

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.

VOLUME 5.

OAKLAND, CALIFORNIA, FIFTH-DAY, MAY 1, 1879

NUMBER 18.

The Signs of the Times.

ISSUED WEEKLY BY THE
Pacific Seventh-day Adventist Publishing Association

ELDER JAMES WHITE, PRESIDENT.

TERMS: Two DOLLARS a year in advance for a volume of 48 numbers.

Office, Twelfth and Castro Streets.
Address, SIGNS OF THE TIMES, Oakland, Cal.

LIFE'S CUP OF BLISS.

KNOW this, that when thou deem'st the cup
Of bliss can hold no more,
Some unseen hand will surely shake
The shining goblet o'er,
And the bright drops be gone for aye,
That brought the heart to rapture nigh.

'T was never meant, that here the heart
Should reach its perfect rest;
'T was never meant with tasting joy
On earth we should be blest.
There is another world than this,
Where Fate ne'er shakes the cup of bliss.

It may be that the pure, bright drops,
Which are denied us here,
Shall fill our cup of happiness,
In that celestial sphere,
Where present, past, and future meet,
Eternally in bliss complete.

'T is well! for when we fondly deem
That perfect bliss is given,
How soon our sinful hearts are turned
From the sweet dreams of Heaven
We cherish in the darker days,
When Fortune hides her genial rays!

Take, then, what'er thy Father sends
As only lent, not given;
And say, these treasures are not mine,
Till I have passed to Heaven.
There he will give us perfect bliss;
No cloud shall mar our happiness.

—Annie M. Beach.

General Articles.

The Scripture Doctrine of a Future Life.—No. 16.

ELD. D. M. CANRIGHT.

Sixth Text.—"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark 3:29.

This is claimed to be a strong text proving eternal suffering; but it says no such thing. It simply affirms that a certain class of the wicked shall suffer eternal damnation. The only question is, What does damnation mean? Turning to Webster we find as follows: "*Damn.*—To condemn; to decide to be wrong or worthy of punishment; to adjudge to punishment or death." To damn, then, is to condemn or adjudge to death. This is the simple meaning of that word. It means condemnation, and nothing more. Turning to the original Greek, *krisis*, Greenfield defines it thus: "Decision; sentence; condemnatory sentence; condemnation." Christ, then, simply affirms that those who sin against the Holy Ghost will be eternally condemned. But it does not say to what they are condemned. Whether it is imprisonment, or stripes, or death, or something else. Other Scriptures must determine that. But we have already seen that scores of texts plainly declare that the wicked shall die, perish, be destroyed, burned up, etc.

Seventh Text.—"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." Mark 9:43, 44.

This probably stands as the second strongest text which our opponents produce. Hell, never dying worm, unquenchable fire! this they think settles the question. But let the word of God explain itself. The word *hell* in this instance comes from *gehenna* which is thus defined by Greenfield in his Greek Lexicon. "Properly the valley of *Hinnom* south of Jerusalem, once celebrated for the horrid worship of *Moloch*, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of

malefactors, to consume, which in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning. Hence, hell." There was a place just south of Jerusalem where *Moloch* was formerly worshiped. When the Jews reformed, and saw the error of that worship, they made this a place for casting all the filthy refuse of the city. Dead bodies of beasts and malefactors were cast into fire to be consumed. These fires were kept burning. And worms also devoured some other parts which the fire did not consume. Thus there were two elements of destruction here: the fire and the worms. As long as there were any carcasses to burn, the fire was kept burning; and, of course, as long as there was a piece of decaying flesh, there were worms to devour it. Dr. Barnes thus comments on Mark 9:43-48.

"This figure is clearly taken from Isa. 66:24. In describing the great prosperity of the kingdom of the Messiah, Isaiah says that the people of God shall go forth and look upon the carcasses of the men who have transgressed against God. Their enemies shall be overcome. They shall be slain. The people of God shall triumph. The figure is taken from heaps of the slain in battle; and the prophet says that the number shall be so great that their worm—the worm feeding on the dead—shall not die—shall live long—as long as there are carcasses to be devoured: and that the fire which was used to burn the bodies of the dead shall continue long to burn, and shall not be extinguished till they are consumed."

This figure the Saviour uses to illustrate the destruction of the wicked. Seeing that the damned will finally be destroyed, just as these carcasses were consumed in *gehenna*, no doubt this was the most forcible figure that could be produced of the utter destruction and consumption of the wicked. It is the very farthest from teaching endless suffering, because, in the strongest language it asserts utter destruction.

But it says "unquenchable fire." If the fire is unquenchable, must it therefore burn eternally? No. To quench a fire is to extinguish it, to put it out before it has entirely consumed that upon which it is feeding. Thus, a house gets on fire. We call for help, the fire is extinguished, and the house is saved. That fire was quenched. But in case the house caught fire, and every effort was made to save it, but it was found impossible, and the house is burned down,—that is an unquenchable fire. We are not able to quench it, and the building is burned. Just so, says Christ, the wicked shall be cast into fire which they can in no way extinguish. Thus in another passage we read, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 3:12.

The wicked will be burned up like chaff in the fire. That would be a poor illustration to teach never ending burning. The chaff does not burn that way. It burns up speedily and certainly. Just so the Lord says of the wicked. They will be burned up with unquenchable fire, that is, fire which they can by no means put out. Suppose the Lord had said that the wicked shall be cast into quenchable fire. They might say, very well; we will make a desperate effort and put out the fire and save ourselves. But no, says the Lord, you shall be cast into fire which you can by no means extinguish, and hence it will certainly burn you up without any hope. This is the simple meaning of the text which we will prove by other passages. Thus the Lord threatened old Jerusalem: "I will kindle a fire in the gates thereof and it shall not be quenched." Jer. 17:27. Jerusalem was to be burned in unquenchable fire. The Lord carried out this threat, and where is Jerusalem now? Burned down to the dust eighteen centuries ago. Are the gates of Jerusalem burning now? And yet it was burned with unquenchable fire. Then if God could burn Jerusalem with unquenchable fire and that go out, he can burn the wicked with unquenchable fire and the fire go out.

Eighth Text.—"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:10, 11.

The whole objection in this passage turns upon the meaning of "*forever and ever.*" It is maintained by our opponents that it must necessarily mean unending, and cannot mean anything else. We as stoutly maintain that it does often mean a limited period of time, and we find in this case it does not mean without end. We might quote scores of passages where the term in the English Bible and in the original is applied as all will admit, to a limited time. We will take a few. Ex. 21:5, 6. The case is stated where a certain bondman loved his master so that he wished to stay with him always. In that case the Lord says his master "shall bore his ear through with an awl and he shall serve him forever." We ask our opponents if the term forever does not here mean a limited period? It simply means that as long as the servant should live he was to serve his master. And this is a good illustration of the equivocal meaning of that term. Now that servant might live after this fifty years. In that case the term *forever* would cover a period of fifty years. On the other hand, he might die the next day, and then the term forever would cover only one day. This all must admit.

Take another case. Lev. 25:30. Here the Lord says:—"Then the house which is in the walled city shall be established forever to him that bought it." That is, on certain conditions if a man bought a house it was to be his forever. Does the Lord mean that he was to own that through eternity? Everybody knows better. It is to be his for his natural lifetime and no longer.

So in the case of Jonah who was in the whale's belly three days and three nights, and yet when he comes up he says, "The earth with her bars was about me forever." Jonah 2:6. Jonah exclaims that he was there forever, and yet was there only three days. But we have another passage almost exactly parallel to Revelation 14, where all must admit that the same terms have a limited meaning. Let us notice the special phrase used in Revelation. The wicked are to be tormented with fire and brimstone; the smoke of their torment is to ascend up forever. They are to have no rest day nor night. Now turn to Isa. 34, where the Lord foretold the destruction of Idumea, a land near to Judea. We have these same phrases employed here. Thus he says: "The Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea." Verse 6. "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Verse 9.

When this is fulfilled, pitch and brimstone set on fire, we shall certainly have fire and brimstone, the same as in Revelation.—"It shall not be quenched night nor day." Here we have unquenchable fire, and the term night and day also. "The smoke therefore shall go up forever." Here we have the same thing. "It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it forever and ever." Verse 10.

You will see that this passage is fully as strong as that in Revelation; and yet in this case it is simply a prediction concerning the destruction of all the land of Idumea. This was all accomplished ages ago, and that country was laid desolate; but is the fire now burning? No. Hence if God could destroy Idumea with fire and brimstone, the smoke of which was to go up forever and ever, and yet that be a total destruction and the fire go out, then God can do the same with the wicked. Therefore we maintain that in Revelation 14, "forever and ever" has a limited meaning. We do not know

how long the wicked may be in burning up, whether it will be an hour, day, or a year. It will be very severe and long drawn out. But it will not be unending we certainly know, for other scriptures say they shall "die," "perish," "burn to ashes," "be as though they had not been," &c.

But the opposer says, Then, if the phrase forever and ever does not necessarily mean unending, how do we know that the righteous will live an unending life? How do we know that God himself will live eternally? for the same phrase is applied to the saints of God, to Heaven, and all these things. The answer is readily given. The simple words themselves "forever and ever" do not necessarily contain the idea of perpetual, unending. We must look at the circumstances under which they are used, and nature of the thing to which they are applied. In the case of the wicked they are applied to that which is corruptible, mortal, hateful to God, that which is thrown into the fire and of which it is declared it shall utterly perish. Hence, in this case they can not reasonably be taken to mean unending. But in the case of God himself, for instance, the circumstances are very different. Other texts positively declare that God is immortal, eternal, almighty, omniscient; and from everlasting to everlasting; that he is the source of all life and strength: hence when applied to God, unlimited duration is necessarily meant. So of the saints. It is said of them that they shall be immortal and have an endless life; neither can they die any more, and all such phrases. And then the situation in which they are placed, freed from disease, having right to the tree of life, placed in the midst of the heavenly city, they of necessity must live eternally. We think that every candid reader can see the difference. It is by ignoring such plain distinctions as these, that our opponents make out their desperate case.

Ninth Text.—"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Rev. 20:10.

This is the ninth and last text for our opponents. It declares that the devil shall be tormented in the lake of fire forever and ever. Now we can answer this very briefly. The whole controversy turns on the meaning of the phrase forever and ever as in the previous case just examined. Hence, all that we have said on that text applies with equal force to this. Notice farther that this text declares that the devil is to be burned in the same lake of fire that the wicked are. See Matt. 25:41. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Having previously answered this text, it answers the one now under consideration, because the devil goes into the same fire with the wicked. We admit that the term forever and ever may signify a very long time. The devil is a very bold and hardened sinner. His case will be a desperate one, hence his punishment will be very severe, and long drawn out, but it no where says that his sufferings shall be unending. It is never declared that he is indestructible, eternal, immortal, or anything of the kind; but Paul affirms that the devil is finally to be destroyed. See Heb. 2:14. He says that Jesus Christ was partaker of flesh and blood, "that through death he might destroy him that had the power of death, that is, the devil."

Thus we have examined every pillar upon which this structure of eternal torment is built. We have found that they do not support the theory. Here, then, you have all the texts upon which this terrible doctrine of a never ending hell has been built. There are only nine of them, and we maintain that every one has been candidly and fairly answered, and explained in harmony with the destruction of the wicked. Can those on the other side answer the scores of texts in favor of the destruction of the wicked? No, they never have, and never can.

As soon as men take to making dogmas, discord is inevitable.

THE GREAT CONTROVERSY
BETWEEN CHRIST AND HIS ANGELS AND SATAN
AND HIS ANGELS.

CHAPTER TWELVE—CONCLUDED.
JACOB AND ESAU.

BY MRS. E. G. WHITE.

IN the absence of Laban, Jacob took his family and all that he had, and departed. After he had pursued his journey three days, Laban learned that he had left him, and he was very angry, and pursued after him, determined to bring him back by force. But the Lord had pity upon his servant, and as Laban was about to overtake him, gave him a dream not to speak good or bad to Jacob. That is, he should not force him to return, or urge him by flattering inducements. When Laban met his son-in-law, he inquired why he had stolen away unawares, and carried away his daughters as captives taken with the sword. Laban tells him, "It is in the power of my hand to do you hurt; but the God of your fathers spake unto me yesternight," and he mentioned how he had been warned by the dream. Jacob then rehearsed to Laban the ungenerous course he had pursued toward him, that he had studied only his own advantage. He appeals to his father-in-law as to the uprightness of his conduct while with him: "That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes."

