

"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 SERAPH'S TOUCH.

"THEN flew one of the seraphin. unto me, having a live coal in his hand, which he had take 1 with the tongs from off the altar."-Isa. vi. 6.

BEFORE the great white throne on high, Their faces covered, veiled their feet, They stood, who on Love's errands fly With swift precision, strong and fleet, In light to make the noonday dim, These golden ranks of seraphim.

Than theirs, a glory greater far O'erhung the wide and stately place. As the sun veils the brightest star, Before the Lord they veiled the face, And waited, fair, serene and still, Till came the time to do His will.

And ever bursts of music sweet,

With sudden triumph swayed the bands, When thrice they would the Name repeat Of Him who ruleth sea and lands, And "Holy, holy, holy," cry, "Art Thou the King, the Lord Most High!"

There faltered on the outer verge Of that rich throng a trembling soul,

From whom there broke, in weary dirge, A moan of bitter grief and dole : "Ah, woe is me, for I, ur clean, The King, the Lord of Hosts, have seen."

A shining seraph heard his plaint, The cry of shame and quivering dread; Beheld him shrinking, terror-faint, And to the glowing altar sped,

Thence bore a burning coal away, And touched him where he abject lay.

A sudden bolt of sternest juain Shot quickly through him like a dart, And then, like softest summer rain,

The seraph-voice fell on his heart; "Lo! this hath touched thy lips," he said,

"And sin and wrath from thee have fled." In rapt, ecstatic gratitude,

The man arose, by Love set free

From servile fear, and straight he stood Where glittering throngs of seraphs be, To do their work his strong desire, Sealed unto God with sacred fire.

"Send me," he cried, when spake the King For one to go with words divine.

O seraph watcher, haste, and bring To us the fiery, burning sign: We, too, would feel the blessed pain, And lift our foreheads, pure of stain.

We, too, would know the joyous thrill Of consecration unreserved,

And, set apart to do His wil, With hearts by nothing earthly swerved, Would still, whate'er Love': message be,

the assurance he had heretofore given his beloved Son of his approbation and acceptance. The Redeemer of the world then relied upon the evidences which had hitherto strengthened him, that his Father accepted his labors and was pleased with his work. In his dving ago₁y, as he yields up his precious life, he has by faith alone to trust in Him whom it has ever been his joy to obey. He is not cheered with clear, bright rays of hope on the right hand nor on the left. All is enshrouded in oppressive gloom. Amid the awful darkness which is felt even by sympathizing nature, the Redeemer drains the mysterious cup to its dregs. Denied even bright hope and confidence in the triumph which will be his in the near future, he cries with a loud voice, "Lord, into thy hands I commit my spirit." He is acquainted with the character of his Father, his justice, his mercy, and great love. In submission he drops into the hands of his Father. Amid the convulsions of nature are heard by the amazed spectators the dying words of the Man of Calvary, "It is finished."

Nature sympathized with the sufferings of its Author. The heaving earth, the rent rocks, and the terrific darkness, proclaimed that it was the Son of God that died. There was a mighty earthquake. The vail of the temple was rent in twain. Terror seized the executioners and spectators as they beheld the sun vailed in darkness, and felt the earth shake beneath them, and saw and heard the rending of the rocks. The mocking and jeering of the chief priests and elders was hushed as Christ commended his spirit into the hands of his Father. The astonished throng began to withdraw, and grope their way in the darkness to the city. They smote upon their breasts as they went, and in terror, speaking scarcely above a whisper, said among themselves, "It is an innocent person that has been murdered. What if, indeed, he is, as he asserted, the Son of God?'

Jesus did not yield up his life till he had accomplished the work which he came to do, and exclaimed with his departing breath, "It is finished!" Satan was then defeated. He knew that his kingdom was lost. Angels rejoiced as the words were uttered, "It is finished." The great plan of redemption, which was dependent on the death of Christ, had thus far been carried out. And there was joy in Heaven that the sons of Adam could, through a life of obedience, be finally exalted to the throne of God. Oh, what love! What amazing love! that brought the Son of God to earth to be made sin for us, that we might be reconciled to God, and elevated to a life with him in his mansions in glory. And oh! what is man that such a price should be paid for his redemption?

When men and women can more fully comprehend the magnitude of the great sacrifice which was made by the Majesty of Heaven in dying in man's stead, then will the plan of salvation be magnified, and reflections of Calvary will awaken sacred and living emotions in the Christian's heart. Praises to God and the Lamb will be in their hearts and upon their lips. Pride and self-worship cannot flourish in the hearts that keep fresh in memory the scenes of Calvary. This world will appear of but little value to those who appreciate the great price of man's redemption.

appear as if frozen in the cause of God. But. here is a theme, poor formalist, which is of sufficient importance to excite you. Eternal interests are here involved. The scenes of Calvary call for the deepest emotions. Upon this subject you will be excusable if you manifest enthusiasm. That Christ, so excellent, so innocent, should suffer such a painful death, bearing the weight of the sins of the world, our thoughts and imaginations can never fully reach, so that we can comprehend the length, the breadth, the height, and the depth, of such amazing love. The contemplation of the matchless love of the Saviour, should fill and absorb the mind, touch and melt the soul, refine and elevate the affections, and completely transform the whole character. The language of the apostle is, "I determined not to know anything among you, save Jesus Christ and him crucified." And we may look toward Calvary, and also exclaim, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Considering at what an immense cost our salvation has been purchased, what will be the portion of those who neglect so great salvation? What will be the punishment of those who profess to be followers of Christ, yet fail to bow in humble obedience to the claims of their Redeemer, and who do not take the cross, as humble disciples of Christ? Some have limited views of the atonement. They think that Christ suffered only a small portion of the penalty of the law of God, and | throne, and unto the Lamb forever and ever." that while the wrath of God was felt by his dear Son, they suppose that he had, through all his painful sufferings, the evidence of his Father's love and acceptance, and that the portals of the tomb before him were illuminated with bright hope. Here is a great mistake. Christ's keenest anguish was a sense of his Father's displeasure. His mental agony because of this was of such intensity that man can have but faint conception of it.

With many the history of the humiliation and sacrifice of our divine Lord does not stir the soul and affect the life any more, nor awaken deeper interest, than to read of the death of the martyrs of Jesus. Many have suffered death by slow tortures. Others have suffered death by crucifixion. In what does the death of God's dear Son differ from these? It is true he died upon the cross a most cruel death; yet others for his dear sake have suffered equally, as far as bodily torture is concerned. Why, then, was the suffering of Christ more dreadful than that of other persons who have yielded their lives for his sake? If the sufferings of Christ consisted in physical pain alone, then his death was no more painful than that of some of the martyrs.

But bodily pain was only a small part of the agony of God's dear Son. The sins of the world were upon him, and also the sense of his Father's wrath as he suffered the penalty of the law. It was these that crushed his NUMBER 33.

We should take larger, broader, and deeper views of the life, sufferings, and death of God's dear Son. When the atonement is viewed correctly, the salvation of souls will be felt to be of infinite value. In comparison with the worth of everlasting life everything else sinks into insignificance. But how have the counsels of this loving Saviour been despised by many. The heart's devotions have been to the world, and selfish interests have closed the door against the Son of God. Hollow hypocrisy and pride, selfishness and gain, envy, malice, and passion, have so filled the hearts of many that Christ can have no room.

He was eternally rich, "yet for our sakes became poor, that we through his poverty might be made rich." He was clothed with light and glory, surrounded with hosts of heavenly angels awaiting to execute his commands. Yet he put on our nature, and came to sojourn among sinful men. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Here is love that no language Our souls should be enlivened, can express. elevated, and enraptured with the theme of the love of the Father and the Son. "And every man that hath this hope in him purifieth himself, even as he is pure." The followers of Christ should learn here to reflect back in some degree that mysterious love, preparatory to joining all the redeemed in ascribing "Blessings, and honor, and glory, and power unto Him that sitteth upon the

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

(Continued.)

ANCIENT PERUVIANS.

THE Peruvians were among the oldest and most civilized of the nations of South America at the time of its discovery by the Spaniards. A high authority thus states their faith: "They did not understand that the future life was spiritual, but believed it to be corporeal, like this one." "The Incas believed in a universal resurrection, not for glory or punishment, but for a reward of this temporal life. They took extreme care to preserve the nail-parings and the hairs that were shorn off or torn out with a comb, placing them in holes or niches in the walls; and if they fell out, any other Indian that saw them picked them up and put them in their places again. I very often asked different Indians. at various times, why they did this, in order to see what they would say; and they all replied in the same words, saying, 'Know that, all persons who are born must return to life, and the souls must rise out of their tombs, with all that belonged to their bodies.' (Garcilassode la Vega, First Part of the Royal; Commentaries of the Incas [1609], London. Book ii, chap. 2.)

They believed in the sleep of the dead and the resurrection.

Say each : "O, Lord of Life, send me! -Margaret E. Sangster.

Ceneral Articles.

The Sufferings of Christ.

BY MRS. E. G. WHITE.

(Concluded.)

CHRIST felt much as sinners will feel when the vials of God's wrath shall be poured out upon them. Black despair like a pall of death will gather about their guilty souls, and then they will realize to the fullest extent the sinfulness of sin. Salvation has been purchased for them by the suffering and death of the Son of God. It might be theirs if they would accept of it willingly, gladly; but none are compelled to yield obedience to the law of God. If they refuse the heavenly benefit, if they choose the pleasures and deceitfulness of sin, they can have their choice, and at the end receive their wages, which is the wrath of God and eternal death. They will be forever separated from the presence of Jesus, whose sacrifice they had despised. They will have lost a life of happiness, and sacrificed eternal glory, for the pleasures of sin for a season.

Faith and hope trembled in the expiring agonies of Christ, because God had removed

All the riches of the world are not of sufficient value to redeem one perishing soul. Who can measure the love Christ felt for a lost world, as he hung upon the cross, suffering for the sins of guilty men? This love was immeasurable, infinite.

Christ has shown that his love was stronger than death. Even when suffering the most fearful conflicts with the powers of darkness, his love for perishing sinners increased. He endured the hidings of his Father's countenance, until he was led to exclaim in the bitterness of his soul, "My God, my God, why hast thou forsaken me?" His arm brought salvation. The price was paid to purchase the redemption of man, when, in the last soul-struggle, the blessed words were uttered, which seemed to resound through creation, "It is finished."

Many who profess to be Christians become excited over worldly enterprises, and their interest is awakened for new and exciting amusements, while they are cold-hearted, and | why hast thou forsaken me?'

divine soul. It was the hiding of his Father's face, a sense that his own dear Father had forsaken him, which brought despair. The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness. He had not one ray of light to brighten the future. And he was struggling with the power of Satan, who was declaring that Christ was in his hands, and that he was superior in strength to the Son of God, that God had disowned his Son, and that he was no longer in the favor of God any more than himself. If he was indeed still in favor with God, why need he die? God could save him from death.

Christ yielded not in the least degree to the torturing foe, even in his bitterest anguish. Legions of evil angels were all about the Son of God, yet the holy angels were bidden not to break their ranks and engage in conflict with the taunting, reviling foe. Heavenly angels were not permitted to minister unto the anguished spirit of the Son of God. It was in this terrible hour of darkness, the face of his Father hidden, legions of evil angels enshrouding him, the sins of the world upon him, that the words were wrenched from his lips, "My God, my God,

THE CHIBCHAS.

The Chibchas were another nation of South America. They believed the same as the Peruvians on this point. They "acknowledged that there was something immortal in man, but they did not distinguish the soul from the body." (Descriptive Sociology, by Spencer, No. 2, p. 43.)

"These Indians had the tradition from their ancestors that there would be a universal judgment. They believed that the dead were then to be raised and to live forever in this earth in the same way as they live now.' (Ibid.)

They received these doctrines from tradition, and how remarkably their views harmonize with the Bible!

THE AFRICANS.

Even among some of the degraded negro tribes of Central Africa, the notion of a resrrection is still held from tradition.

"The negroes in Ardrach carefully preserve nails and hair which have been cut off. in order that souls, which on rising out of their graves have to be united with their former bodies, may not need to search long for them." (Bastian Mensch, ii, p. 357.) The Ashantees "supposed that their friends live over again in the other world the lives

which they led on earth." (Beecham, p. 180.)

THE SIGNS OF THE TIMES.

Vol. 5, No. 33.

258

One of their proverbs is, "Death is only a the soul, as at present held, has not been gensleep." (Descriptive Sociology, No. 4, p. 28.)

THE HAWAIIANS.

These Islanders believe in the resurrection of the dead. Mr. Ellis relates a long conversation with them upon this point, in which he says they told him that "all the people who had died would be restored to life," and live in Hawaii again. (Polynesian Researches, by Wm. Ellis, vol. iv, chap. vi, pp. 110, 111.)

Thus it will be seen that traditions of the resurrection of the dead are still to be found in all parts of the world, even among the most barbarous nations. This was the ancient and true doctrine. In many cases this doctrine of the resurrection has been lost sight of, while the idea of a future life by some means has been retained. If we bear this in mind, it will be readily seen that the proof of a universal belief in the immortality of the soul is much less than is generally claimed. Indeed, a careful investigation shows that most barbarous nations have only an undefined idea of a future life of some kind.

On this slender foundation is based the bold assumption that all nations believe the soul is immortal.

