter upon the first day of the week. What is necessary to sustain this claim? It is necessary, first, that the word *Sabbatone* should have a plural signification, and refer to a series of Sabbaths, and, secondly, that the word *first* should agree with *sabbaton* understood; for in that case the idea would be, "as it began to dawn toward the first Sabbath of a new series of Sabbaths." If now it shall appear that the word *sabbaton* has a signification the same as if it was in the singular number, and that the word *first* cannot agree with *sabbaton* understood, then the translation given above is incorrect, and the claim based thereon, unfounded.

If now the reader will turn with us to the lexicon and grammar, we will try to ascertain clearly the meaning of the words and the sense of the passage.

Opse is defined by Robinson to mean, as a general signification, *late*, after a long time. "With a genitive, the same as *at the end of, at the close of, after.*" Robinson then quotes these words from the Greek of Matt. 28:1, "*opse de sabbatone,*" and translates them, "at the end of the Sabbath, *i. e.*, after the Sabbath, the Sabbath being now ended."

De is simply a continuative particle, signifying *but, and, also*, and the like.

Sabbatone. There are two words translated *Sabbath* in the New Testament. The first is *sabbaton*, which is a noun of the second declension, and is always used in the singular number. The second is *sabbata*,* a noun of the third declension, and always used in the plural number. But these two words have identically the same signification, and are used interchangeably. Robinson says that where the plural form occurs, it is generally used

*In presenting these Greek words in English characters, we use such forms as will show the correct pronunciation.

*From this word comes the genitive plural *Sabbatone*. The reader should carefully distinguish between *sabbaton* nominative and accusative singular, and *sabbatone* genitive plural.

for the singular. The word here in Matt. 28:1, is in the genitive case, which, according to Robinson, determines the meaning of *opse* before it; he, as already noticed, having said that *opse* with a genitive signifies at the end of, or after. The genitive is thus used, *Sophocles* § 196, to denote the time when, or place where.

Te epiphosekouse: It beginning to dawn. Here we have the article *te* and the participle of the verb *epiphoseko*, which means, according to Robinson, "to grow light upon, to dawn upon." Liddell and Scott give it the single signification "to grow toward daylight." The word occurs elsewhere in the New Testament, only in Luke 23:54, where it says that the Sabbath *drew on*; and this use of the word in this instance, Bloomfield explains to be a Jewish idiom to denote the commencement of their day, borrowed from the classic use of the word by the heathen, who commenced their day in the morning. The word cannot have the tropical signification in Matt. 28:1, that it has in Luke 23:54, and signify that the first day, according to Jewish reckoning, was drawing on; for the word *opse* signifies that the Sabbath was already past. It must therefore here have its proper and literal signification, and mean, "as it began to grow toward daylight." The word is here in the dative form for the genitive absolute, *Soph.* § 226, Note 3, the article *te*, agreeing with *heemera*, day, understood.

Eis is simply a preposition, meaning *to or into*.

Mian is a numeral adjective, the first of the cardinal numbers, literally signifying *one*. It is here used, according to a Hebraism, as an ordinal, signifying the *first*.—*Robinson.* The form *mian* is found in the singular number, feminine gender, accusative case, from the nominative, *heis, mia, hen*. Being an adjective, it must agree with some substantive, either expressed or understood. Is there any word expressed with which it can agree? The next word is *sabbatone* which is in the genitive plural, and cannot therefore be the word with which the accusative singular, *mian*, agrees. What word, then, shall be supplied? This brings us to the principal claim based upon this text in behalf of the first day of the week. Is the sense of the passage that this is the first of a new series of Sabbaths now introduced? the first Sabbath of a new series? If so, the word *first* (*mian*) must agree with Sabbath (singular) understood. This form is found in the singular number and accusative case. The agreement thus far being all right; but when we look at the gender, we find that *sabbaton* is neuter, and *mian*, as already stated, is feminine. We cannot, therefore, supply the word *sabbaton*, unless we can perform the ungrammatical miracle of making a feminine adjective agree with a neuter noun.

But, strange to say, some are so determined to have *sabbaton* understood, as to claim that *mian* is neuter! and that the gender of the adjective is determined, not by its form, but by the gender of the noun with which it agrees; as much as to say that the adjective has but one form, and is masculine, feminine, or neuter, according to the gender of its noun. This will certainly surprise those who have any acquaintance with the Greek. It is only for the benefit of those who have never studied it, that we need to say that adjectives are declined, or take a change of form to express the number and case, exactly the same as nouns; and that they have a change of form also to denote the gender; and the gender of the noun determines absolutely what form of the adjective shall be used to agree with it.

Take, for instance, the word under consideration. The accusative singular, masculine, of the numeral *heis*, is *hena*, accusative feminine, *mian*, accusative neuter, *hen*. Used with a noun in the accusative singular, if masculine, *hena* would be the form of the adjective to be used; if feminine, *mian*; if neuter, *hen*. If therefore *sabbaton* is the word understood with which the numeral should agree, the form *hen* should have been used, not *mian*; and the fact that *mian*, the feminine form, is used, shows that the noun understood, with which it agrees, must be a feminine noun. In this respect the law of the language is absolute and inexorable.

With what, then, does *mian* agree? Scholars and critics who understand thoroughly the idioms of the Greek, tell us that in such sentences the word *day, heemera*, is understood. See Greenfield's Greek Testament, Matt. 28:1, margin, also Robinson's Lexicon. *Heemera* is a feminine noun, and hence *mian* can agree with it in every respect; and there is no grammatical inaccuracy involved; Putting in the supplied word, we have *eis mian heemeran sabbatone*, literally, the first day of the Sabbath.

(To be Continued.)

COULD the habitual swearer only see the list of his oaths, as taken down by the recording angel, he would never suspect that it was the work of a man; but he would suppose it was the outpouring of some satanic spirit who had devoted all the energies of his mind to the task of reviling his Maker. And though brave, the pen would drop from his nerveless grasp, if he were required to write his signature to the list and acknowledge it as his deed.

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.

The Pacific Coast.

MUCH labor and means have been expended on the Pacific coast. Oakland, Cal., is a beautiful city of 45,000 inhabitants. In the center of this city is our Pacific Publishing House. On that goodly building is a gilt sign, "The Pacific Press." In that building are eight presses moved by steam, first-class printing material, complete bindery and type-foundry. Oakland and San Francisco will ever be regarded as the head-quarters of the cause on the Pacific slope.

The California Conference is without an acting president, for reasons we will not here explain. At the session of the General Conference last October, it was decided that Elder E. W. Farnsworth should take the California field. He will probably go there immediately after the General Conference meets, March 27. And there are reasons why Elder S. N. Haskell should spend at least six months in the Pacific coast States and Territories:—

1. That is a grand missionary field. There is a reading, thinking population where men move slowly and cautiously in religious matters. There very much must and will be accomplished with our periodicals and general publications; and as Bro. Haskell is eminently qualified for this important work, and has not labored in this vast field, it seems very proper and necessary that the cause there should have the benefit of his labors.

2. Eld. Haskell is a practical man, and knows how to lift at the great financial wheel, where and when the load moves heavily. The debts must be lifted from the Oakland house of worship, and from the Pacific Press during the year 1879, and our people on the Pacific coast need his counsel and labors.

3. Bro. H. is one of God's humble working men, and will be of inestimable value to the cause on the Pacific coast as a practical preacher and laborer. JAMES WHITE.

The Work in Norway.

THE REVIEW of March 6 contains interesting and startling news of the work in Norway. What a statement is this from Elder Matteson in his report from Christiania! "Wednesday evening we secured a large hall in the theatre, in order to get a reply before many. About eighteen hundred crowded in, and many went away for want of room."

Eighteen hundred persons in one assembly, listening to a defense of the great truths for our time, trampled under the feet of priests, and misrepresented and slandered in the public prints! These make hard work for those who, like Paul, are "set for the defense of the gospel;" but they have a part to act in this great closing work. They advertise for us by calling the attention of the people to our doctrines and work. Without them the world would hardly know we were in it. The battle goes well.

The statement of Bro. Matteson, that he had purchased real estate in Christiania to the amount of fifteen thousand dollars, really startled us at first. But as we read his explanation of the reasons for doing so, setting forth both the necessities of the case and the easy terms upon which the purchase is made, the movement appeared more consistent.

