

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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HIS WONDROUS NAME.

A PRINCE and Counselor he came,
And stooped a man of griefs to be;
He healed the sick, the blind, the lame,
Yet gained but scorn and infamy,
Till, leaving dark Gethsemane,
He bore, with his own cross of shame,
Our crushing load of guilt and blame,
Up the rough path to Calvary.

"Jesus the King," high o'er his head,
On that rude cross the name was hung;
Below, the suffering Saviour bled,
His soul with untold anguish rung—
His name reviled by scoffing tongue—
Behold fulfilled what prophets said;
"A spotless Lamb to slaughter led,"
And loving hearts with sorrow stung.

Immanuel—God in human guise!
Atonement—for his people's sin!
Rejected, mocked, despised, he dies
For those his love had failed to win.
But hark! what songs in Heaven begin!
Exultant shouts fill all the skies:
"Lift up your heads, ye gates; arise
And let the King of Glory in!

Our Prophet—thus he lived and taught;
Our perfect sacrifice he died,
And life and peace for rebels bought;
With his own life—the crimson tide
That flowed so freely from his side;
Now to his Father's presence brought—
He pleads the finished work he wrought,
Our great High Priest, once crucified.

When in his name I made request
For cleansing from the sin of years,
How sweet the answering sense of rest
That banished all my guilty fears,
And changed for smiles my flowing tears.
The Spirit came to be my guest;
At once my lips with joy confessed:
"I'm saved! My humble prayer he hears."

His name's a tower—a refuge nigh
When foes assail; its power I feel
When tempted, wounded, faint I lie,
Like Sharon's odors round me steal,
Or Gilead's fragrant balm, to heal
The trembling soul that else would die—
His saving name exalted high,
Shall still new springs of grace reveal.

My Advocate in Heaven's high place,
I make thy name my daily plea,
To all the pleasures of thy grace
This is the never-failing key,
The Christian's blood-bought legacy;
Here, armed and fitted for the race,
Heavenward I run, that I thy face
At length may see, and dwell with thee.

He comes, our Bridegroom-king, the same
Who pledged his bride a princely dower,
A stone engraved with his "new name,"
His seal of love and royal power,
Reserved until the marriage hour
To keep her love and hope aflame,
Till he should come his own to claim.
And regal splendors round her shower.

His precious, wondrous, glorious name,
More bright than myriad stars shall blaze,
When angel voices shall proclaim
The end of weary pilgrim days.
What glad, new songs the church will raise
When on her brow he writes his name,
And all creation swells th' acclaim:
"Worthy the Lamb, of endless praise."
—*Messiah's Herald.*

General Articles.

Union with Christ in Our Work.

BY MRS. E. G. WHITE.

MANY profess to be on the Lord's side, but they are not; the weight of all their actions is on Satan's side. By what means shall we determine whose side we are on? Who has the heart? With whom are our thoughts? Upon whom do we love to converse? Who

has our warmest affections, and our best energies? If we are on the Lord's side, our thoughts are with him, and our sweetest thoughts are of him. We have no friendship with the world; we have consecrated all that we have and are, to him. We long to bear his image, breathe his Spirit, do his will, and please him in all things.

In consideration of the shortness of time, we as a people should watch and pray, and in no case allow ourselves to be diverted from the solemn work of preparation for the great event before us. Because the time is apparently extended, many have become careless and indifferent in regard to their words and actions. They do not realize their danger, and do not see and understand the mercy of our God in lengthening their probation, that they may have time to form characters for the future immortal life. Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth; but to be used in the work of overcoming every defect in their own characters, and in helping others to see the beauty of holiness by their example and personal effort. God has a people upon the earth who in faith and holy hope are tracing down the roll of fast fulfilling prophecy, and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear.

The disciples of Christ are his representatives upon the earth; and God designs that they shall be lights in the moral darkness of this world, dotted all over the country, in the towns, villages, and cities, "a spectacle unto the world, to angels, and to men." If they obey the teachings of Christ in his sermon on the mount, they will be seeking continually for perfection of Christian character, and will be truly the light of the world—channels through which God will communicate his divine will, the truth of heavenly origin, to those who sit in darkness, and who have no knowledge of the way of life and salvation.

God cannot display the knowledge of his will, and the wonders of his grace, among the unbelieving world, unless he has witnesses scattered all over the earth. This is God's plan: that men and women who are partakers of this great salvation through Jesus Christ, should be his missionaries, bodies of light throughout the world, to be as signs to the people—living epistles, known and read of all men; their faith and works testifying to the near approach of the coming Saviour, and that they have not received the grace of God in vain. The people must be warned to prepare for the coming Judgment. To those who have been listening only to fables, God will give an opportunity to hear the sure word of prophecy, whereunto they do well that they take heed, as unto a light that shineth in a dark place. God will present the sure word of truth to the understanding of all who will take heed, that they may contrast truth with the fables which have been presented to them by men who claim to understand the word of God, and profess to be qualified to instruct those in darkness.

Many who have called themselves Adventists have been time-setters. Time after time has been set for Christ to come, but repeated failures have been the result. The definite time of our Lord's coming is declared to be beyond the ken of mortals. Even the angels who minister unto those who shall be heirs of salvation, know not the day nor the hour: "But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." Because the times repeatedly set have passed, the world is in a more decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of the time-setters with disgust; and because men have been so deceived, they turn from the truth substantiated by the word of God that the end of all things is at hand.

Those who so presumptuously preach definite time, in so doing gratify the adversary of souls; for they are advancing infidelity rather than Christianity. They produce scripture, and by false interpretation show a

chain of argument which apparently proves their position. But their failures show that they are false prophets, that they do not rightly interpret the language of inspiration. The word of God is truth and verity; but men have perverted its meaning. These errors have brought the truth of God for these last days into disrepute. Adventists are derided by ministers of all denominations. Yet God's servants must not hold their peace. The signs foretold in prophecy, are fast fulfilling around us. This should arouse every true follower of Christ to zealous action.

Those who think they must preach definite time in order to make an impression upon the people, do not work from the right standpoint. The feelings of the people may be stirred, and their fears aroused; but they do not move from principle. An excitement is created, but when the time passes, as it has done repeatedly, those who moved out upon time fall back into coldness and darkness and sin, and it is almost impossible to arouse their consciences without some great excitement.

In Noah's day, the inhabitants of the old world laughed to scorn what they termed the superstitious fears and forebodings of the preacher of righteousness. He was denounced as a visionary character, a fanatic, an alarmist. "As it was in the days of Noah, so shall it be also in the days of the Son of man." Men will reject the solemn message of warning in our day as they did in Noah's time. They will refer to those false teachers who have predicted the event and set the definite time, and will say they have no more faith in our warning than in theirs. This is the attitude of the world to-day. Unbelief is wide spread, and the preaching of Christ's coming is mocked at and derided. This makes it all the more essential that those who believe present truth show their faith by their works. They should be sanctified through the truth which they profess to believe; for they are savors of life unto life, or of death unto death.

Noah preached to the people of his time that God would give them one hundred and twenty years in which to repent of their sins, and find refuge in the ark; but they refused the gracious invitation. Abundant time was given them to turn from their sins, overcome their bad habits, and develop righteous characters. But inclination to sin, though weak at first with many, strengthened through repeated indulgence, and hurried them on to irretrievable ruin. The merciful warning of God was rejected with sneers, with mocking, and derision, and they were left in darkness, to follow the course their sinful hearts had chosen. But their unbelief did not hinder the predicted event. It came, and great was the wrath of God which was seen in the general ruin.

These words of Christ should sink into the hearts of all who believe the present truth: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Our danger is presented before us by Christ himself. He knew the perils we should meet in these last days, and would have us prepare for them. "As it was in the days of Noah, so shall it be also in the days of the son of man." They were eating and drinking, planting and building, marrying and giving in marriage, and knew not until the day that Noah entered into the ark, and the flood came and swept them all away. The day of God will find men absorbed in like manner in the business and pleasures of the world, in feasting and gluttony, and indulging perverted appetite in the defiling use of liquor, and the narcotic, tobacco. This is already the condition of our world, and these indulgences are found even among God's professed people, some of whom are following the customs and partaking of the sins of the world. Lawyers, mechanics, farmers, traders, and even ministers from the pulpit, are crying "Peace and safety," when destruction is fast coming upon them.

What a responsible position, to unite with

the Redeemer of the world in the salvation of men! This work calls for self-denial, sacrifice, and benevolence; for perseverance, courage, and faith. Why there are so little results seen of those who minister in word and doctrine, is, they have not the fruit of the grace of God in their hearts and lives. They have not faith. Many who profess to be ministers of Jesus Christ, manifest a wonderful submission in seeing the unconverted all around them going to perdition. A minister of Christ has no right to be at ease, and sit down submissively to the fact that the truth is powerless, and souls are not stirred by its presentation. They should resort to prayer, and should work and pray without ceasing. Those who submit to remain destitute of spiritual blessings, without an earnest wrestling for those blessings, consent to have Satan triumph. Persistent, prevailing faith is necessary. God's ministers must come into close companionship with Christ, and follow his example in all things—in purity of life, in self-denial, in benevolence, in diligence, in perseverance. They should remember that a record will one day appear in evidence against them for the least omission of duty.

The followers of Jesus Christ, scattered throughout the world, do not have a high sense of their responsibility, and the obligation resting upon them to let their light shine forth to others. If there are but one or two in a place, they can, although few in number, so conduct before the world as to have an influence which will impress the unbeliever with the sincerity of their faith.

Belief in the near coming of the Son of man in the clouds of heaven will not cause the true Christian to become neglectful and careless of the ordinary business of life. The waiting ones who look for the soon appearing of Christ will not be idle, but diligent in business. Their work will not be done carelessly and dishonestly; but with fidelity, promptness, and thoroughness. Those who flatter themselves that careless inattention to the things of this life is an evidence of their spirituality, and of their separation from the world, are under a great deception. Their veracity, their faithfulness, and their integrity are tested and proved even in temporal things: If they are faithful in that which is least, they will be faithful in much.

In Christ's sermon on the mount, we have the injunction of the Great Teacher: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." This command of Christ is of the highest importance, and should be strictly obeyed. It is like apples of gold in pictures of silver.

Prophecy Fulfilling.

BY ELDER S. N. HASKELL.

ABOUT eighteen hundred years ago it was prophesied by John on the Isle of Patmos that there would be three messages given to the inhabitants of the earth. The first proclamation was, "Fear God and give glory to him, for the hour of his judgment is come." It was to be preached to "every nation, and kindred, and tongue, and people." The second was, "Babylon is fallen." The third was a solemn warning against worshipping certain powers represented by the expression, "the beast and his image."

The result of preaching the third message is that a class of Christians will be brought to keep "the commandments of God and the faith of Jesus." Rev. 14:6-12.

The "faith of Jesus" is the doctrine of the plan of salvation through Christ, as preached by the apostle Paul and the early disciples. Acts 13:8, 12. The commandments of God are the ten, given upon Mount Sinai, which constitute God's moral law, by which sin is made known, and shows the necessity of a plan of salvation by grace. 1 John 3:4; Rom. 4:15; 5:13.

These messages immediately precede the second coming of Christ, as it is a connecting event between the ending of probation, when the wrath of God will be poured out, Rev. 14:10; 16:1, 2, and Christ taking his seat upon the great white cloud, Rev. 14:14. Also the proclamation of the hour of God's

judgment is given in connection with that event. 2 Tim. 4:1.

From 1840 to 1844 commenced a work which was an exact fulfillment of this prophecy. Wm. Miller, of Low Hampton, N. Y., had, for many years previously, been comparing history with prophecy, until he came to the conclusion that we are near the day of Judgment and second coming of Christ. He publicly stated his faith to others which was received by many.

During the time above mentioned, this doctrine of Christ's soon coming was preached by William Miller and his co-laborers throughout this country, and publications upon these subjects were sent to every missionary station in the world.

About this time Edward Irving proclaimed the same in England, and Joseph Wolf preached very extensively the same in Asia. Through these men and their co-laborers and publications, the subject of the Judgment and soon coming of Christ was very extensively known and believed over no inconsiderable portion of the earth's surface.

The great departure of the churches from spirituality and holiness in these days proves the second message to be correctly applied, as this message was understood to be an announcement of the moral fall of professed Christendom.

It was in the autumn of 1844 that a class of Christians who believed in the soon coming of Christ commenced to keep the seventh day of the week as the Lord's Sabbath. This was in Washington, N. H. From this small commencement the doctrine of the third angel's message has been preached, and believers are now found almost everywhere. Of these it may be truly said they keep the commandments of God and the faith of Jesus Christ. Sabbath literature in connection with the doctrine of the soon coming of Christ is sent by mail to the islands of the sea, and many places where the living preacher has never gone, and not without effect. In Christiana, Norway, is a prosperous mission with many believers; and publications are issued and sent to all parts of Europe, wherever the Swedish and Danish languages are spoken. France and Spain have their living witnesses for these solemn truths. Italy, the territory of that blasphemous power which changed the law of God, has her Seventh-day Adventist churches and missionaries who are laboring ardently in behalf of the third angel's message. News from Greece gives us the fact that there are individuals belonging to churches in Russia where there are many bodies of Sabbath keeping Christians. In Egypt, which was the birthplace of Moses, and the asylum of our Saviour from the wrath of Herod, there are churches of those who believe these truths. In Alexandria, a city of over 150,000 inhabitants, representing all the nationalities of the world, is a school established where the doctrines of the third angel's message are taught in many of the ancient languages to those who carry it to their fellow-men in their own countries. In Basle, Switzerland, is a prosperous mission. At this place are publications issued in the French, German, and Italian languages, and sent to those portions of the globe where these languages are spoken.