A shepherd's life was one of diligence. He was obliged to watch his flocks day and night. Wild beasts were common, and often bold, and would do great injury to sheep and cattle that were not guarded by a faithful shepherd. Although Jacob had a number of servants to aid him in tending the flocks owned by himself and Laban, the responsibility of the whole matter rested upon him. And during some portions of the year he was obliged to be with the flocks himself, day and night, to care for them in the dry season, that they might not perish with thirst; in the coldest part of the year to save them from becoming chilled with the heavy night frosts. Their flocks were also in danger of being stolen by unprincipled shepherds.

A shepherd's life was one of constant care. He was not qualified for his position unless he was merciful, and possessed courage and perseverance. Jacob was chief shepherd, and had shepherds under him who were termed servants. The chief shepherd called these servants, to whom he intrusted the care of the flock, to a strict account if they were not found in a flourishing condition. If any of the cattle were missing, the chief shepherd suffered the loss.

Christ, in his relation to his people, is compared to a shepherd. He saw, after the fall, his sheep in a pitiable condition, exposed to sure destruction. He left the honors and glories of his father's house to become a shepherd, to save the miserable, wandering sheep, who were ready to perish. His winning voice was heard calling them to his fold, a safe and sure retreat from the hand of robbers; also a shelter from the scorching heat, and a protection from the chilling blasts. His care was continually exercised for the good of his sheep. He strengthened the weak, nourished the suffering, and gathered the lambs of the flocks in his arms, and carried them in his bosom. His sheep love him. He goeth before them, and they hear his voice, and follow him. "And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." Christ says, "I am the good Shepherd. The good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine."

Christ is the chief shepherd. He has intrusted the care of his flock to under-shepherds. He requires these shepherds to have the same interest for his sheep that he has ever manifested, and to ever feel the responsibility of the charge he has intrusted to them. Ministers, who are called of God to labor in word and doctrine, are Christ's shepherds. He has appointed them under himself to oversee and tend his flock. He has solemnly commanded these to be faithful shepherds, to feed the flock with diligence, to follow his example, to strengthen the weak, nourish the fainting, and shield them from devouring beasts. He points them to his example of love for his sheep. To secure their deliverance, he laid down his own life. If they imitate his self-

denying example, the flock will prosper under their care. They will manifest a deeper interest than did Jacob, who was a faithful shepherd over the sheep and cattle of Laban. They will be constantly laboring for the welfare of the flock. They will not be mere hirelings, of whom Jesus speaks, who possess no particular interest in the sheep; who, in time of danger or trial, flee and leave the flock. A shepherd who labors merely for the wages he obtains, cares only for himself, and is continually studying his own interests and ease, instead of the welfare of his flock.

Says Peter, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." Says Paul, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

All those professing to be shepherds, who feel that to minister in word and doctrine, and bear the burdens and have the care which every faithful shepherd should have, is a disagreeable task, are reproved by the apostle: "Not by constraint, but willingly; not for filthy lucre, but of a ready mind." All such unfaithful shepherds, the chief Shepherd would willingly release. The church of God is purchased with the blood of Christ, and every shepherd should realize that the sheep under his care cost a priceless sum. He should be diligent in his labor, and persevering in his efforts to keep the flock in a healthy, flourishing condition. He should consider the sheep intrusted to his care of the highest value, and realize that he will be called to render a strict account of his ministry. And if he is found faithful, he will receive a rich reward. "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Jacob continued, plainly presenting before Laban the injustice of his course: "Thus have I been twenty years in thy house. I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times. Except the God of my father, the God of Abraham, and the Fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction, and the labor of my hands, and rebuked thee yesternight."

Laban then assured Jacob that he had an interest for his daughters and their children, and he could not harm them. "Now, therefore," he said, "come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee." To this, Jacob consented, and a pile of stones was thrown up as a visible token of the compact.

And Laban said, "The Lord watch between me and thee when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives besides my daughters; no man is with us, see, God is witness between me and thee." Laban understood the wrong of polygamy, although it was through his artifice alone that Jacob had taken two wives. He well knew that it was the jealousy of Leah and Rachel that led them to give their maids to Jacob, which confused the family relation, and increased the unhappiness of his daughters. And now as they are journeying to a distant country, and their interest is to be entirely separate from his own, he would guard their happiness as far as possible.

Jacob made a solemn covenant before the Lord, that he should not take other wives. "And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; this heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the Fear of his father Isaac."

HUMILITY.—Beware of that pride which makes a parade of being humble, and avoid all occasions of showing thyself before men; feel thyself as nothing, and then wilt thou act as if self were quite put aside; speak not of thy sins; do not distinguish thyself by any unusual plainness of dress or manner, but seek to behave in that way which will attract the least notice from others; the test of thy sincerity will be the feelings which thou bravest, not the taunts or the scorns of others but the neglect—the being entirely passed over by persons of whom thou thinkest with respect.—*Short Meditations, edited by Dr. Hook.*

I RECKON him a Christian indeed that is neither ashamed of the gospel nor a shame to it.

[FROM JOHN WESLEY'S MISCELLANEOUS WORKS.]

A DIALOGUE

BETWEEN AN ANTINOMIAN AND HIS FRIEND.

(Concluded.)

ANTINOMIAN.—Well, I am not bound. St. Paul himself says to believers, "Why are ye subject to ordinances?" Col. 2:20.

FRIEND.—True; that is, Why are you, Christian believers, subject to Jewish ordinances? such as those which are mentioned in the very next verse, "Touch not, taste not, handle not."

Ant.—Nay, that is not all. I say "Outward things do nothing avail to salvation." This is plain; for "if love to God, and love to our neighbor, and relieving the poor, be altogether unprofitable and unavailable either to justification or salvation, then these outward works in submitting to outward ordinances, are much less available."

F.—Do you speak of the ordinances of Christ?

Ant.—I do. "They bring in the most dangerous kind of popery, and pervert the pure Gospel of Christ, who persuade men, that if they do not submit to the ordinances of the Lord Jesus, he will not confess them before his Father." And I affirm, it is better not to practice outward ordinances at all, than to practice them on these gospel-destroying principles, to the ruining of our souls."

F.—What Scripture do you produce for this?

Ant.—I wish you would not build so much upon the letter; it is your letter learning too, that makes you talk of inherent righteousness.

F.—Do you say then, a believer has no inherent righteousness?

Ant.—That I do. I say, "God will save us to the utmost, without any righteousness or holiness of our own." To look for inherent righteousness, "is to deny the Spirit, and trample under foot the blood of the covenant. Believers have not any inherent righteousness in them. Our righteousness is nothing but the imputation of the righteousness of Christ."

F.—Now, I believe that Christ by his Spirit works righteousness in all those to whom faith is imputed for righteousness.

Ant.—"By no means; all our righteousness is in Christ. It is wholly imputed, not inherent. We are always righteous in Christ, but never righteous in ourselves."

F.—Is not, then, every believer righteous or holy?

Ant.—Doubtless; but he is holy in Christ, not in himself.

F.—Does he not live a holy life, and is he not holy of heart?

Ant.—Most certainly.

F.—Is he not, by plain consequence, holy in himself?

Ant.—No, no, in Christ only; not holy in himself; he has no holiness at all in himself.

F.—Has he not in him the love of God, and of his neighbor; yea, the whole image of God?

Ant.—He has. But this is not gospel holiness.

F.—What vain jangling is this! You cavil at the name, while you allow the whole thing I contend for. You allow a believer is holy both in heart and life. This is all I mean by inherent righteousness or holiness.

Ant.—But, I tell you, this is not gospel holiness. Gospel holiness is faith.

F.—Stand to this, and you still give up the whole cause. For on your supposition, I argue thus:—Faith is holiness or righteousness; but faith is in every believer, therefore, holiness or righteousness is in every believer.

Ant.—Alas, alas! I pity you. Take my word for it, you are in utter darkness. You know nothing yet of true faith; nothing at all about it.

F.—Will you then be so kind as to explain it to me?

Ant.—I will. I will make it as clear as the sun. I will show you the very marrow of that doctrine which I recommend, with all my heart, to all, as the most wholesome doctrine of Jesus Christ. "Many think they know it, when they have but crude, carnal, indigestible notions of it. And they imagine we rest contented with such a faith as theirs; namely, that Christ has died to ward off the wrath of God, to purchase his favor, and, as an effect of that, to obtain certain inherent qualities and dispositions, to make us meet for the kingdom of Heaven. Was this our faith, it would be requisite to seek after this sort of sanctification, and not to be at rest, without we felt something of it. But, on the contrary, we believe that the blood shed upon the cross has put away and blotted out all our sins, and that then there was an everlasting righteousness brought in; by believing which, our hearts and consciences are made as perfectly clean as though we had never sinned. In this consists true purity of soul, and not

in habitual qualities. And whoso are thus made pure and perfect are delivered from the dominion of sin. They do also bear forth the fruits of righteousness, not in order to become more holy, but because they are perfectly holy, through faith. It is true, we have still the vile, sinful body, which continually disposes the mind to evil. But the blood of Jesus makes us free from sin, and, as it were, destroys the connection."

F.—Of all the accounts I have ever yet heard, this is the most "crude and indigested." But let us go over it step by step. You first describe what you judge a false faith, viz: "A faith that Christ hath died, to ward off" (or appease) "the wrath of God, and to purchase his favor;" (suppose, for me, a lost sinner) "and as an effect of that" (of God's favor bought with the blood of Christ) "to obtain for me certain inherent qualities and dispositions, to make me meet for the kingdom of Heaven." Now, how do you prove this to be a false faith?

Ant.—Easily enough; for men are obliged to support it by frames, feelings, and works.

F.—And did you not allow, just now, that whosoever has true faith is "holy both in heart and life?" that he has in him "the love of God and of his neighbor; yea, the whole image of God?"

Ant.—I did. And what then?

F.—Why then you have abundantly confuted yourself; for you have allowed, that true faith not only cannot be supported, but cannot exist, no, not for one moment, without "certain inherent qualities and dispositions," (viz. the love of God and of all mankind) "which makes us meet for the kingdom of Heaven." You have allowed, that true faith cannot subsist without a holy frame of heart, a continuance in good works, and a feeling sense of God's love to me, a sinner.

Ant.—I hear you. Go on.

F.—You said next, "Was this our faith, it would be requisite to seek after this sort of sanctification." From your own words it appears, that this is your faith, if you have any true faith at all. See then that you "seek after this sort of sanctification," viz. love of God and of your neighbor. For if you can be at rest, though you feel nothing of it, it is plain your heart is not clean, but hardened.

Ant.—You may say what you please. You know no better.

F.—You went on; "On the contrary, we believe that the blood shed upon the cross has put away and blotted out all our sins." Why, who believes otherwise? If you mean only, that Christ then put away the punishment of all our sins, who believe in him: what a marvellous discovery is this! I pray, whom doth this arguing reprove?

Ant.—It reproves you, who deny that "an everlasting righteousness was then brought in."

F.—I do not deny it; no more than you understand it. But I ask, in what sense was it brought in? What was it brought into? Was it then first brought into the world? You cannot say this without saying that all who went out of the world before that hour were lost. Or was it brought into the souls of believers? Then believers have an inward or inherent righteousness. You had better therefore, let this text alone. It will do no service at all to your cause.

Ant.—I see plain you are as blind as a beetle still. I am afraid your head-knowledge will destroy you. Did not I tell you, "Our hearts and consciences are made perfectly clean by our believing; and that in this consists true purity of soul, and not in habitual qualities?" Thus we are made perfectly holy." And though "the vile, sinful body continually disposes the mind to evil," yet, "the blood of Christ makes us free from sin, and, as it were, destroys the connection."

F.—Destroys the connection of what? I doubt you have stumbled upon another word which you do not understand. But whether you understand yourself or no, it is sure I do not understand you. How can my mind at the same time it is "continually disposed to evil" be "free from sin, perfectly clean, perfectly holy?"

Ant.—O, the dullness of some men! I do not mean really holy, but holy by imputation. I told you plainly, the holiness of which we speak is not in us, but in Christ. The fruit of the spirit, (commonly called sanctification) such as love, gentleness, long-suffering, goodness, meekness, temperance, neither make us holy before God, nor in our own consciences.

F.—I know these cannot atone for one sin. This is done by the blood of Christ alone; for the sake of which, God forgives and works these in us by faith. Do I reach your meaning now?