We honor the judgment of our dear Bro. Matteson in deciding to labor where he can accomplish most, and appeal to our people to assist and encourage him and all others who thus labor. The terms of payment on the fifteen thousand dollars are as follows:—

1. The time. This was doubtless set by the party who sold the property—thirty-three years. Eld. Matteson is not a timist. If he were, we have no idea he would place the period of the close of the message thirty-three years distant.

2. The rate of interest. Five per cent. per annum is exceedingly low. Rents for a place of worship, which they now save, added to what rent they now receive for the remaining portion of their house, would far exceed the interest on the entire fifteen thousand dollars.

3. The annual payments. For the first five years they would have to pay \$266 annually. At the expiration of the five years the yearly payment would be \$532.

The system upon which these brethren and

sisters are working to raise means is certainly a good one. Thirteen and one-third cents per week seems like a small sum indeed, but in a year it would amount to \$6.93½. A church of one hundred members would raise \$693.33. A body of one thousand brethren and sisters would raise annually \$6,933.33. The strength of united action is here seen. At first, the payment of this debt will move slowly and heavily upon the few brethren in Christiania and the Scandinavian brethren in Europe. But as their numbers increase, and the sum of their interest is diminished by annual payments on the debt, the burden will grow lighter.

We set the time for the payment of this entire debt, including the cost of a complete publishing house, at five years. But in order to accomplish this, our brethren in Northern Europe must have help from America. First, the Scandinavian brethren in this country will esteem it their pleasure as well as their duty, to act a very liberal part for this mission, and, second, the American brethren, who take a deep interest in all our missions, will give of their means to assist this one also. Both are responding to our call for immediate help for Bro. Matteson. The receipts for Danish Mission in Review of March 6 alone come up to the amount of \$488.

We will now suppose that it will require \$15,000 more to establish the press in Norway, and help support missionaries until the cause there shall be self-sustaining, making in all \$30,000 to be raised in five years, or \$6,000 annually. By the grace of God we will do it. And we suggest that the American brethren pay one-half this sum. As the cause is young and comparatively weak in Europe, the American brethren will have to raise the larger sum for a few years. Then as the cause in Europe gathers strength, the Scandinavian brethren will be able to come up with their half. This we represent as follows:—

YEARS.	AMERICAN.	EUROPEAN.
1879,.....	\$5,000 00	\$1,000 00
1880,.....	4,000 00	2,000 00
1881,.....	3,000 00	3,000 00
1882,.....	2,000 00	4,000 00
1883,.....	1,000 00	5,000 00
Total,.....	\$15,000 00	\$15,000 00

Thus the \$30,000 will be raised in five years. And of this sum Mrs. W. and the writer propose to pay \$1,000 in payments as follows:— 1879, \$300; 1880, \$200; 1881, \$200; 1882, \$150; 1883, \$150.

We wish this article to be regarded as suggestive rather than decisive. This, and many other matters of grave importance, will come before the General Conference the 27th of March. JAMES WHITE

Questions.

In what sense does the spirit of God dwell in man? Does 1 Cor. 15:53 refer to the body only, or to both soul and body? R. B. B.

1. It is impossible to describe the operations of the Spirit of God. We know that it is promised to the Saints, to dwell in them, &c. Also to reprove, or strive with sinners. But we should be careful on such a solemn subject, not to go beyond the words of inspiration into the field of conjecture.

2. The passage refers to the man. The man is now mortal, but in the resurrection he will be made immortal, if he is Christ's. Much confusion might be avoided if the primary meaning of soul were kept in view, namely, person, or being. In a large majority of the instances of its use in the Scriptures it has only this meaning. The second meaning, life, is used as a concrete term, as representing a person or being by its qualities, namely, a living being. All other meanings or uses of the term are but different shades or modifications of these. The destiny of the body and the soul cannot be separated. Together they represent a man—a living man. But as the primary meaning of ne-phesh is person, it is used of a dead person as well as a living person; thence arises a peculiar use of the term in the concrete; the life has left the body; as soul, or ne-phesh, is often used for life, it is easy to glide into the expression,—the soul has left the body. Some go further and make the life, the ne-phesh, or soul, a living entity, a personality, in distinction from the body. This cannot be true, for as person is predicated of the dead, or dead body, if the soul were an other person, then there would be two persons

of one man at the same time, a dead person and a living person. This is absurd. But this absurd view has long been the popular view. Much light has been shed on this subject of late years by English and American authors, but it has not been exhausted.

PLEASE explain Luke 14:26. A. M. Greenfield gives as a definition of *miseo*, from which the word *hate* comes, in this passage, "to regard with less affection, love less, esteem less, slight." No further explanation is needed.

PLEASE answer the following: 1. In what sense is the term day used in Gen. 2:17? 2. Those who advocate sprinkling claim that it would be impossible to immerse so many in one day. 3. Explain Matt. 9:16, 17.

N. T. H.

1. The word day, as to-day, is sometimes used to give force and emphasis to a declaration. We think in this case it means that he would fall under the condemnation or sentence of death the very day in which he should eat of it. This is in harmony with Bible usage. Comp. Gen. 20:3. "But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife." That is, he was in danger of death, because he was taking a man's wife. See also Ex. 12:33.

2. They are mistaken. Conjecture is not argument. There were about a hundred and twenty disciples together on the day of pentecost. There were eighty-two appointed to the ministry by the Lord. If all were engaged in baptizing there would be less than thirty-seven candidates to each administrator. If the twelve only, there would be 250 to each. They could easily have baptized them in a few hours.

3. The connection plainly shows that the Saviour meant that the Pharisees were unfitted by reason of their religious prejudices, to receive the doctrines of the gospel. As is often said, we would rather work on new material to make Christians than on old bigoted professors.

Sadly Amusing.

WE cannot say that the first of these words is generally considered the proper one to qualify the second, but we do not know of any other combination which exactly expresses our feelings on reading a comment, by a correspondent of an Adventist paper, on Isaiah 65:20.

The comment amounts to this: "the child" is prophetic, and means the United States government; it was born when its independence was achieved, in 1783; it will be "an hundred years old," in 1883, and, of course, die at that time, when all the sinners will be accursed.

The editor properly warns against such conjectures; but we doubt the propriety of letting such conjecturers present their silly dreamings to the public through a paper devoted to Bible truth on the advent and kindred subjects. It is calculated to cause people to look with suspicion upon the investigation of the sacred prophecies.

Examination of a Famous Falsehood.

(Concluded.)

DOMVILLE's second point is that *Dominicum*, when used as a noun, as in the present case, signifies either a church or the Lord's supper, but never signifies Lord's day. He establishes the fact by incontestible evidence. Gilfillan was acquainted with all this. He could not answer Domville, and yet he was not willing to abandon the falsehood which Domville had exposed. So he turns from the *Acta Martyrum* in which the compiler expressly defines the word to mean precisely what Domville asserts, and brings forward the great Romish annalist, Cardinal Baronius. Now, say our first-day friends, we are to have the truth from a high authority. Gilfillan has found in Baronius an express statement that the martyrs were tested by the question, "Have you kept the Lord's day?" No matter then as to the *Acta Martyrum* from which Bishop Andrews first produced this story. That, indeed, has failed us, but we have in its stead the weighty testimony of the great Baronius. To be sure he fixes this test no earlier than the fourth century, which renders it of no avail as proof that Pliny's stated day was Sunday; but it is worth much to have Baronius bear witness that certain martyrs in the fourth century were put to death because they observed the Sunday-Lord's day.

But these exultant thoughts are vain. I must state a grave fact in plain language: Gilfillan has deliberately falsified the testimony of Baronius! That historian records at length the martyrdom of Saturninus and his company in northern Africa in A. D. 303. It is the very story which Domville has cited from the *Acta Martyrum*, and Baronius repeatedly indicates that he himself copied it from that work. He gives the various questions propounded by the proconsul, and the several answers which were returned by each of the martyrs. I copy from Baronius the most important of these. They were arrested while they were celebrating the Lord's sacrament according to custom. The following is the charge on which they were arrested: They had celebrated the *Collectam Dominicum* against the command of the emperors. The proconsul asked the first whether he had celebrated the *Collectam*, and he replied that he was a Christian, and had done this. Another says, "I have not only been in the *Collecta*, but I have celebrated the *Dominicum*, with the brethren because I am a Christian." Another says we have celebrated the *Dominicum*, because the *Dominicum* cannot be neglected." Another said that the *Collecta* was made (or observed) at his house. The proconsul questioning again one of those already examined, received this answer: "The *Dominicum* cannot be disregarded, the law so commands." When one was asked whether the *Collecta* was made (or observed) at his house, he answered, "In my house we have celebrated the *Dominicum*." He added, "Without the *Dominicum*, we cannot be," or live. To another, the proconsul said that he did not wish to know whether he was a Christian, but whether he participated in the *Collecta*. His reply was: "As if one could be a Christian without the *Dominicum*, or as if the *Dominicum* can be celebrated without the Christian." And he said further to the proconsul: "We have observed the *Collecta* most sacredly; we have always, convened in the *Dominicum* for reading the Lord's word." Another said: "I have been in [literally, have made] the *Collecta* with my brethren, I have celebrated the *Dominicum*." After him another proclaimed the *Dominicum* to be the hope and safety of the Christian, and when tortured as the others, he exclaimed, "I have celebrated the *Dominicum* with a devoted heart, and with my brethren I have made the *Collecta* because I am a Christian." When the proconsul again asked one of these whether he had conducted the *Dominicum*, he replied that he had because Christ was his Saviour.

