

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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SEEN AND UNSEEN.

2 Kings 6:14-17.

THEY gathered round the mountain's slope,
The vast embattled host,
In all the martial blazonry
That Syria's king could boast!
Warriors in bravery of mail,
With sword and spear and shield,
With chariot wheel and prancing steed,
Careering o'er the field.

Oh, grandly on the bannered host
Looked forth the rising sun!
Oh, brightly through the crystal air
Helmet and corselet shone!
And all their spangled panoply
Flung back the sunlight's gleam,
As if the horses were of fire—
The chariots of flame!

In all their pageantry and pride,
In serried ranks they stood,
Around the modest home where dwelt
The humble man of God.
What single heart will dare confront—
What might of single hand
Will hope to brave this bold array,
Their bristling ranks withstand?

The servant of the man of God,
When bursts upon his gaze
The vision of the circling bands,
Stands in bewildered maze;
His blinded eye of sense can see
Naught but the earthly host;
"Alas!" in blank dismay he cries,
"My Master! we are lost!"

No terror shook the Prophet's soul;
Uplifted in that hour
His spirit on its Helper leaned,
And felt an unseen Power.
Warriors of Heaven—a shining host
Around his dwelling hem;
"Fear not," he cries, "for those with us
Are more than those with them."

And answering the Prophet's prayer,
Upon his servant's eyes
The vision of the angelic host
Flashes with glad surprise!
Ten thousand times ten thousand strong,
Around, above, they stand,
In serried rank a solid front,
Band rising beyond band!

What wonder that the Prophet's soul
The hosts of earth defied,
When thronging spirits fill the skies,
And Heaven stands by his side!
What wonder that the Syrian bands
Give way without a blow,
Stunned by a stroke they knew not whence,
Blinded they knew not how!

Oh, ye who stand for Truth and God,
Trust not your mortal sight!
Fear not the thronging multitudes,
Fear not their marshalled might!
One soul in panoply of Heaven
Is stronger than their host!
The cause which God befriends cannot
Outnumbered be, or lost!

Celestial hosts muster their ranks,
Waving on high their swords;
Voices of God—voices of Heaven
Speak through their burning words!
Brighter than flaming chariot,
Stronger than fiery horse,
All Heaven is marshalled on your side—
God and the Universe!—Advance.

General Articles.

The Scripture Doctrine of a Future Life.—No. 12.

ELD. D. M. CANRIGHT.

CERTAIN wicked men had murdered them, and by thus doing closed their weary pilgrimage on earth and sent them right into the glories of Heaven. It would seem that these happy souls really ought to have been thankful for such a deliverance by the hands of

their slayers. At least it does not look quite right that they should feel so vindictive that they should pray to God to hasten their enemies into hell. Put this with the parable of the rich man and Lazarus as interpreted by our opponents and see what you have. Hell is so near to Heaven that the righteous can look right down into it, and see those who are there and talk with them as Abraham talked with the rich man. They can hear their moans and cries, and see the fire burning. Then these martyrs in Heaven must have known very well that in a few years, according to nature itself, their persecutors must die and come into that very hell which was before their eyes. But they are so anxious to see those souls roasting in fire before their eyes that they cannot wait. They pray God to hasten the day when these enemies should be put into hell. Who can believe that the saints in glory would indulge such a spirit? Upon this text Adam Clarke makes this sensible comment: "A symbolical vision was exhibited in which he saw an altar. . . . The altar is upon the earth, not in Heaven. They cried, that is, their blood, like that of Abel, cried for vengeance; for we are not to suppose that there was anything like a vindictive spirit in those happy and holy souls."—Note on Rev. 6:9, 10.

We agree with Dr. Clarke. These souls are not in Heaven. The scene was not there. They did not cry literally. The whole thing is symbolical as an examination of the chapter will show. Looking back through the chapter we find a whole line of symbols. First a white horse is seen going forth; next a red horse, and following these a black horse. Then comes a pale horse and "his name that sat on him was Death, and Hell [hades, the grave] followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

This is a most terrific symbol to represent the persecuting power of the Romish church against the disciples of Jesus. A pale horse with death sitting thereon, and the grave followed after. All agree that this represents the Papal persecutions. Immediately following this is our text. John says he saw under the altar the souls of those that had been slain by this persecuting power. The altar is symbolical just as the horse and everything in the chapter. They had been slain for the Lord's sake, hence they are represented as being offered upon the altar. But this altar was upon the earth. Next they are seen under that altar in the grave just where John says they went. But it says they cried; yes, and it says that the blood of Abel cried unto God from the ground, but does that prove that the blood of Abel is conscious? By no means.

The blood of these martyrs cried to God for vengeance the same as James says, "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." James 5:4. So the blood of these martyrs appeals to God for vengeance upon them that dwell upon the earth. The Lord says to them, "Rest yet a little while until your brethren have been slain." This shows that these souls were in a state of rest and quietude.

Thirteenth Objection—The angel that John worshiped. Rev. 22:9. "Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

This is the last passage which is claimed as proving the conscious state of the dead. It is asserted that this angel was one of the old prophets who thus appeared to John. Well, grant that it was, and then it does not prove the conscious state of the dead, because some of these prophets had already been taken to Heaven. Enoch was a prophet and he never died. Elijah was a prophet, and he had been translated. Moses was a prophet and he had been resurrected as we have shown. It might have been him. Again, at the resurrection of Christ many of

the saints which slept were raised up; and in Eph. 4, Paul intimates that they ascended with Christ. It might have been one of these. So that granting that it was a prophet, it does not prove the conscious state of the dead.

But the truth is, this was an angel and not a man nor the soul of a man. John says, When I heard I fell down to worship before the angel that showed me these things. A man is not an angel; but this was an angel. Does it not say that he was one of the prophets? No, a careless reading might give that idea, but a close examination shows that this is not what is declared. It is simply declared that this angel was a fellow servant of John and a fellow servant of his brethren the prophets. That is, this angel was not to be worshiped because he was simply a servant of God, and had only been sent to serve the prophets, John's brethren. Read it carefully. "I am thy fellow servant and of thy brethren the prophets." Let us read a few other translations which will give the idea better. The American Bible Union translation reads: "I am a fellow servant of thee, and of thy brethren the prophets." The Emphatic Diaglott says, "I am the fellow servant with thee and with thy brethren the prophets." Traggells translates it; "I am the fellow servant of thee and of thy brethren the prophets." This gives the idea better and more correctly. He was only a fellow servant of these prophets, not one of the prophets themselves. Furthermore, this interpretation of our opponents contradicts the Bible by teaching that the dead come back to this earth and converse with men: while the Scriptures plainly declare that the dead know not anything that is going on under the sun. Thus Job says speaking of a man's death: "His sons come to honor, and he knoweth it not; and they are brought low, and he perceiveth it not of them." Job 14:21. Then after a man dies he knows nothing of what is transpiring on the earth. Again it is said "For the living know that they shall die; but the dead know not anything. . . . also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." Eccl. 9:5, 6. How can this be harmonized with the idea that the departed spirits of the dead do come back to earth and minister to their brethren? And then in the parable of the rich man and Lazarus, of which our opponents are very fond, the very point made there is, that the dead cannot come back to earth and communicate with the living. Will they now contradict all this to make out a case from this passage? This reminds us that our orthodox brethren have joined hands with the spiritualists on this point. If their theory of this passage is correct, then the spirits of the dead do return to earth and do communicate with men as the spiritualists say. The latter only carry it a little further and thus establish their blasphemous doctrine of spirit communications.

Thus we have gone through the Bible and taken up all the prominent passages which are relied upon to prove the question at issue. We now leave it to the readers whether we have not fairly answered these objections, and shown that these very passages teach the sleep of the dead, rather than what our opponents claim for them.

THE END OF THE WICKED.

In harmony with what we have already learned touching the nature of man, we find the holy Scriptures very plainly teaching the utter extinction of the wicked by the second death. Why should not this be so? Why should God preserve alive millions of human beings in eternal woe? Certainly it can do them no good as they are lost forever. Will the angels or the saints take pleasure in such an awful spectacle? Would it not be a foul blot on God's fair universe? Would it not be an eternal horror to all holy beings?

We are happy to know that the inspired volume teaches no such God dishonoring doctrine. To make this matter plain, we will state five propositions as follows:—

I. That there will be a great day of judgment at the end of the world.

II. That the wicked do not receive their punishment till the day of judgment.

III. That the wicked shall receive their punishment on this earth.

IV. That the wicked shall be entirely burned up by the fire which purifies the earth.

V. That after the wicked are burned up, the earth will be purified and restored to the righteous.

If these simple propositions are maintained it will explode the popular idea of hell and end the controversy as to the fate of the wicked.

I. *That there will be a great day of judgment at the end of the world.* Paul says, God hath appointed a day in the which he will judge the world. Acts 17:31. Of men's words Jesus says, "They shall give an account thereof in the day of judgment." Matt. 12:36. That this judgment comes in the last days is plainly taught. Thus the Saviour said, "The word that I have spoken the same shall judge him in the last day." John 12:48. Peter locates it at the end of the world thus: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter. 3:7.

The revclator also places the day of judgment under the sounding of the seventh trumpet. See Rev. 11:15-18. Farther on he says, "And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them. And I saw the dead, small and great stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead, &c." Rev. 20:11-13.

Thus unequivocally is it stated that there will be a day of judgment which will transpire at the end of the world.

II. *That the wicked do not receive their punishment till the day of judgment.* Peter declares this when he says, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9. This is plain and to the point. It leaves no place for a quibble. The wicked are reserved to the day of judgment to be punished. Then they are not receiving their punishment in hell now. Again, he states the same fact in Chap. 3:7. After saying that the old world perished by a flood, he says: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Here we learn again that at "the day of judgment" will be "the perdition of ungodly men." Job bears a similar testimony. He says: "Have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction?"

Peter and Job both agree that the wicked are "reserved," to the day of judgment or destruction. But where are they kept in reserve? The Catholic would answer, "In purgatory," a sort of ante-chamber to hell. The Protestant, ridiculing the idea of purgatory, is compelled to contradict the Scriptures just as far, and say that the wicked are not reserved at all, but go directly into hell when they die. But we see that they are reserved; and now the question is, Where are they kept? Job continues: "They shall be brought forth to the day of wrath. . . . Yet shall he be brought to the grave, and shall remain in the tomb. The clouds of the valley shall be sweet unto him, and every man shall draw after him, as they are innumerable before him." Job 21:30-33.

Thus we see that the wicked are reserved in the tomb, to be brought forth at the day of judgment. This agrees with the testimony of Jesus: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5:28, 29. In Rev. 20:12, we have a description of the judgment; and verse 13 says: "And the sea gave up the dead which were in it: and death and

hell [grave, margin] delivered up the dead which were in them; and they were judged every man according to their works." Thus the fact is taught throughout that the dead are in their graves till the day of judgment. So Dan. 12:2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Every reference to the punishment of the wicked always places it at the judgment, never before. Jesus says, Many will say in that day, "Lord, Lord," &c, confidently expecting to go right into Heaven; but he will shut them out. Matt. 7:21-23. They find out at the judgment for the first time that they are lost. Have they been in hell for ages and never discovered that they were damned? Again, it shall be more tolerable for Sodom in the day of judgment than for those who reject the gospel. Matt. 10:14, 15. Here, as everywhere, their punishment, is located at the judgment, never before. So we read in Rev. 11:18: "Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Here the time of reward is placed at the judgment.

Thus I think that we have proved conclusively that "the unjust are reserved unto the day of judgment to be punished." 2 Peter 2:9. Where is it said to the contrary? Where is the text that says sinners are punished before the judgment? Where is it said that the wicked go to hell at death? If it is true, it ought to be plainly stated. But not an intimation of that kind is anywhere given. Indeed, it would be unreasonable to punish men thousands of years before they were judged. Hence this part of the fence is firmly built. But if any should deem it not strong enough yet, it can be strengthened to any required degree, from Matt. 13; 2 Thess. 1 and 2; Mal. 4; &c., &c.

III. *That the wicked shall receive their punishment on this earth.*

Those who hold the doctrine of an eternal hell are never able to give its location. The idea of it is, however, that it is a vast, bottomless lake of fire, somewhere on the outskirts of all creation, where the damned writhe in torment and misery to all eternity, gnashing their teeth, cursing God, and sending up groans and wailings, amid the shouts and horrid yells of devils and demons. But does the Bible leave us in all this uncertainty on so important a point as this? We think not. Thus we read in Prov. 11:31: "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner."

