

The Signs of the Times.

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

VOLUME 5.

OAKLAND, CALIFORNIA, FIFTH-DAY, AUGUST 7, 1879.

NUMBER 30.

The Signs of the Times.

ISSUED WEEKLY BY THE
Pacific Seventh-day Adventist Publishing Association

ELDER JAMES WHITE, PRESIDENT.

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

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

O, QUICKLY COME.

"He saith, Surely I come quickly; Amen. Even so, come Lord Jesus." Rev. xxii. 20.

O! quickly come, dread Judge of all
For, awful though Thine Advent be,
All shadows from the truth will fall,
And falsehood die, in sight of thee.
Oh! quickly come, for doubt and fear
Like clouds dissolve when thou art near.

O! quickly come, great King of all;
Reign all around us, and within:
Let sin no more our souls enthrall,
Let pain and sorrow die with sin.
O! quickly come: for thou alone
Canst make Thy scattered people one.

O! quickly come, true Life of all:
For death is mighty all around:
On every home his shadows fall,
On every heart his mark is found.
O! quickly come: for grief and pain
Can never cloud thy glorious reign.

O! quickly come, sure Light of all:
For gloomy night broods o'er our way,
And weakly souls begin to fall
With weary watching for the day.
O! quickly come: for round thy throne
No eye is blind, no night is known.

L. Tuttle.

General Articles.

The Sufferings of Christ.

BY MRS. E. G. WHITE.

"God is love." And his matchless love manifested toward fallen man, in the gift of his beloved Son, amazed the holy angels. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." He was the Father's "appointed heir of all things, by whom also he made the worlds." He was the "brightness of his glory, and the express image of his person." And he upheld "all things by the word of his power." He possessed divine excellence and greatness. It pleased the Father that in him all fullness should dwell. And Christ "thought it not robbery to be equal with God." Yet he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

The Son of God consented to die in the sinner's stead, that man might, by a life of obedience, escape the penalty of the law of God. His death did not slay the law, lessen its holy claims, nor detract from its sacred dignity. The death of Christ proclaimed the justice of his Father's law in punishing the transgressor, in that he consented to suffer the penalty in order to save fallen man from its curse. The death of God's beloved Son on the cross shows the immutability of God's law. His death magnifies the law and makes it honorable, and gives evidence of its changeless character. From his own lips is heard, "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill." The death of the divine Son justified the claims of the divine law. In order to more fully realize the value of redemption, it is necessary to understand what it cost. In consequence of limited views of the sufferings of the divine Son of God, many place a low estimate upon the great work of the atonement.

The plan of redemption, embracing the good news of salvation through Jesus Christ, was first preached to Adam. It was to him the star of hope, lighting up the dark and dreaded future. Adam saw that Christ was the only door of hope through which he

could enter and have life. The plan of saving sinners through Christ alone was the same in the days of Adam, Noah, Abraham, and every successive generation of those who lived before the advent of Christ, as it is in our day. The patriarchs, prophets, and all the holy martyrs from righteous Abel, looked forward to a coming Saviour, in whom they showed their faith by sacrificial offerings. At the crucifixion the typical system of sacrifices was done away by the great anti-typical offering. The sacrifice of beasts shadowed forth the sinless offering of God's dear Son, and pointed forward to his death upon the cross. But at the crucifixion type met antitype, and the typical system there ceased; but not one jot or tittle of the moral code was abrogated at the death of Christ.

The Son of God is the center of the great plan of redemption, which unit plan covers all dispensations. He is "the Lamb slain from the foundation of the world." He is the Redeemer of the fallen sons and daughters of Adam in all the ages of human probation. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Christ is the substance or body which cast its shadow back into former dispensations. And when Christ died the shadow ceased. The transgression of the moral code made the shadowy system necessary. And at the death of Christ, which event had been shadowed forth by the blood of beasts from the time of Adam, these offerings, and not the law of God, the violation of which had made them necessary, was abolished.

The gospel preached to Adam, Noah, Abraham, and Moses was to them good news; for their faith embraced a coming Saviour. A more clear and glorious light now shines upon the Christian world; for in the Jewish age the cross cast its shadow away back to the time when Adam left his Eden home. That which was faith to the ancients, who lived before Christ, is assurance to us, as we see that Christ has come, as foretold by the prophets. It is as essential, no more so, and no less, that we have faith in a Redeemer who has come and died our sacrifice, as it was for the ancients to believe in a Redeemer to come, whom they represented by their typical sacrifices.

The Son of God, in becoming man's substitute, and bearing the curse which should fall upon man, has pledged himself in behalf of the race to maintain the sacred claims and exalted honor of his Father's law. His work and mission was to convince men of sin, which is the transgression of that law, and through the divine mediation, bring them back to obedience to his perfect law. The Father has given the world into the hands of Christ, that through his mediatorial work he may completely vindicate the binding claims and the holiness of every principle of his law.

After Christ was baptized of John in Jordan, he came up out of the water, and bowing upon the banks of the river, he prayed with fervency to his Heavenly Father for strength to endure the conflict with the prince of darkness in which he was about to engage. The heavens were opened to his prayer and the light of God's glory, brighter than the sun at noonday, came from the throne of the Eternal, and, assuming the form of a dove with the appearance of burnished gold, encircled the Son of God, while the clear voice from the excellent glory was heard in terrible majesty, saying, "This is my beloved Son in whom I am well pleased."

Here was the assurance to the Son of God that his Father accepted the fallen race through their representative, and that he had granted them a second trial. The communication between Heaven and earth, between God and man, which had been broken by the fall of Adam, was resumed. He who knew no sin, became sin for the race, that his righteousness might be imputed to man. Through the perfection of Christ's character, man was elevated in the scale of moral value with God; and through the merits of Christ, finite man was linked to the Infinite. Thus the gulf which sin had made was bridged by the world's Redeemer.

But few have a true sense of the great privileges which Christ gained for man by thus opening Heaven before him. The Son of God was then the representative of our race; and the special power and glory which the Majesty of Heaven conferred upon him, and his words of approval, are the surest pledge of his love and good will to man. As Christ's intercessions in our behalf were heard, the evidence was given to man that God will accept our prayers in our own behalf through the name of Jesus. The continued, earnest prayer of faith will bring us light and strength to withstand the fiercest assaults of Satan.

The light and strength of one day to the Christian will not be sufficient for the trials and conflicts of the next. Satan is now constantly changing his temptations, as he did with Christ. Every day we may be placed in new positions, and may have new and unexpected temptations. We may as consistently expect to be sustained on the morrow by food eaten to-day, as to depend upon present light and present blessings for future strength. Weak and sinful man cannot be safe unless God shall daily manifest his light and impart to him his strength.

It is of the highest importance that God manifest his will to us in the daily concerns of life; for the most important results frequently depend upon small occurrences. The more we become acquainted with God through his divine light, the more sensible shall we become of our weaknesses, and that we cannot live without him. We should ever feel that we need a sure guide to direct our faltering steps.

The life of a living Christian is a life of living prayer. The path of the just shineth more and more unto the perfect day. The Christian's life is one of progression. He goes forward from strength to strength, from grace to grace, and from glory to glory, receiving from Heaven the light which Christ, at infinite cost to himself, made it possible for man to obtain. The Christian cannot let his light shine properly unless he receives an increase of the divine illumination, corresponding with his growth in the knowledge of Bible truths. The strength and glory from the accessible Heavens will qualify him to meet the new temptations and bear the heavier responsibilities which are ever before him. Untried scenes await the Christian. New dangers surround him. And unexpected temptations constantly assail him. Our great Leader points us to the open Heavens as the only source of light and strength.

After his baptism, the Son of God entered the dreary wilderness, there to be tempted by the devil. For nearly six weeks he endured the agonies of hunger. For forty days he ate and drank nothing. This made his suffering greater than anything which man would ever be called to endure. Christ was bearing the guilt of the transgressor. He realized the power of appetite upon man; and in behalf of sinful man, he bore the closest test possible upon that point. Here a victory was gained which few can appreciate. The controlling power of depraved appetite, and the grievous sin of indulging it, can only be understood by the length of the fast which our Saviour endured that he might break its power.

Satan had gained the victory over man in almost every temptation on the point of appetite. The Son of God saw that man could not of himself overcome this powerful temptation and he had such infinite love for the race that he left the royal courts of Heaven, and clothed his divinity with humanity, that with his long human arm he might reach to the very depths of human woe, while with his divine arm he grasps the Infinite. He came to earth to unite his divine power with our human efforts, that through the strength and moral power which he imparts, we may overcome in our own behalf. Oh! what matchless condescension for the King of glory to come down to this world to endure the pangs of hunger and the fierce temptations of a wily foe, that he might gain an infinite victory for man. Here is love without a parallel. Yet this great conde-

scension is but dimly comprehended by those for whom it was made.

It was not the gnawing pangs of hunger alone which made the sufferings of our Redeemer so inexpressibly severe. It was the sense of guilt which had resulted from the indulgence of appetite that had brought such terrible woe into the world, which pressed so heavily upon his divine soul. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

With man's nature, and the terrible weight of his sins pressing upon him, our Redeemer withstood the power of Satan upon this great leading temptation, which imperils the souls of men. If man should overcome this temptation, he could conquer on every other point.

Intemperance lies at the foundation of all the moral evils known to man. Christ began the work of redemption just where the ruin began. The fall of our first parents was caused by the indulgence of appetite. In redemption, the denial of appetite is the first work of Christ. What amazing love has Christ manifested in coming into the world to bear our sins and infirmities, and to tread the path of suffering, that he might show us by his life of spotless merit how we should walk, and overcome as he had overcome, and that we might become reconciled to God.

As the human was upon Christ, he felt his need of strength from his Father. He had select places of prayer. He loved the solitude of the mountain in which to hold communion with his Father in Heaven. In this exercise he was strengthened for the duties and trials of the day. Our Saviour identifies himself with our needs and weaknesses, in that he becomes a suppliant, a nightly petitioner, seeking from his Father fresh supplies of, strength, to come forth invigorated and refreshed, braced for duty and trial. He is our example in all things. He is a brother in our infirmities, but not possessing like passions. As the sinless One, his nature recoiled from evil. He endured struggles and torture of soul, in a world of sin. His humanity made prayer a necessity and privilege. He required all the divine support and comfort which his Father was ready to impart to his Son, who had left the joys of Heaven and chosen his home, for the benefit of man, in a cold and thankless world. Christ found joy and comfort in communion with his Father. Here he could unburden his sorrows that were crushing him. He was a man of sorrow and acquainted with grief.

Through the day he labored earnestly to save men from destruction. He healed the sick, he comforted the mourning, and brought cheerfulness and hope to the despairing. He brought the dead to life. After his work was finished for the day, he went forth, evening after evening, away from the confusion of the city, and his form was bowed in some retired place, in supplication to his Father. At times the bright beams of the moon shone upon his bowed form. And then again the clouds and darkness shut away all light. The dew and frost of night rested upon his head and beard while in the attitude of a suppliant. He frequently continued his petitions through the entire night. If the Saviour of men, with his divine strength, felt the need of prayer in our behalf, how much more should feeble, sinful mortals feel the necessity of prayer—fervent, constant prayer on their own account! When Christ was the most fiercely beset by temptation, he ate nothing. He committed himself to God, and through earnest prayer, and perfect submission to the will of his Father, came off conqueror.

"It is enough for the disciple that he be as his Master, and the servant as his Lord." Our tables are frequently spread with luxuries not healthful nor necessary, because we love these things more than we love freedom from disease and a sound mind. Jesus sought earnestly for strength from his Father. This the divine Son of God considered of more value even for himself than to sit at the most luxurious table. He has given us evidence that prayer is essential to us in order to receive strength to contend with the powers of darkness, and to do the work al-

lotted us to perform. Our own strength is weakness, but that which God gives will make every one who obtains it more than conqueror.

(To be Continued.)

The Immortality of the Soul.—History of the Doctrine.

BELIEF OF THE CHINESE.

THE Chinese, a very numerous people, do not believe the doctrine of the soul's immortality. They are materialists in the broadest sense. Confucius was their great teacher and lawgiver: For thousands of years his doctrines have been implicitly received by at least one-fourth of the race. (New Am. Cyclo., art. Confucius.) He taught nothing about the future state. (Howe's Travels of Celebrated Travelers, p. 200.) He did not claim to know anything beyond this life. (Ency. Brit., art. Confucius.)

Says Horne, "Religion as a system of divine worship, as piety toward God, and as holding forth future rewards and punishments, can hardly be said to exist among the Chinese." (Introduction, Chap. i., p. 21.) Dr. Morrison says that the learned sect among the Chinese are "entirely silent respecting the immortality of the soul." (Quoted by Prof. Hudson, in Future Life, chap. viii, p. 266.)

Says John Leland, "It is observed by the celebrated Mons. de Montesquieu 'that the religion of Confucius denies the immortality of the soul;' " (Leland's Rev. vol. ii, part iii, chap. iii, p. 297,) and he indorses the statement. He cites several eminent men who have spent a long time in China, and who declare that the Chinese have no idea of the immortality of the soul. (See Ibid., pp. 297, 300.) He says that "Confucius being asked by one of his disciples what angels or spirits are, answered that they are *air*. And this is the notion that the Chinese have of the soul. They look upon it to be a material thing, though highly rarified, and that then the soul separated from the body, both of them lose the individual being they had before, and nothing remains but the substance of heaven and earth, which had before concurred to the composition of man." (Ibid., p. 300.)