I have thus given the substance of this famous examination, and have set before the reader the references therein made to the *Dominicum*. It is to be observed that *Collecta* is used as another name for *Dominicum*. Now, does Baronius use either of these words to signify Lord's day? It so happens that he has defined these words with direct reference to this very case no less than seven times. Now let us read these seven definitions:—

When Baronius records the first question addressed to these martyrs, he there defines these words as follows: "By the words *Collectam*, *Collectionem*, and *Dominicum*, the author always understands the sacrifice of the Mass." After recording the words of that martyr who said that the law commanded the observance of the *Dominicum*, Baronius, defines his statement thus: "Evidently the Christian law concerning the *Dominicum*, no doubt about celebrating the sacrifice." Baronius, by the Romish words sacrifice and Mass refers to the celebration of the Lord's supper by these martyrs. At the conclusion of the examination, he again defines the celebration of the *Dominicum*. He says: "It has been shown above in relating these things that the Christians were moved, even in the time of severe persecution, to celebrate the *Dominicum*. Evidently, as we have declared elsewhere in many places, it was a sacrifice without bloodshed, and of divine appointment." He presently defines *Dominicum* again, saying, "Though it is a fact that the same expression was employed at times with reference to the temple of God, yet since all the churches upon the earth have united in this matter, and from other things related above, it has been sufficiently shown concerning the celebration of the *Dominicum*, that only the sacrifice of the Mass can be understood." Observe this last statement. He says though the word has been employed to designate the temple of the Lord, yet in the things here related it can only signify the sacrifice of the Mass. These testimonies are exceedingly explicit. But Baronius has not yet finished. In the index to Tome 3.

he explains these words again with direct reference to this very martyrdom. Thus under *Collecta* is this statement: "The *Collecta*, the *Dominicum*, the Mass, the same [A. D.] 303, xxxix." Under *Missa*: "The Mass is the same as the *Collecta*, or *Dominicum* [A. D.], 303, xxxix." Under *Dominicum*: "To celebrate the *Dominicum* is the same as to conduct the Mass [A. D.], 303, xxxix.; xlix.; li."

It is not possible to mistake the meaning of Baronius. He says that *Dominicum* signifies the Mass! The celebration of the supper by these martyrs was doubtless very different from the pompous ceremony which the church of Rome now observes under the name of Mass. But it was the sacrament of the Lord's supper, concerning which they were tested, and for observing which they were put to a cruel death. The word *Dominicum* signifies "the sacred mysteries," as Ruinat defines it; and Baronius, in seven times affirming this definition, though acknowledging that it has sometimes been used to signify temple of God, plainly declares that in this record, it can have no other meaning than that service which the Romanists call the sacrifice of the Mass. Gilfillan had read all this, yet he dares to quote Baronius as saying that these martyrs were tested by the question, "Have you kept Lord's day?" He could not but know that he was writing a direct falsehood; but he thought the honor of God, and the advancement of the cause of truth, demanded this act at his hands.

Before Gilfillan wrote his work, Domville had called attention to the fact that the sentence, "*Dominicum servasti?*" does not occur in the *Acta Martyrum*, a different verb being used every time. But this is the popular form of this question, and must not be given up. So Gilfillan declares that Baronius uses it in his record of the martyrdoms in A. D. 303. But we have cited the different forms of questions recorded by Baronius, and find them to be precisely the same with those of the *Acta Martyrum*. "*Dominicum servasti?*" does not occur in that historian, and Gilfillan, in stating that it does, is guilty of untruth. This, however, is comparatively unimportant. But for asserting that Baronius speaks of Lord's day under the name of *Dominicum*, Gilfillan stands convicted of inexcusable falsehood in matters of serious importance. J. N. A.

The Seven Seals.

Rev. 6:1, 2. "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him, and he went forth conquering and to conquer."

Having taken the book, the Lamb proceeds at once to open the seals; and the attention of the apostle is called to the scenes that transpire under each seal. The number seven in the Scriptures is understood as denoting completion and perfection. The seven seals, therefore, embrace the whole of a certain class of events, reaching down to the close of probationary time. Hence to say, as some do, that the seals denote a series of events, reaching down perhaps to the time of Constantine, and the seven trumpets another series from that time further on, cannot be correct. The trumpets denote a series of events which transpire contemporaneously with the events of the seals, but of an entirely different character. A trumpet is a symbol of war. Hence the trumpets denote great political commotions to take place among the nations in this age. The seals denote events of a religious character, and contain the history of the church from the opening of the Christian era to the coming of Christ.

Commentators have raised a question concerning the manner in which these scenes were represented before the apostle. Was it merely a written description of the events, which was read to him as each successive seal was opened? Or was it a pictorial illustration of the events which the book contained, and which was presented before him as the seals were broken? or was it a scenic representation which passed before him, the different actors coming forth and performing their parts? Barnes decides in favor of calling them pictorial illustrations. For he thinks a merely written description would not answer to the language of the apostle, setting forth what he saw, and a mere scenic representation could have no connection with the opening of the seals. But to this view of Barnes' there are at least two serious objections: 1. The book was said to contain only writing within, not pictorial illustrations; and 2. John saw the characters which made

up the various scenes, not fixed and motionless upon canvass, but living and moving, and engaging actively in the parts assigned them. The view which seems most consistent to us, is, that the book contained a record of events which were to transpire; and when the seals were broken and the record was brought to light, the scenes were presented before John not by the description being read, but by a representation of what was described in the book, being made to pass before his mind in living characters, in the place where the reality was to transpire, namely, on the earth.

The first symbol, a white horse, and the rider who bears a bow and to whom a crown is given, and who goes forth conquering and to conquer, is a fit emblem of the triumphs of the gospel in the first centuries of this dispensation; the whiteness of the horse denoting the purity of faith in that age, and the crown which was given to the rider, and his going forth conquering, and to make still further conquests, the zeal and success with which the truth was promulgated by its earliest ministers. To this it is objected that the ministers of Christ and the progress of the gospel, could not be properly represented by such warlike symbols. But we ask, By what symbols could the work of Christianity better be represented when it went forth as an aggressive principal against the huge systems of error with which it had at first to contend? The rider upon this horse went forth. Where? His commission was unlimited. The gospel was to all the world.

Verses 3, 4. "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword."

Perhaps the first noticeable feature in these symbols, is the contrast in the color of the horses. This is doubtless designed to be significant. If the whiteness of the first horse denoted the purity of the gospel in the period which that symbol covers, the redness of the second horse would denote that in this period that original purity began to be corrupted. The mystery of iniquity already worked in Paul's day; and the professed church of Christ, it would seem, was now so far corrupted by it as to require this change in the color of the symbol. Errors began to arise. Worldliness came in. The ecclesiastical power sought the alliance of the secular. Troubles and commotions were the result. The spirit of this period perhaps reached its climax as we come down to the days of Constantine, the first so-called Christian Emperor, whose conversion to Christianity is dated A. D. 323.

Of this period Dr. Rice remarks: "It represents a secular period or union of church and State. Constantine aided the clergy and put them under obligations to him. He legislated for the church, called the Council of Nice, and was most prominent in that Council. Constantine, not the gospel, had the glory of tearing down the heathen temples. The State had the glory instead of the church. Constantine made decrees against some errors, and was praised, and suffered to go on and introduce many other errors, and oppose some important truths. Controversies arose, and when a new emperor took the throne, there was a rush of the clergy to get him on the side of their peculiar tenets. Mosheim says of this period, 'There was continual war and trouble.'"