Universalists grasp at this text, and say to the orthodox, "If the wicked receive their punishment on the earth, they will certainly be on an equal footing with the righteous when they leave this earth." With the theory that the wicked receive no punishment on the earth, except what they receive in this life, I know not how this conclusion can be avoided; for there is no evidence that they ever receive any punishment anywhere else.

The Cross is the Measure of Human Sin.

ST. BERNARD says, "From the consideration of the remedy learn, oh, my soul, the greatness of thy danger. Thou wast in error, and behold the Son of the Most High God is ordered to be slain, that thy wounds may be healed by the precious balsam of his blood. See, oh, man, how grievous were thy wounds, for which, in the order of divine wisdom, it was necessary that the Lamb Christ should be wounded. If they had not been unto death, and unto eternal death, never would the Son of God have died for them. The cross of Christ is not only an altar of sacrifice, but a pulpit of instruction. From that pulpit, lifted up on high, Jesus Christ preaches a lesson to the whole world." The burden of its testimony is the evil of sin. From the manger of Bethlehem to the mount of ascension, this was the whole tone of his teaching. Stand during the hours of night beneath the old olive trees of Gethsemane, and watch the agony of him who bows in prayer that the cup may pass from him. Tell me, what mean those great drops of blood that fall from his writhing form to the sod? What means that bitter wail of supplication, as he pleads with God and fears before death? Why is it that the sinless Man has become so despised a sufferer, save as the burden and responsibility of sin rested upon him? By all the cries, by every groan, by each pang that pierced his heart, measure, oh, believer, the turpitude of that which could in no other way be banished from God's earth. —Dr. S. H. Tyng, Jr.

THE GREAT CONTROVERSY

BETWEEN CHRIST AND HIS ANGELS AND SATAN AND HIS ANGELS.

CHAPTER TEN—CONTINUED.

ABRAHAM.

BY MRS. E. G. WHITE.

ALL day he cherished the hope of meeting an angel coming to bless and comfort him, or perhaps to revoke the command of God, but no messenger of mercy appeared. Satan suggested that he must be deceived, for God had said, "Thou shalt not kill," and it was not like God to require what he had once forbidden. The second long day comes to a close, another sleepless night is spent in humiliation and prayer, and the journey of the third day is commenced. Abraham lifts his eyes to the mountains, and upon one he beholds the promised sign, a bright cloud hovering over the top of Mount Moriah. Now he knows it is all a terrible certainty, and no delusion.

He was yet a great distance from the mountain, but he bade his servants remain behind while he placed the wood upon the shoulders of his son, and himself took the knife and fire. Abraham braced himself for the sad work which he must perform. He did not murmur against God. Isaac had been given to him unexpectedly; he had received him with gratitude and great joy, and though he was the son of his old age, the son of his love, he yet believed that the same power that gave him Isaac, could raise him again even from the ashes of the burnt sacrifice. He strengthens his soul by the evidences he has had of the goodness and faithfulness of God. Had not He, who had graciously given Isaac to him, perfect right to recall the gift?

Isaac had been a comfort, a sunbeam, a blessing to Abraham in his old age, and although this gift of God seemed so precious, so dear to him, he was now commanded to return it to the Giver. The words of God's command showed that he fully realized the pain which Abraham must feel in obeying his requirement, "Take now thy son, thine only son Isaac, whom thou lovest." Abraham wanted no witnesses. It was enough that God could look on and, not only see the full consecration of his darling son Isaac, but read the heart and fully understand how severely he felt the test. He wished no one but God to witness this parting scene between father and son.

Abraham knew not how Isaac would receive the command of God. As they drew near the mountain, "Isaac spake to Abraham, his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt-offering?" These endearing words, "My father," pierced the affectionate heart of Abraham, and again he thought, Oh, that I, in my old age, might die instead of Isaac! Still reluctant to open before his son the true purpose of his errand, Abraham answered, "My son, God will provide himself a lamb for a burnt-offering."

Isaac assisted his father in building the altar. Together they placed on the wood, and the last work preparatory to the sacrifice is done. With quivering lips and trembling voice, Abraham reveals to his son the message that God had sent him. In obedience to the divine command, he had taken the journey. Everything was ready. Isaac was the victim, the lamb to be slain. Had Isaac chosen to resist his father's command, he could have done so, for he was grown to manhood; but he had been so thoroughly instructed in the knowledge of God that he had perfect faith in his promises and requirements.

The patriarch assured Isaac that his affection for him was not diminished, and that he would gladly give his own life to save that of his son. But God had chosen Isaac, and his requirement must be fulfilled to the letter. Abraham told his son that the Lord had miraculously given him to his parents, and now he had required him again. He assured him that the divine promise, "In Isaac shall thy seed be called," would be fulfilled; that doubtless God would raise him to life again from the dead.

Isaac at first heard the purpose of God with amazement amounting to terror. But he considered the matter fully. He was the child of a miracle. If God had accepted him as a worthy sacrifice, he would cheerfully submit. Life was dear, life was precious, but God had appointed him, Isaac, to be offered up as a sacrifice. He comforted his father, by assuring him that God had conferred honor upon him, in accepting him as an offering; that in this requirement he saw not the wrath and displeasure of God, but special tokens that the Lord loved him, in that he required him to be consecrated to himself in sacrifice.

He encouraged the almost nerveless hands

of his father to bind the cords which confined him to the altar. The last words of endearing love were spoken by father and son, the last affectionate, parental, and filial tears were shed, the last embrace was given, and the father had pressed his beloved son to his aged breast for the last time. His hand is uplifted, grasping firmly the instrument of death, when suddenly his arm is stayed. "And the angel of the Lord called unto him out of Heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place, Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of Heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

As evidence of God's approval of the faith of Abraham, he gave him the name of "Father of the faithful." The example of Abraham is recorded in sacred history for the benefit of his believing children. This great act of faith teaches the lesson of implicit confidence in God, perfect obedience to his requirements, and a complete surrender to the divine will. In the example of Abraham we are taught that nothing we possess is too precious to give to God.

How many now who profess to be Christians would follow the example of Abraham in yielding up to God his beloved Isaac? Yet our dearest treasure belongs to God. A solemn duty rests upon Christian parents to so educate and mould the minds of their children that they will ever have a high respect and exalted reverence for God and for everything sacred and holy. Such will feel that God's claims must first be regarded, that nothing is too precious to sacrifice for him. Such will, like Abraham, exemplify their faith by their works.

How many now who profess to believe God, and pass for Christians, refuse to obey his voice when he calls upon them to deny self, and yield to him their darling treasures. They will hesitate, and cling to earthly things. Their affections are upon the world and the things of the world; yet some of these very ones will have the most to say about how much they have sacrificed to obey the truth. Isaac felt that it was a privilege to yield his life as an offering to God. If the Lord could accept him, he felt that he was honored.

Human judgment may look upon the command given to Abraham as severe, too great for human strength to bear. Abraham's strength was from God. He looked not at the things which are seen with mortal vision, but at the things which are eternal. God required no more of Abraham than he had, in divine compassion and infinite love, given to man. He gave his only begotten Son to die, that guilty man might live. Abraham's offering of Isaac was especially designed of God to prefigure the sacrifice of his Son.

Every step that Abraham advanced toward Mount Moriah, the Lord went with him. All the grief and agony that Abraham endured during the three days of his dark and fearful trial, were imposed upon him to give us a lesson in perfect faith and obedience, and that we might better comprehend how real was the great self-denial and infinite sacrifice of the Father in giving his only Son to die a shameful death for the guilty race. No other trial, no other suffering or test, which could have been brought to bear upon Abraham, would have caused such mental anguish, such torture of soul, as that of obeying God in offering up his son.

Our Heavenly Father surrendered his beloved Son to the agonies of the crucifixion. Legions of angels witnessed the humiliation and soul-anguish of the Son of God, but were not permitted to interpose as in the case of Isaac. No voice was heard to stay the sacrifice. God's dear Son, the world's Redeemer, was insulted, mocked at, derided, and tortured, until he bowed his head in death. What greater proof can the Infinite One give us of his divine love and pity? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

The meager conception that many have of the worth of the soul, and the sacrifice of God's dear Son for sinful man, is shown by their works. Should God speak to them, as he did to Abraham, Sacrifice your possessions, the temporal benefits that I have lent you to advance my cause, they would look in astonishment, thinking God did not mean just what he said. Their riches are as dear to them as their children; their worldly treasure is their Isaac. To honor God with their substance, they think, is a requirement altogether too great, and they cannot believe that God means it. What have this class sacrificed for God?

Men will show all the faith they have. If God should speak to them and command them to offer one of their beloved children, they would think him a hard master. Yet he has done more than this for them. No such command will come to test and prove them. God knew to whom he spake, when he gave the command to faithful Abraham. The patriarch knew that it was God who had commanded, and that his promises were infallible. Had the Lord directed him to offer his gold, his silver, his flocks, or even his own life, he would have done so cheerfully. He would have felt that he was but yielding back to God that which belonged to him.

But there are many who know not what self-denial, or sacrifice, or devotion to God, is. They never can have extended and elevated views of the infinite sacrifice made by the Son of God to save a ruined world, until they surrender all to him. If he should speak to them in a command, as he did to Abraham, they would not be enough acquainted with his voice to understand that he did, really require something of them, to show their love, and the genuineness of their faith.

The claims of God upon our love, affection, and possessions, our talents, and ourselves, are correspondingly great as was the infinite sacrifice made in giving his Son to die for sinful man. Those who really appreciate the work of the atonement, those who have a high sense of the sacrifice which Christ has made to exalt them to his throne, will count it a special honor to be partakers with him in his self-denial, sacrifice, and suffering, that they may be co-workers with him in saving souls.

There are many who profess the truth, who do not love God half so well as they love the world. God is testing and proving them. Their love of the world and of riches darkens their minds, perverts their judgment, and hardens their hearts. God has, to some of them at least, revealed his will, and called for a surrender of their Isaac to him. But they refuse to obey, and let golden opportunities pass. Precious time is bearing into eternity a record of duties unfulfilled, and of positive neglect.

Nothing we have is of true value until it is surrendered to God. The talent of means devoted to the cause and work of God, is of tenfold more value than if selfishly retained for the gratification of our own pleasure. The faith of the devoted martyrs was like that of Abraham, it was genuine. They valued the precious truth, and in their turn, although despised of men, hunted from place to place, persecuted, afflicted, and tormented, they were valued of God. There was no place for them upon the earth, but of them, says the apostle, the world was not worthy. Those who cling to the truth in face of prison, torture, and death, had faith that few now living possess.

Many have chosen a life of ease. They have exalted their earthly interests above the spiritual and eternal. They neglect to learn the hard lesson of self-denial, and of surrendering all to God. They do not count anything interesting, save that which is learned without much effort, and without involving any sacrifice of temporal enjoyment; and it is forgotten as soon as learned, because it cost them nothing.

The deepest poverty, with God's blessing, is better than houses and lands, and any amount of earthly treasure, without it. God's blessing places value on everything we possess; but if we have the whole world without his blessing we are indeed as poor as the beggar, for we can take nothing with us into the next world.

Those who profess to be looking for the soon coming of our Saviour, should have Abraham's faith; a faith that is valued because it has cost them something; a faith that works by love, and purifies the soul. The example of Abraham is left on record for us upon whom the ends of the world have come. We must believe that God is in earnest with us, and that he is not to be trifled with. He means what he says, and he requires of us implicit faith and willing obedience. Then will he let his light shine around about us, and we shall be all light in the Lord.

He that giveth unto the poor shall not lack.

SABBATON:

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

(Continued.)

Now it is evident that the word *sabbatone* must here be taken in other than its ordinary sense; for "the first day of the Sabbath," the Sabbath itself being only one day, would be a meaningless expression. Turning again to Robinson, we find under the word *sabbaton* the second definition given as follows: "Meton. [that is, by metonymy, a figure of speech in which one word is put for another], a Sabbath, put for the interval from Sabbath to Sabbath; hence a *se'nnight, week*." "Only after numerals marking the days of the week." Then he refers, for examples, to all those passages in which the phrase, "first day of the week," occurs in the New Testament. And he adds, "In the Talmuds, the days of the week are written; the first, second, third, day in the Sabbath (week); see Lightfoot Hor. Heb. in Matt. 28: 1."

In the light of the foregoing facts, presented in a manner so plain that we trust all can understand them, it is not difficult for any one to see that a correct translation of the passage would be: "After the Sabbath, as it began to dawn toward the first [day] of the week."