Says another writer, "Confucianism appeals to 'practical' men. It lauds the present world; rather doubts than otherwise the existence of a future one." (Chambers' Encyclopedia, vol iii, art. Confucius.) "The philosophers," wrote Morrison to his wife from China, "are atheists; as for the common people, O ye rationalists, mark here the fruit of your 'reason.' " Oriental Religions, by Sam'l Johnson, p. 554.)

"The Hakkas, an interesting tribe, as described by Eitel, also exhibit this germinating rationalism. They repel metempsychosis and the Buddhist hells, and assert the annihilation of the wicked instead of their endless punishment." (Ibid., p. 562.)

The religion of the Japanese is the same as that of the Chinese. Of them Mr. Seward says, "The Japanese, under the influence of Confucius, have become a nation of doubters." (Seward's Travels, p. 102.)

The New American Cyclopaedia says of China, "Its population may be estimated approximately at 500,000,000. . . Indifference to religious matters is a prominent national trait of character. They have not even a general term corresponding to the term religion. *Kiao*, the word that comes nearest to it, means only doctrine or creed. *The belief in the immortality of the soul has never taken firm root among them.*" (Art. China.)

Again: "Considering the vast numbers of those by whom the doctrines of Confucius have been and are implicitly taken as the highest authority, and the influence they have exerted on the entire social and political edifice of a nation comprising fully one-fourth of mankind, there is no founder of any religion who boasts of success greater than that of Confucius. He was not, however, the originator of the religious creed." Speaking of the doctrines of Confucius, under the same head, the author says, "The books containing them, partly written by Confucius himself, partly by his disciples, bear almost the same relation to the Chinese as the Bible to the Christian world." (Art. Confucius.)

Here, then, is a whole great nation, comprising one-fourth of the entire human race, who have not the slightest idea of the immortality of the soul, nor did they ever have. Our readers must begin to see how groundless have been the assertions of our orthodox opponents upon this subject.

OTHER ASIATIC NATIONS.

Of these the following may be mentioned as holding no ideas of the immortality of the soul:—

The Santals. A learned author says, "Of a future life of blessedness the Santal has no idea. . . After death all is a blank. (Spencer's Descriptive Sociology, No. 5, table 36, p. 37.)

The Karens "have ideas of a future life, vague and contradictory." (Ibid., table 37.)

The Todas "believe transmigration, but whether of soul or body, few have formed very distinct ideas." They hold "the idea that the soul is a living solid, a real duplicate Toda, requiring food; but the whole scheme of their observations is so illogical that it is impossible to deduce therefrom any clear definition of a creed." (Marshall, a phrenologist, among the Todas, p. 125.)

The Kukis "have no actual idea of the soul, but believe that the departed assume their old forms again, and inhabit a world of shades." (Journal As. Soc. Bengal, xxiv, 632.)

The Mishmis. "These people do not appear to have any very distinct conception of a future state." (Rowlett, Journal As. Soc. Bengal xiv, 487.)

The Siamese hold annihilation to be the greatest reward of virtue." (McClintock and Strong's Cyclo., art. Annihilation.")

POLYNESIAN RACES.

Mr. Ellis, who spent several years among the Polynesians, and particularly inquired into their doctrine of the soul, says of them:

"We afterward endeavored to learn from them something respecting their opinion of a state of existence after death; but all they said upon the subject was so contradictory and mixed with fiction that it could not be discovered whether they had any definite idea of the nature or even the existence of such a state. Some said that all the souls of the departed went to the *Po*, place of night, and were annihilated, or eaten by the gods there." (Polynesian Researches, vol. iv, chap. xiv, p. 2,667.)

The Fijian gods eat the souls of those who are destroyed by men. The gods roast the souls. Some souls are killed by men." "Especially bachelors are liable to be seized and killed by smashing against a stone by one of the gods. The spirit is liable to be thus smashed, annihilated." (Descriptive Sociology, No. 3, p. 38.) "The belief in a future state is universal in Fiji; but their superstitious notions often border upon transmigration, and sometimes teach an eventual annihilation." (Ibid., p. 37.) Poor believers in the immortality of the soul are these!

The Tahitians have "vague ideas of death, . . . Some spirits are eaten by the gods, others deified; no belief in future punishments." (Ibid., table 10.)

Of the *Dyaks* of the Sandwich Islands, a late author says their "notions of the immortality of the soul are very vague." (Ibid., table 14.)

The Land Dyaks have not any decided notions of the immortality of the soul." (Low's Sarawak, p. 263.)

Of the *Tasmanians* our author says, "The more western portion of the aborigines had no idea of a future existence. They were like the Kangaroo." (Bonwic's daily Life of Tasmania, p. 182.)

The Fuegians. A traveler among them says, "I never witnessed or heard of an act of a decidedly religious nature, neither could I satisfy myself of their having any idea of the immortality of the soul." (Voyages of the Adventure and Beagle, vol. ii, p. 179.)

The Andamans. "The Andaman Islanders 'manifest no notion of a Supreme Being or of a future existence.'" (Transactions of the Ethnological Society, new series, vol. ii, p. 35.)

The Veddas have no idea of a future state of rewards and punishments." (Ibid. vol. ii, p. 300.)

The Tahitians. "Their ideas of a future state were vague and indefinite. On leaving the body, they imagine it (the spirit) was seized by other spirits, conducted to the *Po*, or state of night, where it was eaten by the gods." (Ellis' Poly. Res., vol. i, p. 516.)

The Tongans. "The Tonga Islanders think that the lower classes of men have no souls." (Martin's Tonga Islands, vol. i, p. 55, note.)

"Though contrary to the common opinion, some of the lower orders in Tonga think they have immortal souls as well as the chiefs." (Ibid., vol. ii, p. 128.)

The Sumatrans. These people are about like the others. Mr. Marsden says, "They have also a vague and confused idea of the immortality of the human soul, and of a future state of happiness or misery." (Hist. of Sumatra, p. 385.) That is to say, they have some idea of a future, and that is about all.

Malagasy. The same is true of this people. A traveler among them says, "In almost the same breath the Malagasy will express his belief that when he dies he ceases altogether to exist, . . . and yet confesses the fact that he is in the habit of praying to his ancestors." (Ellis' His. Madagascar, vol. i, p. 393.)

This is about the way with the most of these barbarous nations. They are often

claimed as full believers in the immortality of the soul, while the real fact is they have only the most confused ideas even of a future life of any kind. D. M. CANRIGHT.

(To be Continued.)

God's Name in Forty-Eight Languages.

THE name of God is above every other name. To this day the pious Jew picks up and examines every slip of paper he finds in his path, lest perchance his sacred name might be thereon, and be irreverently trodden under foot of man. The first petition, in the solemnest of all prayers, is the hallowing of God's name. The following incident, culled from a German book, shows how the name of God relieved the wants of an unfortunate man. As Louis Burger, the well-known author and philologist, was walking in the Avenue de Champs Elysees, one day, he heard a familiar voice exclaiming,

"Buy some nuts of a poor man, sir? Twenty for a penny!"

He looked up, and recognized his old barber.

"What! are you selling nuts?" said he.

"Ah, sir, I have been unfortunate."

"But this is no business for a man like you."

"Oh, sir, if you could only tell me of something better to do," returned the barber with a sigh.

Burger was touched. He reflected a moment; then tearing a leaf from his memorandum book, he wrote for a few moments and handed it to the man, saying:—

"Take this to a printing office and have a hundred copies struck off; here is the money to pay for it. Get a license from the Prefecture of Police, and sell these copies at two cents each, and you will have bread on the spot. The strangers who visit Paris cannot refuse this tribute to the name of God printed in so many different ways."

The barber did as he was bid, and was always seen in the entrance to the Exposition, selling the following circular:—

The Name of God in Forty-eight Languages:—

[In these words the vowel u has nearly the sound of oo, never of our short u.]

Hebrew, Elohim; Olala tongue, Deu; Chaldaic, Elah; Assyrian, Ellah; Syriac and Turkish, Alah; Malay, Alla; Arabic, Allah; Language of the Magi, Orsi; Old Egyptian, Teut; Armorian, Teutis; Modern Egyptian, Teun; Greek, Theos; Cretan, Thios; AÆolian and Doric, Ilos; Latin Deus; Low Latin, Diex; Celtic and Old Gallic, Diu; French, Dieu; Spanish, Dios; Portuguese, Deos; Old German, Diet; Provençal, Diou; Low Breton, Doue; Italian, Dio; Irish, Die; German and Swiss, Gott; Flemish, Goed; Dutch, Godt; English and old Saxon, God; Teutonic, Goth; Danish and Swedish, Gut; Norwegian, Gud; Salvic, Buch; Polish, Bog; Pollaca, Bung; Lapp, Iubinal; Finnish, Iumala; Runic, As; Pannonian, Tstu; Zemblain, Fetizo; Hindostanee, Rain; Coromandel, Bramu; Tartar, Magatal; Persian, Sire; Chinese, Prussa; Japanese, Goesur; Madagascar, Zannar; Peruvian, Puchocammae.

A few days after Burger met the barber. "Well," said he, "has the holy name of God brought you good luck?"

"Yes, indeed, sir. I sell on an average a hundred copies a day, at two cents each, or two dollars; but the strangers are generous; some give me ten cents, and others twenty. I have even received half a dollar for a copy, so that, all told, I am making five dollars a day."

"Five dollars a day?"

"Yes, sir, thanks to your kindness."

"Ah!" thought Burger, as he walked away, "if I were not a literary man, I would turn peddler or publisher; there is nothing so profitable as selling the learning or wit of others!"

He's Been a Soldier, By His Walk.

THESE words attracted my attention as, waiting the arrival of my own train, I watched a third class carriage and its passengers just ready to start for London.

The above remark, "He's been a soldier, by his walk," was in reference to an erect, firm-treading man who had alighted from the train and had evidently been an object of interest to his fellow passengers.

"Ay, and he's been a soldier, by the way he carries his pack," said another.

"Ay, and by his politeness," observed a third. "Did you see how he touched his cap, only because you gentlemen looked at him? Most of them would have said, 'What are you staring at?'"

The train snorted off, the man left the station, and I followed. "Did you hear the remarks of your fellow-travellers, my friend?"

He smiled as I repeated them, and said, "Just as it should be, sir—just as it should be! A soldier in plain clothes should be the

same as a soldier in uniform. A true soldier ought to walk so as to be known as such wherever he is."

He gave me a military salute, and we separated.

He left me full of serious thoughts, that came to me in the form of the following questions:—

"Is my walk such as to elicit from all with whom I associate the remark, 'He is a soldier, by his walk'?"

"I have a burden in the form of a daily cross to carry. Do I bear it so as to leave no doubt where I learned to carry it? Do I bear it soldier-like?"

"As a soldier of the Lord Jesus I have a character to sustain. Do I so sustain it, even in the small kindnesses and courtesies of life, as to make the remark of me true, 'He must also be a soldier, by the way he behaves toward all—taking affront at nothing, but supposing the best of our actions?'"

A Converted Ministry.

DR. BOND, being once present at a conference at the time of the admission of a batch of young men on trial, and noticing the stress laid on talent and education, while nothing was said on personal piety as a qualification for the work, said he felt like rising and asking if the young men professed religion. It may be laid down as an axiom "that no man can produce in another spiritual experiences which he does not possess himself. Spiritual life propagates itself by sympathy—it is contagious." Sermons to be useful should be the outgrowth of personal piety, and should bespeak communion with God. Homiletics, or theological institutions, never have and never will do much of this kind of work. Spiritual life is not drilled into us by any method of theological training ever yet invented by man; nor can the chief qualifications of an efficient soul-saving ministry be obtained by any such process. Paul declares his ministry was not of man; no part of his efficiency came from that source; he was "the Apostle of Jesus Christ." This conspicuous amenability to the source from whence the commission comes, not only gives tone and character to the message, but secures honesty and faithfulness in its delivery. "I have not shunned to declare the whole counsel of God, and have coveted no man's silver, gold or apparel," is a thought ringing in memory at the recollection of some of the best successors of him who used these words to the elders of the church at Ephesus, that I ever heard or saw. They often seem to stand before me in venerable plainness and simplicity, delivering a message that sounded like a call to judgment.

"Buying Indulgences."

IN some of our churches is a class of men who have means and who pay largely toward defraying church expenses. But when they do this they seem to think they have done their part.

They live loosely, and seem to care little for the worship of God or for the society of his people. They are found far more often in the company of wicked men, far more often at worldly gatherings than at the church of God.

Yet they seem to expect the church to disregard their disorder. The preacher has to depend on them largely for his salary, and they don't think he ought to bother them. The fact is he couldn't get along without them.

Nor could the church, they think, dispense with their services. They pay their money! They have bought and paid for the privilege of living *disorderly!*

Shame!! Shame!!!

What a cringing coward that preacher must be who will not denounce them, and what a servile thing that church must be which cannot stand for its Master in such case and maintain order in his house.

Let every Baptist church resolve that "no indulgence" to sin can be bought in the body.—*Baptist Banner.*

GREAT AND LITTLE THINGS.—We cannot often do great things, but we can do some little good thing every day. A word fitly spoken, a cup of cold water given in the name of a disciple, a crumb afforded to some starving sufferer—all these are small to those who do them, but they may be very great to those to whom they are done, and it is the aggregate of such deeds that make up a benevolent life. A rain drop is small, but it is equal to any and all of its kind, the multitude of which water the fields and swell the floods.—*United Presbyterian.*

CIRCUMSTANCES cannot control genius; it will wrestle with them; its power will bend and break them to its path.

