

The Signs of the Times.

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

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The Signs of the Times.

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SUFFERINGS OF THE SAINTS.

THE heart of Saul, once full of pride
And hatred 'gainst the church of God,—
That tongue that did the saints deride,
Now sounds the praise of Christ abroad.
And far and near, men's hearts are stirred,
As Saul of Tarsus speaks the word.

Converted to the truth of God,
He stands a champion of the right,
Amid the darksome maze profound,
Like radiant star in gloom of night.
While cruel priests in bitter strife,
In vengeance seek to take his life.

And thus it was; and thus 'twill be,
When for the truth men boldly stand.
'Twas thus when Luther's mighty voice
Rang forth the Reformation grand.
For rack, and fire, and dungeon then,
Cut short the lives of holy men.

'Twas thus when Wakefield's voice and pen,
Dispel'd the gloom of papal night.
When Wesley with devoted zeal
Brought hidden errors to the light,
Death's broad highway the masses trod,
And laughed to scorn the saints of God.

As it has been, 'twill ever be;
Dread persecution, grief, and pain
Shall be our lot, until he comes,
Whose glorious "right it is to reign,"
When rest, sweet rest, with our dear Lord,
Shall be our full and sure reward.

MRS. L. D. A. STUTTLE.

Vernon, Mich., Dec. 13, 1878.

Our Camp-Meetings.

BY MRS. E. G. WHITE.

THESE annual gatherings are attended with great expense and wearisome labor. They are designed especially for our people, as the best means of reaching the greatest number. And while wisdom should be manifested in locating them where those not of our faith may be benefited by the light of truth presented, great care should be exercised that the object of the meeting be not lost sight of in the desire to make a favorable impression upon the public mind.

I see a marked change for the worse in our camp-meetings. Reporting the meetings through the secular papers, will, if properly conducted, be the means of calling the attention of the people to our faith, and awakening an interest in it; but if not managed in a manner to exalt Jesus and the truth rather than to make a display of what is done, the efforts are thrown away, and time and energy needed to keep up the interest of the meetings are worse than lost. When sincere piety, earnest devotion, and sanctified zeal are manifested by those professing the truth, and our devotional exercises are characterized by the presence of God's Spirit, impressions will be made upon the outside world that no amount of reporting will produce.

Our camp-meetings greatly fail of being what they should be, and our people do not gain the spiritual benefit from them that they might. Home burdens and worldly thoughts should be laid aside. Every individual should be upon the ground the first day of the meeting, prepared to remain until the closing service. When one family strike their tent a day or two before the close of the meeting, others feel inclined to do the same, and the interest of the meeting is greatly injured. One full week is none too long a time to devote exclusively to the service of God, having the mind withdrawn from worldly interests and concentrated upon spiritual things; but to abridge the one week to two or three days is robbing God of time which should be spent in his service. Some do not get into the spirit of the meeting before they start for their homes. Such show that they value

temporal things above spiritual, and they will receive no permanent good.

How must our Lord look upon his people who are thus indifferent and careless when his servants are laboring earnestly to bring them up to the requirements of the Bible, and to awaken in them greater earnestness and devotion in the cause of God. The preaching on Sunday is generally designed more especially for the people outside of our faith, the evidences of our position being dwelt upon. Monday, the work commenced on Sabbath for those who are seeking the Lord, is resumed. This, the day for binding off the meetings, is the most important of the series; and our brethren meet with a great loss themselves, and cast a depressing influence upon the meeting, by taking this day for packing, taking down tents, and leaving the grounds. This is a wrong which nearly destroys the good that might be realized from the meetings.

We would appeal to our brethren and sisters to come to the camp-meeting prepared to remain to the close. It is disheartening to your ministers to see a disposition on your part to scatter, as if in haste to get away from the camp. Be on the ground the first day, and feel an individual responsibility to labor for the interest of the meeting from the first day to the last.

As a people, we are backsliding from God. The hearts of his professed children are being estranged from him. While they have a name to live, the true, vital energies of the soul have become spiritually dead. To such Jesus speaks: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Christ does not say days, but "day,"—"this thy day." That last meeting may be the very day of the special visitation of Christ,—a day of rare privileges and blessings so much needed by them.

When Christ was upon the earth, attending one of the Jews' convocations, upon the last day, that great day of the feast, he stood and cried: "If any man thirst, let him come unto me and drink." His eye of tenderest pity was cast around upon the multitude who were apparently all joy and rejoicing; but he who reads the secrets of the heart saw that there were many in that festive throng who were thirsting for that peace, and comfort, and consolation which he alone can give. They had failed to quench their thirst at earthly fountains, and his voice was heard by the whole temple crowd: "I am the fountain of living waters. If any man thirst, let him come unto me and drink."

In our camp-meetings Jesus is present with his gracious invitations; and if, on the last day of the feast, he is specially near, and his mercies and blessing are more forcibly brought home to us, how great the loss of those who fail to be present! On the very day of all others when they should be present, they are hastening to their homes; and thus failing to drink of the living waters, their souls are unrefreshed.

One family decide that their farm calls them; but if they had a little more faith and trust in their Heavenly Father, who has said, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you," they would be more willing to leave the consequences with God. But very few are willing to make any sacrifice of their temporal things in order to gain eternal riches.

We feel to the very depths the spiritual loss that our people are sustaining in not appreciating their privileges and present blessings. They are not becoming more earnest, devoted, and perfect in character. Their faith is dead, because it is not sustained by works. There is every year a growing tendency to assimilate to the world. Self and the world are becoming a ruling power. I state that which I know. Spiritual death is coming upon us, because of the absence of vital godliness. Says Jesus, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." It is one thing to profess Christ, and another thing to follow him.

Anciently God commanded his people to assemble three times a year, and from every city from Dan to Beersheba the people came to these annual feasts. The one at the com-

mencement of the season was to entreat God's blessing upon their families, their lands, their flocks, and their herds. The one at the close of harvest was the crowning festal gathering, to bring their offerings to God. The land had yielded its increase, the harvest had been gathered into their granaries, the first-fruits had been stored, and the people came with their tributes of thanksgiving to God, who had thus richly blessed them. Joy and rejoicing were there combined with the solemnities of a holy and sacred convocation.

God directed Moses to say to the children of Israel, "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine." "Seven days shalt thou keep a solemn feast unto the Lord thy God, in the place which the Lord shall choose; because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice."

Many sacrifices were made at these feasts; and this profusion of blood shed in connection with the harvest of thanksgiving was significant to them of the fact that even the bounties of the earth could come to them only through the cross of Calvary. By thus assembling and bringing their tithes into the treasury, they ever acknowledged the Lord to be the giver of all their blessings. The children of Israel are our ensamples, that while we should imitate their faithfulness and virtues, we should shun those sins which brought the displeasure of God upon them.

We have our convocation meetings yearly, and all who possibly can attend them should feel under obligation to do so. If they neglect to improve the opportunities to obtain a better knowledge of the truth, and to become more thoroughly in earnest in their efforts to perfect Christian character, they will be held responsible for the light, and privileges, and blessings, which they might have had. Their case is nearly as bad in the sight of God as that of those who attend the meetings but fail to improve by the light and blessings there received.

I plead with our brethren and sisters to make the most of their God-given opportunities. Christ, when weeping over Jerusalem, exclaimed, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Jerusalem's sin was in abusing past blessings and privileges, and she was sealing her doom in rejecting present mercies and warnings. The weak faith of our people to day shows that past warnings and reproofs have not been heeded, and hardness of heart and indifference, and unbelief, are the result.

The most solemn and awful period for the Jewish nation was when Jesus was in their midst. It was that generation that was responsible for not accepting the light of the world. For many years God has been pleading with his people by mercies, by judgments, and by the most solemn warnings and entreaties. Blessings have been bestowed, and blessings removed, and yet the people who profess to be in advance of every other people in the light of truth have not responded to these warnings and entreaties of the Spirit of God. The Saviour's love has been unrequited. Christ looks mournfully upon the individual members of the church, and exclaims, "Ye will not come to me, that ye might have life."

The hour of probation is fast passing; the cup of God's indignation is fast filling. Will those who profess to be waiting for the appearing of their Lord from Heaven be found wanting in that day, or will they awake from their carnal security, repent of their indifference and hardness of heart, and in this their day give most diligent heed to the things which belong to their peace? Must the fast westerling sun of merciful probation set, and the sentence be pronounced, "but now they are hid from thine eyes"?

From the crest of Olivet, Christ overlooked the world. Every soul who has become indifferent to the privileges within his reach, is personally addressed in this appeal. Christ is stooping over his throne to-day, his great heart of love yearning with deep and tender compassion over those who are careless, and

neglectful of their eternal interests. Many professed Christians are now only stumbling-blocks,—false way-marks. They do not represent to the world by good works the principles of the doctrines of Christ. They neglect the study of the Scriptures, and secret prayer, and have become, so far as their influence is concerned, traitors to their holy trust. Their hearts have gradually become hardened; they have a name to live, while the vital energies of the soul have become spiritually paralyzed. Of this class our Saviour speaks: "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

It is not enough to profess to believe in Christ, saying that we are saved by Christ, when we do not practice the lessons he has given. All such professed Christians are represented by the man who built his house upon the sand; while the hearers and doers of the word are represented by the man who built his house upon the rock, and amid tempest, storm, and flood, it remained unmoved. Thus the true foundation for every soul is represented by those who not only hear the truth, but practice it. Those who claim to be children of God and do not his will are hypocrites.

He who is indeed a follower of Jesus Christ, will be assimilated to his image. He will be brought into sympathy with him through the fellowship of his sufferings. Storms of trial and adversity may break upon him, but he is not swayed from his foundation, for his soul is riveted upon the eternal Rock. Indolence in spiritual things will bring moral feebleness; active workers in the cause of God will be men of prayer, and will have success. Every day that they labor to do the will of God they will have increased ability to work efficiently to promote his glory. To such he will say by and by, "Come, ye blessed of my Father, enter thou into the joy of thy Lord."

Can God Organize Matter to Think?

(Continued.)

Of the functions of sensation and voluntary motion, Dr. Ware says, "To the exclusive possession of these powers by animals, there are apparent exceptions. Some vegetables do move from place to place with as much apparent volition as certain animals; whilst there are some animals as immovably fixed to one spot as vegetables by their roots. There are also plants which exhibit motions seemingly as voluntary as those of some of the lowest animals, and for as definite a purpose. The sensitive plant is a striking example of this kind. The slightest touch makes its leaves suddenly shrink, and together with the branch bend down toward the earth. But the moving plant, or *Hedysarum gyranis*, furnishes a more astonishing example of vegetable motion. Its movements are not excited by the contact of external bodies, but solely by the influence of the sun's rays. Its motions are confined to the leaves, which are supported by long, flexible footstocks. When the sun shines, the leaves move briskly in every direction. Their general motion, however, is upward and downward. But they not unfrequently turn almost around; and then their footstocks are evidently twisted.

"The *Dionaea muscipula*, or Venus's fly-trap, a plant of Carolina, affords another instance of rapid vegetable motion. Its leaves are jointed, and furnished with two rows of strong spines. Their surfaces are covered with a number of minute glands, which secrete a sweet liquor, and allure the approach of flies. When these parts are touched by the legs of the fly, the two lobes of the leaf instantly rise up, the rows of spines lock themselves fast together, and squeeze the unwary animal to death. If a straw or pin be introduced between the lobes, the same motions are excited.

"When a seed is sown in a reversed position, the young root turns downward to enter the earth, and the stem bends upward into the air. Confine a young stem to an inclined position, and its extremity will soon assume its former perpendicular direction."

The roots of a tree growing on dry or barren ground, in the neighborhood of that which is moist or fertile, become larger, longer, and more full in that direction than in any other, as if extending themselves to obtain the nourishment which can there be afforded them. If we twist the branch of a tree, so that the under surface of the leaves shall come uppermost, they gradually turn upon their footstocks till the proper side is exposed to the rays of the sun. This they will do repeatedly, until they have become injured by the exertion; and if the leaf be confined, so that it cannot resume its natural position, its stalk will become twisted by the effort to accomplish it. The sunflower, the leaves of the mallow, and some other plants, generally turn their faces toward the sun. The tendrils of plants, on the other hand, move toward the shade, in whatever direction it may be. In a greenhouse, if exposed to the morning light, they direct themselves toward the west, at noon to the north, and at night to the east. They are also attracted by opaque bodies.

"Instances of a similar nature are afforded by what has been denominated the sleep of plants. The leaves of many are folded together during the night, and droop as if dying. In some instances they are so arranged, when in this state, as to serve as a cover to the flowers or young fruit. The flowers of other plants follow the same law, and close at the approach of night, for the apparent object of shelter and protection. In many of these instances, the motions so nearly resemble those of some of the lower animals, that it is not easy to say wherein they differ in principle."—Pages 18-20.

Of some of the very low animals he says, "They have a head, but no proper brain. The nervous system consists of a knotted cord, differently developed in different cases. They have the senses of sight, touch, and taste, and many of them probably those of hearing and smelling, though their organs are not obvious."—Page 44.

"Animals of a higher grade are found with a less perfect and less innate knowledge, but with a power of acquiring knowledge, till we come to man, in whom no knowledge is possessed at birth, but a high capacity for its attainment."—Page 392.

"The higher animals, though they come into life with various instincts, and often with much of the knowledge that is necessary to carry them into active operation, are capable, by observation, experience, and reflection, not only of modifying and improving them, of carrying them out more perfectly as they grow older, but also of applying them to subjects which do not originally fall within their province. Indeed, especially under the influence of education, they may be made to undertake operations which are entirely out of the sphere of instinct."—Pages 394-5.