Old England has many Sabbath keepers in different parts of the kingdom, and at this time a mission is established at Southampton, where Eld. J. N. Loughborough is preaching in his cotton meeting-house—a large 60-foot tent. These meetings are creating no inconsiderable interest, and success is attending his labors. In those States and Territories in this country, where the living preacher has never visited to preach these views, there are a goodly number of believers, made so by reading publications sent by vigilant missionary societies. Leading colored men in the South, who have never heard a single sermon from our people, have been raised up to proclaim these views to their people. And thus it is in all the civilized world; witnesses are raised up who become light bearers to their fellow-men. More than ten thousand copies are taken of periodicals in the different languages, and remailed by our missionary societies to different portions of the globe where the English, Danish, Swedish, German, French, and Italian languages are spoken.

Certainly these times call for action. The prophecy is being rapidly fulfilled. We should take broader views of this work, and engage in it as though it were a part of life's business. We have no time to delay. Time is short. The Lord is coming, and we have something else to attend to besides our farms and merchandise. God is signally blessing the reading of our periodicals as never before. He is raising up friends of influence and ability in different parts of the world, who enter the ranks and voluntarily defend these truths. Every man and woman, and every child who has reached the years of understanding should be at their post of duty in a time like this.

Can God Organize Matter to Think?

(Concluded.)

Whence comes the immortal spirit? We now have a few hard questions for our opponents to answer. If man has an immortal, immaterial, deathless spirit, we ask, From where does it come? and how is it propagated? Was it conscious in a pre-existent state, in some other world, and from thence was sent into the human body at birth? Or is a soul created by the Lord at the birth of every child? Or is it begotten, like the body, and perpetuated with the body? One of these three positions must be taken. Indeed, our opponents have always taken some of these positions, though they are not at all agreed which one to adopt. Shall we advocate the pre-existence of the soul, that it lived in some other world before it came into the body? If so, why do we not remember having lived somewhere else? Strange that we should have so utterly forgotten all the past. Then, why does not the soul come into the body pure and sinless, inclined to holiness? How does it happen, moreover, that children are so much like their parents, in their souls as well as in their bodies, mentally as well as physically? But as few except the Mormons now hold to the foolish idea of pre-existence, we will let it pass.

Shall we say, then, that souls are created for bodies at birth? This theory would involve a greater difficulty than the other. The Lord must be continually creating, every minute, additional immortal souls. More than that, this would make him sanction prostitution and adultery. A child is begotten in adultery, in the most wicked and corrupt manner. Must God immediately create a soul for that child? This would make God a party to sin. Moreover, if God thus creates immaterial souls, he must either make them pure and holy, or impure and sinful. The latter supposition is inconsistent with the character of God; and if the former be the true one, how shall we account for the natural depravity of the human soul? The evidence of our eyes proves that children are born predisposed to sin, some of them much more so than others.

Then, again, if the soul is thus created a separate entity, an intelligent being before it is placed in the body, why do we not remember even that little time that we existed before we were in the body? And again, at what time is the soul sent into the body? Is it just at birth, or a little after, or some time before? Does it come fully grown? or is it a baby soul that grows up afterward? If so, what makes it grow? On what does it feed? Does it grow out of the material which the body eats? Then it must be material itself. No: that won't do. Well is it placed in the body fully grown—man's size? How, then, can it be cramped up in so small a space? And why does not the soul of a baby reason and think like a man's, if it is a man's.

But we are interested to know when it is placed in the body. It cannot be after birth; because then the babe would be born without a soul! Is it placed there just after the child is begotten, and before it has assumed the human form? Moreover, we would ask these wise men, who are so positive as to what matter can do and what it cannot do, how it is that the immaterial, intangible essence which has not one particle of materiality about it, which can in no wise be grasped, nor held, nor handled by material organs,—we ask how this immaterial soul can come in contact with a physical body anyway. What point of contact can there possibly be between such a thing and the material brain? How can it operate upon our organs of hearing, smelling, or tasting? In fact, how can it be so closely confined within this material form? Why can't it leave the body at will? But it cannot. If there is such a soul inside, we know that the body holds it with a firm grasp; and however much the soul may desire to flee, it cannot possibly get away till the material body is dead, and has lost all its strength and power to hold anything. These difficulties, to our mind, are tenfold greater than those attending the admission of the simple truth that the material brain has been so organized as to think.

The advocates of the immortal soul theory freely admit that they cannot explain how the soul can act upon a material brain. Indeed, they admit that they cannot tell what the soul is. Bishop Clark himself thus speaks: "We confess that we know not in what the essence of soul, or spirit, consists. We readily acknowledge our ignorance of the essence, the subject-being, of matter. We make the same confession—and under the same limitations—concerning the soul."—*Man All Immortal*, p. 29. Another doctor of divinity says, "We do not understand the

true nature of spirit, and cannot therefore determine what is or is not possible respecting it."—*Knapp's Christian Theology*, p. 202.

How do they know, then, but that the soul is material after all? They do not know; and after they have argued and philosophized to the end of the subject, one confession like the above overturns all their speculations. They are arguing about something of which they know nothing.

But further: if the soul is a living, intelligent entity, capable of thinking, moving about, and acting as well out of the body as in it, we ask, What was the use of making the body for it anyway? Why not leave it without the clog of this poor, gross, material body? Indeed, if our immaterialist friends are right, it would have been a great blessing to the spirit to have left it without the body; for they are always telling how the flesh weighs down the immortal spirit, and clogs its movements, and with what speed the disembodied spirit will travel when freed from the body, with what power it will then act. Then why do we have the body at all? Let those answer who can.

If the soul is not pre-existent, neither created directly at birth, it must be propagated with the body. Indeed, this theory has been held by many. Says Dr. Knapp, "The reason why this theory is so much preferred by theologians, is that it affords the easiest solution of the doctrine of native depravity."—*Knapp's Christian Theology*, p. 202. But the moment you adopt this theory you come upon our ground, and admit that the soul is material. For how could an immaterial soul beget another immaterial soul? Are these intangible souls male and female? and can they beget children? No. The very idea is utterly untenable and absurd. If souls are begotten, then they must be material. This is what they all admit who hold this theory, Thus Dr. Knapp says:—

"This hypothesis is not, however, free from objections; and it is very difficult to reconcile it with some philosophical opinions which are universally received. We cannot, for example, easily conceive how generation and propagation can take place without extension. But we cannot predicate extension of the soul without making it a material substance. Tertullian and others of the fathers affirm, indeed, that the soul of man, and that spirit in general, is not perfectly pure and simple, but of a refined, material nature, of which, consequently, extension may be predicated."—*Christian Theol.*, p. 202.

But is this true that souls beget souls? and are spirits male and female? If they are material, and are begotten with the body, then the presumption is that they will also die with it. How much more natural and consistent is the simple truth, that man is a unit, that his mental powers grow out of his physical organization. A father begets a child of his own person; hence that child naturally partakes of the peculiarities of his father, both physical and mental. This we everywhere see to be the case. "Like father, like son." This accounts for our fallen natures, and inherited weaknesses of body and mind. The mental likeness of children to their parents is generally just as great as their physical likeness, and often even greater. With our view of man, this is just what we should expect; but on the supposition that the soul is an immaterial entity sent down directly from God, it is wholly unexplainable.

Cause of infidelity among scientists. The intelligent reader is aware that modern scientific men are, to a great extent, becoming skeptical. I am fully satisfied that one great cause of this skepticism is found in the false view which theologians have held concerning mind and matter. Scientific men readily see that, given the principle of life, or vital force, and all the phenomena of nature, vegetable, animal, and mental, can be readily accounted for in the physical organization. Hence physicians, physiologists, and phrenologists in particular, have largely been inclined to materialism. Says Dr. Knapp, speaking of the view that the soul is material, "It has always been the favorite theory of psychologists and physicians."—*Christian Theology*, p. 202. Seeing the absurdity of the doctrine of immateriality and natural immortality, they have given up their old theology, and thrown away their religion with it. Had they been taught the true doctrine of mind and intelligence, it would have done much to save them from their skepticism.

Is matter corrupt and mean? These immaterialists are always asserting how mean, corrupt, polluted, weak, and every way inferior, matter is. To hear them talk, you would suppose that matter must be very hateful to God. But if matter is naturally so corrupt and mean, why has God created so much of it? Who made of matter all those numberless millions of worlds on high? Every astronomer knows that they are all

material, just such matter as our own earth is made of. Ghosts do not cast shadows, but the moon and other heavenly bodies do. Who made the moon? Who made the earth? the air? the water? the dust? the rocks? the plants? the trees? the insects? the animals? and our material bodies? God made them all of matter; yea, and pronounced them "Very good." Gen. 1:31. To these very things God always appeals as the highest proof of his power, glory, and Godhead. "The heavens declare the glory of God; and the firmament showeth his handiwork." Ps. 19:1. Again: "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. 10:12. To the idolatrous Athenians he is introduced as "God that made the world, and all things therein." Acts 17:24. Paul declares that "by the things that are made, his eternal power and Godhead" are clearly seen. Rom. 1:20. When the Lord would convince Job of his might and greatness, he pointed to the foundations of the earth, which he had laid (Job. 38:1-6), to the sea (verse 8), to the clouds (verse 9), to the stars (verses 31-33), to the lightnings (verse 35), to the lions (verse 39), and all the beasts of the earth which he had made (Chap. 39). All these are material, made of the dust of the ground. God is not ashamed to appeal to these material things as proof of his glory.

Is it true, then, that the matter which God has made is so corrupt and naturally sinful as immaterialists claim? Then God would be the author of sin. God made man of the dust of the ground. Gen. 2:7. God made the beautiful and holy Eden of matter, of the ground. Yea; even the tree of life itself grew out of the ground. Gen. 2:8-15. God's divine Son, who came to redeem men, was a material being. He was born of a woman, had flesh and bones, walked upon our earth, ate its material food, breathed its material air, and drank its material water.

"It is not wise to repudiate materialism till we see what connection it has with our final salvation. And here we inquire, How are we to be saved? From our opposers, as well as from the Bible, comes the answer, By the death of Christ. Very well. Then could we be saved without his death? All agree we could not. This paves the way for another important question, If we are saved by the death of Christ, and could not be saved without his death, are we saved by the death of a material Christ? or by the death of an immaterial Christ? Own the truth, let the result be what it may. Did an immaterial Christ die for us? You say, No. Then was it not a material Christ that died? Certainly. So you admit that a material Christ died to save us, and that otherwise salvation would not have been possible, thus predicating your hope of salvation upon the death of materiality. No matter whether there was an immaterial entity within him or not, so long as that did not die; and we expressly read, "Christ died for us," and "We are reconciled to God by the death of his Son;" so we are indebted for salvation to the death of that part of Christ which could and did die, even if he had forty entities that could not and did not die; and the part that died for our sins was material. Hear it, ye haters of materialism! The foundation-stone of the system of salvation, from your own showing, is materiality, and there is no escape from the conclusion."—*Bible Banner*.

Then in the resurrection, our material bodies are to be saved and immortalized. 1 Cor. 15:51-55. Yes, and finally, this material earth is to be purified from the curse, and made the eternal home of the saints. Rev. 21:1-5.

But here I leave this very interesting question, having only glanced at a few of the innumerable proofs in favor of the materiality of all things. I have endeavored to avoid the fine metaphysical arguments which are generally employed on this topic, and use only those common facts of every-day observation with which every child is familiar.

D. M. CANRIGHT.

"SPIRIT photography" is thus explained by a Rochester photographer: "I take a piece of glass and on it I paste the photographed heads of such 'spirits' as I wish to produce in hazy outlines about the head of the sitter. In the center of the glass I put nothing, but arrange the 'spirits' in a semi-circle. Then from this prepared plate I take a negative and afterwards a positive. When a sitter comes for photographs I take a negative just as I would any one's. When the printing is done I place the positive plate of the sitter under the positive plate of the 'spirits,' and allow the sun to print both. The 'spirits' being in a semi-circle the finished photograph appears as if the sitter was surrounded by heads in the air."

THE MORNING COMETH.

Ho! watchman, standing on thy tower,
As years sweep onward in their flight,
What signs in Heaven attract thy sight,
Predictive of the coming hour,
When earth shall see the reign of Right?
What of the night? What of the night?
And pointing to the dim gray light
Just struggling up the Eastern sky,
A promise and a prophecy
That day shall chase the dark that gloometh
O'er Heaven to hide it from our eye.
The watchman saith, "The morning cometh!"
And angels sing, "The morning cometh!"
And earth repeats, "The morning cometh!"
And "God be thanked!" our heart's reply.

—Selected.

Modern Spiritualism.

(Continued.)

I 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."

Some suppose there can be nothing irreligious in Spiritualism, as its advocates profess to prove its claims by the Bible. Whatever their profession may be, it is easy to see they fulfill this prophecy of the apostle,—they deny the faith; they give heed to seducing spirits, and doctrines of devils, or demons.

We offer some evidence—from the much we might offer—from their own writings.