DRAWING WATER.

I HAD drank with lips unsated,
Where the founts of pleasure burst;
I had hewn out broken cisterns,
And they mocked my spirit's thirst.

And I said, "Life is a desert,
Hot and measureless and dry;
And God will not give me water
Though I pray, and faint, and die."

Spoke there then a friend and brother,
"Rise and roll the stone away!
There are founts of life upspringing
In thy pathway every day."

Then I said—my heart was sinful—
Very sinful was my speech;
"All the wells of God's salvation
Are too deep for me to reach."

And he answered: "Rise and labor;
Doubt and idleness is death.
Shape thou out a godly vessel
With the strong hands of thy faith."

So I wrought and shaped the vessel,
Then knelt lowly, humbly there;
And I drew up living water,
With the golden chain of prayer.

—Anon.

Modern Spiritualism.

(Continued.)

THEY DENY JESUS CHRIST.

SAYS the Scripture, "Whosoever denieth the Son, the same hath not the Father." 1 John 2:23. To give the name or ascribe the honors and power to others that belong to Christ, is surely denying him; for, according to the Bible, it is impossible to find his equal in nature and office. But Spiritualists deny him both in his person and in his offices.

1. *In his person.*—The following is the testimony of a spirit as given in a Spiritualist paper:—

"What is the meaning of the word Christ? 'Tis not as is generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ. The crucifixion of Christ is nothing more than the crucifixion of the spirit, which all have to contend with before becoming perfect and righteous. The miraculous conception of Christ is merely a fabulous tale."—*Telegraph*, No. 37.

This, of course, prepares the way for every kind of infidelity, and opens a way for the introduction of many christis, in fulfillment or our Saviour's prophecy—There shall false christis and false prophets arise. The prospectus of the *Truth Seeker* contained the following:—

"It shall be the organ through which the christis of the last dispensation will choose to speak."

Dr. Weiss, before the investigating class of Spiritualists in New York City, said:—

"Friend Orton seems to make rather light of the communications from spirits, concerning Christ. It seems, nevertheless, that all the testimony received from advanced spirits only shows that Christ was a medium and reformer in Judea; that he now is an advanced spirit in the sixth sphere; but that he never claimed to be God, and does not at present. I have had two communications to that effect. I have also read some that Dr. Hare had. 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."

According to this testimony of spirits, Christ is now in the sixth sphere. When "Rev. C. Hammond, medium," wrote the "Pilgrimage of Thomas Paine," that noted libertine and blasphemer was in the seventh sphere! One scripture is undeniably fulfilled: "The wicked walk on every side, when the vilest men are exalted." Ps. 12:8.

Dr. Hare made the following remarks in the same class:—

"He said that he had been thus protected from deception by the spirits of Washington and Franklin, and that they had brought Jesus Christ to him, with whom he had also communicated. He had first repelled him as an impostor; but became convinced afterward that it was really him. He related that he had learned from that high and holy spirit that he was not the character that Christendom had represented him to be, and not responsible for the errors connected with his name, but that he was, while on earth, a medium of high and extraordinary powers, and that it was solely through his mediumistic capabilities that he attained so great knowledge and was enabled to practice such apparent wonders."

So Christ is reduced to the level of mediums, of whom there are now many showing signs, etc.

In the *Banner of Light* of Dec. 30, 1865, through Mrs. Conant, it is said:—

"Greater works than he did are performed every day now. Distance lends enchantment to the scene. The works that Jesus did are every way inferior to the works that are being done in your midst to-day."

A. J. Davis, condescends, to put Jesus in the "Pantheon of Progress," with Confucius, Plato, Theodore Parker, etc., and after ridiculing those who put their trust in him, adds:—

"The 'divine' and 'human' natures of Brahma, of Krishna, of Buddha, of Zoroaster, of Pythagoras, of Jesus, and of—all the favorite 'incarnations.' The story is oriental, and worn out."—*The Thinker*, page 117.

2. *In his offices.*—It would seem to be some relief to this dark picture if the utterance of such sentiments were confined to open blasphemers—to those who scoff and mock at all that is good. But it is not. He who declares the end from the beginning has described those who have a form of godliness, that they shall depart from the faith, giving heed to doctrines of devils. And his words are fulfilled. From lectures on "Spiritual Science," by "Rev. R. P. Wilson," we extract the following:—

"Although as a believer in true spiritual philosophy, we cannot receive the orthodox views of salvation, yet we recognize the birth of a Saviour and Redeemer into the universal hearts of humanity, wherein truly the deity is incarnate, dwelling in the interior of man's spirit. We believe that each soul of man is born with his or her Saviour within them, for as man is an embodiment of the universe in epitome, he contains in his central nature an incarnation of deity. The germ of immortal unfoldings resides within the spirit of it, which needs only appropriate conditions to call forth the expanding and elevating powers of the soul."

The "Healing of the Nations" says:—
"Man is his own saviour—his own redeemer. He is his own judge—in his own scales weighed." Page 74.

Were this last sentence true, it is fair to presume there would be but very few "found wanting." Not that their characters are made to conform to a perfect balance, but "their own scales" are adjusted to suit their characters.

And they not only make the Atonement of Christ unnecessary, but consider a belief in it a detriment to progress. Says Dr. Hare:—

"Since my spirit sister's translation to the spheres, she has risen from the fifth to the sixth sphere. It has been alleged by her that her ascent was retarded by her belief in the atonement."—*Spir. Sci. Dem.*, page 229.

Again he says, on page 215:—
"Nothing can be more inconsistent with the religion inculcated by my spirit friends than the idea of atonement for sin by faith in any religion, true or false."

Prof. Brittan is another illustration of a departing from the faith. As quoted by Dr. Ramsey, he says:—

"It is readily granted that Spiritualism rejects the common notions respecting the fall of angels, total depravity, and the atonement."

"Deacon John Norton," a spirit, reported in the *Banner of Light*, said:—

"I used to believe in the atonement; I honestly believed that Christ died to save the world, and that by and through his death all must be saved, if saved at all. Now I see that this is folly—it cannot be so. The light through Christ, the Holy One, shone in darkness; the darkness could not comprehend it; and thus it crucified the body, and Christ died a martyr. He was not called in that way, that by the shedding of his blood the vast multitude coming after him should find salvation. Everything in nature proves this false. They tell me here that Christ was the most perfect man of his time. I am told here also that he is worthy to be worshiped, because of his goodness; and where man finds goodness he may worship. God's face is seen in the violet, and man may well worship this tiny flower."

In the estimation of Spiritualists, the "tiny flower" or any other object in nature is as worthy of worship as Christ.

In the "Pilgrimage of Thomas Paine in the Spirit World," by, or through, "Rev. C. Hammond, medium," it is said:—

"Thy wisdom will be increased when thou shalt see the atonement in thyself, and not hope for it because another has it."

"When thou shalt agree with thy Bible, in regard to the atonement, then thou wilt find the atonement in thy works, as thou seest it now in Christ." Page 120.

A. J. Davis says:—
"—Your atonement to be the very climax of a deranged imagination, and one that is of the most unrighteous and immoral tendency."—*Nature's Div. Rev.*, page 576.

The following in a correspondence of Mrs. Wilcoxson, appeared in the *Banner of Light*, Oct. 21, 1865:—

"In the town of B——, Conn., I was introduced to a lady in membership with the Presbyterians, who gave me a long account

of manifestations in her family, said to be through the mediumship of a daughter of some nineteen years. She seemed much interested in the angel dispensation, and said there was only one thing which troubled and perplexed her, and that was, that Spiritualism rejected the doctrine of the atonement. She 'could not feel safe without that.' And like thousands of others, this dogma of the Dark Ages, with its bloody hand, writing the fancied doom of millions, cast its dark and fearful shadow upon the brighter revelation of her life."

Some communications, it is true, have been made through mediums, which favor the idea that Christ died for man; and Gov. Tallmadge quotes one in the introduction to the "Healing of the Nations" which speaks of the race for which Christ died, and himself says that Spiritualism is not contrary to the gospel of Christ. But we find no intimation there that his death was vicarious; nothing to lead to the belief that Jesus died for the race in any other sense than other good men have died for it who have been martyrs for the truth. We are obliged to look with caution at such an expression as that introduced by Gov. T., as it is contrary to the general teachings of the best spiritualistic authorities, as our quotations in these pages show.

But if Gov. Tallmadge believed, or if the spirits have communicated to him, that Christ is, in any special sense, the Saviour of men, why this discrepancy, if not to suit their teachings to the various tastes of inquirers, and thus more completely to deceive and seduce? Judge Edmonds denies probation and the atonement; and Dr. Hare contradicts the declarations of the governor at every step. Which is the best authority? Dr. Hare was authorized to be the exponent of Spiritualism by a convocation of the highest spirits. His declaration, often made, is in harmony with the majority of spirit communications, that Jesus Christ was only a man, and that the doctrine of the atonement is false.

Joel Tiffany, in a lecture on the "Philosophy of Christianity," remarked concerning the power of Christ and the work of his apostles:—

"He inspired them with a belief that by using his name they could command his power. Under that conviction they went forth, clothed with the power of faith, and when they said to the sick, 'Be whole,' they confidently expected the result to follow their command. Could he have given them confidence in any other charm, it would have answered the purpose equally as well. To exercise this power, the end to be attained, is to give the requisite intensity to the spirit will; that intensity can only be given by awakening in the operator a conviction that he can command the power necessary to success. That conviction might be awakened by the use of the name of Christ, or by the use of anything else in which they had equal confidence."

So, according to Mr. Tiffany, who claimed to be a "Christian Spiritualist," and who affected to reprove the tendency to infidelity with Spiritualists, there was no more power in the name of Christ than in any other "charm"!

The following is from Judge Edmonds' work on Spiritualism:—

"High up in the heavens, and far distant, I saw the cross of our Redeemer painted. Rough and unhewn itself, it was surrounded by a halo of golden light, and on one of its arms a majestic spirit, clad in dark colored and rich garments, stood leaning. High over it all flashed, in rays of sparkling silver light, 'GOD IS LOVE.' Directly over the summit of the cross was a scroll which seemed to spread abroad a feeling of solemn awe. On it was inscribed, 'HE SAVED MANKIND BY LIVING, NOT BY DYING.' Below the transverse piece was a small scroll, on which was written, 'DO THOU LIKEWISE.'"

Thus the Bible truth that we are redeemed by his blood is contradicted; and when the judge gives him the title of "our Redeemer," it is only in a sense in which the title may likewise be applied to himself!

We have, in another place, shown that they deny God as the "Judge of all" (Heb. 12:23); this is also a denial of the power and office of Jesus Christ, as the Father hath committed all judgment unto the Son; John 5:22-27; in other words, God will judge the world by Jesus Christ. Rom. 2:16. Every office and prerogative of Christ is denied by Spiritualism. EDITOR.

(To be Continued.)

Ashamed.

It is said that the once great chess player, Paul Morphy, is in an insane asylum. He utterly repudiates chess, and denies having ever known anything about it. He imagines himself a great lawyer, surrounded by clients, and is busy at all times settling an immense estate left him by his father. The legal part

of that information may explain the "insanity dodge." But the chess repudiation casts a cloud upon it. It is evident that he is ashamed of making himself a professional at an amusement. Even a lawyer (much as the newspapers abuse him) is a better man than a professional gamer. Mr. Morphy has our congratulations on having come to his senses, and our condolence for having lost them. If he had attended to his profession, in the days of his youth, before the evil days came, or the years drew nigh when he said, "I have no pleasure in them," he might now be a useful member of society. To neglect a useful and honorable profession for the sake of an evanescent notoriety in a calling that is utterly useless, except as a recreation, does not show sanity.

For some years past Mr. Morphy has been afflicted with mental derangement of a mild form, which has been merely an annoyance to his friends, as they have been compelled to keep constant watch of him to prevent his making himself utterly ridiculous. It is plain to those who know him, that his brain has been turned by the intense strain which his wonderful success as a chess-player, and the great fame it brought to him, occasioned.

This insanity is a serious thing to him—poor fellow; but it is valuable as teaching a lesson to others who are wild about amusements when they ought to be earnest about business. If it required any brain to play base ball, or croquet, or archery, it might be a warning to those professionals and their admirers. It ought to make billiardists and poker-players somewhat nervous—for that kind of gaming requires some little intelligence. But in its seriousness to him who was once the king but now the victim, it preaches a most eloquent sermon against considering pleasure first and business afterward. —*Hawk-Eye*.

Sensible Talk.

THE *Oakland Evening Tribune* speaks as follows of the recent labor troubles:—

"The recent labor strike at the railroad pier has come to naught. One or two policemen daily overlook the situation. Fifteen or twenty white men are employed in unloading rock and earth, very glad, it is presumed, to get \$1.50 in these hard times on a regular job. Probably, the Company could obtain five hundred more men at the same wages. The "revolution" however, served for a number of speeches from that class of men who hate honest work as the devil does holy water. The idle element is always a dangerous one. There are no men so voluble about their grievances as those who won't work when they have opportunity, and can't live honestly unless they are earning something. California is afflicted with some thousands of this sort. They remember the old times when an ounce of gold could be dug out of a crevice in a day with an old case knife, and when unskilled labor commanded from five to eight dollars a day. Those opportunities will never return. We have all come down to the bed rock. The capitalist cannot get as large returns for his money, and the laborer cannot earn as large wages, while the necessary cost of his living is not half as great. The best remedy for hard times is for every man to do his best. If he cannot earn as much money as formerly, earn something if there is an opportunity. Small wages are better than nothing. Striking in these times is the poorest business that was ever adopted by laboring men."

