

The Signs of the Times.

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

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The Signs of the Times.

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THE LINK OF GOLD.

Lost—somewhere—a golden hour
Of this glowing autumn day;
Since the sunrise, ere the sun set,
I have lost it on my way.

Was it when I sat and loitered,—
That short chain of such great cost,
Slipping idly through my fingers,—
That my golden hour was lost?

Was I talking of my neighbors,
Weighing all their hopes and cares,
And too full of idle gossip
Well to mind my own affairs?

Did I fret away the minutes?
Was I murmuring? was I cross?
Where could all my sense have flown to,
That I met with such a loss?

For my hour was a jewel,
And with sixty small ones set;
Round each minute sixty seconds
Made the radiance brighter yet.

They could buy me, Oh, what riches!
And what wisdom could they bring!
Each was worth, in its true value,
All the jewels of a king.

For the Lord would give me something,
(If I went to him) for each;
Oh, how precious those short lessons
He can in a minute teach.

Oh, how grand those views of glory
Which a second can make known!
Oh, my hour! Oh, my minutes!
Never more, alas, my own!

Some I might have well invested,
Other people's lives to bless;
Those bright moments, wisely traded,
Purchase healing for distress.

Oh, has anybody seen it?
Seen my precious hour of gold?
I would go to buy another,
But such treasures are not sold.

God prepared for me a number—
Just how few I do not know;
Did he give them for no purpose,
But that I should lose them so?

—Zion's Herald.

General Articles.

The Sufferings of Christ.

BY MRS. H. G. WHITE.

(Continued.)

JESUS had often resorted to Gethsemane with his disciples for meditation and prayer. They were all well acquainted with this sacred retreat. Even Judas knew where to lead the murderous throng, that he might betray Jesus into their hands. Never before had the Saviour visited the spot with his heart so full of sorrow. It was not bodily suffering from which the Son of God shrank, and which wrung from his lips in the presence of his disciples these mournful words: "My soul is exceeding sorrowful, even unto death." "Tarry ye here," said he, "and watch with me." He was bowed to the earth with mental anguish, and in an agony he prayed to his Heavenly Father. He felt the iniquity of sin, and the wrath of God against the violators of his holy law. Christ was amazed with the horror of darkness which enclosed him. The temptations of Satan were almost overpowering. These words, "O my Father, if it be possible, let this cup pass from me," were borne upon the sympathizing air, to his disciples, in tones of startling agony. The sins of a lost world were upon him, and a sense of his Father's anger in consequence of sin was crushing him. He arose from his prostrate position, and, yearning for the sympathy of his disciples, he came to them and found

them sleeping. He roused Peter and said to him, "Simon, sleepest thou?" What, couldst not thou, who so recently was willing to go with me to prison and to death, watch with thy suffering Master one hour? "Watch and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak." At the most important time, the disciples were found sleeping. It was the very time when Jesus had made a special request for them to watch with him. He knew that terrible temptations were before his disciples. He took them with him, that they might be a strength to him, and that the events they should witness that night, and the lessons of instruction they should receive, might be indelibly printed upon their memories. This was necessary that they might be strengthened for the test just before them.

But instead of watching with Christ, they were burdened with sorrow, and fell asleep. Even the ardent Peter was asleep, who, only a few hours before, had declared that he would suffer, and, if need be, die for his Lord. At the most critical moment, when the Son of God was in need of their sympathy and heartfelt prayers, they were found asleep. They lost much by thus sleeping. Our Saviour designed to fortify them for the severe test of their faith to which they would soon be subjected. If they had spent that mournful period in watching with the dear Saviour and in prayer to God, Peter would not have been left to his own feeble strength, to deny his Lord. We can have but faint conception of the inexpressible anguish of God's dear Son in Gethsemane, as he realized the separation from his Father in consequence of bearing man's sin. The divine Son of God was fainting, dying. The Father sent an angel from his presence to strengthen the divine sufferer. Could mortals view the amazement and sorrow of the angels as they watched in silent grief the Father separating his beams of light, love, and glory, from his Son, they would better understand how offensive is sin in his sight. As the Son of God in the garden of Gethsemane bowed in the attitude of prayer, the agony of his spirit forced from his pores sweat like great drops of blood. It was here that the horror of great darkness surrounded him. The sins of the world were upon him. He was suffering in man's stead, as a transgressor of his Father's law. Here was the scene of temptation. The divine light of God was receding from his vision, and he was passing into the hands of the powers of darkness. In the agony of his soul he lay prostrate on the cold earth. He was realizing his Father's frown. The cup of suffering Christ had taken from the lips of guilty man, and proposed to drink it himself, and, in its place, give to man the cup of blessing. The wrath that would have fallen upon man, was now falling upon Christ.

The disciples roused from their slumber to find their Master standing over them in a state of mental and bodily anguish such as they never before had witnessed. They saw the grief and agony of his pale face, and the bloody sweat upon his brow, for "his visage was so marred more than any man, and his form more than the sons of men." The disciples were grieved that they had fallen asleep, so that they could not pray and sympathize with their suffering Lord. They were speechless with sorrow and surprise.

The suffering Son of God leaves his disciples, for the power of darkness rushes upon him with an irresistible force which bows him to the earth. He prays as before, and pours out the burden of his soul with stronger crying and tears. His soul was pressed with such agony as no human being could endure and live. The sins of the world were upon him. He felt that he was separated from his Father's love; for upon him rested the curse because of sin. Christ knew that it would be difficult for man to feel the grievousness of sin, and that close contact and familiarity with sin would so blunt his moral sensibility, that sin would not appear so dangerous to him, and so exceedingly offensive in the sight of God. He knew that but few would take pleasure in righteousness,

and accept of that salvation which, at infinite cost, he made it possible for them to obtain. While this load of sin was upon Christ, unrealized, and unrepented of by man, doubts rent his soul in regard to his oneness with his Father.

In this fearful hour of trial Christ's human nature longed even for the sympathy of his disciples. A second time he rose from the earth and went to them and found them sleeping. This was not a deep sleep. They were in a drowse. They had a limited sense of their Lord's suffering and anguish. In tenderness Jesus stood for a moment bending over them, and regarding them with mingled feelings of love and pity. In these sleeping disciples he sees a representation of a sleeping church. When they should be watching, they are asleep.

"Watch ye, therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping." The church of God is required to fulfill her night-watch, however perilous, and whether long or short. Sorrow is no excuse for her to be less watchful. Tribulation should not lead to carelessness, but to double vigilance. Christ has directed the church by his own example, to the source of their strength in times of need, distress and peril. The attitude of watching is to designate the church as God's people indeed. By this sign the waiting ones are distinguished from the world, and show that they are pilgrims and strangers upon the earth.

How cruel it was for the disciples to permit sleep to close their eyes, and slumber to chain their senses, while their divine Lord was enduring such inexpressible mental anguish. If they had remained watching, they would not have lost their faith as they beheld the Son of God dying upon the cross. This important night-watch should have been signaled by noble mental struggles and prayers which would have brought them strength to witness the terrible agony of the Son of God. It would have prepared them, as they should behold his sufferings upon the cross, to understand something of the nature of the overpowering anguish which he endured in the garden of Gethsemane. And they would have been better able to recall the words he had spoken to them in reference to his sufferings, death, and resurrection; and amid the gloom of that trying hour some rays of hope would have lighted up the darkness, and sustained their faith.

Christ had told them before that these things would take place; but they did not understand him. The scene of his sufferings was to be a fiery ordeal to his disciples, hence the necessity of watchfulness and prayer. Their faith needed to be sustained by an unseen strength, as they should experience the triumph of the powers of darkness. He knew the power which the prince of darkness used to paralyze the senses of his disciples at this time when they should be watching. At this crisis, when they would meet with a great loss, they are found asleep. Again the powers of darkness press upon him with renewed force, bowing him to the earth. He leaves his disciples with a determination to conquer the prince of darkness, that man may not be held in chains of hopeless despair. Giving his disciples one look of the tenderest compassion he left them and bowed a third time in prayer, using the same words as before. The divine sufferer shuddered with amazement at this mysterious and terrible conflict.

Human minds cannot conceive of the insupportable anguish which tortured the soul of our Redeemer. The holy Son of God had no sins or griefs of his own to bear. He was bearing the griefs of others, for on him was laid the iniquities of us all. Through divine sympathy he connects himself to man, and submits as the representative of the race to be treated as a transgressor. He looks into the abyss of woe opened for us by our sins, and proposes to bridge the gulf with his own person. Those who cannot see the force of the sacred claims of God's law cannot have a clear and definite understanding of the atonement.

It was soul-anguish that wrenched from

the lips of God's dear Son these mournful words: "Now is my soul troubled,—my soul is exceeding sorrowful even unto death." Christ's soul was bearing a weight of anguish because of the transgression of God's law. He was overwhelmed with horror and consternation at the fearful work sin had wrought. His burden of guilt was so great because of man's transgression of his Father's law, that human nature was inadequate to bear it. His inexpressible anguish forced from his pores large drops of blood, which fell upon the ground and moistened the sods of Gethsemane.

The sufferings of martyrs can bear no comparison with the sufferings of Christ. The divine presence was with them, in their physical sufferings. There was the hiding of the Father's face from his dear Son. Humanity staggered and trembled in that trying hour. It was anguish of soul beyond the endurance of finite nature. It was woe condensed that brought from the trembling lips of the noble sufferer these words: "Now is my soul troubled." "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Again from his pale lips are heard these words: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." The awful moment had come which was to decide the destiny of the world. Angels are waiting and watching with intense interest.

The fate of the world is trembling in the balance. The Son of God may even now refuse to drink the cup apportioned to guilty man. He may wipe the blood sweat from his brow, and leave the world to perish in their iniquity. Will the Son of the infinite God drink the cup of humiliation and agony? Will the innocent suffer the curse of God to save the guilty? It was here the mysterious cup trembled in his hand, and the destiny of a ruined world was balanced. The world's Redeemer sees that the transgressors of his Father's law must perish under his displeasure. He sees the power of sin and the utter helplessness of man to save himself.

The woes and lamentations of a doomed world come up before him, and his decision is made. He will save man at any cost to himself. He has accepted his baptism of blood, that perishing millions through him might gain everlasting life. He left the heavenly courts where all was purity, happiness, and glory, to save the one lost sheep, the one world which had fallen by transgression. He will not leave man in his sins. He will reach to the very depths of misery to rescue him. The sleeping disciples see not that their beloved Teacher is fainting. He falls to the earth, and is dying. Where are his disciples to place their hands tenderly beneath the head of their suffering Master, and bathe that brow, marred indeed more than the sons of men? Our Saviour trod the wine-press alone and of all the people there was none with him.

Christ suffered not alone. Saith he, "I and my Father are one." God suffered with his Son. The sacrifice that an infinite God has made in giving up his Son to reproach and agony, cannot be comprehended by man. In giving his Son for the sins of the world, God has evidenced his boundless love to man. The angels who had learned to do Christ's will in Heaven, were anxious to comfort him. But what can they do? Such sorrow, such agony, is beyond their power to alleviate. They have never felt the sins of a ruined world, and with astonishment they behold the object of their adoration subject to grief. Although the Father does not remove the cup from the trembling hand and pale lips of his Son, he sends an angel to give him strength to drink it. The angel raises the Son of God from the cold ground, and brings him messages of love from his Father. He is strengthened and fortified. He has the assurance that he is gaining eternal joys for all who will accept redemption.

(To be Continued.)

SELF-LOVE is at once the most delicate and the most tenacious of our sentiments; a mere nothing will wound it, but there is nothing on earth that will kill it.

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

(Continued.)

AFRICAN RACES.

THE Damaras, one author says, "have no expectation of a future state." (Galton, p. 189.) Another author says, "Though the Damaras do not profess absolutely to believe in a life hereafter, they have a confused notion of a future state." (Anderson's Ngami, p. 222.) The reader will see that there is no countenance for the immortal-soul doctrine here.

Mr. Moffat, speaking of the Bechuanas, says, "Man's immortality was never heard of among that people." (Spencer's Descriptive Sociology, No. 4, p. 29.) The East Africans have "no notion of a soul, or spirit." (Ibid., table 23.)

"The Bulloms and Timmanus have no fixed opinion respecting a future state; for, though they speak of future rewards and punishments, their ideas on this head are vague and fluctuating. They do not believe that the spirits of their deceased friends return to visit their former abodes, nor have they any word in their language to express a spirit, or apparition." (Winterbottom, vol. i, p. 226.)

The faith of the inland negroes is shown by the following:—

"The negroes of Matiamba throw the corpses of their husbands into the water, in order that along with the body they may drown the soul, by which they would otherwise be troubled." (Bastian Mensch, vol. iii, p. 378.) "The Wanikas of East Africa 'have neither god, nor devil, nor heaven, nor hell, nor soul, nor idol.'" (Descriptive Sociol., No. 4, p. 30.)