The custom so universally observed, among barbarous nations particularly, of burying with the dead valuables, implements, weapons, food, and money, indicates that they had some indistinct idea that in some way the bodies would live again, and these articles would be used. Even if these practices are kept up simply from custom, as may be the case in some instances, it is still evident that the custom originated in the idea that the dead would need these things. They certainly did not suppose that weapons of war, implements of husbandry, and articles of food, have spirits which could go with their departed friends. Hence it is evident that the sentiment that underlies this practice points to the resurrection.

Thus the Ostyaks, of Africa, bury with their dead a tinder-box, pipe, and tobacco. The Samoieds inter with the dead his dresses, his bows, his arrows, and whatever belongs to him, because, they say, he will need them in the next world. The Damaras lay the arms and property of the deceased on the grave. The Kaffirs bury household utensils with the dead. The Congo people embalm their dead. The coast negroes take great care in wrapping up their dead, and a large share of their property is buried with them.

The Australians also bury the property of the deceased with him. The Sandwich Islanders bury provisions with the body. They think the future life is like the present. The Tahitians embalm the bodies of their chiefs, clothe them, and take great care of the body. The Samoans also embalm the The Dyaks bury the property of the body. deceased with him. The Tasmanians bury their spears with the dead, whom they believe to be asleep.

The ancient Mexicans buried with the corpse, slaves and all kinds of property, saying that they were going to keep house in the other world.

The early inhabitants of Britain buried weapons of war, jewelry, and food with the deceased. In later times the Saxons buried valuable articles with their dead. The Normans, about the year 1000, embalmed their dead.

It is well known that all the Indian tribes of America bury various articles with the dead bodies of their friends.

Indeed, this universal custom of which we

The Bushmen regard death as a sleep. dence that the doctrine of the immortality of erally believed by the human race.

Let us bear in mind, however, what the present orthodox doctrine of the immortality of the soul is, for which universal belief is claimed. It is that every man is born with an immaterial, spiritual, immortal soul, which simply lives in this body as in a house or cage. This soul, whether righteous or wicked, will live eternally as an individual, personal, conscious soul. It will never die, neither will it lose its personality. Such a doctrine, it is claimed, has been the common sentiment of mankind. This we deny, and now offer the Paul says of the Gentiles that they proof. were without God, and having no hope. Eph. 2:12. Had they believed the soul immortal, they would have had a hope of a future life. But they had no such hope, hence no such faith.

THE IDEAS OF THE ANCIENT GREEKS AND ROMANS.

When we go back to a period a few centaries before the birth of Christ, to the early ages of the world, we find no evidence that in the infancy of such nations as the Greeks and Romans the doctrine of the immortality of the soul was believed among them. It cannot be proved that they did believe it. All their ideas and traditions of a future world, so far as they had any, represented it as a material place, and the people as material, corporeal beings, the same as in this world.

On this point the learned Dr. Priestly says: It is expressly asserted by Aristotle, and others, says Mr. Toland (Letters to Serena, p. 22), that the most ancient Greek philosophers did not dream of any principle or actuating spirit in the universe itself, no more than in any of the parts thereof; but explained all the phenomena of nature by matter and local motion, levity and gravity, or the like; and rejected all that the poets said of gods, demons, souls, ghosts, Heaven, hell, visions, prophecies, miracles, etc., as fables invented at pleasure, and fictions to divert their readers." (Disquisitions Relating to Matter and Spirit, vol. i, pp. 318, 319.)

Says a learned author: "The Greeks sometimes depicted death and sleep as twin boys, one black, one white, borne slumbering in the arms of their mother, night." (Alger, p. 18.) This was their idea of death, -a deep sleep. But many ages, even thousands of years, passed away before we learn of any one who had any notion of the doctrine of the immortality of the soul. It first originated with a few priests and lawgivers, was taken up by poets and philosophers, and finally was acknowledged by the people.

THE EGYPTIANS.

Herodotus, the oldest historian, says: The Egyptians also were the first who asserted the doctrine that the soul of man is immortal." (Herodotus Uterpe, 2, sec. 123, (Herodotus Uterpe, 2, sec. 123 p. 144.) Other nations did not believe it till they learned it of the Egyptians, as I show in another article. This was not till a few centuries before Christ, about the time of Socrates and Plato, both of whom advocated that doctrine. They lived about B. c. 400. These philosophers confessed that their doctrine was not generally believed. One of Socrates' disciples, Cebes, told him that the doctrine he taught concerning the immortality of the soul and a future state, "met with little credit among men;" that "most men seemed to think that the soul was immediately dissolved at death, and that it vanished and was dissipated like the wind or smoke, or become nothing at all; and that it needed no small per suasion and faith to believe that the soul exists and has some power and intelligence after the man is dead." Socrates himself had said the same thing just before,---that his doctrine was not believed by the generality of the peo ple. Simmias, another of the dialogists in the Phædo, represents it as the opinion of many that the soul is dissipated when a man dies, and that this is the end of its existence. And Socrates, speaking of the soul's being blown away, and perishing with the body, declares that this was what was said by most men. (Plato, Translated by Clay, Bohn's Class. Lib. vol. i. pp. 68, 69, 79, 83.) "From these testimonies it plainly appears," says Leland in his admirable work on the "Necessity of a Divine Revelation," vol. ii. p. 383, "that the mortality of the soul was a doctrine which prevailed among the Athenians in the time of Socrates, who were looked upon as the most learned and polite of all the Grecians.

that the state of things among the Athenians grew better afterward, but rather the con-trary." D. M. CANRIGHT. trary."

(To be Continued.)

Thoughts for Complainers.

THERE are features in the military character of Frederick the Great, worthy of imitation. He had an object-a mean one, we grant-which he pursued with all energy and determination. Body, soul, and spirit, were concentrated and on the stretch for its attainment. So absorbed was he in gaining his point, that he did not seem to know when he was whipped. This favorable unconsciousness kept enervation from the right arm of his iron will. The aim of every true believer is to do the will of the Master. Loyalty, singleness of purpose, forgetfulness of self, trust; these are the promoters of the end desired, and a sovereign remedy for spiritual aches and pains. A sound, healthy Christian is active. And his activity is fruitful. "Seest thou a man diligent in his business? He shall stand before kings, he shall not stand before mean men." A robust faith keeps God's will in view, and having the inward witness of his never-failing ability to save, the trusty servant toils on, unmindful of disaster. He stops not to count over his misfortunes, to condole with his personal grievances, or even to pet his bruises; since he has the assurance that "all things work together for good to them that love God." My brother, have you stopped complaining and sighing long enough to consider the "weight of glory," the everlasting peace, laid up for those who endure patiently and joyfully, these "light afflictions?" And we do not have to bear our crosses as Jesus did even, to the cross when borne for the love of Jesus. It is not the cross, but our selfishness that crushes us down to the earth. There is a declaration somewhere in the Bible that reads thus: "Thou meetest him that worketh righteousness." And what good man, exerting himself against fearful odds for righteousness' sake, can doubt the loving assistance of the Father who meets him in his labor? What comforting assurances we do have all through the sacred word! "Call on me in the day of trouble, and I will deliver thee." "My God will hear me . . . when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." The whole forty-third chapter of Isaiah rings in clarion tones with promises of perfect safety to the one who fights his way under the bur-den of the cross. Wherefore should a *living* man complain?

We have too much water-gruel faith-too many debilitated Christians in the ranks now-a-days. The fault is, not that they are with us, but that their training has been neglected. They have been born, but have not been reared properly. And another class, more culpable, (because the wrong lies with themselves,) are those who call their imbecility by the false names of modesty and humility. What an ado to rouse them to activity! How much labor is expended on them, which rightfully belongs to the sinner! The inert element in the Church is its great hindrance. When the Lord comes, looking for fruit on his fig tree, behold! "nothing but leaves." Thou selfish Christian, "what shall the harvest be?'

In the thirteenth chapter of St. John's Gospel, the inspired biographer shows us an exceeding sorrowful Son of Man, in the character of a silent sufferer. Unspoken anguish gnaws at his great, beneficent heart; but his serene endurance, and unshaken love for the vorld, exalt him condescends to the humblest office among his disciples. Well may Dr. Kitts remark, that "He was never more courageous than when he met with the greatest opposition and cruel treatment; nor more humble than when the sons of men worshipped at his feet. Calumny, threatenings, bad success, with many other evils only served to quicken his endeavor." Would that his heroic spirit might, in a measure, inspire all who name his ineffable name! In the chapter we have mentioned we see a spotless, sensitive nature, bearing the traitor's touch with calm, regal demeanor-a spirit that, knowing the horrors of the near future, could commune sweetly and tenderly with the children of his love. If ever a human being had a claim to the tears and sympathy of men and angels, it was Jesus, when he stooped to wash the feet of his friends. If the world could realize his feelings when he said, "One of you shall betray me," the world's heart, methinks, would melt with compassion. But oh, how he taught us in that dark hour, to bear our crosses! At the supper, the parting, in the garden, and at the judgment seat; with all his afflictions, he means. The above author, on page 384, con-tinues: "There is no great reason to think In every scene, he rises, self-possessed and was brought out and given to the world."

majestic, above the storm. How profoundly self-forgetful in the supreme hour! How minutely and tenderly considerate of all who came near him, whether friend or foe. What possibilities he discovered to poor, cowardly, selfish humanity in these transcendant examples! No groans-no self-pity-no resentment-his wounded breast supported the disciple whom he loved, as if he himself had no need of support; his loving hand healed a foe, as if he had no cruel cuts to soothe; he, who was the weariest and most utterly abandoned of all men-forsaken by his Father, deserted by his friends, and hunted by his enemies-could find the readiest and kindest apologies for his sleeping disciples.

"Oh Lamb of God! was ever pain, Was ever love like thine?"

His human nature glows and shines like the sun, from the manger to the crucifixion. Oh feeble, crying soul, let his noble manhood be deeply burned into thee by the fire of the Holy Ghost! And when thou art broken under tribulation, let his bearing under greater waves encourage thee. It is blessed to be afflicted. The soul, like the sea, is purified by storm and incessant toss-Only stagnant pools breed croakers. ing. The man, whose springs are all in God, has a source so lofty, that he moves on in resistless activity across the level continent of life. He is refreshment to the thirsty, health and beauty to his surroundings, and Christ's burden-bearer. He goes singing and rejoicing to "the place whence the rivers come." He is the Frederick of his church. One might as well attempt to dam the Amazon, as to stop the progress of such a spirit. He will move on, in spite of opposition, until, as he meets the incoming tide, from the boundless ocean of love, we hear him shouting like the voice of many waters, "Hallelujah! 'Tis done!''-Cal. Chris. Advocate.

Conversion.

SAID an interesting lady, when urged to seek salvation, "I don't want to be deceived, I want the right kind of religion." She had just seen professed followers of Christ turn bitterly against what she saw to be tr th, and she feared such a religion. But, thank God, we need not be deceived in this matter. The repentance of some is all an excited feeling. Now excitement, spiritual as well as physical, is the result of stimulant, and its counteraction is a lack of normal feeling. So when the excitement has died away, they have no more religion than those who never professed any; and often not as much, as is seen in their enmity to God's truth. Since the natural heart is so deceitful, Jer. 17:9, no wonder that those who are led alone by feeling are deceived in their religion. "He that trusteth in his own heart is a fool." Prov. 28:26. But "a good understanding have all they that do His commandments. Ps. 111:10. Blessed are they that do-not feel-his commandments. Rev. 22:14. We can enter upon this work without waiting to feel any over the matter; and, as we obey God, his Holy Spirit comes to us. Acts 5: 32. It sheds abroad the love of God in our hearts. Rom. 5:5. Then it becomes easy to obey him. Matt. 11:30. And as we realize that he is the great Father of all his creatures we can have no enmity. towards those for whose best good our Father constantly labors. We come to love our neighbor as ourselves when we love God supremely, and thus have within us the two great principles on which hang all the law. Matt. 22: 37-40. Our whole souls come into harmony with commandment keeping, and we exclaim with David, Ps. 119:97

have been speaking is so well known that we need not mention more instances. The great care that has always been bestowed not only upon the dead body, but upon the tomb or grave where it is deposited, points to the same idea, the resurrection of the dead. The world over, without an exception, the notion has always obtained that the ghost, or phantom, of the deceased hovers around the grave. All these facts indicate the universal sentiment of the race that in some way the future life is connected with the dead body.

While searching into the doctrines of the various nations and tribes of the earth concerning the future life, I have been struck with the fact that most of the barbarous nations which are set down by Christians as believers in the immortality of the soul, have only very confused ideas of the future life. They do expect to live hereafter in some way. but that is all that can truthfully be said about it. The advocates of the doctrine that the soul is immortal, seizing upon the slightest notion of a future life held by these people, immediately report them as believers in the immortal soul. But in fact there is no ground for such an assertion. A confused, indistinct idea of a future life by no means proves a faith in the immortality of the soul. We shall now show by overwhelming evi-

Plato complained that his argument on the subject met with little credit. But did not Socrates and Plato succeed in converting all men to their new ideas of the soul? By no "Oh how love I thy law! It is my medi-tation all the day." There's no deceit about such a religion as this. Right feeling and right doing are not so separate as some would have us believe, who cry continually, "the merits of Christ," while they say (falsely) that we trust in the law for justification. John, in his epistles, united the love of God with obeying him.

M. E. STEWARD. Battle Creek.

The Rescued Hymn.