One question more may arise: How is it to be known when *sabbatone* or *sabbaton* is to be rendered *week*, instead of *Sabbath*? Answer. It is to be rendered *week* whenever it is preceded by a numeral. It is so preceded in every case where the expression, first day of the week occurs, and also in Luke 18: 12, where the Pharisee fasted twice in the (*sabbatou*, genitive singular) week. Hence we translate the word *sabbatone*, as it first occurs in Matt. 28: 1, by the word Sabbath, because it has no numeral before it; and in the second instance of its occurrence, we translate it *week*, because it is preceded by the numeral *mian*. U. S.

Sabbaton in Col. 2: 16.

LUTHER LEE, in his "Theology," p. 375, presents the following criticism on Col. 2: 16. The text reads thus: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days."

On which Mr. Lee says: "To what Sabbath does the apostle refer? He uses the Greek word *sabbaton*, which is everywhere used to denote the seventh-day Sabbath, without giving any notice that he means anything else; and while, by a holy day and the new moon, he includes all other feasts and rests which might be called sabbaths, he leaves nothing but the seventh-day Sabbath to be meant by the sabbath days."

The arguments which Mr. Lee presents to show that Paul refers to the seventh-day Sabbath in Col. 2: 16, and that, consequently, that Sabbath is not binding on Christians, are these: First, the apostle uses the word *sabbaton*, which everywhere denotes the seventh-day Sabbath; and, secondly, the other terms used in the text cover all other kinds of sabbaths, so that this word must refer here to the seventh-day Sabbath.

He evidently designed to convey to the mind of the reader the idea that the term *sabbaton*, always and in every place, means the seventh-day Sabbath; and we can see the object of this; for unless it does always have this meaning, his argument on the use of the term here is null and void. But it will be noticed that he does not directly assert this; nor do we think he would be willing to so far risk his reputation as a scholar as to make such a declaration. He says the term *sabbaton* "is everywhere used to denote the seventh-day Sabbath;" which is true so far as the fact is concerned that whenever the seventh-day Sabbath is spoken of, the term *sabbaton* or its synonym, *sabbata*, is used. But it is quite another thing to say that the word *sabbaton* never means anything else, as he evidently designed to have the reader understand. It may be used to denote the seventh-day Sabbath in every instance where that Sabbath is brought to view; and yet it may have a much wider signification, and be applied, in many places, to other objects.

The question to be decided is, Does the term *sabbaton* ever refer to the ceremonial sabbaths of the Jews? If it does, then the apostle may have used it in that sense in Col. 2: 16; and the argument of Mr. Lee so far falls to the ground. We therefore refer the reader to Lev. 16: 31; 23: 32; and 25: 2, 4, 6, as found in the Septuagint, where he will see that the term *Sabbaton* is used in reference to the day of atonement, one of the yearly sabbaths of the Jews, and is even applied to the seventh year in which the land should rest.

This is conclusive on this point. But there is in the New Testament evidence enough that the term *sabbaton* does not always mean the seventh-day Sabbath. Every lexicon tells us that it sometimes means the whole week, the interval from Sabbath to Sabbath; and Luke 18: 12, furnishes an instance where it must have this signification.

So much for this argument on *Sabbaton*. Let us

now look for a moment at his other statement, that the remaining terms in Col. 2: 16, namely, the "holy day" and "new moon" include all other feasts and rests which might be called sabbaths, so that the term *sabbaton* is necessarily restricted to the seventh-day Sabbath. The term translated "holy day," is *heorte*, which is defined by Greenfield, a "solemn feast, public festival, holy day; specially spoken of the passover." Robinson adds, "Specially a) The passover, and the festival of unleavened bread connected with it, the paschal festival. b) The feast of tabernacles." The passover festival occupied seven days, and the feast of tabernacles, eight. The first and last days of these feasts were special days. In them the people were to have a holy convocation, and perform no servile work. They were sabbaths. The other days of the feast were simply holidays, and were designated by this term, *heorte*; while the solemnity and cessation from labor that pertained to the first and last days called for another title, and they were termed sabbaths. So Kitto says, respecting the feast of tabernacles, "It began on the fifteenth day of the seventh month, and continued eight days, the first and last being sabbaths." The new moon, *noumenia*, was another kind of festival, and did not include any which could properly be called a sabbath; that is, no day was a sabbath, or day of rest, on account of its being the festival of the new moon.

Thus we see that the terms, "holy day" and "new moon" are not sufficient, as Mr. Lee asserts, to cover all the subjects which the apostle wished to introduce; namely, the ordinary feast days of the Jews, the new moons, and the sabbaths connected with their feasts; and these latter he designates by the word *sabbatone*, just as they were designated in the Greek version of the Old Testament then in use.

But there are other considerations which should have been sufficient to save Mr. Lee from so false a criticism upon this text:—

1. The sabbaths here mentioned are those associated with meats, drinks, new moons, and festivals. But the seventh-day Sabbath never was so associated.

2. The sabbaths here spoken of were, like the new moons and feasts with which they were connected, shadows of things to come. But the seventh-day Sabbath never was a shadow; it was instituted before the fall, when, from the very nature of the case, a type could not have existed. This language of the apostle, therefore, in the most emphatic manner, excludes the weekly Sabbath from the days of which he speaks.

3. All that is mentioned in verse 16 is included in the handwriting of ordinances of verse 14, which was against us, and which was blotted out and nailed to the cross. But the seventh-day Sabbath never was a part of these ordinances, as such. It owed its existence to enactments entirely distinct, not being written by the hand of Moses, but being proclaimed by the voice of God from the summit of Sinai, and engraved with his finger upon the tables of stone. And to speak of blotting out such a document would be to say that a person could, with pen and ink, erase the chiseled inscription of the marble monument. If Mr. Lee is correct, Paul did not write by inspiration of God; for that never thus bungles in the use of language.

The word *sabbatone* is in the plural, and should here be so rendered. If it was in the singular number, it might with propriety be claimed that it referred to the weekly Sabbath. The context, showing that it must refer to the ceremonial sabbaths of the Jews, demands that the plural rendering be here given it. So if the word *days*, which our translators have supplied, be omitted, it should be rendered sabbaths. In this manner God speaks of the sabbaths of the Jewish church, when by the prophet Hosea (2: 11) he calls them "her sabbaths," and predicts that they should cease, as Paul here declares that they had ceased. Robinson says *sabbatone*, in Col. 2: 16, has a plural signification.

Mr. Lee's criticism thus fails in every particular; for, 1. The terms holy day (or feast day) and new moon do not cover the ceremonial sabbath of the Jews. 2. The term *sabbaton* is applied to those sabbaths, and is needed in this text to denote them. 3. The sabbaths of this text are associated with ceremonies. 4. They are shadows, or types. 5. They are blotted out. 6. The word is plural. All which considerations prove that the text has no reference whatever to the Sabbath of the moral law; and hence contains no evidence that we are not morally bound to observe it. U. S.

Extracts from Both Sides, pp. 114—119.

ELD. T. M. PREBLE says: "Now it is evident that if the translators had just *transposed* the word *sabbaton*, in these *nine* cases just examined, as they did in the other *fifty-nine* instances already above referred to, then we should have had clear, blazing light shining on this glorious subject; and we should see that, at the end of the seventh-day Sabbaths—or at the end of the Lord JEHOVAH'S Sabbaths—which he gave to the 'children of Israel' to be a 'sign' unto them 'throughout their genera-

tion') THERE would be the BEGINNING of the LORD JESUS CHRIST'S SABBATHS. Or, in other words, where one series of Sabbaths ended, there another series of Sabbaths began."

"If the translators had just '*transposed*' [*transferred*?] 'the word *sabbaton*, in nine cases where it is rendered week in the New Testament, 'then we should have had clear, blazing light shining on this glorious subject.' So, then, the "clear blazing light" on the Sunday Sabbath lies in the fact that the word *sabbaton* is incorrectly translated week nine times in the New Testament! And Eld. P. takes it upon himself to correct the translation, and bring out the blazing light! We are glad the controversy is narrowed down to this point. If left here, it would soon be disposed of; for it will not take long to sweep this objection back into the depth of night from whence it sprung.

It is a fact that the word *sabbaton* is rendered week in the nine instances Eld. P. has referred to. Is this rendering correct? "For some cause *unknown to me*," says he, "the translators saw fit to render the word *sabbaton* by the word week in nine cases out of the whole number sixty-eight." The translators certainly had a reason for translating it as 'they have done; and we can tell Elder P. how he might have "known" what it was. It is to be presumed that he possesses a copy of the common edition of Greenfield's Greek Testament. If he will look in the lexicon attached to that Testament, under the word *sabbaton*, he will find the third definition reading like this: "A period of seven days; a week." If this word in certain relations means week, it is certainly proper so to translate it. And one of the instances to which Elder P. has referred, renders it necessary to good sense to give it this meaning: Luke 18: 12: "I fast twice in the week" (*sabbatou*). Now if the word here means the Sabbath, the seventh day of the week, and not the whole week, we have the singular spectacle of the old Pharisee claiming to fast twice in a day of twenty-four hours, which would be, of course, between meals! Bloomfield, in his note on this place, says that this fast was on the second and fifth days of the week, according to Epiphanius and the Rabbins. Robinson, under the word *sabbaton*, says, "2. Meton., a sabbath, put for the interval from Sabbath to Sabbath, hence a *se'nnight, week*."

From the foregoing it is evident that the word *sabbaton* sometimes means the whole week. How, then, shall we determine when it has this meaning? Easily enough. Robinson says that it has this meaning "after numerals denoting the days of the week." We now inquire, Does the word *sabbaton*, in those places where the expression, "first day of the week," occurs in the New Testament, follow a numeral adjective denoting the day of the week? We answer, Yes, in every instance. Then no one can deny, without discarding all authority, that in these instances *sabbaton* means week, and the translation of our common version is correct. The numeral adjective used in Matt. 28: 1; Mark 16: 2; Luke 24: 1; John 20: 1, 19; Acts 20: 7; 1 Cor. 16: 2, is *mian* or *mian*; in Mark 16: 9, *protee*. One instance will suffice for the whole, and we will take the first one, Matt. 28: 1. The words are *mian sabbaton* (pronounced with long o, as in tone). *Mian* is the numeral adjective meaning one, or according to Hebrewism, "first." It agrees with day, understood. *Sabbaton* is in the genitive plural, literally answering to the English words, "of the week." So we have, as plainly as language can say it, "first day of the week."

Eld. P. argues, however, that here the Lord Jehovah's Sabbaths ceased, and the Lord Jesus Christ's Sabbaths were introduced, or one series of Sabbaths there ended, and another series of Sabbaths there began. But this little shift in favor of Sunday, involves a fatal violation of grammar which he has apparently overlooked. If his rendering is correct, and first day of the week should be rendered, "one of sabbaths," meaning one of the new series of Sabbaths then introduced, then the word one, *mian*, must agree with *sabbaton* understood. But *sabbaton* is neuter, and *mian* is feminine. Grammar will not submit to any such treatment as this. The word *mian*, being in the feminine gender, shows that the noun understood, with which it agrees, is a feminine noun. And there is no word which can be introduced to supply the ellipsis, except the word which the translators of our Bible have supplied, namely *heemeran*, day, which renders the sense complete, and being a feminine noun answers to the feminine adjective, *mian*, and makes the construction harmonious and perfect. We accordingly find in the margin of the Greek Testament a reference from the word *mian*, saying, "*Heemeran* understood." And we are forced to the conclusion that Greenfield, Robinson, and Liddell and Scott, in their lexicons, and the forty-seven learned men of England who made our version of the New Testament, are correct in their translation, and Eld. P. is wrong. Another conclusion is no less apparent, namely, that this great "blaze" of "light," with which Eld. P. hoped to dazzle us from the Greek, has proved but another *ignis fatuus*, which, after leading its victim into inextricable bogs, has—gone out! U. S.

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, APRIL 3, 1879.

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

EDITORS.

J. H. WAGGONER,

RESIDENT EDITOR.

True Source of Comfort.

AN aged friend in one of the eastern States, has written a letter to us, in an excellent Christian spirit, criticising Bro. Canright's articles on the State of the Dead. We cannot promise to publish his article, which is somewhat lengthy, because its positions and arguments are such as are common, and well known to all who are at all acquainted with the subject. We judge the whole matter of controversy is new with the writer of the letter, who has lately become a reader of our paper. We therefore more highly commend the kind spirit in which his strictures are written.