Of the people of Madagascar, Mr. Ellis says:—

"Still more vague and indefinite are the ideas they entertain respecting the human soul and its future existence. They have no knowledge of the doctrine of the soul as a separate, immaterial, immortal principle in man, nor has their language any word to express such an idea. They speak of the *saina*, but mean by this the intellectual powers. They speak also of the *fanaky*, the nearest term found to express spirit, but it seems in their use of it to imply principally the moral qualities or dispositions. . . . The next question is, What becomes of the *saina*, or mind, when a person dies? To which the Malagasy replies, It is a part of the body. But does it return to dust with the body in the grave? No; the body returns to dust and the *saina* becomes *levona*, i. e., vanished, invisible. And the *aina*, or life, becomes *rivola*,—air, or wind, not retaining its individuality; but absorbed and lost in mere *aura*—a mere breeze—a breath in the general mass of air floating around." (History of Madagascar, by Rev. Wm. Ellis, vol. i. chap. xiv., pp. 392, 393.)

TRIBES OF THE WESTERN CONTINENT.

As we have seen, the Chibchas of Central America expect a future life through a resurrection. (Descriptive Sociology, No. 2, table.) The Peruvians hold the same doctrine. (Ibid., p. 45.) "With respect to the soul, the barbarous Otomies, as they tell us, believed that it died together with the body." (Hist. of Mexico, by Clavigero, book vi. chap. i.)

The inhabitants of Guatemala "were persuaded that to die by any other than a natural death was to forfeit all hope of life hereafter; and therefore left the bodies of the slain to the beasts and vultures." (The Myths of the New World, by D. G. Brinton, p. 246.) They had no idea of the immortality of the soul; for they believed that some utterly perish, and that those who do obtain a future life gain it by a resurrection of the body.

The people of Nicaragua being asked what about the future state replied, "We only know that infants who die before they have tasted maize, or are weaned, will be raised again, and return to their father's house; and their fathers will recognize and provide for them. Old people who die will not return nor be raised again." Being asked where Indians go when they die, they replied that they go beneath the earth, where "they are buried; and all is over." (Nicaragua, by E. G. Squire, vol. ii, pp. 357-8.) A few just and brave warriors are exceptions, as they ascend, to live somewhere else.

THE ESQUIMAUX OF ALASKA.

Some important facts with regard to these tribes are stated in the following quotation. Mr. Dall has traveled among them extensively, and hence is well prepared to state their belief. He says: "Many Indians, in fact all the Tinnah that I have conversed with who have not been taught by the English or Russian missionaries, do not believe in the immortality of man. Of those who have a dim notion of the kind, none have

any idea whatever of a future reward and punishment, of any Supreme Deity or power, of good and evil in a moral sense, or of anything which can be called a religion. Assertions to the contrary proceed from the ignorance or poetic license of the author, or from intercourse with the tribes that have derived their ideas from the missionaries." (Alaska and its Resources, by Wm. H. Dall, Director of the Scientific Corps of the Late W. U. Telegraph Expedition.)

Yes; many of the assertions so confidently made concerning the faith of different barbarous tribes and nations in the immortality of the soul, proceed, as Mr. Dall remarks, from the ignorance or poetic license of the author, or from intercourse with those who have been taught by missionaries. No such doctrine was held among them when first found. Thus upon a little inquiry, we find that there are scores of barbarous tribes who have never dreamed that the soul is immortal.

THE INDIANS.

I know it is often asserted that the different Indian tribes of America all believe the soul immortal; but I have looked in vain for the proof. They have some vague ideas of a future life, but their ideas are all very gross and material indeed. They expect to be in the next world much as they are here,—to take their dog, and knife, and arrows with them, and use them there the same as here. This is far from indicating a belief in an immortal, immaterial soul. The least hint that they have any idea of a hereafter has been taken as positive proof that they believe the soul immortal. But this is an unwarranted assumption. There are no facts to sustain it.

D. M. CANRIGHT.

(To be Continued)

Three Signs of the Approaching End.

1. THE Scriptures very distinctly tell us that the period of Christ's Second Coming shall be a *period of abounding apostasy, skepticism, and wickedness*. I need not repeat the passages on this point. "As it was in the days of Noe, so shall it be also in the days of the Son of man." (Luke 17:26.) As Milton says, "The first peculiar sign of the Second Advent will be an extreme recklessness and impiety, and an almost universal apostasy." And what a distressing agreement to this do we find in the characteristics of the present times!

Look at Christendom itself. About one half of those who profess and call themselves Christians are wrapped up in the foul embrace of Popery, where it is the fashion, if not the law, to put aside the Scriptures as dangerous, to trust to the word of the priest for forgiveness, to pray to Mary as the great intercessor, to adore the Pope as the vicegerent of God, to hold for doctrines the mere commandments of men, and to look for admission into Heaven through human works. The millions in the Greek and Oriental Churches are scarcely any better in regard to what concerns the vital matters of evangelical godliness.

And still further. Look at the moral and religious condition of the nations at large, even those that are called enlightened and Christian. See how crime flourishes and infidelity vaunts itself. What are our secular newspapers but registers of depravity, avarice, ambition, lawlessness, and sin? See the inefficiency of law or gospel to restrain the violence of passion, or to keep under the brazen iniquity which rears its head aloft on every side. Behold your crowded infidel clubs, your besotted revolutionary combinations, and your hardened and daring propagandists of falsehood, treason, and all forms of social disruption.

See with what readiness people, reputed intelligent, take up with the lowest delusions, and stand forth as the abettors and defenders of some of the foulest emissions of hell, such as *universalism, spiritualism*, etc. Behold how even great men, professed theologians, editors, professors, lecturers, and men in high places of influence, adopt, advocate, and preach theories of pretended science and philosophy which unsettle the very foundations of piety and faith. What contempt for Christianity and callousness to its great truths do we encounter. And may we not conclude that "God will not, cannot, suffer this wicked world much longer?"

2. Another sign of the Saviour's Second Coming is to be found in *great revolutionary troubles, political perplexities, and vast national agitations*. The Saviour himself and all the prophets have taught us this. And never have the universal political heavens been so shaken as in our day. When were human politics so confused, contradictory, and threatening as now? Look at them from one end of the world to the other. Who among the great ones of the earth can tell where he stands? Behold the strange

alliances, the deep, sudden, and mysterious antipathies, the unforeseen combination of events, and the unknown tendencies of mighty inscrutable movements, which have been manifesting themselves all over the world in these last days.

Who can tell what shall be next? If it is war, who knows where it will end? If it is peace, who is sure that it will not prove the prelude to war? In either case, mighty dangers everywhere threaten. Democracy, republicanism, autocracy, and military despotism have about equal chances, and neither has any rational hope. As things now are, no conceivable human arrangements can steer clear of the mighty maelstrom which seems to have drawn all the nations within the circle of its awful whirl.

Men of wisdom, men of Ahithophel astuteness, are at their wits' end, and the prudent and the far-sighted are growing wild with amazement and fear. With all that can be done, things refuse to bend to any mortal control. The ship answers no more to the helm. There is not a government on earth that is not quaking with commotion. Everything is moving, but whither, politicians cannot tell. (Haggai 2:7.)

3. A third sign of the nearness of the end is a *stir and inquiry among many respecting Scripture prophecy*, leading to the conviction that Christ is at hand. This is set forth in two passages, the one in Daniel, the other in the Lord's prophecy in the twenty-fifth of Matthew. The passage of Daniel, 12:4, is, "O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." That is, in the period of the end, as Michaelis interprets, "many shall give their sedulous attention to the understanding of these things;" or, according to an old marginal note in an old English Bible, "many shall run to and fro to search the knowledge of these mysteries." Dr. Gill thus explains the passage: "Towards the time of the end appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them; and, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, things will appear clearer and plainer the nearer the accomplishment of them." Luther's rendering of it is as follows:—"And now, Daniel, shut up these words, and seal this book, until the last times; when many shall come over it, and find great understanding." Coke, Clarke, Henry, and Duffield understand the passage in the same way and concerning the same period of the end—"The wise shall understand." And as the result of all this inquiry and enlightenment on the subject of prophecy, the Saviour tells us that "then shall the kingdom of Heaven be likened unto ten virgins which went out to meet the bridegroom, and there was a cry made, Behold, the Bridegroom cometh; go ye out to meet him." (Matthew 25:6.)

And how evidently and significantly has this mark of the end been manifesting itself within the last fifty years! Though the multitude still turn from prophecy as from a sealed book, yet what a stir, anxiety, and study has it awakened in many earnest minds! By some in every denomination, and in every Christian country, the subject is being studied and agitated. Everywhere there are men of God proclaiming the great doctrine of Christ's speedy coming.

In England, in Scotland, in France, in our own country, in Germany, in Norway, in Russia, in India, in the isles of the sea, the cry has been raised, "BEHOLD, THE BRIDEGROOM COMETH; GO YE OUT TO MEET HIM!" Never, never, since the days of the early Christians, has there been so much earnest longing, expecting, preaching, believing, and praying upon the subject of the nearness of Christ's coming. The interest, the study, and the faith are by no means as general as they should be, but general and intense, enlightened and earnest enough to warrant us in saying that this sign of the end has appeared.—*J. Seiss, D. D., Philadelphia.*

The Pocasset Tragedy.

THE Pocasset tragedy recalls the case of one Truman Phinney, a farmer of Geauga county, Ohio, who, ten years ago, went crazy at a Methodist revival and became seized with the idea that the Lord had commanded him to kill his son. At 3 o'clock one morning his wife was aroused by her husband, who was engaged in the work of whetting the butcher-knife in a very diligent way. Having noticed that he was a little strange the day before she was alarmed, and asked what he was doing. At first he would not tell her, but at length, with great show of reluctance, he said that the Lord had revealed to him that, in order that the whole household might be saved, his little son must

be sacrificed, and he was getting ready to carry out the will of the Lord. The alarm of the mother was beyond description, but she kept perfectly cool and appeared to be greatly interested in what was going forward. At length she attempted to persuade him to put off the sacrifice for a time, but this he would not consent to. He said that now was the accepted time and the day of salvation. Finally she suggested that it would be proper to have a certain neighbor present, as he always took much interest in all that was going forward in the family and was withal very pious. To this Mr. Phinney consented, and with his wife went to invite the neighbor to the sacrifice. The neighbor came and succeeded in securing Phinney before he completed his bloody work. He was taken to the Cleveland Insane Asylum, where he died some years later.—*Solano Republican.*

Reporting Converts.

A WRITER in the *Biblical Recorder*, on the custom of numbering converts in modern revivals, says:—

"The rule with some people is to profess religion every protracted meeting, even if those meetings are held twice or three times a year. A brother who is now in the midst of one of those wonderful meetings in his church reported to us one hundred and fifty converts up to that day. We asked him how many of them were already on his church book as regular members. He replied: 'Well, it is as is usual in such meetings. We are doing a work for all the churches.' We once aided a good brother in one of these meetings that lasted two weeks. Seventy-five or eighty people shouted gloriously and hardly a sinner was left in the neighborhood. We were both strangers and thought the Lord had done a great work in converting sinners in this meeting. But when we went around to see who of the converts were going to join the church, we were surprised to learn that nine-tenths of them were already on the books and had doubtless been numbered many times before. But when the preacher's success is measured by the number of the additions and when a minister's standing in his conference depends upon the number of conversions reported, how can it be otherwise? The brethren must number and must get up revivals or sensations."

Hopeful.

REV. J. C. SIMMONS contributes to the columns of the *Pacific Methodist* a ringing orthodox article *versus* the filthy and wasteful habit of smoking and chewing tobacco. He says that parents find it exceedingly difficult to check the habit in their little sons, who plead that it must be right since the preachers use the weed. The preachers, of course, must be good men! Brother Simmons says:—

When hunting homes for the preachers a lady said to me: "Send me any body, but a smoker. I had Bro.—the last Conference held here, and he kept the whole family sick the whole time with his pipe, and it was weeks before we could get the smell of his smoke out of the house."

This reminds us of an incident. We were once at Conference and, with other ministers, the guest of a very pleasant family of wealth and culture, who were not church members. Once as we were leaving the parlor for the church, Bro. R. lighted his cigar at the jet of gas, giving it a draft to set it going. On returning after the service, our host addressed his wife in our presence: "My dear, can it be possible that any one has been smoking in this room?" "No," said she! "Mr. R. lighted his cigar just as he was starting to church." "Well," said he, "If I had been here, I should have asked him to go out of my house!"—*Cal. Chr. Advocate.*

Harsh Criticism.

It is a common fault to construe language to the injury of those who utter it. The larger share of criticisms is evidently strained to make a case. Language is made to convey a bad meaning when designed to express that which is good and true. This is the style of partisan strife, and especially of theological discussion. A bad case is manufactured, because more easily attacked than a good one. Luther was charged with doctrines he did not teach; Wesley was accused of motives he utterly abhorred; Edwards was criticised as a heretic; Lyman Beecher was tried for deadly errors; Finney was denounced as a teacher of dangerous doctrines, and, indeed, about every man who has attempted any reform, has suffered from perversion of his language, and misstatement of his motives.—*Scr.*

WHAT DOES IT MATTER?

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, my brother, plain as I can,
It matters much!