MISS HAVERGAL was a very fine musician and singer, but she will be known and remembered longer by her hymns than by her singing or her prose. Mr. Ira Sankey writes: "She was greatly delighted when I told her how much her hymn, 'I gave my Life for thee,' had been used and blessed in America, and said, 'How little we know what the Lord may take into his own hand and use! I was but a young girl when I wrote that hymn, and after I had written it, I was so little impressed with it that I threw it on the fire, thinking that it was not worth preserving; but a friend, sitting by, rescued it just in time to save it; and after it had lain away

AUGUST 28, 1879.

THE SIGNS OF THE TIMES.

THE ROSE OF SHARON.

O. ROSE of Sharon, bloom for me! Thy beauties let these dull eyes see! The thorns that pierced, on stems of thine Ne'er grew: alas! those thorns were mine! Mine, when in sins my hand would rise To pierce the King of earth and skies-To pierce that heart so kind and true, That tho' my guilty soul it knew, Yet gladly died that I might be, Thro' that dark hour, from sin made free.

Sweet Rose of Sharon ! Christ divine ! O, quickly come and make me thing Earth only charms us to destroy, In thee alone is peace and joy. Come in the clouds of Heaven and claim Those who are trusting in thy name, Who thine appearing wait, and watch The faintest gleam of dawn to catch.

O, Rose of Sharon, haste and come To fill the earth with sight and bloom!, One moment clasped to thy pure breast Would be eternal joy and rest! One look from those dear eyes would be Sure cure for all earth's misery. Sweet Rose of Sharon ! haste and give That look that bids the dying live! Oh, that my longing, listening ear May soon his coming footsteps hear! And soon my raptured vision see The Rose of Sharon bloom for me! Austin. Ill. -L. M. Burgess

> Modern Spiritualism. (Continued.)

DOCTRINES OF DEVILS.

3. They deny the plainest principles of more ality. "If the foundations be destroyed, what can the righteous do?" God requires us to perfect holiness in his sight, and to purify our souls in obeying the truth; but if there is no choice of action, or no difference worthy of notice between the principles of truth and error, right and wrong, how shall we assure our hearts before God? The teachings of Spiritualism are truly destroying the foundations, by denying the dist nctions of right and wrong, and affirming that no evil consequence can result from any course of action.

We call the especial attention of all to this, as it is a point that interests all. Men who deny the Bible, who deny God, who deny Christ, will, in general, acknowledge some but if this is true, there is neither need nor principles of right-some rules of morality to which they are ready to admit all should conform. This is "the work of the law written | says: in the heart," more generally acknowledged than any written revelation that ever was given. In all ages it has been the same. No considerable body of people, especially of those claiming the advantages of civilization, have ever denied this, except the Spiritualists of the present time. If we do not make good this charge by sufficient proofs, we stand ready to be impeached. But this we firmly believe, that all history does not show a parallel to the teachings of this class, though among them may be found the learned, the refined, and the professedly pious. Believing thus, it becomes us to speak plainly, if haply any may be saved from the snare. The peril is too imminent, the hazard too great, and the time too far spent, to daub with untempered mortar.

We have quoted from the "Healing of the Nations," which says God does not condemn any creature. This is certainly just and true if the following is true, found on page 169 of the same book:

"Unto God there is no error: all is comparative good."

And of an inspired teacher, it says:----"He vieweth error as God vieweth it, as

developed good

"Healing of the Nations," and so considered war undeveloped peace! And may they not also excuse the falsehoods in which their teachings and communications abound as un developed truth?

On page 230, he says:-

"As respects free-will, Dr. Johnson shrewdly said that all practice is in its favor, all theory against it; but whatever view may be taken on this subject, no one can deny that so far as it is possible for sin to be avoided, it must be within the power of God to make men virtuous. The fact that they are not sinless, must arise either from his not wishing to make them more virtuous, or from his inability to make them so. That he does not make them free from sin, implies either a want of will or a want of power."

But is it not possible for God to constitute man free to choose his course of action? and does not our very consciousness combine with "all practice" to prove it true? This is a thought which Spiritualists will not entertain; and why? Because it makes man accountable for his crimes, and so disturbs their self-complacency. So they will plead that God had not power to do as he pleased, or that everything, filthy and abominable as it may be, is pleasing to him. This fully justifies our parody of the doctor's argument on the existence of the devil. War, murder, slavery, fraud, licentiousness, are "undeveloped good," and according to the will of God, for which he "doth not condemn." If any think this is unjustly severe, let them note what follows. On page 402, Dr. Hare says:

"That anything should, even for an instant, be contrary to his will, is inconsistent with his foresight and omnipotency. It would be a miracle that anything counter to his will hould exist.'

With this agree the words of A. J. Davis:-"In the Hebrew and Christian Scriptures it is affirmed that sin is the transgression of the law. But by an examination of nature, the true and only Bible, it will be seen that this statement is erroneous. It gives a wrong idea both of man and law. . . . It will be found impossible for man to transgress a law of God."

The above is from a lecture on the "Philosophy of Reform," given in New York City; chance for reform, unless it is God's will that needs reforming! But he goes further, and

"Reformers need to understand that war is as natural to one stage of human development as peace is natural to another. My brother has the spirit of revenge. Shall I call him a demon? Is not his spirit natural to his condition? War is not evil or repulsive except to a man of peace. Who made the warrior? Who made the non-resistant? Polygamy is as natural to one stage of development as oranges are natural to the South. Shall I grow indignant, and because I am a monogamist, condemn my kinsman of yore? Who made him? Who made me? We both came up under the confluence of social and political circumstances; and we both represent our conditions and our teachers. The doctrine of blame and praise is natural only to an unphilosophical condition of mind. The spirit of complaint—of attributing 'evil' to this and that plane of society-is natural; but is natural only to undeveloped minds. It is a profanation-a sort of Atheism of which I would not be guilty. And all our religions, all cur schemes of reformation, operating on this superficial plane, need the

very elements which are necessary to reform." So revenge, war, polygamy, and every vioation of the principles of morality, may no be blamed. According to "the true and only Bible," it is impossible to do wrong! To call murder and adultery evil is "a sort of Atheism." It seems quite unnecessary to pursue this point further. Any further "progress" in this direction is impossible. They may go some further in practice than they have gone, but the theory of lawlessness is fully developed.

sex. . . . Woman plucked from the tree of knowledge-not from the tree of life. Sublime choice!'

Publishing this, the editor of the Religio-Philosophical Journal (Chicago Spiritualist) made the following comment:

"But what is stranger than all, if God drove the first woman out of Eden for the act referred to, that he should have restrained his vengeance toward this woman who publicly glories in these acts. Lo! these are strange times upon which we have fallen, and 'straws show which way the wind blows.'"

These extracts remind us of the blasphemous utterances of the "French Revolution;" but instead of disproving that scripture, as the editor intimates, it proves the truth of another most clearly: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

Dr. A. B. Child is a well known Spiritualist, and one of the most popular of their authors. His work entitled "Christ and the People" was published at the office of the Banner of Light, and highly recommended by that paper. It was also strongly recommended by Moses Hull in his paper. In this book Dr. Child said :---

"A religion more spiritual will be discovered and acknowledged- . . . a religion without written laws, without commandments, without creeds-a religion too sacred to be spoken, too pure to be defiled, too generous to be judged, resting upon no uncertain outside standard of rectitude, upon no dogma of another, no purity of earthly life, no glory of earthly perfection-a religion that every soul possesses by natural endowment, not one more than another.

"This religion is simply desire. .

"With every one, desire is spontaneous and sincere, pure and holy; no matter what the desire is, whether it be called good or bad, it is the natural, God-given religion of the soul.' Pages 28, 29.

He occupies a chapter in deriding justice; he scoff's at holiness, and exalts sin, as the following brief extracts show :-

"Ere long, man will come to see that all sin is for his spiritual good. . . . To see that holiness lays up treasures on earth. . . Sin destroys earthly treasures, and causes them to be laid up in Heaven." Pages 32, 33.

"There is no criminal act that is not an experience of usefulness. The tracks of vice and crime are only the tracks of human progress. . . . There has been no deed in the catalogue of crime that has not been a valuable experience to the inner being of the man who committed it." Page 137.

"Man has yet to learn and yet to admit that all sins which are committed are innocent, for all are in the inevitable rulings of God." Page 175.

"He who wars with sin leaves nothing lovely in his tracks." Page 191.

These extracts show the character of the book; and the Banner of Light, in its notice says: "This book should find its way to every family. . . . It is born of Spirit-ualism." We think so; nothing could be found outside of Spiritualism to equal it in recklessness and blasphemy; for it is but blasphemy to connect the name of Christ with such impious immorality.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness." Isa. 5:20. Read Mal. 2:17.EDITOR.

Power of the Bible.

prehend what kind of medicine I used in order to produce the change. The general testimony borne in answer to his inquiries was, "Oh, Moffat has got his medicine out of the book; that is the medicine that changes men's hearts into women's hearts." The man continued to hate me, and he would have given anything to get me cut off. If I met him by chance in a narrow lane or in any hole or corner, he would get out of the way.

On one occasion when I thus met him in a lane, I saw him a long way off. He could not turn to the right or to the left. I thought to myself, "Have you found me, O my enemy?" There was no alternative for him but to come forward. Of course, I was not going to turn back. When he came a little nearer he shouted in the Bechuana language, "Look away from me." Then he came nearer and nearer, until he came within ten or twelve paces, and he roared out again, "Look away from me." When he came close to me, I said to him, "My good friend, what is all this about?" smiling at him at the time. "Why do you want me to look away? I can look at you and you can look at me." He then dropped his spear and shield, and called out, "Forgive me, my lord, forgive me." I grasped his hands at once. "Forgive you!" I said; with all my heart I have forgiven you.' He again repeated, imploringly, "Forgive I said, "What have you done? I me." have forgiven you whatever you intended to do or whatever you have done."

He said, " If I had had my will, you would have been long since dead. I have wayhaid you, with that spear, when you knew it not, but I dared not throw it. When you returned from visiting the sick during the midnight hour, I had my bow and arrow, and I could have shot you, and you would not have known where it came from; but I dared not, I could not."

The Immensity of London.

OF all the great cities, London, on the whole, contains the most to interest and instruct Americans. It has doubled in population in the memory of men still young. Most readers remember when Macaulay's history appeared. In the first volume the author contrasted the grandeur of the modern city with the London of Charles II., and boasted that the number of inhabitants had increased from little more than 5,000 to at least 1,900,000. In the brief time that has passed since Macaulay wrote, the 1,900,000 has become 4,000,000. A few contrasts taken from the best estimates will give some suggestions of the immense magnitude of the city. It is aptly described as a province covered with houses. New York is equal in population to the aggregate of Maine and New Hampshire. London equals Maine, New Hampshire, Vermont, Rhode Island, Connecticut, Massachusetts and California all together. To equal the city of London here, we should have to bring together the people of the following cities: New York, Philadelphia, Brocklyn, St. Louis, Chicago, Boston, Baltimore, Cincinnati, New Orleans, Buffalo, San Francisco, Washington, and Louisville. The transient people in New York are about 30,000; in London, 160,000. In New York a baby is born every fifteen minutes, and a death occurs every seventeen minutes. In London a birth occurs every six minutes, and a death every eighth. The drinking places in New York set in one street would extend seventeen miles; those in London, seventythree miles.

THE Hartford Religious Herald gives the nowing instructive record of the net results of a "high-pressure" revival held some time ago in the town of Lotsville by Brother H., a popular evangelist: "Fifty-three converts were reported, every one being counted in who could be persuaded to say that he believed Jesus was the Christ, and that he (or she) was willing to serve him. The young people liked the plan, and regarded it as a near cut to the kingdom. Brother H. received \$118.47 for his week's work, besides a fine compliment in the town paper, and went his way rejoicing. The meeting closed and the trouble began. Disorder among the new converts became the order of the day. At the end of three years the pastor looked over the list and found five moderately good members, eight drunkards, twenty expelled for disorderly conduct, twelve dropped at their own request, and eight under discipline or worthless.

A. J. Davis says:-

"Sin, indeed, in the common acceptation of that term, does not really exist."-Nat. Div. Rev., page 521.

"The innate divineness of the spirit prohibits the possibility of spiritual wickedness, or unrighteousness."—Id., page 413. Dr. Hare has a set of "theological axioms,"

of which he says the affirmative is "as evidently true as any of the exioms of Euclid.' In them he says:-

"May not devotion to God be shown, Whether through Christ or Mohammed known? Whether men die in holy war.

Or kneel to be crushed by Juggernaut's car?"

Another of his axioms is that God would not leave men in error, and then punish for the error; but if God sends them truth and light, and they choose darkness, and despise future." the truth, and defy his authority, would he not be just in punishing them? Does not the very idea of government, and the welfare of in iniquity, the following has few parallels. the subjects at large, demand the punishment of the rebellious? Do not such false reasonings tend to lawlessness and anarchy?

The doctor evidently regarded everything as devotion to God which professes to be devotional, even though it lead men to sacrifice their own or others' lives. Perhaps he to be abolished. But I, a woman, uphold people who received my testimony became was moved by the spirit that dictated the and glory in the deed of the first of my quite other creatures, and he could not com- but it also proves our capacity to stand erect.