But one point we will notice because it has been so impressed on our mind by a recent occurrence. Our correspondent quotes Eccl. 12:7, and Gen. 2:7, and says here is found "all the comfort the true child of God has in this turbulent world," that when his body dies, "his better part shall live on" and dwell in glory. Against this we object,—

1. This comfort is derived from *our nature* by *creation*; not from that which Jesus does for us to redeem us from the ruin of the fall. That hope which is based on our *natural relations* is no hope at all. We therefore say that the doctrine of the immortality of the soul, even if it were true, could not be a gospel doctrine. All gospel truths and hopes grow out of the work of Christ for human redemption. But the immortality of the soul is in no wise connected with the work of redemption, for no one ever pretends that it is contingent. The immortality brought to light in the gospel is contingent; it is to be sought for, and put on. See 2 Tim. 1:10; Rom. 2:7; 1 Cor. 15:53, 54. And they who do not seek for it will never receive it. Immortality is conferred—it is the gift of God, through Christ. We will not further notice that the inferences from Eccl. 12 and Gen. 2 are not by any means necessary, as proving the "living on" of any part of man. We leave that with the articles of Bro. Canright.

2. The Scriptures never offer *the nature of man* as the source of comfort, concerning those who fall asleep. In "Jesus and the resurrection" is found the true source of comfort and consolation. Jesus himself pointed the weeping sisters of Lazarus to the resurrection, and not to any intermediate "living on of the better part." Paul's words are pointed and decisive. He says, "Comfort one another with these words." What are "these words," to which he referred? He had just told them they should not mourn as those who have no hope. But what is their hope? (1) The Lord himself will come. (2) The dead in Christ will rise. (3) We shall be translated—caught up with them, and so—in this manner, and with them—shall we ever be with the Lord. These are comforting words,—they are words of truth. "This we say unto you by the word of the Lord," said the apostle. It is not based on the speculations of science, falsely so-called, nor the deductions of philosophy, nor even on inferences from the word of the Lord. It is the direct "word of the Lord" itself. It is sure. It is an unfailling source of comfort and consolation.

3. We object to the view of our correspondent, because it is as applicable, as available, to the infidel, or the spiritualist, as to the Christian. A true Bible hope—a Christian hope, and comfort—must be peculiar to a Bible believer, or to one who lives a Christian life. But a hope (if it can be called a hope) which is based on the immortality of the soul, or on the nature which man possesses by his creation, belongs to every son of Adam, without regard to character. Did Christ ever purchase an immortal soul for anybody? He purchased the right of immortality, which all may receive by accepting the means presented in the gospel.

The "occurrence" to which we refer above, is this. In San Jose, Cal., there is a "haunted house," so reputed. It is occupied by spiritualists. A young man of the family, who was a printer and formerly worked in the office of the San Jose *Mercury*, died of consumption. During his sickness manifestations are said to have occurred, which were regarded as "affording consolation and comfort in giving tokens of the life beyond." Since his death these have

increased, in the sight of those who are not spiritualists as well as of those who are. Concerning these the father writes:—

"A heavy body was heard falling upon the floor, startling every one in the house. Doors were slammed, and numerous raps upon the window-glass were heard. Electric lights were observed, and the spirit of a man well-known in this community was seen, and correctly described as one who had committed suicide in this house previous to my occupation of it. Thus the shadow and gloom of death has been lifted a little from our hearts by these physical manifestations of spirit life."

This may afford "a little" relief to those who are in the darkness of nature, who have no knowledge of the gospel of God's dear Son. But how a professed follower of Christ, a reader of the Bible, can build his hope on the vague idea that he possesses "a better part" by his natural constitution, which "shall live on" independent of the gospel and of gospel means, seems truly mysterious. It shows how greatly are needed such articles as Bro. Canright is now furnishing to this paper, to dispel the darkness of nature and of traditional superstition.

What is Preaching?

PHILIP expounded the prophecy of Isaiah to the eunuch, and the historian says he "preached unto him Jesus." Every sermon given in the New Testament is an exposition of the Scriptures. When Paul preached at Thessalonica he "reasoned with them out of the Scriptures."

But what is that which is called "preaching" at the present day? For years the sermon, so-called, has been degenerating into a moral essay, but it has now become a discussion of passing events, local history, or political issues. A San Francisco correspondent of the *Mendocino Beacon* truthfully represents the case; we extract from the letter:—

"The ministers of our city in order to draw audiences take their text from Jules Verne or some other author. It is because of this evil, that we have come to be a city that cares less for sermons or lectures than any other in the land. The pulpit in stepping out from its rightful path has taken away the zest of the lecture field, and weakened its own hold on the general public. Each Sunday evening our ministers offer from their desks a variety of topics, choosing generally some secular subject in which prayer and song is mixed in a most curious way. As a consequence, the ranks are thinned and divided. Those who would like to listen to theology, don't care for the lecture, so stay at home. While those who enjoy the lecture fields prefer it on other nights and without any side issues. Each Sunday our papers have a long list of church services, and the subject of the discourse. They range over 25,000 miles in circumference, and embrace almost every conceivable thing outside from the Bible. Sometimes when Dr. A. gets a chance to answer Bro. B., there is some variety with a little pepper sauce mixed in, and the audience seem as nonplussed as if reading a mixed editorial written by Pickering and De Young jointly. I do not wish to narrow religion down to a Puritanical level; but I do not wish an adulterated article. It is impossible for any lecturer to obtain a fair audience here, for we are surfeited with them weekly. Ingersoll would draw a crowd. So would Victoria Woodhull, or any one who is sensational. Set up any figure-head like a savory calf and the masses will rush pell-mell to do homage. I contend that when the pulpit seeks to become a rostrum of the lecture, everything else should correspond. And when it does so lower its influence on Sunday, it only adds, to the world at large, confusion regarding the dividing line which should mark where the lines of God's sanctuary begin and end."

The reference to the "editorial" will be better appreciated when it is known that the persons named are editors of two rival papers, who treat each other with unusual bitterness. But such is the medley. The Chinese, and the New Constitution, are the texts for many eloquent "sermons" from "orthodox" pulpits. The early history of California was quite recently a pulpit theme, while her prospects, and the duties of her citizens, give variety to "the gospel of the period!"

We have for years insisted that, as a denomination, we are somewhat at fault for giving "aid and comfort" to those who maintain this false standard of "preaching." Our ministers preach a series of good expository and practical sermons, and both advertise and report them as "lectures." The distinction between the lecture and the sermon, which is made by the

world at large, is, that the lecture is of a secular, and the sermon of a sacred, nature. But, surely, an exposition of a Bible subject in the enforcement of Christian duty, is not secular; nor is an essay on a political subject, or on "The Early Literature of Virginia," entitled to the name of sacred; but this latter was the subject of a recent "sermon."

We lately received a letter from one who is preaching the doctrines of the Seventh-day Adventists with some success, who writes:—

"Cannot you write something to induce our people to stop talking and writing about their 'lecturing?' I can see the bad effect of it wherever I go. I cannot see the propriety of calling a mass of words, embodying somebody's own ideas without Scripture proof, *preaching*, and the exposition of Bible truth, *lecturing*. It causes people to look slightly on our work; and our ministers, by making the same distinction, lessen their own influence."

With this we fully agree. We ought to have all the influence for good to which we are justly entitled. We have made it a practice to remove the word, lectures, from all reports of labors which we publish. But this does not go very far while our ministers (lecturers?) advertise and speak as they do. We believe this subject is worthy of their attention.

The Day.

BEING suddenly called away to attend a funeral last week we did not see the proofs before the paper went to press. We regretted that our answer regarding the use of the word, day, in Gen. 2:17, was not as explicit as it should have been; it related more to *its use* than *its sense*, which was the point in the question. It might justly be inferred, however, that we think it is there used in its ordinary or primary sense, of a day marked by the revolution of the earth.

The same word is used nearly one hundred and fifty times in Genesis, both singular and plural, and we doubt that it is used in any other sense than that noticed above, except in Chap. 1:5, where day is used to distinguish the light from the darkness, and in Chap. 2:4, which might be rendered *time* indefinitely, as the word *hour* is sometimes used, covering the week of creation. Prof. Green considers this verse poetic, which might have some bearing on its construction. The original is rendered *time* and *age* in our version of Genesis, where it might properly have been rendered day definitely.

Besides the Bible usage which would admit of the threatening of Gen. 2:17 referring to Adam's falling under the condemnation of death that day, (on which see further in Man's Nature and Destiny,) there is admissible another view which would allow the threatening to be construed more strictly, namely, that God mercifully interposed and opened to man a new probation, thereby deferring the execution of the threat, as in the case of Hezekiah, Isa. 38, or of the city of Nineveh. Jonah 3:4-10.

The New Constitution.

THE State of California is entering upon a very exciting election canvass, which can hardly be called a political one. The new constitution is to be voted upon, May 7. We are frequently asked our opinion of it. We have no opinion to give. Though it is not strictly a partisan matter, it is too nearly related to politics to admit of our giving attention to it. We have not time to devote to it sufficient to frame an intelligent opinion.

In saying it is not a partisan matter we must make one exception. It is the political watch-cry of Denis Kearney's party, ranking with that of "The Chinese must go." We heard Kearney recommend it on the ground that it will throw out of office all present office-holders, even to the Judges of the Courts, (which is true), and give a chance to fill the offices with *their* candidates. If we thought their wishes were to be gratified in this respect by its adoption, we should greatly deplore its being adopted. Professedly the advocates of freedom of speech, they have adopted the rule that no one shall be permitted to speak against the new constitution in the meetings of the "Workingmen's party."

As indications we notice two things. Several papers which were favorable at first, have turned in opposition on more thorough examination. And at the Monday afternoon meeting, March 24, of the Congregational club, it was discussed by the ministers in a very animated manner. Of fifteen speakers every one was decided in opposition. Of this the *Bulletin* says:—"If the unanimous opposition

of these clergymen to the new Constitution is to be taken as an exponent of the views of the congregations over which they preside, it clearly indicates how thoroughly the educated and intelligent classes are becoming dissatisfied with the cumbersome document which the late Convention submitted to their consideration."

Whether they do in fact reflect the views of their congregations it may not be possible to tell, but the idea seems to prevail that the document is losing favor in many quarters.

Where the Trouble Lies.

THE following remarks by a gentleman who was "interviewed" by a reporter of the *Chronicle*, are more than suggestive—they are instructive in regard to the hard times of which so much complaint is made. Many a speech on political economy contains less truth.

"After Congress had passed the Restriction Bill, and while the President's action was yet in doubt, I instructed my foreman in the event of a veto to discharge every one of the twelve Chinamen, but if I had known in time what was said at the sand lots the Sunday preceding I would have countermanded that order. Labor leagues most of all compel the presence and employment of Chinese. Those leagues will only put so much labor on the market and only at an arbitrary price. They will permit master-mechanics to have only so many apprentices. California wheat-growers have to compete with Chicago and the other markets of great wheat-producing districts. They can afford to pay \$15 or even \$20 a month and board for help, but they cannot pay \$25 or \$30, and the league will not permit white work for less. Even at \$15 per month, and allowing \$80 per year for clothing and incidental expenses, in ten years sufficient could be saved to buy a small farm, which is doing well for a common farm-laborer. The woolen manufactories cannot pay the price demanded for white labor exclusively and remain even solvent. If a contractor to build a levee or drain marsh land were to go on to Clay street to-day, where it is almost impassable because of men now and for along time unemployed, and say that he had steady work for two hundred men that would enable him to pay them \$1.50 a day, but not the \$2 they had fixed upon as the ultimatum, they would revile him. They force him into the Chinese labor market. These men have listened so long to the sand-lot enumeration of the hardships of which themselves are the principal cause, that their hands have forgotten to work, their stomachs are sour, their heads are chaotic, and they go to idleness, to tramping, to beer, to whiskey, and to the devil. If these leagues and these demagogues would let the willingly industrious work at such rates as the inviolable laws of supply and demand can pay, the hegira of the Chinaman into the bosom of his Eastern sympathizer would be hastened."

The Seven Seals.

(Continued.)

