

The Signs of the Times.

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

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The Signs of the Times.

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THE MOURNER'S PRAYER.

O THOU who diest to give us life,
Full well to thee is known
The cross, and all the inner strife,
Of those who weep alone.
And neath their burden well-nigh faint;
The aching heart's unspoken plaint
Finds echo in thine own.

Ah Christ, do thou within me speak,
For thou canst comfort best;
The tower and stronghold of the weak,
The weary wanderer's rest,
Our shadow in the noonday hours,
And when the tempest round us lowers,
Our shelter safe and blest.

O Holy Spirit, sent of God,
In whom all gladness lies,
Refresh my soul, lift off her load,
From thee all sadness flies;
Thou know'st the glories yet to come,
The joy, the solace, of that home
Where we shall one day rise.

There in thy presence we shall see
Glories beyond our ken;
The cross known here to none but thee
Shall turn to gladness then;
There smiles for all our tears are given,
And for our woes the joys of heaven.
Lord, I believe! Amen!

—Paul Gerhardt.

General Articles.

The Imprisonment of Paul and Silas.

BY MRS. E. G. WHITE.

AFTER a time Paul again visited Lystra, where he had been greeted as a god by the heathen; where the opposing Jews had followed on his track, and by falsehood and misrepresentation had turned the reverence of the people into insult, abuse, and a determination to kill him. Yet we find him again on the scene of his former danger, looking after the fruit of his labors there.

He found that the converts to Christ had not been intimidated by the violent persecution of the apostles; but, on the contrary, were confirmed in the faith, believing that through trial and suffering, the kingdom of Christ would be reached. Paul found that Timothy was closely bound to him by the ties of Christian union. This man had been instructed in the Holy Scriptures from his childhood, and educated for a strictly religious life. He had witnessed the sufferings of Paul upon his former visit to Lystra, and the bonds of Christian sympathy had knit his heart firmly to that of the apostle. Paul accordingly thought best to take Timothy with him to assist in his labors.

The extreme caution of Paul is manifested in this act. He had refused the companionship of Mark, because he dared not trust him in an emergency. But in Timothy he saw one who fully appreciated the ministerial work, who respected his position, and was not appalled at the prospect of suffering and persecution. Yet he did not venture to accept Timothy, an untried youth, without diligent inquiry with regard to his life and character. After fully satisfying himself on those points, Paul received Timothy as his fellow-laborer and son in the gospel.

Paul, with his usual good judgment, caused Timothy to be circumcised; not that God required it, but in order to remove from the minds of the Jews an obstacle to Timothy's ministration. Paul was to labor from place to place in the synagogues, and there to preach Christ. If his companion should be known as an uncircumcised heathen, the work of both would be greatly hindered by the prejudice and bigotry of the people. The apostle everywhere met a storm of per-

secution. He desired to bring the Jews to Christianity, and sought, as far as was consistent with the faith, to remove every pretext for opposition. Yet while he conceded this much to Jewish prejudice, his faith and teachings declared that circumcision or uncircumcision was nothing, but the gospel of Christ was everything.

At Philippi, Lydia, of the city of Thyatira, heard the apostles, and her heart was open to receive the truth. She and her household were converted and baptized, and she entreated the apostles to make her house their home.

Day after day as they went to their devotions a woman with the spirit of divination followed them, crying, "These men are the servants of the most high God, which show unto us the way of salvation." This woman was a special agent of Satan; and, as the devils were troubled by the presence of Christ, so the evil spirit which possessed her was ill at ease in the presence of the apostles. Satan knew that his kingdom was invaded, and took this way of opposing the work of the ministers of God. The words of recommendation uttered by this woman were an injury to the cause, distracting the minds of the people from the truths presented to them, and throwing disrepute upon the work by causing people to believe that the men who spoke with the Spirit and power of God were actuated by the same spirit as this emissary of Satan.

The apostles endured this opposition for several days; then Paul, under inspiration of the Spirit of God, commanded the evil spirit to leave the woman. Satan was thus met and rebuked. The immediate and continued silence of the woman testified that the apostles were the servants of God, and that the demon had acknowledged them to be such, and had obeyed their command. When the woman was dispossessed of the spirit of the devil, and restored to herself, her masters were alarmed for their craft. They saw that all hope of receiving money from her divinations and soothsayings was at an end, and perceived that, if the apostles were allowed to continue their work, their own source of income would soon be entirely cut off.

A mighty cry was therefore raised against the servants of God, for many were interested in gaining money by Santanic delusions. They brought the apostles before the magistrate with the charge that "these men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, being Romans."

Satan stirred up a frenzy among the people. Mob spirit prevailed, and was sanctioned by the authorities, who, with their official hands, tore the clothes from the apostles, and commanded them to be scourged. "And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely; who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks."

The apostles were left in a very painful condition. Their lacerated and bleeding backs were in contact with the rough stone floor, while their feet were elevated and bound fast in the stocks. In this unnatural position they suffered extreme torture; yet they did not groan nor complain, but conversed with and encouraged each other, and praised God with grateful hearts that they were found worthy to suffer shame for his dear name. Paul was reminded of the persecution he had been instrumental in heaping upon the disciples of Christ, and he was devoutly thankful that his eyes had been opened to see, and his heart to feel, the glorious truths of the gospel of the Son of God, and that he had been privileged to preach the doctrine which he had once despised.

There, in the pitchy darkness and desolation of the dungeon, Paul and Silas prayed, and sung songs of praise to God. The other prisoners heard with astonishment the voice of prayer and praise issuing from the inner prison. They had been accustomed to hear shrieks and moans, cursing and swearing, breaking at night upon the silence of the

prison; but they had never before heard the words of prayer and praise ascending from that gloomy cell. The guards and prisoners marveled who were these men, who, cold, hungry, and tortured, could still rejoice and converse cheerfully with each other.

Meanwhile the magistrates had returned to their homes congratulating themselves upon having quelled a tumult, by their prompt and decisive measures. But upon their way home they heard more fully concerning the character and work of the men whom they had sentenced to scourging and imprisonment. They also saw the woman who had been freed from Santanic influence, and who had been a very troublesome subject to them. They were sensibly struck by the change in her countenance and demeanor. She had become quiet, peaceful, and possessed of her right mind. They were indignant with themselves when they discovered that, in all probability, they had visited upon two innocent men the rigorous penalty of the Roman law against the worst criminals. They decided that in the morning they would command them to be privately released, and escorted in safety from the city beyond the danger of violence from the mob.

But while men were cruel and vindictive, or criminally negligent of the solemn responsibilities devolving upon them, God had not forgotten to be gracious to his suffering servants. An angel was sent from Heaven to release the apostles. As he neared the Roman prison, the earth trembled beneath his feet, the whole city was shaken by the earthquake, and the prison walls reeled like a reed in the wind. The heavily bolted doors flew open; the chains and fetters fell from the hands and feet of every prisoner.

The keeper of the jail had heard with amazement the prayers and singing of the imprisoned apostles. When they were led in, he had seen their swollen and bleeding wounds, and he had himself caused their feet to be fastened in the instrument of torture. He had expected to hear bitter wailing, groans, and imprecations; but lo! his ears were greeted with joyful praise. He fell asleep with these sounds in his ears; but was awakened by the earthquake, and the shaking of the prison walls.

Upon awakening he saw all the prison doors open, and his first thought was that the prisoners had escaped. He remembered with what an explicit charge the prisoners of the night before had been intrusted to his care, and he felt sure that death would be the penalty of his apparent unfaithfulness. He cried out in the bitterness of his spirit that it was better for him to die by his own hand than to submit to a disgraceful execution. He was about to kill himself, when Paul cried out in a loud voice, "Do thyself no harm; for we are all here."

The severity with which the jailer had treated the apostles had not roused their resentment, or they would have allowed him to commit suicide. But their hearts were filled with the love of Christ, and they held no malice against their persecutors. The jailer dropped his sword, and called for a light. He hastened into the inner dungeon, and fell down before Paul and Silas, begging their forgiveness. He then brought them up into the open court, and inquired of them, "Sirs, what must I do to be saved?"