THEY DENY THE BIBLE.

Mr. J. M. Peebles, a preacher of Spiritualism in Michigan, lately published a work on this subject, in which he says:—

"The policy of importing our religion from Asia, even though booked and labeled, 'Holy,' is exceedingly questionable."

A. J. Davis says that nature is "the true and only Bible."

Dr. Weisse read a lengthy paper before the "investigating class" of New York, to prove that the Bible is a mere transcript of heathen fables, and remarked:—

"If I am wrong in my views of the Bible, I should like to know it, for the spirits and mediums do not contradict me."

Dr. Hare exalts Spiritualism above the Bible, because the former teaches the immortality of the soul, and the latter does not; he says:—

"The Old Testament does not impart a knowledge of immortality, without which religion were worthless. The notions derived from the gospel are vague, disgusting, inaccurate, and difficult to believe."—*Spir. Sci. Dem.*, page 209.

Again he says, page 138:—

"The Bible of the Spiritualist is the book of nature—the only one which by inward and outward evidence can be ascribed to divine authorship."

Deacon John Norton (a spirit), through Mrs. Conant, medium, says:—

"I can assure my friends on earth it is very hard for me to give up believing in the Bible."

"The Christian would say, You must not alter one word of that book. I once believed thus, and I do not blame the people of your day for doing so; for the tide is mighty, and the multitude is being borne that way. A few have stemmed the torrent, and are struggling against wind and water. When a majority of the souls shall perceive the new light [Spiritualism], the tide will flow the other way" [against the Bible].

Of this we have no doubt. We think "the spirits" are laboring for this end.

Says Warren Chase, in a lecture on the "Relation of Spiritualism to Christianity":—

"Say what you please, do what you can, your Bibles will get dusty, and the large old volumes will be sold for paper makers to work over into new, clean sheets for mediums to write communications from spirits on, to the living."—*Gist of Spiritualism*, p. 72.

Abraham Langworthy (a spirit who said he was formerly a Baptist) said:—

"I should like to speak with some of the friends I used to know. I don't think I shall do them any harm. If I should happen to say the Bible is not all true, they need not believe it if they do not want to. They will, though, when they come here. My son will think this is dreadful, but I'm going to say it—the Bible is no better than any other book."

Their denial of the Bible direct is so frequent as their denial of its truths, which, of course, amounts to the same thing. But as they teach that man needs some instruction "from the spheres," they have set up their teachings as a substitute for the Bible. Sometimes they offer to get up more correct versions of the Scriptures, parts of which have at different times been published. But these have been abortive attempts to pervert the testimony of the word on points of vital importance, or a mere display of high sounding, unmeaning words.

Accounts of the greatest acts and events are given in the Bible in plain, simple language. Take the record of creation for an example: "In the beginning God created the heavens and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night; and the evening and the morning were the first day." Gen. 1: 1-5.

Here are facts, the greatness of which the minds of the wisest can never comprehend, expressed in language that a child can understand. The whole history is a model of simplicity. With this, contrast this extract from a record of creation professedly given by an exalted spirit, under the imposing head of "Disclosures from the Interior," through the mediumship of Rev. T. L. Harris.

"1 In the beginning God, the Life in God, the Lord in God, the Holy Procedure inhabited the dome, which, burning in magnificence primeval and revolving in prismatic and undulatory spiral, appeared, and was the pavilion of the Spirit: in glory inexhaustible and inconceivable, in movement spherical, unfolded in harmonious procedure disclosive.

"2. And God said, Let good be manifest! and good unfolded and moral-mental germs, ovariums of heavens, descended from the Procedure. And the dome of disclosive magnificence was heaven, and the expanded glory beneath was the germ of creation. And the Divine Procedure inbreathed upon the disclosure, and the disclosure became the universe.

"11. And God made two great lights to rule the Zodiac, and to be for creative disclosure, disclosive manifestation, manifest glory, glorious radiation, interpenetrative aggregation; and thence vortices, vorticle suns, suns of vortices, solariums, vortical planetariums, paradisaical heavens, heavens of spiritual universes, celestial heavens, seraphic habitations, seraphimal universes, cities of heavenly seraphima, and final consociative universal intelligence in unity of innumerable individuality, in triunity of unfolding universes, adoring and ascending in beatification unto eternal life."

Such a piece of nonsense—such a stringing together of words without meaning, we venture to say, cannot be found beyond the limits of Spiritualism. And it is truly strange that any one that has capacity to pronounce these meaningless phrases should think it an improvement on the Holy Scriptures!

THEY DENY GOD.

To destroy all just ideas of God is surely to destroy his worship—to dishonor him. This is Satan's great aim, and the teachings of Spiritualism in this respect fully prove its Satanic origin. In the *Banner of Light*, Feb. 3, 1866, the "controlling spirit," through Mrs. Conant, medium, said:—

"It should be understood that there are as many Gods as there are minds needing Gods to worship; not only one, two, or three, but many. . . . The noble forest trees, sun, moon, and stars, all things are Gods to you; for they minister unto the needs of your soul. It is vain to suppose you can all bow down to, and truly serve, one God."

By the same medium, and in the same paper of Dec. 2, 1865, it was said:—

"We understand God to be life, simply life; that is everywhere, no more in one place than in another."

Spiritualists talk a great deal about the love and goodness of God, but when we examine their teachings, we find that they all tend to Pantheism or Atheism. Those who are most intimately acquainted with them, having been long connected with them, say that such is their tendency.

Joel Tiffany, a Spiritualist lecturer and publisher, in his *Monthly* of June, 1858, said:—

"In an article entitled 'Spiritualism,' published in the December number of the *Monthly*, among other faults and errors, I charged that its influence had tended to create a kind of moral and religious Atheism—that these modern developments had not awakened religious aspirations in the minds of those who had been the subjects of them. To this charge many took exceptions, as being too severe. I have carefully investigated its truth since that time, and find the charge to be just. My experience has been, go among Spiritualists where you will, and, as a general thing, they have no faith in a living, conscious, intelligent, Deity, possessed of love, volition, affection, etc., as an object of religious aspiration and worship. They feel no demand for worship themselves, and they denounce and ridicule its exercise in others.

On an examination, both of their theoretical and practical faith in God, you will find that it amounts to nothing but an indefinite and incoherent Pantheism."

Dr. Randolph, after eight years' experience as a spiritual medium and lecturer, said:—

"Harmonialism robs God of personality, converts him into a rarefied gas many million times finer than electricity! according to Davis, and elevates Reason to the throne of the Universe by deifying human intellect. God, Nature, Love, Panthea, Rarefied Gas, Sublimated Oxygen, and Ether, are, by this lexicon, convertible terms and essences."

The above charge is strictly true, and the standard works of Spiritualism will justify it.

The "Healing of the Nations" says:— "If God is one, all must be fractional parts of him, and he alone be all." Page 297.

This is Pantheism, through the mediumship of Charles Linton, published by N. P. Tallmadge.

J. C. Woodman says:—

"I believe in one God, and that God exists in one person; that the universe is filled with an immense ocean of life or spirit, which is the body of God."—*Reply to Dwight*, page 81.

A spirit, in the *Banner of Light*, says:— "God's face is seen in the violet, and man may well worship this tiny flower."

A. J. Davis, in his "Pantheon of Progress," says:—

"Yesterday I thought, with Paul, that God was hidden from me except through the medium of a particular 'Jesus,' and all at once I beheld immeasurable quantities of worthlessness in every direction. Of the swarming millions that had lived, are now on earth, and will be, only a poor group here and there, felt any faith adequate to the imperative demand. Death and destruction, like the demons of universal despair, went arm-in-arm into every part of the world. Gloom and dimmed glory filled the whole land with suffocating clouds. Amid all, I tried to behold the great mercy and wisdom of 'Our Father,'—to be thankful for love I did not behold, and for knowledge I did not possess. Presently, as I walked the fields, the curtain was lifted mountain-high. 'Incarnation' of an infinite Father was nowhere particular. His manifestations in material organizations, and in combinations, were like himself impersonal. The sun shone with a thousand-fold more splendor. The wave of barbarism had rolled away. My whole spirit breathed from the roots of the super-animal consciousness. Like a rose, I felt glad in the sunlight, and my thoughts swept like uncaged birds through the fragrant air. Mysterious beauty held me as by a psychological spell. Every tree from top to germ was a divine image; it was just so much true incarnation of the Infinite Duality. Animals, insects, creeping things, no longer offended and detracted from my soul's dignity and happiness. My fellow-men all were unfallen demi-gods. I beheld their spiritual interiorities, their susceptibility to the common divinity." Pages 129, 130.

It is difficult to tell whether the "interiority" of this and of the majority of spiritualistic writings is Deism, Pantheism, or Atheism. They are rather a strange mixture of all together.

The Scriptures reveal God as not only a kind Father, but a Supreme Ruler, and a just Judge. The attribute of Justice and character of Judge are entirely ignored by Spiritualism, which denies probation, and substitutes fatalism in an eternal and necessary progression.

As the "Healing of the Nations" says that every man is his own judge, weighed in his own scales, so it is said Paine was told on his arrival in the seventh sphere:—

"Your own minds are white thrones. As you are now pure, you can judge. But no mind will judge you. All judgment is with you. Each mind will judge itself, and not another. The judgment will be pure, because purity resides in you. The judgment will be right, because it is the judgment of self. . . . The throne is within you. On that white throne determine your works. It is your inalienable prerogative. It belongs to no one else."—*Pilgrimage*, page 223.

Hon. J. B. Hall, in a lecture, reported in the *Banner of Light* of Feb. 6, 1864, says:—

"I believe that man is amenable to no law not written upon his own nature, no matter by whom it is given. . . . By his own nature must he be tried—by his own acts he must stand or fall. True, man must give an account to God for all his deeds; but how? Solely by giving account to his own nature—to himself."

*Dr. R. once renounced Spiritualism, but we then predicted that he would return to it, which he did. Having been a medium eight years, most of that time, as he confessed, bordering on insanity from spirit control, he was unable to resist its influence.—led capt. by Satan at his will."

In the *Banner of Light* of July 23, 1864, the controlling spirit gives the following answers:—

"Q. Are all human beings parts of one great Spiritual Being?"

"A. Yes, certainly.

"Q. From whence does the Infinite Spirit derive its principles of life?"

"A. You are constantly giving to all things, and receiving from all things. This, then, proves that God, or the Great Infinite Spirit, has as much need of you as you have need of him."

Yet Dr. Hare praises Spiritualism because it gives exalted views of God!

The Western editor of the *Banner of Light*, J. M. Peebles, who once believed and preached the Bible, but now finds therein no higher object of worship than the spirit of a dead man, under date of April 4, 1866, says:—

"The 'God of Israel' that spake to Moses; the 'wrestling angel' of Jacob; the 'Redeemer' of Job; the 'Gabriel' of Daniel; the 'young man clothed in a long, white garment' of Mark; the 'faithful witness' of John on Patmos; the 'demon' of Socrates; the 'Apollo' of the Grecians; the 'My Father' of the Nazarene; the 'Lord' of Swedenborg; the 'guardian angels' of the Catholics, and other similar phrases, have, with slight shades of difference, the same primal meaning. In this age of Spiritualism, we term them 'ministering spirits,' 'spirit guides,' and 'spirits.'"

In the *Banner of Light*, Nov. 4, 1865, are the following question and answer; the answer by the "controlling spirit" through Mrs. Conant:—

"Q. Do you know of any such spirit as a person we call the devil?"

"A. We certainly do. And yet this same devil is our God, our Father."

This is surely an honest confession. See John 8: 44. So it was not without meaning that the Spiritualist lecturers in Boston opened her meeting with a prayer to the devil!

Candid reader, are we not right in saying that this "harmonial philosophy," instead of elevating, is awfully degrading? Under its influence, multitudes are relapsing into the grossest heathenism, even to worshipping 'the devil! and that openly and confessedly. Sun, moon, stars, trees, self, everything is worshiped but the true and living God. Truly, the words of inspiration are being fearfully fulfilled; the truth is abhorred, and "doctrines of devils" are received with greediness. EDITOR.

(To be Continued.)

No Anchorage.

A GROUP of sorrowing friends surrounded the death-bed of a man who had been a prominent leader in an infidel circle. It was a dreary scene, for to the dying man his next step was emphatically a leap in the dark. The gloom and sadness pressed heavily on the sufferer, and it was a difficult task for his friends to say anything to him of a cheering character. At length one of them, as an appeal to what passes in such society as *manliness*, urged the dying man "to hold on." "I have no objection," was the reply, "to holding on, but will you tell me what to hold on by?"

A more embarrassing question it was impossible to conceive. A life spent in an effort to destroy the foundations of hope had left for him in that hour of solemn crisis no anchorage. Before him was a boundless ocean on which he must set sail; he had no chart, no compass, no rudder; he must drift out into the gloom hopelessly, for he felt he had nothing "to hold on by."

What a contrast to the death-bed of the humble Christian who can say, "I know in whom I have believed, and that He is able to keep that which I have committed unto Him against that day."! With a firm grasp on the Rock of Ages he can look out on the waters of Jordan unflinchingly, knowing that One who has vanquished death has promised him that He will be with him in the valley of the shadow of death, will never leave him nor forsake him.