Ant.—No, no; I wonder at your ignorance. I mean, we are not made good or holy by any

inward qualities or dispositions; but being made pure and holy in our consciences, by believing in Christ, we bear forth, inwardly and outwardly, the fruits of holiness." Now I hope you understand me.

F.—I hope not. For if I do, you talk as gross nonsense and contradictions as ever came out of the mouth of man.

Ant.—How so?

F.—You say, "We are not made good or holy by any inward qualities or dispositions." No! are we not made good by inward goodness? (observe, we are not speaking of justification, but sanctification;) holy, by inward holiness? meek, by inward meekness? gentle, by inward gentleness? And are not all these, if they are anything at all, "inward qualities or dispositions?"

Again: Just after denying that we have any inward holiness, you say, "We are made holy in our consciences, and bear forth, inwardly and outwardly, the fruits of holiness." What heaps of self-contradiction are here!

Ant.—You do not take me right. I mean, these inward dispositions "are not our holiness. For we are not more holy, if we have more love to God and man, nor less holy if we have less."

F.—No! Does not a believer increase in holiness, as he increases in the love of God and man?

Ant.—I say, No. "The very moment he is justified, he is wholly sanctified. And he is neither more or less holy from that hour, to the day of his death. Entire justification, and entire sanctification are in the same instant. And neither of them is thenceforth capable either of increase or decrease."

F.—I thought we were to grow in grace!

Ant.—"We are so; but not in holiness. The moment we are justified we are as pure in heart as we ever shall be. A new-born babe is as pure in heart as a father in Christ. There is no difference."

F.—You do well to except against Scripture and reason. For till a man is done with them, he can never swallow this. I understand your doctrine now, far better than I like it. In the main, you are talking much and saying nothing; laboring, as if you had found out the most important truths, and such as none ever knew before. And what does all this come to at the last? A mere, empty "strife of words." All that is really uncommon in your doctrine is a heap of broad absurdities, in most of which you grossly contradict yourselves, as well as Scripture and common sense. In the meantime, you boast and vapor as if "ye were the men, and wisdom should die with you." I pray God to "humble you, and prove you, and show you what is in your hearts!"

The Geological Theory of the Age of the Earth Examined.

THE theory on which geologists found their inference of the great age of the earth is, that the materials of which the strata consist, were derived from mountains and continents of granite and other rocks; that those rocks were gradually disintegrated by the action of the air, water, and heat; that they were borne down from those mountains and continents by rains, currents, and rivers to the ocean, and distributed over its bed in successive layers; and that they were at length elevated from the bottom of the ocean to their present position; that the agents by which these vast effects were wrought, were those by which the somewhat similar changes that are now taking place, are produced; and that the number and thickness of the strata, the vast multitudes of vegetable and animal remains that lie buried in them, and the slowness with which similar processes of erosion and deposition now advance, prove that an immense series of ages must have been required for their formation. This inference of the age of the world, is thus founded on a theory of the sources from which the materials of the strata were derived, the agents by which they were transferred to the bottom of the ocean, and the forces by which they were raised to their present position;—not irrespective of that on the strata themselves.

On the other hand, we reject their hypothesis respecting the derivation of the materials of the strata, and the mode in which they were distributed over the bed of the ocean, as a mere assumption, inconsistent with the laws of nature, and the facts of the strata, and subversive of itself; and thereby confute the inference they found on it of the great age of the world, as unproved and unscientific.

The question then we are to debate is, not whether the strata that have been formed since the earth was created, are such in nature and number as geologists represent; nor whether such vegetable and animal relics lie entombed in them. These facts are indisputable, and are admitted as freely in

our reasonings as in theirs. But the question between us is, whether their hypothesis respecting the formation of the strata is legitimate; and thence whether the conclusion which they found on that hypothesis respecting the age of the world, is just and authoritative.

In order that the hypotheses and reasonings on which geologists build their inference of the age of the world, may be legitimate and fill the office which they assign them, they must possess, it will be admitted on all hands, certain characteristics, and be free from certain faults.

1. They must be consistent with—not contravene—the laws of nature. Geologists must not assume, for example, as a preparative for their hypothesis respecting the formation of the strata, that the world originally existed in a state that is incompatible with its present nature. Such as that it was created a gas or an assemblage of gases; as that implies that there was an immensely greater amount of caloric in it originally than now belongs to it; which is wholly unauthorized and unscientific. Geologists have no more right to assume that it was imbued originally with thousands and millions of times its present sum of heat, than they have to assume that it had thousands and millions of times its present bulk of water, air, quartz, lime, or any other ingredient that enters into its composition. It is against the great principle also, on which they proceed in their attempts to account for the changes which the surface of the earth has undergone: namely, that the effects that have been wrought in it, were the work of identically the agents—air, water, and heat,—that are now producing changes on the earth's surface, and acting on their present scale both of extent and of intensity. It is to contradict the laws of matter likewise, to assume that the world was created in the form of gas. Matter with the exception of a few species—such as the elements of air and water—is raised to a gaseous form only by intense heat. But heat is naturally latent. It is developed or made perceptible only by chemical action. To suppose the world to have been created in a gaseous form, is therefore to suppose it to have been created in a condition in which it could not—according to the present laws of matter—have existed, except as a secondary state; or as a consequence of the action of its elements on each other after they were created. That supposition therefore contradicts the laws of heat and the formation of gaseous bodies. It is as unphilosophical and absurd to suppose the matter of the globe to have been created in the form of a gas, as it is to suppose that it was created in the form of vegetables and animals; organic structures which matter never assumes until after it has existed in another form. An inference of the great age of the world, founded on an assumption, on the one hand, of the creation of its matter in a state in which by its laws it could not exist, until after it had existed in another form; and on the other, of its originally containing a far larger share of one of its elements than now belongs to it, can have no claim to be regarded as legitimate and authoritative.

2. They must not assume as a basis of their inference of the age of the world, that it once existed in a form of which they have no proof; such as that it was in a state of fusion; and that a granite crust was formed over its molten ocean, by the cooling of its surface. Such a supposition is forbidden, indeed, by the consideration to which we have already referred; that it implies that the earth originally had a far greater proportion of combustible matter than now belongs to it; as at present there is not—so far as can be judged,—a hundredth, and probably not a millionth part of the combustible matter in the globe, that would be requisite, if ignited, to reduce its whole mass to a state of fusion. On the assumption, however, that there is no lack of combustible matter in the earth for the fusion of all its substances; there yet, is no proof nor probability that it ever was in a state of universal fusion. It is as impossible to prove that it ever was in such a state, as it is to prove that it once existed in a gaseous form. To build an inference of the age of the world on such an assumption, is therefore to build it on an hypothesis, of what cannot be shown to have been a fact; and that is to build it on nothing, and render it wholly unscientific and worthless.

3. They must not found their inference of the age of the world, on the assumption of a condition of the globe, which if it is supposed to have existed, instead of contributing to the formation of the strata, would have made their construction impossible: such as the supposition that the materials of the strata, were drawn from mountains of granite, that were ten or fifteen miles above

the level of the ocean. The strata of the earth are held by geologists, to be on an average, about ten miles in depth. To maintain therefore, that their materials were derived from continents and mountains of granite, and were borne from them by torrents and rivers to the ocean, is to imply that those granite continents and mountains,—even if they covered as large an area as the strata now occupy—were at least ten miles above the level of the ocean; and if the mountains from which it is represented the matter of the strata was chiefly drawn, were of but half, or two-thirds the extent of the strata that are supposed to have been formed from them, then they must have been elevated at least fourteen or fifteen miles above the level of the ocean. But mountains elevated to such an enormous height and extending over vast areas, could never have been disintegrated by the action of the air, water, and heat. There would have been no air, except of the most attenuated kind, and no water at all probably at that elevation. On the supposition that vapors could have ascended to such a height, and fallen in the form of snow, they would forever have remained congealed. No heat could have been developed there, sufficient to dissolve them. No rivers therefore could have flown from them, and consequently no detritus could have been borne from them to the sea, to be distributed over its bottom, and form layers, like our present strata. The supposition of such mountains, as the source of the materials of the strata, defeats itself, and renders the inference from it of the great age of the earth, unscientific and absurd.

4. They must not assume that the effects for which they attempt to account, are the work of agents, that are wholly inadequate to produce them: such as that the torrents and great rivers which they represent as having borne the materials of the strata from mountains and continents, entered the ocean with such a rush, as to diffuse the gravel, mud, and vegetable matter, with which they were loaded, through all its waters, and cause their deposition in layers co-extensive with its bed. None of the present rivers of the globe enter the ocean with such an impulse. So far from it, the currents of all the principal rivers are greatly checked as they approach the sea, divided into numerous channels, and brought to a dead pause, at the distance usually of fifty to one hundred miles from the shore; and consequently the detritus with which they are charged, falls to the bottom within a narrow space. The great mass of the ocean is no more affected by them, than the continents are, that lie opposite to the points where the rivers enter it. To assign to the rivers therefore, or the tides and currents of the sea, the distribution of the materials of the strata, throughout their whole domain, is to ascribe to them an effect, that wholly transcends their power.

5. They must not found their inference of the age of the world on an hypothesis, respecting the mode in which the strata were formed, instead of the strata themselves. To found their inference of the age of the world on the hypothesis, for example, that the strata were formed by the agency of heat, air, and water, acting only on the scale, and with the intensity, with which they are now disintegrating rocks, and bearing their detritus to the sea—is to beg at the outset, the very point which they affect to prove. For if the strata were formed by no other agents, than those which are now acting on the land, and the sea, and their deposition proceeded at no more rapid rate, than similar strata are now forming at the bottom of the ocean, then of course, a vast series of ages must have passed before their construction could have been completed; not to say that it could never have taken place. But such a method of establishing the antiquity of the globe, has no title to be regarded as demonstrative or logical. Geologists must first prove by irrefragable evidence, that the strata were formed by the slow process, which the hypothesis represents, before they can make that mode of their formation, the ground of an inference of the vast age of the world. To assume that hundreds or thousands of years were necessary for the structure of any one of the layers, of which the strata consist; and that therefore, as many hundreds or thousands of years were consumed in the construction of the whole, as there are layers in the whole of the strata—is to take for granted—not to prove the vast antiquity of the earth.

6. They must not assume any condition of the world, the existence of any agents, or the occurrence of any events, the reality of which they cannot demonstrate; and all their assumptions and reasonings must be consistent with all the facts, and all the

laws of nature, which the question affects.

To these axioms, geologists themselves will undoubtedly assent; and it results from them, that if the strata demonstrate that the world has subsisted through a vast series of ages, it must be by what they themselves are, in composition, bulk, and number—not by any theory of an antecedent state of the earth, or the processes by which they were formed. If they do not prove the great age of the world, by what they themselves are, irrespective of any speculations, in regard to the agents by which they were formed, they cannot prove it at all; precisely as, if the nature and number of the elements of which the great pyramid of Egypt consists, and the fact that it was erected by human hands—do not prove that millions of ages were occupied in its erection; no theory, respecting the agents by whom it was built, and the method of their procedure, can demonstrate, that such a period was occupied in its construction.—*Geognosy, by D. N. Lord.*

Life and Death.

SOME time ago, a man whose name is familiar in the annals of skepticism—Mr. Austin Holyoake—passed away. Three years he had been on the brink of the grave, and when his end drew near he dictated some "thoughts in the sick room," in the course of which he said, that for twenty years he had experienced the most perfect mental repose, and that the near approach of the "grim King of Terrors," did not give him the slightest alarm. We do not see any reason to doubt that Mr. Holyoake spoke truly when he said this, and we do not see any cause to be sorry that it should be proclaimed to the world that the redoubtable atheist had "no bands in his death." The knowledge of the fact may help to correct two errors. In the first place, there is a vulgar idea in some quarters that an atheist is always visited on his death-bed by an avenging Nemesis, and that the experience of Thomas Paine is the universal lot. It ought to be considered that at the present time unbelief does not represent the same type of moral character which it did in the days of Bolingbroke and Voltaire. Many skeptics live blamelessly and die quietly. The strong-minded and intellectual of them having persuaded themselves that there is no God, view death as merely a physical change—a falling asleep, an extinction of being, and unless they should have any very strong earthly affections, perceive nothing in the change to excite their fear.