He had trembled because of the wrath of God expressed in the earthquake; he had been ready to die by his own hand for fear of the penalty of the Roman law, when he thought the prisoners had escaped; but now all these things were of little consequence to him compared with the new and strange dread that agitated his mind, and his desire to possess that tranquility and cheerfulness manifested by the apostles under their extreme suffering and abuse. He saw the light of Heaven mirrored in their countenances; he knew that God had interposed in a miraculous manner to save their lives; and the words of the woman possessed by the power of divination came to his mind with peculiar force: "These men are the servants of the most high God, which show unto us the way of salvation."

He saw his own deplorable condition in contrast with that of the disciples, and with

deep humility and reverence asked them to show him the way of life. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house." The jailer then washed the wounds of the apostles, and ministered unto them; and was baptized by them. A sanctifying influence spread among the inmates of the prison, and the hearts of all were opened to receive the truths uttered by the apostles. They were convinced also that the living God, whom these men served, had miraculously released them from bondage.

The citizens had been greatly terrified by the earthquake. When the officers informed the magistrates in the morning of what had occurred at the prison, they were alarmed, and sent the sergeants to liberate the apostles from prison. "But Paul said unto them, They have beaten us openly, uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay, verily; but let them come themselves and fetch us out." Paul and Silas felt that to maintain the dignity of Christ's church, they must not submit to the illegal course proposed by the Roman magistrates. The apostles were Roman citizens, and it was unlawful to scourge a Roman, save for the most flagrant crime, or to deprive him of his liberty without a fair trial and condemnation. They had been publicly thrust into prison, and now refused to be privately released, without proper acknowledgments on the part of the magistrates.

When this word was brought to the authorities they were alarmed for fear the apostles would make complaint of their unlawful treatment to the emperor, and cause the magistrates to lose their positions. They accordingly visited the prison, apologized to the apostles for their injustice and cruelty, and themselves conducted them out of the prison, and entreated them to depart out of the city. Thus the Lord wrought for his servants in their extremity.

The magistrates entreated them to depart because they feared their influence over the people, and the power of Heaven that had interposed in behalf of those innocent men who had been unlawfully scourged and imprisoned. Acting upon the principle given them by Christ, the apostles would not urge their presence where it was not desired. They complied with the request of the magistrates, but did not hasten their departure precipitously. They went rejoicing from the prison to the house of Lydia, where they met the new converts to the faith of Christ, and related all the wonderful dealings of God with them. They related their night's experience, and the conversion of the keeper of the prison, and of the prisoners.

The apostles viewed their labors in Philippi as not in vain. They there met much opposition and persecution; but the intervention of Providence in their behalf, and the conversion of the jailer and all his house, more than atoned for the disgrace and suffering they had endured. The Philippians saw represented in the deportment and presence of mind of the apostles the spirit of the religion of Jesus Christ. The apostles might have fled when the earthquake opened their prison doors, and loosened their fetters; but that would have been an acknowledgment that they were criminals, which would have been a disgrace to the gospel of Christ; the jailer would have been exposed to the penalty of death, and the general influence would have been bad. As it was, Paul controlled the liberated prisoners so perfectly that not one attempted to escape.

The Philippians could but acknowledge the nobility and generosity of the apostles in their course of action, especially in forbearing to appeal to a higher power against the magistrates who had persecuted them. The news of their unjust imprisonment, and miraculous deliverance, was noised about through all that region, and brought the apostles and their ministry before the notice of a large number who would not otherwise have been reached. Christianity was placed upon a high plane, and the converts to the faith were greatly strengthened.

Thus we have the establishment of the church at Philippi under peculiar circumstances, and its numbers steadily increased. Among them were men of wealth and influence, whose noble generosity and ready sympathy were ever on the side of right. They often came to the aid of the apostles in their affliction and pecuniary necessity. Paul said of these brethren, "Now ye Philippians, know also that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity."

He sends also salutations from the brethren to Cæsar's household; for officers in the employment of the emperor had been converted under the labors of the apostles, and through the wonderful manifestation of God in their deliverance from prison.

Can God Organize Matter To Think?

(Continued.)

How different species of plants and animals are perpetuated. Inorganic matter has not the power of producing a living animal, or even a plant; but at creation God made the first specimen of all vegetables and animals, and gave each the power to reproduce its kind, some one way, some another. Plant a thousand different seeds in the same soil, and out of these same material elements each will construct a plant like itself; so each animal begets another after its own kind. How this can be we cannot possibly say, yet there is the fact.

I hold in my hand six little seeds. They do not seem to differ much in size, weight, or color. They are nothing but matter, at the best. I place them all side by side in the same soil. They are moistened by the same dew, warmed by the same sun, and they grow up together. But how marvelous! Each little seed has produced a plant every way different from all the rest. Then look at the various shapes and colors of the flowers as they open their leaves and blossoms. One is red, one is white, another is pink, another violet. Who can explain this mystery? Nobody. Yet this is all the work of mere matter vitalized by the power of God six thousand years ago. Look at that apple tree. It bears sour apples. I take a twig from a sweet apple tree, and graft it into one of the limbs. On that little twig grow sweet apples, while all around it on the same tree the apples are sour. The same sap rises up from the root, and feeds all the limbs alike; but when it comes to that limb, the same sap is made into sweet apples instead of sour. What does this? Is there a mysterious intelligence in that little limb? Oh! no. It is nothing but matter at work, and gross matter at that. The God who can make matter work such marvels as these, can make it think.

Our pleaders for immateriality seek such a difference between matter in its higher forms, as when organized into an angel or the higher classes of men, and the grosser forms of matter as seen in the lower animals, plants, and minerals, that they conclude these cannot both be material. But we fully believe that the whole difference lies in the superior organization which the Creator has given one over the other.

Take another simple illustration. Here sits a skillful painter. Before him are his canvas, his brushes, and several kinds of paint,—all nothing but gross matter. They do not look very beautiful in that shape. But now he commences his work. He puts on a little of this paint, a little of that, and some of the other. In due time, lo and behold! there is the figure of an angel. The innocence and loveliness of Heaven sits upon it. We cannot admire it too much. Again he takes up the same brushes, with the same paint, and on the same canvas soon is represented the hideous form of a horrid devil. What a contrast in the two pictures! Can they be of the same material? Oh! yes: the only difference is in the way they are put together, or at most a little tinting of some other paint is added. With the same material he can paint a plant, a beast, or a man. Then cannot God do as much? Yes: we know he does, for we see it every day. Gather up promiscuously a hundred pounds of vegetable matter, a hundred pounds of brute flesh, and then take some human flesh, and analyze them all. They will be found to consist largely of the same materials.

Then, reader, it is the organization that makes the plant, the beast, or the man; and it is the organization that makes the mind, which neither the stone nor the plant possesses.

God has organized matter in certain forms so that it does think. If a false theology had not utterly blinded our eyes to reason

and the plainest facts of every-day observation, it would require no argument to prove this proposition. There sits a fly. Is he not material? Is he anything but matter? Will any be foolish enough to claim an immortal soul for him? No: all any one claims is that he has animal life, but no spiritual nature. Well, I carefully reach out my hand to put my finger on him. He sees the motion, and knows he will be killed if he remains there; so he flies away. Man in danger acts the same as that fly: we know that he reasons in doing so; so does the fly, or else it would not move. I raise my hand to strike that chair; but it does not try to move. Why not, as well as the fly? Because it knows nothing, while the fly sees its danger.

Here is my dog. He thinks. I know he thinks, for I see the evidence of it. I speak to him, and he moves his head, wags his tail, and comes to me. Could unthinking matter do that? No. I tell him to do this or that, and he obeys me. This shows that he knows, that he understands what I say. But our opponents say this is nothing but instinct: there is no thought, reason, or intelligence about it. This is only a dodge; but be it so, it only helps our case. For according to their own position they must admit that matter can be organized so as to hear, see, feel, and act. I run a pin into my dog, or I strike him. See how quickly and keenly he feels it. He cries out for pain. See his flesh quiver. There is feeling there: none can deny this. So our opponents must now admit that matter can be made to feel; but all matter cannot feel. Indeed, no matter can feel unless first properly organized.