This state of things answers well to the declaration of the prophet that power was given to him that sat on the horse "to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." The Christianity of that time had got into the throne, and bore the emblem of civil power. U. S.

The Sanctuary.--No. 2.

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

Every word of God has a meaning; and his revelations to men are designed for their benefit. But to be of use, they must be understood. Our text was not written for the purpose of making the Bible a larger book; but to convey to the reader the truth concerning a most important event, to transpire at a time then far in the future; but of transcendent interest to those who should live at the time, when the given period should end and the promised event should follow.

This period is not merely 2300 literal days; but so many years. This is the view of almost all expositors and students of prophecy; and it

is susceptible of the clearest proof from the fulfillment of a part of this prophecy, the seventy weeks, and other prophetic periods which have had exact and marked fulfillment, reckoning a year for a day.

The time for the beginning of the work of the cleansing of the sanctuary was appointed by inspiration of God more than two thousand and three hundred years beforehand. An event so long foretold cannot be one of little importance; and yet many, I may say, the mass of professed Christians, manifest no interest in it whatever. This is owing to prevailing ignorance on the subject. The fact that but few give any exposition of it in their teaching does not prove that their view of it is untrue. It is evident that were it not true, some one would be able to make the error apparent, by giving the true view in its stead. But attempts to prove its unsoundness have ceased; because beyond all controversy the period of time has ended; and this being the case, there is but one reasonable view of the sanctuary and its cleansing that can be given, and that is so plain and evident that it commends itself to every searcher for truth.

To illustrate the ignorance and apathy which prevails on this important subject, I will relate an incident. I was conversing with an aged minister, one who, I have no doubt, thinks he reveres the word of God. I told him that I had been informed that a certain other minister of his acquaintance had said that he believed that the 2300 days had ended. To my surprise he replied substantially as follows: "Suppose they have ended, what of that?" As though the great God should foretell a future event more than two thousand years distant, and the ending of that definite period be of no interest to those who should live at the appointed time! It is absurd. The only reasonable view of it, is, that the event foretold is one of the most thrilling importance to those living at the end of the days, and that those who diligently seek for the truth concerning the grand event, will be able to find it. Otherwise this divine utterance will be of no use, and therefore in vain.

A definite period without a starting point given would be useless. It is therefore reasonable to believe that the beginning of this long period is given so that we can find it. But it is not given in chapter 8. In this chapter is evidence that the period is hundreds of years in length, covering a portion of the history of the three great empires, Medo-Persia, Grecia, and Rome. This is a part of the proof that the days are symbols of years.

The vision consists of three symbols, the ram, the goat, and the little horn, and the question and the answer concerning the length of the time. Gabriel being commanded to make Daniel understand the vision, explained the three symbols, giving the names of two of the empires symbolized, and describing the third so fully as to make its application to Rome infallible. But he did not at this time explain the time. He alluded to it merely saying, "And the vision of the evening and the morning [that is, the days] which was told is true; wherefore shut thou up the vision; for it shall be for many days." No point was given from which to reckon the days; hence he concludes the chapter by saying, "I was astonished at the vision, but none understood it."

But from chapter 9 we learn that Gabriel came to Daniel again, and the stated purpose was to give him skill and understanding. Said he, "Understand the matter, and consider the vision. "Having thus called his attention to the vision, which is doubtless that of chapter 8, he proceeds directly to speak of the time, the only portion left unexplained. Said the angel, "Seventy weeks are determined upon thy people." The word rendered determined literally signifies cut off. We understand that these seventy weeks are the first 490 of the 2300 days; consequently that both begin at the same point; so that the given date of the seventy weeks is also the date of the beginning of the 2300 days. A starting point is then given, namely, "from the going forth of the commandment to restore and build Jerusalem."

At the time this prophecy was given, Jerusalem was in ruins, and Daniel and his people were in captivity in Babylon. They were to be restored and their city was to be rebuilt. From the beginning of this work the time of the vision is to be reckoned. From this point seventy weeks, or 490 years, are given to the Jews especially, reaching to the coming of their promised Messiah "to make an end of sins," or sin-offerings, "and to make reconcilia-

tion for iniquity," &c. "and to seal up the vision and prophecy." To seal up, in this instance, is to make sure; and one effect of giving the seventy weeks, with their subdivisions and marked events, is to make the interpretation of the time absolutely sure.

The work of restoration and rebuilding, we learn from Ezra 7, began in the fall of the year, and our chronology makes it B. C. 457. Seven weeks, forty-nine years, seem to have been employed in building. Then three score and two weeks added, makes sixty-nine weeks, or 483 years; and these were to reach to Messiah, or Christ. From the fall of B. C. 457, 483 years reach to the fall of A. D. 27. Here Jesus was manifested as the Messiah, at his baptism and the commencement of his public life and ministry. Three years and a half from this point reaches to the spring of A. D. 31, where Christ was crucified, or "cut off," "in the midst of the week," the seventieth. We know that the crucifixion was in the spring, because it was at the time of the pass-over, which was always celebrated in the first Jewish month. Consequently the remaining half of the seventieth week would end in the fall of A. D. 34, which we believe was marked by the introduction of the gospel to the gentiles, it being no longer confined to the Jews only.

If there is any doubt concerning our starting point at the beginning of the work under Ezra, B. C. 457, the truth can be demonstrated by beginning at the crucifixion and reckoning backward. The best testimony places the crucifixion in A. D. 31, and no other date of the crucifixion will correspond with any commandment for restoring and building Jerusalem, according to the terms of the prophecy. Consequently, relying upon the prophecy as an infallible guide, we are shut up to these dates, there being no other way of harmonizing its several events. And if the date of the seventy weeks is not the date of the 2300 days, no point is given for their commencement. This would involve the author of the prophecy in the absurdity of giving a definite period with no possible way to find its beginning. This would only puzzle believers, being of no profit whatever. Not being willing to impute such an absurdity to the God we worship, we take the only alternative, that of believing without a doubt that the 2300 days began in the fall of B. C. 457, and consequently ended in the fall of A. D. 1844.

The dates which lead to this conclusion are the original dates which gave rise to the present great movement concerning the nearness of the second advent of Christ; the dates as held and preached by Eld. Wm. Miller and all others who believed with him that Christ would come in 1844. No good reason had ever been given for adopting different dates. The fact that Christ did not come, as was expected, does not prove that the days did not end at that time. Every attempt to re-adjust the figures in order to make them reach to the coming of Christ has proved nothing, but the folly of those engaged in it. That Christ would come at the end of the days was only an unwarranted inference; that the sanctuary should be cleansed at their termination, is what the text said.

The advent movement of 1844 laid the foundation of most that can now be said proving the nearness of the event. Other prophecies and signs were brought in evidence; but prophetic time, the true understanding of which was clearly demonstrated, was the grand point that moved the people; opponents themselves admitting that the time was correct. A message based on definite time was due the world before the coming of Christ, Rev. 14:6, 7. If this has not been announced already, it must be in the future.

Some suggested that the period should be dated from the time that Nehemiah went to help in the work at Jerusalem, thirteen years later than the commission of Ezra; but all disputed ground, in respect to the time, is now past; and nothing has occurred worthy to mark the ending of this great period since 1844. There a thrilling message was announced based on this very period, and corresponding exactly to that of the angel of Rev. 14:6, 7, namely, "Fear God and give glory to him; for the hour of his judgment is come."

It is utterly in vain, as every clear minded student of prophecy knows, to look for the ending of the 2300 days in the future. Why not then believe that they ended in 1844, sustained, as is this view, by all the evidence, and more, that moved the world at that time? Why not find in the subject of the sanctuary and its cleansing, the explanation of the error that led to that disappointment?
R. F. COTTRELL.

ONLY.

It was only a little blossom,
Just the merest bit of bloom,
But it brought a glimpse of Summer
To the little darkened room.

It was only a glad "good morning,"
As she passed along the way;
But it spread the morning's glory
Over the livelong day.

Only a song, but the music,
Though simply pure and sweet,
Brought back to better pathways
The reckless roving feet.

Only! In our blind wisdom
How dare we say it all?
Since the ages alone can tell us
Which is the great or small.

A Warning for Our Time.