MR. SPURGEON puts a home question to those who are in doubt as to the necessity for foreign missions: "Dear friends, you sometimes say, 'Will the heathen be saved if we do not send the missionaries?' I will ask you another question: Will you be saved if you do not send out any missionaries? because I have very dreadful doubts about whether you will. Do not smile. The man that does nothing for his Master, will he be saved? The man that never cares about the perishing heathen, is he saved? Is he like Christ?"—*Ex.*

A great reputation is a great charge.

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, JULY 31, 1879.

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

J. H. WAGGONER, RESIDENT EDITOR.

Sabbath Controversy.

THE Sabbath question, as a subject of controversy, has come to the front to stay; it "will not down." Only a few years ago we were blamed on every side for agitating it; then it was held as folly to make it prominent—to attach any importance to its investigation. But times are greatly changed. Now almost every religious paper engages in its discussion. The *Christian Statesman* has been established mainly to agitate it; and even the secular papers aid to "keep it before the people."

A striking fact in this discussion is the want of uniformity and consistency among the opposers of the seventh-day Sabbath, the advocates of the Sunday. If their success depended upon the perfect agreement of "two or three," we think that condition alone would insure their failure. And the same papers and persons are continually changing front. The *Christian Statesman*, which proved so conclusively to its own satisfaction that the commandment is moral and perpetual, and that the day has been changed, has lately published approvingly an article arguing that the obligation of the Sunday must be advocated on other grounds. In this it virtually admits that all its "strong proofs" from Scripture and from history, are a lamentable failure.

In contrast with this is the fact, equally striking, that there is complete harmony and consistency among those who teach and keep the seventh day—"the Sabbath of the Lord thy God." Wherever found, they "all speak the same thing," just as the apostle commanded. They are well convinced that "God is not the author of confusion." Planted upon the plain and immutable word, the commandment of the Most High, they are all agreed in their reasons, and therefore never change one position for another. They draw nigh to God with "full assurance of faith," which is based on the word of God, because they rest upon his word and his reasons, and not upon their own reasons or imaginings. As we write our heart rejoices that we need not be under the darkness of confusion; that God has so clearly revealed his holy will to the children of men, and assured us that we shall "delight ourselves in the Lord" if we follow it. Isa. 58: 13, 14.

Messiah's Herald—late the *Advent Herald*—of Boston, recently published a communication from a Baptist minister in which he attempts to show that "the Seventh-day Sabbath is not identical with the Lord's Day." In the first paragraph he says:—

"There is much confusion of thought among many, even intelligent, honest Christians, as to the Jewish Sabbath; whether it is still in force, as a divine institution; has been fulfilled and repealed in the gospel, or not; or whether the time is changed and the institution thus modified is transferred and perpetuated; or whether in the Lord's day we have another and a new institution, in commemoration of that grand and sealing event of the gospel, the resurrection of our dear Redeemer."

Aside from the erroneous, unscriptural designation of "Jewish Sabbath," as applied to the seventh day, which is always and only spoken of in the Bible as "the Sabbath of the Lord thy God," this statement is quite correct. But we insist that the confusion is needless and inexcusable. Is not the commandment, which is the only rule of Sabbath observance in the Bible, plain enough to shut out this confusion? It is. But the difficulty is, that there is a strong inclination to leave the commandment of God, and to set up something more congenial to the feelings of poor fallen man. But, as each one wants to have his own way, confusion is the necessary result.

This writer says he has related "facts and important considerations" which, he thinks, "will set this whole matter right." After so many failures of so many authors, this man must have achieved a wonder if he has at length satisfied the friends of the Sunday.

This writer couples together all the sabbaths given to Israel, yearly and weekly, and with one stroke sets them aside as positive, and not moral. But we have *only his word for it*, for he does not give a single reason; but he

undermines his theory, saying that the moral law "is epitomized in the Decalogue." We have thought, and still think, the moral law is the Decalogue. However, we shall find, no fault with this. If the moral law is epitomized in the Decalogue, to mutilate the Decalogue, as he does, is to do violence to the rules of morality.

The following is only the reiteration of an error which has been so often exposed that we should think a man would be ashamed to utter it:—

"The Sabbath was moreover given to the Jews . . . as a sign to distinguish them from all other people, as we learn from Ezek. 20: 12-20."

The verses referred to above read as follows:—

"Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20: 12.

"And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Verse 20.

Thus it is seen that, instead of the Sabbath being a sign to distinguish the Jews from other nations, it is a sign to distinguish Jehovah from false gods—"the gods that have not made the heavens and the earth." Jer. 10: 10-16. We marvel that *Messiah's Herald* will herald such a statement to the world. In the present state of the Sabbath controversy it can hardly be ignorant of the reading of these texts. God has always given the work of creation as proof of his Godhead. Acts 17: 23, 24; Rev. 14: 6, 7; Rom. 1: 20. The Sabbath is a memorial of this work; hence it is the sign of the Creator.

Then follows a strange medley, more of error, however, than of truth. He says:—

"The Decalogue is only one out of several compends of the moral law and contains one positive law, interjected because, probably, of its great importance, and affinity to the moral precepts."

A constant repetition of the assertion that the Sabbath is a positive institution, and that the fourth commandment is a positive law, does not make it so. If it is a positive law, on what ground is it of "great importance" above other positive laws? And may it not be that that ground, which was sufficient to place it in the moral law, apart from all positive laws, was sufficient to keep it among moral laws, and apart from positive laws when the latter were abolished? But it has also a great "affinity to moral precepts." Why has it, if it is itself positive? We see no great or necessary affinity of positive law to moral law. But we do see a striking affinity of the precept of that Sabbath, which God sanctified to his own glory; which he set apart from secular days; which he reserved to himself as his own day, to that moral law which says, Thou shalt not steal. It is the Sabbath of the Lord God; he calls it "my holy day," and "the holy of the Lord." As we have no moral right to appropriate to our own use that which belongs to our neighbor, so we have no moral right to appropriate to our own use that which God calls his own, and which he has peremptorily forbidden us to use in that manner. We invite all to read a pamphlet on the subject of the "Morality of the Sabbath," published at this office.

Again we wonder that individuals, in this age of Sabbath controversy, will quote Col. 2: 16, 17, and apply it to the weekly Sabbath of the fourth commandment. Will some one read the fourth commandment and point out the "things to come" to which it refers? Its foundations were laid far back of types. It points, not to the work of Christ in redemption, but to the work of creation, and to that alone. We have often called attention to the following distinction, and wish our opponents would show that it is not just and necessary, or else recognize it. All moral law has its origin in the action or will of God alone. All positive law is made necessary by the action or condition of man. And thus we find that all the types of the Saviour—the positive laws of the Old Testament—grew out of the fact that man has sinned; they represent a system of recovery from a terrible loss on account of transgression. But God made the Sabbath when he created the heavens and the earth; before man sinned, and therefore before types could have had any significance.

It would be better, also, to give a reason for applying Gal. 4: 8-10 to the Sabbath, even to the Levitical yearly sabbaths, than to rest it simply on an assertion. It certainly needs

proof. Did they who "knew not God," observe the seventh-day Sabbath, or even the yearly sabbaths of the Mosaic law, in doing "service to them which by nature are no gods"? Did not the God of Israel establish all these observances? Such references, given as this minister gives them, may confirm prejudices, but they will never lead to a correct understanding of the word of God.

The following is offered as a very decisive point. The italics are those of the writer:—

"Another fact, not to be forgotten is, that the seventh-day Sabbath is never spoken of, or referred to by Christ or any of his apostles after the resurrection of Christ, as a day binding on Christians."

Suppose we give another fact which is still more striking, which ought not to be forgotten, yet seems to be, quite too often. It is this:—

Sunday, or the first day of the week, was never spoken of, or referred to by Christ, or by any of his apostles, or by any body else, after the resurrection, nor at any other time, as a day binding on Christians, or on any others. No mention was ever made of it, in any dispensation, as a day sanctified, blessed, commanded, or even hinted at as a day of observance. Of course we are speaking of Scripture authority. We know it was honored by that magnificent worldling and criminal, Constantine, lauded as "the first Christian emperor." It was commanded under severe penalties by the "man of sin." It grew strong under the fostering care of "the holy Inquisition." Custom, prejudice, and human laws still uphold it. But the word of the Most High honors the seventh-day,—the day blessed by Jehovah. If it is so good an argument against the seventh day that the fourth commandment was not repeated at a certain time, why not be candid enough to admit that it is a decisive argument against the first day that a commandment for its observance was never given at all. Inspiration steadily refuses to afford any sanction to this Sunday innovation.

That would be a terrible life in which no good were blended, and that must be a sorry writing which contains no truth. Our author, in his endeavors to establish safe ground for his innovation, writes as follows:—

"The common ground taken by theologians, that the seventh-day Sabbath was transferred to Christianity, but changed to the first day of the week, is without authority, and based on mere assumption. The law designates the identical day of the week, as well as its design, and expressly says: 'The seventh day is the Sabbath of the Lord, thy God,' not that one-seventh part of time is Sabbath, but the seventh day of the week."

Here he has found unalloyed truth, for it is the word of God. And seeing that "the law designates" the seventh day, will this writer, or anybody in his behalf, please to point out any other law, which designates any other day, prior to that of Constantine? All references to human authority are idle words with us. We do not fear "the judgment of the great day" because of what man has spoken. It is enough for us to "Fear God and keep his commandments."

This writer, with great self-complacency, thinks he has pointed out a remedy for the confusion. We think he has only added one to the great list of the confused and confusers.

Secret Societies.

We are requested to give our opinion of secret societies, because some of our brethren are uniting with them. We think if those who unite with them would give the true reason for their doing so, it would be our sufficient answer. If they will examine their motives, and do not find them founded in selfishness we shall be greatly surprised. We cannot imagine any good reason why a Seventh-day Adventist should unite with them. And we have one reason to offer why no Christian should unite with them. It is this:—

They captivate the senses by their show, and are seductive in their influence, so that in time a relation to the church is not valued so highly as a relation to these societies. We do not guess at this. We have watched the progress of this work in too many cases. If the claims of the church and the society come in conflict, that of the society is honored, and that of the church is disregarded. This is true to such an extent that we always consider a person's loyalty to the cause of his religion somewhat lessened the moment he joins a secret society. If any one thinks we are mistaken in this he will only prove, to us, that his observation has not been as extensive and close as ours.

We are aware that some will think we are trespassing on forbidden ground to speak our mind so freely on this subject. But in this they will prepare the way for another objection, namely:—

Secret societies do not consider that any body has a right to investigate their claims or call them in question. We disagree with them. We are not ultraists. With us *nothing is too sacred to be investigated*. We have often been astonished at the presumption of those who freely canvass, and express their opinions of, the claims of the Christian religion, and who will resent it as a personal injury if you call in question the claims of their favorite secret society. We cannot see any reason or justice in this. We distrust the influence of any association which thus affects the minds of its members. And we deeply regret that any of our brethren are entangling themselves with such alliances.

If our views of "the present truth" are correct; if we are in the last days, and if "the coming of the Lord draweth nigh;" if the word of God commands us to withdraw ourselves from worldly associations which are calculated to distract our minds and divert our affections from the Saviour and his cause, then all alliances with such associations must be unwise and imprudent. A lack of faith in God, in his promises of care and protection, is too often at the bottom of such associations.

Note from Eld. Andrews.

BRO. J. N. ANDREWS, over date of Southampton, July 3, reports an improvement in his health, for which his many friends will be truly thankful. He gives the following interesting item of news:—

"One circumstance which has just come to my knowledge gives me much encouragement. When we first began to publish our French paper, some one sent me the name of a merchant in the Turkish empire, who could read French. As he was the only person in that empire who received our paper, we continued to send it to him, though we feared that he cared nothing for it. Recently he has written that himself and several others have embraced the Sabbath in consequence of reading the paper, and that he desires to be baptized. So we see that the Lord is at work."

"Bro. Loughborough's work seems to be making steady progress. There are some very encouraging cases, for which we feel to give thanks to God."

Sunday Not the True Seventh Day.

(Continued.)

WE now call the reader's attention to the remarkable changes which each of these writers makes in the reckoning of the week. We present the week of Mr. Fuller at three grand epochs, viz: at the creation, the exodus, and the resurrection of Christ. We also present the week, as reckoned by Dr. Akers, at each of these three points. As Dr. Jennings uses precisely the same week as Dr. Akers, except at the fall of the manna, we simply give Dr. J.'s week at that point.

FULLER'S WEEKS AT CREATION.

CREATION.							FIRST WEEK.						
1	2	3	4	5	6	7	Sun.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.
1	2	3	4	5	6	7	1	2	3	4	5	6	7
Mon.	Tue.	Wed.	Thur.	Fri.	Sat.	Sab.	Sun.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.
ETERNITY.							TIME.						
							First day of Adam's life.						

The reader will observe that his first week of time is framed on the theory that the six days of creation belong to eternity, and that God's seventh day is the first day of time, the first day of the week, and the first day of Adam's life—four remarkable falsehoods. Observe that Mr. F. has here one period, we cannot justly call it week, which has only six days in it. This feature has to appear once in each of the several theories. Observe next.

FULLER'S WEEKS AT THE EXODUS.

A WEEK WITH TWO SABBATHS.							EXODUS.						
1	2	3	4	5	6	7	1	2	3	4	5	6	7
1	2	3	4	5	6	7	1	2	3	4	5	6	7
Sun.	Mon.	Tu.	Wed.	Thur.	Fri.	Sat.	Sun.	Mon.	Tu.	Wed.	Thur.	Fri.	Sat.
							10th of Abib.						
							16th of Abib.						