But further. My dog can see. Look at his twinkling eyes. He has as good sight as man has. Doesn't he hear also? How acute his sense of smelling! You may deny him a mind and reason, but you cannot deny that he sees, hears, smells, and feels. Well, he is wholly material, as we both agree. Then here we have proof which cannot be evaded in any possible manner that matter can be organized so as to see, hear, smell, and feel. This gives us the whole question; for if God can organize matter to see, to hear, and to feel, he can as easily organize it to think. Unless they admit that the dog has an immortal soul, which they will by no means do, they cannot resort to the favorite dodge which is employed when we argue that the human eye does see. They reply that it is not the eye that sees, but the immaterial spirit behind it, which sees through the eye as we see through a telescope. But the dog has no such immaterial entity back of his eye; yet he sees; so it must be the material eye that sees after all.

Take another familiar illustration: Here are a dozen hen's eggs. I open one, and find nothing but common matter, largely water with a little phosphorus, lime, &c. I can see no signs of thought or even animal life here, nothing which can see, or hear, or move itself. I put another under a sitting hen. In a few days I behold a living animal breaking out of those shells. It now has eyes, ears, and can run around, and feed itself. It can see, hear, and feel. What has wrought this great difference in the matter which was in that egg? Has God sent an immortal soul down to animate it? Oh! no. Simply the latent animal life in that egg has been developed. It is just the same matter that it was before, only it is differently organized. Now that matter can see and feel.

Let us carry this further. A man is asleep. Prick his foot with a pin. His foot feels it, and the nerve immediately carries the impression to the mind, and the man awakes. In this case it is the material flesh which feels the pin and informs the mind of it. Is it claimed that the immaterial soul is of the same size and shape as the body, and hence it is present in all parts of the body; and that it is after all the soul that feels, and not the flesh? But this theory won't work well for our opponents. According to this view, the immaterial soul of a child can only be the size of a child. Hence it must grow larger as the child grows to man's size. But how can an immaterial thing grow? That which can grow larger must be composed of parts. Hence it can be divided, separated, and thus destroyed, and hence is not immortal any more than the material body. But to return to that foot. We can positively demonstrate, beyond any contradiction, that in this case it is the material flesh, not the soul at all, which feels the prick of the pin. Here is the proof: Cut off that material leg. Have you cut off the leg of the spirit body which they claim is inside of the material body? Of course they dare not admit that; for if you can cut off the leg of the immate-

rial body, you could also cut off its head and cut it all up! No, that won't do; so the leg of the spirit body must be there still, hanging out after the material leg of flesh has been amputated! What a predicament that must be for the unfortunate spirit leg!

But the point is, Which feels, the material fleshly leg, or the immaterial spirit leg? We will try it. When the flesh was there, the prick of a pin, the blow of a cane, could be felt. But now that the flesh is gone, thrust in the pin, strike at it and through it with a cane: is there any feeling? Not a particle, as any man will tell you who has lost a limb. So one told me yesterday, when I asked him, and tried the experiment. Then it is not the immaterial body, but the fleshly body, which feels. Take another case. A man's limb is paralyzed. The nerves no longer act. The leg or arm is still alive, but it has no feeling. You may prick it, freeze it, or burn it; but the man feels nothing. I know a brother in just this condition. He has frozen all his fingers off because he could not feel when they were cold. What is the difficulty in this case? The material nerve of flesh, the one which feels, is paralyzed and inactive; hence there is no feeling in that limb, though the limb is alive. Now if it were the spirit which feels, and this is present in all the body, why does it not feel, as well as before? What can our opponents say to this? Nothing; for it utterly demolishes their immaterial spirit theory.

But further: we positively know that their pretended spirit-man inside can neither see, hear, smell, taste, nor feel. How do we know this? Put out a man's material eyes, and can he see anything now? No, nothing at all, as any blind man will tell you. So of all the five senses. Destroy the material, physical organs of seeing, hearing, smelling, tasting, or feeling, and the soul can neither see, hear, smell, taste, nor feel. This demonstrates that it is the material man which sees, hears, &c. If the spirit can see, why does it not do so? Why does not the soul of the blind man see? Why does not the soul of the deaf man hear? Oh! you say, it is cumbered with the flesh. Then it cannot see through matter, can it? But it has always been asserted that the immaterial spirit is so superior to matter that it can go through the most solid matter, as through a wall, through a board, through glass or iron. But now this has to be given up, and it is admitted that it cannot even see, nor hear, nor smell through so thin a material substance as the human skull! Poor, weak thing! the material ear can do better than that. Reader, that boasted immaterial spirit-man inside is all a fable. There is no such useless tenant there. God has organized the material physical man to see, hear and think; and we see him in the exercise of this power every day.

It is a favorite argument with our opponents that matter cannot possibly be organized so as to think, feel, &c. Take as a specimen of all this reasoning the following from Rev. D. W. Clark, D. D., Bishop of the M. E. Church, in his book, "Man All Immortal." He has here stated their side as forcibly as it can be done. He says: "We are accustomed to say the eye sees, the ear hears, the finger feels, and so forth; but such language is used only in accommodation to our ignorance, or from the force of habit. It is incorrect. The eye itself no more sees than the telescope which we hold before it to assist our vision; the ear hears not any more than the trumpet of tin which the deaf man directs toward the speaker to convey the sound of his voice; and so with regard to all the organs of sense. They are but instruments which become the media of intelligence to the absolute mind, which uses them whenever it is inclined or obliged to do so."—P. 75.

This is the doctrine of the immaterialist. It will do very well for them to reason that way in the case of men; but they cannot do it in the case of the dumb beast, because, as does Bishop Clark in this very book, they claim that brutes have no mind, no soul; hence in these cases they are compelled to admit that the eye does see, and the ear does hear. They have never answered this argument: they never will. They must either admit that every flea, every musquito, every little gnat, has an immortal soul, or else they must admit that a material eye does see. But if the Almighty can organize matter so as to see, hear, feel, then he can organize it to reason. But they squarely deny that it is possible for the Almighty to do this.

(To be Continued.)

Those that do but superficially taste of divine knowledge, find little sweetness in it, and are apt to become indifferent for the want of a higher relish.

Ministers in the Theatre.

THE editor of the Sacramento Bee was at the theatre in that city on the evening of the 14th, and saw Christian ministers, and "honored them for being there." Whereupon *The People's Cause*, of Colusa, says with as much truth as pertinence and force:—

"There has been, and there will continue to be, as long as time lasts, a positive and deadly conflict between vice and virtue, right and wrong, the world on the one side and a pure religion on the other; infidelity and deism, as against the teachings of the humble Nazarine. We deny the purity of the drama. The fountain is corrupt and you cannot get pure water from a corrupt fountain. The drama is the product of immoral and irreligious men, in fact no pure minded Christian has ever undertaken the task of writing dramas. There is but one step from the sublime to the ridiculous, and a minister of the gospel who fills the sacred desk on the Sabbath, teaching the grand and sublime truths of the Bible, and on a week-day night seats himself in the theatre to listen to the coinings of imaginative brains, studying character in the delineation of 'Richieu' or any other picture, has taken that step, and in the eyes of the world has let himself down below the veriest buffoon of modern theatricals. There is not, there cannot be in the very nature of things, a soul-saving clause in any human production. There is no religion in the drama, nothing that will lead man to make that preparation, that will fit and prepare him for Heaven and all that Heaven means. The command given to the apostles over 1800 years ago, is in full force now; 'go preach my gospel to every creature.' Either turn theatres into churches or churches into theatres; let there be one common temple in which to worship."

The Secret of Happiness.

ONE of my neighbors, in town and church, is an old lady whose dress is of a style belonging to no period of fashion. I wonder, sometimes, if, for forty years the cost has exceeded as many dollars. Her step is as light as a girl's, her manner bright and cheery, and over her otherwise homely face spreads the glow of a heart at peace with God. Her youth was spent in a struggle for daily bread, and scarcely was this pressure removed before she was called upon to mourn the loss of first one and then another of her family, until she has out-lived every relative. Her home is plain, almost bare of the luxuries considered as indispensable to comfort, yet there is not one to whom I so much enjoy a visit as to this solitary woman, even so warm a greeting, so cheerfully companionable.