An honest man, according to Christ's measurement, is one who will manifest unending integrity. Deceitful weights and false balances, with which many seek to advance their interests in the world, are abominations in the sight of God. Yet many who are professing to keep the commandments of God are dealing with false weights and false balances. When a man is indeed connected with God, and is keeping his law in truth, his life will reveal the fact, for all his actions will be in harmony with the teachings of Christ. He will not sell his honor for gain. His principles are built upon the sure foundation, and his conduct in worldly matters is a transcript of his principles. Firm integrity shines forth as gold amid the dross and rubbish of the world. Deceit, falsehood, and unfaithfulness may be glossed over and hidden from the eyes of man, but not from the eyes of God. The angels of God, who watch the development of character, and weigh moral worth, record in the books of heaven these minor transactions which reveal character. If a workman in the daily vocations of life is unfaithful, and slights his work, the world will not judge incorrectly if they estimate his standard in religion according to his standard in business.

"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." It is not the magnitude of the matter that makes it fair or unfair. As a man deals with his fellow-men, so will he deal with God. He that is unfaithful in the mammon of unrighteousness, will never be intrusted with the true riches. The children of God should not fail to remember that in all their business transactions they are being proved, weighed in the balances of the sanctuary.

Christ has said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "Wherefore, by their fruits ye shall know them." The deeds of a man's life are the fruit he bears. If he is unfaithful and dishonest in temporal matters, he is bringing forth briars and thorns; he will be unfaithful in the religious life, and will rob God in tithes and offerings.

The Bible condemns in the strongest terms all falsehood, false dealing and dishonesty. Right and wrong are plainly stated. But alas, God's people have placed themselves on the enemy's ground, yielded to his temptations, and followed his devices, until their sensibilities have become fearfully blunted. A slight deviation from truth, a little variation from the requirements of God, is thought to be, after all, not so very sinful, when pecuniary gain or loss is involved. But sin is sin whether committed by the possessor of millions, or by the beggar in the streets. Those who secure property by false representation are bringing condemnation on their souls. All that is obtained by deceit and fraud will be only a curse to the receiver.

Adam and Eve suffered the terrible consequence of disobeying the express command of God. They might have reasoned, This is a very small sin, and will never be taken into account. But God treated the matter as a fearful evil; and the woe of their transgression will be felt through all time. In the times in which we live sins of far greater magnitude are often committed by those who profess to be God's children. In the transaction of business, falsehoods are uttered and acted by God's professed people, that bring his frown upon them and a reproach upon his cause. The least departure from truthfulness and rectitude is a transgression of the law of God. A continual indulgence in sin accustoms the person to a habit of wrong doing, but does not lessen the aggravating character of the sin. God has established immutable principles which he cannot change without a revision of his whole nature. If the word of God was faithfully studied by all who profess to believe the truth, they would not be dwarfs in spiritual things. Those who disregard the requirements of God in this life, would not respect his authority were they in Heaven.

Every species of immorality is plainly delineated in the word of God, and its results spread before us. The indulgence of the lower passions is presented before us in its most revolting character. No one, however dark may be his understanding, need to err. But this sin is cherished by many who profess to be walking in all the commandments of God. God will judge every man by his word.

Said Christ, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me. The Bible is an unerring guide. It demands perfect purity in word, in thought, and in action. Only virtuous and spotless characters will be permitted to enter the presence of a pure and holy God. The word of God, if studied and obeyed, would lead the children of men as the Israelites were led by a pillar of fire by night, and a pillar of cloud by day. The Bible is God's will expressed to man. It is the only perfect standard of character, and marks out the duty of man in every circumstance of life. There are many responsibilities resting upon us in this life, a neglect of which will not only cause suffering to ourselves, but others will sustain loss in consequence.

Men and women professing to revere the Bible and follow its teachings, fail in many respects to perform its requirements. In the training of children they follow their own perverse nature rather than the revealed will of God. This neglect of duty involves the loss of thousands of souls. The Bible lays down rules for the correct discipline of children. Were these requirements of God heeded by parents we should to-day see a different class of youth coming upon the stage of action. But parents who profess to be Bible readers and Bible followers are going directly contrary to its teachings. We hear the cry of sorrow and anguish from fathers and mothers who bewail the conduct of their children, little realizing that they were bringing this sorrow and anguish upon themselves, and ruining their children, by their mistaken affections. They do not realize their God-given responsibilities to train their children to right habits from their babyhood.

Parents, you are in a great degree responsible for the souls of your children. Many neglect their duty during the first years of their children's lives, thinking that when they get older they will then be very careful to repress wrong and educate them in the right. But the very time for them to do this work is when the children are babes in their arms. It is not right for parents to pet and humor their children, neither is it right for them to abuse them. A firm, decided, straightforward course of action will be productive of the best results.

E. G. WHITE.

Reputable Dissipation.

A CLERGYMAN resident in the suburbs of New York had several times been cautioned by his friends against over study. He gave little heed to their warnings and a few days since became a raving maniac. Usually the saloon is credited with all the dissipation. Yet life's candle is often burned equally as fast at either end in the study. Intense mental application becomes a passion. The victim's whole life and energy are concentrated in books in the presumed facts and opinions gained from them and in giving them expression by tongue or pen. He lives in the study. He is with difficulty borne away from it. He begrudges the time spent elsewhere. He is absent from his family even when in their sight. His body may be present but his mind is absorbed elsewhere. He eats abstractedly or with a book before him.

This is dissipation. It does not give a man a bad name as will late hours at wicked places and midnight orgies, but the result sooner or later is similar. It is as much a craving after a certain form of excitement as is granted by the gaming table. It matters not whether a mind is over-driven in the study of theology or in *rouge et noir*. Both tend to midnight oil and exhaustion. The penalty of disreputable dissipation. Both alike often end in insanity. The man daily neglecting exercise and setting down immediately after a hastily bolted meal to his books, thus diverting all the spare blood, life and energy of his system to his brain when it should be at work in his stomach, is equally culpable with the one daily poisoning himself with bad liquor. Nature makes no exception in favor of moral pursuits. Good character goes for naught at Court. She punishes the young divine and the drunkard in exact proportion to the weight of their offences. If referred to she can cite many dreadful warnings among students, divines, inventors, and writers as among the reckless and dissipated who travel to death by less respectable roads.—N. Y. Graphic.

Reports from the Field.

Christiania, Norway.

THE Lord is ever present with those that fear his name, and his blessings are all the more precious when the enemy is working with all power to destroy. It cheered us very much to get letters of encouragement from Bro. and Sr. White and from other faithful friends. The expressions of sympathy as well as the promises of laborers and means to help in this mission called forth tears of joy. My heart is bound up in this Scandinavian mission, and my highest ambition is that it may prosper. We have already invested too much in it to draw back, and we must make all possible effort, under God, to have it prosper.

We need tracts and papers to scatter, and men and woman to scatter them. We need printers who would handle holy things with holy hands. Tracts can be printed very cheap here. Two thousand copies of 32 page tracts can be delivered ready to sell for \$17 or \$18, when they are first printed in the paper (*Tidernes Tegn*). If we had a press, ourselves, it would cost less.

Our meetings are of great interest. The opposition continues without ceasing. Books and papers are printed, and filled with attacks, accusations, and arguments to overthrow our positions and stop our influence; but the Lord continues to give the people a hearing ear. Sunday evening many had to go away for want of room. The truth is gaining friends, and souls are brought to the light.

Last evening about sixty poor people were invited to get something to eat. We had a choir of singers. The meeting commenced about 5:30 p. m. with singing and prayer. Then all got enough plain food to satisfy their hunger. Afterwards we had singing, prayer, and a sermon. Then each one received half a loaf of bread to take home, and also some tracts and papers to read. All were very thankful. A friend, a laboring man, had furnished the money for this feast. There is much suffering in this city on account of poverty, and no possible chance for work.

We have formed a sewing society of sisters, who will labor to earn means to help meet the payments on our meeting house. Twenty-four joined, and several others will unite with them.

Feb. 18, 1879. JOHN G. MATTESON

Elk Rapids, Mich.

SINCE our last report we have held about thirty meetings near Elk Rapids. The undercurrent of opposition was strong, and most professors of religion staid away. Some, however, were determined to hear the word of God preached, and are now rejoicing in the advancing light of truth.

Ten have fully decided to obey the Lord, and others are keeping the Sabbath with them. We have held two Sabbath meetings here, and at the last nearly all expressed a desire to seek God. Most of these give evidence of the work of grace commenced in their hearts.