"In those animals in which instinct is not the sole principle of activity, intelligence enters in various degrees, partakes its dominion, and co-operates with it. Intelligence has no preconceived ideas, it is destitute of any original knowledge, but it acquires both ideas and knowledge. It thinks, reasons, judges; perceives the purpose for which it acts, and in this way renders the instinctive powers, with which it is associated, subservient to its ends; enlarges the sphere within which they operate, imparts to them new impulses, and suggests to them new motives for activity. Instinct, within the field which it embraces, is the most certain guide; but its original field is limited, and without the aid of intelligence it is incapable of extension. With this aid it may be modified and improved, and the modification and improvement may be transmitted in some degree to succeeding generations.

"We have the most complete specimen of what instinct alone can do in such insects as the ant, bee, wasp, and spider; and of what intelligence can do, in such animals as the horse, dog, beaver, and elephant, and, more than all, in man. Instinct probably predominates in all animals below man, and the presence of a true intelligence is not directly detected below the vertebral animals, except among the higher species of articulata and mollusca. Its influence becomes more marked as we ascend through fishes, reptiles, and birds, to the mammalia; but it is only among the most elevated of the last that it assumes an important rank as a directing power, and it is never a predominant one except in man. This statement will be sufficient to show what a variety in animal character the influence of these two principles mingled in different proportions must produce, and to show also how difficult in each instance it must be to determine from which of them any given line of conduct on the part of an animal proceeds."—Page 404.

"Man thus stands on an eminence high above all other animals; and yet, so far as we are able to analyze their character, their

faculties are not specifically distinct from his, but appear to differ from them rather in degree than in kind. Animals exhibit the same sentiments, the same affections, the same emotions, the same passions, as man. Their lives are governed by certain motives, and are directed to certain objects in common with his."—Page 405.

"In its general plan, the course which creation has taken from its beginning appears to have been that of progressive improvement, bringing out in the first instance the humblest and simplest forms of life, and then gradually introducing in the midst of them those of a higher and more complex character."—Pages 407-8.

I believe that this author has candidly stated the truth in the preceding extracts. We simply have an ascending gradation in the different forms of matter,—mineral, vegetable, and animal, lower and higher.

Here I might give innumerable examples of clearly defined reason, intelligence, or mind, in the lower animals. But waiving all this, we will grant just what our opponents claim; namely, that the dumb beasts never reason nor think; that they are wholly guided by instinct. Instinct moves them to eat, to drink, to open their eyes, to listen with their ears, to smell, to feel, to flee from danger, and to do a thousand things which we observe daily. This is all done by instinct, and the beast is merely organized matter, nothing else. Now see what follows from this; namely, that the Creator has so vitalized, so organized this matter that it can feel and hear, can eat and drink, can rise up and lie down, can defend itself, can come at a call, or go at a command, work, build houses, and do a thousand things. Even Bishop Clark, writing against our position, makes the following wonderful admission:—

"In fact, surveying the whole ground, we can hardly wonder at the enthusiasm with which a modern writer, quoted by Mr. Brodie, kindles up: 'There is,' says he, 'hardly a mechanical pursuit in which insects do not excel. They are excellent weavers, house-builders, architects; they make diving bells, bore galleries, raise vaults, construct bridges; they line their houses with tapestry, clean them, ventilate them, and close them with admirably fitted swing-doors; they build and store warehouses, construct traps in the greatest variety, hunt skillfully, rob and plunder; they poison, saber, and strangle their enemies; they have social laws, a common language, division of labor, and gradations of rank; they maintain armies, go to war, send out scouts, appoint sentinels, carry off prisoners, keep slaves, and tend domestic animals. In short they are a miniature copy of man rather than of the inferior vertebrata.' This description is highly wrought, but not so highly but that its substantial basis in fact will be readily recognized."—*Man All Immortal*, p. 95.

Reader, all this is done by mere matter. So the Bishop argues; so our opponents believe. Now if the blessed God can vitalize and organize matter so as to do all these wonderful things, can he not just as easily go a little farther and organize matter so as to think, be intelligent, and reason? We believe the conclusion is legitimate, and that facts in connection with the human mind show it is the truth. God has organized a material brain which does think and reason.

D. M. CANRIGHT.

(To be Concluded.)

Can a Good Act Cover a Sin?

"SIN is the transgression of the law;" for, "where there is no law there is no transgression." Most of mankind admit that there is law, and that transgression of the law is sin; yet many attempt to cover transgression by good works, and claim that they can accomplish more good by violating certain laws, for in so doing they place themselves in a situation to do good, and so that they can make more money, and enable themselves to do more for the cause of God and his benevolent institutions. This argument is often used by persons brought up to know the law of God, and to observe his Sabbath. They acknowledge that there is no Sabbath mentioned in the Bible till the seventh day as a weekly rest; but they say, "as the majority of the world observe Sunday, it is quite inconvenient to do business. I think the Lord will not condemn me for that one act if I am benevolent in all other respects," and so decide to violate this one command and take their chances with the world on this one point.

Is not one command as binding as another? Did Christ admit of one jot or tittle to be taken from the law? Did he not obey the law of God himself, and command his children to keep his commandments as he had kept the commandments of his Father? Did he not say that he was Lord of the Sabbath day? and did he not observe it by meeting with

the people on it? Did Christ ever give any license to do work but for charity and mercy on the Sabbath day? These are questions of fact, and men must answer and abide them. "God is not mocked." Christ says, "If ye love me, keep my commandments." But men say that others have "violated the law of God, and yet they have prospered." Very true. God causes the "rain to fall upon the just and the unjust," and never compels men to obey his law; yet when we read the history of men and nations, we discover that God has suffered them to go off after idol gods, and while they seemed to prosper for a time, their departure from the true God has finally brought death and destruction upon them. God suffered the Israelites to break the law of the Sabbath, and to marry heathen wives; but it only brought destruction to themselves, and a disgrace to the cause of God. While God allows men to transgress his law, he also allows leanness of soul and losses in this world to come upon the transgressor. . . . Shall we continue in sin that grace may abound? God forbid. Christ says, "Thou shalt not tempt the Lord thy God." "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Therefore, "Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he is." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—*Sabbath Recorder*.

The Scared Face.

WHEN I was crossing one of the mountains of California last summer in a stage coach, the driver said to me, "Pretty soon you will see 'Mountain Charley.' He is generally about the door of his cabin when the stage goes by."

In a few minutes we came to a small house in the forest, and in the door-yard stood a rough frontiersman, whose eyes and face were so disfigured that they presented a terrible appearance. Mountain Charley, (as the people call him) had a fight with a grizzly bear many years ago. The poor man will carry the scars of that terrible fight to his dying day.

As I looked at the marks of the bear's claws on Mountain Charley's countenance, I thought how sin in the same manner leaves its scar upon a person's character. For example, a boy is detected in telling a lie. He is very sorry for it, and begs his parents to forgive him. He asks God to forgive him, too, but for a good while there is not the same confidence in that boy's word that there had been before. He still carries for some time the scar of that falsehood.

I knew a young man who, under strong temptation, helped himself to some of his employer's money. Bitterly he suffered for his sin against God's commandment. Probably he has never touched a single dime dishonestly since he repented of that first transgression, yet he brought on himself great shame and suffering. His character got an ugly scar which will require many years for him to outgrow.

Rev. Dr. M— was an excellent and useful minister, but in his early life he had injured his health by habits of licentiousness. God's grace made Dr. M— an instrument of great good to others, but it did not get the bad effects of early sin out of his bodily constitution. He carried the scar until the last day of his life.

These cases, and many more I might name, are warnings to the young. Sin is a ferocious "beast of prey." If sin does not destroy the character and the soul outright, it maims the transgressor, and leaves a terrible scar. King David was once tempted to sin, and fell. The 51st psalm shows the bruises of that fall. Joseph was also tempted. He stood true to conscience and to God, and we discover no scar of wrong-doing on his noble and beautiful character.—*T. L. Cuyler, D. D., in Youth's Companion*.

The Great Master.

"I AM my own master!" cried a young man, proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked a friend.

"Responsible—is it?"

"A master must lay out the work which he wants done, and see that it is done right.

He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he must fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them, they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under his direction. He is regular, and where he is Master all goes right."

The Purcell Bankruptcy.

THE Romish hierarchy, with Cardinal McCloskey at the head, have been setting in motion a scheme for paying something to the creditors of Archbishop Purcell of Cincinnati. And yet it is a pretense rather than a reality, since they cannot hope by private subscription to pay five per cent. on a debt of three-million dollars. But it will impress the public somewhat and inspire the hearts of the poor depositors with hope, and so keep them quiet.

As the Purcells claim that every dollar of the money deposited with them was invested in building up Roman Catholicism in the Cincinnati diocese, the honest thing to do, would be to sell every dollar of church property in said diocese (if necessary) and make full restitution. To retain the property and leave the depositors unpaid is nothing less than swindling, for which the guilty party richly merits a cell in the State prison.

A man who will receive deposits and invest them in such a manner as to make payment impossible, is criminally careless, intentionally dishonest, or an imbecile! Had a Protestant dignitary of the church proved a defaulter in the sum of a single thousand, the case would have gone at once into the courts and the offender into prison, and his infamy would have been heralded to the ends of the earth.

But a Romish archbishop commands, possibly, a hundred thousand votes at the ballot box, hence the editors and politicians vouch for his purity, and pour out floods of sympathetic tears for him in his misfortunes! But who has sympathy for the swindled depositors?—*Cal. Christian Advocate*.

Value of Spare Minutes.

MADAME de Genlis composed several charming volumes while waiting in the school-room for the tardy princes to whom she gave daily lessons.

Dagnesseau, one of the chancellors of France, wrote an able and bulky work in the successive intervals of waiting for dinner.

Elihu Burritt, when earning his living as a blacksmith, learned eighteen languages and twenty-two dialects, by simply improving his "spare moments."

A celebrated physician in London translated Lucretius while riding in his carriage upon his daily rounds.

Dr. Darwin composed nearly all his works in the same way, writing down his thoughts in a memorandum book which he carried for the purpose.

Kirk White also learned Greek while walking to and fro from a lawyer's office.—*Selected*.

Instinct or Reason.

A SMALL English terrier belonging to a friend had been taught to ring for the servant. To test if the dog knew why it rang the bell, he was told to do so while the girl was in the room. The little fellow looked up in the most intelligent manner at the person giving the order (his master or mistress, I forget which), then at the servant, and refused to obey, although the order was repeated more than once. The servant left the room, and in a few moments afterwards the dog rang the bell immediately on being told to do so. I give the following, as told by my wife, now dead, who personally witnessed the transaction on various occasions. At her sister's house in Kent, a donkey which, when not employed by the children grazed in the field with some cows, was in the regular habit of acting as follows: At the hour for the cows to come home to be milked, the donkey lifted the latch of the field gate, opened and held back the gate—which would otherwise swing closed again—till all the cows passed out, then allowed the gate to shut, and went home with the cows. Of course no one taught the donkey to do this, but the quadruped gave the biped a practical lesson.

HEREIN IS LOVE.

WE looked for Him oft in the whirlwind,
In the fire and the tempest's shock;
But found him at last in the silent voice,
And hid in the cleft of the rock.

The nearer we've dwelt to the Father,
The stronger our love has grown;
The more we have sought to obey him,
The clearer the light has shone.

He bids us beware of the tempter,
Of selfishness, anger, and strife;
Of the love of the world and its pleasures,
And of the vanities of life.

And this is the proof that we love him;
If with joy we keep his commands,
And walk in the way he has ordered,
Having pure hearts and clean hands.

We have, as a proof that he loves us,
His commands to keep and fulfill;
For with duties, and trials, and crosses,
Comes the strength to do all his will.

Of every thing useless he prunes us,
And casts every branch aside
That beareth not fruit to the glory
Of him who was crucified.

If Jesus has taught us submission
By the things he suffered while here,
Then let us go on in his footsteps,
With the love that casteth out fear.

Our trials, and conflicts, and losses,
His love, strength, and grace to reveal;
For while we pass under the rod, we know
Our Father's hand wounds but to heal.

Modern Spiritualism.

(Continued.)

Isa. 8:19, 20: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

If the present work of consulting mediums and countenancing their sorceries is not referred to in the above scripture, to what would it apply? or is the scripture without meaning? Only a few years ago this scripture might have appeared almost meaningless. Then the sorrowing friends would anxiously surround the bed of the dying, eager to catch each word, which was often laid up in the heart as a memento of the lost one. Then if the departing had aught to tell, it was listened to with breathless interest, as all were well assured that no future communication could pass between them till the morning of the resurrection should loose the silent tongue. But now, how changed the times! Parents no longer regard death as an enemy, tearing their children from their embrace; but as the best friend, to transplant them as buds of promise, where they can sooner blossom in a happier clime, and mature in richer beauty. The infidel no longer sinks to the sleep of death with a "fearful looking for of judgment, and fiery indignation which shall devour the adversaries," but he is led to expect to be released from the sinful surroundings and propensities of the present state, to awake where there is no suffering for sin, and all are progressing toward perfect bliss; thus making the cross of Christ of no effect, and rendering the gospel a nullity. Witness the case of the blasphemer, Thomas Paine, as revealed through "Rev. C. Hammond, medium," which is in accordance with the general tenor of spiritualistic teachings as we shall hereafter show.