"There is so much heartease about you," I said once to her, "that it refreshes me to meet you. Why, you are the youngest and happiest person I have seen to-day!"

"Oh, yes," she replied, smilingly, "I have stopped growing old, for each day brings me nearer the possession of endless youth, in my better home. And how can I be unhappy in this beautiful world where my heavenly Father has placed me?"

"Still you have your full share of trials and sorrows."

"Yes, I have surely passed through the valley of Baca, but by the grace of God I have been able to make it a well. But, my friend," she continued, "I have been happy only since I ceased to strain after what was beyond my reach, and resolved no longer to hug to my bosom my griefs and disappointments, but to take them all to God, and leave them with him, content to be what he wishes, and only that."—*Christian Weekly*.

The Big Trees of California.

PROF. BREWER points out two errors that are current about them, one relating to their height, and the other to their age. The "Father of the Forest" is generally said to have been 450 feet high when in his glory. The fact is, no one knows how high it was. When the grove was first seen by white men, the prostrate tree was already part rotten, and the whole top burned away. The highest tree in the Calaveras grove is 225 feet, and the highest in the Mariposa grove is 300 feet. As to their age, there is no reason to believe that even the eldest began its growth "long before David reigned in Israel," as people are fond of asserting. One of these trees was felled in 1853, and found to be sound to the core. Its age is known to within a few years, and it began its growth more than 2,500 years after David died. It is possible that some of the oldest trees of this species may have begun its growth 2,000 years ago, but not at all probable that any reached back to within a thousand years of the time of the Jewish king.—*Silver State*.

THE SABBATH.

Oh, the day of sacred stillness!
Oh, the day supremely blest!
Speaking ever through the ages
Of the mighty Maker's rest.

Telling in a glorious whisper,
Solemn, low, and deep, and grand,
That He made the starry heavens,
And the sea and all the land.

Hear the story, idle dreamer,
Hear the winds and waters say,
As you rove mid trees and flowers,
Holy is the Sabbath day.

Read the law, so pure and perfect,
Graven deep for all our race
By God's finger on the tables,
Now on hearts, too, by his grace.

Mighty One! we bow and worship,
Not the gods of wood and stone,
Not the things our hands have fashioned.
Praise belongs to Thee alone.

Just beyond the gathering shadows,
(Low the sun sinks in the west,)
Faith discerns a cloudless morrow,
Sabbath of eternal rest.

East Oakland, Cal.

J. E. L.

Modern Spiritualism.

(Continued.)

By reference to Rev. 14:6-15, it will be seen that three messages, embracing a commandment, an annunciation, and a warning, are given immediately preceding the coming of the Son of man to reap the harvest of the earth. These messages, of course, are designed to prepare God's people for that great event. The last message, the warning, is based upon the facts brought to view in chapter 13, respecting the worship of the beast and his image. This clearly shows that these miracles are wrought and the worship of the image enforced in the last days, just previous to the coming of Christ; and as the messages of the angels of Rev. 14 are designed to prepare the people of God "to stand in the battle in the day of the Lord," which day and battle are soon to come, so these miracles are wrought during the time of the proclamation of the warning, to deceive the world and to turn away their minds from the truth. This, then, is clearly a work of the last days.

If the wonders of Spiritualism can be shown to be identical with the wonders of this prophecy, it will at once attest the truth of our application of the symbol of the two-horned beast of Rev. 13 to the United States, as it was in this country that Spiritualism took its rise; and also that we are now in the last days, near the close of this dispensation, and the awful scenes of the Judgment.

Concerning the last days, notice the following: In Matt. 24:11-14, it is shown that, 1. False christ and false prophets shall arise. 2. Iniquity shall abound, and the love of many shall wax cold. 3. The gospel shall be preached in all the world for a witness to all nations. 4. Then shall the end come. The same facts are set forth in 2 Tim. 3, which is a prophecy respecting the last days. It says, 1. The last days shall be perilous. 2. Men shall have a form of godliness and deny the power thereof. 3. The truth shall be resisted as it was in the days of Moses, which brings to view the false prophets, as will be shown by an examination of the text. 4. The godly shall suffer persecution, which recognizes the endurance unto the end, as in Matt. 24:13. Thus the prophecy of Paul in 2 Tim. 3, is located near the time of the coming of the Lord, and is parallel with Rev. 13:12-17. We propose to examine verse 8, which brings to our consideration

ANCIENT AND MODERN SORCERY.

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth." So denotes in like manner. In the last days, near the coming of Christ, the truth will be resisted by certain ones after the manner that Moses was withstood by his opponents. It will be impossible for us to recognize the fulfillment of this prophecy unless we understand the manner in which it will be fulfilled. This is given in the Scripture account of the mission of Moses.

When God called Moses to lead the children of Israel out of Egypt, and to go before Pharaoh, he excused himself, first, because of his unworthiness, and afterward for fear they would not believe him; for he said, "Behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee." Ex. 4:1. The Lord then told him to cast the rod that was in his hand on the ground; and he did so, and it became a serpent. Again the Lord told him to put his hand into his bosom, and when he took it out it was leprous, white as snow; and when he put it into his bosom again and took it out,

it was restored. The Lord also told him that if they would not believe these signs he should take water and pour it on the ground and it should become blood. These were signs to convince the children of Israel and Pharaoh that the Lord had sent Moses.

When Moses presented himself before Pharaoh and gave the word of the Lord, Pharaoh answered, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Ex. 5:2. Then Moses and Aaron were directed to show these signs before the king; Aaron cast down the rod, and it became a serpent. Then Pharaoh called the sorcerers of Egypt, and they did so with their enchantments; they cast down their rods, and they also became serpents. Chap. 7:10-12. Thus was Pharaoh confirmed in his rebellion against God.

Then Aaron was directed to take his rod and smite the waters; and he did so; and the waters were turned to blood. And the magicians did so with their enchantments; and so Pharaoh's heart was hardened. Verses 20-22.

Next, Aaron was commanded to stretch his rod over the streams, and over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. And he did so. The magicians also by their enchantments caused frogs to come up. Chap. 8:5-7.

Again Aaron stretched out his hand with his rod, and smote the dust of the earth, and the dust became lice, and they were upon man and upon beast. And the magicians did so with their enchantments to bring forth lice, but they could not. After this, the Lord directed Moses and Aaron to show six more signs, none of which were imitated by the magicians. Of these signs and plagues, ten in all, the seventh was a boil or blain upon man and beast, and the magicians could not stand before them, for it was upon them also.

The question is now to be considered, By what power were these wonders wrought? We contend that these signs were wrought by the direct power of God, and not by any power possessed by Moses or Aaron. For this belief we have several reasons.

1. They were first given to Moses to satisfy his mind when he feared the people would not believe his word.
2. He evidently did not expect that the rod would become a serpent, for he was afraid of it, and fled from before it.
3. The Lord said, "I will multiply my signs and my wonders in the land of Egypt." Ex. 7:3.
4. The magicians confessed, when their enchantments failed, that the finger of God was in it.
5. Each successive sign was given under the immediate direction of the Lord.
6. The whole was completed by the plague of the destruction of the first-born, a sign in which Moses and Aaron had no agency.

Other considerations, such as the nature of the plagues, darkness over the land, etc., clearly show that no human power controlled these signs. Neither were they illusions or deceptions, by which the people were made to suppose that they saw what they did not see in reality; for they could scarcely be mistaken in regard to the boils or blains upon their own persons, the flies and locusts, or the darkness over the land. The only conclusion that it is possible to arrive at, is that these miracles were wrought by the direct power of the Lord.

We have been thus particular, not because we supposed that any would deny the position assumed, but there is another question involved which is this: Did the wise men of Egypt possess any more power than Moses and Aaron? We contend that they did not in themselves possess any power to cause their rods to become serpents, nor to turn the water to blood. Neither did their rods become serpents by the same power that Aaron's did; for, first, they stood in opposition to Moses; and as Aaron's rod was changed by the power of God, he could not consistently oppose his own power by working also through the magicians; secondly, the Scriptures say that they were sorcerers, and worked with their enchantments; and such are condemned in both Testaments, and declared to be an abomination to the Lord. The only conclusion at which we can arrive is, that the magicians performed these wonders by the power of Satan.