Recent Earthquakes.

THE earthquakes in the world in 1878 amounted to 103, and were most numerous in winter and autumn, only 18 being noted both in spring and summer, while there were 39 in winter and 26 in autumn. This number, however, states Herr Fuchs, who annually records these disturbances, includes as units many periods in which shocks occurred at intervals for days and weeks. The most destructive earthquake took place on January 23d in Terapaca, South America, and another notable disturbance occurred in San Salvador. In Europe, one shock on January 28th affected Southern England and part of France; Switzerland, the Black Forest, the Tyrol, Lisbon and Piedmont also suffered at different times; while the earthquakes on the shores of the Bosphorus in April and May were felt by the British fleet. The lower Rhine earthquake, beginning on August 26th, affected a region of over 2,000 square miles. There were 12 volcanic eruptions—an unusually high number—and these occurred at places far apart, and mostly proceeded from little known volcanoes.

PEOPLE are never so near playing the fool as when they think themselves extra wise.

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, AUG. 7, 1879.

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

EDITORS.

J. H. WAGGONER,

RESIDENT EDITOR.

A Great Responsibility.

IN the *Christian at Work*, a writer, after recounting some of the terrible effects of the use of liquor, asks the following questions:—

"Who was to blame in this case? The father of course. Yes, the father was to blame. But was there no one else to blame? Yes, the rumseller. Any one else? Yes, the minister who gave his countenance at the old side-board, and joined in the social glass. Any one else? Yes, the members of the church who were frequent visitors, and who, in the presence of that sinless child, gave their influence and example to the practice. Any one else? Yes, the law which tolerates the manufacture of the vile poisons, which are still circulated and sold through the country, at the expense of poor, suffering humanity, dismantling our houses, and filling our cemeteries and potter's-fields with graves, and our jails and penitentiaries and an unseen hell with their victims. If every member of the Christian church in the country would vote for a prohibitory law, it would carry, and there would be no more rum made and sold. Why is this not done?"

Dr. Barnes once said that there was no power outside of the American churches which could perpetuate American slavery, if it was not upheld by the churches. If we are responsible for the good which we can do, but which we neglect or refuse to do, then, according to Dr. Barnes' declaration, the truthfulness of which cannot be doubted, the American churches were responsible for all the evils of slavery, including the war which resulted in its abolition. And upon the same principle they are now answerable for all the evils of the liquor traffic, if it is in their power to suppress it.

The evils—the horrors of the liquor traffic cannot be estimated, or conceived by a finite mind. More innocents are yearly crying to Heaven for vengeance against the dealers in intoxicating drinks, than were slain under the order of Herod. And if the American churches have it in their power to stay this evil to any considerable extent, their culpability must be great indeed if they refuse to do it.

The gospel inculcates two great principles—love to God, and love to man. But love to man is sometimes taken as a test of the sincerity of our love to God. The apostle asks, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And the Saviour (Matt. 5:43-48) makes universal or disinterested benevolence the perfection of Christian character. Therefore they who turn away their ears from the cries of distressed humanity may well expect to have their cries unheard in the day of reckoning. Matt. 7:21-23; 25:41-45.

The churches cannot plead as an excuse that this would involve a political issue, for they have voluntarily entered the arena of politics, in which they take an active part. If they take part in the administration of the government, they are responsible for their neglect of the poor and the oppressed; for *protection* is one of the chief uses of civil government. A government which refuses to protect the innocent who are oppressed and abused is unworthy of its name. A government which sanctions abuses, and refuses to redress wrongs, is nearly as bad as anarchy; it takes the right of self-defense from the subject, while it refuses to act as the defender of the down-trodden and the helpless.

Temperance reformers (professedly so, at least) say you cannot make people good by law. This is a very flimsy pretense. You can restrain vice and crime by law, and by law punish the man who willfully and feloniously injures his fellow man. If not, why do we have laws. What is the use of law? Shall we abolish our criminal courts, and throw open the prison doors, because we cannot make men good by law? Shall we let the depraved, the vicious, prey unrestrained upon the helpless, and undermine the morals of society, because we cannot make them virtuous by law?

We are opposed to enforcing religion or religious tests by law. Such action is entirely

outside the province of civil government. But restraining vice and punishing crime is quite another thing. No government has a right to license men to invade the rights of other men, or to demoralize society. Such action is a usurpation of powers not inherent in any man, or capable of being conferred by man. We know of no reason why any man should be permitted to deal in intoxicating beverages, nor why a church should not be the strictest kind of a "temperance society," in the highest and best use of the phrase.

We echo the query of the writer quoted—"Why is this not done?" Can the churches professing the religion of Christ—the religion of humanity and universal benevolence—tell why?

Sunday Not the True Seventh Day.

(Concluded.)

THE testimony of the Bible, which we are about to present, directly and unequivocally establishes the fact that God did command the Hebrew people to observe his own hallowed rest-day. But with this plain testimony before them, these professed ministers of Christ deliberately affirm that God took from the Hebrews his own holy rest-day, and gave them, in its stead, the day next preceding it. The responsibility of such teaching is not to be estimated. It is time that such teachers should examine their right hands. See Isa. 44:20.

To justify the severity of this language, which certainly proceeds from no ill will toward those who have done this great wrong, we adduce some of the plainest statements of the book of God.

1. Here are the words of the grand Sabbath law:—

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. 20:8-11.

And how to observe the following facts:—

(1) We have here no occasion to argue that the law of God speaks to all mankind (Rom. 3:19), and that it does therefore speak to the Hebrews. We know that whether others are concerned or not, it was, when spoken, addressed personally to the Hebrews, and that it was committed to them in ten oracles. Rom. 3:1, 2; Acts 7:38; Ex. 20.

(2) When the fourth commandment enjoins the remembering of the Sabbath-day to keep it holy, it is, as all Bible students know, the same as saying in plain English; "Remember the rest-day to keep it holy;" for Sabbath in Hebrew, and rest in English, are the same.

(3) This precept plainly states whose rest-day it is that should be remembered; viz., the rest-day of the Lord of hosts, which is the seventh day.

(4) It also states the reason for the existence of this rest-day, and for the obligation of its observance; viz., that God rested on this day from the work of creation, and that he did, for this cause, bless and hallow the day.

It is therefore perfectly manifest, (a) That this precept does plainly and explicitly require the observance of the Creator's rest-day; (b) That it was spoken directly to the Hebrew people, and was certainly obligatory upon them, whether it was upon any other persons or not.

How inexcusable, therefore, is the conduct of those theologians who assert that God commanded the Hebrew people to keep the sixth day of the week! and that in proof of this they should declare that, having counted the age of the world to a day, they have ascertained that the day which the Hebrews observed was one day *too early* in the week to be the Sabbath of the Lord! Would they ever thus charge God with folly, were it not that they hope to relieve themselves thereby from the absurdity of keeping as a Sabbath the day *after* the Sabbath of the Lord?

If the responsibility of enjoining and of observing the day *before* the true Sabbath can be fastened upon the Lawgiver and upon the Hebrews, then the people of the present day can relieve themselves from the folly of keeping the day *after* the Lord's Sabbath, and can prove that they are actually observing his seventh day in their first day of the week! And so learned ministers dare to meet the ex-

press language of the fourth commandment, and claim to prove, by a count of the days from creation, that the seventh day, observed by the Hebrews, was not the Lord's seventh day, but his sixth! And, moreover, that "the first day" of the four evangelists is not the Lord's first day, but his seventh!

2. But let us compare the fourth commandment with the record in Genesis second. The one is the grand Sabbath law, the other is the record of the origin of the Sabbath.

Gen. 2:2, 3: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made."

Ex. 20:10, 11: "But the seventh day is the Sabbath of the Lord thy God; in it, thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore, the Lord blessed the Sabbath-day and hallowed it."

The words, "hallowed," Ex. 20:11, and "sanctified," in Gen. 2:3, are both translated from the same Hebrew word, and each signifies to set apart, or appoint, to a holy use. Now it is plain, (1) That Gen. 2:3 does set apart to a holy use the day of the Creator's rest. (2) It is also certain that the fourth commandment repeats the very words of the institution of the Sabbath, and that it enjoins the observance of the day thus instituted. So that in the fourth commandment, even though we except the rest of mankind, God did require the Hebrew people to keep the very day hallowed in Eden.

Yet by immense labor expended in attempting the exact count of days from Christ back to Adam, and from Adam forward to Moses, Dr. Akers satisfies himself, and many others, that the Hebrews, in attempting to keep the seventh day, were obliged to take up with the sixth under a false name! and that those who are keeping the first day of the week are really keeping the true seventh day in disguise! So that the Hebrews failed to keep the seventh day though they used their best endeavors to keep it! And the professed people of God, in these days, keep it without even intending to do it! Surely it is easier to obey God *now* than it was *then*!

3. But it is time to nail the wicked falsehood that the Hebrews kept the sixth day instead of the seventh; for it furnishes a plausible excuse for breaking the fourth commandment under pretense of keeping it in the observance of the first day of the week. We state the fact, therefore, in plain terms, and will prove it by the express language of the Bible that the Hebrews did keep the *seventh* day, and did not keep the *sixth*!

We have shown that the rest-day of the Lord, commanded in Ex. 20, is the very seventh day set apart to a holy use in Gen. 2:2, 3. Now we will prove, (1) That that people knew, beyond all dispute, what day this seventh day was; (2) That they kept the very day pointed out by Him who commanded that his rest-day be observed; (3) That the language explicitly states that they did not keep the sixth day.

The reader is well aware that, some weeks before God spoke the ten commandments, he began to feed the Hebrews by bread from heaven. Ex. 16. This bread fell during six days, and did not fall on the seventh, and this course of things continued for forty years. Now it is perfectly certain that, when God, in the fourth commandment, required men to keep the seventh day on which he had rested, and that when in his providence he showed, by the miracle of the manna, which day the seventh day was, the seventh day of the one was identical with the seventh day of the other, unless God can contradict himself. And we do read that the seventh day pointed out by the manna was "the rest of the holy Sabbath unto the Lord." Verse 23. And Israel did rest on the seventh day, but did on the sixth day gather and cook their manna for the Sabbath.

What then shall we say of those who undertake to prove that Israel kept the sixth day, and not the seventh, for the Sabbath? Which is more reliable, their counting of time, or God's designation of the numbers of the days? Is it not a dreadful crime to falsify God's word.

4. God gave Israel his Sabbath, to be a sign between them and himself. Ex. 31; Eze. 20.

All other nations had forgotten the true God, and were worshipers of false gods of every kind. That Israel might keep in their memory the Creator, who is the only true God, he gave them his Sabbath which he hallowed when he made the heaven and the earth. The observance of the Creator's rest-day designated the Hebrews as the worshipers of the only true God. Those who attempt to prove by counting, and from various inferences, that God gave Israel the sixth day, and not the seventh, assert that the Sabbath could not have been a sign to Israel unless God gave them a different day from that which he ordained in the beginning. And yet when God gave them this sign, he made its entire significance to consist in their keeping his rest-day; because that he had created the heaven and the earth in six days, and rested on the seventh. Ex. 31:17. And this is therefore a decisive proof that the Hebrews did observe the day of the Creator's rest, and not one of the six days of his labor.

5. When God came down upon Mount Sinai, he is said (Neh. 9:14) to have made known his Sabbath, *i. e.*, his rest-day. This cannot be spoken in an absolute sense, for they were already keeping it. It must imply that he made it known more perfectly, even as he made himself known in Egypt. Eze. 20:5. But how far from the truth is this language, if, instead of giving them his holy rest-day, he gave them the day before it, as proved by the count of Dr. Akers and Mr. F. To say, as does Dr. Akers, that he had just before given them another Sabbath, and authorized them to tread his own Sabbath under their feet, is a most inexcusable perversion of the truth!

6. What God requires of the Jews and Gentiles alike, is to keep his holy day. Isa. 58:13. Who shall have the presumption to say that he authorized the Jews to disregard it and to keep another day?

7. When the Saviour spoke of the design of the Sabbath, he said it was made for man. Mark 2:27, 28. God made it out of the seventh day. Gen. 2:2, 3. In the fourth commandment he bade Israel (and indeed all mankind) observe that very day. But though the Jews are men, and though they were amenable to the fourth commandment, yet Messrs. Akers, Fuller, and others, say that God gave Israel at the exodus a different Sabbath, and authorized them to violate his own rest-day, even from that time till the resurrection of Christ! And what is worthy of notice, our Lord had this second-rate Sabbath to keep, instead of the genuine! But this theory is proved to be false, even by the very fact that it was concerning this same so-called Jewish Sabbath, that our Lord was speaking when he said it was made for man. They had, beyond all dispute, therefore, the original Sabbath; for theirs was the one of which Christ spoke.