It matters little where be my grave,
If on the land or in the sea,
By purling brook, or 'neath stormy wave,
It matters little or naught to me;
But whether the angel of death comes down
And marks my brow with a loving touch,
As the one who shall wear the victor's crown,
It matters much!

Modern Spiritualism.

(Continued.)

THEY DENY THE COMING OF CHRIST.

SAID the Saviour, while discoursing of his coming and the end of the age, "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false christs and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24: 23, 24.

Some talk as though they supposed this was fulfilled in those who preach the near coming of the Lord; but there are many reasons why it cannot apply to them, but must apply to another class. All believers in the advent believe also in the personality of Christ, and, of course, cannot possibly proclaim that Christ is here, either in the desert, or in the secret chamber; but they teach exactly what the Scriptures say, that his coming is future, and will be personal, and visible to all, even as the lightning that shineth from one end of heaven to the other.

But we think this scripture is now being fulfilled. There is a class, very numerous at present, and fast increasing in numbers, who do thus teach. There are false christs and false prophets, showing great signs and wonders, and preaching that the Lord is come. See the following from the *Spiritual Telegraph*, under the head of "Important Announcement to the World":—

"Hearken, then, to the voice of wisdom, O ye inhabitants of the earth, and be not blinded as to your Lord's appearing; for he is already in your midst."

But if Christ is come, how is he come? We have not seen him; our friends still sleep in the dust; and as Peter said of David, so we can say of them: they are dead and buried, and their sepulchres are with us to this day. The above "important announcement" we cannot believe, until we can be assured that the events connected with his coming have taken place; but they have not. This leads us to remark that it must be utterly impossible for false christs to deceive those who have correct views of Christ and of his coming. *And this deception could never have flourished as it has in the world and the church had not turned away from the doctrine of the Lord's coming.* Those who firmly believe that Christ is a Priest on the throne of his Father, and that when he leaves that throne he will descend with a shout, with the voice of the Archangel and the trump of God, and that at his coming the righteous dead will be raised, the living changed, and all caught up together to meet the Lord in the air, while the wicked will be slain all over the earth; those, we say, who firmly believe these facts, cannot receive the testimony of false christs.

But many who profess to believe the word of God only ask for a manifestation of supernatural power, or superhuman intelligence, to give full credit to the testimony of the power or spirit communicating. But if no false or spurious manifestations of power could be given, this scripture would never be fulfilled. Hence, it is not sufficient proof of their truthfulness, that signs and wonders are wrought; for the false christs and false prophets will show them: even as James and James imitated the miracles wrought through Moses. From all this it is plain that before any can successfully proclaim themselves christs, they must destroy confidence in the exalted nature and position of Christ, or so pervert the testimony of Scripture as to make Christ such an one as themselves. This, Spiritualists have done.

Says Joel Tiffacy:—

"I must look for the coming of my Lord in my own affection. He must come in the clouds of my spiritual heavens, or he cannot come for any benefit to me."

The testimony of Dr. Hare, before quoted, shows a complete fulfillment of this prophecy:—

"He said that he had been 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 at first repelled him as

an impostor; but became convinced afterward that it was really him."

According to Dr. Hare, Christ came and was in the "secret chamber" at that time.

In the *Banner of Light*, Nov. 18, 1865, the controlling spirit testified through Mrs. Conant:—

"The second coming of Christ means simply the second coming of truths that are not themselves new, that have always existed."

He said, 'When I come again I shall not be known to you.' Spiritualism is that second coming of Christ."

As Christ is the exalted Son of God, the brightness of the Father's glory and the express image of his person, and the Father's sole representative to man, to make Spiritualism, with its falsities, its Atheism, and its licentiousness, identical with the coming of Christ, is the most horrid blasphemy.

We have remarked that we cannot be made to believe that Christ has already come, because the voice of the Archangel has not been heard, and the dead in Christ have not risen. Spiritualists, however, easily dispose of this to their own satisfaction, for

THEY DENY THE RESURRECTION.

On this point there is no need to give a word of testimony, as they so completely ignore the doctrine that they seldom speak of it except with the most contemptuous expressions. We have often been led to wonder at Spiritualists, who will quote the Bible to sustain themselves on other points, affirming that a denial of the immortality of the soul is a denial of future life beyond the grave, with as much apparent confidence as though the Bible never mentions the resurrection.

"Rev. A. D. Mayo," in the Division-street church, Albany, in a sermon on Spiritualism, said it shows "how the soul of man needs the assurance of an endless existence." But no man ever received assurance by Spiritualism of an endless existence through "Jesus and the resurrection;" to the contrary, its teachings are uniform that all have eternal life independent of Christ; that all are progressing to the same state of eternal bliss; that this is the unavoidable destiny of all.

Woodman says:—

"At death, the external body of man again mingles with the common mass of the earth, never more to be reclaimed or needed by the man who gives it up."—*Reply to Dwight*, p. 82.

To show that Dr. Hare and others are wrong in the statement that the Old Testament does not teach immortality, we shall examine the Scriptures themselves on the subject. The Old Testament, it is true, does not teach immortality as Dr. Hare understands it, that is, the natural or inherent immortality of an intangible soul; neither does the New Testament. But they both teach immortality in a sense that Spiritualists do not believe, that is, through a resurrection. Why intelligent, learned, Bible-reading Spiritualists overlook this fact we shall not attempt to explain. We will give the proofs, and leave it between them and our readers.

1. *The Resurrection of the body taught in the Old Testament.*—We shall omit the consideration of many texts which speak of a hope of future life, without directly defining the means of its fruition, and notice such as speak explicitly upon this point.

Paul says that Abraham looked for the fulfillment of God's promise to him through Isaac, even though he was slain, "accounting that God was able to raise him even from the dead." Heb. 11: 17-19. This, of course, must refer to the resurrection of the body, the whole man, as the multiplication of his seed through Isaac was a prominent part of the promise.

Isaiah 26: 19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

This is to us an assurance of future life that no spiritualistic phenomena can strengthen; but we doubt whether there is a Spiritualist in the land who would deny Dr. Hare's statement on this plain testimony of the Old Testament.

Prov. 14: 32: "The righteous hath hope in his death." Inherent or natural immortality cannot be a subject of hope; nor does the text say that by reason of this he hopes to escape death, as Spiritualism teaches. The reasonable conclusion is in harmony with the other texts we quote.

Isaiah 25: 8: "He will swallow up death in victory." Here is a promise, plain and explicit; Paul refers to it in his argument on the resurrection of the body. He says: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Every expression here must

be inverted to make this accord with the views of Spiritualists.

Jer. 31: 15, 16: "Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."

By Matt. 2: 17, 18, we learn that this was prophetic of the lamentation for the children slain by Herod. According to this, the action of Herod placed them under the dominion of an enemy; the Scriptures call death an enemy; from the dominion of the enemy they shall "come again," or "return to their own border." Directly opposed to this, Spiritualism teaches that death is not an enemy, and that the infants slain passed immediately to the seventh sphere, the highest state of happiness. See Dr. Hare's book, page 110, and Allen Putman's work entitled, "Natty, a Spirit."

Eze. 37: 12, 13: "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves."

Dan. 12: 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Hosea 13: 14: "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction."

What language could prove a future life beyond the grave, if this does not? By this we see what reliance is to be placed on the assertions of Spiritualists respecting the Bible.

2. *The New Testament teaches the Resurrection of the Body.*—Prominent on this subject we find the resurrection of Christ, and as it is both the surety and the example of the resurrection of his followers, we will examine it with care. Woodman, who professes to be a Bible-believing Spiritualist, accounts for his appearance after his death by saying he could "Extemporize for them from surrounding matter, a thin, temporary, material form."

And to dispose of the resurrection, he says: "At death, the real man, that is to say, his soul and spirit, rise from or out of his dead body; that in the New Testament this is denominated *anastasis*, or the resurrection."—*Reply to Dwight*, page 82.

Such a perversion of Scripture as this is altogether without excuse. The language of the New Testament is plain and decisive, not only in regard to the resurrection of the body of Christ, but also of the bodies of all.

1. The resurrection of Christ was not the rising of his spirit out of his body when he died, for he did not rise till the third day after his death; will they thence contend that his spirit did not leave his body till the third day after his death?

2. That which arose was placed under the guardianship of Roman soldiers; but no one can believe that after Jesus had been some hours dead, the soldiers were put on guard to prevent the escape of his spirit!

3. His enemies denied his resurrection and reported that his disciples had stolen him. But we cannot even suppose that they reported, or that anybody believed, that his disciples stole his spirit out of his body the third day after he died!

4. When his followers went to the sepulcher, after his resurrection, they "found not the body of the Lord Jesus." Luke 24: 3.

5. Peter, in his sermon on the day of Pentecost, proves the resurrection of Christ by the promise of God to David, that "of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne;" Acts 2: 30, 31; which is direct and positive proof of a bodily resurrection.

This is sufficient to show what the resurrection of Christ was, according to the Scriptures; and we may safely affirm that, 1. The idea of the resurrection as taught by Spiritualism is not advanced in the Bible, either directly or indirectly; and, 2. Those who heard the apostles preach did not get such an idea from their teachings, notwithstanding their prepossessions would incline them to it. We will take the case of Paul at Athens, which as clearly shows this fact as could be desired. Nearly five hundred years before the time referred to, Socrates taught the present spiritualistic view, and told his friends before his death they would not bury Socrates; they would bury the body, but Socrates would go to dwell with the gods. Less than four hundred years before the time of Paul, and soon after the death of Socrates, Plato advanced his subtle sophistries on the same subject. It is generally claimed that Plato's reasonings were received by the philosophers of those days. These philosophers Paul met at Athens, the seat of this style of

philosophy, and they heard him until he preached the resurrection of the dead, when they mocked, and would hear him no further. Had he taught the rising of an immortal soul out of the dying body, as Woodman says the resurrection means in the New Testament, instead of mocking, they might have placed Jesus whom Paul preached, in the temple of their gods!

This view is confirmed by the resurrection of those saints whose bodies came out of their graves, and who went into the holy city and appeared to many, after the resurrection of Christ; and also by Christ's declaring that he was the resurrection, and immediately demonstrating it by calling Lazarus from the grave.

In Rom. 8: 23, Paul says that we who have the first-fruits of the Spirit are waiting and groaning for the redemption of the body.

In Phil. 3: 21, he says Christ "shall change our vile body that it may be fashioned like unto his glorious body."

In 1 Thess. 4: 13-18, the apostle says he does not wish them to be ignorant concerning them which are asleep, nor to sorrow as those that have no hope; he then instructs them on the hope of the Christian, showing that, 1. The Lord himself shall descend. 2. The dead in Christ shall arise. 3. The living shall be caught up with them to meet the Lord. The result: So shall we ever be with the Lord. Then follows the application: Comfort one another with these words.

We might give much more proof, but the above is more than sufficient to expose the false statements of Spiritualists. And if any apology seems necessary for offering so much proof on so plain a point, we present it in the following words of Dr. Clarke:—

"One remark I cannot help making: the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness, through it. And their successors in the present day seldom mention it! So the apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect."—*On 1 Cor. 15.* EDITOR.

Out of the Ark.

Do you know the reason why the people stayed outside and perished? Why, I suppose, that some stood out because they thought that after a while they could go in. They said to themselves, "I must get richer, I must get more flocks, I must culture my lands better." Or they may have said, "That ark has been open so long, it will continue to be open; I can go in another time." The Lord waited 120 years in the case of Noah's ark. These people all the time were delaying and procrastinating. Meanwhile the heavens were filling with water and the storm was brewing. They had come to their last year, to their last month, to their last week, to their last day, to their last hour, to their last minute; but suddenly an ocean dropped from heaven, and an ocean surged up from beneath, and God rolled earth and sky in one—a wave of awful destruction.

But I think that some of these people were kept out of the ark for fear of being laughed at. I suppose a man to be starting towards that ancient ark, and people gather round and say, "Ha, ha! see, he's going into the ark; what an absurd thing! Why, there's going to be no storm, and if there is, that ship won't outride it. Come and see him. Look! this is too good to keep. Just look. Ha, ha! going into the ark!" And so the man turns back. He couldn't bear to be laughed at, and so he perished in the deluge. And I suppose in this house there are hundreds of people who are being laughed out of their best interests. And for fear of being scoffed at and derided there are hundreds of people drawn away from God and heaven. Oh! these scorners, what can they do for you at last?

When you are on your dying pillow will they come to comfort you? In the great day of eternity will they bail you out? They can keep you out of heaven, but can they keep you out of hell?—*Talmage.*

Few people are aware of how important an interest the network of railways has become, and how much it takes to keep them in running order as the annexed figures will show. Four hundred thousand persons are employed on the railroads in this country, 2,000,000 depend upon them for immediate support, and \$400,000,000 are annually paid to employers and persons furnishing supplies.

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, AUG. 14, 1879.

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

J. H. WAGONER, - - - - - RESIDENT EDITOR.

Are All the Commandments Abolished?

THE editor of the *Earnest Christian* has been stirred, by a letter of inquiry from San Francisco, to point out the "erroneous" positions of the Seventh-day Adventists. His first objection to our teaching is as follows:—

"They make the essential thing in true religion to consist in keeping as the Sabbath, the seventh day of the week."