We visited the friends near Spencer Creek, and found them growing in the love of the truth, although they have not held any meetings this winter because of the impassable condition of the roads. Their growth in grace is chiefly due to the fact that they have the circulating library. Every little company should have this valuable help.

J. AND L. M. SISLEY.

Sheridan, Mich.

I AM holding services each Sabbath at Sheridan and Stanton, and the remainder of the time I spend at Stanton. In the latter place one has commenced to keep the Sabbath. At Sheridan two have begun to keep the Sabbath, four have been taken under the watchcare of the church on profession of faith, and four who were professors have joined the church. I have obtained three subscribers for our periodicals.

March 9, 1879. O. SOULE.

Osego Mich.

ON the 25th of February I commenced meetings in the Otto school-house, four miles northwest of Osego, near Bro. Geo. Leighton's. Thus far the interest is good. Last Sabbath a man and his wife who have for some time been reading the SIGNS OF THE TIMES, united with us to keep the Sabbath of the Lord.

H. M. KENYON.

March 9, 1879.

Lincoln, Mich.

I CLOSED my labors in Seville after a stay of eight weeks. Those who have taken a stand here are firm. The truth has been

quite thoroughly presented, and as the result twenty have signed the covenant. Last Sabbath we organized a Sabbath-school of thirty-five members. Sabbath meetings and a weekly prayer-meeting will be kept up.

March 9. L. A. KELLOGG.

Page Co., Virginia.

ON the 2d of March, I closed my meetings in Page county, after having spent six weeks in faithfully persuading the people to turn to the Lord. Twenty-eight are now keeping the Sabbath, of whom seventeen have signed the covenant, and others have promised to do so. Eight have signed the tithing pledge. An elder, deacon, and secretary have been chosen, and a Bible-class and Sabbath-school have been organized.

I. SANBORN.

Lindley, New York.

I RETURNED from the T. and M. Institute, Feb. 11. Bro. Lane had been "holding the fort," and five had been added to the number of Sabbath-keepers. The interest seemed to be declining for a time, but it is now assuming a deeper and more permanent form. Last Sabbath two more expressed their purpose to keep the Sabbath, making ten who have decided since these meetings commenced. We have an interesting Bible-class, and expect to organize a Sabbath-school soon. Twenty adults were present last Sabbath.

March 9, 1879. D. T. FERRO.

South Troy, Vermont.

I HAVE been holding meetings in this place since Feb. 1. The interest has been very good from the first, and at present fifteen have embraced the Sabbath of the Lord. We have held two Sabbath meetings. At the last about twenty were present, and seventeen bore testimony. It was a good season.

March 13, 1879. C. W. STONE.

Weston, Wis.

I CAME to this place, Feb. 16. Our congregations have averaged from twenty-five to fifty. We have sold quite a number of books, although times are very hard. As a result of our labors, four are keeping the Sabbath, and many others are convinced of the truth.

March 7, 1879.

E. E. OLIVE.

Paulding, Ohio.

I COMMENCED meetings here February 14. Five have signed the covenant since I came, making twenty in all. Three others are observing the Sabbath, and intend to sign the covenant. All but one are heads of families.

March 10, 1879.

G. G. RUPERT.

Hamler, Ohio.

THE meetings here have closed. Eleven signed the covenant. There will be an opportunity for baptism about the first of April. The brethren are agitating the subject of erecting a meeting-house.

March 10, 1879. A. A. BIGELOW.

Fort Scott, Kansas.

ON the 8th inst. I closed my labors in McPherson county for the present. I organized a church of nine members, to be known as the Empire church. The church bought the library of Sr. White's writings, and sent for a club of *Instructors* for their Sabbath-school. A tract society was organized; and they pledged to the treasury of the Lord for the ensuing year the tithe of their increase. Four more are keeping the Sabbath in this vicinity, and four more at McPherson Center, about twelve miles away, who should join the Empire church, and probably will soon.

We have encountered the most bitter opposition, especially from ministers; and yet they dared not make any public opposition only as they resorted to sarcasm and slang.

J. H. COOK.

Tekamah, Neb.

LAST Sabbath I closed my meetings west of this place, for the present. Seven have signed the covenant, and are rejoicing in present truth, one of whom was a German Baptist minister. I think others will soon follow his example. A Sabbath-school of thirty-three members has been organized.

March 3. A. J. CUDNEY.

Nebraska City, Neb.

FOR the past six weeks Bro. Boyd has been with us. He has labored over four weeks of the time on Camp Creek, ten miles from the city. Seven united with the church, three by baptism, two subject to baptism, and two by letter. The remainder of the time has been spent with the church in this city.

This labor was greatly needed here. The ordinances had not been celebrated for almost two years. Little things had come up to mar the perfect harmony of the body, and those little things had been let alone, or rather had not been let alone, until there was more or less ill feeling existing almost throughout the church. There has been a great work accomplished here. The ordinances were celebrated. Love and unity prevail; and may the dearly-purchased experience of the past answer ever for the future.

March 10, 1879. A. E. SHEPHERD.

Finlay, Dakota.

We had a crowded house to listen to the review of the Baptist minister's discourse on Tuesday evening, and a good impression seemed to be made. However, the Baptists have since been making a determined effort to keep the people away, and our audiences have been small; but notwithstanding all this, two more families have embraced the Sabbath, and last Sabbath we had one of the most melting and powerful meetings of its size we have ever held. Between fifteen and twenty were present, and all but three or four took part. A Sabbath-school was organized, which we expect to get into working order by next Sabbath.

March 11, 1879. S. B. WHITNEY.

Stony Point, Cal.

BLOOMFIELD church met at Stony Point, Sabbath, March 15, 1879, for prayer and social meeting, following which a Sabbath-school was organized with a membership of all those present. The degree of earnestness manifested was encouraging, and appears to be on the increase. A complete set of Sr. White's Testimonies was ordered for the church library, and the donations necessary for that purpose freely made.

F. E. B.

Good Health.

Pork;

OR THE DANGERS OF PORK EATING EXPOSED.

(Continued.)

THE TERRIBLE TRICHINÆ.

3. Now, my friends, assist your eye-sight by a good microscope, and you will be convinced that you have only just caught a glimpse of the enormous filthiness, the inherent badness, and intrinsic ugliness of this loathsome animal. Take a thin slice of the lean flesh, place it upon the stage of your microscope, adjust the eye-piece, and look. If you are fortunate, you will find displayed before your eyes hundreds of voracious little animals, each coiled up in its little cell waiting for an opportunity to escape from its prison walls and begin its destined work of devastation. A gentleman of eminence in Louisville has made very extensive researches upon the subject, and asserts that in at least one hog out of every ten these creatures may be found.

A few weeks ago we obtained a small portion of the flesh of an individual that had died with trichinæ. Upon subjecting it to a careful microscopical examination with a good instrument, we discovered multitudes of the worms. The animal is seen inclosed in a little cyst, or sac, which is dissolved by the gastric juice when taken into the stomach of any animal. The parasite being then set at liberty, immediately penetrates the thin, muscular walls of the stomach, and gradually works its way throughout the whole muscular system, not sparing even the heart. It possesses the power of propagating its species with wonderful rapidity; and a person once infected is almost certain to die a lingering death of excruciating agony.

Being curious to know, approximately, how numerous were the worms in the specimen we were examining, we prepared a small portion about the size of a kernel of wheat in a suitable manner. By careful count, we found upwards of 500; and in a large portion of the specimen they lay so thickly together that it was impossible to isolate them. None but solitary individuals were counted; and hence it is fairly presumed that the specimen really contained double the number actually counted. A little computation will show that the flesh of the individual furnishing the specimen must have contained from 250,000 to 500,000 trichinæ in every cubic inch of muscle.

In Helstadt, Prussia, one hundred and three persons were poisoned, and twenty of them died within a month.

During past seasons this disease has been especially prevalent in this country. Scores of authentic cases of recent occurrence might be cited.

The report has been current in the newspapers that several thousand hogs died of the disease in one locality in Illinois, known as

the Kaskaskia Bottom, during the fall and winter a few years since.

It is doubtless not known how many deaths are really due to this cause; for many persons die of strange, unknown diseases, which baffle the doctors' skill both as to diagnosis and cure. Trichinosis also very much resembles some other diseases in some of its stages, and may be attributed to other than its true cause. It is thought by some medical men of considerable eminence that hundreds of people die of the disease without its true nature being suspected.

PORK UNCLEAN.