Against this position it is objected that there is no such being; and it is further urged that he cannot exist, as it would be inconsistent with the wisdom and benevolence of God to create a devil and give him such power. To this we agree; we have no idea that God ever created a devil. As it has become very common to deny the existence of such a being, we will notice

THE EXISTENCE OF EVIL.

We take the question in this form because it is more comprehensive, and will apply to evil of every kind and degree. Dr. Hare said:—

"But I conceive that the existence of a devil is irreconcilable with all goodness and omnipotency; and that were a devil created by God, the Creator would be answerable for all the acts of the being so created. Evidently, the devil could be nothing else but what omnipotence should make him, and could do nothing but what prescience would foresee. The acts of the devil would therefore be indirectly those of his Maker."—*Spiritualism Scientifically Demonstrated*, page 31.

In another place, he said:—

"No evil can endure, which any being has both the power and desire to remove. "If God be both omnipotent and omniscient, he can, of course, make his creatures exactly to suit his will and fancy, and foresee how they will fulfill the end for which they are created.

"Is it not more consistent with divine goodness to infer that we are placed in this life for progressive improvement, and that there is no evil which can be avoided consistently with his enormous, though not unlimited, power?"—*Id.*, page 20.

Epicurus, the pagan philosopher, put forth the same objection in the following propositions: "Either God wills to remove evils and cannot, or he can and will not; or he neither will nor can; or he both can and will." After showing that the last position is the only one consistent with God, he inquired, "Then whence are evils? and why does he not remove them?"

Our answer to all is, "He both can and will." And to arrive at this conclusion we need not query in doubt with Epicurus, nor make God accountable for evil, or limit his power, as Dr. Hare has done. Spiritualism boasts of wise adherents, but in talking of this and kindred subjects, they have illustrated the scripture, that the wisdom of the world is foolishness. A degree of evil exists, and we hold that it is no more inconsistent for God to permit a strong being to sin than a weak one, if both have faculties to discern good and evil—to distinguish right from wrong. The Saviour called the devil a murderer and a liar, and we know that murderers and liars do exist. Here is surely an approximation to the devil in character. Paul enumerates "the works of the flesh" in Gal. 5, which are certainly manifested in the world; and if all of these were developed in one person, though it would not make the devil of him, he would be bad enough to bear such a name. Murder and adultery are amongst these works, the existence of which no one can doubt. We will parody Dr. Hare's remarks, and apply them to these as follows:—

"But I conceive that the existence of murderers and adulterers is irreconcilable with all goodness and omnipotency; and that were murderers and adulterers created by God, the Creator would be answerable for all the acts of the beings so created. Evidently, murderers and adulterers could be nothing else but what omnipotence should make them, and could do nothing but what prescience would foresee. The acts of murderers and adulterers would therefore be indirectly those of their Maker."

This is the Dr.'s argument in its full strength; shall we therefore conclude that there is no murder and adultery? It is easy to see that with all his show of wisdom he was weak in argument.

The blasphemous conclusion that God is responsible for all sin, necessarily attaches to that argument with only one possible refuge, that is, the limited power of God! To this, Dr. Hare resorts as a substitute for human accountability, and the spirits indorse it, for he says:—

"Such an inference coincides with communications recently received from the spirits of departed friends; which it is the object of this publication to promulgate."—*Id.*, page 20.

The object and the alternative are now before us. Probation is uniformly denied by Spiritualists; hence man is not responsible for his actions. But all perceive that wrong exists, and responsibility must rest somewhere; if not with man, then with his Maker. Is it not so? Spiritualism answers, Not necessarily; perhaps he cannot help it; his power may be limited!

So to avoid the truth of human probation, we have men irresponsible and God either wicked or weak? And this is sanctioned by the spirits, and Dr. Hare has published a book to promulgate it, under their instructions.

(To be Continued.)

HATRED is blind as well as love.

Babylon.

It is singular that Herodotus, in speaking of "the many sovereigns who had ruled over Babylon, and lent their aid to the building of its walls and the adornments of its temples," does not even incidentally refer to Nebuchadnezzar, whose name was stamped upon the bricks of every important structure. What is styled the "standard inscription" of Nebuchadnezzar, is a document of high interest. In this the great monarch gives a minute account of his principal works. He tells how, "with bricks made as hard as stones, I made a way for the branch of the Shimat to the waters of the Yapur Shapu, the great reservoir of Babylon. With two long embankments of brick and mortar, I built the side of the ditch. Across the river, to the west, I built the walls of Babylon with brick. The reservoir I filled completely with water. Besides the outer wall, I constructed inside of Babylon a fortification such as no king had ever made before me, namely, a long rampart five miles square, as an extra defence against presumptuous enemies. Great waters I made use of continually. I did not allow the waters to overflow; but the fullness of the floods. I caused to flow on, restraining them with a brick embankment. Thus I completely made strong the defenses of Babylon. May it stand forever."

This fortress, we imagine, stood not upon the Euphrates itself, but upon both sides of a bayou, or comparatively shallow side-branch, running from it. This supposition enables us to comprehend the manner in which this strong citadel was captured by Cyrus. Herodotus, indeed, says Cyrus turned the course of the Euphrates itself into a huge artificial reservoir, 420 stadia in extent. But Sir Henry Rawlinson is confident that no such reservoir was ever practicable. If it had existed, it is scarcely possible that all traces of it should have vanished, the more especially as it is said to have been faced throughout with stone, and that, too, in a region where, for a hundred miles, not even a pebble is to be found. Xenophon, who, in such a matter, is much better authority than Herodotus, says that Cyrus drained the river by two cuttings, one above and the other below the city, and thus was able to enter the town by the dry bed of the stream. If we suppose that this stream was a bayou or side-channel, the operation is comprehensible. He had only to dam up the mouth of the bayou above the fortress, and deepen its channel below, by which it entered the Euphrates, and in a few hours the bed would be left dry. This, as we learn from the book of Daniel, was done in the dead of night. The defenders were so confident in the strength of their fortress, that they even neglected to close the water-gates which fronted the stream at the foot of each street; and so, when the water was drawn off, there was nothing to prevent the entrance of the besiegers into every part of the fortress.

Babylon, after its capture (B. C. 538), was made a royal residence of the Persian kings. But after two unsuccessful attempts at revolt, its fortifications were partly thrown down. It ceased to be a royal city; its walls and palaces, mainly of unburnt brick, fell into decay, and in the time of Alexander the great (B. C. 323) it was mostly a ruin. He had it in mind to restore Babylon, and make it the metropolis of his Asiatic dominions; but his death prevented the execution of the project. His Syrian successors made the neighboring Selucia their capitol, using many of the materials of Babylon in the building of the new city. In like manner Ctesiphon and Bagdad were subsequently built in part from materials of Babylon, which became a complete ruin about the commencement of the Christian era. Four centuries later, according to St. Jerome, the site had been turned into a hunting park for the sport of the Persian kings, who partially restored the walls in order to preserve the game. From that time it passed more and more out of the memory of man, until its very site was forgotten; and it was not again positively identified until 1847.—*Sunday Magazine*.

WE must suffer before we can sympathize, and when we have suffered our experience teaches us to be pitiful to others. We can handle best the sore of which we have felt the smart, and the burden which we ourselves have borne we can help to adjust on the shoulders of others with greatest knowledge of where the corners press. All the hardness of youth comes from want of experience; all the tender pity of age, the helplessness of maturity, comes from the foregone knowledge of pain. If sorrow does nothing else for us, it teaches us to be tender to others, and shows us how to alleviate by having taught us how to bear.

BLESSINGS are granted to us that we may bless others therewith.

EDITOR.

The Signs of the Times.

Can ye not discern the signs of the times?"

OAKLAND, CAL., FIFTH-DAY, JULY 3, 1879.

JAMES WHITE,
J. N. ANDREWS,
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EDITORS.