We would remind Mr. Roberts that there is one commandment which is not yet generally supposed to be abolished. It reads thus:—"Thou shalt not bear false witness against thy neighbor." This he has violated in the above quoted remark. Nothing which any Seventh-day Adventist ever wrote, will justify such an assertion. But we do say that it is not every one that says to Jesus, Lord, Lord, that shall enter into the kingdom of Heaven, but they that do the will of his Father. See Matt. 7:21-23. We say that both "the commandments of God and the faith of Jesus" are necessary to a perfect Christian character. Rev. 14:12. While the earnestness of the editor is in a profession of love to God, we declare our belief that "this is the love of God, that we keep his commandments." 1 John 5:3. And because we believe these Scripture statements, we have no confidence in the sensational or sentimental or emotional or superficial religion which the editor of the *Earnest Christian* so strenuously advocates.

The editor says of the Pharisees, "Strict as they were in keeping the seventh day of the week for the Sabbath, they were not in a state of salvation."

Perhaps he considers that he has herein afforded a wonderful piece of information, that they who persistently rejected Christ "were not in a state of salvation!" We have no more doubt of the fact than we have that they who rely on their faith in Christ, and refuse to do the will of God as revealed in his holy law will suffer a great disappointment in the final day; or that they who "make void the law through faith," or continue it its transgression that grace may abound, will find that theirs has been a vain religion in that day when every man shall be rewarded according to his works.

Singularly enough Mr. R. proceeds to argue against the obligation to keep the Sabbath. And, as we might expect, re-iterates objections which have been fully answered scores of times. But it may be that he has not kept himself acquainted with the discussion of this subject of late years; so we will notice his positions.

1. He refers to "the times" and "days" of Gal. 4, and to Paul's words in reference to them, as arguments against the seventh-day Sabbath. If he will refer to Deut. 18, he will find that the observance "of times" was a heathen custom; that it had no reference to any observance which Jehovah had ever required of any people. And Paul speaks to the class who had been addicted to such practices, as having done "service to them which by nature are no gods." Gal. 4:8. He who refers this to the keeping of the seventh-day Sabbath—"the Sabbath of the Lord thy God"—shows marvelous ignorance of the truths of Scripture. Or if he is not ignorant, he certainly manifests a great degree of irreverence. We have no feeling of unkindness toward Mr. R., and we are not disposed to make any severe application to his case. But, until he can extricate himself from the dilemma stated above, we would suggest that he be less censorious toward those who are trying to show their faith by their works, instead of making faith a substitute for obedience.

2. He claims that we pervert the commandment in making it enjoin the seventh day of the week, when it does not say so. Here again we might express our surprise that a professed "master in Israel" should take a position so untenable. Let us notice—

a. "In the beginning God created the heavens and the earth," and he rested the seventh day from that beginning. That was the act whereby the cycle of weeks was established. If Mr. Roberts doubts or denies it, let him point to some other time and event when the week of seven days originated. This fixes the

Sabbath of the Lord to the seventh day of the week.

b. The Jews had the Sabbath of the Lord, the Sabbath of the fourth commandment, definitely pointed out to them in the wilderness of Arabia. And, accordingly, they have always kept the seventh day of the week.

c. The Sabbath-day was well known to our Saviour, and to all others in his day. And inspiration declares that the next day succeeding the Sabbath of the commandment was the first day of the week. Therefore the Sabbath preceding it was the last day of the week preceding, or the seventh day of the week.

3. To further carry out this idea, Mr. R. says:—"Any one can tell when he has worked six days, and then if he keeps the seventh, he keeps God's command." Perhaps Mr. R. does not know that God rested on one certain day; that he blessed that day; that he hallowed that day; and that his commandment refers to that day, and to no other. We are willing to be very charitable, and to allow him the benefit of ignorance of these Scripture facts. Or, if he thinks these facts have no bearing on the question, then we have some queries to propose. 1. Does he believe that "any one," as his expression indicates, may choose any day as the Sabbath, after six days of labor? 2. If seven men should, by this method, begin their labor on different days, and therefore rest on the several days of the week, would they all keep "the Sabbath of the Lord?" 3. If the selection of the particular day rests with "any one," so that all the days of the week may properly be kept by different persons, does it not then follow that God has sanctified all the days of the week to accommodate his law to our choice or convenience? 4. But if the Lord sanctified but one day, and commanded the observance of that one day, and that because it is a sanctified day, will it not follow that they who keep another day, or other days, do not keep the commandment of God? Our objection to this loose method of interpreting God's precepts, is contained in the next point attempted to be made by the *Earnest Christian*.

4. "A fourth objection to this seventh-day doctrine is that it tends to demoralize a community." Pray, wherein? His reason is that some will keep the first day and others will keep the seventh day in the same neighborhood. But in this he reveals his own weakness. 1. This is all right if the commandment enjoins no particular day, but is to be selected by "any one" after six days of labor, no matter at what point in the week that labor begins. It is his own doctrine which leads to confusion and to looseness respecting the commandment of the Lord. 2. We deny the charge in every respect. So Ahab charged Elijah with "troubling Israel." But Elijah answered: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Ki. 18:17, 18. They who cling close to God's commandments are first to be blamed; but they who forsake the commandments are the real authors of the confusion and trouble. If all were to reject the seventh day, this would not remove the confusion, for they who keep the first day cannot agree upon any reason for their practice. Let us see how Mr. Roberts would correct this tendency to demoralization. (1) He teaches that it is impossible to keep any particular day, as the world is round. (2) He teaches that "any one" may choose his own day. (3) He teaches that the Sabbath is of little or no consequence in this age, even quoting Old Testament prophecies to prove that the Lord does not require it, and quoting from Paul to show the dangerous tendency of the observance of days. Suppose a whole community or State should adopt his theory, nothing but demoralization could be the result. On the other hand, among Sabbath keepers—we mean those who keep the Lord's holy day, and not the day of their own choosing—there is only unity in faith and practice. "Your ways are not equal."

We are not slow to avow our love for the "commandments of God" as well as for "the faith of Jesus." Mr. Roberts says, "the essential thing in true religion is love to God and love to man." We confess it, and, on the authority of the word of inspiration, we say, the essential thing in love to God is to keep his commandments. "For this is the love of God, that we keep his commandments." This modern, man-invented theory of love and sanctification outside of perfect obedience is a delusion of the most dangerous kind. We propose

hereafter to give some facts to illustrate this statement.

The true standard of genuine piety is found in the word of God. For devotion, nothing equals the book of Psalms; and nothing equals it in exalting the holy law of God. In the New Testament, Jesus and all his apostles breathe the same reverent spirit in regard to the law. The beloved and loving disciple, John, so mild in spirit and demeanor, was only stirred to severe language by this profession of intimate knowledge of God while neglecting or slighting His commandments. He replies, "He that saith, 'I know Him,' and keepeth not His commandments, is a liar, and the truth is not in him." 1 John, 1:4. All must confess that this is severe; but who will affirm—who dare affirm—that it is not just?

"What Doth the Lord Require of Thee."

God requires the heart's supreme affection. If that is not given, God does not accept our labor, or the sacrifice we make. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." When the Jews entered into the promised land, they were to bring for a thank-offering a wave sheaf of the first-fruits. This was before they had put in the sickle to gather in the grain. Then when they had harvested their grain, the first loaf of bread made from the first threshed and ground corn was given to the Lord as an acknowledgment of his goodness to them. See Lev. 23. In all the temporal blessings that they received, God was acknowledged as the giver by them, when they gave to him a thank-offering of the first-fruits of the best they received.

But when the Jews backslid from God, how great a change came over them in this respect. It was self first, and God afterward. They would do for the Lord if it cost them nothing. They brought to the Lord the refuse, the blind, the lame, and that which they could spare as well as not. This was showing contempt to the Lord's ordinances and despising his name. It was not treating God with that respect they would show to their governors. They would not even shut the doors of the temple nor kindle a fire upon the altar without pay. This state of things is clearly described in the following words: "A son honoreth his father, and a servant his master; if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say the table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. And now, I pray you, beseech God that he will be gracious unto us; this hath been by your means; will he regard your persons? saith the Lord of hosts. Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand." Mal. 1:6-10.

"Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering; should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen." Mal. 1:13, 14.

They had lost sight of the special providence of God and the sacredness of his work. To sacrifice was a burden to them. They had no relish for it. Religion had become to them a round of ceremonies without life and power. The burden of God's cause did not rest upon them. And because of this, the labor of their hands was blasted. They had labored hard and brought in little. They failed in procuring what they wished to eat. They clothed themselves, but were not warm. They would at times earn much money, but it was like putting it in a bag with holes. It did not seem to spend well. When they looked for much, lo, it came to little. The Lord said all this was because he did blow upon it, and the reason why he blew upon it was because every man run to his own house, or made his own interests first, and left the work of the Lord as

a secondary matter. See Haggai 1:5-11; 2:16-18.

But if they would return to the Lord and seek first the kingdom of God and his righteousness, he promised from that day to bless them. Hag. 2:19. Our temporal blessings are spoken of as being in proportion to our honoring the Lord with our substance. "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9, 10.

Promises are numerous touching this point, and when the heart is fully imbued with the Spirit of God, so that it is drawn out for others to the extent that our ease, comfort, means, and all, are laid upon God's altar, the Lord will bless the effort made.

Here lies the strength and success of the Christian. Lose this Spirit and we might as well cease our efforts. A few weak prayers and certain rounds of duty are not sufficient to bring the power of God's Spirit into the heart. It is not a little sacrificing just now, and that the end of it. It is a sacrifice to-day, to-morrow, and so on to the end.

It is a life of sacrifice. It is to bear the cross daily. "He that cometh after me and taketh not up his cross daily and followeth me cannot be my disciple."

It is to have the mind exercised, the heart drawn out for others, and not be weary in well doing. And there is not one-half the danger of becoming weary while actively engaged that there is in ceasing to be at work and brooding over the past. This is the enemy's ground. If we are to die on the field, let us die at our post. Let us be men and women to the very last. This Spirit of sacrifice is the Christian's forte. It is where he will receive power from on high. It is when sacrifices are made that cost something, that God meets men and gives a spirit that will reach hearts. It is when self is laid at the foot of the cross. It is when selfishness is rooted out of the heart that Christ will come in, and not before.

Publicans and harlots bid as fair to reign in glory as do those that daily mingle with their judgment-bound fellow-men, with hearts as unfeeling as a stone for their spiritual welfare. Men and women are wanted who regard the cause of Christ of more value than their farms or their merchandise. If men and women can go to heathen lands to toil and suffer every deprivation for the cause of Christ, and when there, send their children to this country to be educated among friends, nevermore to see them in this world, how must Heaven look upon those who will let a worldly influence prevent them entering the work of Christ?

"This life to toil is given,
And he improves it best
Who seeks by patient labor
To enter into rest."

The cause in which we have enlisted is everything or it is nothing. If this third angel's message of Rev. 14 be the truth of God, then our all is at stake. We should bend all our energies to act well our part for its advancement. Not by impulse, but to settle into the work, counting well the cost, coming to the conclusion that it will take all there is of us to act our part. If we have any idols, they are to be laid one side. If we have ways and schemes that conflict with the spirit of this work, bring them to the altar of present truth, and let them there be sacrificed, and the heart be broken before God.

Men of iron nerve whose hearts are as true as steel are called for to enter the work of God at the present time. It is because there has been some who have not considered their own interest, neither have counted their lives dear unto themselves for the advancement of this work, that God has blessed this cause and saved it from such extremes as would have proved its ruin. The pioneers in this and every good cause are an example in this respect. The lives of such men are familiar to all. It is such a spirit of sacrifice and devotion that will consider it a privilege to suffer deprivation, if need be, that God will own and bless. This is the spirit that brought Jesus from Heaven to suffer and die for a fallen race. And we want missionaries possessing the spirit of Christ, who will be true to God's cause in every emergency, at whatever cost. We want men and women who will labor unselfishly in their neighborhoods, and in the community where they live, and who will not let the sinner go until he gives his heart to God. They should have hearts that are tender, that will feel for the sinner, and that will not wait until urged and urged to bear responsibilities, but who will be drawn out for the afflicted,

and will sympathize with them. This spirit has not wholly left the earth. It exists in the heart of every true child of God. It is when sacrifices that cost something are called for that the heart is tested. It may be to renounce friends that are near and dear for the truth's sake. A right eye or a right hand may cause us to offend; if so, we had better enter into life maimed than having two eyes or two hands to be cast into hell. But however costly the sacrifice, it cannot be compared with the sacrifice made for us; and our appreciation of that sacrifice is shown by the sacrifice we make for Christ. If it is full and complete, God accepts it; and it is consumed in his precious cause. S. N. HASKELL.

Late News from Alexandria.

It is a great relief to be able to work in a field where the Bible is not prohibited, and where the people can read it and come to meeting without fear of the Papal anathema. And having this privilege we have been able for several months to turn our hall to the best account both as a school and as a meeting-room; by which means the present truth has been announced to some hundred persons, some of whom we trust have carried it with them to other places.