Here are two of his weeks at the exodus.

The first one has two Sabbaths in it, being that week in which the Sabbath was changed from Sunday back to Saturday. The second week is simply the ordinary week of the Jews, thenceforward having its Sabbath upon the seventh day instead of on the first day as it had had down to that time, according to Mr. F. Next we give

FULLER'S WEEKS AT CHRIST'S RESURRECTION.

No. 1.

TWO SABBATHS COME TOGETHER.

Calendar grid for Fuller's weeks at Christ's resurrection, showing two Sabbaths together.

Observe, two Sabbaths come together! One week ends with a Sabbath, and the following week begins with one! If he says, Not so, for the Jewish Sabbath was abolished at the cross, then we give an illustration of this view:—

FULLER'S WEEKS AT CHRIST'S RESURRECTION.

No. 2.

Calendar grid for Fuller's weeks at Christ's resurrection, showing a week without a Sabbath.

Observe, this time we have a week which has no Sabbath in it. As he had a week in Egypt which had two Sabbaths in it, he has a right to give us one this time with no Sabbath at all! On an average, we hold our own on Sabbaths at Mr. Fuller's hands; so we must try to stand it! Now we illustrate

AKERS' WEEKS AT CREATION.

Calendar grid for Akers' weeks at creation, showing first and second weeks.

With Dr. Akers' division of time from eternity, we perfectly agree; the only error being the serious falsehood of calling the first day of the week Monday. And Dr. A. does this, although he acknowledges that the New Testament first day of the week is Sunday. How he brings this around will appear in the diagram of

AKERS' WEEKS AT THE EXODUS.

Calendar grid for Akers' weeks at the exodus, showing last week of old series and new week beginning with last day of old week.

The first of these weeks has only six days in it, though its last day is made into the so-called Jewish Sabbath! But this sixth-day period is as essential to Dr. A. as to Mr. F. Observe that at the exodus Dr. A. changes, not only the Sabbath, but, unlike Mr. F., even the week also. Sunday now, by means of this six-day week, becomes the first day.

Next we give Dr. Akers' weeks at Christ's resurrection, though they are precisely identical with those of Mr. F. at that point. But we do it to show that, having changed his reckoning of the week at the exodus in order to change the Sabbath from Sunday to Saturday, now when he changes the Sabbath back from Saturday to Sunday, his week refuses to change. It seems strange that it changed so easily in Egypt!

AKERS' WEEKS AT CHRIST'S RESURRECTION.

Calendar grid for Akers' weeks at Christ's resurrection, including Jewish week and Akers' new testament week.

The reader will observe that the upper line in this diagram shows the days of the New Testament week, as reckoned by Dr. Akers. So that if he is correct in the reckoning, our present week begins with the seventh day of the original week, and ends with its sixth! But if the evangelists are correct in the numbering of the week, then his order of the days in the week is false.

These illustrations must suffice for the theories of Mr. Fuller and Dr. Akers. The theory of Dr. Jennings is precisely that of Dr. Akers, except with reference to the place where he declares that the day of the Sabbath was changed the first time. Therefore we have simply to illustrate his weeks when this change is said to have occurred.

JENNINGS' WEEKS AT THE FALL OF THE MANNA.

TWELVE DAYS WITHOUT A SABBATH.

Calendar grid for Jennings' weeks at the fall of the manna, showing twelve days without a Sabbath.

Though we give Dr. Jennings only one illustration, he contributes his full share toward interesting and edifying the reader.

Here is a period of thirteen days from one Sabbath to another! But the reader will observe the indispensable period of six days neatly hidden under the ample robe of this thirteen-day week! That is to say, here is a week and six days with only one Sabbath for the whole period! And here is a theory, which, to prevent a journey on the Sabbath (which did not occur on that day), has the children of Israel gather manna for the first time on the Paraisaical Sabbath! Dr. J. here robs us of one Sabbath day in the count, and never makes up for it like Mr. F., by giving us a week with two Sabbaths in it! And let it be observed that, whereas Dr. Jennings uses a week from the fall of the manna to this time, which begins with God's seventh day and ends with his sixth, Dr. Akers adopts such a week on the day of the exodus, while Mr. F., by assigning the six days of Gen. 1 to eternity, has such a week as this from the beginning!

Thus it is evident that while each one of these able writers is anxious to prove that Israel had another Sabbath besides the Sabbath of the Lord, they do not agree how they came by it, nor when it was given! The truth is, they are all wrong; and the reason why they do not agree as to the time and manner of the change is because no change of the kind was ever made! Each sees the weakness of the arguments used by his predecessors, and each attempts to place a firm foundation under the Sunday-seventh-day, though to do it, he must remove that which those before him have laid.

But we have no disposition to dwell upon the peculiarly ridiculous character of the work which these men have wrought. There is another aspect of the case that demands our attention, and in the light of that all other things pertaining to it are, comparatively speaking, of small account. What we now call attention to, is the inherent and palpable wickedness of this work, more especially as exhibited in the effort of Dr. Akers and Mr. Fuller.

J. N. A.

(To be Continued.)

Dakota Camp-Meeting.

The following is an extract of a letter from Sister M. K. White:—

The first S. D. Adventist camp-meeting held in Dakota is just past. There were many things interesting about this meeting. Although the appointment was very brief, about two hundred brethren and sisters were on the ground, more than half of these being Scandinavians. The work commenced here by a friend of the cause sending some Scandinavian tracts to a certain postoffice in the Territory, and the postmistress handed them to a Danish neighbor. He read them carefully, sent to the office of publication for more, and began to scatter them among his neighbors. They also read, and again loaned to their neighbors; and as the result of the work thus commenced the camp-meeting was held. A Conference, consisting of four churches and five unorganized companies, having one ordained minister and several licentiates, was formed. Sabbath-school and Temperance Association were also organized, and the work started on a good basis.

The meeting was pleasantly located on a ten-acre island in the Sioux River, about a quarter of a mile from Sioux Falls, a town of sixteen hundred inhabitants.

The Sabbath-school held Sabbath morning was excellent considering all the circumstances. This is a new field, but very little labor having been bestowed upon it until last year, when Eld. Whitney was sent here by the General Conference; but the interest manifested shows that with proper training and experience they will succeed in the work. A good move was made on temperance. Although quite a number brought tea, coffee, tobacco, and pork upon the ground, a good stand was taken by the people against their use, and one hundred and ten signed the teetotal pledge.

Eld. Hanson, who has labored in this Territory among the Scandinavians more or less for the last five years was present, and spoke

several times in the Danish language. This, together with the plain, practical teaching of father and mother, and the pointed doctrinal discourses of Eld. Whitney, made the meeting one of interest and profit.

Monday afternoon twelve were baptized. Toward night eight covered wagons drawn by oxen left the camp for their homes fifty miles away. The weather was so excessively hot that they dared not drive their teams in the day. Thursday morning the camp broke up in order, and the fifteen tents and about as many covered wagons soon disappeared. Many expressed the desire that a camp-meeting might be held in the place every year.

The Closing Messages of the Gospel.

NUMBER NINE.

THE BEAST—CONTINUED.—We have found that the beast of Rev. 13:1-10, and the little horn of Dan. 7, refer to the same power. This is an important point in the examination of the third message. The apostle Paul also describes the same power as "that man of sin," and "the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4. Here are the characteristics of the same power. Now whatever is affirmed of Daniel's little horn, or Paul's man of sin, is a part of the description of the beast of Revelation. Taking these testimonies together will plainly show the work of the beast, and the meaning of the warning against his worship.

Let us note the specifications given in the description of this power, as found in Dan. 7:25, and see if they have been fulfilled by the papacy.

1. "He shall speak great words against the Most High." Has the papacy fulfilled this?—has "he opened his mouth in blasphemy against God, to blaspheme his name"? Have the popes assumed the names, the power, and the attributes of the Almighty? They have received such titles as "Holy Father," "His Holiness," "The Infallible One," "Lord of Lords," "A God on Earth," "Lord God the Pope," and "King of Kings." Cardinal Bellarmine, on the authority of the councils, Book 2, chap. 17, says, "All the names which are given in the Scriptures to Christ, even these same names are given to the Pope." Is not this blaspheming the name of God?

Pope Gregory VII. writes, "The Roman Pontiff is by right universal. In him alone is the right of making laws. Let kings kiss the feet of the Pope. His name alone is to be heard in the churches; it is the only name in the world." Is not this claiming the right and power of God?

Pope Pius IX., about 1868 said, "I alone, despite my unworthiness, am the successor of the apostles, the vicar of Jesus Christ; I alone have the mission to guide and direct the bark of Peter. I am the way, the truth, and the life." And in 1870, the Roman bishops of the world were called together by him to formally decree and declare the infallibility of the pope! Is not this assuming the attributes of the Most High? These are "the great words which the horn spake"—the "great things and blasphemies" of the beast.

2. "And shall wear out the saints of the Most High." The millions of the martyrs put to death with the most exquisite and long-continued tortures, by this power, furnish the best commentary on the fulfillment of this specification. Has not the papal power done this?

3. "And shall think to change times and laws." The question arises, Whose times and laws? To change human laws would be no distinguishing trait of character. All governments do this. It is obvious that the times and laws of the Most High are meant. The whole work of this power is against God. His name is blasphemed, and his saints are worn out, and it is clear that it is his law that this wicked power thinks to change. It is an unchangeable law; but this power thinks to change it. He did speak great words against the Most High; he did wear out his saints; but he only thinks to change his times and laws. The Douay Bible says, "He shall think himself able" to do this.

With all denominations of Christians called evangelical, we hold that the moral law of God is briefly comprehended in the ten commandments. Has the papal authority thought to change this law? To think to change it implies an intention, or voluntary claim of ability to make the change. But in blending the sec-

ond commandment with the first, making them but one, consequently changing the numbering of those that follow, and dividing the last to make out the number, ten, papists do not claim that there is any change. They understand this to be the intention of the Almighty. But they do claim that the church has changed the Sabbath of that law into Sunday, and that without any Scriptural authority. And this is, the only one of these laws which contains any time which might be changed to another.

To show what Romanists think about this change, I quote from their acknowledged authorities. The "Douay Catechism" says:—

"Question. How prove you that the church hath power to command feasts and holy days?"

"Answer. By the very act of changing the Sabbath into Sunday; which Protestants allow of; and therefore they fondly contradict themselves, in keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Q. How prove you that?"

"A. Because by keeping Sunday strictly they acknowledge the church's power to ordain feasts, and to command them under sin."

Here is a direct claim of the power or ability of the Roman church to make laws for men; and the proof of the claim is the "very act of changing the Sabbath into Sunday." The following is from another Catholic work, the "Doctrinal Catechism":—

"Q. Have you any other way of proving that the church has power to institute festivals of precept?"

"A. Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

Here is the claim of the very highest authority and power, namely, to set aside that which God has commanded, and to institute, and make a duty or a sin, that which God has not commanded nor prohibited. Has not the papal power thought to change the unchangeable law of the Most High?

Who changed the moral law of God? The prophecy points to the blasphemous persecutor of the saints, as thinking to do it. Jesus Christ assures us that it was not his purpose to change it so much as a jot or tittle. Matt. 5:17-19. But the authority or head of the Roman church says, I did it, because I have the power and right to do it. Here are three witnesses; and their testimonies agree perfectly as to the author of the change. Ought not their united testimonies to be regarded?

4. "And they shall be given into his hand for a time, and times, and the dividing of time." For this length of time the papacy was to rule, with power to persecute the saints. In Rev. 13 it is said of the beast that "power was given unto him to continue forty and two months." This is the same period. We have a clue to the reckoning of the time in Rev. 12:6, 14. Here we find that one time, two times, and a half a time are just 1260 days, or three years and a half of 360 days each. Forty-two months of thirty days each amount to the same number of days. But these days are symbolic, as commentators and Bible students agree, representing that number of years. When did this period begin and end? By the decree of Justinian in A. D. 533, constituting the bishop of Rome the supreme head of the universal church, which was carried into effect in 538, by the conquering of the Ostrogoths, the last of the three horns that were to be plucked up, the papacy was established in power. Beginning with A. D. 538, the 1260 years would end in 1798. Precisely at this point the pope was taken a prisoner of war by the French, his government declared abolished, and he carried a captive to France, where he died. Here the beast received a deadly wound; but it was afterward healed, according to prophecy. Thus exactly is the word of God's promise fulfilled.

The apostle represents the same wicked power as exalting himself above God. 2 Thess. 2:4. How could this be done? If he only claimed to make laws equally binding upon men as the law of God, he would only make himself equal with God. But when he claims to set aside a law of God, releasing men from their obligation to obey it, and to give in its stead a law of his own, claiming that all must obey it or sin, he does exalt himself above God. How else could it be done? It will be seen, by what has been quoted from the teachings of the so-called Catholic church, that they claim that the church has done this very thing.

Now the worship of the beast is yielding to his claim and keeping his law, rather than the law of God. Against doing this the third angel utters his warning. Those who are truly loyal to God heed the warning, and the result is, the people of God are distinguished from the rest of mankind as those that "keep the commandments of God and the faith of Jesus." Verse 12. R. F. COTTELL.

The Home Circle.