A. P. McCombs, a Spiritualist, in a tract entitled "Whatever Is, Is Right, Vindicated," says:

"I will not contend about how Pope or anybody else viewed the axiom, or into what departments of God's universe they give it entrance; I believe that 'Whatever is, is Right,' in its fullest and broadest sense, covering every act in the past, present, and

For an utter contempt of Bible truth and of the authority of God, for an open rejoicing It is from a defense of the theater, by Mrs. for." Crowell, in Chicago:----

"The first woman plucked of the fruit of the tree of knowedge and gave it to the first | labored, and he had conceived a bitter hatred man to eat, and thus brought death (a doubt- of me, which burnt like fire in his breast. ful evil) into the world; ergo, woman ought | The cause was this: he had observed that the

AT a recent meeting in London, the Rev. Dr. Moffat, the celebrated African Missionary, who is now over eighty years of age, related the following anecdotes: Some time after the gospel had been preached among the Bechuanas, and converts had been made, I met an elderly man who looked very downcast. He had quite an elongated countenance, such as I had never seen him with before. I said to him, "My friend, what is the matter; who is dead?" "Oh," said he, "there is no one dead." "Well, what is the matter? You seem to be mourning." The man then scratched his head, and said, "My son tells me that my dog has eaten a leaf of the Bible " "Well, what of that," I said. "Perhaps I can replace it." "Oh," said the man, "the dog will never be any good; he will never bite anybody; he will never catch any jackals; he will be as tame as I see the people become who believe in that book. All our warriors become as gentle as women and my dog is done

There was a man in the congregation over which I was pastor, in the country where I

A TEMPERANCE lecturer was once asked. What should we do with all the grain that is now required for distilling ?" "Feed the drunkard's wife and children with it; they have gone hungry long enough," was the prompt reply.

STUMBLING proves our tendency to fall;

THE SIGNS OF THE TIMES.

Vol. 5, No. 33.

The Signs	of	th	e Tin	us.
Can ye not discer	n the s	igns o	f the times?	**
OAKLAND, CAL., F	IFTH-	DAY,	AUG. 28,	1879.
JAMES WHITE, J. N. ANDREWS, URIAH SMITH.	1		EDITORS.	
J. H. WAGGONER, -		-	RESIDENT EL	ITOR.

260

Worldly Wisdom and Clerical Folly.

A SERMON was recently preached against the Sabbath in East Oakland (Brooklyn). The minister dealt out to his hearers the views drawn directly from the work of Dr. Junkin, which he seemed to think are conclusive on the Sabbath question. We were requested to notice the sermon. We will notice the foundation of it.

Were it not that people with honest intentions look up to the educated in the ministry and are thereby led astray by their vagaries, we might be amused at the absurdities of many of their utterances. But the subject is important. It is solemn in its importance, and in its consequences. We cannot find it in our hearts to tolerate the trifling in which learned men indulge when treating of the Sabbath, or rest day, of the Lord God.

"Sabbatismos" is the title of a small book by a person of the imposing appellation of "George Junkin, D. D., LL. D." Such a trumpet-flourish of names is well calculated to bespeak respect for the production; but we find in it an essay only worthy of the unfledged theological belligerent. The author seems, however, to have a high sense of the appropriateness of means to accomplish the end he has in view. Thus, to convince an opponent of the -correctness of his counting of the days, he resorts to the following logic :---

"If we fix the start-point of the count on Tuesday, and call that first-day, we shall call Sunday seventh-day. And this could be insured in individual cases by a little artifice. Suppose you hold a sponge saturated with mesmeric power to the nose of a seventh day advocate, or lay him up in slepp, by an opiate, for a whole day; when he awoke to consciousness, having lost a day out of his count, bis seventh will be Sunday."

Surely this is appropriate for his work. "A little artifice," with a due degree of "mesmeric power," is all that is required to transfer the homage due the seventh day to Sunday 1 The man who could devise this plan is worthy of the titles Mr. J. wears. We are ready to acknowledge that we should be ashamed if a mere beginner in Bible reading would use such an argument in behalf of the true Sabbath : but the cases of the two days are vastly different. For the seventh day we have the example and commandment of Jehovah, with all revelation, to sustain it. For the Sunday "a little artifice" and "mesmeric power," are the best dependences. In the entire absence of Scripture evidence anything is allowable in behalf of Sunday, on the principle that " Necessity knows no law."

But we remember that "the Sabbath was made for man,"-for the buman race; and it was made in the infancy of the world. It will take more than a few grains of morphine to change the rest-day of the Creator from that day on which He rested when the heavens and earth were made. We would that the field of theology could be forever free from irreverent nonsense

And we pity the people who, accepting him as their teacher and leader, are so blindly misled by his misrepresentations of the sacred Scriptures. "God blessed the seventh day and sanctified it." Let no one "handle the word of God deceitfully," and say God did "not bless the seventh day."

The following paragraph contains all the errors and inconsistencies we have time, or care to notice in this work:--

"The change of the name and day-not of the thing, for the observance of the holy day is the same with all Christians; but on what ground do we vindicate the Sunday as the day of sacred rest? We admit that any other day, Tuesday, Thursday, if agreed upon over the whole country, and the whole world, would answer as well. We deny any holiness in time: the thought is absurd. The holiness lies in the heart of the worshipers. With the unbelieving world, Sunday is the most polluted of all days. In all popish-governed countries, their Sabbath is the devil's day. The interests of Satan's kingdom are more abundantly advanced on that day than on any one of the seven. But some day is indispensable. This must be agreed upon, or public worship is impracticable. Instead, however, of leaving man to settle this question by experiment and consultation, conventional adjustment and agreement, God was pleased to decide it for us. The first law he gave to man was the Sabbatic law-the day following the six days' labor is sacred to God by his own command. In imitation of the Creator's own example, he has given us also the glorious and blessed privilege of resting, and worshiping bimself. And Paul tells us, God the Son, in imitation of God the Creator, when he had said, "It is finished," bowed his head, and gave up the ghost and entered into his rest. . For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Paul had just said, 'There remaineth therefore a Sabbatismos for thé people of God.' Heb. 4:10, 9. Christ's finishing his work, for the salvation of lost men, is followed by his entering into his rest and securing a Sabbatismos for his people. Thus the creation example is imitated, and this is a most satisfactory reason of the change. Jesus rose from the dead and went to his heavenly glory, and thus consecrated the first day to holy services. His church obeyed his command, and followed his example."

Note some points of the above.

1. "Jesus rose from the dead, and went to his heavenly glory, and thus consecrated the first day to holy services." This is designed as the "entering into his rest," spoken of in Heb. 4. But did Jesus ascend on high, to the glory of his Father, on the first day? He did not. The whole statement is a deception. It was no doubt framed to carry the inference that Jesus entered into his rest when he "went to his heavenly glory." But this was on the fifth day-not the first.

2. There is neither example or command from the Lord to devote "the first day to holy services." Jesus honored the Sabbath day by word and action, but, as "the seventb day"not the first-" is the Sabbath of the Lord thy God," it was the seventh-day Sabbath which he honored. In the Scriptures no other weekly Sabbath but the seventh day is recognized.

3. Notwithstanding Jesus "consecrated the first day to sacred services," "any other day, Tuesday, Thursday, if agreed upon over the whole country, would answer as well." And in keeping the first day "his church obeyed his command;" and yet if Tuesday or Thursday, or any other day were agreed upon, it "would answer as well !" Surely, the consecration and commandment of the Saviour cannot be worth much if it may properly be set aside by human agreement! That he does not believe there is any consecration or commandment binding us to the observance of the first day is further evident in that he argues, in another place, that, in consequence of the rotundity of the earth, it is impossible to keep any day in particular. We know that in arguing thus he only shows himself ignorant of the truth on the point; but that does not destroy the evidence contained in the argument that he does not believe it either necessary or possible to keep the first day, notwithstanding his claim of a consecration and commandment of the Saviour in its behalf. If the apostle's injunction were obeyed, to avoid "vain babblings," such works as this of Dr. Junkin would bave few admirers. 4. He contradicts all that he says on this point of agreement, by saying that God did

periment and consultation, conventional adjustment and agreement." What did the learned doctor really believe? No one can tell by his expressions.

5. He says there is no "holiness in time; the thought is absurd." But God says, the seventh day is holy. It was made so by his own action. Why are we commanded to "remember the Sabbath day to keep it holy?" Because God sanctified, hallowed, or made it holy. Therefore Jehovah speaks of it thus: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." Isa. 58:13. Here is another scripture which Dr. Junkin contradicts in direct terms. The fitting rebuke for such recklessness as the Dr. has thus manifested is found in Eze. 22:26,-"Her priests have violated my law, and bave profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them."

These words again prove that there is a difference between the holy and profane,-God has a holy day; a day which is "holy to the Lord." Ex. 31:15. Men may hide their eyes from it,-they may profane it-but it remains God's holy day.

6. Closely related to the above is the declaration that the "holiness lies in the heart of the worshipers." That is to say, that if pecple do not make a day holy by worshiping on it, then it is not holy! A man who is entirely ignorant of the teachings of the Bible might be presumed to be honest in making such a statement. Look at Ex. 16:23. Speaking of the seventh day of that week, which was yet in the future, it was said, "To-morrow is the rest of the holy Sabbath." If Mr. Junkin's words are true, "to-morrow" was not yet the "holy Sabbath," because "the hearts of the worshipers" had not yet taken cognizance of it! More than two thousand years before that time God blessed and sanctified the seventh day. People might hide their eyes from it, and profane it, or put it under their feet, and still it was God's holy day-"the holy of the Lord." But now arises Dr. Junkin, and says that this is all a mistake; the idea of a day being holy is absurd; God has not made any day holy; the holiness is only in the heart of the worshipers.

It is not left to men to choose the day, nor to make it holy. God chose the seventh day as his own, "because that in it he had rested from all his work." It thereby became his rest day, or, which is the same thing, his Sabbath day. For this cause he hallowed it; thus it became the hallowed rest-the holy Sabbath-of the Lord.

7. As far as any sabbatic nature or obligation of Sunday is concerned, we can readily allow what Dr. Junkin says of it,---" it is the devil's day." But what then becomes of the Saviour's "consecration" of which the Dr. speaks? The seventh day is holy-the holy of the Lord-whether men keep it or profane it. But it appears that the "consecration" and "command" claimed for Sunday is not of that nature. They do not prevent it becoming "the devil's day," in the estimation of Dr. Junkin! The doctor's expression is harshwe do not like it. Yet, under the circumstances, we do not know that there is great irreverence in it. But we are glad to know that the Lord's claim to the seventh day, in the decalogue and in other places in the Scriptures, is so plainly established that such language cannot be used in reference to it. While the strongest advocates of Sunday have to confess that, even in the hands of its originators, it has become "the devil's day," the seventh day remains "the Sabbath of the Lord God," "the holy of the Lord," and "bonorable." Isa. 58:13. Blessed be the Lord for the clear light of truth. How brightly it shines over the record of the holy Sabbath. Made when the great Creator founded the heavens and the earth; "made for man;" blessed and sanctified before man fell from his innocency; guarded by the commandment of God, given in the majesty and glory of the divine presence; written by the finger of Jehovah; observed by all the "holy men of God" in all the ages; honored by the Saviour in precept and example; and still kept by his church through the darkness of the apostasy, when "the mystery of iniquity" triumphed over the consciences of men-when the "man of sin" compelled "all the world" to bow in honor of "the venerable day of the sun." May the Lord give his peoword of God. His responsibility is great. not leave "man to settle this question by ex- ple grace to still cling to the sacred day in the of its brightness could be discovered through

dark hours of worldly rule which lie between us and the day of redemption. Not long have we to wait for the coming glory. Soon the Son of man will come to vindicate the truth of the divine word, to save all those "who keep the commandments of God, and the faith of Jesus."

At some future time we will comment on Heb. 4:1-9.

The Book of Revelation.

IS IT SEALED? OR CAN IT BE UNDERSTOOD?

THE last book in the inspired volume is entitled, "The Revelation of Jesus Christ." Our translators in styling it "The Revelation of St. John, the divine," contradict the very first words of the book itself, which declare it to be "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass;" and Christ, it is added, "sent and signified it by his angel unto his servant John."

The source from which this revelation comes is thus plainly given. God, the author of all things, makes it known to Jesus Christ; Christ, through the ministry of the heavenly angels, his divine assistants, signifies it to his servant John; and John, evangelist and apostle, and now prophet, acting as amanuensis, makes it known to the church.

The book itself has been described to be a panorama of the glory of Christ." Certainly whoever reads it with any effort to form a mental conception of the imagery which it introduces, can but he deeply impressed with the grandeur, sublimity, and importance, of the scenes which are made to pass, in fascinating array, before the mind. Themes of thrilling and impressive interest, grand and lofty conceptions, sublime and magnificent description, the whole enhanced by the fact that these take hold upon the issues of the eternal world, are here calculated to awaken in the mind of the reader the most absorbing interest.

And the question that will first arise, is, For whose benefit are these scenes described? Can we ascertain our relation to them, or possibly our part in them? Can they be understood?

We answer, Yes; or the title of the book is itself a deception: yes; or God has declared his purpose to accomplish a work which he foresaw could never be fulfilled: yes; or he has solemnly pronounced a blessing upon an impossibility.