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RESIDENT EDITOR.

The Sabbath Everywhere.

WE promised to answer the query of our brother in Yokohama in regard to keeping the same day in different longitudes. Permit us to ask, What day do the Christians keep in Japan? The first day of the week. In adopting the Christian calendar, the Japanese adopt the same computation, and, as our correspondent says, are about to adopt "the German and French Sunday holiday." Is it the belief of the Christians in Japan, and of the Japanese, that they have there "the German and French Sunday?" Yes; of that they have no doubt. Why do they keep the first day of the week? Professedly in honor of the resurrection of Christ. Do they, then, know when the day of the resurrection comes in Japan, assuming that to be the first day of the week? They think they do. We also think they do. There is no conflict—no difficulty here. Now we will briefly examine the reasons for this belief.

1. In Japan they number the days of the week as they do in China and India. And in these countries they number them as they do in Western Asia—in Palestine. And in Palestine they number them as they did in the days of the Saviour. See the evidences given in last week's answer for proof that there has been no change there. And in Palestine they number them just as they do in Turkey, and in all Europe. And the numbering in Europe agrees with that in America.

It is always a fact that a person starting in China and traveling westward will find that his enumeration of the days of the week will agree with that of every place through which he passes until he again reaches the Pacific, in California. And reversing the order, starting at San Francisco, he may travel eastward, and he will find that his days of the week agree with those of every place through which he passes, until he reaches the other shore of the Pacific. Through Asia, through Europe, across the Atlantic, and through America, no change is found.

2. But the query next arises, What about identity of time? Seeing that they do not observe the same time throughout the twenty-four hours, do they keep the same day? They do. But if they kept the same time exactly they would not keep the same day, for the same day does not come to all parts of the world at the same time. This every body knows. And this creates the necessity for changes in our reckoning of time as we travel east and west.

Suppose an order were issued by the United States Government that a certain document shall be put on record at the capital of each State exactly at noon on the fourth of July. Could this be done? Certainly it could. There is no difficulty in finding the same day in each State capital in the Union. But, would it be put on record at the same time in each place? No; for noon at each place is when the sun is on the meridian, and the sun is not on the meridian at the same time at any two capitals in the Union. If it were put on record at the same time in each locality the order would not be obeyed—it would not then be done at noon in each place. This all understand.

But what is true of noon of the same day, is true of all times of the same day. And what is true of these places, is true in all longitudes. Then, of course, if a person starts from one of these places with a watch set to indicate correct time at that one place, it will not indicate correct time at any of the other places which he may visit. To do this the watch itself must be corrected. When we travel, in order to keep our watches with sun time, that is, true, or correct time, we must often set them by local time. The whole amount of such changes in traveling around the world, will be 24 hours. For if we travel eastward we must correct our time-pieces by setting them forward four minutes to each degree, one hour for every fifteen degrees, and of course twenty-four hours for the complete circle. Having changed our time twenty-four hours in going round the world, it is evident that, on returning to the locality whence we started, we find there the same time with which

we started, and to conform to that time we must drop out of our count all the variations we have made in traveling. The effect is the same in traveling westward, but the order is reversed.

We have said that a person traveling westward from China to California, or eastward from California to China, will find himself agreeing, in his enumeration of the days of the week, with the people in every place through which he passes. But let him start from the coast of China and cross the Pacific Ocean and the case is different. On landing at San Francisco he will find his week one day in advance of those living there, unless he corrected his count by one day, on the ocean. And in like manner, if he crosses from California to China, he will find himself one day behind the inhabitants of China, unless he corrected his time, by one whole day, on the passage.

In order that there may be uniformity in the reckoning of time these corrections must be made—they are made by all travelers. And in order that no disagreement shall exist between China and California a correction line has been adopted. This is called the *day line*. This line is in the Pacific Ocean; not, however, by arbitrary arrangement; it is located there naturally. We cannot change it. We find no necessity for it in crossing the Atlantic Ocean, or in sailing up the Mediterranean. But we do find it necessary in crossing the Pacific. Navigators all correct their reckoning in the Pacific Ocean. By this means uniformity of enumeration in the days of the week is preserved in all the world. Practically, no difficulty exists on this subject. If we keep the reckoning in any given locality, which belongs to that locality, we shall not be wrong.

We trust this is enough on this point. Much more might be said to illustrate the truth here stated; we will return to it at some time if further light seems necessary, or is called for.

A Good Meeting.

TUESDAY EVENING, June 24, witnessed an excellent meeting in Oakland. The prayer meeting was spirited and lively. After several earnest prayers, twenty-seven hearty testimonies were given in fifteen minutes.

So many of the tract and missionary workers having removed from the city, the society wisely concluded to hold their meetings on the nights of prayer-meetings, and thus secure the interest and aid of all who meet on those nights. So far the result has been good, the interest being on the increase throughout the membership. On the evening referred to, encouraging letters were read from California, Iowa, Virginia, and South Carolina. The letter from Japan, since published, was also read, and commented upon. Several suggestive questions were raised: How did this man happen to get a copy of the SIGNS, nearly two years old, in Yokohama? How was it taken there? Who sent it? What will result from the sending of that paper?

Here is another evidence presented of the utility of working, and of persevering in well-doing, without stopping to wait for results. We believe that many missionary workers whose names are little known in this world, will find stars in their crowns of which they will not be aware till the glorious gathering day.

Sunday Not the True Seventh Day.

(Continued.)

If Dr. Akers, in this extraordinary computation, errs to the extent of one day, he fails to show that Abib 16 was the original Sabbath. But, on the other hand, if he could prove it beyond all doubt, he has not even then established the change of the Sabbath at the exodus, till he has shown that God bade Israel relinquish the seventh day which came that year, as Dr. A. says, on Abib 16, and take the sixth day of the week which came on the fifteenth. And to say that Dr. A., by his system of counting, has proved God's rest-day to be Sunday, and that he has proved, by the same means, that the Hebrews kept a Sabbath that came one day before the Sabbath of the Lord, is to insult the good sense of the reader, and to do despite to the English language.

But Dr. Akers, having proved to his own satisfaction, by the process indicated above, that God's Sabbath at the exodus came upon the sixteenth of Abib, undertakes to prove that God then made the fifteenth of that month into a Sabbath for Israel; which two things, taken in connection, show that the Sabbath was changed from the seventh day to the sixth at that time.

How does Dr. A. prove that Abib 15 was the

Jewish Sabbath? It should be stated that, according to Dr. A., God made the day of the exodus, Abib 15, being the sixth day of the week, to be the Sabbath of the Jews, and that same day of the week was ever afterward observed as their Sabbath. And he so constituted the year that the fifteenth of Abib came every year upon that day.

Now both parts of this proposition are simply false. Neither of them is stated by the sacred writers, and both involve great absurdities.

Dr. Akers' proof that God established the fifteenth of Abib to be the first Sabbath in the series of weekly Sabbaths observed by the Hebrews, is found in statements of the law respecting the first fruits of barley harvest, and in an explanation of Lev. 23, which endeavors so to shape the months that the Jewish weekly Sabbath, as he calls the seventh day, shall fill them in turn and come again on the fifteenth of Abib, in the next sacred year.

His proof drawn from the offering of the first fruits of barley harvest may be presented thus:—

(1) The law required the first fruits of barley harvest to be offered to God on the morrow after the Sabbath. Lev. 23:9-11.

(2) Josephus says that they were offered on the sixteenth of the first month.—*Antiquities*, book 3, chapter 10.

(3) Joshua, in his record of the passover and feast of unleavened bread (chap. 5:10, 11), shows that the first fruits were offered on the sixteenth of the first month, and therefore the Sabbath, after which the law required them to be offered, was the fifteenth.

(4) A further proof that the fifteenth of the first month was the Sabbath, is found in that our Lord being crucified on the fourteenth of Abib, the day of the passover, the following day was the Sabbath. John 19:31.

These are the chief points used by Dr. A. to prove that the fifteenth of Abib was the Jewish weekly Sabbath. Let us see if they do prove that point:—

(1) That the first fruits were to be offered on the morrow after a weekly Sabbath is very evident. Lev. 23:15, 16.