BE CONTENT.

THERE are who sigh that no fond heart is theirs;
None loves them best. Ah, vain and selfish sigh!
Out of the bosom of His love he gave—
The Father gave his Son for thee to die.
For thee he died, for thee he lives again,
For thee he triumphs in his endless reign.

Thou art as much his care as if, beside,
Nor man nor angel dwelt in Heaven or earth;
So sunbeams pour alike their glorious tide
To light a world, or wake an insect's mirth.
They shine and shine, with unexhausted store.
Thou art the Saviour's treasure. Ask no more.

Governing Children.

"I'll not live in this way!" exclaimed Mrs. Lyon, passionately. "Such disorder, wrangling and irregularity, rob me of all peace; and make the house a bedlam, instead of a quiet home. Tom!"—she spoke sharply to a bright little fellow, who was pounding away with a wooden hammer on a chair, and making a most intolerable din;—"stop that noise, this instant! And you, Em', not a word more from your lips. If you can't live in peace with your sister, I'll separate you. D'ye hear! Hush, this instant!"

"Then make Jule give me my pincushion. She's got it in her pocket."

"It's no such thing; I haven't," retorted Julia.

"You have, I say."

"I tell you I haven't!"

"Will you hush?" The face of Mrs. Lyon was fiery red; and she stamped upon the floor, as she spoke.

"I want my pincushion. Make Jule give me my pincushion."

Irritated, beyond control, Mrs. Lyon caught Julia by the arm; and thrusting her hand into her pocket, drew out a thimble, a piece of lace, and a penknife.

"I told you it wasn't there! Couldn't you believe me?"

This impertinence was more than the mother could endure; and, acting from her indignant impulses, she boxed the ears of Julia, soundly. Conscious, at the same time, that Emily was chiefly to blame for all this trouble, by a wrong accusation of her sister; she turned upon her, also, administering an equal punishment. Frightened by all this, the younger children, whose incessant noise, for the last hour, had contributed to the overthrow of their mother's temper, became suddenly quiet, and skulked away into corners—and the baby, that was seated on the floor, between two pillows, curved her quivering lips, and glanced fearfully up at the distorted face in which she had been used to see the love-light that made her heaven.

A deep quiet followed this burst of passion; like the hush which succeeds the storm. Alas, for the evil traces that were left behind! Alas, for the repulsive image of that mother, daguerre-typed in an instant, on the memory of her children, and never to be effaced. How many, many times, in after years, will not a sigh heave their bosoms, as that painful reflection looks out upon them from amid the dearer remembrances of childhood.

A woman of good impulses, but with scarcely any self-control, was Mrs. Lyon. She loved her children, and desired their good. That they showed so little forbearance, one with the other, manifested so little fraternal affection, grieved her deeply.

"My whole life is made unhappy by it!" she would often say. "What is to be done? It is dreadful to think of a family growing up in discord and disunion. Sister at variance with sister; and brother lifting his hand against brother."

As was usual after an ebullition of passion, Mrs. Lyon, deeply depressed in spirits, as well as discouraged, retired from her family to grieve and weep. Lifting the frightened baby from the floor, she drew its head tenderly against her bosom; and, leaving the nursery, sought the quiet of her own room. There, in repentance and humiliation, she recalled the stormy scene through which she had just passed, and blamed herself for yielding blindly to passion, instead of meeting the trouble among her children with a quiet discrimination.

To weeping, calmness succeeded. Still she was perplexed in mind, as well as grieved at her own want of self control. What was to be done with her children? How were they to be governed aright? Painfully did she feel her own unfitness for the task. By this time the baby was asleep, and the mother felt something of that tranquil peace that every true mother knows, when a young babe is slumbering on her bosom. A book lay on a shelf, near where she was sitting, and Mrs. Lyon scarcely conscious of the act, reached out her hand for the volume. She opened, without feeling any interest in

its contents; but, she had read only a few sentences, when this remark arrested her attention.

"All right government of children begins with self-government."

The words seemed written for her; and the truth expressed, was elevated instantly into perception. She saw it in the clearest light; and closed the book, and bowed her head in sad acknowledgment of her own errors. Thus, for some time, she had been sitting, when the murmur of voices from below grew more and more distinct, and she was soon aroused to the painful fact, that, as usual, when left alone, the children were wrangling among themselves. Various noises, as of pounding on, and throwing about chairs, and other pieces of furniture, were heard; and, at length, a loud scream, mingled with angry vociferations, smote upon her ears.

Indignation swelled instantly in the heart of Mrs. Lyon; hurriedly placing the sleeping babe in its crib, she started for the scene of disorder, moved by an impulse to punish severely the young rebels against all authority; and was half way down the stairs, when her feet were checked by a remembrance of the sentiment—"All right government of children begins with self-government."

"Will anger subdue anger? When storm meets storm, is the tempest stilled?" These were the questions asked of herself, almost involuntarily. "This is no spirit in which to meet my children. It never has, never will enforce order and obedience," she added, as she stood upon the stairs, struggling with herself, and striving for the victory. From the nursery came louder sounds of disorder. How weak the mother felt! Yet, in this very weakness was strength.

"I must not stand idly here," she said, as a sharper cry of anger smote her ears; and so she moved on quickly, and opening the nursery door, stood revealed to her children. Julia had just raised her hand to strike Emily, who stood confronting her with a fiery face. Both were a little startled at their mother's sudden appearance; and both, expecting the storm that usually came at such times, began to assume the defiant, stubborn air with which her intemperate reproofs were always met.

A few moments did Mrs. Lyon stand looking at her children—grief, not anger, upon her pale countenance. How still all became. What a look of wonder came gradually into the children's faces, as they glanced one at the other. Something of shame was next visible. And now, the mother was conscious of a new power over the young rebels of her household.

"Emily," said she, speaking mildly, yet with a touch of sorrow in her voice that she could not subdue; "I wish you would go up into my room, and sit with Mary while she sleeps."

Without a sign of opposition, or even reluctance, Emily went quietly from the nursery, in obedience to her mother's desire.

"This room is very much in disorder, Julia."

Many times had Mrs. Lyon said, under like circumstances, "Why don't you put things to rights?" or, "I never saw such girls! If all in the room was topsy turvey, you'd never turn over a hand to put things in order," or "Go and get the broom, this minute, and sweep up the room. You're the laziest girl that ever lived." Many, many times, as we have said, had such language been addressed by Mrs. Lyon, under like circumstances, to Julia and her sisters, without producing anything better than a grumbling, partial execution of her wishes. But now, the mild intimation that the room was in disorder, produced all the effects desired. Julia went quickly about the work of restoring things to their right places, and in a little while, order was apparent where confusion reigned before. Little Tommy, whose love of hammering was an incessant annoyance to his mother, had ceased his din on her sudden appearance, and, for a few moments, stood in expectation of a boxed ear; for a time he was puzzled to understand the new aspect of affairs. Finding that he was not under the ban, as usual, he commenced slapping a stick over the top of an old table, making a most ear-piercing noise.

Instantly, Julia said, in a low voice, to him—"Don't Tommy,—don't do that. You know it makes mother's head ache."

"Does it make your head ache, mother?" asked the child, curiously, and with a pitying tone in his voice, as he came creeping up to his mother's side, and looking at her as if in doubt whether he would be repulsed or not.

"Sometimes it does, my son," replied Mrs. Lyon, kindly; "and it is always unpleasant. Won't you try to play without making so much noise?"

"Yes' mother, I'll try," answered the

little fellow, cheerfully. "But I'll forget sometimes."

He looked earnestly at his mother as if something more was in his thoughts.

"Well, dear, what else?" said she encouragingly.

"When I forget, you'll tell me; won't you?"

"Yes, love."

"And then I'll stop. But don't scold me mother; for then I can't stop."

Mrs. Lyon's heart was touched. She caught her breath, and bent her face down, to conceal its expression, until it rested on the silken hair of the child.

"Be a good boy, Tommy, and mother will never scold you, any more," she murmured gently, in his ears.

His arm stole upwards, and as they were twined closely about her neck, he pressed his lips tightly against her cheek—thus sealing his part of the contract with a kiss.

How sweet to the mother's taste were these first fruits of self-control. In the effort to govern herself, what a power had she acquired. In stilling the tempest of passion in her own bosom, she had poured the oil of peace over the storm-fretted hearts of her children.

Only first-fruits were these. In all her after-days did that mother strive with herself, ere she entered into a contest with the inherited evils of her children; and just so far as she was able to overcome evil in herself, was she able to overcome evil in them. Often, very often, did she fall back into old states; and often, very often, was self-resistance only a light effort; but the feeble influence for good that flowed from her words or actions, whenever this was so, warned her of error, and prompted a more vigorous self-control. Need it be said, that she had an abundant reward?—*Arthur's Home Magazine.*

Reports from the Field.

Southampton, England.

OUR tent meetings still continue in this place. We have now given forty discourses and are just entering upon the Sabbath question. In conversation we have explained the subject to a number who have already commenced to observe the Sabbath with us. We also see good results every week from the effort made in sending out reading matter by post. Some are already embracing the truth by reading.

It has been rainy and cold most of the time since we erected our tent. There has not been twenty-four consecutive hours without rain. On the first of July there was a heavy gale with rain. The tent had to be let down flat to the ground to save it from damage. Our tent is already badly mildewed, and if it continues such weather the whole season the canvass will not be fit for service another year.

We have much prejudice to contend with. First, because the Church of England claims all the people as under her jurisdiction. I am told the old law is still on the Statute books requiring all to attend meeting, at the church, once in six weeks or pay a fine. There are too many dissenters, however, for the law to be enforced. One churchman used the great argument against us the other day, "If the seventh day is kept it will make another company of dissenters."

Second, There is prejudice against foreigners, especially if they introduce anything new to the people. This we expected, but such prejudice is increased by false reports being circulated by those who do not attend, and who do not know of what they affirm; but even this stirs up some to come and hear. With the candid such curiosity turns to interest. On the whole, considering all the circumstances, I do not know but we are doing as well as we could expect.

In opening our new mission it requires work. We try to do all that health and strength will admit.

July 4, 1879. J. N. LOUGHBOROUGH.

Santa Ana, Cal.

I HAVE now had the tent six weeks in this place, and have gone over the principal points of our faith. Last Sabbath we held a Sabbath meeting in the tent; about forty were out. Sixteen have signed the covenant, and about ten or twelve more are keeping the Sabbath, and I think will unite with us. I shall give them a little rest this week, but will commence meetings again Friday night. During this week I will put in all the time I can in visiting. I have had a great deal of opposition all the way, principally from the Disciples. They have made several drives at the law, and Sister White.

I wish to say a word about the First-day Adventists. Several families came out from

Kansas a short time ago, and settled about three miles from here. They told me that when they left Kansas they thought they had all the truth; but they thought they would come to the tent once. But they had been told such horrible things about us by many of their ministers, such as that all the religion we had consisted in keeping the Sabbath, that they were sure they would not like us; but they kept on coming, and last Sabbath over half of them signed the covenant, and nearly all are keeping the Sabbath.

July 21. J. L. WOOD.

Unionopolis and Liberty Center, Ohio.

ELD. RUPERT had his tent here three weeks, and I was with him the last week, July 2-6. I organized the church two months ago, with only six members. On the Sabbath, as it was church quarterly meeting, we read the name of each one, and called on them to speak. After this, thirteen requested to unite with the church. Then we repaired to the water and baptized four.

Tuesday, July 8, I came to Liberty Center, and found the brethren having the largest interest we have had in Ohio for many years. About a dozen had been keeping the Sabbath here for a few years, though unorganized and in a poor condition. We gave Bro. O. F. Guilford a forty-foot tent, and he with Brn. Bigelow and Hussey came here designing only to remain about two weeks to help the brethren. But from the first a deep interest was manifested. The tent was crowded to overflowing. One after another began to keep the Sabbath, until already about sixty are fully decided, and more are coming in daily. Most of these come by whole families. On every street, and in every direction from town are to be found Sabbath-keepers. About twenty have been baptized, and new ones go forward in this ordinance every week.

D. M. CANRIGHT.

Tuscola, Mich.

WE closed our meetings in this place last night. The attendance throughout was comparatively small. Some, however, were deeply interested. Two or three more have accepted the truth, making seventeen in all. These were mostly from the Baptist church. They are all united and of good courage.

July 7. R. J. LAWRENCE,
WM. OSTRANDER.

Leon, Monroe Co., Wis.

I ATTENDED quarterly meeting with this church. Although but short notice had been given, there was quite a turnout. Sabbath forenoon, in response to an invitation, about a dozen came forward for prayers, mostly children of the Sabbath-school. Many bore testimony for the first time. It was a precious season, indeed, and we all felt that the Saviour of sinners was present. On first-day six were baptized.

H. W. DECKER.

Du Quoin, Ill.

LAST Sunday we held two services in the grove at High Bank, and baptized two, who joined the church at Du Quoin. Our church building enterprise is quite promising, and we hope to build an edifice 28x42.

G. W. COLCORD,
D. MORRISON.

Dunlap, Iowa.

ABOUT one hundred Scandinavians attended the Camp-meeting, and we enjoyed several good seasons together in our own language. Some of our Danish brethren came a hundred and fifty miles with teams. We trust they will feel richly repaid for coming. I can truly say that this meeting was a precious season to me. On Sabbath, and on Monday, many came forward for prayers, and some to give their hearts to God for the first time, among whom was my own dear daughter, for which I feel very grateful to our Heavenly Father.