8. Finally, with one grand fact which cannot be counted down, nor counted out, we close this argument. The holy women who followed the Saviour to his burial, having made preparation to embalm his body, laid the spices aside at the approach of the Sabbath, and rested the Sabbath day according to the commandment. Luke 23:56. It is certain, (1) That they kept the very day observed by Christ and his apostles and by the Jewish people; (2) That they kept the very day ordained in the commandment; Ex. 20:8-11; (3) That that day was the rest-day of God set apart at creation; Gen. 2:2, 3; Mark 2:27, 28. And now mark the decisive fact: the next day after the rest-day of the Lord was the first day of the week! Luke 24:1; Mark 16:1, 2. No wisdom of man can make the day of the Creator's rest, which the fourth commandment enjoins, identical with the first day of the week, which comes the next day after that rest-day is past!

How much wiser in God's sight the observance of the Sabbath of the Lord (for that is the institution enforced by the commandment of God), than is the mighty effort to move heaven and earth to show that the first day of the week is, itself, the hallowed rest-day of the great Creator!

The text at the head of this discourse may well be cited at its conclusion:

Eze. 13:6: "They have seen vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them: and they have made others to hope that they would confirm the word."

Are not these words true of these teachers? Reader, are you one of those that have been made "to hope that they would confirm the word"? These men are not making up the breach in the hedge for the house of Israel to

stand in the battle in the day of the Lord. They are not anxious to restore that which has been broken down in God's law. They have a very different work to perform; for their business is to build up a wall of their own, and to daub it with untempered mortar. The day of God is coming; and when its great hail stones shall fall, this wall will be broken down, and every refuge of lies shall, with it, be swept away. Would you stand in the battle of the great day? Then you must make the truth of God your shelter, and this you can only do by obeying it. J. N. A.

The Duty and Privilege of Giving.

NOTHING is more clearly taught in the Scriptures than that it is the duty of every Christian to aid in sustaining the cause of God with the means and ability God has given him. It is not because God is dependent on man, nor that his resources are insufficient to carry forward his work without the aid of men; for it is written, "The silver and the gold is mine, saith the Lord of hosts." Haggai 2:8. "And every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry, I would not tell thee; for the world is mine and the fullness thereof." Ps. 50:10, 12. God's resources are infinite. But infinite wisdom has arranged the plan of salvation upon mutual obligation. The choicest of Heaven,—the only Son of the great Creator, laid aside the glory he had with the Father before the world was, sacrificed his home in Heaven, was a homeless wanderer on this earth, and died broken-hearted on the cross for man. Now he requires that man, for whom he died, should show an appreciation of this love by sacrificing at least a portion of his substance to carry forward his cause upon the earth. "Gather my saints together unto me, those who have made a covenant with me by sacrifice," is the commission to the angels who are sent to gather the saints from the four quarters of the earth. Ps. 50:5; Matt. 23:31. None others will share the glorious reward which awaits the faithful.

We are not our own but are bought with a price, even with the precious blood of the Son of God. And the talents of influence which God has committed to us will he require with usury. Man is only a steward of that which is in his possession, and he cannot truthfully say, "My power and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." Deut. 8:17, 18.

If this means is used for the advancement of the cause of Christ in the salvation of mankind, then it is put at usury, and will yield rich returns in the kingdom of glory. But if it is not thus used we become unfaithful stewards and thus prove ourselves unworthy of eternal life. "He that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" Luke 16:10-12. Here the riches or things of this world are represented as belonging to God, and man is made steward over it. And that which is his own is that reward in glory which has been purchased by the blood of Christ. He renders to those the true riches who prove themselves worthy of it by a proper use of that which they are made stewards over in this life.

The influence of means expended in the cause of Christ is not lost, but the deeds performed are recorded as righteous acts. "As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness (or right acts) remaineth forever." 2 Cor. 9:9; Ps. 112:9. We thus transfer our treasures from this world to the world to come. "Sell that ye have, and give alms; provide yourself bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Luke 12:33, 34.

The young man who came to Christ said he had kept all the commandments from his youth up, and inquired, "What lack I yet?" "Go sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me," were the words of the Son of God. "But when the young man heard that saying," like many others, "he went away sorrowful; for he had great possessions."

Zaccheus was a wealthy man, and it was said of him that he was a sinner. But when he "stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if

I have taken anything from any man by false accusation, I restore him fourfold," Jesus said, "This day is salvation come to this house." Were the example imitated in these days a similar result would be experienced. When the cause of God requires support, then is the time that men should give. When calls are made to carry the truth into new fields, when opportunities present themselves to relieve the destitute, then is the time we should make investments in these fever-failing enterprises. A faithful steward would hold that which is committed to his trust in a condition to meet a ready response from any call of his master. Paul instructs the rich to be "ready to distribute," that is, in a constant preparation to give. Were these to invest in uncertain enterprises, where they could not command what they possessed at the time the cause of Christ needs assistance, it would be as much a mark of unfaithfulness as it would be to withhold their means altogether. The cause of Christ has the first claim upon us, and upon that which we possess.

Those who have the cause of God at heart, and have confidence in the especial work of God, will consider it a privilege, as well as a duty, to take stock in each enterprise and in every advance step taken, and they will manifest a lively interest in these advance steps. When these enterprises are new and the friends are few, is the time when help is most needed and most appreciated. It is at such times that men's faith in the cause is tested.

Neither should it be left for a few leading men to bear the responsibility alone; but there should be a general feeling of interest throughout the entire body of God's people. Men, women, and children, should all feel a personal interest in the matter. Some system should therefore be adopted whereby the influence of each can have a direct bearing upon the cause. At these various crises in which finances are concerned, one dollar will count more in the cause of God than fifty times that amount when the crisis is past, and the point is gained.

There are enterprises at the present time which are as important as those in the history of the past. The efforts by our vigilant societies to obtain interested readers for our periodicals over the wide harvest field, which is the world, are moves that furnish excellent opportunities for all to show their faith by their works, and in a practical manner bring their influence to bear directly for the advancement of the cause of God.

Our missionary societies furnish a system whereby each individual, man, woman, and child, can help support the cause financially. Children should be so educated that they, of themselves, will feel it a duty and a privilege to earn and save for the cause of Christ. Sisters also should have an independence in this matter, and each should feel that she has a personal interest in these things. We expect that this will be the case.

God's hand is in his work. Our hearts and interests should be one in a cause like this. Our prayers, like sweet incense, should daily arise for the advancement of every enterprise that upholds the cause of Christ, and every pulsation of our being should beat in sympathy with it. Banks are suspending payment. Speculations are becoming more and more uncertain. The money panics that we occasionally pass through are omens of what is coming. They are indications of a terrible financial crash which will help make up the troublous times that are approaching. Businessmen are perplexed in view of what is coming. There is a fearful looking for those things which are coming on the earth.

But here are opportunities to make a safe investment. The truth, the rays of light, must reach the thousands who now sit in darkness. Who will be faithful stewards is an important question. Who will show their faith in the cause and work of God by taking an active interest in each step taken, and in every enterprise that promotes the cause of truth upon the earth? The cause of God calls for brave soldiers who will not shrink in time of battle—true hearts who will lift at every crisis.

The cause is rising. The work is moving forward. The Spirit of God and his providence call for action, and onward march is heard all along the line. True missionaries are wanted—men and women of sterling worth, who will not count their own lives dear unto themselves, if they can but advance the cause of truth. There never were opportunities when means could be used so effectually in this branch of missionary labor as now. Thousands of individuals are calling for light where the living missionary is unable to enter. If one

hundred thousand dollars were now placed at the disposal of those who have charge of this work, it could be judiciously used in 1879 where every dollar of it would count for the purpose above described. We expect to see very much accomplished in this direction the coming year. S. N. HASKELL.

The Closing Messages of the Gospel.

NUMBER TEN.

THE IMAGE.—The image of the beast must be a government which strikingly resembles the papal power; not in its civil features, as represented by the number of its heads and horns, but in the exercise of similar power and authority. It is brought to life and clothed with authority in matters of religious worship by the remarkable government symbolized as a beast with two horns like a lamb. Rev. 13:11. If we can find the location of the two-horned beast, we shall learn where the image will be formed; for as the first beast was only a new form of the old Roman government, which was symbolized by the dragon of Rev. 12, and was established by the act of a Roman emperor, clothing the pope with universal and supreme power in matters of religious faith and worship; so the setting up of a standard of religious practice to which all must conform, will transform the lamblike beast into the image of the papal beast. The question therefore is, What earthly power fulfills the prophecy by answering the description of the second beast?

After describing the blasphemous and persecuting character of the first beast, the length of his reign, and his captivity at the end of that time, it is said: "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon." Rev. 13:11.

The most notable governments are always pointed out in prophecy, and those most nearly connected with the history of the church of God. As the word of prophecy is infallible, one government, and only one, will fill the description of this beast; therefore, the one which fulfills every specification in the description is the subject of the prophecy. Let us apply this rule in our search for the location of the two-horned beast.

1. It is "another beast." Then it is not the papacy, which had just been described. In verse 12 papal Rome is called "the first beast." It cannot be both the first and the second. The ten horns of that beast represented the ten divisions of the Roman empire. The principal governments of Europe are symbolized by these horns, and therefore are a part of that beast; hence we look in vain for this other beast in all their territory.

Our first parents were placed "eastward in Eden;" and after the flood the ark rested on Mt. Arrarat, and thence the world was re-peopled. The course of empire, and the light of revelation, like that of the natural sun, have advanced from the east toward the west. Babylon, the first of the four great kingdoms noted in the prophecy, was situated upon the Euphrates in Asia. The dominion passed to the Medes and Persians; thence to the Grecians in the eastern part of Europe; thence to the Romans in the western part, extending to the Atlantic. And there was yet another wonderful power to be developed; and where shall we find it, unless we cross the ocean still toward the west? Here, in America, we find a distinguished republican government, now stretching from the Atlantic to the Pacific. Thus the earth is spanned, and its utmost verge is reached. Bishop Berkley, in his celebrated poem on America, written more than a hundred years ago, expressed the thought thus:—

"Westward the course of empire takes its way;

The four first acts already past.

The fifth shall close the drama with the day;

Time's noblest offering is the last."

We find no place for this remarkable power to arise on the Eastern continent, and nothing there to answer the description; consequently we are compelled to look to the Western continent. Is it reasonable to suppose that the New World is left out of prophecy as worthy of no notice? Is there nothing on this vast continent worthy of a place in the prophetic programme of the history of the world? And is it possible that the United States, the first and most distinguished government of the New World, so nearly connected with the people and work of God, being the asylum for the persecuted and oppressed of all nations as the consequence of religious light and freedom, should be utterly unnoticed in the prophetic history of the world? Such an admission might reasonably be urged as an objection to the inspiration of the prophecies, since they professedly

foretell the history of the world down to the end.

2. We notice the manner of the rise of the beast with two horns. It was seen "coming up out of the earth." The first beast, which is the same as the second form of the fourth beast of Dan. 7, rose up out of the sea. Here is a contrast in the symbols used. The four beasts of Daniel came up out of the sea by the striving of the winds. Winds are emblematic of war and strife. Jer. 25:32; waters of "peoples, and multitudes, and nations, and tongues." Rev. 17:15. Each of the four beasts arose by wars of conquest. As the waters are agitated by winds, the people were stirred by the commotions of war, and the result was the rise of those gigantic empires. In contrast with this the two-horned beast in its rise resembles the quiet growth of a plant springing up out of the earth; as if, away from the strivings of the people, the power was to arise by a natural growth in a territory previously unoccupied. The manner of its rise was to be, not by the conquest of other nations, but in a peaceable manner by natural increase and emigration. Such has been the history of the United States.

3. The time of its rise. Standing at the close of the career of the first or leopard beast, where he received the deadly wound, or was carried into captivity, which as we have seen was in 1798, the prophet says, "And I beheld another beast coming up;" as if he had not yet attained to his full power and greatness. Mr. Wesley looked for the whole work of the two-horned beast to be subsequent to this period. In his notes on Revelation he says of this beast: "He has not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast." Eld. J. Litch truly says: "The two-horned beast is represented as a power existing and performing his part after the death and revival of the first beast." Now since this work of wounding and healing took place at the very close of the past century, it follows that the work of the two-horned beast is performed in the present century; for he causes them that dwell on the earth "to worship the first beast whose deadly wound was healed."

Now let us take a view of the world as it was at the close of the past century. What remarkable government was then rising in the world? Nothing can be found to answer the description in all the world, unless we look to this Western continent. And what do we find here? Colonies belonging to the governments of the Old World, the dominion of the first beast. Only one independent government here; and that is the United States. The declaration of independence was now about twenty-four years of age; the seven years war with the mother country in behalf of human rights was in the past; the difficulty with the French Directory arising from a demand of tribute from the United States, was settled by a treaty signed by Napoleon Bonaparte; and our government stood up a free and prosperous, though youthful nation, rapidly rising to power and eminence among the nations of the earth.

Thus at the right time, as well as in the right manner, we have a new and remarkable power, destined to be conspicuous among the nations of the whole world, rapidly "coming up" like a plant growing in a rich soil. And this is the only government in the whole world which could answer the prophetic description. And is not this nation, the asylum of the civilly oppressed and religiously persecuted, in which all civilized and Christian nations are so largely represented, worthy of a place in prophecy? And is it not reasonable and fitting that the closing messages of the gospel should go out from this western land to the nations of the earth?—that from this point should radiate the glory of the setting sun of the gospel of salvation to our race?