(2) That this Sabbath was fixed to the fifteenth of the first month is nowhere stated in the Bible.

(3) It is true that Josephus says that the first fruits were offered on the sixteenth of the first month, but this does not help Dr. Akers at all, inasmuch as in the same paragraph he states that the month was a lunar month, *i. e.*, one governed by the appearance of the moon, which would make it impossible to have the weekly Sabbath come upon its fifteenth day only occasionally. As Dr. A. denies that the months were governed by the moon it is manifest that in citing Josephus, he quotes a witness whose testimony does not help him, and which he himself impeaches.

(4) As to Dr. Akers' argument from Josh. 5:10, 11, it is an entire failure. The text says that they kept the passover on the fourteenth day of the first month, and that on the morrow after the passover they ate the old corn of the land. Observe the following facts: (a) The passover was upon the fourteenth day. (b) The unleavened bread and parched corn was eaten the morrow after the passover, *i. e.*, on the fifteenth day of the month, and not upon the sixteenth, as Dr. A. maintains. (c) That this was certainly on the fifteenth and could not be crowded over to the sixteenth is proved by the fact that the law required them to eat unleavened bread on the fifteenth day, the very thing which they are here said to have done. Lev. 23:6. (d) A second positive proof that the morrow after the passover is the fifteenth of Abib, and not the sixteenth, is found in Num. 33:3: "And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with a high hand in the sight of all the Egyptians." (e) But mark another point. The children of Israel did not on this occasion use the first fruits. The Bible is so express as to place it beyond all dispute. It says twice that what they ate was the OLD CORN of the land. And so Dr. Akers entirely fails both as to the time of this act, and the act itself.

(5) That the Saviour was crucified on the day of the passover, and that the fifteenth of the first month did that year come upon the Sabbath, we think to be true. All we deny is, that the fifteenth day of the month always comes that day, which idea is one of the most important arguments of Dr. Akers' theory.

(6) The feast of pentecost came upon the fiftieth day after the offering of the first fruits. The first fruits were offered on the morrow

after the Sabbath. But this only fixed the day of the week on which that offering should be made, and did not fix the precise day in the first month when that Sabbath should come. And the letter of the law governing the time was simply that the ripening of the barley harvest should mark the commencement of the period. "Begin to number the seven weeks," says Moses, "from such time as thou beginnest to put the sickle to the corn." Deut. 16:9. See also Lev. 23:10-16. The forwardness or backwardness of the season must therefore affect the time when they should select the week, on the first day of which they should present the first fruits to God. And it is remarkable that, whereas there are three feasts ordained in the law of Moses, and whereas the first and the third are fixed to definite points in the first and seventh months respectively (Lev. 23:5, 6, 34), the precise point at which the feast of pentecost should come is not thus marked, but is left to be determined by the ripening of the harvest. Lev. 23; Deut. 16.

What Dr. Akers has adduced from the law respecting the first fruits of barley harvest, to prove that Abib 15 was appointed to be the day of the weekly Sabbath, is therefore destitute of any foundation in truth. Let us now examine Lev. 23, to discover his further argument by which he endeavors to show that his alleged weekly Sabbath, reckoning from Abib 15, answers to the annual sabbaths of that chapter, and that the year was there so arranged as to bring the fifteenth of Abib every time upon the Jewish weekly Sabbath.* In the twenty-third chapter of Leviticus are seven annual sabbaths, *i. e.*, seven sabbaths which came at seven specified points in the year, and cannot come any oftener than once in the year. The first of these is the fifteenth of Abib, the first month. Verse 7. The second of these was the twenty-first day of that month. Verse 8. The third was the fiftieth day from the first fruits of barley harvest. Verse 21. The fourth was the first day of the seventh month. Verses 24, 25. The fifth of these was the tenth day of the seventh month. Verses 27-32. The sixth was the fifteenth of the seventh month. Verse 39. And the seventh annual sabbath was the twenty-second day of that month. Verse 39.

We have tested the argument of Dr. Akers to prove that the first of these sabbaths, *viz.*, the fifteenth of Abib, was no other than the Jewish weekly Sabbath, and have seen that his argument in support of this is an entire failure.

But Dr. A. does his best to trace the weekly Sabbath of the Jews, which he claims was the sixth day of the original week, through this entire list of sabbaths. He has failed to identify Abib 15 with the weekly Sabbath, and the next one of these annual sabbaths is fixed at such a point that he does not even attempt to identify it with the weekly Sabbath. Indeed, he passes it in silence, not so much as noticing its existence.

The feast of unleavened bread was for seven days, commencing with Abib 15. It lasted seven days. Its first day, and its seventh, were to be days of abstinence from labor. But they were not identified with the weekly Sabbath, for they began on a certain day of the month, without regard to the day of the week, and they were only five days apart. Thus the weekly Sabbath corresponds with neither of these.

And the weekly Sabbath does not correspond with the third annual sabbath, because that was fixed upon the morrow after the seventh of a series of weekly Sabbaths. Dr. Akers does not attempt to identify the weekly Sabbath with that sabbath which the law said should come the morrow after it. Lev. 23:15-21. So we have now found three annual sabbaths, one of which never can correspond to the weekly Sabbath; and only in a series of years is it that either of the other two could come upon the seventh day of the week, and never but one of them in the same year. J. N. A.

(To be Continued.)

*The reader will please bear in mind that we use the term "Jewish weekly Sabbath" in order to state the argument of Dr. Akers correctly, and not because we admit it to be different from the Sabbath of the Lord.

A Novel was a book

Three-volumed and once read, and oft crammed full
Of poisonous error, blackened every page,
And oftener still, of trifling, second-hand
Remark, and old, diseased, putrid thought,
And miserable incident, at war
With nature, with itself, and truth;
Yet charming still the greedy reader on
Till done, he tries to recollect his thoughts,
And nothing found but dreary emptiness.

—Pollok, *Course of Time*.

The Closing Messages of the Gospel.

NUMBER SIX.

THE SECOND MESSAGE.—We have claimed that the message of the first angel has been announced. We also hold that the second followed in the given order. It was not the intention of Eld. Miller and others who preached the advent near and the termination of the prophetic periods, especially the 2300 days, to form a separate church upon these doctrines. The numerous converts who were the fruit of their labors were told to unite with any church they felt free to, only prepare for the coming of the Lord. Those in the several denominations who believed the doctrine, of course made it a theme of conversation and exhortation. This annoyed those who did not love the doctrine; and it came to be the case that some were expelled from their churches for no other reason, than making this hope their theme. They loved the Lord; they loved his appearing, and believed it was at hand; and how could they be content to be silent respecting the close of probation and the awfully sublime and momentous event of the coming of the Judge of the living and the dead?

When they saw that this glorious theme was distasteful to their brethren who professed to love the Lord; and that the appearing of Christ, instead of being loved, (2 Tim. 4:8,) was decidedly rejected, the cry was raised, in the providence of God, as we believe, "Babylon is fallen, is fallen," and as the result some 50,000 left the churches with which they had been associated. This is a historic fact of the autumn of 1844. It was well known to believers, although it was not so extensively known and noted in the world as the first message.

"The fall of Babylon is not the loss of temporal power by the papacy, nor the destruction of the city of Rome. For the papacy does not lose her temporal power because she made the nations drink of her false doctrines; but that is the very means by which she obtained and so long held it. And it cannot mean the destruction of Rome; for Babylon is where the people of God are largely represented. Rev. 18:9 But this has never been true of Rome, and especially it was not when the second message of Rev. 14 was given. And, secondly, it is after Babylon's fall that the people of God are called out, which would be an absurdity if applied to the fall and burning of Rome. And, thirdly, after the fall, Babylon fills up with hateful birds and foul spirits, which makes the application to the destruction of Rome still more ridiculous.