1. The book is called a revelation. A reveation is something which is revealed or made known. Moses bas said, Deut. 29:29, that "the secret things belong unto the Lord our God; but the things which are revealed, belong unto us and our children forever." The very title of the book, then, is a clear refutation of a view which is alas ! too popular at the present day, that this book is a part of the hidden mysteries of God, and cannot be understood. A revealed mystery is a contradiction both of ideas and terms. A revelation is not something hidden and concealed; and if this is the nature of the book, it should bave been called The Mystery, or, The Hidden Book; certainly not, The Revelation.

2. It is declared that God gave this Revelation to Christ, to show unto his servants things which must shortly come to pass: The expression "his servants," is very comprehensive. It includes all the followers of Christ in all time. And wherever and whenever there re any persons who are the servants of Christ. the Revelation is for them, designed to be a lamp unto their feet, and a light unto their path. But how can it show anything to Christ's followers if it cannot be understood? If, as some contend, it is an unfathomable mystery, dark and incomprehensible, so that all search for its meaning is labor lost, how does it show to the seeker after truth what is coming to pass? It would be worse than useless; for it would only create an anxiety which it would do nothing to relieve. Human tyrants have been known to post their laws so high that the people could not read them, and then punish mercilessly their violation. But God does not act thus. Would he undertake to make known to mankind some important truths, and yet fall into the worse than earthly folly of clothing them in language or in figures which human minds could not comprehend? Would he command a person to behold some distinct object, and then erect some impenetrable barrier between him and the object at which he was bidden to look? Would he give his servants a light to guide them through the gloom of night, and then throw over that light a pall so thick and heavy that not a ray

We next copy a statement as presumptuous as the preceding one is irreverent. It is professedly a reading of the fourth commandment

"Wherefore the Lord blessed, not the seventh, but the Sabbath day and hallowed it."-Junkin.

Compare this with the Bible :---

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

It is true that the Lord blessed the Sabbath day; it is also true that he blessed the seventh day. Is it then true that he blessed two days? No; he did not. The harmony of these two statements is found in these words of the Lord himself: "The seventh day is the Sabbath." The truth that he blessed the Sabbath day lies in the truth that he blessed the seventh day. Had he blessed any other day than the seventh day he would not have blessed the Sabbath day. Sabbath means rest. The Sabbath day of Jehovah ("my holy day," Isa. 58:13,) is the rest day of Jehovah. We pity the man who professes to teach the word of God, and who presumes so directly to contradict the

August 28, 1879.

THE SIGNS OF THE TIMES.

261

the obscuring folds? If he has dealt thus with us in the Revelation, then the expressly declared object of the book never can be attained, and he knew it never could be attained, when he soleninly put upon record that it was to show to his servants things which must shortly come to pass. He does not thus trifle, either with himself or us.

3. The third verse of the first chapter reads: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." A blessing pronounced upon the reading of this prophecy, when the time spent upon it would be thrown away? A blessing upon hearing it when no man can comprehend it? A blessing upon a man who will understand it, when it is impossible that any one can understand it? This would be charging God with folly. Men may assert as some have asserted, that "the study of the Revelation either finds cr leaves a man mad." This is a specimen of man's judgment; but the word itself assures us that whoever undertakes the study of this book with a calm and teachable spirit, and with a sincere desire to know the truth, that he may glorify God therewith, will find himself, at lergth, not mad, but in the rich possession of a heavenly blessing.

Yes, the Revelation may be understood. We may drink into the spirit of its soul stirring themes till our understandings are enlightened to comprehend and appreciate them. We may gaze upon its scenes of glory till our hearts glow with the foretaste of their blessedness. We may listen to the invitation so tenderly given by the Spirit and the bride, when they say to all, Come, til. our beings are fired with new zeal and new determinations to be with that enraptured throng that shall make Heaven ring at last with ascriptions of blessing and honor and glory to God and the Lamb.

Let us study with new interest the sacred word; and, having laid hold upon the blessed hope which it sets before us, let us be very thorough in the work of purifying our hearts and lives, that this hope may in due time,

-''change to glad fruition, Faith to sight, and prayer to praise."

The Cause on the Pacific Coast.

U. S.

It is well understood that since Eld. Loughborough left this coast, the Conference in California has been without an acting President. He was a father to the cause here, being acquainted with all; and understanding the wants of the cause in every particular, and ever ready to bear responsibility, it seemed as if he was an indispensable help. As a natural consequence a lack has been felt since he left.

The active ministers are young, inexperienced, and therefore do not feel like going ahead and taking responsibility. The cause itself is young, and has not had the benefit of the experience of many who were in this work in its early history, as our eastern Conferences have had. Hence, they have known but little of the dangers, trials, and personal deprivations and difficulties which give a deep experience in the third angel's message.

I have now been upon this coast about three months; have held general meetings in the largest churches, and have become acquainted with nearly all of the leading brethren. I have never found brethren more willing to take advance steps when they understand how to move forward. I think no truer hearts to the cause of God can be found than in this Conference. As a Conference, considering the amount of instruction they have had, the Vigilant Societies are doing as well, in the number of copies of the SIGN'S taken, and are receiving as many interesting letters, as those east of the Rocky Mountains. Yet there are some things of importance which are neglected, which I would here mention, that would be of great benefit to our brethren on this coast. and are essential to their advancement in the progressive steps of present truth. 1. Subscribing for the Review and Good Health. The Review is our church paper. It contains the appeals to our missionary societies. explanations of the missionary work, which are not found in any other periodical. Also there is much in the progress department which is of interest. All this keeps before the readers those facts which are of especial interest to those who believe in present truth. Many of these things would not be of interest in a pioneer paper, which the SIGNS OF THE TIMES is especially intended to be. The matter in the Review which is not published in the SIGNS, is the very matter which every believer in the Sabbath Reform needs to read. The Quarterly Supplement, contain- the ten as "the first commandment with prom- its perpetuity and universality till heaven

ing the reports of the missionary societies from every Conference of Seventh-day Adventists in America, showing the work performed in every district, and also from England, Switzerland, Italy, and Egypt, is worth the year's subscription for the Review. I have traveled throughout the country for ten years, and held general meetings among our brethren, and I can accomplish more in two days where they are readers of the Review than in four days where they are not. In one case they are posted in reference to the character and nature of the work ; they know what we want to accomplish, and are ready to co-operate. When appeals are made from the Review Office, or from the Secretary of the General Tract Society, there are ten responses from those who read the Review to one from those who are told what these appeals are, but do not take the paper. We speak understandingly when we say it is for the interest of the cause on this coast for each family of believers to become a subscriber for the Review. You cannot afford to do without it. It will give life and interest in your missionary work. When new churches are raised up they immediately should be instructed in the missionary work and take a club of the SIGNS for that purpose. But if you would have the company realize the specialty of this work and permanently converted to its interests, induce each family to subscribe for the Review.

The Good Health should also be taken. It has the largest circulation of any journal of its kind in the country. We cannot speak of it in too high terms. The Good Health and Review will cost but \$3.00 per year. Those in straightened circumstances can order it through the tract society and pay for them monthly; 25 cents each month will pay for them, and in this way all can take them.

2. The Testimonies and Spirit of Prophecy should be read until all become familiar with their contents. Each company of our brethren should have a library of Mrs. White's writings. Many of our churches already have them. Those who are most familiar with them are always the most devoted to the service of God and his cause. These are helps, and none but those who have read them know how to appreciate them.

3. Have order in all your meetings, and promptness in your attendance. Do not fail in this respect. Let not your missionary meetings be turned into a social talk. This we have seen done greatly to the detriment of the meeting. At the camp-meeting we hope to establish the labor of the ministers on a more systematic basis.

God will work for his people as they walk forward in the light. Sacrificing efforts put forth in the right direction will certainly insure success in the cause of Christ. We should ever realize that this is God's work, and, although there may he serious difficulties to encounter, and it may require great efforts to surmount them, yet, in the name of the Lord. we are well able to move forward and see a glorious triumph in behalf of the cause of present truth.

We say to our friends on this coast, have courage in God. This cause has been purchased by the precious blood of the Son of God. and if we, with humility and consecration, move forward in this work, success will attend our labors. S. N. HASKELL.

The Closing Messages of the Gospel.

ise." Eph. 6:1-3. These testimonies show that the apostle used the word commandment as referring to one of the ten.

When the Pharisees asked our Lord, "Why do thy disciples transgress the tradition of the elders?" he replied, "Why do ye also transgress the commandment of God by your tradition. For God commanded saying, Honor thy father and mother." This is one of the ten; and he further says, "Ye have made the commandment of God of none effect by your tradition." "But in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:1-9.

These ten precepts therefore are the commandments of God according to the New Testament, as well as the Old; and consequently they are those which are kept by the last generation of the true church, those who hear and heed the last message of the gospel. Need we labor to prove that these commandments are still binding upon all men? The fact that the last of God's people on earth are prophesied of as keeping them is of itself sufficient proof. The commandments of the message are not those peculiar to the gospel; for these are included in the faith of Jesus, which they also keep. They keep both the commandments of God and the faith of Jesus Christ.

Some claim to be guided by the New Testament, and want testimony from it. We will give it. But the testimony of God to any truth in the Old Testament is just as good as it is in the New. There is no contradiction in all the word of God. In Ps. 19:7 we read,-"The law of the Lord is perfect." If we have any better law in the New Testament, than that which existed at the time this testimony was written, it must be more than perfect. How can that which is absolutely perfect be improved or exchanged for a better? In Ps. 111:7,8 we read, "The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." Ps. 119:142,---" Thy righteousness is an everlasting righteousness, and thy law is the truth." That which was right, or righteousness, once is so now and forever. Abolish that law, and you abolish the truth. Verse 151,-"Thou art near, O Lord, and all thy commandments are truth." Change one of these commandments, and you "change the truth of God into a lie." See Rom. 1:25. By referring to Neh. 9:13 it is seen that these commandments, which are affirmed to be the truth, are those which were spoken by God at Sinai; and those were the ten, no more nor no less; for we read that he spoke these commandments there with a great voice, "and he added no more. And he wrote them in two tables of stone." Deut. 5: 22.

Of Christ it was prophesied, "He will magnify the law and make it honorable." Isa. 42:21. This he did in his sermon on the mount. Said he, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 17-19.

The apostles taught the same doctrine. the perpetuity of the law of God. Says Paul, "Do we then make void the law through faith? God forbid. Yea, we establish the law." Rom. 3:31. The Lord knew that there would be those who would teach that the law is superceded and made void by the faith of the gospel; and this text was written to forestall that heresy. Says James, "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well. But if ye have respect of persons ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, vet if thou kill, thou art become a transgressor of the law." Here the apostle teaches his brethren, the Christians, to keep every precept of that law which forbids adultery and murder, which is no other than the ten commandments.

and earth pass, obeying it in his life, so that he was without sin, and then dying for our transgressions of it, thus making it honorable, yet there was another power prophesied of in Dan. 7: 25, the antichristian power, that should, as we have seen, "think to change" the times and laws of God. This would not magnify, but would blaspheme the law and, to the extent of its influence, make it dishonorable. We have pointed out that power in the fulfillment of the prophecy, and have shown conclusively that the Roman papacy has done this very thing, and that that church boasts of having changed "the Sabbath into Sunday," "a change for which there is no Scriptural authority." A Roman bishop at Belfast, Ireland, recently said, "We, the church, did that astonishing feat."

Now which shall we follow?-Him who magnified his Father's law and made it honorable, or him who with sacrilegious hands attempted to exalt himself above God by changing it, or, in other words, to supersede it by a law of his own? Shall we worship God by obeying his law as he himself gave it? or shall we worship that wicked power which thinks to change it, by keeping the law that he has given in its stead? These things are placed in contrast before us in the third angel's message, and all are called upon to choose between the two.

The Christian world are observing what they truly call the first day of the week as the Sabbath. But the Bible says, "The seventh day is the Sabbath of the Lord." Here the question is often asked, "If this is so, why has it never been found out before?" If this is so !---why, the Bible says it is so. This hypothetical, doubtful, skeptical question suggests the true reply. Our fathers were trained in the tradition of the first-day Sabbath, as well as we; and they had not quite enough faith to believe the Bible in that in which it contradicts the tradition of their fathers. Some few there were in every age who held the Sabbath of the Bible; and without doubt it was thought strange that those few Sabbatarians should set themselves up to know more than all the learned world beside; and probably the same question was then asked, "If this is so, why have none of our learned men discovered it long ago!" All that is wanting is to believe what God says on the point in question.

Are you acquainted with the history of the world and of the Christian church since the days of Christ and the apostles? If you are, you know that the great majority of those claiming to be the only true church departed from the faith of the gospel, as it had been foretold by prophets and apostles, and that this great Roman apostasy bore rule over men, in the place of God, and persecuted those who followed the teachings of Christ and the apostles, wherever they could be found. Those times are very properly called "the dark ages." The people were not allowed to read the Bible. Copies of this sacred and costly book were burned: and it was utterly impossible for the poor and the common people to have it. The apostate church assumed the right to make laws for all, claiming power, as we have seen, "to institute festivals of precept," and she still boasts of putting Sunday, the first day of the week, in the place of the Sabbath, the seventh day, and this without any Script-

ural authority.