REV. 6:5, 6. "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

How rapidly the work of corruption progresses! What a contrast between this symbol and the first one! A black horse; the very opposite of the first. A period of great darkness and moral corruption in the church must be denoted by this symbol. By the events of the second seal, the way was fully opened for that state of things to be brought about which is here presented. The time that intervened between the reign of Constantine and the establishment of the papacy in A. D. 538, may be justly noted as the time when the darkest errors and grossest superstitions sprung up in the church. Of a period immediately succeeding the days of Constantine, Mosheim says:—

"Those vain fictions which an attachment to the Platonic philosophy, and to popular opinions, had engaged the greatest part of the Christian doctors to adopt, before the time of Constantine, were now confirmed, enlarged, and embellished in various ways. Hence arose that extravagant veneration for departed saints, and those absurd notions of a certain fire destined to purify separate souls, that now prevailed, and of which the public marks were everywhere to be seen. Hence also the celibacy of priests,

the worship of images and relics, which, in process of time, almost utterly destroyed the Christian religion, or at least eclipsed its luster, and corrupted its very essence in the most deplorable manner. An enormous train of superstitions was gradually substituted for true religion and genuine piety. This odious revolution proceeded from a variety of causes. A ridiculous precipitation in receiving new opinions, a preposterous desire of imitating the pagan rites, and of blending them with the Christian worship, and that idle propensity which the generality of mankind have toward a gaudy and ostentatious religion, all contributed to establish the reign of superstition upon the ruins of Christianity. Accordingly, frequent pilgrimages were undertaken to Palestine, and to the tombs of the martyrs, as if there alone the sacred principles of virtue, and the certain hope of salvation, were to be acquired. The reins being once let loose to superstition which knows no bounds, absurd notions and idle ceremonies multiplied almost every day. Quantities of dust and earth brought from Palestine, and other places remarkable for their supposed sanctity, were handed about as the most powerful remedies against the violence of wicked spirits, and were sold and bought everywhere at enormous prices. The public processions and supplications by which the pagans endeavored to appease their gods, were now adopted into the Christian worship, and celebrated in many places with great pomp and magnificence. The virtues which had formerly been ascribed to the heathen temples, to their lustrations, to the statues of their gods and heroes, were now attributed to Christian churches, to water consecrated by certain forms of prayer, and to the images of holy men. And the same privileges that the former enjoyed under the darkness of paganism, were conferred upon the latter under the light of the gospel, or, rather, under that cloud of superstition which was obscuring its glory. It is true that, as yet images were not very common; nor were there any statues at all. But it is at the same time as undoubtedly certain, as it is extravagant and monstrous, that the worship of the martyrs was modeled, by degrees, according to the religious services that were paid to the gods before the coming of Christ.

"From these facts, which are but small specimens of the state of Christianity at this time, the discerning reader will easily perceive what detriment the church received from the peace and prosperity procured by Constantine, and from the imprudent methods employed to allure the different nations to embrace the gospel. The brevity we have proposed to observe in this history prevents our entering into an ample detail of the dismal effects that arose from the progress and the baneful influence of superstition, which had now become universal."

Again he says, "A whole volume would be requisite to contain an enumeration of the various frauds which artful knaves practiced, with success, to delude the ignorant, when true religion was almost entirely superseded by horrid superstition."—*Ecc. Hist. 4th Cent. Part ii., Chap. 3.*

This extract from Mosheim contains a description of the period covered by the black horse of the third seal that answers accurately to the prophecy. It is seen by this how paganism was incorporated with Christianity, and how, during this period, the false system which resulted in the establishment of the papacy, rapidly rounded out to its full outlines, and ripened into all its deplorable perfection of strength and stature.

The balances. "The balances denoted that religion and civil power would be united in the person who would administer the executive power in the government, and that he would claim the judicial authority both in church and State. This was true among the Roman emperors from the days of Constantine until the reign of Justinian, when he gave the same judicial power to the bishop of Rome."—*Miller's Lectures, p. 181.*

The wheat and barley. "The measures of wheat and barley for a penny denote that the members of the church would be eagerly engaged after worldly goods, and the love of money would be the prevailing spirit of the times; for they would dispose of anything for money."—*Id.*

The oil and wine. These "denote the graces of the Spirit, faith and love, and there was great danger of hurting these, under the influence of so much worldly spirit. And it is well attested by all historians, that the prosperity of the church in this age produced the corruptions which finally terminated in the falling

away, and setting up the Antichristian abominations."—*Id.*

It will be observed that the voice limiting the amount of wheat for a penny, and saying, "Hurt not the oil and the wine," is not spoken by any one on earth, but comes from the midst of the four living creatures; signifying that, though the under shepherds, the professed ministers of Christ on earth, had no care for the flock, yet the Lord was not unmindful of them in this period of darkness. A voice comes from Heaven. He takes care that the spirit of worldliness does not prevail to such a degree that Christianity should be entirely lost, or that the oil and the wine, the graces of genuine piety, should entirely perish from the earth.

(To be Continued.)

The Sanctuary.—No. 3.

"AND the temple of God was opened in heaven; and there was seen in his temple the ark of his testament." Rev. 11: 19.

Doubtless the temple of this text is the "true tabernacle, which the Lord pitched and not man;" the sanctuary, in which the "Mediator of the New Testament" ministers as High Priest. Heb. 8: 1-6, 9: 15, and 12: 24. As there was a "sanctuary of the first covenant," so there is one belonging to the new. The old covenant sanctuary was rebuilt on the return of the Jews from their captivity in Babylon; and remained in use among them till Christ came. When they had rejected him, on leaving the temple for the last time, he said to them, "Behold, your house is left unto you desolate;" and as he went out he predicted its utter destruction. From that time it was no longer the dwelling place of God; and in a few years it was destroyed by the Romans. This was foretold in Dan. 9: 26.

"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary." There is now no sanctuary on earth. According to the prediction of Jesus, and that also of Daniel, that sanctuary was destroyed; and the testimony further states, "He shall make it desolate, even until the consummation." It will never be rebuilt. It has been superseded by the sanctuary of the better covenant.

The greater part of the 2300 days belong to the gospel dispensation, and to the new-covenant sanctuary. Only seventy weeks, 490 years, were given to the Jews and their holy city. Therefore the sanctuary to be cleansed at the end of the days is that which pertains to the new covenant, the one in which Jesus is the minister or mediator.

The sanctuary of the first covenant was cleansed on the tenth day of the seventh month. This was the close of the yearly round of service. A description of this work is found in Lev. 16. Till that day came, no one entered within the second veil, the place of the ark and mercy-seat. But on that day a sin-offering was made in both apartments for the whole house of Israel; that they might be cleansed from all their sins before the Lord. It was a decisive, judgment work. In figure, all their past sins, which had been remitted, were borne out of the sanctuary by the high priest, placed on the head of the scape-goat, and sent away to a land not inhabited. This was a type—"the example and shadow of heavenly things."

Jesus, in his ministration, must follow this example. At the time appointed for the cleansing of the sanctuary, he must enter upon his ministry within the second veil. Here the atonement must be consummated in behalf of all his people that have lived from the beginning of the world to the last one who shall be sealed to eternal life. It is the blotting out of all their sins, as it is written, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ," &c. Acts 3: 19-21. This final work of blotting out of sins decides the cases of his people for eternal life. This investigative judgment takes place in the sanctuary in Heaven; so that when Christ comes, he brings the reward to all his people. Hence it was right, that when we came to the end of the days in 1844, that it should be proclaimed as it was, "The hour of his judgment is come."

When the time for this work is come, that portion of the sanctuary where the ark of God is, must be opened. Accordingly its opening was predicted as a grand event to transpire under the sounding of the seventh trumpet. Rev. 11: 15-19. During the sounding of this trumpet the nations are angry, the wrath of

God comes, the time of the dead that they should be judged, and the reward given to all the people of God. The great day of unmingled wrath cannot come, until the intercessions of Christ in the sanctuary are ended; but the closing work of his ministration, the cleansing of the sanctuary, may be going forward while the nations are angry. Then the wrath threatened in the last message, that of Rev. 14: 9-12, will follow. The time appointed for the opening of the inner sanctuary or temple came at the end of the 2300 days in 1844. The anger of the nations was manifest in 1848, and will continue till the close of probation. Then will come the great day of wrath.

It is the inner temple which is opened: for the ark is there. The prophet does not say, "I saw," as in many instances, but, "There was seen;" as if, at its opening, the people would be led to the discovery of the true temple in Heaven as the anti-type of the earthly sanctuary, and would have their attention especially called to the ark as the shrine containing the moral law, the ten commandments. This has been verified in the history of the advent movement. There was incontrovertible evidence that the 2300 days would end in 1844. It was inferred that the Lord would then come, which failing to be realized, the disappointment was great. This led to deep and prayerful searching of the Scriptures in regard to the sanctuary and its cleansing; and the consequence was that the true view of the temple of God in Heaven, and the closing work of our High Priest there, was opened to their view. Before, it was hidden from the view of all; now, it is open to every humbly-inquiring mind. Glorious view! overlooked by the proud, because of its simplicity; but hailed by the humble with solemn and grateful delight.

The ten commandments are not abolished, nor changed. They are in the ark, beneath the mercy-seat in the temple of God in Heaven. The atonement is being made in respect to that law which man has transgressed. Pardon may still be obtained; for our High Priest pleads at the mercy-seat. And while this solemn, judgment work is going forward in Heaven, the attention of the people on earth is being called by a special message of warning to that law which is the rule of life to every living person, and the rule by which all are to be judged.

The closing work of intercession is already in progress, the work that will decide the destinies of mankind. The last message of warning is fast making its way to the nations of the earth, bearing to men "the commandments of God and the faith of Jesus." Rev. 14: 9-12. The result is that people in many nations are beginning to keep the commandments as they are written in the law of God.

The Sabbath commandment is still a part of the Divine law. It is securely enclosed from the strife of tongues within the sacred ark in the heavenly temple. It still demands of all men that they rest from their secular labor on the seventh day, the day on which God rested from his creative work, and which, for this reason, he sanctified and blessed. The story that it has been changed to another day, the first day of the week, is only a fable. There is no higher authority for the change than the Antichristian power described in Dan. 7: 20-26; Rev. 13: 1-10; 2 Thess. 2: 3-8. Hence the warning against the worship of the beast results in turning men to the keeping of the commandments as they are. And this work is going forward in many nations. Men are turning to the Sabbath of the Lord—the day so long trodden under foot of men.

This work is of God, and not of men. It will be known in the end that, notwithstanding the fallibility of human agency, the Unseen Hand has guided this advent movement from first to last. The prophecy of the advent messages (Rev. 14: 6-12) have been in process of fulfillment; and truths sublime and grand, though simple and plain, have been developed from the word of God. A work of greater importance never occupied any period of the history of our race. The closing work of our High Priest is the order of God's work in Heaven. On earth the last message of mercy is sounding to prepare a people for the close of the work in Heaven. Soon the work of salvation will be ended, and the time for every one to receive as his work shall be, will come. May the Lord help us to interest ourselves in the work of God; and then give us a place in his everlasting kingdom. R. F. COTTRELL.

THE labor of the righteous tendeth to life; the fruit of the wicked to sin.

Magnify and Magnified.

Is not the signification of each of these words equally obvious in the following scriptures? "The Lord is well pleased for his righteousness's sake; he will magnify the law, and make it honorable." Isa. 42: 21.

"And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." Josh. 3: 7.

"And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel." 1 Chron. 29: 25.

The following are definitions given of the word magnify, by Mr. Webster: 1. To make great, or greater; to increase the apparent dimensions of a body. 2. To make great in representation; to extol; to exalt in description or praise. 3. To extol; to exalt; to elevate; to raise in estimation.

Respecting magnifying Joshua, and Solomon, there can be but one mind. In the clearest possible manner the Lord told how this should be, and was done. And is it not just as evident to every candid mind how the law of God was magnified by the Son of God? Are not the following points sustained by facts in the case?

1. The law was magnified, exalted, by the teachings of Christ in his sermon upon the mount, in declaring its immutability, and perpetuity, and also that it takes cognisance of every motive and intention of the heart, as well as the outward actions of life.

2. The law was magnified by his life of strict conformity to its just and holy precepts, thus setting an example for those who would follow in his footsteps. Here the law of the Most High "was drawn out in living characters."

3. The law was exalted, and its sacred precepts vindicated by the death of the Son of God. If the law was of so high an estimate in the mind of its Author, as to give his Son to die that man might be redeemed from its curse, how could the Lawgiver, consistent with any principle of reason or of respect to his own authority, abolish his law, and thus legalize sin?

It would almost seem that men have come to believe it dangerous to render obedience to God's commandments, as though the Scriptures read: Whosoever therefore shall disbelieve, and disobey the commandments shall be saved, but whosoever shall do and teach them shall be damned.