Two questions are asked and answered in Matt. 24: One concerning the destruction of Jerusalem, and one concerning the coming of Christ, and the end of the world. The Saviour points out the long tribulation of the church, principally under the persecution by the papacy, which was to continue more than 1000 years. The full time of papal rule according to Dan. 7:25, and Rev. 12:6, 14; 13:5, was 1260 years, which commenced in 538 and terminated in 1798. The Saviour said the days should be shortened for the elect's sake. History shows that the time of papal rule was not itself shortened, as the power continued with the papacy, till the spring of 1798; but the tribulation or persecution did not continue the full term of the days. The persecution was abated by the influence of the Reformation, and entirely ceased before the power of the papacy was taken away. This gave room for the precise fulfillment of the prophecy concerning the signs of our Saviour's second coming. According to Mark 13:24, the first was to take place "in those days after that tribulation." The sun was darkened in 1780; just 18 years before the end of the days (years); and as the moon cannot give any light when the sun is darkened, the second sign was also fulfilled at

the same time. The falling of the stars occurred 53 years afterward, in 1833*. Says the Saviour, while discoursing of his coming and the end of these days; "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:23, 24.

These deceptions are more specifically noticed in the warning given in

1 Tim. 4:1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

In the latter times. Equivalent to the last days. In our brief comparison of the prophecies of Daniel and John, it was shown that the facts concerning the kingdoms of earth prove that we are now in the last days; that the signs of the Saviour's coming have been fulfilled, and that it is now time to look and prepare for that event. As the deliverance of God's people draws near, the truth is resisted as it was in the days of Moses, by sorcerers, enchanters, necromancers, etc., who pretend to reveal secrets, and foretell events, by consulting the dead. This is "an abomination to the Lord." Isaiah says, "If they speak not according to this word, it is because there is no light in them."

Some shall depart from the faith. As no person can depart from a place to which he has never been, so no one can depart from a faith he has never professedly embraced. Then in the latter times we may expect to find some denying the truths of revelation, which they have before believed and advocated. That this is true of many of the advocates of Spiritualism, every one knows who is at all acquainted with that work. Many of the lecturers, and some of the mediums, and editors, were formerly ministers of different denominations, and still prefix the title "Rev." to their names; and some clergymen, still occupying their places in their respective churches, are writing and speaking in favor of the new spiritual theory. But other specifications of the prophecy fix it to a certainty. Many of various classes may renounce the truth, but those referred to in this scripture depart from the faith,

Giving heed to seducing spirits. This brings us to notice the claim continually set up that they are good spirits, doing good, etc. In order to seduce, they must have the appearance and profession of goodness. Seductive, says Webster, is "tending to lead astray; apt to mislead by flattering appearances." Flattery is the seducer's strong hold; and this is a characteristic of the teachings of the spirits.

And this is the real secret of the success of Spiritualism. Man is constituted to receive and enjoy the influence of God's Spirit, and by sin his mind is so blinded, and his powers perverted, that it is absolutely necessary for him to receive its aid to guide him through the journey of life. This the Bible offers to him only on condition that he shall be humble, cross-bearing, and self-denying. To the contrary, while Spiritualism professes to supply the same wants, it deludes by flattery, fills the heart with pride, and grants such a license of life as is congenial to the carnal mind.

In 2 Tim. 3, as already noticed, it is said that men shall be lovers of their own selves, boasters, proud, high-minded. Many Spiritualists love themselves so deeply, and regard themselves as so noble and elevated, that they have lost all love and reverence for the Supreme Being. In their esteem the falsehood of the first great seducer is verified—"Ye shall not surely die. . . Ye shall be as gods." (See Gen. 3:4, 5.)

That they are seducing, flattering spirits, is also fully proved by their teachings respecting Christ, making their followers to believe themselves to be, not only prophets greater than those whose writings are in the Scriptures, but christs of stronger powers as mediums than Jesus of Nazareth!

It is claimed that they are benevolent and good because they heal diseases. Any reflecting mind will acknowledge that this alone is not sufficient to justify the claim. The argument is no more conclusive than it would be to claim that a physician must be of a benevolent disposition because he cures his patients. His reputation as such, and beyond this his fee or reward, may be the grand motive of his practice. The intent and general course of life must be considered; and so of these spirits. The general tendency of their course and teachings must be ascertained, and these being considered,

we shall find that their healing power is exerted only to carry on their deceptions and work of seducing from the path of right. And we inquire, Who brought diseases into the world, and seduced man to a course of action that subjected him to disease? This was the work of Satan. All diseases are part of the process of decay, and prove man to be subject to death, which was at first introduced by the devil. Heb. 2:14. But Jesus is the life-giver. John 3:16; 6:40; 10:10; 1 Cor. 15:22; 1 John 5:11, 12; Rom. 2:7. When the Saviour healed a woman of disease of long standing, he said Satan had bound her eighteen years. Luke 13:16. And if Satan binds the human family in bonds of affliction, it is certainly no great cause of praise to him that he should release his hold of his victims for a season, the better to carry on his deceptions, and bring them under the power of the second death. Would we praise the magnanimity of the ruffian who had bound and maltreated his neighbor, because he had afterward let him go? We should rather blame him for having ill-treated him. Those who urge such a claim might, with equal show of reason, claim that the devil was benevolent because of the liberal offers he made to the Saviour! Luke 4:2-8. The offers were very large, but the intention deprived them of the quality of benevolence.

These miracles of healing are often wrought through mediums who deny the Bible, reproach the idea of salvation through Christ, and blaspheme the name of God. Does the Lord, or his ministering angels, work through such? If Satan works, or ever shall work, in them that perish, and that love not the truth, 2 Thess. 2:9, 10, he could scarcely find more fitting subjects than many of the mediums through whom these "tests" and wonderful cures are manifested. Thus their character as "seducing spirits" is clearly proved.

The nature and influence of their teachings is aptly characterized by the apostle in the warning under consideration, who says that they who give heed to those seducing spirits are also giving heed to

Doctrines of devils. This brings us to a more full consideration of the doctrines of Spiritualism, as to their origin and tendency. "All Scripture is given by inspiration of God," and whatever is opposed to Scripture is of the adversary, the devil. In giving proof on this point, we shall give the most direct, to wit, their own writings. And if some of them be found to border on blasphemy, they will present still stronger proof of our position. But while we regret the necessity of quoting such irreverent words, even to prove the fulfillment of prophecy, we assure our readers that we do not give the most blasphemous expressions that we have heard spoken, or have read in their publications. The columns of the *Truth Seeker*, published in Angola, Ind., were literally filled with the lowest and most vulgar infidelity. Its name stood in the *Telegraph's* list of "weekly journals devoted to Spiritualism," immediately above the *Crisis*, published in Laporte, Ind., by "Rev. Henry Weller." Editor.

(To be Continued.)

"Without Strength."

An exceedingly interesting incident took place in a certain seaport not long ago. A number of people were congregated on one of the wharves to witness something or to enjoy the breeze from the water; and during the time one of the number accidentally fell over the wharf into the water beneath. Of course in a moment the people were in a great excitement, some crying for help, and others seeming fixed to the spot while they with horror beheld the struggles of the drowning man, but no one dared to jump in to rescue him.

Amongst the number stood a strong, able-bodied sailor, who they knew could swim. He, too, seemed as if he were nailed to the wharf, while he calmly watched the struggles of the man in the water.

The crowd said, Why does he not jump in and save the man? The sailor still stood with folded arms calmly watching the vain struggles of the poor man in the water, but no movement on his part to save him. As the people saw the drowning man, and the seeming indifference of the sailor, their indignity knew no bounds, and they said, Wretch! why does he not jump in and save the man? Still the sailor stood erect, and with folded arms, gazed upon the water, and the object before him struggling for life. The man had sunk once and risen to the surface, and had gone down the second time and risen again, and as he was about to give up and throw up his arms to sink no more, to the utter astonishment of all present, the sailor plunged into the water under the sinking man, bore him to the surface and brought him to shore.

Now the people, who were so enraged at the sailor's apparent indifference could understand the wisdom of his entire course. He waited until the man had no strength even to struggle, and then plunged in and saved him.

Now, this affords a striking illustration of God's way in saving a sinner. God's way is to wait, not with indifference surely, until the sinner finds out that he has no strength to save or help to save himself. All the while he supposes he can do ought to save himself he is "without strength." God will wait until he comes to this, and with some it is a long, dreary experience. Their early religious training and preconceived ideas,—all, all against them. So for weeks and months, yea, often for years, they are left to their strugglings, and strivings, and doings, until they in heart bow down to the God-stated fact, that they are "without strength."

It is one thing to own one's self a sinner, and quite another to confess that one is without strength to save himself. But such is the ruin of man, and such his impotency, that though he struggles and strives, works and weeps, he can no more save himself from hell than the drowning man could from the watery grave that was inevitable, but for the strong arm of the brave and wise sailor. It is this that the word of God states so distinctly, and clearly, and constantly.

In Luke 19:10, we read, "For the Son of man is come to seek and to save that which was lost." Hence the sinner is seen to be so lost that but for a Saviour outside of himself altogether there is no hope for him. The Son of man is that Saviour; for he came to seek and to save that which was lost. Mark: not to help him to save himself, but to seek and to save the lost.

Again, in Rom. 5:6, "For when we were yet without strength, in due time Christ died for the ungodly." In God's due time Christ died for the ungodly, when the awful fact had been fully demonstrated, that man was not only a sinner, but "lost" and "without strength" to save or help to save himself.

"Without strength" is the divine statement as to man. This leaves the ground clear for Christ to come in and be a perfect and entire Saviour. And as the sailor saved the man when he had given up, so does God, through Christ, and his precious atoning death, save every one that comes to this conclusion, that he is not only a sinner and ungodly, but also without strength. Such an one will readily appreciate the strong arm and saving grace of the Saviour of sinners, and allow him, in every sense of the word, to be the Saviour, and give him all the glory for saving him. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast."—*Glad Tidings.*

The Law and the Testimony.

The object of law is obedience, to hold in subjection, while that of testimony is to produce faith. Without law there can be no obedience, neither can there be any faith without testimony. Peter's testimony was to as many facts as he stated. Paul's testimony is so many facts verified. We believe Paul just so far as he wrote; we believe Peter's testimony just as far as he records it. The fact of Jesus' birth is no less true than that of his death. The testimony is equally credible, and the faith just as strong. The certainty of these facts which we are to believe is dependent upon the testimony. The testimony being true, the faith must be right. About this there can be no doubts, no weakness, no leaning over.

The only infallible creed, the Bible, the whole of it, all of its parts combined, must be the basis of the faith that is infallibly correct. It is to our spiritual and moral natures what the sun is to the planetary system. Without the Bible, there is no sunshine for the soul. Without "the one best Book," there can be no hope of eternal life, no joy in prospect, no divine fellowship, no communion, no prayer, no glorying in the Lord. From it we learn what God has done for us and what he will do. From it we learn what man is, what he ought to be, morally and religiously. It addresses itself to our intellect and affections. These it seeks to mould and fashion. It forms character—makes man what God wants him to be. It makes white character, and before God gives men white reputations. We therefore accept the Bible as the only great Book of facts, grand and sublime facts. It shows what man is, what he must be if he would escape the doom of the wicked. It presents to him all the essential rules of piety and righteousness, and warns him of the awful danger of continuing in sin. It is not a collection of opinions and theories of beings no higher than ourselves, but a volume of facts revealed by the Supreme Ruler himself.—*Brethren at Work.*

*For evidence on the fulfillment of this scripture, see works entitled, "Facts for the Times," and "Exposition of Matt. 24," for sale at the Office of the *Signs of the Times.*

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, JULY 24, 1879.

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

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

True—Very True.

THE horrible tragedy in Pocasset, Mass., has received its due share of attention, but perhaps no more than it deserves. Among the utterances which it called forth, none is more true than the following from *Messiah's Herald*, of Boston, which, (with a change of name), is the oldest Adventist paper in the country. Speaking of the danger of following impressions, it says:—

"The Spirit of God never moves men to act contrary to the written word of God."

These very words we have uttered scores of times; and we are prepared to make another statement which is very explicit, and has a direct bearing on the transaction which has horrified the whole country. Our statement is this:—

The Spirit of God never moves men to violate the ten commandments, or any one of them.

We have spent years in an effort to bring the people to accept this statement; unfortunately, the majority do not accept it, though its acceptance would prove a cure for innumerable evils which afflict our world. For holding to this doctrine, many professed Christians accuse us of being "legalists," of denying the grace of Christ, and of trying to restrain Christians of their "liberty" in the gospel! The liberty they claim is that which is pleasing to the carnal mind, which "is not subject to the law of God." Rom. 8:7.

We believe in bringing everything to the test of the infallible word of God. The tendency of the Antinomianism of the present day is to deny the authority of law, of tangible commandments, and to let each one give such evidence of his "love" as his own heart and conscience shall prompt. Of this theory we only say, that it is a good thing for society that the lives of such theorists, under the restraints effected by better teaching, are better than their theories demand. Obedience is the only test of love; and as, "where no law is there is no transgression," so where there is no commandment there is no obedience. That which is done without respect to precept is either disobedience or will-worship,—both alike displeasing to God. "This is the love of God, that we keep his commandments."

These Scripture truths are so plain, so easily understood, that they who reject them must stand without excuse in that day when God, in the light of his commandments, "shall bring every work into judgment." Eccl. 12:13, 14.

Tremendous Excitement in San Francisco!