Have we not seen that a hog is nothing better than an animated mass of physical defilement? Few that have seen the animal will dispute that his filthiness is a most patent fact. How wise and sanitary, then, was the command of God to the ancient Jews, "It is unclean unto you. Ye shall not eat of their flesh nor touch their dead carcass."

Although it may not be said that this law still exists, and is binding upon all mankind as a moral obligation, it is quite plain that the physical basis upon which the law is founded is as good to-day as at any previous period. Could it be proved that the hog had kept pace with advancing civilization, and had improved his habits, we might possibly find more tolerance for him; but he is evidently just as unclean as ever, and just as unfit for food.

Adam Clarke, when once requested to give thanks at a repast of which pork constituted a conspicuous part, used the following words: "Lord, bless this bread, these vegetables, and this fruit; and if thou canst bless under the gospel what thou didst curse under the law, bless this swine's flesh."

The Mohammedans, as well as the Jews, abstain entirely from the use of pork. Such is also the case with some other tribes of Asia and Africa.

EVIL EFFECTS OF PORK-EATING.

At the head of the list we place *scrofula*. How almost universally it abounds! How few are untainted by this ugly disease! The chronic sore eyes, glandular enlargements, obstinate ulcers, disfigured countenances, unsightly eruptions, including a long list of skin diseases, all proclaim the defilement of the blood with this vile humor. So, too, do the vast army of dwarfed, strumous, precocious children tell the same story. Erysipelas, too, a dreadful scourge, owes more to pork than any other cause. That terrible disease, leprosy, so common in Eastern countries, and now beginning to show itself upon our own shores, is largely attributable to pork-eating.

"*Biliousness*," a name which covers every bad condition for which no other appropriate name can be found, is notoriously the result of pork-eating. This is the main reason why so many people complain of "biliousness" in the spring, after gorging themselves with fat pork all winter. The liver is overworked in attempting to remove from the system such a mass of impurity as is received in the eating of pork. It consequently becomes clogged, congested, torpid. Then follow all the ills consequent upon the irritation of biliary matters in the blood. The skin becomes tawny—jaundiced. The kidneys are overworked. Perhaps a fever results. A partial clearing out then occurs, which enables the individual to pass along for a time again, until some epidemic or contagious disease claims him as a lawful victim, which he is almost certain to be.

Consumption is another disease which is not easily separable from pork-eating. In fact, *scrofula* is its great predisposing cause. The narrow chests, projecting shoulders, thin features and lank limbs of so many young boys and girls are evidence of a consumptive tendency, of which a *scrofulous* diathesis is the predisposing cause.

Dyspepsia, that malady of many forms, is a frequent result from the use of pork. Especially when fat, and salted or smoked, pork is one of the most indigestible of foods, requiring between five and six hours for its digestion, when decent food will digest in half that time. This is the reason for the notion that salt pork is an excellent thing to "stick by the rib."

Tape-worm, we have already mentioned as the result of eating mealy pork. It is a very difficult disease to cure, and often baffles the best medical skill for many years. Few ever detect the cysts unless their attention has been directed to the matter.

Trichinæ produces in man an incurable disease. No remedy can stay the ravages of the parasite. All pork-eaters are in constant danger, for the worm is too small to be seen without the aid of the microscope. However this disease is not nearly so formidable as the others named; for it is not so common, neither does it entail any weight of suffering upon posterity as does *scrofula*.

Religious News and Notes.

—A writer in the *Herald*, who says he is a Roman Catholic, says also there is more trouble between their bishops and priests in this country than any other.

—The editor of the *Cumberland Presbyterian* being sick, his wife takes hold and runs it well; but she fears he will recover before the paper goes to press, and throw out her editorials. We are happy to say he was unable to be out until the paper was.

—Bishop Whittle of Virginia, in a church letter, says, The introduction into the church of evergreens and flowers at Easter, or of flowers, fruits, and vegetables on thanksgiving day, or any other occasion, is a novelty in Virginia, and ought not to be done or allowed.

—A pastor of Tarrytown, N. J., is to receive a legacy of \$5,000. Another pastor (location not given), is to have a bequest of \$100,000. Bishop Clark of Rhode Island recently received by will, \$5,000; Dr. Houghton the same; Dr. Lawrence and Mr. Walker of New York City \$10,000 each.

—Religious charities and loans will become unpopular. Bishop Purcell misappropriated loans amounting to millions, and the treasurer of the Massachusetts Home Missionary Society squandered about \$86,000. While this was going on earnest appeals were being made to help missionaries who were destitute.

—The N. Y. *Observer* speaks as follows:—Rev. O. B. Frothingham is reported as saying in his last discourse, as the result of all his theological study, that "he who does what he ought, because doing what he ought is the most profitable, is a noble person. And we would add that he who is good only because it pays, would rob a hen-roost if he thought it would pay better."

—The *Pacific Christian Advocate*, Portland, Oregon, highly commends the President's veto of the Chinese bill. A writer in the *California Christian Advocate*, San Francisco, says the position of the ministry in California has been misrepresented; while the secular press have said the clergy were in favor of the bill, the reverse is the truth, the majority sustaining the President in his veto.

—The Michigan State Baptist Convention, reports, that "contributions per member are: From the Presbyterians, nearly \$1.17; from the Congregationalists, nearly \$0.75; from the Baptists, nearly \$0.74. The humiliating fact thus appears, that the Baptists have contributed less than either of the other denominations. Whether this is due to the greater indigence of our people, or to their more imperfect training, your Committee are not able to determine."

—The North Philadelphia District Conference of Methodists, admitted that ladies may be "called of God to the special work usually assigned to exhorters," but refused to renew licenses to them on the ground that "female laborers have not hitherto been recognized in the church as eligible to the office of exhorter, technically so called." Yet it passed a resolution that pastors may grant such licenses, which action is considered by some inconsistent, and the license of no legal value.

—B. F. Burris, in the *Pacific Methodist*, tells a singular story of an incident which occurred in the town of Elmira recently. Elder Wilcott of the Christian (Campbellite) church avowed that they, as a church, had no book of discipline, and offered \$500 to any one who would produce such a book. A lady present accepted the offer and produced the volume duly attested. She pressed the elder for her money and employed a Mr. Frazer to advocate her claim, which he did with ability. The elder employed Alex. Johnson of Oakland to plead his cause; but, in spite of his efforts, the verdict of unprejudiced parties was that the elder should pay the money, which he still refuses to do.

—The New York *Observer* cites a singular case to illustrate the danger of criticising ministers. Rev. Dr. J. Parker of the City Temple, London, was severely rebuked in one of the daily papers not long since for using this expression in a public prayer: "Do not disgrace the throne of thy glory. Remember, break not thy covenant with us." Other critics took it up and the Doctor was scored and lashed soundly for his unequalled presumption and consummate impudence in thus addressing the Almighty. They went on this way for some time and vied with each other in the severity of their caustic criticism. Finally the Doctor replied, showing that his language was precisely that of the Prophet Jeremiah (14:21), and adding, "This comes of being too Biblical in prayer."

—The N. Y. *Herald* has an article on preachers' salaries, from which we gather that their average compensation in all denominations, city and country, is less than \$500 a year. Beecher's salary, once \$350, is now \$20,000, with a three months' vacation; Dr. Halladay, who does the real work of Beecher's pastorate, gets \$3,000; Talmage receives \$12,000; Morgan Dix, \$15,000; Dr. William Taylor, \$14,000; Dr. Hepworth's salary is \$5,000, which he says is never paid him; Dr. Storrs, \$10,000; Dr. Cuyler, \$8,000; Dr. Hall, \$15,000; Dr. Potter, \$10,000; Dr. Tiffany, \$10,000; Dr. Morgan, \$15,000; Dr. Tyng, \$8,000; Dr. Stone, \$12,000; Dr. Chapin, \$8,000 to \$10,000. The Methodists in the cities range from \$1,000 to \$3,000, the Presbyterian from \$1,200 to \$10,000, and the Congregationalists from \$1,500 to \$20,000. The Episcopalians' average \$3,000, the Baptists \$2,000, and the Unitarians \$4,000.

Secular News.

—Speaker Randall was re-elected on the first ballot.

—The flood in Hungary has rendered 120,000 persons homeless. Of 10,000 houses in the destroyed city, 8,200 have fallen.

—The Palace Hotel sustained a loss of \$5,000 by fire the evening of March 20. It originated in the drying room of the laundry.