I find the Arabs a very intelligent people, and willing to accept the truth, at least the Coptic portion of them, who call themselves Christians, although they know little about Christ. There is also here a very peculiar, independent Arab Christian church. It was founded some five years ago by an Englishman, who as far as I can see must have been a member of the Plymouth Brethren. They study the Bible very deeply, are well versed in prophecy, believe in the near advent of our Saviour, but have adopted the popular theories with regard to the Millennium and Antichrist. They are fervent in Christian love, of an humble spirit, and willing to listen to others. But the great difficulty is in communicating with these worthy brethren, who speak only Arabic. We have some brethren who can speak and teach elementary truth in that language, but it is difficult to find one well versed in history and Biblical knowledge, and at the same time endowed with an humble and prayerful spirit such as is necessary for the announcement of the present truth. I hope however to be able to meet the difficulty, if God gives me some spare time when Bro. Bertola returns, whom we expect next month.

Some of these brethren came to several of our meetings in a spirit of Christian fellowship, and invited me to theirs. It was conducted in a very peculiar manner. They recognize no pastor, minister, nor director, but are all brethren on an equal footing. They sat all facing in the same direction, and there was no reading desk nor post for a speaker, only a small table with bread and wine.

We have brought the Sabbath question before them, and some of them are studying it seriously. Unfortunately, they cannot read any of our tracts. I earnestly hope we may be able to get out some tracts in Arabic and modern Greek. Here is a case where stereotype plates would be of great utility, if they could be employed.

As soon as Bro. Bertola comes I hope to be able to give much attention to our Arab and Greek friends, but as present the Italian work takes up nearly all my time. The other Italian church, which excommunicated our brethren so unceremoniously, has died a natural death, and we are now the only Italian Evangelical church in Alexandria.

I have urged the brethren here and at Naples to organize amongst themselves a corresponding tract society. Hitherto I have done this work myself, but as correspondence increases it is impossible for one person to attend to it all unaided. I find that correspondence and judicious tract distribution is, here as elsewhere, by far the most important part of our work. We thus preach in a circle of hundreds of miles around, and not within the limits of a small meeting room. Indeed it has been by this means that the churches of Bari* and Alexandria were formed. And from this station we hope, if God blesses us, to form other centres in Greece, and perhaps even in India, with which country there is weekly communication.

I hope shortly to be able to report some fruit thus gained in Cyprus.

Bro. Rupp has been to Malta, where we have been sending tracts and papers for more than a year. He reports, what indeed is well

known, that that little island is one of the greatest strongholds of Popery in the Mediterranean. Yet our labor has not been without fruit; one sister and one brother have taken an interest in the Sabbath question, (about which the former is indeed convinced), and with regard to our Lord's speedy coming. Bro. Rupp has undertaken to keep up correspondence with them.

Our brethren at Naples remain firm in their attachment to the Sabbath; they are working actively and have gained some fruit since I left. They have elected two dear brethren to perform the duties of elder and deacon, and are earnestly desirous of opening another hall to carry on their meetings. I hope we may be able to open a small Sabbath journal in Italian, as we have friends in the Sabbath in isolated places all over Italy before whom the announcement of the truth should be kept up.

We are anxiously awaiting the coming of dear Bro. Andrews, of whose safe arrival in England we have just had news, in order that with his counsel and under God's direction we may decide what is best to be done for the increasing requirements of our Mediterranean mission. H. P. RIBTON.

Alexandria, Egypt, July 6, 1879.

The Closing Messages of the Gospel.

NUMBER ELEVEN.

THE IMAGE.—CONTINUED.—Our forefathers who forsook their native land for the wilds of America, did so to escape religious persecution and civil oppression. They wished to be free to worship God according to the dictates of his word and their own consciences. As it has been said, they desired to found a church without a pope, and a state without a king. Accordingly the foundation of our government was laid in human rights. The DECLARATION which severed the American colonies from the mother country began thus: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." The national constitution, in harmony with the declaration, says that "no religious test shall ever be required as a qualification to office or public trust under the United States;" and that "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." This principle was expressed by Washington thus; "Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."

These are the principles on which our government is founded, the sources of its power and prosperity—the Republican principle of equal civil rights in the government, and the Protestant principle of freedom in matters of religious faith and worship. And it was the intention to keep these two powers or horns separate from each other, as the only way to secure their inestimable privileges to all. Did men ever devise a government so free, so mild, so lamb-like, and so well-calculated to secure to all their God-given rights?

But notwithstanding its lamb-like appearance and profession, it is to speak as a dragon. These principles of freedom will be violated, and the cruel, persecuting spirit of the dragon will be developed. The speech of a beast in symbol represents the laws that are made by the government symbolized. Therefore laws will be enacted in contradiction of these principles of freedom. We believe that this refers chiefly to the future—that the mild appearance precedes the dragon's action; although the speech and spirit of the dragon has cropped out in times already past. We might speak of the whipping of Baptists, and the banishment and hanging of Quakers by law in the early history of our free government, and also of the horrid institution of slavery which so long existed, giving the lie to our profession of equal rights. Slavery is now supposed to be dead; but its spirit, in harmony with the Platonic view of departed spirits, still lives. It will yet be seen that the spirit of oppression and tyranny exists in our land.

5. The exercise of power. "And he exerciseth all the power of the first beast before him." This exercise of power, as we have intimated, is mainly to be expected in the future, when the dragon's voice shall be heard. The first beast was a persecuting power; so will be the second. The expression, "before him," means in his presence or in his "sight," as in verse 14. This is proof that both beasts exist at the same time, after the healing of the

deadly wound of the first. The first looks on while the second performs his miracles.

6. The wonders. "And he doeth great wonders." The United States is a wonderful nation from the first. The astonishing rapidity with which it has arisen, spreading from the thirteen original states on the border of the Atlantic entirely across the continent to the Pacific, its increase of population and wealth, and all that constitutes a great and powerful nation, is without a parallel in the history of the world. Its advancement also, in the arts and sciences, mechanical inventions and improvements, is truly wonderful, exciting the admiration of other nations. Here steam navigation originated, the first steamboat being set in motion on the Hudson river. Here a Franklin drew down the lightning from the heavens, and here a Morse taught it to speak and carry messages to distant parts in a moment of time; and by the persevering energy of a Field, another American, the Atlantic cable has resulted, which brings the old world and the new within speaking distance, which were formerly separated by a voyage of weeks and sometimes of months. The Lord asked Job, "Canst thou send the lightnings, that they may go and say unto thee, here we are?" To this the patriarch could make no reply. But now the electric fluid is daily and hourly sent to say to distant friends, here we are. In the wonderful discoveries and inventions of this fertile age, this nation is not behind any other.

But the wonders of the text are doubtless chiefly of another class. They are wonders wrought to deceive. It is true, the wonders to which we have referred may tend to deceive, from the fact that they may cause men to believe that the world is in such a state of improvement as to forbid the thought that the end is near. It may encourage the idea that the world is just rising to manhood, and that the fabled golden age is at hand. But we look upon modern spiritualism as the chief agency by which the deceptive wonders of the last days will be wrought. Our Lord foretold that false prophets should arise and show great signs and wonders, inasmuch that, if it were possible, they should deceive the very elect. Mat. 24: 24.

The rapid spread of spiritualism is wonderful in itself; and the wonders wrought are many. Many hold that it is all human trickery, and that it has all been exploded; but such are under a wonderful deception. It is true, spiritualism has had its imitations or counterfeits; and these may have been detected and exposed. But there are real wonders, the product of intelligent spirits. Of this the testimony is abundant. These have been increasing—advancing from rapping and table-tipping to writing, and from the invisible to the visible, and as some testify to the tangible. But the crowning wonder, as foretold in this prophecy, is that of bringing down fire from heaven in the sight of men; a thing the false prophets of old could not do. The prophets of Baal called in vain for the fire from heaven; but it fell in answer to the prayer of Elijah. 1 Kings 18:19-38.

But though spiritualism may truly boast of wonders performed, its very foundation is a deception. Instead of its spirits being the spirits of the dead, "they are the spirits of devils working miracles." Rev. 16:14. They are the agencies by which the armies of the nations are to be gathered to the battle of the great day of God Almighty.

Though these deceptive wonders are universal in their spread, they belong especially to the power symbolized by the two-horned beast. Where did these wonders originate? In the United States. This confirms the view that it is the government in question.

7. The call for the image. "Saying to them that dwell upon the earth, that they should make an image to the beast." As we have said, this appeal is made to the people; hence it is only applicable where the people rule, as in the United States. An image of the papal beast is demanded. That beast was the Roman church clothed with power to enforce its decrees by the laws of the State; in other words it was church and State united. Clothe the religious bodies of the United States with civil power to enforce certain religious dogmas on which they may be agreed, and we shall have an image of the beast. This is not yet done, but the demand for it is being made. There is a great and growing association in our country which is virtually saying to the people that they ought to make an image to the beast. They advocate what they call a "religious amendment" of our national constitution. In their own language they ask for "such an

amendment as will indicate that this is a Christian nation, and place all Christian laws, institutions, and usages, in our government, on an undeniable legal basis, especially those which secure a proper oath, and which protect society against blasphemy, Sabbath-breaking, and polygamy."

Our Constitution, as it is, forbids enforcing any religious creed by law; but the amendment they call for would give power to enforce whatever may be considered Christian laws and usages. When such a change shall be made we shall have an image of the beast; and the persecution of dissenters will be the logical result. Will they succeed?

The prophecy proceeds: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." Yes; the image will here be made; and all will be required to worship, that is, to obey, on pain of death. But here the history of the great controversy on earth closes with the deliverance of all the saints—"everyone that shall be found written in the book." Dan. 12:1. The word translated "cause" means no more than to decree and intend the death of God's people; for when it is said, he "causeth" all to receive the mark, it is evident that all who heed the third angel's message will not do it. Rev. 14:9.

R. F. COTTRELL.

One Hundred Dollars Lost.

YES, so a brother said to me the other day. He had one hundred dollars to spare, which he could loan somewhere for a year. He knew that they needed it at the Review Office, that the Sanitarium needed it, and that the College wanted to hire money; but one of his neighbors wanted it, and he would pay a little higher interest; so he let him have it, although we had advised him to send it to one of our institutions. When the year was up the man failed, and the lender lost principal and interest. With a long sigh he said to me, "Bro. Cairright, I have been very unfortunate; I have lost one hundred dollars." Of course I pitied him; and not so very much, either.

This is only one case. Here is another brother with a long face, who tells me he has lost three hundred dollars. He had a nice place to make a little speculation, and get ten per cent interest; good promises, of course. The time is up, and now he would like to take one hundred dollars for his three hundred, and throw in the interest too. Poor fellow! But why did he not take our advice, and loan this money to one of our institutions?

And here is another man that I know of. He put several hundred dollars into the bank. He did not get so very high interest; but then it was hardy, and he did not know about these institutions at Battle Creek, how safe they were. Now the bank has failed and his money is gone. All right, we said, let it go.

Everywhere I travel I find just such cases as this. Not only a half-dozen or a score, but plenty of them. I know of more than fifteen hundred dollars lost in Ohio during the last year in this way.

Now we ask the brethren this question: Who has ever lost a dollar loaned to one of our institutions at Battle Creek? Who has ever failed to receive his money when he wanted it? Not a man. For nearly a quarter of a century, brethren and sisters have been loaning their money here on interest or without interest, and not an individual of them has ever lost a dollar. Their money has always been ready when they wanted it.

Come, brethren and sisters, act reasonably in this matter. When you have a few spare dollars remember that here is the place to put them. If you can loan the money without interest, you should do so, or at a low rate, at least; for it is in the cause of God, in which you should have as deep an interest as others. No person is making a dollar on the income of these institutions. It belongs to you as much as to us. It will be an accommodation to the cause if you can loan your money here, provided you do not ask a high rate of interest; or better still, if you can loan it without any.

D. M. CAIRRIGHT, in Review.

A WELSH minister, a man of God, beginning his sermon, leaned over the pulpit, and said with a solemn air, "Friends, I have a question to ask. I cannot answer it. You cannot answer it. If an angel from Heaven were here, he could not answer it. If a devil from hell were here, he could not answer it!" Death-like silence reigned. Every eye was fixed on the speaker. He proceeded, "The question is this, 'How shall we escape if we neglect so great salvation?'" (Heb. 2.)

*At Bari, an entire Baptist church, minister included, embraced the doctrines of the Sabbath, and the coming of the Lord.

The Home Circle.

INGATHERING.

PRAISE for the joy of the harvest weather!
The sunny days and the star-lit nights
Are making all things glad together,
In the golden time of the year's delights,
When many a heavily-laden wain
Is bearing homeward the gathered grain.
Men's hearts are reading the old, old story
Of God's great goodness to all the earth,
Written again in the Summer glory
And sung in measures of joyous mirth;
He heeded the prayer that His children said,
And gives them richly the daily bread.
So the cheery sights of the rapid reaping
By busy hands in the harvest-field,
The watchful care of the laborers, heaping
The wealth of life which the grain-stalks yield,
The gleaners who follow the stubbled way
Are themes of rejoicing through all the day.
So shall the world in its Summer beauty
Of silvered river, and shady wood,
Urged by its thankfulness, love and duty,
Join in the anthem, "The Lord is good."
And men and maidens and children bring
Their tribute song to the heavenly King.
Praise for the joy of the harvest weather!
Praise for the sheaves of the golden corn!
Praise for the flowers that laugh together,
For the rest of night, and the light of morn!
Praise for the love that is over all,
And the God who hears when His children call!
—Marianne Farningham.