JOHN F. HANSON.

Beaver City, Neb.

WE have held eighteen meetings with the Richmond church. Three members were added, two by baptism. Five arose for prayers, among whom were some of the children of the brethren. The tithing system was accepted.

GEO. B. STARR,
A. J. CUDNEY.

Kansas.

SINCE camp-meeting I have visited the little companies of Sabbath-keepers at Osage City, Emporia, Otter Creek, and Peru. At Osage City, four were baptized, a church of fourteen members organized, and an elder ordained. At Emporia, there are a few keeping the Sabbath, and they have been keeping up meetings since Bro. Stevens was there last winter. Twelve signed the covenant, and a leader was appointed.

SMITH SHARP.

Chatham, Ontario.

OUR cause here is still rising. Sixteen are now keeping the Sabbath, while others are deeply interested. The opposition we are receiving at the hands of the ministers, only tends to strengthen those who have embraced the truth, and it also creates a healthy desire to hear in the minds of others. Vigilant missionary societies are doing nobly. Twenty-five societies have responded to our appeal. The society in South Lancaster, Mass., is sending to Ontario, weekly, 200 copies of the SIGNS; a society in Illinois, 75 copies; one in Maine, 60 copies; one in Rome, N. Y., 50 copies; three societies in R. L., send from 10 to 20 copies each; and one in Michigan, 40 copies. We feel to thank God and take courage. Already some are embracing the truth from reading, and the Macedonian cry comes from many places, Come over and help us.
JOHN W. MOORE.

Whitewater and Mt. Pleasant, Mich.

JUNE 21, 22, met with the brethren at Whitewater, Grand Traverse Co. Here we baptized twelve, and organized a church of twelve members. Brn. Sisley and Potter were laboring here with the tent.
I spent Sabbath, the 28th, with the church at Mount Pleasant. Bro. L. A. Kellogg has labored here for a year or more, as the result of which there are forty or fifty Sabbath-keepers in this vicinity. Here all seem to be in earnest, and determined to go through.
J. FARGO.

Genoa, Mich.

MET with the Genoa church at Howell, July 5, 6, and held seven meetings. On Sabbath, p. m., seven were baptized, mostly young people. May the Lord help them to walk in newness of life. Several were present from abroad. All seemed to be encouraged. Praise the Lord. T. M. STEWARD.

Soliloquy, Virginia.

WE had an excellent quarterly meeting at this place. Nearly all the members were present. The outside interest was good. Four were received into the church, and others are almost persuaded to accept the truth.
I. SANBORN.

Arcadia, Ind.

TWELVE have signed the covenant, nine of whom have embraced the truth since we began meetings. Others are waiting to hear the other side, which is to be given by Eld. Frazier, (Disciple), who has been called in to oppose the truth. He begins this evening. We expect this opposition will help us much. Donations amount to \$10.46, which exceeds our expenses so far. Book sales amount to \$8.50. WM. COVERT,
July 15. J. P. HENDERSON.

Debello, Wis.

JULY 5, attended the quarterly meeting at Debello. The brethren seem to be doing well. Several more decided to keep all of God's commandments. Among the number was the Wesleyan Methodist minister to whom we referred in a previous report. This minister and his wife have both decided to walk according to the law of God. They hope their children will soon follow them. Another who has lately commenced the observance of the Sabbath is a German who has preached some among the Christians. Others in the vicinity of Debello are interested. May God help them to obey.
O. A. JOHNSON,
July 10. ANDREW CHRISTIANSEN.

Neilsville, Wis.

WE have given fifteen discourses in all. Have canvassed the Sabbath question quite thoroughly. Fourteen have expressed their intention to keep the Sabbath of the Lord, and we think several others will soon decide for the truth. The people here are willing to read, and as soon as a new subject is presented, they come eagerly to the stand to get our tracts.
T. B. SNOW,
July 14. C. HOLMES.

Bull's City, Kansas.

WE pitched the tent in this place June 25, and have had quite an interest. The church are encouraged, and eight more have commenced to keep all the commandments of God, while others are investigating God's word to "see if these things are so." May the Lord bless them in seeking for truth. We have closed labors here for the present.
GEO. H. SMITH,
July 10. M. AND H. ENOCH.

BRO. N. ORCUTT reports an interesting quarterly meeting in southern New Jersey. Eld. J. W. Morton was present and preached an excellent discourse.

Good Health.

That Favorite Remedy.

PEOPLE laughed at Dr. Wilcox's "favorite remedy" in the prostration of typhoid fever; nothing else was in it than whisky. An old-fashioned doctor they called him—a kindly, benevolent, whimsical old man, who received much reverence in the wide circuit of his country practice. "He cured the majority of his patients," folks said, "and so they let him take his way." Now, one of his ways was ordering "old apple whisky" for his patients exhausted by fever. But he had luck with his fever patients. He cured Tom Turner when every one said there was "no hope." Yes, and Tom died a drunkard within two years. "And Raphe More?" True, Raphe has been a tippler ever since; a lost man they call him. "And little Bob Glen?" Poor Bobbie, he was brought back from the gates of death, indeed. They began on half a gill of the whisky "that had stood in the cellar twenty years, the real stuff of his grandfather's make," and they went on until Bobbie used a pint a day. He got over the fever. "Most a pity," said the neighbors, for the disease hurt his brain somehow, and Bobbie had been only half-witted ever since.

The doctor had firm faith in his remedy, until Bella Clarke gave him the light on it that no one else ventured to give.

Bella and Joe were orphan twins, and Dr. W. doted on them from the day they came to live next door to him with their uncle. Joe fell ill with typhoid fever, and at the stage of prostration, "Give him a tablespoonful of whisky and a teaspoonful of cream," began the doctor.

Said Bella, "I'll give him the cream, but not the whisky. Suppose he gets well to be a drunkard?"

"And suppose he don't get well to be a drunkard?" said the doctor, testily.

"Will it not be better for him to die a good boy that every one loves than to be a drunkard? Had I not rather sit by his grave than wait at the tavern doors to lead him home?" sobbed Bella.

"Well," said the doctor, winking at her aunt, "you need not give him any whisky."

"And nobody shall," cried Bella, "I will watch him night and day. No one shall make him break his promise to our dying mother. Joe is more to me than any one, and now that he does not know what he is doing, I shall see to him."

"No, doctor, I cannot give him whisky, it is true," said her aunt. "I remember about the mother's dying words, and I dare not force whisky on Joe against Bella's will."

She left the room, and Bella turned to the doctor. "Dear, kind doctor," she said, "what would life be to us if Joe loved drink? You remember my Uncle Tim, and—and—my—fa— here she burst into sobs. "I cannot have Joe saved at such a price; he would not wish it himself. Do, doctor, agree to try cream, and beef tea, and good nursing—anything but whisky. I'll watch him every minute; and I know we can save him without whisky." And then, unconscious of the shock and blow to the old doctor, Bella called up the cases of Tom Turner, and Raphe, and Robin, and her Uncle Tim, and a score of others, thinking only to plead her brother's cause, but unrolling before the old man's eyes a fearful gulf into which his kindly hands had pushed many a poor soul by his "favorite remedy." He rose while she was speaking and hurried away.

Next day he was back. "O, doctor!" cried Bella, running to meet him, "Joe is improving—on beef tea. I made it myself."

The old man took her hand and drew her to him. "Child," he said, "I have but few years left to repair a life-long error. Those were hard lines you read me yesterday, but hereafter no man shall date his ruin from my prescriptions. I have done with what they call my 'remedy.'"—Julia M'N. Wright, in *Youth's Temperance Banner*.

THERE is more truth than poetry in the following; many are constantly in the habit of taking drugs to whom this may be a wholesome word of warning: "Whatever medicine is capable when properly administered, of doing good, the same medicine is equally capable, when improperly administered, of doing harm; the drugs often substitute a maldy more serious than that which they were intended to cure. The Irishman said his physician stuffed him so with medicine that he was sick a long time after he got well."

If you have talents, industry will improve them; if you have moderate means, industry will supply the deficiencies. Nothing is denied to well-directed labor; nothing is ever obtained without it.

Religious News and Notes.

—A Mormon preacher was recently shot and killed by a mob of ten men in Catoosa Co., Ga.

—The Jews have been excluded from Manhattan Beach, which is likely to injure the proprietors more than it will the Jews.

—Bishop Gilbert Haven, at a celebration on the 4th, at Woodstock, Conn., pronounced a very strong eulogy on the ability and patriotism of Gen. Grant.

—The Central Baptist church of Oakland, and the late pastor, Geo. Guirey, still keep up their "unpleasantness" by cross talk in the daily papers.

—A petty Italian prince, who is a gambler and profligate generally, has denied to Protestants the privilege of worship in his territory, on the ground that it would endanger the unity of the faith!

—The Chicago *Interior*, speaking of certain religious parties in Ireland, says, "They, too, want to put a stick in the wheels of Sunday trains, and with them, as with us, the stick is forever broken and the train runs on."

The N. Y. *Christian Advocate* and the Richmond *Christian Advocate* have been indulging in remarks about the deceased Bishops Ames and Andrews which lead many to think the "Christian" is nearly lost in the "Advocate."

—The railroads centering in Boston have revoked the half-fare passes given to ministers, and a Boston clergyman gives the following reason:—"Many of the ministers let their friends have the use of their certificates of being entitled to half-fare and so cheated the roads. If the leaders of God's hosts are so lax in their principles, he does not wonder that the railways will not trust them."

H. W. Beecher recently said he had been a teetotaler most of his life, but is not now, as he had adopted the use of malt liquors with good effect; upon which the *Witness* says:—"These words of Mr. Beecher have caused grief to thousands of his firmest friends, who have stuck to him through good report and evil report. To-day he is the idol of lager-beer drinkers, and his name will be toasted in every saloon in the country."

—A new movement is on foot in England to promote "Christian union." An association has been formed called "The Church and Stage Guild," made up of representatives of the church and theatres. A circular states its object to be:—"1. To promote religious and social sympathy between the members of the church and the stage. 2. To hold meetings for these purposes from time to time, at which papers may be read and questions discussed of common interest to the members of the Guild. 3. To meet for worship at least once a year." There is but little difference now between "the church" and the theatre, and "worship once a year" is often enough to accomplish the result desired.

—The will of the late Pope has been made the subject of dispute. Pius IX. left two-thirds of his private property to his relatives. Not content with receiving the interest of the bequest, they desire to get possession of the capital, and an important legal action is likely to grow out of the matter. Three Cardinals were made executors, and the efforts of Leo XIII. to mediate between the contestants have thus far come to naught. Surely if the Pope is competent to declare the meaning and intention of biblical truth, his reading of an ordinary will should be accepted as final by the faithful. It looks as if the Roman Catholics had no more faith in Papal Infallibility than Protestants have.

—The *United Presbyterian*, commenting on modern churches and church life, remarks:—"There are two kinds of religion in vogue among evangelicals. The one insists on vivacity, raciness in church services, and gayety, sociability and amusement in the life of the people. It wishes ministers who can make a religious service sparkle with a liveliness bordering on levity itself. The other kind demands sobriety, earnestness, and the decorous, thoughtful way of worship that is recommended by Paul. It deprecates the effort to run the prayer-meeting, Sabbath school and Sunday services into mere entertainments having for their object the gratification of sensual tastes and appetites." It is scarcely necessary to say that the kind first described above is largely in the majority.

—The following from the *Pacific Christian Advocate*, if not strictly religious, is "just as true as preaching." "Girls, don't be foolish. You are made of flesh and blood. You ought to know you can't get a No. 2 shoe on a No. 4 foot. You act just as if you thought God had made a mistake. Now, just look at that dress! It wouldn't do for a fly-net and the wind is blowing a hurricane. You can't deceive anybody. People know you suffer in your tight shoes and corsets, and without proper clothing. Now, do take advice and loosen up a little, just to get one good, long, pure breath of fresh air, and let your foot spread out until it is at rest. You are not angels, and if you keep on in this way it is doubtful if you ever will be. You are silly. Men don't love wasps, and they have no use for silly, simpering, sauntering, slipshod, selfish, groaning women. Do let your feet and hands and waists grow. If you think you can get through the world without muscle you are deceived. Nothing is so lovely in the world as a girl nature-made, with vigor and bloom and muscle and brain—romping, laughing, glowing with health and toned with purity."

Secular News.

—Yellow fever has broken out at Tampico, Mexico.

—A heavy fire occurred in Salisbury, Md., July 24.

—The trial of 200 Nihilists by Court-martial will take place at Odessa in August.

—Three large flouring mills were burned in Oswego, N. Y., July 24; loss, \$150,000.

—The negro exodus from the South does not abate. It is described as an epidemic.

—July 23 fifteen cases of yellow fever were reported at quarantine in New York harbor.

—The "sand lot" party in San Francisco have adopted the *Irish World* as their national organ.

—Russia proposes to establish and fortify on the Siberian coast a maritime station for the Pacific Ocean fleet.

—A young Creek Indian took the first Latin prize at the University at Wooster, Ohio, in a class of about sixty.

—A water spout in the Canton of Berne stopped trains, whirled masses of earth about, and injured the crops.

—It is said that Astor is negotiating with a design to establish a joint ocean and railroad line between North and South America.