—Fourteen banks in New Orleans temporarily suspended March 20. Over \$1,000,000 were sent to their relief from New York.

—The N. Y. *Sun* thinks the danger from Indians in Alaska has been exaggerated by speculating merchants who wish to have soldiers sent there.

—The *Farmer's Review* of Chicago says, With scarcely an exception, every wholesale establishment in Chicago is doing a larger business than ever before.

—Pender, only eighteen years of age, was sentenced to prison for twenty years in New York, for grabbing a diamond ear-ring from a lady's ear in that city, by day light.

—An eminent English mechanic thinks that foreign competition would be impossible if the trades unions spent their money in educating their men instead of fighting their employers.

—In the present Congress the South is having a majority of the officers. A movement is on foot to remove the disabilities of Jeff Davis with a view to putting him in the U. S. Senate.

—Many avalanches have recently occurred in the Austrian Tyrol. At Bleiberg ten houses were crushed. Forty persons were killed, eighteen were severely injured and fifteen are missing.

—The New York *Tribune*, speaking of the condition of the South, and the danger of the re-appearance of yellow fever, says it will not cost any more to clean away the filth than it will to bury the dead.

—At Santa Ana, a small town in Los Angeles Co., Kearney was set upon and severely beaten, March 20. The same day Wellock was suspended as Vice President of the party by the State Central Committee.

—Report from Kingston, Jamaica, says, The British steamer *Bolivia*, plying between Liverpool and St. Thomas, came in collision with the Haytian Steamer *Michael*. The latter sank and sixty persons were drowned.

—A railroad president in the East, who is an iron manufacturer, says, "The iron business is improving; the mills are running and have plenty of orders." Times will improve if politicians will not meddle too much with the money question.

—The Grand Jury of Judge Rive's Court, in Lynchburg, Va., indicted the following named County Judges: Haythe of Campbell, Henry of Amherst, Simmons of Botetourt, Brown of Nelson, Wharton of Bedford, Griffin of Roanoke, Parrish of Buckingham, and Bowles of Pluvanna.

—A jury in Deadwood brought a verdict of not guilty in a murder case, where Judge Moody was so well convinced of both guilt and bribery, that he said to them: "I have practiced law for twenty-eight years and been interested in criminal cases of all kinds, but I never witnessed as disgraceful a spectacle as this. Were I to be tried upon a criminal charge I would prefer a jury of Piegan Indians to a body like yourselves."

Obituary.

DIED, in San Francisco, March 21, Henry Rowland, aged 16 years, 4 months and 11 days. He accidentally shot himself in the left arm, close to the shoulder, February 14. A section of the bone was removed, and an effort made to unite it so as to save the arm, though shortening it. But the injury was too great.

Henry turned heartily to the Lord at the last California Camp-meeting, and was baptized. His after life convinced all that he was truly converted. For some time before the accident he found a home with Bro. Fred Harmon, above Healdsburg. There was afforded an excellent opportunity for developing his Christian character. Between this family and him there was formed a very strong attachment, and there the accident happened which caused his death.

He was removed to the City and County Hospital of San Francisco, where he received every possible attention, his mother also spending every day at his side. His sufferings were very great, but his patience and resignation were truly remarkable. His example, his words, and his prayers will not be soon forgotten by the inmates of that ward.

With some friends from Oakland, I attended the funeral at Sister Rowland's residence, on Sunday morning, March 23, speaking from Lam. 3:31-33. Our dear sister and her family largely share the sympathies of our people in her bereavement. She is comforted with the blessed hope.

J. H. WAGGONER.

OUR dear daughter Eliza Ann, the wife of John F. Woodford, died in Oakland, Cal., March 13, 1879, aged 21 years and 3 months. She was born in Van Buren county, Iowa. She was a member of the Seventh-day Adventist church, and always manifested faith in the coming Saviour. We all miss our dear Lida. She sweetly sleeps in Jesus. She rests on our farm in Churchill county, Nev.

JACKSON FERGUSON,
ELIZABETH FERGUSON.

The Signs of the Times.

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

Return to Michigan.

We have sojourned in Texas nearly half a year. We like the climate in winter, and shall probably return in late autumn next.

JAMES WHITE.

Special Session of General Conference.

ACCORDING to announcement in Review of March 6, a special session of the General Conference of S. D. Adventists will be held in Battle Creek, Mich., commencing Thursday, March 27, and continuing till Monday, the 31st.

As this is not the regular annual meeting, statistical reports from the different State Conferences will not be expected. But every Conference should be represented, either by delegates or letter.

Make this a feast, if not of tabernacles, at least of the Tabernacle. We can now make all comfortable so far as a place of worship is concerned; and the Battle Creek church will do all in their power to make you comfortable at their homes.

The Tabernacle is now finished, and will be dedicated on this occasion. It is a building, plain, substantial, commodious, convenient, and every way worthy of the cause it represents.

Aside from this, the occasion will be one of great importance and interest. Bro. Andrews, who has not yet returned to Europe, will be present. At no previous period in our history could we point to so many marked evidences of the strength and progress of this cause.

Above all, we need, and expect to receive, the blessing of God upon this gathering of his people. Let us come seeking him, and he will be found of us.

GENERAL CONFERENCE COMMITTEE.

Our Type Foundry.

WE cannot say that we have had greater trouble and disappointment than is common, when enterprises are undertaken by those of no experience, with very limited means.

The loss in money, which we have sustained by reason of mistakes and failures, is a small part of that which we have had to bear. The necessity of presenting our paper with type not perfectly fitted, has been exceedingly mortifying.

Hold On.

AN infidel passing through the shadows that hang around the close of life, and finding himself adrift amid the dark surges of doubt and uncertainty, without anchorage or harbor in view, was urged by his skeptical friends to "hold on."

Appointments.

Camp-Meetings of the N. P. Conference.

WE have decided to hold two camp-meetings in this Conference this year, and have, by consulting the interests of all concerned, fixed the time for the first one to be held at Walla Walla, commencing the evening of June 4, and continuing six days to the morning of June 10.

Our second camp-meeting will be held at Salem, Oregon, on the camp-ground of last year, commencing on Wednesday evening, June 25, and continuing six days, to the morning of July 1st.

It is hoped that our people will begin immediately to get ready for these meetings, by furnishing themselves with tents. We have not the means to lay out in tents for these meetings, but should any wish, we can have tents made for them and have them all ready for them to take at the meeting.

I. D. VAN HORN.

Church Quarterly Meetings.

THE Church Quarterly Meeting of each church in the State will be held the first Sabbath and Sunday in April. On the Sabbath the list of members is to be read by the clerk, and each member is expected to respond in a personal testimony, or by letter.

District Quarterly Meeting.

THE Quarterly Meetings of the several districts in California will be held Sabbath and first day, April 12 and 13, as follows:—

- No. 1 at Santa Rosa.
" 2 " Temperance Colony.
" 3 " St. Helena.
" 4 " San Pasqual.
" 5 " Woodland.
" 6 " Red Bluff.
" 7 " Oakland.
" 8 " San Francisco.

At these meetings there should be a full report from every church in each district.

E. R. GILLET, Vice President.

State Quarterly Meeting.

THE State Quarterly Meeting of the California T. and M. society will be held in Oakland Sabbath and Sunday, April 19 and 20, 1879. It is earnestly hoped that a goodly number of the directors will be present, and as many of the brethren and sisters as can consistently attend.

E. R. GILLET, Vice Pres.

PROVIDENCE permitting, I will meet with the Vacaville church in their quarterly meeting, April 5 and 6. At this meeting we expect to complete the organization of the church, and ordain their Elder.

W. M. HEALEY.

Stockholders' Meeting.

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

By order of the President.

J. E. WHITE, 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.

By order of the President.

J. E. WHITE, Secretary.

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.

Table with 4 columns: Number, Description, By Freight or Express, By Mail. Lists various Bible editions like Pearl, French Morocco, Venetian, etc.

Please order by number, and not by price.

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.

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

A Literary Revolution.

CHAMBERS'S CYCLOPEDIA OF ENGLISH LITERATURE, in the new ACME EDITION, is meeting with such extraordinary sale that the publishers, to make it still more popular, have further reduced the prices.

THE LIBRARY MAGAZINE for March will be ready on the 28th—not dated in advance, as is the custom—its contents being mainly from the foreign publications of same date, thus giving what is newest in the literary world.

THOMAS WILLIAMS sends \$2 for the SIGNS. Will he please give his postoffice address?

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