4. The character of this power. In it are found the widest extremes. He had two horns like a lamb, but he spake as a dragon. In the power thus symbolized there must be the fairest appearance or profession, but, ultimately, outrageously contradicted in practice. Horns are the emblem of power. The horns of a lamb must represent the mildest exercise of power. And is not the Protestant republican government of the United States the mildest and best government ever devised among men? No crowns were seen upon the lamb-like horns of this beast, as there were upon the ten horns of the first beast. It is evidently a government of the people. This position is sustained by the fact that the call for the image to be made is addressed to "them that dwell upon the earth," and not to a king or an emperor. It is said to the people that "they should make an image;" then the power is in their hands.

What then do these horns represent? Not a divided, but a united government; like as the two horns of the ram in Dan. 8 represented the union of the Medes and Persians. And since it is a government of the people, with no crowned heads, the horns must represent two distinct principles upon which the government is founded, generally acknowledged by the people, namely, civil equality, and religious freedom. R. F. COTTRELL.

The Home Circle.

LIGHT THROUGH CLOUDS.

BECAUSE I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife;

Because I lift my head above the mist,
Where the sun shines and the broad breezes blow,
By every ray and every raindrop kissed,
That God's love doth bestow;

Think you I find no bitterness at all,
No burden to be borne, like Christian's pack?
Think you there are no ready tears to fall,
Because I keep them back?

Why should I hug life's ills with cold reserve
To curse myself and all who love me? Nay,
A thousand times more good than I deserve,
God gives me every day.

And in each one of these rebellious tears,
Kept bravely back, he makes a rainbow shine.
Grateful I take his slightest gifts; no fears
Nor any doubts are mine.

Dark skies must clear, and when the clouds are past,
One golden day redeems a weary year;
Patient I listed, sure that sweet at last
Will sound his voice of cheer.

—Selected.

Ruling by Prayer.

"LANE has been making us trouble again. I dislike to tell you, but what can we do with him?"

Mrs. Houston stood by the gate with the tears running down her cheeks, as her husband, after an absence of a day and a night, drove up to his house.

"What is it now?" he asked, alighting from his wagon and going to his wife's side with a dark, discouraged look settling down upon his face.

"Oh, that poor boy has sold his watch his grandfather gave him, to procure one of those little pocket revolvers that are so temptingly advertised in our papers. He got angry at his sisters this morning, and presently hearing him say in a loud voice, 'Take care there, or I will draw my seven-shooter on you!' I entered the room to find him standing on one of the chairs brandishing a loaded revolver, and pointing it at the girls' heads. I commanded him as calmly as I could to go to his room, but the scene gave my nerves such a shock that I have been in a tremble ever since."

"He obeyed you, did he?"

"He refused to give up the murderous little weapon, but left the parlor for his room, saying that he had got the best of this family now, and would bring them all to terms before he got through with this quarrel. I have been momentarily expecting that he would shoot himself, or some one of the family, and have listened for the report of the revolver till I am quite unnerved. I am thankful that you have come, but do not, I entreat you, go near the desperate boy till his paroxysm of temper has had time to subside."

"We shall have to send him to the Reform School," said Mr. Houston, decidedly. "His offenses heretofore have been grave enough to send him to a worse place. I will have lunch, and then immediately start for M—— on the 12 o'clock train. Oh, it is hard; it is humiliating beyond measure to be obliged to acknowledge to the world that I have a son whose conduct is such as to bring him within the statutory provisions concerning commitments to the Reform School even."

Mr. Houston returned from his mournful errand just in time for the six o'clock dinner. When he went to his room to make his toilet his wife followed him. "What is the result of your journey?" she asked, as soon as they were alone. Her husband looked so distressed that she began to tremble again, and when he attempted to reply it was some moments before he could command his voice, or find words to make himself intelligible.

"The Superintendent of the School, a very pleasant, agreeable man, and a Christian, to whom I had confided, some time since, my anxiety in regard to Lane, listened to this new trouble with a grave sympathy which quite won my heart. When I had finished speaking, he said, 'Yes, Mr. Houston, you must have him sent here now by all means. He needs the discipline of this Institution. But before definite arrangements are made, I want to ask you one question: you say he has always been a hard case to manage; that you have tried every way to effect his reformation; that love, fear, and force have all been employed in the premises; and that you have even tried to hire him to alter his behavior, paying him a certain sum of money per day so long as he should commit no misdeed; but all these measures have failed. Now I want to know whether you have tried praying with him?'"

"No," said I, very much taken by sur-

prise. 'I have never thought of doing that.' "Well," said the Superintendent, 'you must go home and pray with him. I don't feel as if I could receive him here or have anything to do with the case until the power of prayer at his home, and that in his presence, has been tried.'

"I cannot pray before my family," I said. "What! you a church member, and do not have family prayer?" he replied.

"No, sir," was my answer, very deeply humiliated by the confession.

"Go home and set up a family altar to-night," he said.

"I cannot," I pleaded. 'I have not the courage to broach the matter, even to my wife. We never speak upon the subject of religion.'

"It is high time you take up this cross, if a cross it is," he urged. 'How can you expect that son to submit his will to yours, when you do not submit your will to the Master? To-night at nine o'clock call your family together, read a chapter of the word of God, and lead in prayer. At that time my wife and I will go into our closets and pray for you all, especially for Lane. Let us now take the Lord Jesus Christ into our council.'

"I came away upon that. But what am I going to do about it? I don't know. I can never pray aloud in the presence of my family."

"Dear husband," replied Mrs. Houston, sobbing, "I have been thinking for a long time that we are shirking our duty in this direction. Do not have any more misgivings about it; do not hesitate another moment. I will arrange everything this evening—never fear. The Lord will pardon us, let us hope, and give us strength when the hour arrives."

"Has Lane been down stairs since?" asked the father, himself moved to tears.

"No; and he has had nothing to eat, and no one has spoken to him since breakfast," replied the mother.

"What if he should start to go down town to spend the evening?"

"I have a plan which I think will keep him at home to-night."

On his way down stairs, Mr. Houston went to his son's door and called in a pleasant voice, "Come, my son, dinner is waiting." Lane quickly opened the door, with his hair freshly brushed and neatly attired. He had dressed for dinner, although expecting, should he try the door, he would find it still locked upon the outside, and not doubting that he was to be again put upon a protracted diet of bread and water.

He came down stairs wondering on the way was it possible that his father in this controversy had espoused his cause against his mother; or whether, as it seemed most likely to him, the possession of the vicious little firearm had not indeed brought them all to "terms."

Lane was given to stealing out of the house evenings, and frequenting questionable resorts in company of boys who were nearly as wayward as himself; but to-night Mrs. Houston forestalled any such course by saying as soon as dinner was over, "I wish, children, you would make two or three panfuls of pop-corn balls, to carry to the charity festival to-morrow. The materials are all ready, and Lane, you must superintend the popping of the corn and the preparation of the molasses and sugar."

This was one of the lad's favorite pastimes, and he went about the business in hand with alacrity, his brothers and sisters obeying his many orders, glad to have this new outbreak blow over without developing into a regular warfare between him and his father.

When eight and a half o'clock came, Mrs. Houston was called out into the kitchen to see the result of the evening's labor.

"Thank you, my good children," she said. "They are as nice and white and shapely as any that could be made by the confectioners themselves. Now wash up so as to be in the parlor when the clock strikes nine, there is something else pleasant in store for you."

The young people obeyed, wondering and eager. At nine o'clock precisely their mother folded up the day's newspapers, put them in the wall-pocket, and brought a large Bible and placed it upon the reading-table.

Mr. Houston's voice trembled a little as he said, "It has been brought very forcibly to my mind to-day, that I have been shamefully neglecting my duty and the highest welfare of you, my children, in not joining with you in the study of this blessed word and in family prayer. To-night we will begin a different course, and see whether we will not all be made happier and better by following it." He read a chapter, and then knelt down. His wife and children followed his example, all except Lane. He sat bolt upright with a stern, pale face, and perturbed air, now and then casting quick glances

towards the door as if meditating an escape.

The poor father at first could find no words to express his conflicting thoughts and deep prayerful desires, but as he called to mind his friends, the Superintendent and his wife, on their knees for him, at that very moment, his stammering tongue was unloosed, and his unburdened soul found a wonderful freedom at the throne of grace. As the now wrestling Jacob was closing a most tender and pathetic appeal in behalf of his erring son, and that all might submit their rebellious wills to Christ's loving sovereignty, Lane rose from his chair, crossed the room, and kneeling by his father's side, threw his arms around his neck, sobbing, "Pray on, father! pray on! I have tried to ask God to cleanse my wicked heart, but I could not get to him at all myself; I know he will hear me now, when you are all willing to pray with me."

The whole family rose from their knees with melted hearts and tearful faces. It came out that the two eldest daughters had been in the habit of praying in secret, and they declared this to be the happiest hour of their lives.

Lane was completely subdued. The heaven of repentance and faith toward God had worked entire reformation and healing. He stepped up to the table and laid the loaded revolver upon it near his father's side. "It is I who have brought you to terms," he said. "I don't think you will have any more trouble with Lane. Forgive, oh forgive me, my father and mother, and brothers and sisters, as I hope in the forgiveness of Jesus Christ!"—Selected.

Education.

EDUCATION does not commence with the alphabet; it begins with a mother's look; with a Father's nod and approbation, or sign of reproof; with a sister's gentle pressure of the hand, or a brother's noble act of forbearance; with pleasant walks or shady lanes; and then come the bloom and buoyancy and dazzling hopes of youth: the throbbings of the heart; when first it wakes to love, and dreams of happiness too great for earth; when woman with her grace and gentleness, and fullness of feeling, and depth of affection, and blushes of purity, and the tones and looks which only a mother's love can inspire—and these are only a small part of our education.

Our education will be finished with our lives; day by day we learn by sad experience some new phase of humanity; learn that the friend in whom we placed implicit confidence is unworthy of it—learn that all is vanity and vexation of spirit. Our education teaches us that man was made to mourn; that disappointment is the lot of man and woman. It teaches us how to fight the battle of life, but alas! it does not always teach us to fight it successfully. The knowledge that is gained from books we would not undervalue; but it is worthless unless we combine it with actual experience of life. Pythagoras said if he did not, when night came, feel that he had learned something through the day, he felt that he had lost a day. Reader, every day of your existence should be to you so much gain; and as we grow old and decrease in physical strength, we should increase our mental resources. We have acquaintances to-day who have learned nothing by experience; whose education is no more advanced than it was twenty years ago, and we can but think that they lived a fruitless life. Education begins with our birth and ends with our death.—*Ec.*

THE subjoined paragraph is from the New York *Tribune*. It would be pleasant light-reading in certain educational institutions on this side of the continent. As a sample of irony it is superb:—

"The insurrectionary spirit of the average college faculty is one of the strongest proofs of the degeneracy of the times. The outbreak now is at Williams, where the faculty actually attempted to restrict the operations of the students' base-ball nine within home limits, doubtless with some insolent purpose of preventing neglect of studies during base-ball 'tours' over the country. The students are now engaged in suppressing their professors by means of 'serenades.' This would be a harsh measure, probably, even if the music was intended to be good—but this is a case where harsh measures are justifiable."

MAKE the bridge from the cradle to manhood just as long as you can. Leave your child a child just as long as you can—especially if you live in the city. Be not in haste to force your child into premature development by intelligence or anything else. Let it be a child, and not a little ape of a man running about the town.—*Buffalo Advocate.*

Reports from the Field.

Sioux Falls, Dakota.

IMMEDIATELY after my last report, a series of heavy rain storms, and the excitement of the fourth of July, injured our interest very much, so that up to the time of our camp-meeting the attendance was small. But that meeting, which was a good one, served to bring the interest up somewhat, and since moving back to our old ground the attendance has been better, though not what it was at first. Our congregations are steady, however, and the interest deep, several already acknowledging the truth, and one family having decided to obey.

Our camp-meeting was a great encouragement to the brethren in the Territory, and the organization of a Conference, a Sabbath-school and health and temperance associations, in addition to our T. and M. society, gives a permanence to the work which will infuse new life into the cause. It seemed almost too much to expect that Bro. and Sr. White could visit Dakota; but their presence was very highly appreciated by us all, and their words of admonition and encouragement will not soon be forgotten. Bro. Hanson's labors were a great help to our Scandinavian brethren. The attendance exceeded our most sanguine expectations. Our meetings were characterized by a good degree of freedom. Several sought and found the Lord. On Monday eleven were baptized. Most of the brethren remained to the close, our last meeting being one of the best; and we all felt that our first camp-meeting in Dakota was a decided success.

S. B. WHITNEY.

Ellicottsville, N. Y.

WE pitched our tent here June 26. Have given in all twenty-three discourses, on the prophecies, second advent, and Sabbath. There is a deep interest manifest. At the close of our meeting last Sabbath, eighteen expressed their determination to keep the commandments, the Sabbath precept included. All these may not prove reliable, but we look for a goodly number to obey the truth.

We have had an opposition sermon on the Sabbath, from "Rt. Rev. A. C. Coxe, bishop of western New York." We also have the influence of Dr. Morin of Boston, against us. He is teaching "science, falsely so-called." This, together with the opposition of the local ministers, makes a strong current to meet. But so far the Lord has graciously sustained his work, and in him alone we humbly trust for its success. Praise his name.

D. T. FERRO.

D. B. OVIATT.

Pittswood, Ill.