Tithes of All We Possess.

MR. SHERBURNE knitted his brows, gave a sigh, and leaned back in his chair. Mrs. Sherburne started from her knitting and her thoughts, and asked in a rather anxious tone:—

"What is it, Walter?"

"The same old story." There was a peculiar discouragement in his voice. "Another deficiency, as I supposed there would be, although it is larger than I imagined."

"How much?"

"One hundred and twenty odd dollars, and the insurance; well, say one hundred and fifty. I made a good deal of allowance in the summer because so many people were away and the collections small. And now it is worse than then."

She had been thinking before her husband spoke of what she would do this spring. She was tired of the green and gold in the library, so she would have a pretty drab moquette carpet with a blue border, chairs to match, the edges relieved with blue gimp, blue and pearl damask lambrequins over the white curtains, and blue picture cords. How lovely the room would look!

"It's too bad," she said, as a blue and silvery haze floated through her brain.

"I am willing and glad to contribute my share, always, but it is putting your hand in your pocket continually. Expenses must be lowered somehow."

"And Mr. Murray's salary is only eight-hundred. You can't very well begin there. We could not live on that."

"No, we could not have the face to offer him any less," and Mr. Sherburne smiled over his perplexity.

"There must be something wrong about the giving," said Mrs. Sherburne, thoughtfully. "It seems as if we were giving all the time. The congregation is small, to be sure, and it comes harder upon those who can afford to give—"

"All can contribute something. I mean to have a good talk at the next meeting."

"I suppose we give away a tenth, at least?"

"O, more than that," returned Mrs. Sherburne, "and if every one did—"

She rose, and opened a drawer in her dainty writing desk, taking therefrom an account book.

"Walter," she said, with a smile, "just to be certain, let us count up our charities for the last year. Your income was—how much? At least you said you had invested three thousand outside of your business."

"Yes, and we spent nearly five; call it eight thousand. But I am sure we have given away eight hundred."

"I think we have," she returned slowly, "but let us be sure. We may owe a little," and she smiled archly.

Some moments of silent calculation elapsed. The Sherburnes were quite methodical in their habits, and always kept an account of expenses.

"Two hundred and thirty," said Mrs. Sherburne.

"Three hundred and ninety-seven," said Mr. Sherburne.

"Which only makes six hundred and twenty-seven," exclaimed Mrs. Sherburne in surprise.

Mr. Sherburne laughed. "I would not have believed it," he declared, good-naturedly, and yet a little annoyed. "So we owe

enough to make up the deficiency. And yet it seems as if we had given continually the past year. There was one hundred toward the debt, and our yearly subscription of two hundred—"

"We have not given it all to the church," said Mrs. Sherburne. "There have been some private charities. But you know we resolved when we were married to devote one tenth of our income to the Lord's work."

"And I have never regretted it. My income was three thousand a year then, and though I am not rich, I feel that I have been prospered abundantly."

"How much do you suppose our church expenses are in the course of the year?" she asked.

"I can tell you very soon," turning to his books. "For pastor's salary, eighteen hundred, sexton, music and incidentals, five hundred, and a floating debt of four hundred has been paid. Three thousand a year would be ample, and allow us a little on the church debt."

"There are in our congregation at least five men who have as large an income as you."

"The Thompsons and the Wests are much richer. I have no real estate besides this house."

"Granting that each one gave five hundred, which would still allow a margin for outside charities, you see there would be three thousand immediately."

Mr. Sherburne glanced up in surprise.

"Then there are five families who spend perhaps two thousand a year, and twenty perhaps who spend a thousand, and quite a number of poor people, though very few are destitute. So it seems to me that our regular church income ought to be between three and four thousand without any special effort."

"What a calculator you are! I have never looked upon it quite in that light."

"I had occasion to go to the laundry this afternoon while Mrs. Briggs was ironing. She asked me for some old clothes for a poor woman whose husband had died suddenly, and we had a little talk about giving. She said she had always considered it a sacred duty to lay by one tenth of all she earned, which she did every Saturday night. She earns from eight to ten dollars a week. That must be a great sacrifice to her, although it is a great pleasure as well. Her whole heart is in the cause. And the apostolic injunction was 'to lay by as we were prospered.' God has blessed us in every respect—in health, prosperity, happiness, and our two lovely children. Surely we can do this for the sake of Him who died while we were yet sinners. Even if it is for a poor, struggling church, it is for His sake as well."

"A very good sermon, my dear," said Mr. Sherburne. "I am almost sorry that you cannot come to the meeting to-morrow night and explain the matter in this straightforward way. Why, if we church members, we Christian men and women, give one tenth even, which surely is not so wonderful a sum, there would be no want in our churches. We should not have to preach begging sermons, and there would be a surplus in the treasury for the calls of needy brethren. And if such a woman as Mrs. Briggs, with a hopeless invalid son, can do it, surely we more fortunate people ought."

"And we surely mean to try," she said with a sweet smile, her face still flushed and her eyes brightly earnest.

"I will never complain again until I have looked over my accounts," said Mr. Sherburne. "I am afraid our charities appear much larger to our partial eyes than they really are. Neither will I add what I ought to give with what I have given."

Melrose was a pretty city suburb. The residents had found it rather inconvenient to go down town two or three times on a Sunday. By degrees, two or three chapels had been built. Mr. Sherburne and several of his brethren had resolved theirs should be free. Subscriptions paid monthly or quarterly, and collections at the principal services, were the chief dependence. For two years there had been considerable enthusiasm, but now it was an old story. "You are always begging," one member after another would say; and Mr. Sherburne being treasurer, sometimes found his task hard and ungracious.

But he went to the meeting the next evening with a light heart, and a check for one hundred and seventy-five dollars in his pocket. The pastor's monthly stipend was due, the last quarter to the sexton, the insurance, part of an unpaid coal bill, and several small odds and ends.

The brethren glanced at each other in dismay.

"There must be some unpaid subscriptions," said one.

"The collections have fallen off a good deal," said another.

"It seems as if we were making special efforts all the time," said Mr. West, in a rather dissatisfied tone.

Mr. Sherburne rose in his grave, quiet fashion.

"Brethren," he began, "I have a few words to say on this subject. Last evening my wife and I had a little talk. We resolved long ago that, since the Jews gave a tenth of their substance toward religious purposes, we as Christians could do no less on principle. Even this, to my mind, does not cover the whole ground. It seldom compels us to cast into the Lord's treasury all that we have. Mrs. Sherburne and I were quite sure that we had kept our pledge the past year, but come to look over our accounts we were surprised to find quite a deficit on our side. I am very happy to make an offering of this amount to-night, which more than covers our indebtedness. And I am resolved never to complain of giving largely again until I have given more than a tenth of my income. Some of our poorest members do this, and I, for one, will not be shamed by the widow's two mites."

Then he began to do up the separate parcels in envelopes and address them. There was a hush of silence in the room.

"Brother Sherburne, I expected to help make up the deficiency," said Mr. West. "We must not allow you all the generosity."

"Mine is a just debt," replied Mr. Sherburne. "I hardly call it generosity until we give more than we can afford, and feel the pinch somewhere."

"You may add another hundred to my yearly subscription," exclaimed Mr. West.

"And to mine," said Mr. Landor. "I confess that I have not come up to the Scriptural injunction in giving. It has sometimes seemed a hardship to be importuned for one thing and another, yet I have been prospered year after year. I have hardly thought of myself as a steward of the Lord."

The ground being once broken, the brethren began to compare notes. They could not help but see that with an average of much less than one-tenth they would be in a very prosperous condition. It was a personal question with them, and it was not necessary to gauge their benevolence by what Brother Smith or Brother Brown did. They parted with a warm and heartfelt shake of the hand, each resolved to do a little better in the future.

The church at Melrose prospered abundantly. One and another wondered what could be the secret of its success. They gave to the missionary cause, to their poorer brethren; little debts were wiped out, and salaries paid promptly. Yet the congregation was scarcely above the average of ordinary churches in pretty country towns, not to be called a poor church, but many with as available resources fell into a languishing state. The pastor is disheartened, the brethren are always importuning.

Is it right? If we felt the matter as obligatory upon us as the Jews did, would the cause drag wearily? If we laid by as we were prospered, thinking of our Lord and Master first, would it seem a heavy burden to us, and grievous to be borne? Ah, this fund, this tenth, would be the most precious part of our earnings, the most joyous of all our gifts. We should not lay it grudgingly upon the altar, and glance at it with longing eyes that strangely enough magnify it to twice the amount. For "the Lord loveth the cheerful giver."—A. M. D., in *The Methodist*.

An Enriched Heir.

WHEN in the United States I heard of a young man whose father had recently died. He left him a large estate encumbered with a very heavy mortgage. By the time the annual interest was paid on the debt there was little or no income left for him. It so happened that an English engineer was visiting the place, and he said, as he walked with him through the estate, "I strongly suspect that you have both coal and iron beneath this soil." "Do you?" said the young man, his face lighting up at the very thought. Well, the result was that mines were opened on that estate, and in less than three years that young man had not only paid the interest but the mortgage, and was a wealthy man, by developing the resources that were there.

Now, we are heirs of God and joint heirs with Christ—the possessors of the unsearchable riches of Christ, but we must dig deep into the mine of our spiritual inheritance in order to come into the enjoyment of its spiritual wealth. Many Christians fail, through weakness of faith, to enjoy all the comforts and blessings and privileges which are their portion through God's gift to them of his Son Jesus Christ.—Henry Varley.

Reports from the Field.

Santa Ana, Cal.

AMONG the First-day Adventists who were interested, is a minister who went one season with a tent in the East, and expected to go with one here as soon as he could get his business arranged; but he came to my meetings and heard, and has now come out square on the truth. I have been anxious about some help, and the Lord has given it to me. It is just what I need. I see the work of the Lord in this. I have every reason to believe he will be a great help to us.

A Disciple preacher wanted to debate, but backed out because he could not have his own way, and went off saying he would not debate at all. I think it is just as well, and a little better. J. L. WOOD.

Aug. 7, 1879.

Edgefield Junction, Tenn.

WE left our field of labor in Henry Co., July 14. Bro. J. H. Dortch brought us more than a hundred miles in a covered wagon over rough roads. One needs to travel in Tennessee to fully understand the term, "rough roads." Reached this place July 18. Found the tent already pitched; and our hearts were cheered by seeing the brethren and sisters coming in from various directions until the largest number of Sabbath-keepers ever convened in Tennessee was present. Our quarterly meeting commenced that evening. Up to Sunday evening five discourses were given. Two interesting sessions of the Sabbath-school were held, all the schools having learned the same lesson. Business and social meetings filled up the rest of the available time. A good interest was manifested in the tithing system, and some very interesting testimonies were given by those who had adopted it and proved the Lord true to his promise.

Sunday p. m., six followed their Lord in baptism. Three were added to the Edgefield Junction church. The Cross Plains church was organized. At the closing meeting, Monday morning, Bro. Yates and Dortch were ordained as local elders of their respective churches. The Spirit of the Lord was present, and a determined settling into the work manifested. On account of the increasing outside interest we continue meetings every night in the tent, which stands only a few steps from the railroad station, where the voice of Bro. E. B. Lane eight years ago gave the first sound of the third angel's message that was heard in Tennessee.

We could not return and continue our labors in Henry County on account of yellow fever.

July 28. We have continued our meetings here in the tent one week since the close of our quarterly meeting. Two more were baptized yesterday, making eight in all since our quarterly meeting commenced, and four have been added to this church. We thank the Lord for these omens of good.

G. K. OWEN.

Neillsville, Wis.

WE have given in all twenty-eight discourses. Have met with some opposition.

The M. E. presiding elder came on with a volley of abuse and assertions, and concluded by saying, "Here Adventism explodes." We took notes, and announced a review. Bro. Decker being in the vicinity, we requested him to review the discourse, which he did to the satisfaction of all. The next day twelve were baptized by Bro. Decker. There are six others who are keeping the Sabbath. We hope for a few more in this place. T. B. SNOW, C. HOLMES.

July, 30.

Liberty Center, Ohio.

SINCE Bro. Canright's report a few more have joined the church in Liberty Center, and three new ones have commenced to keep the Sabbath. The interest is such in this vicinity that we have thought best to divide our force for a short time, Bro. Bigelow and Hoffer going four miles west to hold a series of meetings in the Christian Union Church. Arrangements for building a meeting-house are progressing finely.

July 28.

O. F. GUILFORD.

Central City, Neb.