The manner of Mr. Holyoake's death may, therefore, be expected to check the habit, still to be found in some quarters, of sensational descriptions of the atheist's death. In the second place, it may also lead to a more just perception of what it is that makes the Christian's death-bed so instructive. It is not the mere fact that he has peace. It is the fact that, notwithstanding his views of sin, of himself, of God's justice, and of his own deserts, he has peace. His peace does not come, like the atheist's, through denying God's existence, or God's justice, or his own sinfulness, or through sopiting his conscience in any way; but with a far quicker conscience than most men, a far livelier appreciation of God's justice and opposition to sin, and of his own deserts as a sinner, yet, through Christ, he has perfect peace. The Christian's death is a real victory. But after all, the evidence of the death-bed, is but an addendum to the evidence of the life. The great rule is, that as men live, they die.—*Sunday Magazine.*

God's Glory in Creation.

WHY are the works of God so splendid? Why is there such magnificence in everything we see? Why do we behold such multifarious, such numberless beauties, each object surpassing the other, and clothed with charms peculiar to itself? Why do I everywhere find new subjects of admiration and astonishment? For this reason: that I may never cease to admire and adore that great Being, who is infinitely greater, more sublime and more magnificent than any of the objects which He has presented to my sense; that I might be led to this reflection. If the works are so perfect, how glorious must be the maker of them! If the beauty of that which He has created is inexpressibly great, infinitely greater must be that Being who surveys all creation at a single glance. The more my mind is here expanded and enlarged by contemplating the greatest of all Beings, the more will it be capable of comprehending His grandeur and majesty in a future state.—*Sturm.*

It is they who glorify, who shall enjoy him; they who deny themselves, who shall not be denied; they who labor on earth, who shall rest in Heaven; they who bear the cross, who shall wear the crown; they who seek to bless others, who shall be blessed.

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, MAY 1. 1879.

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

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

General Meeting.

WE have received a telegram from Elder S. N. Haskell, in which he says he expects to arrive in Oakland the 6th of May, and requests us to appoint a *general meeting* for May 10.

We have looked forward to this occasion with much anxiety. Seventh-day Adventists are an order-loving people. Obedience to the law—which is the only means of preserving order—is the burden of our message,—the very reason of our existence as a separate people. For months past our people in California have been unfortunately situated. Their Conference has had no President, and there has been no leading mind to take hold of the work to guide it to prosperity. Labor has not ceased; the Lord has not failed to bless; souls have embraced the truth wherever it has been proclaimed. But many things have necessarily been neglected which were essential to the full prosperity of the cause.

In like manner Tract and Missionary work has suffered. The Sabbath-school Association has not flourished. And some have grown somewhat discouraged over this state of things.

The labor of Bro. Haskell has been signally blessed in other States. His *special* work has been in connection with the Tract and Missionary Society; but this so directly opens the way for other work, that it is very intimately connected with every other branch. Therefore we look for every interest in this cause to be materially benefited by the coming of Bro. Haskell.

Now a few words to our brethren and sisters in behalf of the coming meeting. At this time there ought to be such a representation of the churches that it will be equivalent to a

SPECIAL SESSION OF CONFERENCE.

There is not time to formally call such a session, but there is urgent need of consultation with a view to united efforts to move forward the work during the coming season. Therefore we say, let *every church* be represented in this meeting. Also every

T. AND M. DISTRICT

should be represented. Our late State Quarterly meeting was attended by but few; but little business was done. Now we need a good quarterly meeting, or that which shall serve the purpose of a quarterly meeting. Every Director should attend, *if possible*; likewise every District Secretary. All who come will be glad for the opportunity. This work must be revived. Now is the time to begin anew. And the

SABBATH-SCHOOL ASSOCIATION

must be revived. The welfare of our Sabbath-schools means the welfare of our children; it means in many instances, their salvation. No wise parent can fail to feel a deep interest in this work. Every Superintendent of a Sabbath-school should be here.

Another important matter is the coming

CAMP-MEETING.

As yet, we have no Camp-meeting Committee. It is generally expected that a new location is to be sought; and it is well known that suitable locations are not plenty—are not easily found and obtained—in California. It is full time that somebody is moving in this matter.

Here we have called attention to several points of interest to all our brethren. And, as it will be a time of general consultation, we think every minister should be present who can come without injury to meetings which he may be holding, or has already appointed.

We have no definite knowledge of the course of Bro. Haskell's labors. We expect he will attend the Camp-meeting in Walla Walla, W. T., June 4, and that of Salem, Oregon, up to July 1. And we hope that California will enjoy the benefit of his labors from that time until our Camp-meeting. Let us all take hold with courage, and so take hold as to encourage those who are doing what they can to assist us.

The Southern Exodus.

THE colored people in the South are in earnest; they act like those who have become thoroughly imbued with a sense of the justice of their cause, and the terrible wrongs inflicted upon their race. At a meeting in Louisiana

the President, Mr. C. H. Thompson, delivered what the papers aptly style "a moderate but extremely ominous address." He said:—

"Prominent Southern men have confessed to me that when the country was invaded and its women and children were at the mercy of the negro, that race remained faithful beyond expectation; but the Southern people have trusted too much to the docility of the negro. There is a settled conviction among our race that we have not been justly located. Our fidelity in a season of deadly peril has not been met by the amity we have a right to expect. They tell us we will die in Kansas of cold, but we had better die there than die here by the shotgun. Treated as citizens, we can do better here than anywhere else. If white capitalists will put down ruffianism, I will, to the utmost of my ability endeavor to prevent the exodus. We were born here, and the climate is congenial, but if we cannot live here in peace we had better leave. One delegation on this floor represents a society of 40,000 souls. We have carefully considered the consequences of this move. The experience of a few in St. Louis will not be repeated. Those who go henceforth will go amply provided with means to place them in their homes, and with a sufficient sum to maintain them until they can secure profitable labor. We know the consequences, and we know that our labor here cannot be replaced, but the white people have presumed upon our good nature, and unless we have better guarantees than have yet been accorded, within a year there will not be a man, woman, or child of our race left in Louisiana."

The Sanctuary Cleansed.

WE have been accustomed to look upon Eld. Wm. Sheldon as one of the ablest of first-day Adventist writers. Where he has labored personally he has not been considered the most devotional or spiritually minded, but has generally been regarded as among the first in clear reasoning and sound argument. We do not by any means agree with him in very many of his conclusions, but where there is a serious defect in his argument it is mostly because of a weakness in his premises,—of unsoundness in his general position. From this recommendation, as far as it goes, we must except some of his writings against "the law," in which he has shown the weakness common to those who set themselves in opposition to the moral precepts of Jehovah.

Mr. Sheldon has been writing a series of articles in the *World's Crisis* on the periods in the prophecy of Daniel. One article speaks of "the sanctuary to be cleansed," to which we call attention. He most clearly shows that the earth or Palestine is not the sanctuary, as many first-day Adventists have claimed. Thus he commences:—

"What sanctuary is meant? Or, what is meant by 'the sanctuary'?"

"1. Not Heaven, or a sanctuary in Heaven, as maintained by some; for just as truly as we can make out that the upper sanctuary has been trodden down at all in some accommodated sense, so truly it has been trodden down much longer than the time specified—thousands of years."

As he gives no proof on this point, we pass it for the present to notice his argument.

"2. Not the whole earth, as affirmed by others; for this is only assumption.

"3. Not Palestine, as claimed by others; for not a text quoted in support of this claim gives it the least support, but all fairly negate the assumption. Let us see. The first text claimed is Ex. 15:17—'Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established.' Here the sanctuary is not made to include more than the mere 'mountain'—Mount Moriah—instead of including all Palestine. The second text is Ps. 78:54—'He brought them to the border of his sanctuary, even to this mountain.' So Mt. Moriah is the 'border' of the sanctuary, containing its outskirts; thus forbidding the claim that the sanctuary takes in all the land of Palestine.

"The third text is Eze. 42:20, and 45:2—'He measured it by the four sides; it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.' 'Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about, and fifty cubits round about for the suburbs thereof. And of this measure thou shalt measure the length of twenty-five thousand, and the breadth of ten thousand; and in it shall be the sanctuary and the most holy place.' This text, even if rightly applied, would not only fail to show that Palestine is the sanctuary, but would positively restrict it to a limited and meagre portion thereof. This text, however, only relates to a conditional programme, which has

been forfeited; but it shows the Bible view of the sanctuary.

"Primarily the sanctuary was connected with the tabernacle, but subsequently with the temple, located on Mt. Moriah—so in process of time that small piece of ground came to be called the sanctuary—the container being put for the contained. That is the sanctuary where once the glory of God was manifested to men. It needs cleansing. The mosque of Omar covers it to-day."

His proof texts do prove just that for which he quotes them, namely, that neither the earth nor Palestine is the sanctuary. But that Mt. Moriah is the sanctuary he offers no proof. His argument is entirely negative. He proves what is not the sanctuary, and then affirms, without any proof, what is the sanctuary. We will let him speak, however of its desolation:—

"The casting down and treading down of the sanctuary by the Roman horn is thus recorded: 'He magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary [the Prince's sanctuary] was cast down.' Dan. 8:11. 'Shall destroy the city and the sanctuary. . . . He shall make it desolate, even until the consummation.' Dan. 9:26, 27. 'And Jerusalem shall be trodden down of the Gentiles till the time of the Gentiles be fulfilled.' Luke 21:24. 'Behold, your house is left unto you desolate [the temple].' &c."

Is there any proof that "the container was put for the contained," in Dan. 8:14? Is there any proof that "the cleansing of the sanctuary" refers to the spot of ground where the sanctuary stood, instead of to the sanctuary itself which stood thereon? Let us look more closely to the prophecy. The angel said the people of the prince that shall come "shall destroy the city and the sanctuary." We have proof that it was so destroyed. Mr. Sheldon says "the sanctuary was connected with the tabernacle, but subsequently with the temple located on Mt. Moriah." This is true; and he has very aptly quoted the words of the Saviour concerning the desolation of the sanctuary, "Behold, your house is left unto you desolate."

In connection with the proof given by Mr. Sheldon that the whole earth is not the sanctuary, and that Palestine is not the sanctuary, let us turn to another prophecy of the destruction of the sanctuary, exactly parallel to that of Daniel, for the two prophecies were fulfilled in the same event. See Ps. 74:7—"They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground."

So here we have a prophecy, parallel to that of Daniel, which makes a clear distinction between the sanctuary and the ground on which it stood. And we leave it to the judgment of any candid reader that Mr. Sheldon has proved no point in his argument respecting the earth and Palestine, more clearly than this proves that Mt. Moriah—"the ground"—is not the sanctuary.

Now notice a few Scripture points.

1. God's dwelling place was the sanctuary which the people of Israel built. Ex. 25:8.
2. This, as Mr. Sheldon says, was first connected with the tabernacle, and afterward with the temple on Mt. Moriah.
3. The sanctuary was destroyed by fire—was burned "to the ground." Dan. 9. Ps. 74.
4. The cleansing of the sanctuary was the work of the high priest, with the blood of the sin offering. Lev. 16.
5. Both the high priest and that sanctuary were typical of Christ and the sanctuary in Heaven. Heb. 8.
6. The blood of bulls and goats, which was offered in the earthly sanctuary could not take away sin. Those animals were inferior to man, and could not meet the just demand of the holy law of God. Heb. 9 and 10.
7. The sanctuary in Heaven is cleansed by the blood of our "perfect sacrifice," even the blood of Christ, which "cleanses from all unrighteousness." Heb. 9; 1 John 1.
8. The earthly sanctuary was defiled by "the uncleanness of the children of Israel," not by any contact with the children of Israel themselves, but by the high priest bearing their sins into the dwelling place of God. Even so our High Priest takes our sins into the presence of God, which makes it "necessary" to cleanse "the heavenly things themselves" with the "better sacrifice" of his own blood. Lev. 16; Heb. 9:23.
9. As the prophecy of Dan. 8 and 9, reaches down to the last days, and the typical sanctuary was destroyed ages ago, it is certain that Dan. 8:14 must refer to the heavenly, or antitypical sanctuary.
10. The atonement, or the cleansing of the

sanctuary, was effected by applying the blood in the most holy place, over "the ark of the testament." Lev. 16:15-19.

11. When the 2300 days of Dan. 8:14 expired, and the seventh angel sounded, then "the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." That is, the time then was come to "cleanse the sanctuary" in the antitype,—in the service of our High Priest in Heaven. And this indicates also that "the hour of His judgment is come."

12. And this proves, also, that now is the time to proclaim the last message preparatory to the coming again of our blessed Lord, of "the commandments of God, and the faith of Jesus."