WE closed our effort with the tent near Pittswood, Sunday, July 20. Last Sabbath ten more persons were baptized. These were mostly children and youth. It was a blessed season. Among those who were baptized was a young Frenchman with whom I first became acquainted in France, where I took great delight in teaching him the truth. His testimony before his baptism was touching, and evinced intelligence. He will now prepare for the ministry. This was his object before embracing the truth. He will be with us at least till the Illinois camp-meeting.

We have given twenty-five discourses here since July 4, have baptized sixteen persons, obtained eleven subscribers for the *Review*, one for the *Signs*, and three for the *College Record*. We left forty-one members in the new church.

D. T. BOURDEAU.

Belvidere, Ill.

WE closed our effort in the tent at Belvidere, July 9, continuing meetings in the Universalist church till the 13th. Four embraced the truth. The brethren all seem greatly encouraged. Twelve were baptized, two of whom were from Rockford. The Sabbath-school is in a flourishing condition.

R. F. ANDREWS,

R. VICKERY.

Warrington, Ind.

THE interest seems to be on a constant increase. About fifty were present at our meeting last Sabbath. Some are keeping the day. Last Wednesday evening a Baptist minister spoke on the subject of the "Christian Sabbath." He took the position that Christ came to keep the law for us; but before he concluded his remarks he affirmed that Christ broke the law in many instances, and commanded others to do the same. The friends of Sunday are dissatisfied with his attempt. We reviewed the discourse Thursday evening, before a large audience. Books

sell freely, and quite liberal donations are made. We ask the prayers of God's people, that much good may be done here.

July 21. J. M. REES.

Santa Ana, Cal.

In our Sabbath meeting to-day five more signed the covenant, making twenty-one in all. Eight or ten more are keeping the Sabbath, who will probably sign it soon. I have not had the help I needed to give my time as fully to the work as the cause demanded.

July 26. J. L. WOOD.

Nevada City, Cal.

OUR interest here is increasing. There was a very great prejudice against us when we came. The ministers did all they could to increase it. Their folly is becoming manifest, to the praise of God, and we think will become more so soon.

R. A. MORTON.

Michigan.

SINCE our last report we have labored principally among the churches. At Wright they have a large and successful Sabbath-school in which all, old and young, take an active part. At their quarterly meeting they renewed their interest in the T. and M. work, raising their subscription on the SIGNS from 30 to 102 copies. At Gaines two were baptized and united with the church.

E. B. LANE.

Good Health.

Keep Clean.

WHILE we are saying so much about disinfection, sewerage, the proper disposal of foul matter, ventilation, etc., we must not forget that one of the most important of all sanitary measures is personal cleanliness. Bathing, or skin disinfection, is a most important means of maintaining health. If a person carries around with him a layer of decomposing matter on the surface of his body, it is of little use for him to be so exceedingly particular about the disinfection of cesspools, drains, vaults, and other sources of putrescent animal or vegetable matter, as those sources of filth are quite inferior in importance to the one which he overlooks.

When the skin is very active, as during the months of July and August, a daily bath is indispensable to good health. It need not be a very elaborate one; indeed a simple towel bath, or rubbing the skin with a rough towel wrung out of tepid water, will answer the purpose generally, though a full bath, or better still, a Turkish or Russian bath, should be taken as often as once a week, to insure complete removal of the old skin with all effete matter adhering to it. When a person is not too greatly fatigued, a light hand or towel bath at night is a most excellent means of securing sound and refreshing sleep, besides clearing the skin from the accumulated impurities of the day.—*Good Health.*

Abusing the Baby.

It is a subject of marvel to most people that so many children die in infancy; but to an observing mind the wonder is that any children live to maturity. When you and I feel miserable we want to be left in quiet. Repose is the sweetest remedy for nervousness or other ills; but baby is trotted, bounced, toted, "ketchie-ketchied," chucked under the chin, poked in its cheek, or somebody's thumb is thrust into its toothless mouth, irrespective of a need of ablation, and then if a baby isn't happy it is reputed very irritable. Tickling the baby's feet, creeping the fingers like the motion of a mouse across its breast, and up into its fat, sensitive neck-wrinkles, is another mode of abusing baby. Of course the child laughs, and the idiots who torment it forget that it is the same expression with which they reply, to a similar process from the hand of some mischievous but torturing friend; and yet we all know that this laugh from a man is a hysterical outcry of nervous irritability. When the laugh ceases, weariness brings weeping, or perhaps a restless and unrefreshing sleep, followed by depression, and probably by indigestion and colic. Nothing should ever be done to startle a child—even a too frequent playing of bopeep, if violent, has been known to bring on St. Vitus's dance. All surprises are dangerous to the nervous system, just as all sudden atmospheric or dietetic changes are very unhealthy, and sometimes fatal. If music is selected to please the young child's ears, it should be gentle and soothing.—*Sanitarian.*

Sleep the Best Stimulant.

THE best possible thing for a man to do when he feels too weak to carry it through is to go to bed and sleep a week if he can. This is the only true recuperation of power,

the only actual recuperation of brain force. Because during sleep the brain is in a state of rest, in a condition to receive and appropriate particles of nutriment from the blood which takes the place of those which have been consumed in previous labor, since the very act of thinking consumes, burns up solid particles, as every turn of the wheel or screw of the splendid steamer is the result of consumption by fire of the fuel in the furnace. The supply of consumed brain substance can only be had from the nutritive particles in the blood, which were obtained from the food eaten previously, and the brain is so constituted that it can best receive and appropriate to itself those nutritive particles during a state of rest, of quiet, and stillness in sleep. Mere stimulants supply nothing in themselves; they only goad the brain, force it to a greater consumption of its substance, until that substance has been so exhausted that there is not power enough left to receive a supply, just as men are so near death by thirst and starvation that there is not power enough to swallow anything, and all is over.

Effects of Opium and Nicotine.

THE report that Senator Carpenter is killing himself with nicotine by smoking twenty cigars a day is a reminder that others are suffering from the same sort of excess. Some of the smokers in Congress carry cigars in their mouths all the time. There are Senators and Representatives who never walk down the avenue without the stump of a cigar between their fingers. One prominent man in Congress is rapidly killing himself with opium, and one of the door-keepers of the House is at the point of death from the same cause. The public man I refer to is a popular and respected man, whose strange ways have long been a wonder to those who do not know of his secret habit. He is a kind and genial gentleman, but he is liable to pass his best friend with a blank stare half an hour after he has met him pleasantly in conversation. His fits of abstraction and depression amount almost to craziness. At times he is so odd and queer that his associates are puzzled by his conduct. Opium is eating up his life, and he will not last long. It is a pity, for his is one of the best intellects in Congress, and he might render much useful public service if he would.

Diphtheria and Foul Water.

THE attention of the public cannot be too often called to the fact that diphtheria, as well as typhoid fever, typhus fever, cerebrospinal meningitis, and many other febrile diseases, is distinctly a filth disease. Its connection with foul air, resulting from imperfect ventilation, defective drainage, and foul water, has been so clearly traced that there is no room for doubt.

An English sanitary inspector recently reported to the *London Sanitary Record* twenty-seven cases of diphtheria which undoubtedly originated in the use of impure water for drinking and cooking purposes. Of the twenty-seven cases, nine were fatal. It behooves every person to look well to the cleanliness of his premises, especially to the well, the cistern, and the cellar.—*Good Health.*

How English Ladies Take Their Liquor.

ONE day, as he was musing on these things in sore perplexity, he entered his wife's dressing room and saw a box of pastilles on the table. The lid was marked "Lavender drops." Mechanically Jenny's husband opened the box and put one of the pastilles in his mouth. They were large white things like dragees, but instantly John Armeroy had crunched one, his mouth was filled with undiluted alcohol of fearful strength. So again he had his wife's secret. She got drunk off these pastilles, especially prepared by a roguish chemist for persons like herself and innocently styled "Lavender drops."—*London Truth.*

HOUSES that have been empty may become fever breeders when they come to be re-occupied. An English sanitary officer alleges that he has observed typhoid, diphtheria, or other zymotic affections to arise under these circumstances. The cause is supposed to be in the disuse of cisterns, pipes, and drains, the processes of putrefaction going on in the impure air in them, the unobstructed access of this air to the house, while the closure of windows and doors effectually shuts out fresh air. Persons moving from the city to their country homes for the summer should see that the drain and pipes are in perfect order, that the cellar and closets are cleared of rubbish, and the whole house thoroughly aired before occupying. Carbolic acid used freely in the cellar is a good and cheap disinfectant.

"A SOUND heart is the life of the flesh."

Religious News and Notes.

—Bishop Wiley, of the M. E. Church, is holding the German and Switzerland Conference in Germany.

—The present number of Protestants of all denominations in Japan is estimated to be between 3000 and 4000, having been trebled in a little over two years.

—A Catholic priest in New York refused to perform the burial service, "without a handsome fee," over a man who was a Catholic, because he was to be buried in Protestant ground.

—Prof. Swing now says that the theology of Prof. Patton is untrue both as to God and man. Had he not left the Presbyterian church he might now raise an interesting return prosecution for heresy against Dr. Patton.

—This thing is getting tedious. A negro at Dallas, Texas, believing that God demanded the sacrifice of his family, gave poison to his wife and three children, but an irreligious physician interfered and saved their lives.

—The *Pacific Churchman* says the "service at the Church of the Advent is made quite attractive by the surpliced choir of boys." The "surplice," probably tickles the boys, but such "regalia" would not greatly attract if 1 Cor. 13:11 were followed.

—The Rev. James Barney of Memphis holds that all animals not only have immortal souls, but will be rewarded or punished in the future state for deeds of this life. This will soon be the popular belief if Joseph Cook does not fall from—the grace of Boston audiences.

—White and colored Baptist ministers recently held a conference in Staunton, Va., to promote kindly feeling between the races. The sermons and essays of the colored delegates were considered very able, and the white brethren were surprised and gratified at what they heard.

—The *Evangel* says Dr. Kalloch has engaged Union Hall for political purposes, where he will speak every Tuesday evening till he is elected Mayor of San Francisco. Lorenzo Dow used to set his appointments years ahead, but he never gave an appointment on so long time as this!

—On the Niger River, in Africa, a captain recently died, who had been active in persecuting Christian converts, but on his death bed exhorted his people to destroy the idols. After his death they complied with a will. Two canoe loads of idols were sunk in the River, or broken in pieces where they would not sink.

—Another excitement in the religious world. A minister in Ohio asked the Wooster Presbyterian whether he might preach the doctrine of an "unlimited atonement," or must preach a limited atonement. The answer might seem ambiguous to those not instructed in the terms of the "Confession." It seems difficult for Calvinism to appear strictly consistent with itself and with the universal invitations of the gospel.

—The *Churchman* notices that "Rev. Joshua Himes" has recently been ordained deacon, and assigned to a missionary circuit in Dakota. Mr. Himes is 74 years of age, but confidently expresses a hope that he is good for "sixteen years hard work in the harness of the Church Catholic." Considering his former "hope," we think this a marked instance of the fulfillment of one part of Matt. 24:48.

—The *Glasgow Mail* says of Mr. Talmage: Compared with Moody, he wants earnestness; with Spurgeon, originality; and with Gough, the knowledge of platform effect. Generally speaking, had we not known that it was the celebrated American speaker who was lecturing we might have mistaken him for an ordinary Presbyterian minister making a humorous address at a first-class soiree. The audience, however, knew it was Mr. Talmage, and they laughed 'consumedly.'

—The *Independent* is considered always fair, but it can be severe, as witness the following:—"Dr. Kalloch, the Baptist minister of San Francisco, the man with a record, is running for mayor, and promises that, if elected, he will make it uncomfortable for the Chinese to stay in San Francisco." Dr. Kalloch knows how it is himself to have it made uncomfortable to live in a city; but he ought to take his revenge on the Bostonians, and not on the poor Chinese, who never hurt him."

—August 2, John Taylor satisfied Brigham's heirs by giving indemnifying bonds to the amount of \$200,000, and thus escapes imprisonment. George Q. Cannon, Brigham Young, and Albert Carrington have not been so fortunate. Mormon moneyed men, who have usually helped church leaders out of difficulties, refuse to go on the bonds of these dignitaries, and it now looks as though the decision of the Court would be carried out, and the three apostles be consigned to prison.

The following from the *Christian Observer*, a Presbyterian paper of Louisville, is suggestive as to the silent manner in which error crept into the church whereby the "falling away," prophesied by Paul, was accomplished:—"The Church of Rome was once a Presbyterian Church. The Pope of Rome was once a Presbyterian pastor. And when the Roman Church ceased to be Presbyterian and became Episcopal, when it ceased to be simply Episcopal and became Prelatic, no man can tell. No human engineer can run the line in history where the Roman pastor ceased to be a presbyter and became a bishop, or where the bishop ceased and the pope began."

Secular News.

—Mr. Welch, U. S. Minister to England has resigned.

—Hon. Charles Foster is the Republican candidate for Governor of Ohio.

—After a rest the "Siberian plague" has broken out among the cattle in Russia.

—Judge Ballard of the United States Court died suddenly in Louisville, Ky., July 29.

—Seven Chinese lepers were discovered in an old building in San Francisco, on the 28th of July.

—A quarantine has been established in Italian ports against vessels from the United States.

—Important changes have taken place in the Ministry of Turkey. She is in constant trouble.

—A little boy was fatally sun struck on the play grounds of the school in San Leandro, Alameda Co., Cal., Aug. 1.