—A battle was fought July 4 in Zululand, in which the Zulus sustained a crushing defeat, and the war is supposed to be ended.

—A Paris telegram says that Ex-Emperor Eugenie will shortly acknowledge Prince Jerome as the representative of Imperialism.

—Emigrants are arriving in New York at the rate of 3000 weekly. Many are Germans and Russians, who strike out for the West.

—There have been several skirmishes with the Sioux Indians by General Miles and Lieutenant Clark, but a general war is not probable.

—California is adopting eastern customs. July 20 three inches of rain fell in Marysville in three hours. The streets were thoroughly cleansed.

—Gen. Donald McLeod, a veteran of the battle of Waterloo, died at his residence, in Cleveland, Ohio, on the 22d, being nearly 101 years of age.

—Pres. Eliot has boasted that a liberal policy has been adopted at Harvard; and the morals of the school are extremely low. Drunkenness is becoming very common.

—A Cheyenne despatch says the heaviest storm ever known in that region passed east of that city the night of the 24th. Fortunately it passed over a section but little settled.

—B. W. Reagan, the well known capitalist and mine owner of Oakland, and his wife, were thrown from a carriage on Thursday last, and were very seriously injured. Mr. R. has since died.

—An explosion of two of the boilers in the Central Pacific railroad car and machine shops occurred at Sacramento, July 20, killing the fireman and injuring several others; and also damaging the shops to a considerable amount.

—The yellow fever is becoming severe in Memphis—new cases being reported daily. As yet other cities have succeeded in keeping it out, but as the people are flocking away it will probably spread. St. Louis has asked for aid from the general government for the maintenance of the quarantine.

—The Nihilists threaten to burn the town of Baku, on the shore of the Caspian sea, unless the wealthy inhabitants contribute to the revolutionary funds. Gen. Gourko has issued an order that the premises on which presses for publishing anti-government or revolutionary pamphlets are found, will be closed by the authorities.

—The Boston *Herald* says: In a recent letter to an old friend General Grant says he shall go directly from San Francisco to Galena, Illinois, where he still has a house, and that he shall not take part in any demonstration calculated to make a part of the "boom." His plan is to quietly await the course of events, and there is little doubt that if a loud call be made to summon him from his retirement he will accept it.

—A recent review of Burmese troops is thus described by an eye-witness: "The number of men drawn up on the parade ground was 5000, including infantry and cavalry, in addition to which there were eighty-five elephants. The infantry looked like so many monkeys; for size and soldierly bearing they were utterly contemptible. The cavalry were mounted on thin and puny ponies. The guns of the elephant battery were of no greater bore than the common English duck gun. The Burmese were immensely excited over their warlike display; but it would be difficult to imagine anything more ridiculous than such a sight to any one with the slightest acquaintance with the armies of Europe."

Obituary.

DIED, July 17, 1879, near Healdsburg California, of heart disease, Bro. Cornelius Rice, aged 62 years. Bro. Rice embraced present truth in the early history of the cause in California, and became a member of the Healdsburg church at its organization, in which he remained a faithful Brother. We trust he has fallen asleep in Jesus. He was in the enjoyment of apparent good health till within a few hours of his death. Words of comfort and warning were spoken by the writer from Rev. 21:4.
W. M. HEALEY.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 31, 1879.

ANY of the books published by the Seventh-day Adventist Associations may be obtained of Eld. J. N. Loughborough, Stanley Cottage, Stanley Street, near Shirley Road, Freemantle, Southampton, England.

Melchisedec.

WE may soon make some remarks upon the subject of the identity of Melchisedec. In the mean time we recommend the inquirer to read our work entitled "Refutation of the Age to Come," where he will find the Scriptures on the subject carefully examined. We have strong confidence that the truth on the matter is there stated, and the true intent of the apostle's argument shown.

To S. N. C. Your question is answered in answer to Letter from Japan, in SIGNS of June 26 and July 3.

The Sunday Law of Texas.

UNTIL recently Texas has had a rigid Sunday law, equaled only by that of Pennsylvania for the injustice of its provisions. By the following, which was communicated to the Denison City Herald, by Eld. R. M. Kilgore, we learn that there has been a change:-

"In answer to many inquiries whether it is not a violation of the law of the land for one to keep the seventh day and work on Sunday, the first day of the week, I wish to append the statute of Texas on the subject. I copy from the Revised Statutes of the State of Texas which took effect yesterday, May 28, 1879, in which is embraced the following:-

"Penal code, title 7, chapter 2, article 183: Any person who shall hereafter labor, or compel, force or oblige his or her employes, workmen or apprentices, to labor on Sunday, shall be fined not less than \$10 nor more than \$50." "Article 184. The preceding article shall not apply to household duties, works of necessity or charity; . . . nor to any person who conscientiously believes that the seventh or any other day of the week ought to be observed as the Sabbath, and who actually refrains from business and labor on that day for secular reasons."

We presume it should read, "for other than secular reasons."

The Voice of Truth—Our German Quarterly.

AFTER many hindrances a German paper is at last established by the Seventh-day Adventists in America. It is printed at the office of the Review and Herald, Battle Creek, Mich. The following notice we copy:-

"This week we send sample copies of our German paper to all T. and M. Librarians whose addresses we know, with the request that they use them in obtaining subscribers. There is not a city, and hardly a neighborhood, where there are not a few Germans. Every one of these should have an opportunity to examine the paper, and to be requested to subscribe. We ask all our brethren and sisters to take an active part in placing this paper before those who can read it. If there are any Germans in your neighborhood, ask your librarian for a few sample copies of the paper, and induce them to subscribe.

Any one who wishes to work for the paper, and who cannot obtain samples of his librarian, may drop us a card stating how many they wish to use, and we will supply them free of charge.

Stimme der Wahrheit, or the Voice of Truth, is an eight-page quarterly, devoted to the exposition of prophecy, and the signs of the times. Terms in advance, post-paid, to any part of the United States or Canadas, 20 cents a year, (four numbers besides the first one, which is given to the subscriber) or 10 cents for the next two numbers. To Germany and other foreign countries, 25 cents a year. To those who pay for the paper, to be sent directly from the office to their friends on trial, 10 cents for the first three numbers. In clubs of 10 or more copies to one address, 15 cents a year per copy. Wherever we have seen the Voice introduced, it is well liked."

Eld. L. C. Rogers' Work.

ELD. ROGERS has been laboring some time with a tent put in the field by the Seventh-day Baptists. He is an earnest advocate of the Sabbath. In a recent report in the Recorder he says:-

I have full faith in this method of labor. We could have gotten no such hearing as we

have had, if we had not our tent. It is the duty of our people to herald this neglected Sabbath truth, whether anybody receives it or not, and the tent-method offers good opportunities. If any among us are weak in the faith as to tent-methods, let them come and visit our tent; there is nothing in our tent-work that the most conservative Sabbath-keeper need be ashamed of. There is no apparent prejudice against this method of labor in this conservative and aristocratic village even. The pastors do not come in at all, but the intelligence of this community is fairly represented—some of the "first families" attend. But what a sorrowful sight it is to see large and attentive audiences made truly solemn under the power of God's Spirit and truth, evening after evening, till impressed with a sense of duty to obey, their moral sense improved, their spiritual pulses quickened, and yet having not enough moral stamina, not enough of the power of true religion to swing clear of doubts and fears and prejudices; some trifling excuse sufficing to turn many of them back to the old and popular ways of error. Oh, how dreadfully dark the times are! And what a powerful test of character is God's Sabbath truth. There is nothing like it in the whole round of doctrines and duties in this respect. It tests Sabbatarians as well. Sabbath reform in general, and tent-work in particular, has, I am sorry to learn, been held up to the reprobation of our people, somewhat recently, by some of our respected ministers. This is a grief to many, all along our denominational lines.

Camp-Meeting in Quebec.

THE cause of present truth in this province is comparatively young; yet its adherents and friends here think that they should have a camp-meeting this season. I have for some time been strongly impressed that such a meeting, attended by the blessing of God and the leadings of his Spirit, would be productive of great good.

The way has opened very favorably to hold the meeting at Magog, which would be a central place for our brethren in these townships. Our request is before Eld. G. I. Butler, to have the meeting held a little past the middle of August, and he has appointed for Aug. 21-26. Think we can easily secure reduced rates on the railroad, boat, and stage.

We desire to act in harmony with the advice of the General Conference Committee in this arrangement. In order to have means to make it a success, we suspend holding tent-meetings this season, to prepare for our camp-meeting. It is hoped that every brother and sister in this province will arrange to come up to the feast, and will encourage their friends to come also.

It would be cheering to all if Bro. and Sr. White could attend our camp-meeting. The brethren in Vermont are cordially invited to come; also the friends in Ontario and elsewhere who can possibly attend. Bring as many tents as possible. A. C. BOURDEAU.

To Superintendents.

WE desire to call the attention of superintendents to the Sabbath-school report in this number of the SIGNS, as there are some points in it worthy of special notice. It will be seen that the total membership of the schools in the State, so far as reported, is 702, with an average attendance of only 405. We say only, because this average is far below what it should be. The question then arises, What can be done to increase the attendance at our Sabbath-schools? There is only one answer to this question, and we offer it as a suggestion: That our schools set about doing missionary work. This is the best mode that can be devised to increase the membership as well as the attendance of our schools. If a boy or girl, or any of the adult members, are absent one Sabbath day, let the teacher see to it that that person is visited during the week and the reason of non-attendance known. Let it be shown that you have an interest in them, and they in return will have their interest increased in the Sabbath-school. No Sabbath-school approaches anywhere near perfection until it embraces within its membership every member of the church. The Sabbath-school is not for children alone, but for adults also.

Again: The total membership is 702, but the report shows there are but 449 Instructors taken to supply this number of scholars. Superintendents, cannot your club of Instructors be increased so that every member of your school can have one? The Instructor is an excellent Sabbath-school missionary paper; and

if you would be fishers of men, women, and children, bait your hooks with the Instructor.

We would call attention to another very important point in connection with this report. The Constitution of the State S. S. Association requires that each school pay to the Association one-tenth of its quarterly collections. This constitutes a fund for the support of the Association, and to enable it to carry on its work of building up the Sabbath-school interest in the State. But this quarter we have received a tithe from only four schools of the seventeen reporting. We urge upon superintendents the importance of attending to this matter.

There are some churches in the State which either have no Sabbath-school or fail to report, we do not know which. We will mention a few names that have been handed us by the president of the Association, viz: Lemoore, Church's Colony, Fairview, and Mendocino. We hope that if these churches have no schools that they will immediately organize them, elect their officers, and report the same to the secretary of the State S. S. Association, Oakland. W. J. BOSTWICK, Sec. S. S. A.

Meeting of State Sabbath-School Association.

A MEETING of the State Sabbath-school Association was held in connection with the quarterly meeting of the State Tract and Missionary Society, July 20, 1879. Eld. S. N. Haskell presided.

During the session Bro. J. E. White made some excellent remarks in regard to the Sabbath-school work, in which he urged the use of the class contribution box as an important auxiliary to the Sabbath-school. As this mode of raising means for the support of the school had been tried with good results in the Oakland Sabbath-school, it was thought that its adoption by the other schools in the State would prove to them of great benefit. It was therefore

Voted, That the class contribution box be recommended for use in the various S. D. A. Sabbath-schools in the State.

The importance of the teachers' meeting was also discussed, and it was

Voted, That the adoption of the teachers' meeting be recommended to the various schools in the State.

No further business coming up for discussion, on motion the meeting adjourned.

We give below the reports of the various Sabbath-schools throughout the State, which will be found to be of interest to those who are engaged in forwarding the Sabbath-school work in the State.

Table with columns: Names of Schools, Names of Superintendents, Membership, Average Attendance, No. under Fourteen, No. over Twenty, No. of Classes, School held before Meeting, No. of Instructors taken, New Members enrolled, No. dropped, Amount contrib. ed.

M. C. ISRAEL, President, W. J. BOSTWICK, Secretary.

It often happens that we think least of the services of those who think most of their own abilities. Their self-consciousness and their anxiety to be regarded great and prominent, leads us to doubt and question whether sincerity is in them.

MEN do not improve when they make themselves the models after which to copy.

Appointments.

Camp-Meetings For 1879.

Canada, (Magog, P. Q.) Aug. 21-26. Massachusetts, Aug. 27 to Sept. 2. California, Fresno City, Aug. 28 to Sept. 2. " Healdsburg, Sept. 18-23. Maine, Sept. 4-9. Vermont, " 11-16.

No providence preventing I will meet with the friends in "Woodland" Aug. 1-4.

The above meeting will be a general meeting, and it 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 this meeting all of our friends in that section.

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

S. N. HASKELL.

Oakland, first and third sabbath, and second and fourth Sunday night, each month.

San Francisco, first and third Sunday night, and second and fourth Sabbath, each month.

J. H. WAGGONER.

Business Department.

\$2.00 EACH. J Babcock 6-28, Mrs Metcalf 5-48, John B Manrias 6-28, E Z Gregory 6-11, Triphena Wilson 6-18. \$1.50 EACH. Mrs M Pardee 6-28, Amelia Brown 6-28, Mrs Jane Frost 6-28, Thomas N Smith 6-28, Mrs J Robinson 6-28, J J Johnson 6-28, Edward Higgins 6-28, Mrs E E Duffy 6-28, S W Bristol 6-28.

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