How wonderful are the ways of God; how great his goodness to the children of men; how beautiful and harmonious his precious truth given to us in these last days. Oh, that we might better appreciate our privileges, and give more honor and praise to God for a sanctifying message which is given to preserve us from the seven last plagues, and fit us to meet our precious Saviour when he shall come in his glory.

If any person yet thinks that there is any proof that any piece of ground or any part of this earth is the sanctuary to which Dan. 8:14 refers, we will be happy to consider the evidence when it is offered.

Sunday Not the True Seventh day.

(Continued.)

DR. JENNINGS' principal reason for denying that the Sabbath of the Hebrews was identical with the Paradiacal Sabbath has been considered, and the fact that Dr. Aker sets it wholly aside has been shown from his own language. But if Dr. A. and Mr. F. had imitated the modest statement of Dr. J. relative to Sunday as the true seventh day, it would much better accord with the doubtful deductions which, in so positive a manner, they offer to us. But Dr. J. only makes it "a very probable conjecture" that Sunday was the true seventh day. Thus, he frankly acknowledges his theory to be based on probabilities, to say the most that can be said, and that it does not rest upon certainties.*

One remarkable fact pertaining to Dr. Jennings' theory should here be noticed: He holds that Sunday is the Sabbath which was observed in Paradise, and that it was binding, as such, till superseded at the fall of the manna by Saturday, the Jewish Sabbath. He also holds that the Saturday next preceding the one marked by the cessation of the manna, Israel marched from Elim to Sin; which assertion he uses as a clear proof that it was not then the Sabbath. He further holds that the manna began to fall the next day after that march.

So, according to Dr. Jennings, the manna began to fall upon the morning of Sunday, the true Sabbath of the Lord, as observed from creation down to that time; which original Sabbath was not superseded by the Jewish Sabbath, or Saturday, till six days after this, at the first cessation of the manna.

And Dr. Jennings' theory requires him to believe that the people went out and gathered manna for the first time on Sunday morning, though it was the Sabbath which God hallowed in Eden, and which had been observed down to that point; and though the act of gathering manna upon that day is one that directly violated the Sabbath, as this chapter plainly teaches (Ex. 16:4-30), yet the people did this without an expression of surprise that God should send them bread to be gathered upon his holy Sabbath!

And observe this remarkable fact, that whereas they had just spent six days in labor, ending, according to Dr. J., with this march on Saturday, from Elim to Sin, now they begin a second six days' labor on the morning of Sunday, which was the Lord's Sabbath day, which continues till the day on which the manna was withheld. In other words, twelve days elapsed between the ancient Sabbath of the Lord and the newly-ordained Sabbath of the Jews! And during this period, but six days before the Jewish Sabbath, or Saturday, had superseded Sunday, the Sabbath of the Lord, the people spontaneously, and with the divine

* Here are his words: "For if, as we shall presently make appear to be probable, the Jewish Sabbath was appointed to be kept the day before the patriarchal Sabbath, then the first day of the week, or the Christian Sabbath, is the seventh day, computed from the beginning of time, and the same with the Sabbath instituted and observed by the patriarchs, in commemoration of the work of creation."—*Jewish Antiquities*, p. 320.

"It is a very probable conjecture, that the day which the heathens in general consecrated to the worship and honor of their chief god, the sun, which, according to our computation, was the first day of the week, was the ancient Paradiacal Sabbath."—*Id.* p. 322.

sanction, violate the true Sabbath by gathering their first manna on that day.

So that, whereas Dr. Akers changes the Sabbath by having one week consist of only six days; and whereas Mr. F. changes the Sabbath by having one week that has two Sabbaths in it; Dr. Jennings changes the Sabbath by having one week constituted of thirteen days! And he has the manna begin to fall on God's seventh day, which is the seventh day of this thirteen-day week! And as if it were not enough to teach that God's Sabbath was by divine authority removed, to give place to the Sabbath of the Jews, he teaches that it was violated six days before the Jewish Sabbath came into existence; and all this was effected by the wonderful miracle of the manna!

Dr. Jennings' alleged change of the Sabbath rests upon the supposed employment of Saturday as a day for marching one week before the first Sabbath marked by the cessation of the manna. But to carry out his theory, he has the manna begin to fall on Sunday which he calls the true seventh day, and the original Sabbath, and has the people gather it that day, though the new Sabbath was not instituted for five days after that time! God sent the manna to prove the people whether they would walk in his law or not. Ex. 16:4. And according to Dr. Jennings, the very first day of the manna was the original Sabbath! And so, in the providence of God, they were called to do that which his law forbade!

Leaving Dr. J., let us now consider the position of Mr. Fuller.

Mr. F. holds that Sunday was Adam's first day of the week, and Saturday was his seventh. He also holds that Adam kept Sunday for the Sabbath. This order continued till the exodus of Israel from Egypt, when, by divine direction, the children of Israel changed, not the order of the week, but only the day of the Sabbath, adopting Saturday, the seventh day of the week, in the place of Sunday, the first day of the week. He proves this assertion by referring the reader to the work of Dr. Akers, who claims to have made an exact count of the days from creation to the exodus. But it is remarkable that Dr. A., in this exact count of the days, reckons the first six days of the creation week, which Mr. F. asserts ought not to be reckoned. Also, that he sets out with Monday as the first day of the week, and Sunday as the seventh; and when the exodus takes place, he has one week with only six days in it, in order that he may have the sixth day, or Saturday thenceforward reckoned as the seventh day, and Sunday, the seventh day, to be, ever after, the first day of the week. Dr. A.'s week, thus changed, corresponds exactly to the week which Mr. F. asserts was used by Adam. Mr. Fuller's book, the "Two Sabbaths," rests, almost wholly, upon the exact computation of days from creation, which is given in Dr. Akers' Chronology. But if Dr. A.'s calculation is good for anything, it establishes his own reckoning of the week, and disproves and sets aside Mr. F.'s order of the week, on which his theory rests. Now it is particularly dishonest in Mr. F. to make the use which he does of Dr. A.'s calculation. Mr. F.'s argument rests upon the truthfulness of Dr. A.'s reckoning of the week from creation. And Dr. A.'s reckoning is wholly directed to show that Sunday is the seventh day of the week, as reckoned by Adam, which Mr. F. denies, asserting it to be the first day of that week. Dr. A. professes to be able to count the time from Adam to the exodus so exactly that he can positively prove that Sunday was the seventh day of that entire series of weeks. But when he comes to the exodus, in order to show that the Sabbath observed by Israel was not the ancient Sabbath of the Lord, he changes the reckoning of the week, and thus makes a week that begins with God's seventh day and ends with his sixth! and which thus exactly corresponds to Mr. F.'s week. And thereupon Mr. F. seizes this result, thus obtained, and gives his readers to understand that Akers' Chronology proves that this kind of week had been observed without change from the beginning;* whereas, Dr. A.

*Here is Mr. Fuller's statement which he proves by Dr. A. "Biblical Chronology" though it expressly contradicts his point; "The sixth and seventh days of the week, mentioned in Ex. 16, when the manna was first given, synchronize with the same days of the original week, thus showing that this period had been carefully preserved from the beginning. (Bib. Chron., pp. 98-121.)"—The Two Sabbaths, pp. 32, 33. To this statement we would not object were it not that he makes the original week begin with the seventh day and end with the sixth! and of course the week in Ex. 16, which synchronizes with it, is reckoned in the same way. But when he proves this by using Akers' "Biblical Chronology" which directly contradicts what Mr. F. says, it is an unpardonable departure from rectitude. We have no doubt that God's weeks, ordained in the beginning, remain unchanged till the present time; but weeks beginning with God's seventh day and ending with his sixth are "weak and beggarly elements" which never changed because God never suffered them to exist!

avows just the reverse! And Mr. F. rests his theory of a change from Sunday, the first day, to Saturday, the seventh, at the exodus, on this misstatement of Akers' calculation! How reliable that calculation is, we shall soon consider. J. N. A.

(To be Continued.)

The Sealing of the 144,000.

REV. 7:1-3. "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

The chronology of the work here introduced, is placed beyond mistake. The sixth chapter closed with the events of the sixth seal; and the seventh seal is not mentioned until we reach the opening of chapter 8; the whole of chapter 7 is therefore thrown in here parenthetically. Why is it thus thrown in at this point? Evidently for the purpose of stating additional particulars concerning the sixth seal. The expression, "after these things," does not mean after the fulfillment of all the events previously described; but after the prophet had been carried down in vision to the close of the sixth seal, in order not to break the consecutive order of events, as given in chapter 6, then his order is called to what is mentioned in chapter 7, as further particulars to transpire in connection with that seal. Then we inquire, Between what events in that seal does this work come in? It must transpire before the departing of the heavens as a scroll; for after that event there is no place for such a work as this. And it must take place subsequent to the signs in the sun, moon, and stars; for these signs have been fulfilled, and such a work has not yet been accomplished. It comes in therefore between the 13th and 14th verses of Rev. 6. But there, as already shown, is just where we now stand. Hence the first part of Rev. 7, relates to a work, the accomplishment of which may be looked for at the present time.

Four angels. Angels are ever-present agents in the affairs of earth; and why may not these be four of those heavenly beings into whose hands God has committed the work here described; to hold the winds while it is God's purpose that they should not blow, and to hurt the earth with them when the time comes that they should be loosed; for it will be noticed, verse 3, that the "hurting" is a work committed to their hands equally with the "holding," so that they do not merely let the winds go, when they are to blow; but they cause them to blow; they impel forward the work of destruction with their own supernatural energy. But the hurting process here brought to view does not include the seven last plagues. That work is given into the hands of seven special angels; this, into the hands of four.

Four corners of the earth. An expression denoting the four quarters, or the four points of the compass, and signifying that these angels, in their particular sphere had charge of the whole earth.

The four winds. Winds, in the Bible, symbolize political commotion, strife and war. Dan. 7:2; Jer. 25:32; The four winds, held by four angels standing in the four quarters of the earth, must denote all the elements of strife and commotion that exist in the world; and when they are all loosed, and all blow together, it will constitute the great whirlwind just referred to in Jeremiah.

The angel ascending from the east. Another literal angel, having charge of another specific work. Instead of the words "ascending from the east," some translations read, "ascending from the sun rising," which is a more literal translation. We understand the expression to signify manner rather than locality; that as the sun arises with rays at first oblique, and comparatively powerless, but increases in strength until it shines in all its meridian power and splendor, so the work of this angel would commence in weakness, move onward with ever-accumulating influence, and close in strength and power.

The seal of the living God. This is the distinguishing characteristic of the ascending angel. He bears with him the seal of the living God. From this fact and the chronology of his work,

we are to determine, if possible, what movement is symbolized by his mission.

The nature of his work is evidently embraced in having the seal of the living God; and to ascertain what this work is, we therefore inquire what this seal of the living God is, which he bears with him.

1. Definition of the term. A seal is defined to be an instrument of sealing, that which "is used by individuals, corporate bodies, and States, for making impressions on wax, upon instruments of writing, as an evidence of their authenticity." The original word in this passage is defined, "A seal, i. e., a signet ring; a mark, stamp, badge; a token, a pledge." Among the significations of the verb are the following: "To secure to any one, to make sure; to set a seal or mark upon anything in token of its being genuine or approved; to attest, to confirm, to establish, to distinguish by a mark." By a comparison of Gen. 17:11, with Rom. 4:11, and Rev. 7:3, with Eze. 9:4, in connection with the above definition, the reader will see that the words token, sign, seal, and mark, are used in the Bible as synonymous terms. The seal of God as brought to view in our text is to be applied to the servants of God. We are not, of course, to suppose that in this case it is some literal mark to be made in the flesh, but that it is some institution or observance having special reference to God, which will serve as a "mark of distinction" between the worshipers of God, and the wicked around them.

2. The use of the seal. A seal is used to render valid or authentic any enactment or laws which a person or power may promulgate. Frequent instances of its use occur in the Scriptures: In 1 Kings 21:8, we read that Jezebel "wrote letters in Ahab's name, and sealed them with his seal." These letters then had all the authority of king Ahab. Again in Esth. 3:12, "In the name of king Ahasuerus was it written, and sealed with the king's ring." So also in chapter 8:8, "The writing which is written in the king's name, and sealed with the king's ring, may no man reverse."

3. Where a seal is used. Always in connection with some law or enactment that demands obedience, or upon documents that are to be made legal or subject to the provisions of law. The idea of law is inseparable from a seal.