"From worldly wisdom, save me, Lord,
Though men may prudence call it;
My heart be anchored on thy word,
Whatever storms befall it."

The pious doctor Adam Clarke bears a most decided testimony in favor of the law of God in his comments at the conclusion of the eighteenth chapter of Leviticus, as follows:—

"1. How true is that word, *The law of the Lord is perfect*; in a small compass, and yet in a most minute detail, it comprises every thing that is calculated to *instruct, direct, convince, correct, and fortify* the mind of man. Whatever has a tendency to corrupt or injure man, that, it forbids; whatever is calculated to comfort him, promote and secure his best interests, that it *commands*. It takes him in all possible states, views him in all connections, and provides for his present and eternal happiness.

"As the human soul is polluted, and tends to pollution, the great doctrine of the law is *holiness to the Lord*: this it keeps invariably in view, in all its commands, precepts, ordinances, rites, and ceremonies. And how forcibly in all these does it say, *thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbor as thyself*. This is the prominent doctrine of the preceding chapter; and this shall be fulfilled in them who *believe*; for Christ is the end of the law for righteousness to them that believe. Reader, magnify God for his law, for by it is the knowledge of *sin*; and magnify him for his Gospel, for by this is the *cure for sin*."

A. S. HUTCHINS.

LOVE is not an intellectual admiration, a gratified imagination. It is too tangible for definition. But the soul knoweth its presence by its fullness of content in the beloved.—*Oakes Smith.*

THE Creator works no miracles to bring back its lost whiteness to the snow. But the whole array of His miracles has nothing to compare with what He has done to restore your soul's lost purity.—*Congregationalist.*

The Home Circle.

HIDDEN BEAUTIES.

IN an ancient church in the city of Rome,
Far up in the grand and lofty dome,
The master hand of an artist had traced
Cartoons, which should never have been defaced.

The sun that stole through the turret blinds
Had faded the colors and marred the designs;
And dust, like a veil, gathered thick and fast,
And hid from the present the work of the past.

And the thronging people who worship below,
And the priests who are wont to come and go,
Ne'er dream, as they gaze on the wall so high,
Of the rare beauties that hidden lie.

But a painter, one day enwrapped in thought,
On the dingy walls an outline caught,
And guessed that under the dust and mould
Lay the work of some of the artists old.

And when he had swept the dust away,
And freely let in the light of day,
The magic brush in his skillful hand
Retouched into life the pictures so grand.

And they flooded the chapel with radiance bright,
Till it seemed almost like a holy light,
And the people, delighted, laughed and wept,
To think that the walls such a prize had kept.

So all around in this world of ours
Are beautiful characters, fairer than flowers,
By evil influence marred and specked,
Or hidden away under cold neglect.

That need but the touch of a helping hand,
And a pitying love that will understand,
To clear the rubbish and wrong away,
And raise to the life of an endless day.

—*Watchman and Reflector.*

Fashionable Mothers.

FASHIONABLE mothers, what are you doing to make the world better or happier—to elevate, purify, and sanctify? How are you training your sons and daughters? On gospel principles, to habits of industry, economy, purity, and sobriety; and is your influence for good or evil; on the side of virtue or of vice?

Who ever knew a great and good man, or great and good women, reared under the tuition of a fashionable mother? Whence came our Moseses, Miriams, Samuels, John the Baptists, our Timothys, Wesleys, Doddridges, the John Newtons, the Washingtons—whence are they—who trained them, moulded their infantile years—fashionable mothers? Not one! These great, good, holy, and eminently useful men had great and good mothers—plain, practical, industrious, economical, diligent in business, prayerful, God-fearing.—See Prov. 31: 10-31.

Read the biographies of all our great and good men and women, from early time to the present—not one of them had a fashionable mother. They all sprang from plain, strong-minded women, who had as little to do with fashion as with the changing clouds. Away, then, with your starch, your aristocracy, your gewgaws, your pride, and your folly. Live for something—live for God and glory.

A pious mother, then, is the greatest of all earthly blessings. The influence she exerts is the most excellent known on earth. Children brought up by a godly mother—who knows her duty and does it—who doubts their salvation? She makes the earliest, the deepest, and the most lasting impressions on their hearts. In their minds, religion is associated with all that is kind, winning, and pleasant in home-life. They grow up with reverence for the Bible, the Sabbath, the house of God, and the ministers of Christ. They cannot remember the first time they heard the name of Jesus, or bowed their knees in prayer, or lisped the praises of God. They are instructed to hate and shun vice, and the seductions to it, and to admire and practice virtue. Having been trained up in the way that they should go, when they are old they will not depart from it.

How great is their responsibility! God has committed to them the salvation of their own offspring. To secure the faithful discharge of the trust, he has planted in the maternal heart an affection which no toil, care, or sacrifice can exhaust. No mother, who studies her responsibility or the interests of her children, can consent to be without the sustaining and guiding influence of divine grace.

Fashion kills more women than toil and sorrow. Obedience to fashion is a greater transgression of the law of woman's nature, a greater injury to her physical constitution, than the hardships of poverty and neglect. The slave woman at her task will live and grow old, and see two or three generations of her mistresses fade and pass away. The washerwoman, with scarcely a ray of hope to cheer her in her toils, will live to see her fashionable sisters all die around her. It is a sad truth that the fashion-pampered women

are almost worthless for the great ends of human life. They have but little force of character, they have still less of moral will, and quite as little physical energy.

Living With Ben.

"I CAN'T be a Christian and live with Ben," Mrs. Moore said.

And Ben was her husband.

She told her minister so; and the next Sunday he preached about it. That was our old minister, Father P—, who had been settled over the parish twenty-seven years. He used to preach right at us, not over our heads. He never shot at random; he never wasted any of his arrows; they all went straight home to the mark—they hit. When he came round calling on us in the week, if he heard us complain that Brother A. or Sister B. did not do as they ought to, he came down upon us the next Sunday. He did not allude to Brother A. or Sister B. though. Not a word about their shortcomings; but he took us on Christian charity and forbearance, and made very plain to us the beam in our own eyes.

On this occasion he might just as well have said: "My hearers, my subject this morning is living with Ben Moore; the impossibility for a Christian to do it."

Mrs. Moore was a kind of intermittent Christian. Or as one of the deacons said, she "did not seem to be converted all through." She seemed to think that religion was something that belonged with Sundays and prayer-meetings; something too spiritual for every day. It did not appear to occur to her that her life ought to be regulated by it; that there was a principle in it, which was able to keep her steadfast. It was a state of mind, an experience, which came and then was all over with, as a dream is. When she was in meetings, and was with Christian people, and when nothing especially crossed her, she "enjoyed her mind," as she called it; and nobody doubted that she did try to live a Christian life.

But her "thorn in the flesh" was Ben. He had an irritable temper; and she never appeared to think that it was a part of her discipline to bear it. He was often absent for many weeks at a time on business; and then she was a good Christian, consistent, cheerful, contented. But when he came home, she said she "fell from grace;" and if she had not once had clear evidence to that effect, she should be afraid she never had been converted at all.

He found fault, and she retorted; and they had some bitter experiences of recrimination, till neither of them had any respect for her character as a Christian; which was the saddest part of all to her, for somewhere in the woman's consciousness was a feeling, which at times amounted to a conviction that she truly had repented of her sins and accepted Christ; and she would not for the world have been shut out from her hope in him.

"And oh!" she said to Father P—, "if I was differently situated I think I could live a consistent life. But I can't be a Christian and live with Ben."

So the dear old man preached about it. He had a homely, direct way; and the first thing he said was: "We have among us some of the old-fashioned kind of saints, who speak about how they 'got religion.' And nobody doubts but they *did* get it. But what *was* it? What do they mean by it? They are in possession of something, which has not only given them great comfort and support all the way along, but has made them better than they were before. A woman *may* have a hope in Christ, and still not be any more lovable for it; a man *may* have faith enough to save him and yet be no kinder, no more considerate; but in such a case, religion is not doing its work.

"And the excuse of some, that they have many provocations, that they are in a hard place, is of no avail. Is it any merit to be amiable where there is nothing to hinder? There are families in which it is so easy to be good, that it would be proof of utter depravity not to be. In the homes where all are Christians, there are so many mutual helps that the members fail of some of the strongest tests of their Christian life, and likewise of some of its deepest and richest experiences. And I apprehend that our Saviour watches with a more tender solicitude the sorely-trying ones whom he has set solitary in irreligious households."

And he went on to say: "I have failed in one of the most vital points in my ministry, if I have failed to make it plain to my people that the spiritual life cannot be a separate thing from the natural life; the two must go along together; they must be incorporated till the diviner element, working all through the other, like the leaven, shall be constantly making us more and more like him into whose image we shall one day be changed.—*Congregationalist.*

The Wood-sled in the Kitchen.

ONE winter evening, not long since, I went to call upon a neighbor who was in very feeble health, and in whom I had taken great interest. She was a simple and humble Christian woman who manifested great patience through her sickness, though she enjoyed but few of the comforts, and none of the luxuries which an abundance of this world's goods can bestow.

On receiving the answer, "Come in," to my knocking on the "keeping-room" door, I entered the humble apartment, and what was my surprise to see about half the room taken up by a great double-sled, such as we often see drawn by oxen in the winter, working upon which the husband of my friend was most vigorously employed.

"Excuse me, madam," said the honest man, rising and making a very civil bow, "my wife was feeling pretty poorly this evening, and the little ones are in bed, and so I thought I would bring my wood-sled in here to paint, so as to keep her company, as I have promised to have it finished to-morrow."

"That is right, Mr. Ellis," I replied. "Please make no apology, for I am delighted to see you so sociable. And how much more pleasant for both of you; for here is my friend Janette sitting by the fire with her knitting in the big cosy chair, and you working away at your sled, and you can chat together more merrily, I dare say, than if you were sitting in some elegant drawing-room, with nothing to do."

After making a very pleasant call, I bade my friend good evening; and on my way home I thought, "Here is the secret of the happiness of this unpretending couple. They are dependent upon each other for all their comforts and pleasures; and, in their simple way, they enjoy life because they do not go beyond their own limited home circle for all their enjoyments."

This simple picture of my friend, Mr. Ellis, painting his big wood-sled in the room, so as to keep his wife company, has become almost like a proverb in our family. "Can't you bring in your wood-sled, and come and sit with us?" is often said, where some slight occupation comes in the way of a social meeting.

And often this humble home picture has been brought to my mind, when I have witnessed how far apart the employment of husband and wife seems to be. "I must go to my office, this evening, my dear," says the husband to the delicate wife, who has been very lonely all day. I say to myself, "Why can't you bring your wood-sled into the house, and sit with your wife, and be a happy couple in each other's company!"

Ah! if more men were like my friend Ellis, and would make it their duty as well as pleasure to devote more time to their homes and the comfort of their families, the bar-rooms, the billiard-rooms, and card-rooms would not be quite so well filled, and peace and happiness would reign where now are weariness and discontent, all for the want of the mutual dependence, which alone can make the home, be it ever so humble, a Heaven upon earth.—*Christian Weekly.*

A Significant Testimony.

EDWIN BOOTH, perhaps the foremost representative of the modern drama, responding to an invitation from the editors of the *Christian Union*, expressed his views on the theatre question in a letter from which we quote: "My knowledge of the modern drama is so very meagre that I never permit my wife or daughter to witness a play without previously ascertaining its character. This is the method I pursue; I can suggest no other, unless it might be by means of a 'dramatic censor,' whose taste or judgment might, however, be frequently at fault."

Here we have a man, himself an actor by profession, who does not think it safe for his wife or daughter to witness the performances of the best American theatres, without previous investigation as to the character of the plays. This testimony, from the pen of a man like Booth, careful and guarded as it is, is a stronger condemnation of the theatre of to-day than the most violent denunciation of any Christian pulpit can be. It is a testimony from behind the scenes, which simply confirms the patent and notorious fact that the theatre, as an institution, is corrupt immoral, unsafe, destructive. Manly virtue, and female purity are not safe in its foul atmosphere. It is unreformable. It is a satanic trap to catch souls. It is "the illuminated and decorated gate-way to ruin." The only safe side the theatre has is the outside, and this is the side which every wise man and woman occupies.—*Evangelical Messenger.*

Envy not thou the oppressor.

A Star in the Crown.