WERE we to follow the custom of the daily papers, and fill the half of this column with display heads, we could hardly give our readers any idea of the immense and intense excitement which has swept over the inhabitants of San Francisco with the fury of a hurricane and tidal wave combined. The excitement of the election on the new constitution was a mere trifle compared to this. The coming State election—one of the most important that has ever been held in the State—creates only a mild breeze; even communism looks pale, and Kearney is almost forgotten. The Lotta Fountain, on the most public corner in the city, has been inclosed to the height of sixteen feet or more, to afford conspicuous bulletin boards, where the crowds watch with earnest anxiety for the latest news concerning the all-absorbing subject of most vital interest. San Francisco has never been so convulsed, so terribly shaken to its foundations, since the great earthquake of 1868.

But we must no longer conceal from the expectant reader the cause of this marvelous uprising of the people. It is this: some "pedestrians," or *tramps*, have been walking or running a race in the Mechanics' Pavilion! Please, reader, do not think we have used irony, and exaggerated the interest in this worse than trifling event. Read the following, cut out of the report in a daily paper:—

"The huge building has rarely held so many thousands—never a mass of humanity so tumultuous and enthusiastic. On the floor within the rail the crowd eddied, surged, boiled, bubbled; gathered into knots, expanded

into scattering waves, circled like a maelstrom or flowed in opposing currents, that were ever in turmoil and conflict. The closely packed spectators stood up squarely against the track, like the waves of the Red Sea parted for the passage of the Israelites. The seats on either side were over-filled."

Every class in the great city was well represented. The same paper says:—

"There were owners of railroads, bank Presidents, brokers, wholesale merchants, orthodox church members and music teachers—in fact, nobody was absent in whose private exchequer could be found the requisite half-dollar admission fee. It was a not unpleasant and certainly leveling sight to see the liberated convict thrusting his acute elbow into the abdomen of the plethoric judge who had sentenced him, and was at the moment too intent on the spavined strides of the leading pedestrians to be aware of the antithesis of such malodorous fellowship."

It is well known that people will sit hours in a theatre, when a religious service grows tedious in fifty minutes, but the pleasure-seekers (pleasure, indeed!) are not now satisfied with the ten or eleven o'clock closing of the theatres, but another day's report says:—

"It has become the correct thing, the fashion, apparently, to visit the Pavilion, now, after leaving the theatre."

And again:—

"The numerous lady spectators were lazily fanning themselves, wondering if any other attraction in the world would induce them to sit on hard board benches until 2 o'clock in the morning."

At the close of this contest, another was commenced, and for six days longer female tramps amuse the idle crowd which gathers day and night to behold.

If the whole world is not going insane, what shall we think of this? We cannot find suitable terms with which to express our feelings at such huge exhibitions of popular folly. Nonsense has become the only wisdom of the masses. "Truth has fallen in the streets."

This world is in a deplorable condition. It was created for God's pleasure and glory. Man was appointed to happiness through obedience and holiness. But God is mocked; his name and authority are held in contempt; his law is despised, and the great body of those who have the form of godliness deny its power. They have no knowledge of vital, earnest godliness. They have no interest in the cause of suffering and perishing humanity. Fashion and folly only engage their deepest attention.

And the watchmen sleep! May the Lord send forth his light, and his truth, and gather out of the darkness of this lost world a people to his own name and glory. May the missionary spirit take deep hold of the faithful of the earth, that they may realize their responsibility, and save themselves from this untoward generation.

Arrival at Southampton, England.

ON arriving at Glasgow, we visited Mr. Wm. Wills, a draper, at 14 Findley street, and had an interesting conversation with him in regard to the truth. He is not an observer of the Sabbath, but takes a very deep interest in the promulgation of the subject. We also visited Miss Marion Bernstein and her mother, at 5 Dunrobin Place, Paisley Road. Miss Bernstein has observed the Sabbath many years; her mother commenced its observance only a few years since. We found them in circumstances of distress.

When we arrived at London, we were happy to meet Eld. Jones and Bro. Barber. The next day I was seized with chills and fever. I was extremely glad to accept the hospitality of Eld. Jones and his wife, and to give myself up to several days of quiet at their house. They spared no pains to relieve me of this attack. I hoped that it would pass away, and that I would be so much strengthened that on my arrival at this place I might be able to go to work with Eld. Loughborough; but I found that the alternations of chill and fever became more and more severe, and that I must set out for Southampton or I would not be able to leave London.

We left London June 18. A severe chill came upon me at the station there, and lasted all the way to Southampton, when it changed to fever, and was followed with entire prostration. Since this I have been obliged to keep my bed, and have had chills and fever considerable of the time. We are receiving every possible kindness from Bro. L. and his family. I have a light, airy chamber, where I can enjoy entire quiet. I hope this convulsive

effort of nature will make a favorable change in my system, and that in the end my appetite will be restored. I have long felt that an attack of some kind was inevitable, and that it was liable to happen any day. Now I feel great hope that when this is past, the recovery of my health and strength will be rapid. I must again ask the prayers of the friends in America. I can go no farther till some change takes place.

Bro. Loughborough is laboring with great faithfulness in the tent; while all the members of his family, and some of the friends raised up here, are actively engaged in visiting from house to house. The work here demands great courage, energy, wisdom and prudence. I hope that a good degree of success will result from the effort made in this place. I must not forget to say that we had interesting services on the Sabbath at Mill Yard in London. About forty persons were present, nearly all of whom were friends of the Sabbath.

J. N. ANDREWS.

Southampton, June 24.

Sunday Not the True Seventh Day.

(Continued.)

DR. AKERS has two fundamental arguments: 1. He asserts that he can count the time to a day from Christ's resurrection back to God's rest-day in Paradise, and then forward to Abib 16 in Egypt, which day was also God's rest-day. 2. And he alleges that he can prove that Israel, by divine direction, observed Abib 15, and not Abib 16. Wherefore, it follows that the Sabbath was then set back one day.

But when Dr. Akers asserts that the first day of the week of Matt. 28:1 is the same as the seventh day of Gen. 2:2, 3, because the time comes out in even weeks, counted from one to the other, the very fact that the day at one end of the reckoning is not the same as at the other, shows that, unless he can prove a change of the week between these two points, his reckoning is false. For either Matthew or Moses gives a wrong name to the day; as one, at one end of the chain, calls it "first day of the week," and the other, at the other extremity, calls it the seventh day. Hence he attempts to remove the contradiction, and to sustain his reckoning, by changing the weeks in Egypt. But we have proved that the weeks were not changed in Egypt. And having proved this, we have thereby shown that his count, which starts at Matt. 28:1 with the day as first day of the week, and ends with it as the seventh, Gen. 2:2, 3, is certainly an effort to prove an absolute falsehood! The change of the weeks in Egypt, and the count of the days by Dr. A., are both an entire mistake, and wholly unworthy the confidence of the reader.

Dr. Akers' act of counting the days from the resurrection of Christ back to the day of the Creator's rest, is all mere talk, for the pretension is preposterous. But this amounts to nothing unless he can show that there was one week somewhere between the two points that had only six days in it, for it is thus only that he can bring the New-Testament "first-day" to be identical with the Paraisaical "seventh-day." But unfortunately, the only way to prove this week of six days (of which the Bible says nothing) is by means of this alleged exact count. And even this count is of no consequence, unless it be shown that the day kept by the Hebrews was one day earlier than the true seventh day, an attempt which has already been shown to be an entire failure.

The history of this Sunday-seventh-day, or Sunday-seventh-day-first-day theory, is very remarkable. The man who first gave this theory to the world, so far as we are informed, was the distinguished Joseph Mede, who died in 1638. Dr. Jennings thus states his theory: "The learned Mr. Mede endeavors to prove the seventh day of the Jewish week, which was appointed for the Sabbath, to be the day on which God overthrew Pharaoh in the Red Sea, and thereby completed the deliverance of his people from the Egyptian servitude. And, whereas a seventh day had before been kept, in memory of the creation (but to what day of the Jewish week that answered, we cannot certainly say), now God commanded them to observe for the future this day of their deliverance, which was the seventh day of their week, in commemoration of his having given them rest from their hard labor and servitude, in Egypt."—*Jewish Antiquities*, book 3, chap. 3, pp. 329, 330.

This theory of Mr. Mede's asserts the change of the Sabbath from God's seventh day to the seventh day of the Jewish week. But to what day of the Jewish week God's seventh day

corresponded, he did not know; so that it would seem hard to prove by any evidence of Mr. Mede's that it was certainly changed at all. But Mr. M. endeavors to prove that Pharaoh was overthrown in the Red Sea on the seventh day of the Jewish week; which day God required the Jewish people to keep, in memory of that event. Thus the Sabbath was changed at the passage of the Red Sea, but what day it was changed from, Mr. M. did not know.

This was the greatest light which Mr. M. could shed upon the change of the Sabbath in Egypt. But though it was seen that the Sabbath could not have been changed at that point, yet the very idea that it was changed at the commencement of the Jewish dispensation, was so serviceable in helping to prove that it was served again at its close, that it could not be given up.

But though the idea of this change was too valuable to the friends of the first-day Sabbath, to be relinquished, yet it was plainly seen that it could not have been changed at the point fixed by Mr. Mede; or that if it was, nobody could find any record of it.

So it came to pass after more than a hundred years, that Dr. Jennings took up the grand idea of changing the Sabbath from the Paraisaical rest-day to the so-called Jewish Sabbath. This itself, in his estimation, was very precious, but Mr. Mede was mistaken in the precise time and place. It was not changed at the passage of the Red Sea, but at the fall of the manna. Dr. Jennings could see clearly that the Sabbath must have been changed when given to Israel (it was so desirable); but he also saw that there was nothing to sustain the change where Mr. Mede had fixed it. So Dr. J. decided that the fall of the manna was the very point where this change was effected. And he taught that the fall of the manna was made to bear testimony in behalf of the new Jewish Sabbath and against the ancient Sabbath of the Lord. The Jews never changed the day after this, it is certain; so if he can change it here, it will be easy to change it again at the resurrection; and if he cannot prove it to have been changed at this time, or hereabout, then the Jews have now the true seventh day.

Thus the case stood for another hundred years, or more, when Dr. Akers took the case in hand. It was a precious idea that God had given to Israel the sixth day of the week as the Sabbath, and that he had taken from them the true seventh day of the week, our Sunday. But though Dr. Jennings had fixed the time and place of this auspicious change, as being at the fall of the manna, and not at the Red Sea, as asserted by Mr. Mede, yet Dr. A. could see that Jennings had not got it right. There was nothing to his argument fixing it at the fall of the manna, in Ex. 16.

Dr. A., by counting the days in the manner which we have seen, satisfied himself that the change took place on the day of unleavened bread in Egypt. So he publishes to the world, in 1855, the grand fact that at the exodus, God changed the Sabbath from Abib 16 to Abib 15 i. e., from the seventh day of the week to the sixth! For, according to Dr. A., God took from his people his own hallowed rest-day, and gave them a ceremonial sabbath made out of the sixth day!

But the matter is not yet settled. Some ten years after Dr. Akers' book was published, the Rev. E. Q. Fuller tried his hand at this great undertaking. Dr. Akers has fixed the time and place all right, but he does not rightly state the change. The Sabbath was not changed from the seventh day to the sixth, as Dr. Akers asserts. No, indeed! It was changed from the first day of the week to the seventh! And instead of there being one week in Egypt with only six days in it, Mr. F. declares that that week had two Sabbaths in it, viz., its first day and its seventh!

Thus Mr. Mede, early in the seventeenth century, announced a wonderful fact. It was this, that the Hebrew people did not have the original Sabbath, or rather, it was taken from them, and the Saturday Sabbath was given them in its place at the passage of the Red Sea.

That is a grand idea! responds in substance, Dr. Jennings a hundred years later; you are right as to the change of the Sabbath, at the commencement of the Jewish dispensation, but mistaken in the time and place of its occurrence, and in the arguments you adduce to prove it. It did not occur at the crossing of the Red Sea, but at a later point, at the fall of the manna.

Not so, virtually responds Dr. Akers some-

thing more than a hundred years later. Though your zeal for the great truth that the Hebrew people had the ancient seventh-day Sabbath taken from them, and a new Sabbath made for them out of the sixth day of the week, is very praiseworthy, yet you are even farther from the truth as to the time and place of the change than was Mr. Mede, and your arguments to prove the change are not sound. It was not changed at the fall of the manna, but on the day that Israel started out of Egypt. And I ascertain the fact of the change by counting the exact number of days from the creation to the exodus.

But Mr. Fuller now rises, and in brief responds to Dr. Akers after this manner: "I am much indebted to you for the count of the days you have made from the creation to the exodus. You show Sunday to be the original Sabbath to my full satisfaction. But when you state that God changed the Sabbath at the exodus from the seventh day to the sixth, you make a bad mistake. Not so. It was changed from the first day of the week to the seventh! And I prove it by your own figures in which you count the days from creation!"

One grand error is held in common by all these theologians, which is that God took away from his people his own Sabbath and gave them in its stead a ceremonial sabbath. But while they are all interested to prove this assertion, one of them says that this change was at the Red Sea; the second says it was at the fall of the manna; the third says it was effected at the exodus by changing from the seventh day to the sixth; while the fourth says that it was changed at that point from the first day to the seventh!

Thus they all agree that the Jews did not have the Sabbath of the Lord, but they entirely disagree in proving it. Their case is like that of the false witnesses who all testified that Jesus was not the Christ, but did not at all agree in the nature of the proof!