4. As applied to God. We are not to suppose that to the enactments and laws of God, binding upon men, there must be attached a literal seal, made with literal instruments. But from the definition of the term, and the purpose for which a seal is used, as shown above, we must understand a seal to be strictly that which gives validity and authenticity to enactments and laws. This is found, though a literal seal may not be used, in the name or signature of the law-making power, expressed in such terms as to show what the power is, and its right to make laws and demand obedience. Even with a literal seal the name must always be used. See the references above given. An instance of the use of the name alone seems to occur in Dan. 6:8: "Now, O king, establish the decree, and sign the writing, that it be not changed according to the law of the Medes and Persians, which altereth not;" that is, affix the signature of royalty, showing who it is that demands obedience, and his right to demand it. U. S.

(To be Continued.)

Wants of the Cause in the North Pacific Conference.

DEAR BRETHREN AND SISTERS: Five years have passed since we arrived in this field, and a good work has been done. God has opened hearts to receive his truth, and many are rejoicing to-day at the prospect of soon meeting their Lord in peace. Sacrifices have been made in order to turn to the keeping of the down-trodden Sabbath of the Lord; but the prospect of soon entering into the city of God with all who do his commandments more than makes up for the crosses we bear here.

Although much has been done in this field, there remains much more to be done. Not half has been accomplished that might have been in the same time had the zeal and self-sacrificing spirit been manifested that the time of the world's history in which we are living demands.

There must be a general waking up and taking hold anew that the work may increase in power in this Conference. Let all unitedly put their shoulders to the wheel and employ all their ability, force, and talent to move on the cause of truth. We are drawing very near the closing day of mercy, and if ever

anything is to be done in this field to save perishing souls we should begin now, and begin in earnest.

The third angel's message, the last message of mercy, is going to the world. It must go, and its friends must furnish the means to push it forward. Our love for it is shown by the sacrifices we make to sustain it.

One of the important points to be considered at our camp-meetings this year will be that of raising funds to carry on the several branches of the work. There are four special objects that demand our attention, and must have the support of our people in this conference.

1. The tithing system should be adopted by every believer of the present truth. Not one, whether a member of a church or not, should excuse himself or hold back. This is not a scheme devised by S. D. Adventists, but a solemn obligation laid by the Lord upon his people as early as the days of Abraham. Let every one take hold of this cheerfully that there may be means in hand to support those who give their whole time to preaching and building up the cause.

2. The T. and M. work must have means to place it in better condition than it is at present. We want the fund, known as the \$300 T. and M. fund, increased to at least double that amount. This will enable the conference T. and M. secretary to keep a good assortment of our publications on hand and pay down for them, that the Office may not have to wait for means it needs to carry on its great work.

3. We must raise a camp-meeting fund of not less than \$150. This is much needed to prepare suitable grounds for such meetings, and to furnish it with lumber, &c., that it may be a place both attractive to the people and suitable to worship God. These camp-meetings should be kept up, for, when rightly managed, they are a great help and strength to the cause.

4. We very much need a tent fund of at least \$500 to purchase a new tent, to use in starting tent meetings in new places, and to carry on tent work in general. Our old tent we brought with us to this field, and it cannot be used much longer. It may hold together for one meeting this year, but by another year we shall need a new tent to be used in the western part of this conference.

And still another item, that of paying the help the Gen. Conference sends us to make the work at our camp-meetings successful.

Brethren and sisters of the N. P. Conference, we want you to seriously consider the wants of the cause as we have set them before you. You will see that not far from twelve hundred dollars must be raised in this conference during the coming year, and all this outside of your tithes. I entreat you to come up and take hold of this work in earnest. If all will lay plans to help the cause in these several branches the amount required can be easily raised. Let all murmuring cease, and that forever. Let your time, means, and talents be employed in pushing forward the cause we all so much love, that souls for whom Christ died may be saved, and when your labor is done and our Lord comes to give reward to his people, you will find to your own joy that you have been working for your own eternal good.

Now, dear brethren, we shall expect you to come forward with your pledges on these several points—at our camp-meetings, and we shall be much disappointed if the several amounts are not raised. I. D. VAN HORN.

Philosophy not Faith.

WE do not know the author of the following, which we clip from an exchange. There is an important truth contained in it. "Faith is the substance of things hoped for, the evidence of things not seen." That which is provable is not a matter of faith. We believe natural truths because they may be demonstrated. We believe Scriptural truths because they are the word of God.

"How the dead shall arise is no question of my faith. To believe only possibilities is not faith, but mere philosophy. Many things are true in divinity which are neither inducible by reason nor confirmable by sense, and many things in philosophy confirmable by sense yet not inducible by reason. Thus it is impossible, by any solid or demonstrative reasons, to persuade a man to believe the conversion of the needle to the north, though this be possible and true, and easily credible upon a single experiment, unto the sense."

A STATE of idleness is the paradise of fools.

The Home Circle.

GARDEN OF THE HEART.

THE heart to a garden compare,
Let culture be thorough—indeed,
Plant none but the choicest things there,
The purest and very best seed.

Be thorough in culture,—be true;
Remove all the weeds as they start,
Then cherish the rain and the dew,
So that you develop the heart.

Be early in culture, begin
At the very first promise of spring;
Delay not, nor idle,—put in
The purest, best thoughts you can bring.

Dig-deep through the soil,—very deep,
Turn the heart to the truth and the light;
Then you at the harvest may reap
The reward of the faithful and right

Be thorough in culture, in deed,
Remove all the weeds as they start;
Plant always the heavenly seed,
And this will develop the heart.

—Geo. A. Hamilton.

People and I.

SAID I to my wife: "My dear, I don't see why we should not stay where we are. We have lived in this house twenty years; our children were born here; some have died here. Every room has some recollection of our past life. I like the house—we like the house. It is convenient—it is get-at-able. Why should we go?"

"My dear," urged my wife, "it is so far down town; and the milliners and dentists are crowding into the street now; and, besides, what would people say? We should lose our place in society."

After this conversation, with variations, had taken place at least once a week for a year, seeing my wife in such great dread of what people might say, I began to think that very likely she was right, and I moved up town. I bought a tall, slim, brown stone-house, in a distinguished neighborhood, and felt that whatever people might say after that, they certainly could say nothing about me. Mistaken man! I had only placed myself, 't seems, more conveniently to be observed, as I found on proposing to retain some of our old furniture.

My wife nearly fell into hysterics.

"Are you crazy, Mr. Smith? Hair-cloth furniture and three-ply carpets here? What would people say? We had better have staid where we were. There, such things at least were unheard of. Here, who do you suppose would enter the house the second time?"

It is no use to humor a woman half-way. I gave in; my wife had what furniture she liked, and I supposed that "people" were satisfied. Please to imagine my horror when I discovered that "people" were after me again. "People" were astonished that I attended an old-fashioned church, made up of plain people. "People" knew none of its church members. "People" were getting ready to say something—according to my wife—unless I hired a pew at once in the fashionable church near by. I was disposed to make a stand, for I loved the old church! I respected its honest members, and the pastor was my warm friend. But my wife had already been obliged to tell six distinct fibs to hide the facts about our church-going, and my daughters on various occasions had suffered agonies of mortification. What man, who is not a brute and a ghoul, would allow his wife to fib, and his daughters to suffer agonies, if he could help it? I hired the desired pew, and "people's" mouth was stopped.

Stopped! No it wasn't. "People" followed me up sharp, and were on the very verge of discovering that my wife and daughters assisted in the domestic work of the house. If "people" made the discovery fairly nothing less would happen than that my daughters' prospects in life would be blasted. That was not to be thought of, and we added two ladies of the Irish "persuasion" to our force.

Would you believe it, that I could not have done anything worse for myself? Before, "people" had been at the necessity of guessing about me and my affairs; but I learned now from my wife that these Irish ladies were spies for the "people" and were always about to say something, and if anything was vulgar or poor in my house, "people" would now be informed of it, by one of the ladies aforesaid, at first hand. Nothing remained now but to bring my house and style of living, if my means would allow, up to the standard of the two Irish ladies, who, I found, were very severe and very lofty in their notions.

I began to grow very anxious, and, my wife said, mean. Recent losses made my heavy expenses difficult to meet; but when I

mentioned economy, "people" sternly and disdainfully refused to hear a word of the subject, and I was rather weaker in the knees and less able to hold my own, because of a dreadful incident that occurred about this time.

As I was walking down the street, who should I meet but Peter Parker, an old neighbor, and one of the best fellows living.

"Hillo!" says Peter, "I guess you have forgotten old friends. My wife says she hasn't set eyes on you since you moved."

"Not a bit of it," said I. "But we have been so busy. Mrs. Smith will be delighted to see you. Come home and dine with me to-day and see what you think of my new house."

Peter did not need much urging. Why should he? We had almost lived in each other's house. And forgetting all about "people" I walked home, jolly enough, with my arm tucked into Peter's and marched him straight into the parlor to surprise Mrs. Smith.

Mrs. Smith had company. Mrs. Smith was dressed in a mauve silk, and the girls in all the colors of the rainbow. Mrs. Smith turned white and red; she looked reproachfully at me and furiously at Peter, who, worthy man, saw nothing of it, but burst out in a great laugh and shook her hands, and shook them over again, and wouldn't let go of them.

"I declare," said Peter, "you have grown young and handsome. Fine feathers does make fine birds—don't it, Smith? I should say she was twenty years younger now."

"Thank you," answered Mrs. Smith, stiffly. And drawing herself up with dignity said aside to me, "How could you do such a thing? Clara and Herbert Eglantine are here to dinner."

It was all very fine to say, "How could you do such a thing?" but the thing was done. Peter was delighted with my house, with the girls, with every thing he saw. It was no use for Clara and Herbert at each of his sallies to put up their eye-glasses and look at him. Peter could not take a hint, and even I found myself thinking that he had grown decidedly vulgar, or my tastes had changed entirely.

I heard my daughters telling Clara privately that he was an old but excellent person, whom I had befriended and whom they allowed all sorts of liberties.

But just as I was thinking that this was a neat little shield against the sharp things that people would say, when informed by Mr. and Mrs. Herbert of what they had seen, that horrible Peter smashes my daughter's neat little lie after this fashion:

"I say, Smith, this is a world of changes, an't it? Why, I can scarcely believe that I am here, and that you own a house like this. Do you remember when you lived in the second floor of our house? In those days we rather thought we had the best of you."

Wasn't that a stunner? and what is more, it turned out that Peter was not so innocent after all! I hear that he tells the story every where, how when he found Mrs. Smith was going to put on airs, he brought down her colors before her grand friend. Not a blush of anger, not a gesture was on him; so that I tell my wife that it might have been better if she had received him kindly; but she insists that I was entirely to blame, and that the whole affair is another illustration of how an entire family may be dragged down from gentility by one person of vulgar tendencies.

In my secret heart I had rejoiced, for I supposed that people would now have so much to say that out of sheer desperation we might now do as we pleased—a consideration which I found very pleasing, as I began to be embarrassed by my expenses. I discovered, however, that instead, we were to double our exertions by way of setting ourselves right! This view was so exasperating, that, although the most patient of men, I was filled with wrath against this shadowy persecutor, who was hunting and dogging me to my ruin. I determined that if he had a name I would find it out, and if he had a whereabouts I would go and remonstrate with him.

Full of this determination I went home to my wife.

"My dear," said I, "you are continually asking me what will people say, and because I did not know I have bought a new house, furnished it expensively, entered a new church, cut all my old acquaintances, and now I find I have run myself seriously in debt."

"If I had been required to do all this, by any form of government, I should have denounced it as the greatest tyranny, and fought against it to the death."

"Dear me, what nonsense you do talk!" cried my wife.

"Nonsense or not, said I, "I am deter-

mined to know who it is that is badgering me out of all comfort. When you say 'what will people say,' who do you mean, Mrs. Smith?"

"La me!" answered my wife. "No one in particular; Mrs. Grundy, you know."

"You mean, then, that I bought this house for fear of no one in particular."

"Why, no. How queer you are! I mean folks, people who know us. There were the Judsons and the Piersalls, you know."

"O, the Judsons and Piersalls!"

At the first opportunity I hailed old Jacob Judson.

"See here, Judson," said I, "suppose we had staid in our old house, what would you have thought about it?"

"Why, I sincerely wish you had," answered Judson; "for as long as you staid, I said to Mrs. Judson, 'Well, the Smiths stay where they are. If they can stand it we can!' but as soon as you were gone, there was my big gun muzzled, and my wife she gave me no peace till we moved too."