The Reformation commenced three hundred years ago; but owing to the inclination of men to follow tradition, instead of the truth, it is not yet completed. The great work of the Protestant Reformation has been to give the Bible to mankind. Without the Bible, how are men, as individuals to be tested upon its commandments? These three hundred years the Lord has been preparing the way to bring men to the final test of the third angel's message-a test between obedience to this great power of apostasy, and the commandments of God and the faith of Jesus. Now every person who desires a Bible can have it. That Book which in the dark ages could not be bought with the labors of a lifetime, can now be had for twenty-five cents. or even free. The time has thus come in the providence of God for men to be tested by the third angel's message. The message is already here, according to God's promise, and is being heralded to many nations. The reason why this test has not come before, is because now is the time, according to the promise of God, for this work to be done; and his providence has prepared the way. Instead then of skep-tically inquiring why this blessed truth has not been discovered before, let us thank God that it is now plainly seen, and yield a willing obedience to what we know to be the truth of God as revealed in his word. R. F. COTTRELL.

NUMBER THIRTEEN.

THE COMMANDMENTS .--- If we take the testimony of the New Testament, there is no difficulty in finding what the commandments of the message are; for the term refers invariably to the moral code of ten commandments. unless it is qualified by the context, as, "The law of commandments contained in ordinances." referring to the ordinances of the Jewish church. To the young man inquiring the way to eternal life Jesus said, "If thou wilt enter into life, keep the commandments." He refers to the commandments of the Decalogue; for he quotes a part of them. Matt. 19:16-19.

Paul speaks of this law when he says, "Is the law sin? God forbid. Nav. I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." The tenth commandment convicted him of sin; and of this law and this commandment he says, "Wherefore the law is holy, and the commandment is holy, and just. and good." Rom. 7:7-12. Again he says, "Children, obey your parents in the Lord; for this is right." And then, to prove his assertion, he refers to the fifth commandment of

But though Christ was to magnify the law -praise, extol, exalt it-as he has done in teaching its perfection in every jot and tittle,

THE SIGNS OF THETIMES.

Vol. 5, No. 33.

The Home Circle.

THE WAY TO BE BEAUTIFUL FOREVER.

LIKE Jesus I will strive to be. For that's the highest duty; That has the greatest charm for me, And that the greatest beauty.

Embroidered robes and beauty's hues, Attractive form and feature, Are all surpassed in those who choose

The Saviour for their teacher. I'll sit and sweetly learn of him,

Of him the meek and lowly; Better than charms of face and limb, A life that's true and holy.

His robe of righteousness I'll wear, That pattern is the fairest: No raiment can with this compare,

The richest and the rarest. His grace shall fill my heart with love, A love that's always beaming;

His light shine on me from above, A light that's always gleaming.

His smile shall fall upon my face, And by his Spirit directed, The glory from his holy place, Shall be by me reflected.

Jesus, my Life, my Truth, my Way, Shall order my behavior; To live, to speak, to walk, for aye, Just like my Lord and Saviour.

Like him I would be good and kind, In love with truth and duty; His noble, patient, spotless mind, Is pure and perfect beauty:

I ask no gems or costly dress, No earthly charms I covet; Only his likeness to possess, To do his will and love it.

" Our Father" loves the dutiful, And from his throne he sees us. And smiles and calls us "beautiful,"

When we resemble Jesus.

This inward beauty can not die, This glory fadeth never, Who live like Jesus shall, on high,

Be beautiful forever. -Christian at Work

The Forgetful Husband.

"OH, dear! what shall I do? The hoop has burst off my wash-tub, and my suds are all over the floor!" said Mrs. Alden, in a tone of despondency, to her husband, as he came in to wash his hands at the sink, after oiling his new horse-rake.

"That is bad, Jennie. You will have to let your washing go till to morrow; then you can borrow Mrs. Selden's tub.'

"But this will all fall to pieces if it stands, and we are expecting company tomorrow."

"I can't help it; I can't stop the work to go off with it now. You must make hay when the sun shines if you do at all. Can't you tie it up, so that it will do to-day? I should think you might."

"Perhaps so, if you will help me. What can I take?

"Oh, any thing for this time; but really I ought not to stop a minute. Where is your clothes-line?"

"The colored clothes are on it, to dry." "Hang them on the fence and let's have it quick.

So Mrs. Alden trotted out and moved her clothes and took the line down, while Mr. Alden stood in the door and whistled impatiently.

"Do mop up this water, Jennie. How can you stand in such a puddle? There, I forgot to get you a new mop-handle, but you it go **t**o-day, can' an mak you?

"No, I think not. My husband does not like to buy of peddlers. He says I always get cheated.

"Have you not as good a right to have suitable apparatus to work with as he has? He has a new horse-rake and a hay-tedder, and his wife is washing in a tub tied up with a rope, and a wash-board that looks as if Noah's wife brought it out of the ark, and a leaky water-pail; a dipper without a handle; a broken mop-handle—bless me! Mrs. Alden! What is the use? You had more money when you were married than he had, and I would have tools to work with that were comfortable, to say the least. He never stops to think what a thing costs, if he needs it, or if it will make his work easier. It tires you more to get along with these things than it does to do your work."

Mrs. Alden sat down and looked the property over. It was ridiculous to get along in this way. The peddler was right; she had more money than her husband when they started life, and she had worked harder than ever he had. She had managed every way to get along and he never thought she needed any thing new or convenient. Her setting out was almost worn out and nothing was ever replaced. "You must make it do; it costs everything to live!"-and so she had dragged along year after year, and things wore out and were not replaced. A big lump rose in her throat as she sat there thinking.

"What do you ask for your wash-tubs?" she inquired at length.

"Two dollars for the large ones; a dollar and a quarter for the next size. Mophandles for a quarter, wash-boards a quarter, dippers 20 cents, brooms 30."

"Hand me down two wash-tubs, if you please-one of each size; a zinc wash-board, too."

"Yes; and a pail and dipper, too? I would have them."

And she did have them, and sundry other necessary things, amounting in all to the little sum of \$12. She paid in barter, such as feathers, rags, eggs, dried apples, and butter, and went to work with renewed courage; but she knew that her husband would growl at the outlay and expected a regular tempest at dinner.

She was not disappointed. But she had got the things and was glad of it and couldn't feel very bad. Alden opened his eyes in astonishment.

"You paid twice what the things are worth. I could have bought them cheaper. We could have got along a while longer.

"I suppose I have as good a right to judge of what I need to do my work as you have to get things to make your work easy; and I made up my mind to-day that when I needed any thing I should have it hereafter. You know that every article I bought to-day was actually needed in the house. You have said time and again you would get them, but you never remember it. It is a hard place for a woman to be placed in, to have to do her work and nothing convenient to do it with. It is like the ancient Israelites, compelled to make bricks without straw, and I am not going to do it any longer."

"All owing to the hoop bursting off the wash-tub to-day."

"Yes, that was the last feather that broke the camel's back; that and the new horse-rake came too near together. I could not avoid contrasting your conveniences with mine; and you can see yourself how it stood. You have every new machine that is intended to make farm work easy, and I have nothing at all."

Mr. Alden said no more, but ate his dinner in silence, and the hired men exchanged significant glances at each other. They had thought and spoken of the patience which the little woman had shown in working at such a disadvantage, and always trying to make the best of what she had, and they were heartily glad that she had at last made a protest against the injustice. After the day's work was done, Alden drove his team down to the village, and when he came back he brought a new stove for the kitchen, a new pump for the cistern, and a butter-worker for the dairy, and his wife has, since that washing-day, found that her rough places have been smoothed in a most satisfactory manner. Her good man had never thought about it. He did not mean to be unjust, but-he didn't think!

A Mother's Voice.

SINCE the prevailing Indian troubles commenced an Indian camp was captured, to gether with a number of prisoners, including squaws, and some half dozen white captives, boys and girls, from five to twelve years of age. Word was sent throughout the country, inviting those who had lost children to come to the camp and identify, if possible, their children, as none of them could give any account of who their parents were, or where they were taken from, so young were they when they were taken captive by the Indians. Numbers went to the camp-more than there were children-and, of course, many of them returned with heavy hearts at being unable to find their lost ones. Among the number who went hundreds of miles to the camp was a mother who had lost two children-a boy and a girl, one three and the other five years old-years ago. Efforts were made to persuade her not to go, as so long a time had elapsed it was certain she could not identify her children even if they stood before her. But she could not rest; she must go, and go she did. On arriving at the encampment she found the captives ranged in line for inspection. She looked at them first from a distance, her anxious heart bounding in her bosom. But she did not see her children, at least she saw nothing in the group that bore the slightest resemblance to her baby boy and girl, as they looked when playing about her doorstep. She looked long and steadily at them, as her heart began to sink and grow heavy in her bosom. At last with tears and sobs she withdrew, and when some paces off she stopped and turned about quickly, as apparently a thought had occurred to her. Drying her eyes she broke forth in a sweet hymn she had been wont to sing to her children as a lullaby. Scarce a word had been uttered, when two of the captives, a boy and girl, rushed from the line exclaiming, "Mamma! mamma!" The mother went home perfectly satisfied she had found her long lost children.

Reports from the Field.

Southampton, England.

SINCE my last report we have quite thoroughly canvassed the Sabbath question and as the result the interest is greater than before. A number more have joined us in our Sabbath meetings, and still others are carefully considering the matter of keeping the Lord's ancient Sabbath instead of the first day, which they now see is an institution introduced by the church, and not commanded anywhere in the Scriptures.

We have had some milder weather, so it has been more favorable for our tent meetings. Many are reading, and as the interest rises, we find some demand for our pamphlets and larger books. The poor, however, have but little to spare for books after meeting the necessary living expenses out of their small wages. The bad weather, and other causes, cutting off, to a large extent, the crops in Great Britain and Europe, while it makes a rise in the price of grain in America, which may please the farmers there, causes, nevertheless, much sadness among the poor here. When told by their baker, every few days, that the bread has risen again another farthing (half-cent) a loaf, it means to them still closer calculation to live. How true is the saying that "one part of the world, to a large extent, lives off the calamities of the other part."

As we approach winter weather again, it sary to plan for our ecomes no We have made application for a large building called "Ravenswood," which is situated between our present place of residence and our tent. This building has a space about 18 by 36 which can easily be converted into a meeting room, with accommodations for two hundred people. Besides this, there are fifteen rooms in the building, which will furnish living apartments for our present missionary force, and leave a tenement to rent besides. The rent of the building, with expense of fitting up, will not probably cost us more than \$200 per year, and perhaps less. This building is property that is in "chancery." Our application has been made to the judge, and we shall probably have an answer soon. Meanwhile, our address remains as before given. It seems to us that the providence of God is opening the way before us in this matter also. We see so many tokens of the favor of the Lord toward this mission that our desire to be faithful on our part is continually increasing. The sister who had devoted a plot of ground for the raising of snow-drop bulbs, the proceeds to be devoted to the tent, has just sent in her returns. Instead of \$5.00 which she thought the plot might yield, it produced

\$7.00 worth, all of which has been applied on the purchase of the tent. Brethren, pray for J. N. LOUGHBOROUGH.

Aug. 1, 1879.

Birmingham, Iowa.

MEETINGS closed in Birmingham, last Sunday evening, with a good interest and over three hundred in attendance. As the result of these meetings, fourteen are keeping the Sabbath.

Some of the most influential citizens help to make up this number. Several others are almost persuaded to obey, and we hope soon to have a strong church. They will have regular Sabbath meetings and Sabbath-school, and we shall meet with them frequently. We feel to thank God for the success that attends our labors.

We pitched our tent in this place yesterday. This is a city of one thousand inhabitants, situated on the Des Moines River. And now, at the beginning of the work here, we shall try to consecrate ourselves anew to the Lord, and seek a closer walk with him.

IRA J. HANKINS, E. J. WAGGONER.

Farmington, Aug. 14.

Camden, Ohio.

WE have now closed our meetings in this The interest was not equal to that place. manifested during our first effort in Wakeman, but we think some good has been accomplished. A few have commenced to obey the truth. We baptized three last Wednesday; one of these was a very aged sister, who rejoiced in God as she came out of the water. The Wakeman church now numbers forty-one. Perhaps fifteen or twenty adults are keeping the Sabbath within a radius of five miles of the spot where we pitched our tent, who have not yet come into the church.

H. A. St. John, August 12. 'A. M. Mann.

Monticello, Wis.

WE are still holding meetings here. The interest continues good; but rainy weather has hindered our meetings somewhat for the last few days. Seven or eight have decided to keep all of God's commandments; others are interested. We expect to stay here at N. M. Jordon, A. W. Fuller. least a week longer. August 13.

Excelsior and New Lisbon, Wis.

LAST Sabbath I met with the few friends of the truth in Excelsior. As the result of our meetings, only about five have embraced the truth. These are people of moral worth. We pitched our tent in New Lisbon last week, and opened meetings Thursday evening. Have held five meetings, and there seems to be some interest, though we find spiritualism, skepticism, and Ingersollism prevailing, both in the churches and out. One aged man, who claimed to have been a Methodist for fifty years, said to us that he should choose to be hung rather than believe some statements in the Bible, and he did not think God would ever punish any one. These things are freely allowed in the churches, and yet the whole fraternity of orthodox clergymen join to raise the warning cry of "heresy" when the plain truths of the Bible are taught. G. C. TENNEY.

Blaine, Aroostook Co., Maine.

SINCE our last report, we have continued to hold evening meetings during the week, and three meetings on Sundays. We have had a good hearing thus far. Our congregations have ranged from fifty to upwards of three hundred. Thirteen that had decided to keep the Sabbath, attended our last Sab-SAMUEL J. HERSUM, bath meeting. P. B. Osborn. August 11.