OUR meetings have been interrupted by the wet weather. We have had two Sabbath meetings, with a good attendance. Twenty-nine discourses have been given. Eight have commenced to keep the Sabbath, and others, who are convinced of the truth, we think will obey. We have closed our tent-meetings, and will follow up the interest by visiting and holding meetings in the school-house. DANIEL NETTLETON, GEO. S. RICHARD.

July 27.

Tamaroa, Ill.

I BEGAN meetings here July 11, in the Baptist church. After I had spoken once on the Sabbath question the doors were closed against us. I spoke a few times in a hired hall and visited considerably; and as the result, ten have promised to keep the Sabbath, among whom are two ministers. To the Lord be all the praise. C. H. FOSTER.

July 25.

Ogdensburg, New York.

NINE adults have embraced the truth. To-day we organized a Sabbath-school and Bible-class, consisting of twenty-two members. The interest here is just in its commencement. Our hope is in God.

July 26.

CHAS. B. REYNOLDS.

Slick Rock, Ky.

OUR meetings here in the tent have been well attended, but the people are slow to obey. Three are keeping the Sabbath, and persecution is beginning to rage against them in the form of ridicule, which seems to be a powerful argument. S. OSBORN.

July 28.

Savoy, Texas.

WE closed our meetings here last evening. The tent was filled. At our Sabbath-school more than a hundred were present. Our social meeting was very interesting and profitable, a large number taking part, some for the first time. The Spirit of the Lord was in our midst. There are now more than twenty who are keeping the Sabbath, all heads of families. R. M. KILGORE.

July 21.

Norman Hill, Texas.

WE shall hold no more meetings at present during the week, on account of the decrease in interest since the presentation of the Sabbath question. I've have taken a firm stand for the truth, one of whom was a confirmed infidel. A. W. JENSON.

July 29.

Good Health.

A Clean Body.

CLEANLINESS is said to be next to godliness. And yet there are some men who profess godliness, who do not seem to understand what it is to be cleansed from "the filthiness of the flesh."

They will talk about religion with a pipe in their mouths, or the juice of tobacco oozing over their lips.

If they come near you, so that you are compelled to take in the perfume of their breath, you'll not think of roses and pinks, but of old carrion. If they occupy a seat in the railroad car, a pool of tobacco juice in all its loathsomeness defiles the floor so that no one else can occupy it thereafter without defilement until it is cleaned.

What would we think of a woman professing godliness, who would thus defile herself?

Now God has but one standard of purity, and however men may be disposed to excuse the filthiness of each other, God will no more excuse filthiness in men than in women, and women cannot afford to excuse it in themselves, or in men.

Think of the hundreds of clean, pure, sweet-breathed women, who are compelled to inhale the horrid fumes of tobacco-tainted breaths and old pipes for years, and the multitude of pure babies forced to kiss the tobacco-befouled lips.

No wonder so many of the delicate little creatures die. The only wonder is that any such live!

It may be the baby is sick in its cradle. The mother has watched over it all day with untiring devotion. But it is better now, and her heart dances with joy. The doctor thinks it will get through now without further dosing.

But the father comes home in the evening, and as soon as the supper is over sits down near the cradle with a pipe or a cigar. The air the sick baby breathes is soon impregnated with tobacco smoke. The mother is startled to see how pale and sick her child is.

"It gets worse about this time every evening," she tells the doctor, who comes in haste at their summons. The dosing is repeated, the smoking goes on, sickness, spasms, and death follow.

So, many a man has smoked his own child out of the world!

But this filthiness of the flesh interferes with home comforts. Many a man lives in a rented house who has smoked up enough tobacco to build and furnish a house of his own. Then wife must deny herself, because rents are so heavy. She and the children must drink hydrant water without ice, be-

cause it is extravagant for poor people to pay even five cents a day for ice, while the husband will walk off with a five or ten cent cigar in his mouth, which will be followed by others during the day.

And then the filth that is made in the house because of this vile habit—the extra work and worry—who can compute it?

No wonder women hate tobacco. Let the same standard be lifted up for men as for women—the gospel standard, a pure soul in a clean body.

"Purity is safe and cheap."—*The Christian Woman.*

A Rum-Ruined Home.

JOHN B. GOUGH tells the following:—

"A minister of the gospel told me one of the most thrilling incidents I have heard in my life. A member of his congregation came home for the first time in his life intoxicated, and his boy met him upon the door-step, clapping his hands and exclaiming, 'Papa has come home!' He seized the boy by the shoulder, swung him around, staggered, and fell in the hall. That minister said to me, 'I spent the night in that house. I went out, bared my brow, that the night air might fall upon it and cool it. I walked up and down the hill. There was his child, dead! there was his wife in strong convulsions, and he asleep.' A man about thirty years of age, asleep, with a dead child in the house, having a blue mark upon the temple where the corner of the marble steps had come in contact with the head as he swung him round, and a wife upon the brink of the grave! 'Mr. Gough,' said my friend, 'I cursed the drink.' He told me that I must remain until he awoke, and I did. When he awoke he passed his hand over his face and exclaimed, 'What is the matter? where am I? where is my boy?' 'You cannot see him.' 'Stand out of my way. I will see my boy.' To prevent confusion, I took him to the child's bed, and as I turned down the sheet and showed him the corpse, he uttered a wild shriek, 'Ah, my child!' That minister said further to me, 'One year after that he was brought from a lunatic asylum to lay side by side with his wife in one grave, and I attended his funeral.' The minister that told me that fact is to-day a drunken hostler in a stable in Boston. Now tell me what rum will not do? It will debase, degrade, imbrute, and damn everything that is noble, bright, glorious, and godlike in a human being. There is nothing drink will not do that is vile, dastardly, cowardly, sneaking, or hellish."—*The Morning.*

Burn Kerosene the Right Way.

A CORRESPONDENT of the New York Sun, calls attention of all consumers of kerosene oil to the pernicious and unhealthy practice of using lamps filled with that article with the wicks turned down. The gas which should be consumed by the flames is by this means left heavily in the air, while the cost of the oil thus saved at present prices would scarce be one dollar a year for the lamps of a household. His attention was called particularly to this custom by boarding in the country where kerosene was the only available light. A large family of children living in the same house were taken ill one night, and on going to the nursery the mother found the room nearly suffocating, with a lamp turned down, whereupon the physician forbade the use of a lamp at night, unless turned at full head. He says he could quote many cases, one of a young girl subject to fits of faintness, which if not induced, were greatly increased by sleeping in a room with the lamp almost turned out. Besides the damage to health, it spoils the paper and curtains, soils the mirrors and windows, and gives the whole house an untidy air and an unwholesome odor.

Sunshine and Sleep.

SLEEPLESS persons should court the sun. The very worst soporific is laudanum, and the very best, sunshine. Therefore it is very plain that poor sleepers should pass as many hours as possible in the sunshine, and as few as possible in the shade. Many women are martyrs, and yet they do not know it. They shut the sunshine out of their houses and their hearts, they wear veils, they carry parasols, they do all that is possible to keep off the most potent influence which is intended to give them strength, and beauty, and cheerfulness. Is it not time to change all this, and so get color and roses in our pale cheeks, strength in our weak backs, and courage in our timid souls? The women of America are pale and delicate, but with the aid of sunlight they may be blooming and strong.—*Home and Health.*

THE Spirit of Christ sweetly calms the soul of a suffering believer.

Religious News and Notes.

—Mr. Ira D. Sankey has returned from England to New York.

—The Fiji Mission is reported to be under remarkably encouraging circumstances.

—W. H. H. Murray, the sporting preacher of Boston, and editor of the *Golden Rule*, has failed.

—A new synagogue was dedicated in San Francisco, Aug. 8. Dr. Lilienthal of Cincinnati was present.

—Pope Leo XIII. is doing one commendable work; he is simplifying church music, and restoring the Gregorian chants.

—Dr. John Hall, of New York, is at Belfast, "resting and preaching." A good way for a minister to spend a summer vacation.

—A church in North Carolina withdrew fellowship from a member on a charge of "general worthlessness." A good and sufficient reason.

—No less a person than Dr. Newman Hall, the Congregational pulpit orator, is now the subject of a clerical sensation of an unpleasant order.

—Steps are being taken to found another Methodist college, in Los Angeles. Sorry to hear it. Few in number and better in quality is a good motto for colleges.

—Dr. Sage of Hartford says that some of the churches and pastors of that city refuse to administer baptism by immersion when it is required by the conscience of the candidate.

—The first prize for canoe-rowing on Lake George, was taken by a Methodist minister. To his credit it is said he did not "enter" for a prize, but only took the oar by invitation.

A "most remarkable convert" is announced for Mr. Moody in Baltimore, Prof. Reider, a Jewish Rabbi. We shall be pleased to hear favorable news from him after next Christmas.

—A remarkable report comes from Russia, that the government has granted entire liberty of worship to the dissenters from the Greek Church, who number 12,000,000 of its subjects.

—"Sunday literary clubs" in Baltimore have prospered greatly, to the delight of the Sunday-loving people, until they were closely investigated and found to be beer-drinking parties.

—According to a recent and eminent Roman Catholic authority, that church is now the richest religious body in this country. The ratio of increase in its pecuniary resources from 1860 to 1870 was 128 per cent.

—Religious freedom does not thrive in Spain. A Protestant meeting at Ganguella was broken up by the police; the minister was arrested, women driven out, and the names of all present recorded on police books.

—The Methodists in Lincoln, Del., are zealous and enterprising. For the relief of the parsonage fund they announce an entertainment to include a balloon ascension and a horse race. Will the parson ascend or ride?

—Four thousand Germans in Newark, N. J., in mass meeting, recently protested against the enforcement "of obsolete Sunday laws, which are chiefly directed against Germans, and are at war with the spirit of liberty and humanity."

—The British Wesleyans express surprise, as well they may; 40,000 new members were reported last year, yet the decrease in actual membership for the year was 3,308. Probably it was partly owing to emigration, increased by depression in trade.

—The *Baptist Banner* contains the following: "J. R. Graves, in *The Baptist*, says he has no doubt people will be converted this year who will never taste death. He thinks Jesus will come and translate them as was Enoch. 'Even so. Come, Lord Jesus. Amen!'"

—The colored Baptists of Alabama have sustained at Selma, during the past year, a theological and normal school with 252 students, and have not only kept out of debt for current expenses, but have paid \$1,000 besides on the purchase price of the buildings and grounds.

—The University of Vienna is a strong Catholic institution, and Prof. Brucke, a Protestant, has just been chosen rector—a thing without precedent in its history of more than 600 years. And more strange still, Prof. Grunhut, a Hebrew, has been elected Dean of the Jurist Faculty.

—"At an Episcopal church in Montrose, Scotland, after morning service, the incumbent gave out a hymn and announced that, as he had forgotten his manuscript, there would be no sermon that forenoon." The "incumbent," in such mockery as this, more properly would be called an incumbrance. Did Paul read a manuscript on Mars' Hill?

—In a proclamation the queen of Madagascar says:—"I thank God very much because the gospel of Jesus Christ has entered my land and my kingdom." A law has also been passed there forbidding the sale of intoxicating drinks. As Japan sends her young nobles abroad to learn the science of government, so it would be well to send some American youths to Madagascar to fit them to fill the offices to which they are aspiring.

—In Rome, since it became the capital of United Italy, twelve Protestant churches have been built. Three of them are Episcopal, two are Methodist, one is Baptist, one Presbyterian, one other the American Union Church, while the four remaining ones are the Liberal Church, the Waldensian Church, the Evangelical Military Church, and the Apostolic Church of Rome.

Secular News.

—The Siberian plague has appeared in Moscow.

—France reports about a half crop of grapes this year.

—The wheat crop of Michigan is reported to be much larger than last year.

—There has been a great falling off in Russian exports, especially of wheat.

—The contest over Brigham Young's estate is causing great excitement in Utah.

—The yellow fever was declared epidemic by the Board of Health of Memphis, August 9.

—"Bush fires" are doing great damage to crops and other property in the Province of Ontario.

—A socialist funeral in Berlin was attended by 20,000 persons. Their strength cannot be concealed.

—Nobody will be surprised to learn that formidable preparations are going on for a revolution in Mexico.

—A fire in Oneida, N. Y., July 21, destroyed the gas house, important manufacturing works, and many dwellings.

—Volcano, a village of 2,000 inhabitants, in Wood Co., W. Va., was almost entirely destroyed by fire, Aug. 4.

—The revolution in Hayti seems to be suppressed for the present, but there are great fears of another outbreak.

—The New York Sun, which strongly favored Tilden for President, is now putting forward Justice Field of California.

—The force of the late storm in Boston may be judged somewhat from the fact that one firm sold 16,000 panes of glass at retail the day after.

—News from Paris says, Chatevois, near Strasburg, was half burned Aug. 6. Two thousand peasants are homeless. Loss, 1,000,000 marks.

—Dissatisfaction is expressed with Sir Garnet Wolseley in the management of the Zulu war. Correspondents from Africa fear the war will be resumed.

—For the first time since the settlement of Charleston, S. C., the thermometer went up to 104 in July last. Fifteen persons were sun-struck in one day.

—The yellow fever was supposed to be of a mild type when it appeared in Memphis; but it was early, and it is making steady advances through the country.