"Humph!" said I, and then went off to find Ogden Piersall.

"Ogden," said I, "what is your real opinion about joining the church where you attend?"

"My real opinion!" Mr. Piersall looked puzzled. "Why, I don't know that I ever thought about it. I never heard any body say anything about it. It is a matter of taste and preference, of course."

Mrs. Grundy was not in the Judsons and Piersalls then. In the course of a week I examined the majority of my acquaintances, and found that, as a rule, they had been so busy about their own affairs that they had not thought of mine: or else their wives and daughters had been preaching up mine to them.

I went home and reported to Mrs. Smith.

"Dear me!" screamed Mrs. Smith, "you don't go around and talk in that way, do you? O, I wish you were like any one else! What will people say?"

"Mrs. Smith," said I, "give no more money to the missions sent out to convert the poor, ignorant savages from the folly of worshipping blocks and stones, that have no life in them, till the home missions have first converted those silly American women, who, blinder than the savages, worship things that have not so much claim to worship as a block, since they do not exist at all."—*Ladies' Repository.*

Have Patience.

PATIENCE! How much we need it. My sister, you need it all through the day, liable as you are to be disturbed and fretted by the many little cares demanded of you in the home circle. My brother, you need it, whether working on the farm, or in the shop, or office. The teacher, trying the livelong day to impart lessons of wisdom, or directing the young feet in the paths of virtue, needs it. The minister, after sowing seeds of eternal truth needs it; as the growth of the precious fruit is many times tardy, and many times the seed falls on "places stony," or barren soil. Patience enables us to suffer with calmness; but often when not really suffering, we yield that calmness and peace which should ever characterize a Christian.

How much fathers and mothers need to exercise patience toward the little ones God has given them. If parents speak harsh and impatient words to their children, the children will soon not only manifest the same harsh and impatient spirit to brothers and sisters, but to their parents also. Such a home becomes a scene of discord and confusion on which God frowns, and from which the holy angels flee. Trials and differences arise in nearly every home, but if in trial we are met with frowns, cold reserve, and harsh words, the difficulty increases, and the family is farther from the right than before. On the contrary, let gentle words and kind actions rule, and difficulties will be easily surmounted; home will be a place where all its members will love to gather, and angels will linger round the loving scene. Many are the testimonies of the divine word to the importance of patience. Says Paul, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." James says, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." A person who can, amid all the fret and worry of daily toil and care, retain a calm and unruffled spirit, who can bear with patience the little troubles of life, as well as greater ones, most nearly approaches perfection. This grace added to willing obedience brings to the possessor that peace, and confidence in God, which is of far greater value than all the treasures of the world. V. J. OLSEN.

Reports from the Field.

Southampton, England.

AT the time of my last report I was preparing to visit a family in Coxford to whom we had sent the SIGNS. I made the visit, and found the copy of the SIGNS was being read eagerly by four families, and then sent to another neighborhood ten miles away to do its work there.

I found the family deeply interested in all the truth. They invited in several of their neighbors, and I gave them a discourse in the evening, and left them more reading matter. On Monday evening of this week I held another meeting in their house with a larger audience. The interest is such that for the present I shall hold, at least, one meeting a week in this house.

Last night this devoted brother came to the meeting held in our house, and said that he and his wife should keep next Sabbath. He brought me, from the lady of the estate where he works, an invitation to call and visit her. This Christian lady has been reading our works, and is deeply interested. I have appointed to go there to-morrow.

Last Sabbath one more joined us in our Sabbath meeting. In the afternoon we organized a Sabbath-school. We had three classes, comprising seventeen scholars of Sabbath-keepers. Some others also came in; we expect more next Sabbath. In connection with our Sunday afternoon Bible-class we have commenced a Sunday-school for all who wish to attend. This calls in many children who are not with us on the Sabbath.

We are now sending weekly two hundred copies of the SIGNS through the post to all parts of England, Scotland, and Wales. We get many favorable responses, and thus hear of those interested on the sea, as well as those on land, and also hear of many who are interested, but do not reply to our letters.

Our tent is being rapidly hastened to its completion. During last week a friend, on learning that we were making this tent for a public meeting place, gave us \$50 to aid in its purchase. All these things are tokens to us that the Lord's hand is set to the work, even here in Great Britain.

We now have about six meetings a week, which, with our writing and necessary missionary correspondence, keeps us busy. We are free in the Lord, and feel that his arm is beneath to strengthen us for our labors.

We would be pleased to get letters from all our friends in America, but as our reports in the SIGNS and *Review* are quite full, hope they will accept these as answers to theirs; by doing this it will save as much precious time. Our work increases both in amount and interest, and we will therefore try to find time to report every week.

J. N. LOUGHBOROUGH.

April 3, 1879.

Williams, Cal.

CLOSED our meetings in this place to-day. Have not accomplished as much as we had looked for. The attendance has been small; partly on account of the unfavorable weather, but mostly because there has been nearly every evening amusements of some kind, in the place, which they preferred attending. "Lovers of pleasures more than lovers of God." Yet the truth has not been left without witnesses. Several are keeping the Sabbath, and a few have signed the covenant.

Expect to meet with the church at Arbuckle for a few days, the latter part of the week, when we expect to pitch tent at Wil-lows, and begin a series of meetings.

April 20, 1879.

J. D. RICE.

Schonberg, Iowa.

SINCE my last report I have visited the brethren at Adel, Woodburn, and Afton. At two of the above named places they have had no labor for two years. At Adel I held meetings in the day-time from house to house with the brethren, and at night in the court-house. Had some good, spiritual meetings, and some outside interest. The brethren were encouraged, some backsliders were reclaimed, and one took his stand for the truth. I left some omens for good in all these places. They all adopted the tithing system.

April 4.

J. H. MORRISON.

Jewell Center, Kansas.

COMMENCED meetings a few miles north of this place April 16, in a Disciple church. After the fourth discourse the house was locked against me. There were four other places offered, so I continued the meetings. I have spoken twenty-two times. Some have commenced to keep the commandments of God.

April 15, 1879.

GEO. H. SMITH.

Christiana, Norway.

THE work is progressing. Souls are becoming settled in the truth; others are investigating all the time. Not a few of this little company are men and women who have come right out from darkness and sin into the light of the truth. Families that cared nothing for Christ before are now reading his word, and bend their knees in prayer. Their desire for liquor and tobacco, is overcome, and they are cultivating a taste for something purer and higher. The blessed hope is cheering many a soul. Many others are struggling to come to the light. About eighty persons are keeping the Sabbath, besides the children. Our Sabbath meetings are seasons of refreshing from the Lord.

We have beautiful weather this month. The air is fresh and invigorating; yet much sickness prevails, principally on account of ignorance in regard to the laws of health. And it has been a very hard month for many who are without work, and some without bread. With a few exceptions, our brethren have work; but wages are very low, and it requires quite a struggle to get along. The Lord has helped us hitherto, and in him we trust, knowing that he will do all things well. Our tracts and papers are scattered. Several young men are active in bringing them out. Others get some occasionally. A brother from Sweden got quite a number of tracts to sell and distribute as he went on foot to his distant home in Sweden. So others, from different parts, are helping to spread the light. Soon the ships will go out from here to all parts of the globe. Oh that we had more men to help disseminate the precious truth of God.

March 25. JOHN G. MATTESON.

Walla Walla, Dayton, and Pataha.

I, WITH my family left Salem and arrived in Walla Walla April 2. The quarterly-meeting here was well attended. The most of the members have adopted the tithing system.

April 8 and 9 I was with the Dayton church and found them united. This church is doing nobly in financial matters and in the T. and M. work. The Lord is blessing them and they are prospering. They are taking steps to build a meeting house.

The evening of the 10th, I spoke in Bro. Hopkins' neighborhood, near Tukama. The audience manifested much interest. I think this would be a good point to hold a series of meetings. Friday, I went to Pataha Prairie, where we had the tent last fall. We were much pleased to find them firmly established in the present truth. We held five meetings with them, baptized one brother, and organized a church of ten members. They fully and heartily adopted the tithing system. There seems to be, all through this country, an ear to hear the truth. Preparations are being made quite generally to attend the camp-meeting the 4th of June.

April 17, 1879. I. D. VAN HORN.

Salisbury, Mo.

SEVENTEEN persons have signed the covenant, part of whom were keeping the Sabbath before. There are from fifteen to twenty more who are "almost persuaded," and some are keeping the Sabbath, at least partially. I shall be disappointed if there are not as many as thirty Sabbath-keepers here in a few weeks. GEO. I. BUTLER.

Henry County, Mo.

I HAVE given forty-three discourses in the North-west corner of Henry county. Eleven have signed the covenant to keep the commandments, and others are convinced.

J. G. WOOD.

Henrietta, Wis.

SOME over half-a-dozen have commenced to observe the Sabbath in this place. Among the number is a first-day Adventist minister who has opposed the seventh-day Sabbath. Many more are almost persuaded.

April 15. O. A. JOHNSON.

Sheridan, Mich.

THE interest has gradually increased during the nearly seven weeks that I have been here, and a good work has been done. Twenty-two have decided to serve God and keep his commandments, most of whom were non-professors. Several have erected the family altar. Eleven have united with the church.

April 15. ORLANDO SOULE.

Albion and Raeville, Neb.

MARCH 10-20 I was at Albion. Two more have taken a stand for the truth.

April 5, 6, I was at Raeville. Two were baptized, and two united by letter. This church was organized nine months ago with thirteen members, and now numbers thirty-one.

DANIEL NETTLETON.

Good Health.

Tobacco Mania.

THE *New York Evening Post* says:—"The case of M. O'C—, the Fair Haven grocery-man who was taken to the almshouse a day or two ago, is a sad one. He is only twenty-eight years old, and has a wife and two children. When he came to this country he was the owner of property to the value of some ten thousand dollars, which had been left to him as his share of his father's estate. He became an habitual and inveterate smoker, and his nervous system became so affected that his brain was injured, and insanity followed. Dr. Francis Bacon and other physicians warned him of the danger of smoking so much, but he failed to give up the habit. He was sent to the Middletown Asylum, and there, deprived of the means of gratifying his appetite, improved, and was discharged as cured. But, once out, he again resorted to narcotic stimulants, and again became insane. This is the second time he has been sent to the almshouse. The bulk of his property, it is said, is gone."

"And yet," says the *Congregationalist*, "a great many professing Christians, even ministers of the gospel, use tobacco, with no seeming regard as to its effect on their own bodies or the influence of their example in the world."

Dr. Burroughs, of Iowa, says in his *Journal*:—"It is authentically stated that there is a young man in Battle Creek, Michigan, that is suffering with *delirium tremens* from the use of tobacco. This is not the first case of the kind that has come under our observation; a man died with this terrible disease in Monee, Illinois, a few years ago, who was never known to use any kind of liquor, but was an inveterate user of tobacco. We should be temperate in all things."

Don't Stimulate the Young.

If you give a healthy young man of twenty, who has never tasted either, a cup of tea or coffee, says the *Boston Post*, it will keep him awake all night. If you give to one who has never drunk either, fermented or distilled liquors, a glass of beer, wine, or weak whisky and water, it will make him more or less dizzy, and, perhaps, give him a headache. If you persuade one who has never smoked, to try a cigar, it will probably nauseate him, and for a time make him severely sick.

Now, what is the conclusion from these facts? Simply that tea, coffee, fermented and distilled liquors and tobacco are in their nature medicinal; are, in brief, drugs, and that, at least while the body is growing, while it still has a superabundance of vital force, it does not need either the preservative properties of tea or coffee, or the digestive and tonic one of wine, beer, brandy, or the soothing one of tobacco, to keep in health and well-being, but that, on the contrary, when the youthful system is in its natural state and either is offered it, disturbance, more or less pronounced, is the result.

What terrible responsibility, then, do not mothers and fathers incur, who from babyhood allow their little children to drink tea and coffee—nay, before the little things would think of asking for it, tempt them to sip it out of their own teaspoon!

Admit the Sun.

DON'T shut out the sun, even though your carpets suffer a little under his ardent gleam. We are more active under the influence of the sun-light, and can think better and act more vigorously. Let us take the most airy room in the house for our living-room—the workshop, where the brain and body are built up and renewed—and let us have a bay-window no matter how plain the structure, through which the good twin angels of nature—sun light and pure air—can freely enter. Dark rooms bring depression of spirits, imparting a sense of confinement, of isolation, of powerlessness, which is chilling to energy and vigor; but in bright rooms is good cheer. Even in a gloomy house, where walls and furniture are dingy and brown, we have but to take down the curtains, open wide the window, hang brackets on either side, set flower-pots on the brackets, and let the warm sun stream freely in, to bring health to our bodies and joy to our souls.