262

"I suppose I shall have to. You promised to get one three weeks ago, when you broke this."

"I know I did, but I never think of it-a man has so many things to see to. There, that will go this week; it doesn't leak much. I don't know what made it break."

"The hoop rusted out. The old tub has done good service; it has been in use fifteen years."

"There! What did you leave the washboard there for? I have broken it all to pieces.

"It is worn out and rotten. I wish you would get me a new one. I can never tinker it up again."

"Rub your clothes with your hands; my mother always did, and she never had a washboard in her life.'

Alden marched off to the hay-field, before he met another catastrophe to take up his time.

He was hardly out of sight before a tin peddler's cart stopped at the door, containing a collection of all articles used in a family, from wash-tubs down to brooms, mops, and pins.

"Anything in the way of trade, Mrs. Alden, to-day?" asked the man.

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A FAMILY of four adults, in Northbridge, Mass., have drank enormously of cider since last fall, the quantity being estimated at forty to fifty barrels. They had been unable to sell it at a fair price, and so used it themselves. During the spring and latter part of the winter it was very hard, and the drinkers were intoxicated much of the time. Six weeks ago the mother died in a fit, and later one of the sons died in a similar way, while the father has delirium tremens.

Mankato, Minn.

THE work here is onward. Four were baptized last Sunday in the Minnesota River. Others will go forward soon. Seven have already been added to the church.

W. B. HILL, L. H. Ells.

Yankee Bush Hill. Warren Co., Pa.

August 13.

HAVE given twelve discourses here. Three persons have resolved to keep the Sabbath, and three subscribers have been obtained for the Review. The interest is still good. August 15. E. Russe E. **R**USSELL.

Jasper, N. Y.

WE take down our tent here to-day, and pitch, this week, at Lindlevtown, Steuben Co., N. Y. Eight signed the covenant, and we J. W. RAYMOND. have hopes of others. D. B. Welch. August 15.

August 28, 1879.

THE SIGNS OF THE TIMES.

Boulder, Colorado.

MEETINGS in the tent at Boulder closed Aug. 2. Although remaining there five weeks, very little was accomplished beyond prepar ing the brethren and sisters for organization. Some, however, embraced the truth, and halting ones were strengtheued. Matters were in rather a complicated condition until the arrival of Bro. and Sr. White, the last week of the meetings. As usual, their labors were earnest and untiring, and resulted in great good to the cause.

Sabbath, Aug. 2, nine were baptized, and a church of twenty-six members organized. An elder and deacon were chosen and ordained. Others will come into the organization soon. A good Sabbath-school of forty members was also organized, and the proper officers chosen. J. O. CORLISS.

Altamont, Iowa.

For three successive Sabbaths I have been with the brethren at Elkhorn, Bonuan's Grove, and Altamont. At the last-named place we had the privilege of baptizing four. They all united with the church at that place, which is in a prosperous condition.

JOHN F. HANSON.

Turner's Point, Texas.

THE arbor meeting held at this place July 30 to Aug. 5, commenced favorably, and closed with good results. The Spirit of the Lord seemed to rest upon us with great power. Sinuers were converted, the lukewarm aroused, and the honest hearted enlightened. The man who tendered us the ground would not consent to let us have it unless we would agree to pull up stakes and leave whenever he could endure us no longer. But before the meeting closed, he and his wife and daughter, with five or six others, were found keeping the Sabbath.

At the close of the meeting the interest was so great that it was thought best to have some one remain and follow it up. This I did as best I could until Aug. 12, when I had to leave for another a pointment. During this time I sold \$33.45 worth of books, and found sixteen families anxious to pay for and take the *Review*. At the close of the meeting twenty more persons, making in all twenty-eight adults, had decided to keep the Sabbath, obey the other truths to which they had listened, and open their hearts to receive more. J. S. KILGORE.

Albion, Neb.

THE meetings at this place were well attended. A church of eleveu members, and a T. and M. society of thirteen members were organized. This company have received the love of the truth. The tithing system was cheerfully adopted. C. L. Boyn. Aug. 6, 1879.

Good Fiealth.

Bathing the Baby.

In various "exchanges," one now sees a short article on the care of infants, which says, among other thiugs, that babies should be washed in cold water twice a day, and oftener iu hot weather This article was probably written by some masculine writer, who knows extremely little about babies, and it is seized upon by male editors, and put into their household columns as a very wise bit of advice for ignorant mothers. But few mothers are so ignorant as to take such advice. Instinct teaches them better. A well dressed and well fed baby needs a full bath only two or three times a week in cold weather, and only once a day in warm weather. Warm baths are weakening, and cold baths make too great a demand on the constitutioual vigor, and are always injurious, unless there is pleasure in them, and a quick aud complete reaction or warm glow of the skin. The water used should be neither cold, nor decidedly warm, but cou fortably cool or even luke-warm. Try it by your elbow to see whether it is too warm or too cool. The article mentioned says nothing about the couditions under which a bath should be taken, but it should never be immediately following a meal, or when the child is cold, unless it be a warm bath used as a medicine. No matter if the little one is in a perspiration when the bath is given, if neither the room nor the water chills it. - Agriculturist.

its use, and dyspepsia, with all its manifold annoyances, can be kept at a distance. Oatmeal is more substantial food, it is said, than veal, pork, or lamb, and quite equal to beef and mutton, giving as much or more mental vigor, while its great desideratum consists in one's not becoming weary of it, for it is as welcome for breakfast or tea as is wheat or Graham bread. It can be eaten with sirup and butter as hasty pudding, or with cream aud sugar, like rice. It is especially good for young mothers, upon whose nervous forces too great a demand has been made, and they lose the equilibrium of the system and become depressed and dispirited. Oatmeal requires to be cooked slowly, and the water should be boiling hot when it is stirred in.-Baldwin's Monthly.

Sleeping in Draughts.

MR. LEWIS W. LEEDS, the distinguished writer on ventilation, offers, in the Sanitarian, views which will be regarded as novel on the subject of sleeping in draughts. He believes in it, and says: "I have not the slightest doubt that if every individual in the city of New York were to sleep on the house-top instead of in their stifling rooms, the rate of mortality would be reduced twenty-five per cent in three months; and if they could have blankets enough to keep warm, and be unerely screened from the rain at night, without obstructing the currents of air-or, in other words, to sleep directly in all the draughts they could get-the mortality would be reduced one-half in one year.' He holds that it is warmth aloue that determines the amount of fresh air one can afford at night.

"Where the body is kept warm, and pure air only inhaled, there is not one particle more danger of taking cold in sleeping directly between two open windows all the year round, than there is of taking cold in riding in an open sleigh when thoroughly warmed by wrappings of fur and robes, and such a thing as taking cold under such conditions never occurs, providing always the thorough warming of the feet and back, which are often neglected."

Interesting to Tea-Drinkers.

IF you pour a few drops of strong tea on a piece of iron-a knife blade, for instancethe tannate of iron is formed, which is black. If you mix it with iron-filings or pulverized iron, you may make it a fair article of ink. If you mix it with fresh human blood, it forms, with the iron of the blood, the tannate of iron. Now, when we remember that the liquids which enter the stomach are rapidly absorbed by the veins and absorbents of the stomach, and enter into the circulation, and are thrown out of the system by the skin, respiration, and the kidneys, it is probable that a drink so common as tea, and so abundantly used, will have some effect. Can it be possible that tannin introduced with so much warm liquor, producing perspiration, will have no effect upou the skin? Look at the tea-drinkers of Russia, the Chinese, and the old women of America, who have so long continued in the habit of drinking strong teas-are they not dark colored and leather-skinned? When young they were of fair complexion.-Herald of Health.

Brain-work, Alcohol, and Tobacco.

JAMES PARTON concludes a recent very suggestive article upon the habits and death of Bayard Taylor, whom he had, as a personal friend, warned against the danger of wiue and beer drinking and smoking, as follows:-"Mental labor is not hostile to health and life; but I am more than ever convinced that a man who lives by his brain is of all meu bound to avoid stimulating his brain. In this climate, to stimulate the brain by alcohol and tobacco is only a slow kind of suicide. Even the most moderate use of the mildest wine is not without danger, because the peculiar exhaustiou caused by severe mental labor is a constant and urgent temptation to increase the quantity and strength of the potation. I would say to every young man in the United States, if I could reach him, if you mean to attain one of the prizes of your profession and live a cheerful life to the age of eighty, throw away your dirty old pipe, put your cigars in the stove; uever buy any more, become an absolute teetotaler, take your dinner in the middle of the day, and rest one day in seven.

Secular Aews.

-The price of silver is somewhat advancing. -Two streams of lava were flowing from Vesuvius, Aug. 15.

-The United States offers to mediate betweeu Chili and Peru. -Many houses were demolished iu Lurgan,

Ireland, in a riot, Aug. 16.

-The uational debt of Russia, bearing interest, is becoming enormous.

-Drought prevails in Cuba, and yellow fever cases increase in number in Havana.

—An accident on a railway in France resulted in fifteen killed and thirty-six wounded. —Secretary Schurz left Washington, Aug.

18, ou a trip of inspection to the Indiau agencies.

-It is estimated that one-half the population of Cashmere has been killed by famine or emigrated.

--The welcome news comes that the Mrs. Sartoris who died in England is not Nellie Grant Sartoris.

-The death-rate iu Memphis from yellow fever increases notwithstanding it is so largely deserted of inhabitauts.

-G. H. Bussing & Co., bankers, Cincinnati, made an assigument; liabilities, \$70,000. By robbery they lost \$10,700.

-News from Portland, Oregon, Aug. 23, says that rains are putting the crops in jeopardy. Rust has already injured them.

--Specials from Galveston, Texas, report very heavy and destructive storms. The Rio Grande rose 16 feet in two days.

-To Aug. 20 there had already been sixteen deaths from yellow fever in New York quarantine, against fourteen last year.

-Report from London of the burning of the sugar refinery of Martineau Sons estimates the loss at about a half million dollars.

-J. S. Flood and Dr. Stillman, who left Sau Francisco iu 1878 to make a tour around the world, arrived iu New York, Aug. 16.

—Speaking of the chances of war between Russia and China, a correspondent says the Chinese have 100,000 soldiers ou the border.

—Another waterspout in Switzerland, Aug. 15, caused the river Versoir to overflow, by which buildings were destroyed and lives lost.

--Very heavy storms and floods in England and Wales, with much damage to crops and other property, again reported up to Aug. 18.

-Au oil train of twenty-eight tanks was burned on the Sunbury and Wilkesbarre railroad, with the trestle work over Kipp's Run, Aug. 19.

-A cycloue struck Orange, Texas, Aug. 22, destroying much property, unroofing houses, etc. Oue steamer sank, and others were badly damaged.

—The Victoria, B. C., *Colonist*, says continuous heavy rains have greatly injured the wheat crops and ruined the hay, and a frost killed the potatoes.

-The eastern papers are severe on Mr. Wright, of the Congressional Committee, for his speeches iu California. They say he is at home among the hoodlums.

-At a picnic at Mukwouago, Wis., six ouuces of tartar emetic in a quantity of lemonade led to serious results. It is safer to make lemonade of lemons than of drugs.

-Two men were byuched in Triuidad, Col., the night of Aug. 22, for outrageous attacks ou small girls. Both were imprisoned, and taken out aud hanged by a body of 200 meu.

In a collisiou on the Baltimore aud Ohio
R. R., Aug. 17, in West Virginia, both engines were thrown over a bank, and a large number of cattle, hogs, and sheep were killed.
R. B. Woodward, proprietor of "Woodward's Gardens," in San Francisco, died at his residence near Napa City, Aug. 22. His property is estimated at \$2,000,000. He left it all behind.

-A heavy fire occurred at Carrollton, Mich.,

Religious Aews and Aotes.

-Dr. Talmage will soon return home.

-The coruer-stone of an Episcopal Missiou College has been laid uear Shanghai.

--The first church erected in Spain in conuection with the Church of England, has just been opened.

-Bishop Peek has pledged his whole estate for Syracuse University, and insured his life to eudow a professorship in it.

-The Baptist Theological Seminary at Ramapataru, India, has graduated a class of nineteen, seven of whom are women.

-The Bishop of Manchester, in a receut sermon, condemned "the tendency in the present day towards emotionalism in religion."

--Bishop Haven wrote from San Francisco, July 24, "Shivering with cold. We leave touight for Napa and the geysers to get warm."

-Only one pastor in San Francisco did not preach on the subject of the assassinatiou of Dr. Kalloch, last Suuday, and that one prayed for the safety of the city.

-The recent Chautauqua Assembly had for its lecturers Joseph Cook, Bishop Simpson, Prof. Churchill, and Drs. Daniel Curry, H. W. Warreu, A. A. Hodge, and J. M. Buckley.

-It is asserted that the colleges and universities in Scotland "are very hotbeds of Rationalism, and that the orthodoxy of the church is thus being tainted in its springs." The Free Church is much troubled over this.

-The Christian at Work says it kuew of "three professed Christians, one of them a minister, who 'summered' at a watering place; one brought a copy of Sir Thomas Browne; auother Shakspeare; the third a corkscrew! neither oue a Bible."