—A large starch factory was burned in Vincennes, Ind., July 23, with a loss of \$150,000. Five cars were also burned.

—A heavy fire occurred in Hamilton, Ontario, Aug. 1. Loss supposed to be over \$1,000,000. Three persons were buried under a falling wall.

—The first fatal case of yellow fever in New Orleans was July 28. Quarantine was immediately established against that city by neighboring cities.

—A destructive fire is raging in Amador Co., Cal. Many buildings have been destroyed, with much fencing. The village of Ione is threatened.

—A man of East Farmington, Polk Co., Wis., drove into a lake, with six children, to water his horses. The team became frightened and dashed into deep water. Himself and five children were drowned.

—A Constantinople dispatch of July 29 says: A terrific fire has been raging since Monday at Orta Keul, a village on the Bosphorus. The Jews' quarter had been destroyed. Hundreds of families are encamped on the roads.

—The Government of Nicaragua has asked that Civil Engineer Menocal, of the U. S. Navy, be permitted to complete the survey of the Nicaragua route for the Isthmus Canal. The request has been granted by Secretary Thompson.

—Maricopa, Arizona, reports a heavy and extensive storm, Aug. 1. Rain commenced about 6 P. M., and rained hard most of the time till 2 A. M. The railroad track was washed away in some places, and telegraph poles demolished by lightning.

—Dr. Alexander Clark, the only Methodist Protestant editor who was able to make his mark, whose recent death is regretted by all, was overworked and underpaid. Not long before his death a move was made to reduce his salary. An effort is now being made to assist his family.

—There have been seized in a printing establishment in Rome copies of a programme for the reign of the Universal Republican Association. The programme, which was intended for circulation throughout Italy, says that the time for action has arrived, and invites members of the association to be prepared for an impending movement. Several arrests have been made.

—The American delegates to the Paris Canal Congress declare that the adoption of the Panama Route was a matter of speculation, and secured by unjust means. That the route is impracticable, and no details were understood by the voters. Their statements seem to be entitled to much credit, as it was conceded that the American engineers had far the best understanding of the country and the routes.

Obituary.

DIED in Gilroy, Cal., the 3d of July, Lovinia E. Stephens, aged 43 years and 4 months.

Sister Stephens heartily embraced the present truth in the summer of 1875, when Eld. Canright and myself held a tent meeting in Gilroy. She was then suffering with a cancer, so that she could not attend many meetings, but in our frequent visits at her home, she eagerly listened to explanations of the Scriptures concerning the commandments of God and the faith of Jesus. She was afflicted with the cancer more than fourteen years, and her sufferings were very severe before her death. But she suffered with true Christian patience, and left a good hope of a part in the "better resurrection."

The funeral was attended by Eld. Dryden, under whose ministry she united with the Methodist church some years ago. Sermon from Ps. 90.

DIED, in Stony Point, Sonoma Co., Cal., Caleb Bartlett, aged 59 years, 5 months, and 24 days. Bro. Bartlett was born in St. Andrews, New Brunswick. He made his first start in Christian life when the third angel's message was preached in that neighborhood about nine years ago. Bro. Haskell reported the accident from which his death resulted. His mind remained clear about ten days after his fall, after which time he sank away. He spent much of his last days in prayer. We attended the funeral on the 31st. Sermon from Lam. 3:33. We hope this sad bereavement may be sanctified to the good of the widow and children. EDITOR.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUG. 7, 1879.

THE Southern Camp-meeting is drawing near. We shall give definite appointments for the commencement, etc., next week.

The Camp-Meetings.

ALREADY we have attended six camp-meetings the present season, reaching far into the heat of summer. Our health and strength is better than for several years. We remain in the Rocky Mountains for only a few weeks the present season, as we feel like responding to the many urgent calls to attend the camp-meetings which remain to be held the present season. We make no arrangements. Certainly we cannot be at all these meetings, and make no pledges, excepting, the Lord willing, we will attend the Massachusetts camp-meeting in the absence of Bro. Haskell in California.

JAMES WHITE.

Boulder, Colorado, Aug. 1, 1879.

True Seventh Day.

THIS week we conclude the articles from Bro. Andrews, entitled, "Sunday Not the True Seventh Day." We have not published anything in the current volume more important in its facts, or more clear and conclusive in its method of statement, than this series. When we consider how abundant is the evidence for the identity of the seventh day, which the Jews have always kept, which God pointed out, both by his word and by providence, and how many are the errors and contradictions of those who try to prove that Sunday is the seventh day, we are constrained to believe that men accept their false reasonings and misrepresentations only because they wish to have it so. Many actually seek for something to confirm their prejudices or prepossessions, while they think they are seeking for the truth. They mistake their opinions of the doctrines of the Bible, for the truth of the Bible. They claim to love the Bible, while their actions show that their opinion of the Bible is what they hold so very sacred. Such are to be pitied; but our pity should not lead us to leave them in their self-deception without a warning.

Another Cause of Complaint.

A PERSON who has seen the SIGNS OF THE TIMES, in a distant State, has sent to us the advertisement of a firm of dry goods merchants, doing business on Broadway, Oakland, which, by some means, had reached that place. And with this are expressions of surprise and regret, that the SIGNS resorts to such methods of building up the cause of God, with fears that there is an enemy in the church of Oakland.

We plead for mercy. Do not, dear friends, hold us responsible for all the dry goods business done in this city. Of the firm in question we know nothing. We cannot say that any person in or about this Office has ever been guilty of buying a yard of calico there. We are willing, however, to have the matter thoroughly investigated, if there are any fears of our having done so. And we have no idea how the complainant became possessed of the advertisement.

We notice this to show how it is that the people get tried with the Office and the church. "Let us have peace."

Age to Come Doctrine.

IN the Sabbath Memorial (London), for July, is some correspondence between Theodora W. Jones, and Mr. Robert Roberts, on the Sabbath. Mr. Roberts says:-

"The law of the Sabbath will doubtless be a public law in the age to come, as it was in the Mosaic age, in the past. Meanwhile believers are under law to Christ alone, who is the end of the law for righteousness to them, &c. Christ himself was under the law (Gal. 4:4) but we are not. I have read much you have written on this subject without conviction. On the contrary, I believe your views to be a hurtful encroachment on the liberty that is in Christ Jesus."

To keep the Sabbath, then, is a deprivation of the liberty which is in Christ Jesus, but in the age to come the Sabbath law will be in force, which is to say, that in the age to come our liberty in Christ Jesus will be taken away from us! We have placed about the same estimate upon the "age to come" theory, but for a far different reason. We believe Rom. 10:4. Christ, in giving life, answers the end or object of the law, for the law was ordained

unto life; Rom. 7:10; and this is unto righteousness, or right doing; see 1 John 3:7. But according to the antinomian creed, Christ abolished the law for righteousness, which is a strange way to advance righteousness—to abolish a law which is holy, just, and good, so good that opposition to it is enmity to God. Rom. 7:12; 8:7. And if the law was abolished for righteousness, will it be re-enforced in the age to come for unrighteousness? How shall we understand this age to come no-lawism?

Of all blind people, antinomians are most to be pitied. Their errors are the most evident, and the most fatal, because most dishonoring to the government of Jehovah, but they are the hardest to convince.

Is it Prejudice, or Something Worse?

THE Oregon Churchman, an Episcopalian paper, avowing the faith of "the church" in the doctrine of the advent, takes occasion to speak in a contemptuous manner of the "Adventists." In this tirade—it deserves the name—it says:-

"We do not believe that the Adventists derive any comfort from it. Only the other day the telegraph informed us of a horrible crime—the murder of a child by its father—the father having been urged to the deed by the insane promptings of his creed. Surely, when such a deed is done in the name of religion, all sober minded people should shun the system that produced it."

The man who committed this crime had no connection with us, and no sympathy with our faith; but in the name of justice we repel such a slanderous charge as the above. Though the organ of the party to which he did belong, in a recent notice, gave a very ungenerous fling at us, and one entirely uncalled for by the circumstances, we announce to the Churchman and to all, that there is nothing in "the creed" of that party to "prompt" to such a crime. No reason was given by Freeman which could not have been assigned by any one religiously insane. That reason had not the least connection with any peculiarity of the faith of any body of Adventists. Why will professed Christians be so bigoted, and let their prejudices lead them to do such injustice to those whom Christ commanded them to love as themselves? Their conduct is only calculated to make the world lose confidence in their honesty as professed followers of Christ, or to deride Christianity itself as leading to selfishness and intolerance. The "liberal" paper which said that "all religion" leads to such action as this of Freeman's, was no more unjust nor illogical than is the Churchman in the remarks quoted above.

From Maryland.

DEAR FRIEND: I have received your paper which is called the SIGNS OF THE TIMES. I am sure it is a valuable paper, and such a paper as that is always acceptable. I have been greatly benefited by the same. I think any one who loves good reading could not form an objection. Your paper is calculated to do much good. What are your terms? I will do the best I can for its distribution among our people. I trust it will be circulated in every land and read by all people; and I believe many there will be who will say in that day, "I have been saved by reading the SIGNS OF THE TIMES." In a word, God bless your labor and make your paper a blessing to the community. I am a poor, humble servant of Christ Jesus, and a minister of the M. E. Church.

July 16.

Meeting at Napa.

OUR meetings here were of unusual interest. There were more of our friends from other places than at the Santa Rosa meeting. They were present at the commencement Friday night and remained until Monday noon. Deep feeling was manifested which showed that the Spirit of God affected hearts. We have seldom ever seen more of an interest to learn how to engage in the work of God in an acceptable manner than by many present.

Over 100 copies of the German papers were subscribed for although there were no Germans directly connected with the missionary work.

All seemed anxious to take advance steps in their Sabbath-school work and in the Vigilant Missionary Society.

Our meetings held from 9 A. M. till 4 P. M. on Sabbath and first-day, besides the evening meetings, with an hour's intermission at noon. Those living six miles distant were prompt at each meeting. Monday morning at 9 A. M. the friends came together for a temperance meet-

ing. Nearly every one, including children, signed the teetotal pledge and bade adieu to tea and coffee as well as alcoholic drinks and the poisonous herb, tobacco. The brethren and sisters felt much encouraged to put forth increased effort in the missionary work.

S. N. HASKELL.

Our German Paper.

THOSE interested in the views advocated by the SIGNS OF THE TIMES will be pleased to learn of the advent of a German periodical published at Battle Creek, Mich. It is called *Stimme der Wahrheit*, or *Voice of Truth*. Price, quarterly, one year, in clubs of not less than ten, 15 cents; 20 cents single. Or it will be mailed to foreign countries for 25 cents. The following are the articles in the first number:

LIST OF ARTICLES IN THE "STIMME DER WAHRHEIT."

- The Creator's Praise. (Poem.)—*Sel.*
- The Kingdom of God. (Dan. 2.)
- The Second Coming of Christ.—*Eld. James White.*
- The Object of "STIMME DER WAHRHEIT."—*Eld. U. Smith.*
- Seventh-Day Adventists.—*Eld. U. Smith.*
- Reasons Why We Should Engage in Missionary Work.—*Eld. Haskell.*
- Astronomy and the Bible.—*Patterson.*
- Have the Apostles Changed the Sabbath?—*Elihu.*
- Selection from Luther's "Table Talk."
- Commit Your Ways Unto the Lord. (Poem.)
- The Three Messages.—*Andrews.*
- Is the End Near?—*D. M. C.*
- LAST PAGE: Our Mission—More Help for Europe—Andrews' Arrival in England—Emperor of China—*News.*

Now is the time to move to take hold of this. None of our German friends will want less than ten copies, and from this to one hundred. This will only cost \$15.00. Almost every V. M. society has a German element in it. Make it an open door to that people. Those tract societies where there is a large German element should by all means look after this branch of the work. Let the seeds of truth fall into the hands of every German settlement in this country. The tract societies can do this. Immediately look up your German friends; send in your orders for clubs at once. Do not order for too small clubs. The price is so small that \$1.00 per month will pay for 80 copies one year.

S. N. HASKELL.

North Pacific T. & M. Society.

The following is a report of the financial workings of the N. P. T. & M. Society for the year beginning July 1st, 1878, and ending July 1st, 1879:

Cash on hand at beginning of the year	\$ 55.85
Received on Cash Sales	26.10
" " " Accounts	746.60
" " " Memberships	2.00
" " " California Publishing Fund	190.00
" " " British Mission	91.25
" " " Donations	10.00
	\$1,181.80

PAID OUT AS FOLLOWS:

On Accounts	\$849.39
" " " California Publishing Fund	190.00
" " " British Mission	91.25
" " " Incidental Expenses	33.67
Cash on hand, to balance	17.49
	\$1,181.80

FINANCIAL STANDING OF THE SOCIETY.

Cash on hand	\$ 17.49
Value of Books on hand	175.00
Due the Society on Accounts	223.28
Total valuation	\$ 415.77
Total indebtedness	255.71
Leaving clear of debt	160.06

T. H. STARBUCK, Auditor.
Salem, Oregon, July 30, 1879.

Appointments.

Camp-Meetings For 1879.

- Canada, (Magog, P. Q.) Aug. 21-26.
- Illinois, Bloomington, Aug. 27-Sept. 2.
- Mass., Ballard Vale, Aug. 27 to Sept. 2.
- California, Fresno City, Aug. 28 to Sept. 2.
- " Healdsburg, Sept. 18-23.
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