A YOUNG man of North Hill sat down at the piano, and began singing for the physician's daughter, "There's a sigh in the heart." Just then the old gentleman came in. "Young man," he said severely, "you are entirely mistaken. It isn't a sigh. There may be a sigh from the lungs, but from the heart, never. You have made an error in diagnosis. What are the symptoms?"

Religious News and Notes.

—Bishop Ames of the M. E. church died in Baltimore April 25.

—Mr. Moody is still holding his meetings in Baltimore with marked success.

—Cardinal Manning has forbidden women singing in the choirs of Westminster diocese.

—Dr. Hugh Miller has bequeathed \$100,000 to the Scottish Free Church Missionary Society.

—The late Governor General of India says that missionaries have done more to benefit India than all other agencies combined.

—The Methodist Conference in Liberia has organized a missionary society for the conversion of the heathen in that country.

—It is Colton who says that "men will wrangle for religion—write for it, fight for it, die for it; anything but—live for it."

—R. Arthington, of Leeds, Eng., has given the Baptist Missionary Society \$10,000 to provide a steamer to navigate the Congo river.

—A minister of the English church has come to grief. He permitted Mr. Sankey to sing in his church, and the Bishop has been called upon to interfere.

—An aged minister was asked by a young lady if Christians might dance. He answered, "Wait till you are converted and you will not ask such a question."

—The Louisiana Constitutional Convention has passed a resolution declaring its intention to preserve the religious and political right of all classes of people without regard to color.

—A Baptist Council in Minnesota refused to ordain a candidate because he denied the right of women to speak in church. It was held that it would seriously impair his usefulness.

—Hon. Gardner Colby, of Boston, recently died. He was a prominent man in the Baptist church, whose life was full of generous deeds. Colby College, of Waterville, Maine, was named for him.

—The Roman Catholic College at Kensington, England, has proved a complete failure. It was started a few years ago, has never had a dozen students at one time, and has lately been formally closed.

—It is reported as being "the talk" in London that Dean Stanley is about to go over to the church of Rome. It seems strange, yet he is certainly not strongly wedded to the English church establishment.

—Dr. Deems is in favor of often repeating sermons. It is said that Whitefield never reached the largest measure of success on a sermon until he had preached it over thirty times. Not a safe rule for all.

—In Paisley, Scotland, the English language was introduced into the Gaelic church, recently, when the congregation not only left the church, but made so much noise outside that no service could be held.

Dr. Hull, editor of the *Sabbath Recorder*, says, "We are satisfied, after two or three attempts, we can never write poetry. We are not even good at rhyming." But the Dr. knows something which many rhymers do not know—that there is a difference between rhyming and writing poetry.

—At the New England Methodist Conference the editor of the *Methodist Advocate*, Atlanta, Ga., said that half the wrongs and injuries to the freedmen had not been told. It is useless for politicians to deny it, and the present "exodus" is a necessary result.

—The *London Christian* of March 27, says: "A Presbyterian minister expresses his thanks for the delightful conference at Mildmay, on the second advent. He returned to his work much refreshed. One result is that a few Christians are arranging for a meeting in his home, at least once a month, for the study of prophecy."

—The *Christian at Work* says: "Dr. I. S. Kalloch writes a public letter justifying the San Francisco Baptist Ministers' Association for striking off the name of a member because of his position on the Chinese question. We should have thought better of that action but for Dr. Kalloch's letter. That makes it indefensible."

—Mr. Hathaway, formerly connected with Talmage's Tabernacle work, now preaching in Jersey City, said in his testimony in the trial: "I believe that Dr. Talmage got so used to dealing in hyperbole that he did not know he lied. I can't say whether Dr. Talmage knew whether he was telling falsehoods or not; he's put together so different from any other man I ever knew."

The *Christian at Work* says: "The life of Christ after his crucifixion would scarcely have commanded a *denarius* from any purchaser immediately after his ascension. But now a publisher sues the writer of the *Life of our Lord* for \$40,000 damages for not producing a second volume." And yet "the life of Christ" (not the history), was more highly esteemed by some than it is now.

—A sensible writer in the *Sunday School Times* tells of a Sunday-school superintendent who said, "We had a real good time at our Sunday-school yesterday; teachers and scholars were in tears during the closing address;" and remarks, "That is not an uncommon way of estimating the influence of a Sunday-school session, but it is a very poor way. Tear-shedding is by no means a test of religious conviction, however much it may show of momentary feeling."

Secular News.

—Turkey is improving its alphabet.

—Persian troops from Meshed are marching toward the Afghan frontier.

—Reports to April 26 says every industry seems to be killed by poverty and famine in Bolivia.

—During the week ending April 22, there were 36,720 pounds of quicksilver shipped from Calistoga, Cal.

—Of the twenty-four deputies elected in Cuba to the Spanish Cortes, sixteen are Liberal Conservatives.

—An ill feeling is growing with all the tribes interested in the Khyber Pass in Afghanistan, against the English.

—The first women clerks employed in the National Treasury were appointed in 1862. There are now over 1,300.

—Report from Wilksbarre, Pa., says seven persons were buried alive by the caving of a mine at Sugar Notch, April 23.

—Representative Lowe has challenged Senator Logan. The latter refused to accept the challenge; difficulty is anticipated.

—Work was commenced April 23, on the Canada Southern Railroad tunnel, to be built under the Detroit river at Grosse Island.

—The "frontier" in Texas has advanced a hundred miles in two years, and 40,000,000 acres of good land reclaimed for settlement.

—A Texas jury arose after the evidence was all in and requested that the case go to them without "any lawyers' speeches," and it did.

—Governor Howard of Dakota Territory is in San Francisco. He speaks enthusiastically of the resources and recent growth of Dakota.

—Disastrous floods have recently occurred in Russia. Rivers have overflowed their banks; some rising twenty feet above the ordinary level.

—A Russian scientific expedition will proceed to Central Asia in the summer under the leadership of Grand Duke Nicholas Constantinovitch.

—John Bright, addressing his constituents in Birmingham, April 15, said, The government is imbecile at home, and turbulent and wicked abroad.

—Whitelaw Reid, editor of the *N. Y. Tribune*, was offered the German mission, but refused it, believing his position as editor to be more in the line of duty to his country.

—An attempt was made to assassinate Edwin Booth at McVicker's theatre in Chicago on the night of the 23d. A man in the gallery fired a pistol at him, the ball passing by him on the stage.

—April 20, the steamer *Great Republic* was wrecked on Sand Island at the mouth of the Columbia River. Thirteen men were drowned. The destitute survivors are receiving aid in Astoria.

—Advices up to April 25 show that the floods are still very damaging in Hungary. A late rise in the river Theiss prevents the recovery of Szegedin, and some villages are nearly destroyed.

—Two thousand persons have been arrested at St. Petersburg during the last few days. Persons suspected of complicity in the murder of the Governor of Krapatkine and the attempt on General Dreytelm have been arrested in Warsaw and Pleosk, respectively.

—It is claimed that the evidence already obtained shows conclusively that the Government has been defrauded out of at least \$3,000,000 a year by under valuation of silk for several years, and that in many cases there have been corrupt practices by Government examiners and other employes.

—An attempt has been made by a German, Herr Kreusler, to invent a simple method of recording and measuring the variations of daylight throughout the day. The results are considered highly satisfactory. This will render the weather record more complete, and it has also a special bearing on plant physiology.

—In no country is Communism, or Nihilism as it is there called, more determined than it is in Russia. The officers who have executed the laws with despotic power, are becoming afraid to act, as assassination threatens them at every step. Of late the life of the Czar has been in danger, and special precautions have been observed. An attempt on his life was made April 14.

—Secretary Sherman has ordered the revenue steamer *Rush* to take on board sufficient supplies for a five-months' cruise; to leave San Francisco not later than May 15th, and to proceed to the waters of Alaska for the purpose of enforcing the provisions of the law and for the protection of the interests of the Government in the seal islands, the sea-otter hunting grounds, and Alaska generally.

Obituary.

DIED, of diphtheria, at their home, two miles south of New London, Wis., February 17, Martha E., aged 8 years, 11 months, and 19 days; March 2, John F., aged 2 years, 11 months, and 20 days; April 10, Amanda H., aged 12 years, 11 months, and 11 days, children of Gustave and Henrietta Westphal. Sweet be their rest, until the voice of the Lord awakens them in the morning of the resurrection, to praise him who hath redeemed them from the grave.

D. E. WALKER.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 1, 1879.

Public School System.

MANY who would be pleased to support the "New Constitution" of California...

Fanaticism.

THERE is a young man in California who thinks he is under the special leadings of the Spirit of God...

Communism.

At a meeting in San Francisco while the Chinese Bill was pending, Denis Kearney said, concerning the President's signing the Bill...

Heterodox Spelling.

THE San Francisco Presbytery was recently in session, and we find some rare reports in the Chronicle.

One paragraph read:—"The foweling persons were granted letters of dismissal to the Presbyterian church at Sentalena: Mr. Sylvester Barry, Mrs. Jane Barry, Miss Mary Barey."

We readily agree that such spelling is not orthodox; but we do not think the clerk of that church is a sinner above all church clerks, and that is just why we write this article.

A Safe Calculation.

A YOUNG man with a small family once embraced the Sabbath, and at the same time made his first effort to live a Christian life.

When he professed the Christian faith and quit working on the seventh day, his companions endeavored to turn him away by telling him he would "lose two days," as he could not work on the first day...

His reply was well worth considering by all who have to choose between worldly interest and duty. "If you can live," said he, "working six days, and spending half or two-thirds of your wages for cigars and liquor..."

As "Poor Richard" said, we are taxed more by our habits than by the government. Employers are largely responsible for the unfaithfulness of their employees.

Death of General Dix.

GENERAL JOHN A. DIX, of New York died on the night of April 21. He was born in New Hampshire in 1798. He served as ensign and adjutant in the war with England...

He served in the vestry of Trinity church for a long time, of which his son, Dr. Morgan Dix, is now rector.

Importance of Discipline.

TWENTY-FOUR hundred school children were saved out of a position of no little danger on April 3d, by discipline and courage, when Grammar School No. 17, in Forty-seventh street, New York, being on fire...

Appointments.

Camp-Meetings For 1879.

Walla Walla, W. T., June 4-10. Salem, Oregon, June 25-July 1. OAKLAND—Services at the Seventh-day Adventist church, corner of Thirteenth and Clay streets, every Sabbath (Saturday) at 10:30 A. M., and Sunday evening at 7:30.

General Meeting in Oakland.

THERE will be a General Meeting of Seventh-day Adventists of California, in Oakland, May 10 and 11. In importance to the cause in this State, this meeting will be second to only the Camp-meeting.

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.

- 1. Notes on the Old and New Testaments. 2. Index. 3. Concordance. 4. Dictionary of Scriptural Names...

The price has been recently reduced, so that they can be offered even lower than the English Bibles we have previously kept.

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

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.

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

Health Publications.

- The Uses of Water in Health and Disease. Bound. 160 pp., 50c. Paper covers, pp. 136, 25c. The Household Manual. Brief, plain directions for treatment of common sicknesses, etc. Bound, 176 pp. 75c.

Business Department.

- \$2.00 EACH, Martin S Bowers 6-17, Eva Cason 6-32, L A Lemon 6-17, Mrs P C Bramhall 6-17. \$1.50 EACH, Miss R A Bailey 6-17, Samuel Haynes 6-17, Mrs O H Knight 6-17, Lizzie Moore 6-17, A H Keever 6-17, Nellie J Field 6-17, F I Gray 6-17, Louisa R Lovejoy 6-17, Clarissa Everitt 6-17, M L Groom 6-17, Phebe Cory 6-17.

Books, Pamphlets, Tracts, etc

- Cruden's Concordance; complete—library \$3.50, cloth \$2.75; condensed—library \$2.00, cloth \$1.75; post paid. Dictionary of the Bible. \$1.75, post paid. Hymn and Tune Book; 537 hymns, 147 tunes. \$1. Song Anchor, for Sabbath-schools and Praise service. 160 pp. 50c. Progressive Bible Lessons for Little Ones, 15c.