A YOUNG lady was preparing for the dance-hall, and standing before a large mirror, placed a light crown ornamented with silver stars, upon her head. While thus standing, a little fair-headed sister climbed in a chair and put her tiny fingers to examine this beautiful head-dress, and was accosted thus—"Sister, what are you doing? You should not touch that crown!" Said the little one—"I was looking at that, and thinking of something else." "Pray, tell me what you are thinking about—you, a little child." "I was remembering that my Sabbath-school teacher said, that if we save sinners by our influence we should win stars to our crown in Heaven; and when I saw those in your crown I wished I could save some soul." The elder sister went to the dance, but in solemn meditation; the words of the innocent child found a lodgment in her heart, and she could not enjoy the association of her friends. At a seasonable hour she left the hall and returned to her home; and going to her chamber, where her dear little sister was sleeping, imprinted a kiss upon her soft cheek, and said; "Precious sister, you have won one star for your crown;" and kneeling at the bedside, offered a fervent prayer to God for mercy.

Danger in Books.

I HAD a friend who started in commercial life, and as a book merchant, with a high resolve. He said: "In my store there shall be no books that I would not have my family read." Time passed on, and one day I went into his store and found some iniquitous books on the shelf, and I said to him, "How is it possible that you can consent to sell such books as these?" "Oh!" he replied, "I have got over those puritanical notions. A man cannot do business in this day unless he does it in the way other people do it." To make a long story short, he lost his hope of Heaven, and in a little while he lost his morality, and then he went into a madhouse. In other words, when a man casts off God, God casts him off.—*Talmage.*

A Joke on the Eagle.

A GENTLEMAN who resides near one of the inlets of the Chesapeake Bay, while taking a walk by the water's edge, saw a fish-hawk rise from the water with a prize in its mouth. After getting a short distance inland, the hawk was attacked by an eagle, evidently waiting for a meal, and a quiet spectator of the fishing. Very soon the hawk dropped the fish, which the eagle catching in the air, flew away with, apparently disregarding the pangs of a guilty conscience. The next day the gentleman noticed a repetition of the fishing operation, and on the eagle's approach, as before, the hawk dropped its prey and disappeared. The eagle caught it in the air, but, strange enough, let it go, and it fell to the ground. Greatly interested, the gentleman concluded to go and examine the cause of the unusual conduct of the thieving "Emblem of Freedom." On reaching the spot he found the supposed fish to be a decayed bone.

The Effect of Politeness.

A BRAVE, intelligent terrier, belonging to a lady friend, one day discovered a monkey belonging to an itinerant organ-grinder, seated upon the bank within the grounds, and at once made a dash for him. The monkey, who was attired in a jacket and hat, awaited the onset with such undisturbed tranquility that the dog halted within a few feet of him to reconnoiter. Both animals took a long, steady stare at each other, but the dog evidently was recovering from his surprise, and about to make a spring for the intruder. At this critical juncture the monkey, who had remained perfectly quiet hitherto, raised his paw and gracefully saluted by lifting his hat. The effect was magical; the dog's head and tail dropped, and he sneaked off and entered the house, refusing to leave it till he was satisfied that his polite but mysterious guest had departed. His whole demeanor showed that he felt the monkey was something "uncanny," and not to be meddled with.—*Nature.*

Begin Aright.

If you are about to do a piece of work, you will be careful to begin it right; otherwise you will have to take it in pieces and do it over again. If you are going on a journey, you will be careful at first to get into the right road. The way to begin life aright, my child, is first of all to seek God, for "The fear of the Lord is the beginning of wisdom."

NONE have less praise than those who hunt most after it.

Good Health.

Pork;

OR THE DANGERS OF PORK EATING EXPOSED.

(Concluded.)

APOLOGIES FOR PORK-EATING EXAMINED.

4. ON every hand we are met by all sorts of excuses for continuing to make swine's flesh an article of diet in spite of the striking evidence of its dangerous character which we have presented, and the truth of which no one can gainsay. Let us examine a few of the most common of these apologies and test their value.

PORK IS NECESSARY AS A HEAT-FORMING FOOD IN WINTER.

Are there not plenty of more healthy animals than hogs to supply all the animal oil necessary? Certainly there are. And, better still, we have the various grains and farinaceous vegetables which are abundantly sufficient to furnish all the heat required by man in any latitude.

OUR FATHERS AND GRANDFATHERS ATE PORK AND YET LIVED TO VERY OLD AGE.

Ah! yes; my good friend, and you are suffering the penalty of their transgressions. You may not be well aware of it as yet; but more than likely as not, your old age will not be so free from ills as was theirs. And quite as probably you may even now see in your children the results of your own, as well as your father's, disregard of the dictates of sound sense in feasting upon the hog. Their frequent sore eyes, sore mouths, tetter, erysipelas, and other eruptions, are all evidences of the scrofula which they have inherited.

Neither can you urge the plea, "Pork does not hurt me." No man ever became a drunkard who did not make the same excuse for liquor. You may not feel it now; but the future will expose your delusion.

THE HOG IS CLEANLY IF YOU GIVE HIM A CHANCE TO BE SO.

It is surprising to us that any person who knows anything of the real nature of a hog can make such an assertion. Who has not seen many a hog wallowing in the foulest mire right in the middle of a green, fragrant clover pasture? The dirty creature will turn away from the nicest bed of straw to revel in a stagnant, seething mud-hole. If one of his companions dies in the lot or pen, he will wait until putrefaction occurs, and then greedily devour the stinking carcass. The filthy brute will even devour his own excrement, and that when not unusually pressed by hunger.

The hog is by nature a scavenger, and is especially adapted for that purpose. Let him pursue his natural calling.

SUFFICIENT HEAT WILL KILL THE TRICHINAE AND INCIPIENT TAPE-WORMS.

Surely, dead worms cannot kill any one; but it must be delightful for the pork-eater to contemplate his ham or sausage with the reflection that he will find it a *diet of worms*. The Frenchman sometimes eats earth worms; the African relishes lizards; and one philosopher so far overcame his natural prejudices as to eat spiders. How disgusting, you say; and yet shut your eyes and swallow a million monsters at a meal, because they are *cooked*, and so cannot bite. The louse-eating Patagonian cannot equal that.

WHAT SHALL WE DO WITH THE HOG?

Stop raising him. Turn him loose. He will soon find his place, like the five thousand which ran down into the sea in the days of Christ. If he must be raised, use him for illuminating our halls and houses. Lubricate our car and wagon axles with his abundant fat. Do anything with him but eat him. It would be dangerous to adopt the principle that we must devour everything which is in the way, or which cannot be otherwise utilized. Adam Clarke thought of one appropriate use to make of him. He said that if he was going to make an offering to the devil he would employ a hog stuffed with tobacco.

Reader, what will you do? Can you continue to use as food such an abominable article as pork, and in so doing run so many risks as you must do? And if you decide that the animal is unfit to claim a place upon your own table, can you conscientiously raise and sell him, to your neighbor's injury?

ONE of the New York papers, commenting upon an estimate that 15,000 persons died from yellow fever last summer, and that the losses in money trade aggregated from \$175,000,000 to \$200,000,000, remarks that negligence is the worst kind of political economy, since an expenditure of one twentieth part of what the fever has cost might have prevented it altogether.

The Delusion of Drink.

ONE of the delusions of the whisky drinker is, that he is made stronger by the use of stimulants. He is made stronger just as he is made wiser and richer—"in his own conceit." A man half drunk would be ready to out-argue Solomon, or offer to buy out the Rothschilds. Everything with him is on a grand scale. The stones in the road look larger, and he steps several inches higher than he did before; but in fact he is no wiser, richer nor stronger than he was before he impaired his judgment by the deceiving cup.

A correspondent eighty years of age, writing to the *Temperance Advocate*, illustrates the principle thus: "Fifty-five years ago the writer of this was a resident of West Virginia, and one morning four of us, young men, started to walk two miles on a new-made turnpike; and on the way two of my friends got to talking about their personal strength. Each one thought himself the strongest, and in order to try we stepped out to the side of the road, where there were plenty of rocks of all sizes. One was selected that after trying neither one could lift. I then tried it myself, and raised it quite easily on to my knees. We then went on to the camp of the turnpikers. There we were treated to whisky. I drank some (but I think quite moderately), and on going back, as I believed myself so much stronger for the whisky, I thought I would step out and lift it again, and perhaps toss it off a rod or two, but my surprise was great when I found I could not raise it enough to let daylight under it. It set me to thinking, and I thought that whisky was a lie; that its use gave weakness instead of strength. And although I had a good and growing appetite for it, I joined a temperance society the first opportunity, and since that I have not pulled the cork out of a bottle of spirits of any kind, and I am quite certain if I had continued to drink spirits I should not have attained the age of eighty years, as I have already done. My advice to young men is, if you want to be strong in body and mind, happy in this world and the next, use neither whisky nor tobacco."

Effect of Tea on the Skin.

If you place a few drops of strong tea upon a piece of iron, a knife blade, for instance, the tannate of iron is formed, which is black. If you mix tea with iron filings, or pulverized iron, you can make a fair article of ink. If you mix it with fresh human blood, it forms with the iron of the blood the tannate of iron. Take human skin and let it soak for a time in strong tea, and it will become leather. Now, when we remember that the liquids which enter the stomach are rapidly absorbed by the venous absorbents of the stomach, and enter into the circulation and are thrown out of the system by the skin, lungs, and kidneys, it is probable that a drink so common as tea, and so abundantly used, will have some effect. Can it be possible that tannin, introduced with so much liquid-producing respiration, will have no effect upon the skin? Look at the tea-drinkers of Russia, and Chinese, and the old women of America, who have so long continued the habit of drinking strong tea. Are they not dark colored and leatherskinned?

Simple and Good.

FARINACEOUS food is recommended by an English scientist as a counteraction to intemperance. The experiment was tried upon twenty-seven liquor-drinking persons, with results substantiating the theory. Among the more striking instances of reform brought about by a change of diet was that of a gentleman of sixty, who had been addicted to intemperate habits for thirty-five years, his outbursts averaging once a week. His constitution was so shattered that he had great difficulty in insuring his life. After an attack of delirium tremens, which nearly ended fatally, he was persuaded to enter upon a farinaceous diet, which, we are assured, cured him completely in seven months.

He seems to have been very thin at the beginning of the experiment, but at the close of the period named had gained twenty-eight pounds, being then about the normal weight for a person of his height.—*Christian Herald*.

THE English are enormous consumers of sauces and jellies. The latter are made by the ton in the London manufactories out of old hides, sheep and calfskins, old kid gloves, buckskin breeches, horses' hoofs, scraps of leather-size and glue. During the Crystal Palace Exhibition in 1851, hides in London advanced ten per cent in price on account of the great demand for jellies in the refreshment rooms of that city. Cargoes, instead of being devoted to the uses for which they were imported,—that of boot and shoe-making—were brought up by the manufacturing confectioners for jelly making.

Religious News and Notes.

—There are over 260 city missionaries in New York, who make about 800,000 visits a year.

—The trial of Talmage commenced on the 24th ult. Much feeling is arising in the denomination.

—Nearly all the walking matches in New York were stopped by the police, on Sunday, March 23.

—There are over one hundred Chinamen in Boston, fifty-two of whom are enrolled in a missionary school.

—In 7,000 church-yards in England a dissenting parishioner cannot be buried by his own minister.

—There were about 300 Jews in Jerusalem at the beginning of this century; now about 13,000. A rich Jew of Venice has established a school of agriculture.

—Rev. Dr. Shaw of Rochester, N. Y., a staunch Presbyterian, says women shall pray at his prayer meetings, and he should like to see anybody try to stop them.

—The *Christian at Work* speaks of "the machineries-to-death Sunday school." The *Presbyterian Weekly* says, "A little less church machinery, and a little more oil of love," will help the work of the church.

—The public affairs of England, a Protestant Country, are directed by a Jew; in France, a Catholic Country, the most important offices are held by Protestants; and the Minister of Foreign Affairs in Turkey is a Christian.

—It is now said that the St. Louis Baptist minister who invited the Unitarian to remain at communion, "is heartily sorry for it." Those religious papers which so praised his "Christian liberality" may now express their regrets.

—Bishop Coxe says there is no more need of revising the Bible than of revising Shakespeare! But one is a translation—the other is not. And if Shakespeare was to occupy as important a position as the Bible does, we should petition for a very thorough revision.

—The report of the Society for the Suppression of Vice, sometimes called Mr. Comstock's Society, shows good results in the destruction of vile reading and in convicting the vile criminals who circulate it. The extent to which immoral reading is circulated in schools is alarming.