J. N. A.

(To be Continued.)

The Closing Messages of the Gospel.
NUMBER EIGHT.

THE THIRD MESSAGE.—"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 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. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

This is the last message of warning to mankind before the great and terrible day of the Lord. And though it contains the most terrible threatening of wrath to be found in the Bible, yet it is a merciful warning. It is a message of the gospel of salvation to men. Those who heed the warning will escape the threatened wrath, and have a part in the everlasting kingdom of God.

That it is the last message of mercy is evident from the fact that it is immediately followed by the appearing of the Son of man upon the white cloud with the sickle in his hand to reap the harvest of the earth, which is declared to be fully ripe. Under this figure is represented the second coming of Christ, "to give every man according as his work shall be." Again, from the fact that unmingled wrath upon those who disregard the warning follows, it is evident that mercy will be no longer offered. It closes forever the preaching of salvation to our fallen race.

This final warning is of the greatest importance to all living at the time of its fulfillment. It was promised in the prophecy 1800 years ago, so that when the time should come when it should be proclaimed, all believers in the word and work of God might have the assurance that the message is from Heaven—that it is the word of God, and not the word of men. The bare possibility that it is being fulfilled in our day should awaken the most earnest inquiry whether it is in reality being truly proclaimed, especially since there is a people in many nations of the earth who believe that the time is come, and that, while they heed the warning themselves, it is the special work, to which God in his providence has called them, to proclaim it to their fellow-

men. This work is speedily spreading. Soon all who have ears to hear will be apprised of it; hence all should decide the question, "Is it from Heaven, or of men?"

The object of this warning is to prepare the people of God for the last scene of conflict and persecution. The latest power developed as one that shall persecute the people of God, is the image of the beast. Of this power, which is not yet fully developed, we have the prediction that "the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:15-17.

By comparing this with the warning of the third angel it will be seen that the message has direct reference to this persecution of the image of the beast; for it warns all, under the severest threatening, not to do the very things which the image of the beast says all shall do under severe penalties, even the penalty of death. The message is mercifully sent, before this severe trial is upon us, so that before the conflict shall come, we may by heeding it be prepared to stand. In great mercy the warning is given, that the trial may not come upon us unfortified and unprepared.

It will readily be seen that this message presents a test, a final test, concerning the worship of the beast and his image on the one hand, and the keeping of the commandments of God and the faith of Jesus on the other. These things therefore are directly opposed to each other. If we worship the beast and his image, we shall not keep the commandments of God and the faith of Jesus; and if we keep these commandments and this faith, we shall not worship the beast and his image. This gives us the clue to the interpretation of the message. The work and the decrees of both the beast and his image will be found to be in opposition to what God has commanded. The grand question to be decided is, Which shall we obey?

We claim that the time has come that this message should be proclaimed, that it has been announced in the order given in the prophecy, that is, following the preaching of the first and second messages of the series, and that it is now going forth to the inhabitants of the earth. If this is so, the symbolical terms of the message are certainly understood. And again, if the terms of the message are truly understood, as we shall endeavor to show, this is an evidence that the time is come, and therefore that the message now being preached in this and many other countries, is the genuine fulfillment of the prophecy. And as it is unreasonable to suppose that God would denounce unmingled wrath against all who should do certain things expressed in symbolic language, and yet not give to all who desire it the means of knowing what those forbidden things are in reality, it is evident that all who sincerely desire to know the literal meaning of these symbols will be able to understand the warning message, so that by heeding it they may escape the impending wrath. Therefore we ask the candid attention of the reader, while we endeavor to define the terms and show the meaning of the message.

THE BEAST.

What are we to understand by the beast? The beast is described in Rev. 13:1-10. In harmony with Protestants generally we apply the term to the Roman popedom. In Dan. 7 four beasts were shown to the prophet, which were explained as representing four great kingdoms or empires of the earth. The best expositors are agreed that these four kingdoms were Babylon, Medo-Persia, Grecia, and Rome. The fourth beast had ten horns. This represented the Roman empire divided into ten kingdoms. Then another and diverse power arises, represented as "another little horn, before whom there were three of the first horns plucked up by the roots." All this has been fulfilled in history. The Roman empire was divided into ten kingdoms, and then the papacy was established by the conquest of three of them.

By comparing the description given of the little horn with that of the beast of Rev. 13:1-10, it will be seen that they both represent the same power.

"1. The little horn was to be a blasphemous power. 'He shall speak great words against the Most High.' Dan. 7:25. So, also, was

the beast of Rev. 13:6, to do the same. 'He opened his mouth in blasphemy against God.'

"2. The little horn 'made war with the saints, and prevailed against them.' Dan. 7:21. Thus the beast of Rev. 13:7, was also 'to make war with the saints, and to overcome them.'

"3. The little horn had a 'mouth that spake very great things.' Dan. 7:8, 20. So, likewise, there was given the beast of Rev. 13:5, 'a mouth speaking great things and blasphemies.'

"4. Power was given the little horn of Dan. 7:25, 'until a time and times and the dividing of time.' To the beast, also, power was given to 'continue forty and two months.' Rev. 13:5.

"5. The dominion of the little horn was to be taken away at the termination of that specified period. The beast of Rev. 13:10, who led into captivity and put to death with the sword so many of the saints, was himself to be led into captivity and killed with the sword, at the end of the forty-two months.

"With these points of similarity in the two emblems, the little horn and the beast, who can doubt their identity?"

It is said that the dragon gave to the beast "his power, and his seat, and great authority." We learn from Rev. 12 that the dragon was the ruling power when Jesus Christ was born, and that was imperial Rome. It is a prediction of a most improbable event that a ruling power of the world should give his seat and power to another. But it was fulfilled in a most remarkable manner and with a convincing exactness. The emperor Constantine removed the seat of empire from Rome to Constantinople. Afterward another Roman emperor, Justinian, reigning at Constantinople, by his civil authority, clothed the pope with power as the head of the church, and established him in great authority in the ancient seat of empire, the city of Rome. Thus that remarkable prediction, apparently most unlikely to be realized, was strikingly fulfilled.

R. F. COTTRELL.

Minnesota Camp-Meeting.

THIS meeting began on time, Wednesday evening, June 18. The attendance was very large. There were about one hundred tents, and over twenty covered wagons. Nearly fifteen hundred people were encamped on the ground. Persons were in attendance from five States and thirty-seven counties. Some came over two hundred miles with teams. Eleven ordained ministers and many licentiates were present.

Early Thursday morning, Eld. White and his wife, W. C. White and wife, and Eld. Olsen arrived on the ground, and were received with great joy. Nearly the whole burden of the meeting fell on Bro. and Sr. White, and the Lord seemed to give strength and freedom to his worn and weary servants to give to the waiting people the needed instruction and reproof. Many new converts had never before seen them, and they were truly thankful for the privilege.

Eld. Olsen held meetings with the Scandinavians during the intermissions, and preached twice in English to attentive and interested audiences. At nine o'clock Thursday morning, Sr. White gave a discourse which held all spell-bound. Her words seemed to penetrate to the very hearts of all who listened to her. Friday morning she gave a practical discourse to Adventists.

Friday afternoon two stirring temperance addresses were made by Bro. and Sr. White, after which ten individuals were appointed to secure signers to the teetotal pledge. A busy time intervened, and soon one hundred and ninety-one signatures were obtained, and the society was organized. The number of signers to the pledge was greatly increased on Sunday afternoon.

At 9:30 A. M. Sabbath, an immense model Sabbath-school was held, with thirty-seven classes and over three hundred scholars. W. C. White assisted in organizing; the arrangements were splendid considering the very limited time to prepare. Order and quiet prevailed. One little boy, not three years old, sat in his mother's lap and answered the questions in a clear, audible voice; and one young girl, fourteen or fifteen years old, repeated the entire synopsis of the lesson, without a break, in a voice so distinct as to be heard by the whole school. Several others stood up, prepared to repeat it; but she was the only one called upon. The whole exercise was very interesting.

After this came a forcible and impressive

address from sister White, urging on parents the duty of studying the Scriptures themselves and teaching them to their children, as the best means of excluding the light and frivolous reading of the day, which is ruining so many. Bro. White then followed with a sermon, presenting the truth in a clear manner. He had help from the Lord to bring forth, out of the Scriptures, things both new and old.

Sabbath afternoon, after a solemn address by both Bro. and Sr. White, a call was made for those who desired a new conversion, a deeper consecration to the work, and also to all who desired to make a start in the service of the Lord for the first time, to separate themselves from the congregation and show who was on the Lord's side. Seat after seat had to be vacated for those who pressed forward, with softened hearts and tear-dimmed eyes, to take their places as seekers after the grace and pardon offered by the Lord. The Spirit of the Lord was present, and many humble confessions were made, and heartfelt prayers offered up for forgiveness, and grace to help in time of need.

Sunday morning Bro. White spoke with great freedom on the reasons of our faith and hope. Sunday afternoon, Sr. White gave another discourse on temperance.

At the early morning meeting, Monday, some striking and interesting remarks were made by Sr. White on the duty of Christians to dress simply, discarding useless and vain ornaments, and trimmings, if they hope to please God and secure eternal life. A meeting of the T. and M. society was held at 9:30 A. M., at which over three hundred dollars were subscribed to the fund to get the society out of debt, and to create a reserve fund. The times have been so hard here for several years that it is not so easy to raise money as formerly.

In the afternoon, both Bro. and Sr. White spoke on the subject of baptism. After this another revival meeting was held, at which Sr. White made an earnest and solemn appeal to all to humble themselves and put away all their sins,—all impure and unholy thoughts, all envy and strife, and ambition for high positions in the church; to press together and seek a new conversion, a new consecration to God, an unction from on high. Then all bowed in prayer, and Sr. White lifted up her voice in a prayer that seemed to reach the heavens. A cloud had to some extent rested on the meeting. The ministers seemed backward and indifferent. But as Sr. W. delivered the straight testimony to them, reproving their faults, the Spirit gave conviction of sin. Fervent cries for pardon shook the audience, and the voice of weeping and supplication pervaded the entire assembly. Such a season of repentance and humiliation before the Lord is seldom seen. After the long season of fervent, prevailing prayer, the spirit of confession rested upon the ministers, and one after another they rose, and owned with deep feeling, that they had been in a backslidden condition, indifferent, and greatly lacking interest in the work.

There was no intermission from 2:30 P. M. until nearly 8 o'clock. It had been expected that the meeting would break up next morning, but it seemed now that it must continue over Tuesday. Eld. White urged all who could possibly do so, to stay over, and Eld. Grant announced that if any were compelled to leave on account of their means being exhausted, if they would make it known, their wants would be supplied. Some were obliged to go, but a large majority remained until Wednesday morning.

Tuesday morning there was a good social meeting, then the examination of candidates for baptism took place, soon after which twenty-seven were immersed in the waters of the beautiful lake. Some of them came out of the water with waving hands, triumphant voices, and glad faces. Among them was a lady nearly sixty years of age, in poor health, who had traveled over ninety miles in a farm wagon, with her son and daughter, to attend the meeting. Her children had recently embraced the truth; but she had never heard our faith preached before. She seemed to be ready to embrace the truth as soon as she heard it; left her pipe on the camp-ground, and went home rejoicing, with the determination to leave off coffee as well as tobacco. May the Lord bless her. She is in advance of some who have for years been in the truth.

After an interesting social meeting Wednesday morning, three ministers were ordained. The ceremony was very impressive. They fell upon one another's necks with weeping, as they were welcomed by all the ministers present, into the work.

After a few parting words from Sr. White, the meeting was dismissed. So closed the largest camp meeting ever held in Minnesota. We look back with mingled joy and grief to the hours spent there,—gratitude to God for the privilege enjoyed, and sorrow that such severe reproofs and humble confessions were needed.

J. S. OLIVE.

The Home Circle.

SPENT AND MISSPENT.

STAY yet a little longer in the sky,
O golden color of the evening sun!
Let not the sweet day in its sweetness die,
While my day's work is only just begun.

Counting the happy chances strown about
Thick as the leaves, and saying which was best,
The rosy lights of morning all went out,
And it was burning noon, and time to rest.

Then leaning low upon a piece of shade,
Fringed round with violets and pansies sweet,
My heart and I, I said, will be delayed,
And plan our work while cools the sultry heat.

But when the idle pleasure ceased to please,
And I awoke, and not a plan was planned,
Just as a drowning man, at what he sees,
Catches for life, I caught the thing at hand,

And so life's little work-day has been all
Spent, and misspent in doing what I could,
And in regrets and efforts to recall
The chance of having, being, what I would.

And so sometimes I cannot choose but cry,
Seeing my late-sown flowers are hardly set—
O darkening color of the evening sky,
Spare me the day a little longer yet!

—Alice Cary.

The Missing Note.

To have a passionate longing, and never be able to gratify it; to be forever mocked by a vision, thin and elusive; to have pleasure doled out in drops that intensify instead of quenching thirst; to stretch out aching hands in vain, and utter a cry that is unavailing; to see a fullness and richness of life, and yet be forever doomed to stand outside. Such, Mabel Hart was wont to bitterly moan to herself, was the portion that had been given her.