-A correspondent of the *Evangel* labors to prove that "Christ is the tree of life." We have to read the record of God's way of grace all auew to believe that he guarded with a flaming sword the way to Christ, lest the sinner should have access to him!

-Dr. Cullis and others, of Boston, have purchased the old buildings of the Randolph Macon College, in Mecklenburgh, Va., to establish an educational institution for the colored people, on the "faith principle," as adopted by Mr. Muller of Bristol, England.

-The revisiou of the Bible is drawing to a close. The English New Testament revisers have held their ninety-first meeting, and are engaged in the second and final revision, taking under their consideration the suggestions of the American Committee. The English Old Testament revisers have held fifty-eight sessions, and have continued the second revision through the Psalms of David.

-Although fraternal relations have beeu "formally established" between the North and South Methodist Churches, the South did not appoint fraternal commissioners to the Northern Geueral Conference to be held next year. The *Independent* says: "That there is uo real frateruity between the churches is plain to everybody.. There was too much haste aud too much gush," in the formal action.

—Said Dr. John Brown of Haddington, to his theological students: "Young gentlemen, you need three things to make you good ministers: learning, grace, and common seuse. As to the learning, I will try to set you in the way of it; as for grace, you must always pray for it; but if you have not brought the commou sense with you, you may go about your business." Let students make a note of it.

-The Nashville Advocate is alarmed at the aggressiveness of those Christians who advocate the observance of the seventh day of the week as the Sabbath iustead of the first, on the ground that the seventh was the day originally appointed, and that there is no record of any divine injunction to change the day: "It shows a weak mind, if not a perverse spirit, to rest ou Saturday and work ou Sunday, when all Christendom is at rest. It seems captious to be asking for a divine injunction to sauction the change of day"!

-The Louisville Southern Methodist commends the statement of the Atlantic Monthly, that "one of the special dangers and defects of preaching in this country is connected with the popular liking for popular oratory in the pulpit. The common American idea of pulpit eloquence is low and seusational. It means chieffy a rapid and emphatic utterance of sonorous sentences, with something extreme, paradoxical and violent in the thought presented, though not much thought is required. People enjoy with a kind of voluptuousness the temporary stimulus."

263.

Oatmeal in the Household.

IN Great Britain children of all ranks are raised on au oatmeal diet alone, because it causes them to grow strong and healthful, and no better food can possibly be found for them. It is also quite as desirable for the student as for the labor or, and for the delicate lady as for her hard working sister; indeed, all classes would be greatly benefited by

A YOUNG lady recently eutered a railroad carriage in Paris, where there were three or four geutlemen, one of whom was lighting a cigar. Observing her, with the characteristic "politeness" of a Frenchmau, he asked her if smoking would incommode her. She replied: "I do not know, sir; no gentleman has ever smoked in my preseuce."

on the Saginaw river, Aug. 20. A saw mill and salt works, with several dwellings, 4000 barrels of salt, aud other property were destroyed.

-The American Linen Company, Fall River, lose about \$160,000 by the swindling third treasurer. He was an active member of the Baptist church, aud formerly Presideut of the Y. M. C. A.

-A "war" has been going on between the Italiau coal burners uear Eureka, Nevada, and the authorities. A despatch dated the 19th says five Italians were killed aud six wounded by a Sheriff's posse.

-While the yellow fever is greatly increasing in Memphis, notwithstanding the numbers who have fied, crime is also increasing at so fearful a rate that special efforts are made for the security of the city.

-Grave appreheusious are aroused in Europe by the relations of Italy and Austria. The former power is massing large bodies of troops uear the frontier, and the famous fortress of the Quadrilateral has a garrison far strouger than the exigeucies of a peace footing require. -A terrific storm swept along the Atlantic coast Aug. 18, extending from Cape Hatteras to Eastport, Maine. Iu many places the wind blew a hurricaue. At Newport between twenty and thirty sail boats were sunk or badly damaged. At Cape May the velocity of the wind was intmense along the whole line of the coast. Øbituary.

DIED, near Geyserville, Cal., on the 15th of August, Katie, second daughter of Sister Jane Coolidge, aged 13 years, 11 months, and 13 days. Katie had been an invalid for several years, and during her last illness suffered much. At length the weary wheels of life stood still, and she passed away to rest until the Lifegiver shall come. MRS. MINNIE HARRIS.

DIED, iu Sau Fraucisco, Aug. 3, James Lynam, aged 60 years. He was a native of Derbyshire, Eugland. He embraced the cause of the Saviour when quite young, and lived a member of the Cougregational church. He received the present truth about a year ago aud rejoiced iu the light of the Sabbath of the Lord. He fell asleep in hope of the "better resurrection." J H. W.

THE SIGNS OF THE TIMES.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUG. 28, 1879.

264

Day of Fasting and Prayer.

THE cause of present truth in California has labored under many difficulties during the past year. The Conference, having only inexperienced ministers, has been without a President during the entire year. The publishing house in Oakland, has been struggling toward a position where it may be self-sustaining. But the General Conference, mindful of our wants, sent Elder Haskell to our assistance, whose labors among the churches have been the means of great encouragement to the friends of the cause. Hopes are reviving, and the prospect is brightened before us.

The time of our annual Camp-meeting is drawing near. As our work enlarges the importance of these annual convocations increases. In many respects this will be the most important meeting which has ever been held in this State. In order that it may be successful we need the special blessing of Heaven,---an outpouring of the Spirit. We not only want to receive a blessing there, but we need to go there in a spirit of prayer and consecration to the work. Therefore, counseling with Bro. Haskell, it is decided to appoint

SABBATH, SEPTEMBER 13,

as a day of fasting and prayer. We recommend that our brethren and sisters spend the day, outside of other services, in prayer and meditation, and reading the Scriptures wherein the Lord has stated the duty and uses of fasting. We all need help from Heaven. Let us all humble ourselves before the Lord, assured that if we are consecrated to his work and glory he will hear and bless, and revive his work among us.

Healdsburg Camp-Meeting.

THIS meeting will be held in Hassett's Grove, which joins the city limits on the north-west corner. It is considered a better camp ground than any which the Seventh-day Adventists have ever occupied in California. Abundance of shade by oaks and madrona trees. Plenty of water. Provisions and fruits will be in plenty. Hay and wood can be furnished on the ground by the owner of the grove. Straw can be had for the hauling.

The accommodations will be complete, so that all who come to worship God and serve his cause may promise themselves a good time. We hope, however, that something may be just enough out of line to give the grumblers a chance to show themselves, as we always want to know who they are.

Any persons desiring to hire tents will write to G. D. Hager, Santa Rosa. Tents should be pitched by the evening of the 17th. Bring plenty of bedding.

Tickets from San Francisco and return will be \$4.00.

Constitution of the T. and M. Society.

WE have received from the Office at Battle Creek, Mich., copies of a pamphlet containing the Constitution of Tract and Missionary Societies, By-Laws, questions and answers explanatory of the duties of officers, with other matter of interest and importance. It is got up in a beautiful manner, two styles, paper and flexible cloth covers, 72 pages, prices respectively 5 and 10 cents! Officers can have no excuse if they do not become well acquainted with their duties.

empire. And it was in like manner decided that the Bishop of Constantinople should be second in rank, because it was the second city of the empire, exalted to be a capital by Constantine, and sometimes called "the second Rome." But the churches which were not moved by the same ideas of national pomp and splendor, did not accord to the Roman Bishop the authority which he claimed by virtue of his location, though they were willing to give what they considered to be the honor due to his position. The right to the title of Universal Bishop, Sovereign Pontiff,in fact, the claim of a popedom, was an afterthought, brought in to sustain arrogant claims which had grown up under the grant of Constantine.

Cyprian was recognized as a "saint," and is so denominated to this day by the Catholic church, yet he firmly resisted the encroachments of Stephen upon the liberties of the churches. Why did he retain such honor in the churches if the universal supremacy of the Bishop of Rome was acknowledged at that time, seeing that he opposed the idea of such supremacy? Perhaps we speak amiss in saying "he opposed the idea of such supremacy," for the idea had hardly taken form then; he opposed Stephen's efforts to assume a privilege which might lead to it.

Assassination of Dr. Kalloch.

For several days the San Francisco Chronicle contained lengthy articles attacking the character of Dr. Kalloch, pastor of the Baptist Metropolitan Temple and Workingmen's candidate for Mayor. The character of his father, long deceased, formerly pastor of the Baptist church in Rockland, Maine, was also assailed, and the language used was such as to unfit the paper for respectable family reading.

On Friday night, Aug. 22, Dr. Kalloch returned the assault "in kind," not only denouncing the proprietors of the Chronicle, but reviving old stories of their mother and sister. His language was not only unbecoming a minister, but was such that no paper in the city would report it in full. The next morning Charles De Young, senior editor of the Chronicle, went near to the door of Mr. Kalloch's study, in a closed carriage, and sent a messenger to the doctor, who, unsuspectingly, went to the carriage, and as he attempted to look into it, he was met by a revolver pointed and fired at his breast. As he staggered back another ball was sent into his hip.

The most intense excitement was created, and from the known temper of the "sand lot' party the worst consequences were anticipated. But the leaders counseled moderation, and a riot was barely prevented. The fate of Dr. Kalloch is yet uncertain, but some hopes are entertained of his recovery.

We incline to the opinion that the advice of the Alta is the best that can be given, that all respectable people refuse to patronize those papers which make a living off the reputation of their fellowmen, and appeal to the baser passions of the baser people.

THE University of California is doing itself credit in its efforts to break up the disgraceful custom of "hazing." All who love order and decency wish it success.

The Price of Labor.

IT appears by a late report of the Department of Agriculture that last year agricultural laborers in England received, without hoard and lodging, an average per month of \$15.60; in Ireland, \$14.73; Scotland, \$14.42; Normandy, \$12.44; Italy, \$15.19; Spain, \$14.95; France, \$13.65. Now, the question suggests itself, why does not Kearney go back to his old home in Ireland, and stir up his people to a sense of their rights and their sufferings. There they get \$14.73 per month, or about 50 cents a day, and board themselves; while in California, as appears by the same report, the average pay farm laborers, is \$38.33 per month, besides bowd, or adding the board of \$3.50 per week, or \$15 per month, makes \$53.32 as against \$14.73 per month, in Ireland-or over 350 per cent, more for wages in California than in Ireland. There must be a fearful number of Chinamen in Ireland, to bring down the white men's wages so shockingly! Why don't "Kear-ney" go home and regulate affairs, before setting himself up as a reformer in this country, where they are paying the laborer over three and a half times more wages than in his own "Green Isle?"—Woodland Democrat.

tains much that is essential to the study of the Bible, to wit :--

1. Notes on the Old and New Testaments. 2. Index. 3. Concordance. 4. Dictionary of Scriptural Names, with their pronunciation and meaning. 5. Twelve Scripture Maps.

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

Appointments.

Camp-Meetings For 1879.

California, Fresno City, Aug. 2	28 to Sept. 2.
" Healdsburg,	Sept. 18-23.
Maine.	· · · · · · · · · · · · · · · · · · ·
Michigan, No. 2, Vassar,	·· 4–8.
" " 3, Lyons,	" 1 8–22.
Nebraska, No. 1, Beaver City,	" 18–22.
" " 2, Seward,	Oct. 2–7.
Iowa,——	Sept. 25-30.
Penn., Friendship, N. Y.,	" 10-16.
New York, Carthage,	" 18–23.
Vermont, Essex Junction	" 11–16.

Northern California Camp-Meeting.

THE Northern California Camp-meeting of Seventh-day Adventists, will be held at Healdsburg, commencing Thursday morning, September 18. at 6 A. M. Let all our brethren and sisters in Northern California make especial effort to attend this meeting. Come, bringing your friends and children with you. Come, praying the Lord to meet with us in power. Come, consecrating yourselves to God as never before. Come so as to be all in readiness to commence with the meeting and to stay to its close. Coming thus, it may be made to us indeed a source of great spiritual profit. G. D. HAGER,

W. A. PRATT, JOHN CUSTER.

California Conference.

THE eighth annual session of the California Conference of Seventh-day Adventists will be held at Healdsburg, in connection with the camp-meeting, from September 18 to 23, 1879. First session the 18th, at 5 p. m. Let each company choose its delegates immediately, furnishing them with credentials and a state ment of the standing of the church, both financially and as to numbers. All ministers and licentiates should have their written reports of labor and expenses prepared to pass in at the first session. Let all church and systematic books be brought to the Conference.

JOHN MORRISON, M. C. ISRAEL.

California Conference Committee.

California State Missionary Society.

THE ninth annual meeting of the California State T. and M. Society will be held at Healds-burg, in connection with the camp-meeting, September 18. First session September 19, at 5 P. M. All directors, secretaries of districts, and church missionary officers are requested to bring their T. and M. account books to the meeting, that they may be audited. M. C. ISRAEL, Vice-President.

State Sabbath-School Association.

THE second annual meeting of the State Sabbath-school Association will be held in conin September next. Let every school in the state send delegates without fail, as we wish to have as full a representation as possible. Credential blanks for delegates will be sent to each school immediately. M. C. ISRAEL, President.

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. Prayermeeting every Tuesday evening at 7:30. Sab-bath-school at 9:30 o'clock Sabbath morning. SAN FRANCISCO-Services at the Seventhday Adventist church. on Laguna street, be-(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.

BOOKS, PAMPHLETS, AND TRACTS.

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