—Dr. Bowles, Universalist, severely handled Dr. Kalloch, Baptist, last Sunday evening, for the following expression in the report of his lecture of March 9:—"It was a terrible truth that if by no other possible means the Chinese could be got rid of, then the Chinese element in San Francisco would be wiped out in blood."

—A Chicago rector of the Reformed Episcopal Church has announced that hereafter the sermon will occupy but twenty minutes. That will do; but if he should lengthen the sermon and cut down the music to twenty minutes, he would be in danger of losing his congregation. Religious meetings may soon be classed as "amusements."

—Concerning the current excuses for Bishop Purcell, the *Christian at Work* says: "It is perfectly folly to call this affair simply 'an embarrassment, the result of mistake of judgment.' Such language indicates that the archbishop and his brother were idiots or fools; but the Roman Catholic Church does not make prelates out of such material."

—The *Alliance* publishes a note from "Robert Raikes, Junior," who says he "can't stand these Sunday-school lessons," and asks the editor to "fire a shot at the series." The editor promises to "try to incite a rebellion against them," if they are not improved. "Sunday-school literature," as a whole, is about as trashy as can well be got up.

—A letter from Lepere, French Minister of the Interior, reproving the Bishop of Grenoble for misrepresenting the Government and encouraging a disobedience of the laws, by a pastoral, wherein he declared that the Government is hostile to religion, and that laws are not sanctioned by the Church and therefore not binding, is attracting much attention, as the sternest and most determined communication recently addressed by the civil power to any prelate.

Secular News.

—The forces in Afghanistan are preparing for a further struggle.

—A very destructive tornado passed through Georgia on the night of March 23.

—It is rumored that Queen Victoria will visit her daughter in Canada, and the United States.

—Reports from Europe do not show as favorable business prospects as in the United States.

—A convent near Cairo, Ill., was struck by lightning and burned early on the morning of March 26.

—Earthquakes in Persia are reported, March 22 and 23, destroying two villages, and nearly 1100 lives.

—Bismarck is reported to have become more moderate in dealing with the members of the Reichstag.

—A revolution is progressing in Sonora. But a revolution in any part of Mexico can hardly be called "news."

—Two accidents happened on the elevated railways of New York, March 25. About twenty persons were injured.

—The Merchants' Protective Association held a meeting in San Francisco March 25, in opposition to the new constitution.

—The plague has re-appeared in Russia. Vigorous measures are being adopted in hope to prevent its spread in the Spring.

—Eighty saloon keepers, the Mayor, and two Police Commissioners, are reported indicted by the Grand Jury of Rochester, N. Y.

—Boston reports increasing activity in business. The same on the canals in New York. Also among the merchants in San Francisco.

—The Council of the Chamber of Commerce of Liverpool, Eng., has adopted a resolution in favor of an international agreement for the re-coinage of silver.

It is said the death-rate from famine in Cashmere, India, is terrible; at the present rate the province is liable to be depopulated by the end of the present year.

—Andrew D. White, late a Professor in Michigan University, and later President of Cornell College, has been nominated by President Hayes as Minister to Germany.

—Congressman Whiteaker, who made such a hurried ride to Washington, voted for Blackburn for Speaker, who was not elected. And now they are asking, What was the use?

—A recent fire at Akyab, Farther India, which was accidental, destroyed the native portion of the town. The loss is estimated at \$500,000. Thousands were rendered homeless.

—Times must be hard in New York—or ought to be. It is said that \$50,000 were taken at the doors at the recent walking match, and an unlicensed liquor stand took in money at the rate of five dollars a minute.

—The famine in Upper Egypt causes terrible suffering. In some villages the people, naked like wild beasts, dig for roots. In one town women and children fought over scraps of bread. The inland villages are said to be starving.

—It is thought that the occupancy of most of the offices in the present Congress by Ex-Confederates, and the eulogies pronounced on Jeff Davis in the Senate, have greatly increased the chances of Gen. Grant for the Presidency.

—J. D. McIntire, of Pekin, known as the king of the whisky ring, pleaded guilty in the United States Court to all the indictments against him. He was fined \$1000 and his distillery forfeited on two pleas, and sentence was suspended as to the others, on condition that he squeals on the other ringsters.

—Col. Thomas Buford, brother of Gen. Buford, shot Judge Elliott, of the Court of Appeals, in Lexington, Ky., March 26. The reason he assigned was that the Judge had rendered a decision adverse to the Buford family; and he said he would have shot Judge Pryor also had not some children been in the way.

—When Sitting Bull went to Canada, the Dominion authorities endorsed his decision to remain a subject there, and the United States relinquished their efforts to get possession of him. He has lately been committing depredations across the line, and the American Cabinet resolves to notify the Dominion of the trespass of their subject.

—In the English House of Lords, March 28, Lord Beaconsfield acknowledged that the depression of the agricultural interest was unprecedented, but the depression was anticipated when protection was abolished. It was estimated that the public wealth had diminished £80,000,000, and the area of land under cultivation had diminished 1,000,000 acres.

—Renewed floods in Hungary have covered 12,000 acres of land which had already been sown, and the lives of 12,000 people are endangered. The water at Szegedin is again rising. If the rise continues there will be little chance of saving the few remaining houses. Tital will scarcely escape a terrible disaster. The water is breaking over the dykes. The soldiers and laborers strengthening them are exhausted. Other places are threatened. There is not a single boat at Devaounya, and great loss of life is certain if the flood increases.

Obituary.

DIED, in San Jose, Cal., March 23, of consumption, Bro. Arthur Boardman, aged 42 years, 6 months, and 23 days.

Bro. Boardman was born in Tompkins Co., N. Y. About five years ago he removed from Lacrosse, Wis., to California, and when the tent was pitched in Santa Clara Valley, he attended regularly. With his companion he embraced the truth, and publicly professed the Christian faith. He was even then obliged to carefully protect himself from the chilly night air, but his interest was so great that he continued to attend to the close of the meetings. He never went to evening meetings much afterward.

Sister Boardman deeply mourns her loss, which is a great one, but not without hope. She has many friends to lament with her. The funeral was attended by the writer.

J. H. WAGGONER.

DIED, on the Fualton River, Washington Co., Oregon, February —, 1879, of diphtheria, Edwin Hicklin, aged ten years. The family have passed through severe afflictions, but most of them indulge the hope of deliverance "when Jesus comes."

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 3, 1879.

Special.

In all cases where the editor is sent for by telegraph to attend a funeral, the parties sending are earnestly requested to give the hour of the service, as his time is closely employed, and his ability to attend may depend upon knowledge of the time when required.

Do Not be Discouraged.

MANY missionary workers get discouraged if they cannot soon see good resulting from their labors. They should not be discouraged, nor cease their efforts if they never see any fruit. Work in faith. It is written in a certain testimony that that which is done in love will be fruitful. We have known instances of good resulting where the instrument could never be aware that the fruit was through his instrumentality. Bro. Taylor wrote from Georgia as follows:—

"I cannot say how it is in all such cases; but many who have not answered letters addressed to them are much interested, and have received some light. In some instances they intended to write, but put it off till they were ashamed, or the card or letter got lost and they did not remember the address. I speak from personal knowledge when I say that the reading has done good in several cases of this kind."

Temperance at the White House.

At the last State reception at the White House, one of the most brilliant ever held there, with its eight hundred and fifty invitations, no wine was allowed. The newspapers have been very sure that the good lady for once would forego her temperance ideas, the wish perhaps being father to the thought. An admiral present being asked if he missed the wine, replied: "Not a bit. It is a perfect godsend to old fellows like me to spend an evening without wine. To-morrow I'll get up in first-rate condition—no headache, not cross, and blessings on Mrs. Hayes for her good sound sense!" The moral heroism displayed by Mrs. Hayes is without a parallel. Heretofore he was considered a brave man who refused wine at a White House reception. President Polk was considered a remarkable man in this respect—he would not taste of wine at his own board. But he did not dare to brave the influence of custom so far as to refuse it a place at his receptions. The influence of Mrs. Hayes' devotion to principle will extend to every nation which has a Minister in Washington.

What does it Mean?

In the Evangel of San Francisco of March 28 there is a recommendation of a "First Class Grocery" house, with a brief notice of shams in which are the following words:—"The health of the family depends on the purity of the articles it eats and drinks. And in this age of frauds and shams almost everything is adulterated. The sugar is sanded, the rum is watered, the coffee is chicoried, and everything is changed or cheapened in the interest of cheap groceries."

We regard this as a criticism of a very dubious nature. Webster says adulteration is "debasement by foreign mixtures." We have no personal experience in the matter, but had imbibed the idea that rum would not be injured by the addition of water. Does Dr. Kallach wish his readers to understand that he thinks it is better clear? It might be further inquired if "rum" is included in "groceries" in his list of expenses. A D. D. should be more careful in his recommendations.

The Difference.

NEARLY every secular paper that mentions the bankruptcy of Archbishop Purcell, of Cincinnati, takes occasion to compliment the prelate. "He was a great and good man whose life has been devoted to good works," and all profoundly sympathize with him. Not a word of sympathy is expressed for the numerous creditors who have lost in the aggregate six million dollars at the hands of this eminently pious priest. Had a Protestant bishop been defaulter to the amount of one fiftieth part of the sum which Priest Purcell honestly owes, his corruption would have been heralded from ocean to ocean and from the rivers to the ends of the earth!—Cal. Christian Advocate.

The lips of the righteous feed many.

Notice.

HEREAFTER all communications addressed to the Conference Committee should be sent to Eld. M. C. Israel, care SIGNS OF THE TIMES, Oakland, or to John Morrison, Santa Rosa, and all business connected with the T. and M. Society heretofore sent to me, should be addressed to Lillie D. Abbey, State Secretary. April 1, 1879, E. R. GILLET.

An Anti-Tramp Law That Works.

THE anti-tramp bill introduced in the New York Assembly is very severe on vagabonds and beggars. It will be criticised as an iron-handed, almost cruel, measure. But no one can say it will not work. For this identical plan has made tramps as scarce in New Hampshire as snakes in Ireland. All other laws for the suppression of tramping have failed. They were only handfuls of grass. This one is a stone. It defines a tramp in general terms to be a person going about from place to place, begging beyond the limits of the town in which he is an actual resident—specially excepting women and blind people. These mendicants are made liable to fifteen months' imprisonment. If the tramp, after the fashion of his kind, enters a house unbidden, or builds a fire on the highway or on private property without permission, or threatens to injure any one, or willfully and maliciously does happen to harm any person or to the real and personal estate of another, he may be imprisoned for terms varying up to five years. So stringent a law is open to abuse. So is every human statute. Possibly some innocent man, footing it merrily over the country—or some honest mechanic hunting for work—might unknowingly get into the meshes of such a law. But this would be one case out of a million. In New Hampshire, the birthplace of this system, no instance of such injustice has been made public if it has occurred. The law is rarely forced on anybody now for lack of material. The tramps fled from the State in dismay as soon as the act was passed last August. All respectable persons of all parties approve of a law which makes it safe for women to traverse lonely roads, for children to go to school, and stops the burning of houses and barns, the theft of poultry and injury to crops. Every tax-payer feels a personal relief since this law was substituted for one which undertook to provide tramps with work, food and lodging at county expense. The old law, the offspring of spurious philanthropy, actually invited tramps to flock to New Hampshire, and partake of her bounty. The requirements of work did not frighten them, because they always managed to shirk it in the House of Correction, and waxed fat and kicked while the county authorities were obliged to levy taxes or borrow money to support the hateful guests. Six months of experience having proved the practical wisdom of the New Hampshire law, in freeing a State from these strolling pests, we do not hesitate to recommend its adoption in New York.—N. Y. Journal of Commerce.

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. In addition to the authorized text, with references, it contains much that is essential to the study of the Bible, to wit:—

- 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 and their prices.

Please order by number, and not by price.

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

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

Appointments.

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. Considerable business will come up before this meeting for action. It will be necessary to elect a president, also a director for district No. 7. E. R. GILLET, Vice Pres.

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.

PROVIDENCE permitting I will meet with the Santa Rosa church at their District Quarterly meeting Sabbath, April 12. Preaching at 11 o'clock A. M., and 7:30 P. M. We hope for a good representation from all parts of the district. W. M. HEALEY.

Preaching may be expected Sabbath and Sunday evening next, in both Oakland and San Francisco.

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

Health Publications.

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