Poor Mabel! It is hard when the strong passion that thrills and sways our being only beats and bruises us against the unyielding walls of the inevitable. And Mabel's passion was music, and she was the third of a hard-working carpenter's six children. Small chance for gratifying her heart's craving. It had always been her delight. When a child, she would sit for hours listening to her mother's old hymns and ballads. Church-going was her delight; no deacon was more faithful in attendance. Not that she cared much for prayers and sermons that she could hardly comprehend; it was the singing. The first strains of "Hamburg," "Corinth," "Coronation" (for they kept the good old tunes in Deerfield), would lift her into a sweet, ecstatic rapture, heart swelling, pulses thrilling with the rhythm. Well might she love the hymns and anthems of the village choir, for it was almost the only music she had to exist upon; only now and then was there a concert by local amateurs, or professionals of limited ability. But such were red-letter days to her; every air was treasured up to be reproduced on the melodian at home. The old melodian, that had been her mother's in her girlhood, and seen service at the hands of the older children, till now, when it had reached Mabel, it was asthmatic of bellows and rheumatic of keys, thin and sharp of tone. It was really wonderful, so every one said, how she contrived to draw so much melody from the old instrument; but Mabel possessed to a rare degree the gift of touch, her fingers hovered over the keys with true and loving interest. So infused, even to her very finger-tips, with melody, it was small wonder that life in the low, brown house, with its noisy boys and round of common household tasks, seemed dull and cramped. With what unutterable longing she would watch the smoke of the passing trains speeding away from the little hill-shut village to the great world of songs, of concerts, of operas! Oh! for one taste of that full, free life, to be rapt by the swell of organ and chant, to thrill under the spell of the queens of song, who in all the land had no more loyal devotee than Mabel, who had never heard the sound of their sweet tones. But those were dreams, beautiful for very vagueness. A real want lay with the sharp edge of its unfulfillment heavy on her heart. A piano, for the old melodian had been patched and repaired, till at last, when through sheer old age one key failed entirely, further effort was pronounced useless. Mr. Hart and his wife often sighed over their inability to give Mabel fuller musical advantages, but times were dull and growing boys hungry. "Wait patiently, dear," the father would say. "You shall have a piano just as soon as I can afford it." But patient waiting was an unknown quantity to Mabel. Her great desire blinded her alike to the struggles of father, and needs of the family. Day by day she sighed and repined over the hardness of her fortune, drew comparisons between her and every one more favored, and

bounded the world by the narrow horizon of her own wishes, till the fresh young life that should have been in every sense the music of the home became its discord. A weary look gathered on her mother's face as she heard the plaint that "every one but her could have what they wanted," that she was ashamed to play away from home for lack of practice, and she would not play for any one at home, that was certain. That poor old melodian's missing note, what did it not do? When Mr. Hart came home tired at night, it refused him his favorite songs, dismissed the children from their evening practice, and curtly told friends that "nothing would sound fit to be heard."

Among the most frequent visitors was "Friend" Milton, an old Quaker lady, loved by all not less for her kindness of heart than the sweet, serene cheerfulness, as characteristic of her sect as was the drab dress, falling in soft, straight folds, the snowy muslin inside kerchief, and the plain, close cap, that, crowning the smooth, silvery hair, shaded eyes as keen as they were kindly. Mabel's growing discontent and fretfulness had not escaped her notice. More than once her needles had clicked faster for some sharp word or sullen look, but she said nothing, till one day, being alone in the room when Mabel threw aside some new music she had been trying, with an angry exclamation, she laid down her knitting with, "My dear, thee knows we make little account of worldly music; still, I am sorry thy instrument troubles thee, but more grieved that the note of a peaceful heart and quiet spirit is lacking in thee, for the want of which thee is forgetting all thy blessings of life and health and friends, and making thyself and thy home wretched." And Friend Milton, having obeyed the "leading of the inward spirit" to "bear testimony," returned to her placid knitting.

As for Mabel, her face flushed with mingled anger and mortification. But, after all, hers was a fine, earnest nature, and the simple words had been a sharp probe. She sought her own room and knelt down by the open window. "Making thyself and thy home wretched," rang in her ears. Was it indeed true, she asked herself, that her life-bell had become a jarring discord? Outside, the May sunshine, through the early green of the trees, flecked the fresh sward and sweet flower faces clustering below. A pair of robins were chirping in a maple beside her window. But a storm the night before had shaken down their completeness, and the orchard grass was white with blossom petals beaten down. She had noted before the birds at their work of building another nest, and the apple trees shorn of their fragrant beauty; but now a new light came to her, and through it she read a hitherto hidden lesson of sweet endurance and cheerful patience. The robin was chirping over his task, and for those scattered blossoms she knew golden fruit would gather the rich juices of sun and earth. Simple instinct, inanimate nature, accepted disappointment and loss, and should she, intelligent, Christian, as she had thought, rebel? The world was full of melody, full brooks could be heard rippling, winds were whispering, and every tree was vocal with sweet bird songs. Should she alone be out of harmony? Long she knelt at that window, and struggled with the tumult of feeling, that left her eyes wet and her heart sore, for life never looked drearer than that day. Cramped, fettered, bound to a tread-mill round of distasteful duties, shut from all delight—must, could she be patient, cheerful, joyful? But hers was a true, brave spirit; true enough to pierce through the tissue of selfish desire, brave enough, having seen the right, to give herself to walk therein, though no eyes save the bright ones of the robins saw the tears it cost, and not even they heard the prayer for daily help for daily need.

And was it all easy, then? By no means. There were hasty words to be strangled, repining thoughts to be hushed, vain wishes to be forbidden entrance. Many a time she faltered, weary, almost discouraged; but the brooding robin in her downy nest, the swelling orchard fruit, and, above all, Friend Milton's cheery, "Thee must not weary in well-doing," were an elixir of courage. Gradually, so imperceptibly they hardly knew when, a new atmosphere became felt in the house. The mother found her tasks lightened by cordial interest and sympathy; the boys to find home more pleasant than outside attractions, and some of the careworn lines faded from the father's face.

So the summer and autumn passed; the robins' fledgelings had grown strong, and left the old nest in the maples for Southern orange groves; the apples, golden and russet, were gathered into winter's store. It was Mabel's eighteenth birthday, a dull day in

November. Friend Milton had dropped in with her knitting, and Mabel sat humming little snatches of song over her long seam, when with noisy jolting a loaded dray drew up at the door. A great thrill of mingled wonder and hope and fear flushed Mabel's face as the cumbersome package was lifted off, and she turned to her mother for explanation, only to meet the smiling answer, "Wait and see." The suspense, however, was not long till the cover lifted off revealed the polished rosewood case within.

"There, Mabel," said her mother, who had entered. "I always said you should have a piano as soon as I could afford it. I did not say anything, for fear I could not get it this year; but that job of Squire Lewes's brought me just enough."

The fine instrument was soon in position, and, sitting down in the very place where she had so often thrummed the old melodian, Mabel swept the shining keys with a touch tremulous with the excitement of joy.

"Is it not perfect?" she cried. "Every chord so pure and clear. I never dreamed to have so fine a one. No more discords or missing notes."

"Yes," said Friend Milton, in a tone that no one else heard in the happy tumult, "but the note thee hast found in thy heart is the sweetest music of all.—Ela Thomas, in *Christian at Work*.

Reports from the Field.

Christiana, Norway.

WE have now held ten meetings in our new hall. We have seats for about five hundred persons. I have commenced a course of lectures on the prophecies. There is a fair attendance and a growing interest; but it is not so easy to gather the people in the warm summer-time as in the winter. The summer season is short in this country, and as the city people have a peculiar love for nature, they enjoy the fresh air, and seek recreation out of doors when their week's toil is ended.

We have a baptistery in the hall. Twenty-five willing souls have been buried in baptism, and others will soon be ready. These, with our brethren and sisters that have come to us from the Baptist denomination, have united, and thus form a church of commandment-keeping believers. We have difficulties to overcome, and trials to endure; but the Lord is with us, and his blessings make up for all losses.

The days are very long; in fact, there is no night in this city now. The sun rises about 2:40 A. M., and sets 9:20 P. M., and the day-light continues all night. We can read print any time of the night, in the house, when it is clear weather.

I am thankful for the prospect of soon obtaining some help in this work. It has been no small task to start so many enterprises alone, and to get them in proper shape. Besides the preaching, and visiting as far as I can reach, there is a constant correspondence to keep up, and a paper (*Tidernes Tegn*) to write for, besides arranging for an office of our own. Last, but not least, comes our building enterprise, which can prosper only through the blessing of God and diligent attention. Then I am treasurer for the whole concern, and keep all the books.

The repairing and fitting up of our house has cost us about \$373.33. The whole amount that has been received and paid out or deposited during the two last months is over \$750, besides private accounts.

It will be a great relief for me to have the help of a few faithful friends, and the cause needs it, that we may work out into a larger sphere by the help of God.

June 10.

J. G. MATTESON.

Chatham, Ontario.

OUR tent meetings are creating great excitement in this city at present. Elder Battisby, D. D., Presbyterian minister, advertised to speak on the Christian Sabbath a week ago last Sunday. Our congregation all attended. We took notes, and announced a review for last Sunday at 3 P. M. He took several positions, in which he contradicted himself, and presented a very weak argument to sustain the Sunday Sabbath. The people turned out *en masse* to hear the review. The capacity of our tent was altogether insufficient for the accommodation of the crowd. The evening following the review, we spoke on the change of the Sabbath. Since then, have been speaking on the prophecies. Some have accepted the truth. One of these is a lady whose mother was a sister of Dr. Adam Clarke, she herself having been a missionary and public speaker for many years; and now in her old age she rejoices in the light of present truth.

She is an accomplished scholar in the Hebrew, Greek, and Latin languages.

I will also mention another case, that of a young colored man, a fine classical scholar, who has been for two years a teacher in a university in Demarara, South America, and who has first-class letters of recommendation from men high in authority there. He left his home in South America to go to Toronto to take a medical course of study. While in Baltimore, Maryland, he was robbed of his money, and left destitute of means in a strange land. He had only his clothing and about \$150 worth of books left. He came to this place, where he had some friends who were favorable to our views; he attended our meetings, and has accepted the truth. He is now anxious to attend our college at Battle Creek for a year, and learn more of the truth and the workings of the cause, and then return to South America and preach the third angel's message. He reads and speaks the French language, as well as all the dead languages. Have we not some brethren who will aid this young man in preparing himself for usefulness in the Master's cause? We request the prayers of God's people for the work in Ontario.

JOHN W. MOORE.

F. T. WALES.

July 1.

Wakeman, Ohio.

SINCE former report we have baptized ten. The membership of the society when we pitched our tent here was thirteen; the present number is thirty-seven, making an increase of twenty-four. There are others keeping the Sabbath, nine at least, and some of these we hope yet to bring into the fold. The Sabbath-school numbers fifty-two. Have sold about twenty dollars' worth of publications, and obtained several subscribers for our periodicals. A club of nineteen *Instructors* is taken for the Sabbath-school. Receipts above expenses, \$7.27.

Had our last meeting in the tent on Monday. It was our fixed purpose, even at this time, to move immediately to Cleveland. After the sermon, which was upon practical subjects, several who had not done so before expressed their purpose to at once erect the family altar. Six presented themselves to unite with the church, and were accepted. One desired baptism, and another expressed a determination henceforth to keep the Lord's holy Sabbath. Then we had a blessed season of communion. After all these tokens for good, our minds were still fixed on Cleveland. So at the close of this meeting we took down our tent, packed it, and took it to the depot, intending to ship it the next morning. One more was baptized after striking the tent. But that night we suffered much from this decision, and could get no rest until we decided to remain longer. Early next morning we hastened five miles to the depot and delayed the tent. Meetings begin on Thursday night, within four miles of the former site.

H. A. ST. JOHN.

A. M. MANN.

Whitewater, Mich.

WE pitched our tent in this community, six miles south of Elk Rapids, for the purpose of holding a few meetings with those who embraced the truth last winter. We have held meetings here for two weeks. God has blessed our effort. Not only have our brethren here been encouraged and strengthened, but those who met with us at our general meeting, June 21, 22, shared the same blessing, and returned to their homes fully determined to live nearer to the Lord.

Eld. Fargo was with us at our general meeting. Sunday, the 21st, twelve were buried in baptism, in the clear water of Elk Lake. One of these was a lady who for eight years had opposed the truth. Last night six took their stand with us, three of them being men nearly eighty years old.

J. SISLEY.

WM. POTTER.

June 30.

Boone, Watauga Co., N. C.

ON coming to this place I find some reading matter which has been sent to be distributed. Many thanks. I can give away, to good advantage, all that friends wish to send. I find here, in Watauga Co., four families keeping the Sabbath. They have taken a firm stand on all the commandments of God, simply from reading. Their influence in favor of the truth is good. They have done what they could in sending out reading matter, and it has created a desire to hear. It prepares the way in this section for me to speak to the people. Many are quite fully convinced that we are right on the Sabbath. Those friends that have sent our publications to Bro. Hodges and

others to be distributed, will not lose their reward. Any who have reading matter which they would like to dispose of in a way to be doing good, can send it here directed to L. P. Hodges.

I find a much larger opening to speak the truth in this part of the State than I expected. I had supposed my labors would be confined to this county, but already through the kindness of a friend whose mind is much awakened to the Sabbath and other truths held by us, appointments have been given out in other counties for several weeks ahead. From present observations, I think this may be the best field of labor I have seen in the South. I shall do all I can to get the truth before the people.

June 23. C. O. TAYLOR.

Amity, Kansas.

OUR meetings here, June 28-30, were profitable. The members appear to be growing. There is a marked improvement among the young, and in the Sabbath-school department. Two were added to the church. There is now quite a company of believers here, where a little over two years ago there was not a Sabbath-keeper in the neighborhood.