—A Texas correspondent of an Illinois paper gives a gloomy account of crop and grass prospects in Texas, and advises immigrants not to go there this year.

—The New Orleans Democrat says the rice crop this year will be greatly reduced. Gangs of Chinese are working on some plantations, and their work is satisfactory.

—The Florida legislature is to be called together to consider the charter for a ship canal across that State, which will greatly shorten the route from New York to New Orleans.

—American fishermen in the Gulf of St. Lawrence ask for a Government vessel to visit those waters. They declare that the abuses are greater than before the award was paid.

—A trial of Krupp's heavy guns has recently been made at Meppero, Germany, before the representatives of many nations. Heavy guns most interest the "many nations" in these days.

—A turtle was recently caught in Florida with the following inscription: "Caught in 1700 by Hermanda Gomez, in the St. Sebastian." He was dated 179 years later and set adrift.

—The crop prospects in Germany are as gloomy as in England. A letter from eastern Germany says: It looks as if America would be called upon to feed Germany as well as England and France next winter.

—The *Mark Lane Express* says favorable weather is bringing out the crops somewhat after the recent disastrous storm, but grain is too far gone to hope for even a tolerable crop, either in England or Scotland.

—We saw a newspaper estimate that 50,000 small farms in California will have mortgages foreclosed on them within a year. The farms in this State are largely under mortgage, and "land monopoly" will soon be a huge fact.

—The Isthmus Canal is like to be settled by the State of Nicaragua, which has a canal nearly completed up the San Juan river, for light vessels, from the gulf to Lake Nicaragua. From the lake to the Pacific is only thirteen miles.

—A most important State paper is being prepared in Washington. It is a protest to European nations against their permitting converts to Mormonism to emigrate to the United States. As polygamy has been declared a crime, all such converts are counted as criminals, or coming here with criminal intent, and therefore a dangerous class, whose immigration is not to be allowed.

—Dispatch from Serajevo, the capital of Bosnia, Aug. 8: "A fire broke out in the Latin quarter of this city, and the whole section is now burning. The fire threatens to assume terrible proportions. At this hour, 10 p. m., the fire is still raging. The fire was caused by an explosion. The Catholic, Servian, and Jewish districts and the commercial quarters have been destroyed. Thousands of buildings have been burned, including the Catholic and Servian churches. Twenty thousand persons are made homeless. The loss is enormous."

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUG. 14, 1879.

Money Lost!

READ the article from Bro. Canright, which we copy from the Review, entitled "A Hundred Dollars Lost." Call it two hundred, five hundred, a thousand, yes, five thousand, and we will find the cases here on the Pacific Coast. When the work and cause of God fails, what shall be considered safe?

Southern California Camp-Meeting.

THIS meeting will be held three miles east of Fresno City, on the Estaby Ranch. Those coming by Railroad will stop at Fresno City. Teams will be at this station on the arrival of all trains to carry all who wish to go to the camp.

There is good shade for small tents, with plenty of water. Provisions will be furnished on the ground.

Hay and wood will be furnished free, and stable room for those who come from a distance with teams.

If any wish to obtain tents, they can write to M. J. Church, Fresno City.

Eld. Haskell and other preachers will be present. Due attention will be given to the interests of the Tract and Missionary Societies, and the Sabbath-school. All officers and teachers should be sure to attend throughout the whole meeting. *Bring all the Sabbath-school scholars.

Every Sabbath keeper in that part of the State should attend this meeting. It is not for mere recreation, but this is a meeting which you all need. Remember, that the last of such meetings is always the best. Come early, and stay till the close.

Question Answered.

DOES Rom. 14 : 5, 6, "He that regardeth the day, regardeth it unto the Lord," justify any one in observing Sunday as the Sabbath?

INQUIRER.

We cannot imagine how this can be so construed as to justify the observance of Sunday, or the neglect of the seventh day. If it refers to the weekly Sabbath at all, it cannot then be referred to a day not mentioned in the Scriptures as the Sabbath. We should be pleased to know on what principle it can be made to justify Sunday keeping; we have never yet known such a claim to be made on this text.

It is sometimes claimed that the text proves that the keeping of the Sabbath is a matter of indifference. But we think this is by a misapprehension. There is certainly some limitation in the case of "all things" which a man may eat. It cannot go beyond the things which are eatable. Evidently this refers to observances which had been considered binding, but were so no longer. So there is a limitation to the term "every day." By referring to Ex. 16 : 4 we learn that "every day," when applied to secular purposes does not include the Sabbath of the Lord. It must be proved that the Lord's holy day, enjoined in the moral law, was ever included in secular things, or things indifferent, before anything can be inferred against it from Rom. 14.

Note From Elder Andrews.

My strength is slowly returning. I can sit up half an hour each forenoon and afternoon, but am not yet able to resume my journey to Bale.

I have greatly regretted the necessity of keeping my bed, when the work before me is so very urgent. I have had much time for self-examination and prayer; I have also reflected much upon our experience in Europe, and upon the work that must be done to give the people warning of the Judgment, and the necessary preparation for that event. If it should please God to restore my strength, I hope to use it wisely to his glory.

When I left Battle Creek, I was mistaken with respect to my state of health. Had I known my real situation, I should not have thought it prudent to set out for Europe. But my duties in America seemed to be accomplished, and I had an intense desire to return to my former field of labor. It seemed to me that my health was considerably improved, so I ventured to start. But the duties I attempted to perform on my way to New York City, completely exhausted my strength; and then, when it was too late to change the arrangements, I found that my strength was not adequate for the journey before me.

I see God's great mercy in sparing me till I reached this place, and I hope when I leave here, to be better fitted for his work than I have ever been before. J. N. ANDREWS. Southampton, July 17, 1879.

Remarkable Sea Voyage.

THE ship Templar, Capt. Armstrong, has just been released from quarantine at San Francisco. Her trip from New York was remarkable. The captain's wife died of yellow fever after leaving Rio, with many of the crew; he was disabled of the same disease, and his daughter, also sick, sailed the vessel, taking observations when she could hardly rise from the bed. It was her first sea voyage, but the instruction she had received from her father was so well improved upon that she proved to be an efficient "master." The disease was so severe on board that all the furniture, etc., was burned in Saucelito Bay, near San Francisco. Miss Armstrong will probably be rewarded by the Underwriters for her heroism and skill in bringing the vessel to her destination. She was eleven months in the passage.

Meetings at Woodland.

OUR meetings commenced Friday evening, as usual, with a good attendance. The Sabbath-school interest was made quite prominent, and a strong desire was manifested to take advantage of every suggestion which would improve their school.

Brother J. E. White being present, it was decided that the school be reorganized, in order that they might avail themselves of the best method of organizing and conducting a Sabbath school. The school was reorganized, class contribution boxes adopted, teachers' meetings arranged, and maps purchased.

Bro. White illustrated the utility of maps in a Sabbath-school in a forcible manner. He also held a teacher's meeting of one hour with the Sabbath-school officers.

They have quite an interesting Vigilant Society, taking over one hundred copies of the SIGNS. There were fifty copies of the German paper taken.

Monday morning we had a temperance meeting, and nearly all signed the teetotal pledge.

One encouraging feature in most of our meetings thus far has been a disposition to reform, —to put away habits which were not only evil to those who indulged them, but presented a bad example to others. God will have a pure people, who will glorify him in their bodies and spirits, which are his. A successful meeting does not wholly depend upon speaking and praying, but in reforming, in putting away sin, and walking in the light.

We became much attached to the friends of the cause here, upon our short acquaintance, in witnessing a willingness to come up and get nearer to God. Only one drawback—a number who came from a distance were obliged to leave, so they were not at our temperance meeting on Monday.

On Sunday, Bro. Stephens baptized eight, who had previously taken their stand for the truth. S. N. HASKELL.

North Pacific T. and M. Society.

REPORT for the quarter ending July 1, 1879.

Table with columns for DISTRICTS, 1, 2, 3, Total. Rows include No. of Members, Families Visited, Letters Written, New Subscribers for Signs, Periodicals Distributed, Pages Pamphlets Loaned, and MONEY RECEIVED.

WM. LEAVITT, Sec.

Meetings at Vacaville.

ACCORDING to appointment, Bro. Stephens spoke Friday evening on the binding nature of the Law of God. Nearly all of the Sabbath was devoted to the Sabbath-school work. A thorough re-organization was effected, all expressing a determination to make it a success.

In the afternoon, a teachers' meeting was held, in which plans for the future were considered.

One favorable feature of this school is the punctual attendance of all its members. Although some live from two to nine miles distant, yet a member is seldom absent. The teachers'

meeting was adopted, and the class contribution boxes and the maps were taken.

In the evening, I spoke on the importance of the doctrine of the second coming of Christ, showing that the twenty-fourth chapter of Matthew does not apply entirely to the destruction of Jerusalem, as some of the ministers in that vicinity are teaching.

All are looking forward with deep interest to Bro. Haskell's meeting with them. We promise for him a good attendance and interest.

J. E. WHITE.

MEEKNESS.

THE haughty feet of power shall fall Where meekness surely goes; No cunning finds the key of Heaven; No strength its gates unclose. Alone to guilelessness and love Those gates shall open fall: The mind of pride is nothingness, The child-like heart is all.

—Whittier.

If you make up your mind to serve Satan, do not pretend to serve God; and if you serve God, serve him with all your might.

Appointments.

Camp-Meetings For 1879.

Table listing 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, Maine, Sept. 4-9, Michigan, Vassar, Sept. 4-8, Nebraska, Seward, Sept. 11-16, Vermont, Sept. 11-16.

St. Helena and Vacaville.

In St. Helena, commencing Thursday evening, Aug. 14, and each evening, and over Sabbath and first-day.

No providence preventing, I will meet with the friends at Vacaville Sabbath and first-day, August 23 and 24. Meetings commence Friday evening, quarter before eight, P. M., and close Monday forenoon. On Sabbath and Sunday, meetings commence at 9 A. M. Elder Stephens will be with me.

S. N. HASKELL.

Sabbath-school Appointments.

It has been thought best to have the schools in the southern part of the State visited before the coming camp-meeting. As the time is short it will be necessary to crowd in the appointments as rapidly as possible, or some will be passed by. We hope each church at which an appointment is given will make a special effort to give a full attendance and be promptly on time. The appointments will be as follows:—

- Mendocino settlement, Thursday, Aug. 21. Sabbath-school at 2 P. M., preaching at 7 : 30 P. M. Church's Colony, Friday, Aug. 22, Sabbath-school at 2 P. M., preaching 7 : 30 P. M. Fairview, Sabbath, Aug. 23. Sabbath-school and meeting at usual hour, preaching at 7 : 30 P. M. Grangeville, preaching 7 : 30 Sunday eve, Aug. 24. Sabbath-school Monday at 9 A. M. Lemoore, preaching Monday eve, Aug. 25. Sabbath-school Tuesday at 9 A. M. Any other company wishing to be visited may appoint for the evening of Aug. 26. Will Bro. Church meet me at Fresno Wednesday eve, Aug. 26, on arrival of train.

J. E. WHITE.

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

J. H. WAGGONER.

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

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

Business Department.

\$2.00 EACH. Sperry Dye 6-24, R G Lockwood 6-25, Susan P Robinson 6-30, Mary A Remley 6-30, Mrs M McFeely 6-30, Mrs O Sargent 6-30. MISCELLANEOUS. Mrs J J Getty 1.00, G. E. C C Ipmann 1.25, 6-22, Joseph Leach 1.00, 6-48, W Saurin Tyster 2.20, 6-30, E H Rice 1.50, 6-30, R Birkett 1.50, 6-30, Wm Armstrong 1.20, 6-27, Mrs H E Aldrich 1.20, 6-27, H Hapman 1.20, 6-27, Sarah Thomson 1.20, 6-27, J R Eastman 1.20, 6-27, James Prince 1.20, 6-15, H P Ritchey (10 copies) 12.00, 6-30, Wm Erb 1.20, 6-30, Wm Mer. hant 30c 5-42, George Anderson (2 copies) 2.40, 6-30, J B Neblett (2 copies) 2.40, 6-30, C Bradley 1.50, 6-30, Aaron H Osborn (2 copies) 3.00, 6-30. RECEIVED ON ACCOUNT. Cal T and M Society 40.00, Iowa T and M Society 151.34, North Pacific T and M Socie y 45.00. OAKLAND CHURCH. Woodhull Penn 2.00.

BOOKS, PAMPHLETS, AND TRACTS.

Issued by the S. D. A. Publishing Association and for Sale at this Office.

The Sanctuary and the 2300 days of Daniel 8 : 14. By Elder U. Smith. This question has developed the people known as the Seventh-day Adventists, and is the pivotal doctrine upon which their applications of prophecy largely depend. 352 pp. \$1.00.

Thoughts on Daniel, critical and practical. By Elder U. Smith. An exposition of the book of Daniel, verse by verse. 384 pp. 1.00.

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Life of Wm. Miller, with portrait. Interesting sketches of the life and public labors of this pioneer in the Advent movement in this country. 416 pp. 1.00.

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