J. H. COOK.

Paris, Henry Co., Tenn.

WE closed our meetings at Springville last Sunday evening, with a good congregation. Seven have been baptized, and we expect others will be. An interesting Sabbath school is organized, with twenty members.

We have given two discourses here in the court-house. Congregations are large, considering the season and the amount of prejudice created by false reports.

June 26. G. K. OWEN.

Arcadia, Ind.

THE people are very kind in supplying us with provisions, and decorating our stand with beautiful flowers. They have given us \$7.55 toward our expenses, although we have not taken up collections. We intended to hold our first Sabbath meeting the 28th inst., but the constant rain prevented. We have learned, however, of eight or ten who have decided to keep all of the commandments. Farmers are in the midst of a heavy harvest, and we cannot hasten the work.

WM. COVERT.

June 30. J. P. HENDERSON.

Hartland, Maine.

OUR meeting at this place, June 14, 15, was well attended. About four hundred people were present on Sunday, this being the largest gathering we ever had in this place. Good attention was paid to the word spoken. The social meetings were free, and the Spirit of God was present. Much prejudice has been removed as the result of this meeting.

Brn. Blaisdell, Barnes, Osborn, and Stratton were present, and assisted in preaching the word. The Sabbath-school was good and interesting. Norridgewock, Somerset Mills, Cornville, Canaan, Cambridge, and Hartland were represented. It was voted to raise a camp-meeting fund in the same way as last year. Bro. P. B. Osborn goes to join Bro. S. J. Hersum, in tent labor, in Aroostook Co. The new fifty-foot tent, we are glad to report, is all paid for, so that it can start free of debt. We pitched at Burnham village, and have given six discourses, with increasing interest.

July 8. J. B. GOODRICH.

Good Health.

Carelessness of Health.

CARELESSNESS of health is a common and crying sin. It is not merely a misfortune—it is more than an evil—it is a great and terrible crime. Sickness imposes burdens upon the race greater than we can estimate. Not only do loss of time, labor, and money, with poverty, want, orphanage, and distress, result from sickness; but despondency, murmuring, repining, and complaining, with bitter and selfish thoughts, perpetually spring up from physical disease.

Health and happiness are nearly related to each other. When one is lost, the other frequently departs. Hence health, as well as happiness, is a Christian duty, and this is none the less important because it is so little understood. Ignorance of this duty leaves men to pursue, without restraint or hesitation, such courses of imprudence, indulgence, and excess, as, with all the certainty of mathematical sequence, lead to infirmity, imbecility, bodily disease, and premature dissolution.

Sickness is the result of sin. It may be

personal or ancestral sin; it may be sin in ourselves or sin in others around us; it may be something which we can or cannot avoid or remedy; but the root of all sickness is sin in some form. When there was no sin, there was no sickness; and in the new world, when sin is ended, pain and sorrow will flee away. All unrighteousness is sin. Sin is lawlessness; it is the spirit of insubordination to wholesome rule, which defies authority, and indulges in forbidden things. And from inordinate appetites, unbridled lusts, excessive labors, imprudent exposures, and various infractions of physical and mental laws, through passions, stimulation, or uncontrolled desire, the human constitution is unbalanced and undermined, and the result is disease; the end, death!

Such self-imposed infirmities are disgraceful to men, and dishonorable to God. It is a disgrace to a man to unfit himself for the highest possibilities of his nature, by gluttony, by intemperance, by sensuality, or by any excess. It is a dishonor to God to abuse and dishonor the workmanship of his hands, and render it unfit for use.

The glory of a workman is in the perfection of his work. A watch continually out of order, and requiring perpetual repairs, disgraces the man who made it and palmed it upon the world. A machine which does its work improperly, and requires constant tinkering, is a disgrace to the inventor who drafted it, and the mechanic who constructed it.

A healthy, vigorous, upright, noble man, "so fearfully and wonderfully made," and fulfilling all his various functions and duties with celerity and ease, is an honor to that Creator whose wondrous power has formed so goodly a frame. But a sickly, wretched, disordered, distorted, murmuring, repining invalid, is a reproach to Him in whose image man was created.

Much of the disease and pain which afflict mankind is the result of the sheerest carelessness. It is easily avoidable, and hence it is wrong. An ambitious boy tries to do the work of a man, and is praised for it by greedy and heartless employers, who, for a few hours' labor, allow him to make himself a wretched, life-long invalid. A young girl exposes herself to wet and cold, and prides herself on her bravery and courage; but long years of pain and feebleness, and the sorrows of a ruined and shipwrecked life, teach her how foolishly she has cast away the glory of her strength. A sudden strain, a needless exertion, a hard day's work done through seeming necessity, or faithlessness, or parsimony, often lay the foundation for years of distress, which only terminate in the quiet of the grave.

An aged person, with life enough to last a score of years with careful usage, in some hasty effort, or special labor, breaks down in a day, and goes with all his ripe experience, wise counsel, and life-long care, to his death-bed and his grave, in an effort to accomplish some trifling matter, or save a few shillings of expense.

Such carelessness of health is a crime. To be dependent on others when we should be strong and support the weak; to be sick and burdensome when we should be full of health and helpfulness; to spend our days in sadness and repinings, when our lives should be full of strength, and joy, and courage; to come to the grave in our brown hair, plucked from life like fruit unripe, instead of like a shock of corn fully ripe, crowned with years and full of blessings; and to do this by our own sins, and fault, and carelessness, surely this is a grievous crime. And yet thousands are thus guilty every day, and many of them are persons whose years should have taught them wisdom.

Let Christians consider that life and strength are a God-given, holy trust. Let them beware how they trifle with such priceless treasures. Let them cherish life and improve it as a heavenly favor, that it may be well with them, and that their days may be long upon the earth.—*The Christianian.*

Music For the Sick.

WE clip the following from a European journal: "It was the celebrated German physician Hofeland who first fully recognized the curative power of music. Frequently the life of a dying man might be saved by gentle music not to near his bedside. It is often only to attract his attention and hold it with something that imparts pleasurable feelings, in order to sustain him beyond that moment of supreme exhaustion which marks the crisis of disease. Usually, however, the ears of the dying are regaled with no music sweeter than the sighs and sniffles of their sorrowing friends. Of course they are troubled, depressed, and when the critical breath comes, fail to catch it, and so die. There is much in this theory."

Religious News and Notes.

New charges are coming up against Beecher, through the N. Y. Witness.

—The Pope of Rome is reported much improved in health.

—Prof. Patton refuses the call to go to England. He will remain in Chicago.

—The Lutheran Synod in Central Illinois instructed their ministers not to "baptize by immersion" under any circumstances.

—Alexander Clark, D. D., a well known author, and editor of the *Methodist Recorder*, of Pittsburg, Pa., died in Atlanta, Ga., July 7.

—New York is vying with San Francisco in Sunday picnics. On Sunday, June 29, "ten thousand people made it a gala day in Jones' wood."

—The union of the Irish Wesleyans with the Primitive Wesleyans proves to be more in name than in fact, as most of such unions, unfortunately, are.

—Wesleyan Methodists in England expect the coming annual returns will indicate a loss of about 3000 members; the Primitive Methodists also look for a loss.

—A religious paper suggests the prayer to be now used thus: "Lord, increase our funds," because funds are valued more than faith in the church at this time.

—The Tunkers have always opposed an educated ministry, and high education anyway; but lately they have bought Mt. Morris Seminary in Illinois of the Methodists.

—A colored organization in southern Virginia with the big title of "Zion Union Apostolic Church," has applied to the Episcopal Diocesan Council of Virginia for aid and counsel.

—The Baltimore Methodists have decided to discountenance running Sunday trains to their camp-meetings. At some meetings the grounds will be inclosed, and the gates shut on Sunday after 10 A. M.

—A Baptist minister in Maine preached Dr. Storrs' sermons, which so pleased a certain church that they gave him a call. Then came trouble. The stock of sermons failed, and they don't like the preacher!

—The *Chicago Times* says: "The Michigan Avenue Baptist church of this city is said to have the largest debt, in proportion to its membership, of any church in the country, being \$1,575, for each family in the congregation."

—The Central Baptist Church of Oakland, is under a cloud. Mr. Guirey has resigned as pastor, in consequence of the action of the church, in which, he claims that the members "sold very cheaply that which most men considered above price."

—Thos. S. Williamson, Presbyterian missionary to the Indians of the Northwest, recently died at St. Peters, Minn., aged eighty. He labored in that mission field forty-six years, and had but lately completed a translation of the Bible into the Dakota language.

—The *Christian Advocate* says, "It is often very convenient to have generous rich men in a congregation, but it is not conducive to greatest working efficiency to have a church so constructed and toned up that it is dependent upon a few rich men for its existence."

—Says a San Francisco paper,—"It is argued, and with much show of reason, that the decision of Judge Field in the cue-cutting ordinance, following his line of argument logically, would go to legalize polygamy." Just so, provided that we admit that wearing a cue is as immoral as polygamy. "No saba."

—There was a fracas in the French Assembly on account of the violent denunciation of the Education Bill by a Catholic member. He was three times called to order for violating the parliamentary rules, and finally censured and suspended for three days. In the quarrel members came to blows, and it is agreed that the malignity manifested against the government by the Catholics has been an aid to the Bill.

—The wealthiest Jewish congregation in Chicago has divided over the subject of Sunday meetings. Rabbi Kohler tried to suit all parties by holding meetings both days, but while the Sunday meetings were largely attended the Sabbath meetings were nearly nothing, and the Rabbi resigned. It is not so much that they love the Sabbath less, but they love gold more, and the Sabbath is a better day for trade than Sunday.

—The Assembly of the "Irish Church" which considered the subject of singing any hymns or psalms later than those of David, and of instrumental music, is said to have been the most exciting that ever convened, equaled only by some political conventions. An English paper says, the ministers and two elders "wrangled, and fought, and wrestled, and hustled, physically, intellectually, and spiritually." A modern method of serving God, to fight over the methods of worship!

—At the "Church of the Saviour," Birmingham, Eng., "conversation meetings" take place monthly, managed in drawing-room fashion, with interesting objects to look at, and music to hear. But the novelty just introduced is that at each meeting some minister of another denomination is invited to give account of the distinctive doctrines and church policy of his denomination. Afterward questions are asked and general conversation turns upon that topic for the evening. One evening it may be a Wesleyan, another a Jewish Rabbi, another a Baptist.

Secular News.

—July 15, mercury rose to 102 in Detroit Mich.

—Crop prospects in England are still more gloomy.

—Francis Murphy left California for the East, July 15.

—A statue of the French Prince Imperial is to be erected in Westminster Abbey.

—Ex-Governor Wm. Allen, of Ohio, died suddenly, at his home near Chillicothe.

—The latest reports say China is making extensive preparations for war with Russia.

—Terrific storms with hail reported July 14, in Wells River, Vt., and Woodville, N. H.

—The strike in Fall River, Mass., continues firm, neither party seeming willing to yield.

—Destructive storms were reported in various parts of the Province of Ontario, July 15.

—Grasshoppers are very destructive in some parts of Dakoto, Minnesota, and Northwestern Iowa.

—Terrific storms are reported in France under date of July 18. The damage is said to be immense.

—The yellow fever, which was supposed to be suppressed, has broken out again in Memphis with greater violence.

—July 17 a severe storm occurred at Chattanooga, Tenn. Two buildings were struck by lightning, and several blown down.

—Failures in New York during the second quarter of 1879 were notably less than in any single quarter of the last five years.

—The contemplated increase of the Prussian army is in consequence of the increased military strength of France and Russia.

—A little boy in Contra Costa Co., Cal., carries a bullet in his brain lodged there from a revolver in the hands of a playmate.

—Good. The Secretary of the U. S. Senate has refused to pay Senator Sharon his salary on the ground that he has not earned it.

—There is very great depression in the cotton producing districts in England. Spindles lying idle are counted by hundreds of thousands.

—The Rock Island and Pacific, and the Chicago, Burlington and Quincy railroads are both to have double tracks between Chicago and Omaha.

—The Porte has rejected the proposal of the British Ambassador that England should act as intermediary with the Powers in the settlement of the Greek frontier question.

—The revolution in Hayti is most sanguinary. In a quarrel in the House of Representatives at Port-au-Prince the President and forty Representatives were shot. A fire was raging in the city at last accounts.

—The Turcomans opposing General Lazareff's expedition are armed with English rifles from the British reserve supplies in Afghanistan. The *Gazette* asks in what light the English Government regards this traffic.

—Governor Thayer, of Oregon, has appointed Judge Thompson special Attorney for the State to prosecute Ex-Governor, now Senator, Grover, and his associates under his administration, for defrauding the State, and particularly of its school fund.

—Henry S. Brush, of Detroit, Mich., a well-known architect, committed suicide July 15. Cause, ill health and depression of spirits. He was architect of the "Dime Tabernacle" of Battle Creek, one of the best, if not the very best constructed buildings of the kind in the country.

—New England has had its hurricane, which rose near Pittsfield, Mass., July 16, and traveled to Boston. Considerable injury was done in the country and in the towns, and several lives were lost by the upsetting of small vessels in Boston harbor. It was very heavy and destructive at Fitchburg.

—A severe storm visited Eastern Michigan, July 11, doing much damage at Pontiac, St. Clair, and Port Huron, also at Sarnia, in Canada. On the same day a storm visited Juniata county, Pa., likewise doing considerable damage. Destructive storms have been unusually frequent this season.

—In the first half of the current year California has exported to the Sandwich Islands nearly \$1,000,000, with every probability of the total sum for the year reaching over \$2,000,000, or between three and four times the business of last year, and ten times what it was before the late treaty was made.

—A strike was inaugurated at the Oakland Long Wharf, because only \$1.50 per day was paid. But the strike was not of the hands, for there are thousands willing to work at that; others threatened violence and stopped the work. As a mob could not go out on the tracks, a few policemen restored peace, and work is resumed.

—In a late speech Secretary Sherman said, "It is a fact that in every month last year and the year before, and the year before that, there was more gold paid from the Treasury than has now been demanded from the 1st of January of this year to the present time for all purposes, and our notes, instead of being at 10 or 15 per cent below par, now that we have gold and silver to pay them on demand, are actually at premium. The Treasury Department in San Francisco wanted notes instead of gold, and we refused to give them greenbacks. In New York and Philadelphia no one wants gold."

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 24, 1879.

Oregon.

ELDER JONES writes from Powell's Valley, Multnomah Co., Oregon: "Meetings began July 5, and continued till the 13th. Gave fourteen discourses. Five united with the church, four of whom were baptized, and still there is a deep interest."

Battle Creek College.

THE next College year at Battle Creek commences August 20, 1879. We have some personal knowledge of this school—its teachers and surroundings, and we have no hesitation in giving it the preference over all other schools which we know. Thoroughness in study is required; not always acceptable to a dilatory student, but actually necessary to success. The moral influence is good; it is almost the only school with which we are acquainted which is valued by the citizens because the presence of students is no detriment to the peace of society. The health of students is regarded as a matter to be looked after, and hygiene is taught, and every facility afforded to carry its principles into practice. And the terms are reasonable, unless the prices might be considered unreasonably low, both for tuition and board. Excellent accommodations in families can be obtained for \$2.50 per week; while room rent and board at clubs can be had for about \$1.50 per week. The club houses afford good food, better suited to the real wants of the student than that which is found at hotels and fashionable boarding houses.

Tuition, above the Minim Course, from \$5.00 to \$7.00 a term. Scholarships for three and four years, three terms each year, \$30.00 to \$45.00. From these figures a student can readily estimate the entire cost of a term, a year, or a longer course; and by comparing these with the expenses of other schools, it will be found that the terms are very favorable to students of limited means.

"Baptismal Remission."

BECAUSE the Baptist denomination make baptism a pre-requisite to church communion, they are often accused of making too much of baptism,—of making it a saving ordinance, etc. The truth is they are one of the few denominations which are not open to this charge. All who urge the baptism of infants do so on the supposition that it brings them into "covenant relation" with Christ, and most of them openly teach that by baptism they are made "heirs of God," and "subjects of his kingdom." And even the Disciples, who strenuously repudiate the baptism of infants, as strenuously hold that baptism is a necessary pre-requisite to remission of sin,—that acceptance with God is impossible by faith before baptism. Eld. W. P. Throgmorton, editor of the *Baptist Banner*, Benton, Illinois, has published a pamphlet of 62 pages, with this title, combating this doctrine as held by the Disciples, a copy of which we have received. We understand it is well received by his denomination.

Quarterly Meeting at Santa Rosa.

This meeting was well represented from Bloomfield, Petaluma, and Healdsburg. The blessing of the Lord was with us to some extent. Bro. Edson White was present and made some timely remarks and suggestions in the Sabbath-school work, which were appreciated. Elder Healey was present, but his health did not permit him to preach at all. Bro. White spoke evening after the Sabbath to good acceptance. Sabbath night I visited a Bro. Bartlett of Bloomfield, thirteen miles distant, who had designed to attend the meeting with his family, but fell from a load of hay Friday, and his entire system below his neck was hopelessly paralyzed. On Monday night I visited him again in company with Bro. Chapman, and held a meeting in the neighborhood.

Here is a small company of earnest workers in the missionary work and Sabbath-school interest. As the result of their labor a number have already commenced to keep the Sabbath, and quite an interest to hear and read on these subjects is manifested by others.

On Tuesday afternoon we held a meeting with the friends in Petaluma. We hope some good was accomplished. God is willing to work for his people when they will open the door of their hearts and invite him. If our worldly interest is of such importance we cannot sacrifice our time and talents to the serv-

ice of Christ, he will not bestow upon us the blessings he has in store for us. "He made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them." Had the disciples been indifferent as to whether the Saviour abode with them or not, they would have lost the precious privilege of supping with him. "Did not our hearts burn within us?" said they, after he was gone. According to the interest we take, the sacrifice we make, to meet and hold converse with the Son of God, so we shall enjoy his blessing and be profited by his presence. S. N. HASKELL.

Sabbath-Schools in Dist. No. 1.

SABBATH, July 12th, we met at Santa Rosa with the Sabbath-schools of Sonoma Valley, representatives being present from Santa Rosa, Healdsburg, Petaluma, and Stony Point. Several measures of importance were discussed, and all evinced a determination to make the schools in the Valley a success. All saw the importance of reaching a higher grade of scholarship than they had previously attained.

Notes were taken recommending the establishment of teachers' meetings and the introduction of class contribution boxes in the schools of the district. Already the fruits of a well conducted Sabbath-school are beginning to show themselves. The school at Stony Point reports three who have embraced the Sabbath and others who are interested in the truth as the result of the Sabbath-school and reading received there. They report that they have all the facilities for a well conducted school, in maps, *Instructors*, books, etc., that they are out of debt, and have money on hand after paying their one-tenth to the State Sabbath-school fund. This was all raised by the use of the Sabbath-school contribution box recently recommended. We cannot tell what a little united energy may do in the Sabbath-school work. Let us all take hold with a will and God will bless our efforts. J. E. WHITE.

Camp-Meeting at Dunlap, Iowa.

THIS was larger than either of the other meetings that have been held in the State of Iowa this summer. Thirty tents were pitched, and about four hundred persons encamped.

This meeting was composed mainly of those who had not previously attended our camp-meetings, and many were present who had but recently embraced the truth. Quite a number came from Nebraska. We also had a large representation of our Scandinavian friends. Bro. Hanson was present, also Bro. James Sawyer, to speak to them in their own tongue when other services were not in progress. Bro. and Sr. White attended this meeting, also Bro. Farnsworth, Bro. Boyd from Nebraska, Bro. Bartlett, and the writer.

The instruction given was very much needed, and we trust it will be highly prized. Bro. and Sr. White reached the ground Friday afternoon, accompanied by Bro. W. C. White and wife, comparatively in good health and spirits. Their testimony had never before been heard by most of those present, and of course their presence added much to the interest of the meeting. Bro. W. gave a valuable discourse Sabbath, bearing on spiritual gifts, with many interesting incidents connected with their manifestation among our people. We had an excellent Sabbath-school, led by Bro. W. C. White, with good words of instruction from several others on this important subject.

Sister W. talked to the people Monday forenoon almost continuously for three hours, and such excellent practical instruction on the way to live out the principles of our holy religion in the common walks of life, it has rarely been my privilege to hear.

Our congregation on Sunday was about a thousand. We took up the temperance work in earnest, and with encouraging results. Two hundred and seventy-three signed the teetotal pledge, giving up alcohol, tobacco, tea, coffee, and all such stimulants. Eighty-one signed the anti-rum and tobacco pledge. Six hundred and forty-five have signed the teetotal pledge at the different meetings recently held in this State; and if we add to this the number of signatures obtained at the two meetings held in Missouri, we have in all eight hundred and eighty-nine. Many of these persons were enslaved by cups and pipes, and we trust the temperance influence will be strengthened by these meetings.

We had a good farewell meeting Tuesday,—

the best one of all. Much of the time several were waiting an opportunity to speak. All expressed much gratitude for the benefit received during the encampment.

GEO. I. BUTLER.

Fairfield, Iowa, July 4, 1879.

General Meetings in California.

WE wish once more to call the attention of our brethren to these meetings. One object of them is to learn the condition of the cause all over the State, and what is being accomplished in the missionary work; also to see if some advance steps may not be taken. Therefore we desire to become acquainted with as many of the friends of the cause as is consistent, and you all need the influence of the meetings. Do not let any trivial matter prevent your attending. Be on hand at the commencement of the meetings and do not leave until the last one is over. Our meetings will commence Friday night, one quarter before eight o'clock.

We suggest the following for Sabbath and Sunday. Sabbath morning at 9, Sabbath-school. Preaching at 10½. Come prepared to remain at the church until 2 P. M. We suggest this as some come from a distance, and it gives them more time to return home and come again in the evening. Preaching again quarter before 8.

On Sunday a social meeting at 9. Preaching at 11. Then in the afternoon will be a meeting for the church more particularly; one which all will be specially interested in, as it will pertain to the missionary work, progress of the cause, etc.

Public services again Sunday night quarter before 8. Come seeking God that his blessing may rest upon us, and he will not disappoint us. S. N. HASKELL.

State Quarterly Meeting.

THE meeting of the fourth quarter of the California Tract and Missionary Society was held per appointment, July 20, 1879. Directors of Districts No. 2, 3, 7, and 8 were present. Eld. S. N. Haskell, president of the General T. and M. Society, presided. Prayer by Eld. J. H. Waggoner. Minutes of the previous meeting were read and stood accepted with the amendment by adding the number of *Youth's Instructors* taken by the Sabbath-schools to the list of new subscribers reported.

Reports from the districts were read as follows:—

Districts.	No. of Members.	No. Reported.	Members Added.	No. Families Visited.	No. Letters Written.	New Subscribers for Review.	New Subscribers for SIGNS.	Good Health.	Instructor.	Other Periodicals.	No. pp. Tracts, etc., Loaned.	No. pp. Tracts, etc., Given away.	Periodicals Distributed.	Donations to Tract Fund and for Memberships.	Book Sales.	Periodicals.	Ships Visited.
1	85	48	3	82	133	1	6	8	3	3,770	26,412	1,574	\$32.65	\$8.10	\$40.35		
2	54	20	2	79	92			5	1	4,298	13,549	383	18,000	14.50	29.10		
3	54	35	1	15	48			1		6,255	13,549	1,258	1,955	1.75	38.75		
4	9	1		1	1					3,700	2,627	147	2,684	25.35	80.60		
5	64	41	1	119	64			1	2	5,551	28,627	2,684	2,684	4.65	80.60		
6	18	8	4	1	3			1	4	1,500	2,145	283	14,200	15.50	15.50		
7	64	31	11	89	206			1	12	14,667	20,281	1,931	4,500	11.08	3.05		
8	41	24	28	90	90				1	2,676	13,268	1,737	35.30	7.70	25.50		
Total	401	208	21	415	636	2	31	7	27	40,574	109,237	9,997	\$130.95	\$47.75	\$232.56	35	

Bro. Israel then gave the difference in the work of the past quarter and that of the previous quarter, showing a gain in members, and a decrease in the labor performed in some branches of the work.

Eld. Haskell recommended that each church member be invited to join the Tract and Missionary Society. Remarks upon ship work were made by Bro. Partridge. Eld. H. sug-

gested that *Good Health* be used with copies of the SIGNS on board vessels on short voyages; Libraries of our works, with copies of SIGNS and *Good Health* should also be put on board vessels on long voyages. After some remarks upon the importance of circulating *Good Health* it was

Moved that thirty copies of *Good Health* be subscribed for, to be used in the ship missionary work. Carried.

Bro. Glenn spoke of the amount the different districts were owing the State Society. It was suggested that the secretary correspond with the districts in reference to their indebtedness. Remarks were made showing the importance of the Health Reform and the necessity of obtaining subscribers for the *Good Health* by canvassing. A number joined the Society and four volunteered to canvass for *Good Health*.

It was recommended by the directors that steps be taken to raise sufficient funds in each district to make advance payment on the SIGNS OF THE TIMES taken in clubs.

LILLIE D. A. CARRUTH,
Secretary.

To the Readers of the Signs of the Times in Ontario.

THERE are now being sent to Ontario, through the agency of our Vigilant Missionary Societies, about 500 copies of the SIGNS OF THE TIMES. Thus the way is being prepared for extensive labor in this Province.

All who wish to have the truth preached where they reside will please address the undersigned. To all Sabbath keepers and others who are interested in this truth, we would say: This mission is just starting; we need another tent, and more laborers, and means to sustain those in the field. We trust all who are friendly to the cause will contribute to its support as God has prospered them. Our Treasurer is sister Lydia Brown, Petrolia, Ontario.

Subscribers for our periodicals should send direct to the Office, or through our authorized agents. And we invite all who read the paper to become subscribers. Letters of inquiry or appeals for labor should be addressed to the writer, as follows:— JOHN W. MOORE,
Chatham, Ontario.

Appointments.

Camp-Meetings For 1879.

California, Fresno City, Aug. 28 to Sept. 2.
Healdsburg, Sept. 13-23.

No providence preventing I will meet with the friends

"Napa"..... July 26-28.
"Woodland"..... Aug. 1-4.

The above meetings will be general meetings, and each will commence Friday evening, and close Monday noon, so as to give our friends time to return to their homes Monday. We shall expect to see at these meetings all of our friends in the respective sections.

Bro. J. E. White will be present at these meetings to attend to the interests of the Sabbath-school work.

S. N. HASKELL.

OAKLAND—Services at the Seventh-day Adventist church, corner of Thirteenth and Clay streets, every Sabbath (Saturday) at 11 A. M., and Sunday evening at 7:30. Prayer-meeting every Tuesday evening at 7:30. Sabbath-school at 9:30 o'clock Sabbath morning.

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

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