"The fall of Babylon is a moral fall, as is shown by Rev. 18:1-3. But the proclamation of this fall being connected with the great Advent movement of our own days, it must apply to some portion of Babylon which was at that time in a condition to experience a moral change for the worse. But this announcement, Babylon is fallen, could not then be said of the heathen world, which has for ages been lost in darkness and corruption; nor of the Romish church, for that has for generations been as low as it is possible for any organization, religious or secular, to descend. It must therefore have reference to those classes who have partially come out from Romish errors, but stopped short of receiving all the light that was offered them. This is true of the great mass of Protestant sects. They ran well for a season, and had a large measure of the graces of the Holy Spirit and the blessing of God to witness to what truth they were willing to receive. But their theology is still hideously deformed by enormous errors drawn from Rome, which they refuse to abandon. A reception of the first message would have healed their divisions and made a beginning of the work of correcting their errors. We know this from the effect it did have on those who received it, who came out of all these denominations. But they rejected the message and shut it out of their houses. The cry was then raised, Babylon is fallen; and although the distinctive call of Rev. 18:4, 'Come out of her my people,' which we apply to the future, was not given, yet some 50,000 persons did come out of the theological bondage to which they were subjected, an earnest of a still greater separation to take place, as we believe in the near future, when Rev. 18:2 is more completely fulfilled in them, and the cry of verse 4 shall be given." *Biblical Institute.*

Since the fall of Babylon is a moral fall, as has been shown, it is natural to look for a

change in the spiritual condition of those who are the subject of the announcement at the time when it is made. That such a change did come over the churches of our land about the time when we claim that the cry was given, that is, about the year 1844, we will let the religious press of our country testify.

The *Christian Palladium* for May 15, 1844, speaks in the following mournful strains: "In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the icebergs of the north—settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy, and desolation are distressing the borders of Zion."

The *Religious Telescope* of 1844 uses the following language: "We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction; for an affliction every one that loves Zion must view it. When we call to mind how few and far between cases of true conversion are, and the almost unparalleled impenitence and hardness of sinners, we almost involuntarily exclaim, 'Has God forgotten to be gracious? or is the door of mercy closed?'"

About that time proclamations of fasts and seasons of prayer for the return of the Holy Spirit were sent out in the religious papers. Even the *Philadelphia Sun* of Nov. 11, 1844, has the following: "The undersigned ministers and members of various denominations in Philadelphia and vicinity, solemnly believing that the present signs of the times—the spiritual dearth in our churches generally, and the extreme evils in the world around us, seem to call loudly on all Christians for a special season of prayer, do, therefore, hereby agree by divine permission, to unite in a week of special prayer to Almighty God, for the outpouring of his Holy Spirit on our city, our country, and the world."

Prof. Finney, editor of the *Oberlin Evangelist*, Feb., 1844, says: "We have had the fact before our minds, that in general, the Protestant churches of our country, as such, are either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborated fact: the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep: so the religious press of the whole land testifies. Very extensively, church members are becoming devotees of fashion—joining hands with the ungodly in parties of pleasure, in dancing, in festivities, etc. But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the churches generally are becoming sadly degenerate. They have gone very far from the Lord, and he has withdrawn himself from them."

Apostasy is a gradual work. People do not descend from the heights of moral excellence to the lowest depths of sin and degradation by a single plunge. But when a certain point in declension is reached, it then becomes proper that their fall should be announced; and when the measure of their iniquity is full, it is time for the judgments of God to fall upon them.

The Jews had persecuted the prophets and stoned those that were sent unto them; but when in addition to this they rejected Jesus, his mission and miracles, though they could not deny and disprove them, it was time for him to say, "Behold, your house is left unto you desolate," and to denounce the wrath which was soon to follow; and when in view of the clear evidences of the resurrection of Christ and the descent of the Holy Spirit upon his disciples, they could proceed to persecute them as they had their Master, it was meet that wrath to the uttermost should come upon them.

So when the Protestant church, the third and last division of modern Babylon, (for there are three divisions, Roman, Greek, and Protestant,) in addition to all her former delinquencies and sins, virtually rejected Christ by despising the doctrine of his second advent at hand, it was the very time for her fall to be proclaimed; and when, after her fall, she becomes the habitation and hold of devils and foul spirits, and a cage of every unclean and hateful bird, and "her sins have reached unto Heaven," it will be proper and right that her plagues shall "come in a day, death, and mourning, and famine," and that she be "utterly burned with fire." Rev. 18:2-8.

The preaching of the hour of God's judgment, and the coming of Christ at hand, though deemed a failure by the unbelieving, was a test of the love of the church for her Lord. With nothing to meet the Scriptural evidences of his advent near, but her unscriptural theories, she rejected the glad tidings with scorn, thus evincing that she did not love his appearing. "But it might have been the means of healing her. Jer. 51:8. Had she received it, what a work would it have wrought for her! Her unscriptural hope of a temporal reign, her false view of the second advent, her unrighteous justification of oppression and wickedness, her pride and conformity to the world, would all have been swept away. Alas! that this warning from Heaven was rejected!" Because she would not be healed, the Lord says, "Forsake her,"—"From such turn away." 2 Tim. 3:1-5.

R. F. COTTRELL.

Temperance Work at Battle Creek.

AT no place has there been more interest in the temperance work than at Battle Creek. From the first organization of the association here, a lively interest in the subject has kept up. Battle Creek has always been noted as one of the most decidedly temperance cities in the State of Michigan, and has been foremost in all temperance questions. This has been due in great measure, no doubt, to the fact that the members of our denomination located here have always stood on the right side of every temperance question, whether political or moral, and so have greatly aided in giving character to the place. Indeed, on more than one occasion it has been positively known that the votes of S. D. Adventists have given a victory for temperance at the polls, when success would otherwise have attended the opposite side.

At the organization of the Health and Temperance Association last New Year's, a membership of about one hundred and fifty was obtained, which gradually increased at the successive monthly meetings to two hundred and fifty. It was not until within a few days, however, that the work here has been what could really be considered a complete success.

Coming here directly from the excellent camp-meeting in Missouri, where a glorious triumph for temperance was achieved, Bro. and Sr. White, although much worn with arduous labors, were ready to take hold of the work here, and did so with most excellent results.

Sunday evening, June 8, in accordance with appointment the day before, they addressed a large audience gathered in the tabernacle, with telling effect. After their remarks, a committee of ten solicitors was appointed to canvass the audience for signers to the pledge, only the teetotal pledge being circulated. While the solicitors were quietly at work, the time was filled with interesting remarks by Bro. White, and singing by the choir, who rendered "Dare to be a Daniel," a most appropriate piece for such an occasion, with excellent effect. It was found at the close of the meeting that one hundred and twenty-five names had been added to the list of members. By vote of the society, a committee of ten was appointed by the chairman to canvass the community with the teetotal pledge, and to report at the regular monthly meeting of the association to be held on the Wednesday evening following.

A public announcement being made that Eld. and Mrs. White were to address the public on Wednesday evening, a larger audience than usual gathered at the appointed hour and listened with the closest interest to their excellent addresses. Sister White is everywhere recognized as the most instructive and interesting lady temperance lecturer who has appeared before the public. Bro. White gave on this occasion a few very interesting remarks concerning the temperance work among the denomination, and the prominent part which it had played in bringing S. D. Adventists into favorable notice, and gaining for them at once the respect and confidence of the people wherever they have entered new fields of labor. The pledge was again circulated, receiving many additional signatures, when it was found that with the names obtained by the solicitors since the last meeting, the membership of the association in this place had been increased to over five hundred.

The slight opposition which had been offered by some who did not fully comprehend the objects of the organization, and did not appreciate the advantages which might be gained by it, was wholly removed, the opposing ones laying down their opposition and giving their influence on the right side. A grand victory has been

gained for temperance; and now, Battle Creek stands foremost in the ranks, and says to all her sister churches, Come, let us join hands in this noble work, and present a solid front against the foes of temperance, the most dangerous of which exist in our own perverted appetites and artificial tastes.

In accordance with the plans of organization now perfected, the members of the association at Battle Creek adopted at this meeting the constitution and by-laws for local organizations, and will hereafter be known as the Battle Creek Health and Temperance Club. Eld. L. McCoy was elected leader, Eld. W. C. Gage secretary, and Dr. W. B. Sprague treasurer of the new organization. Meetings will be held monthly as heretofore.

J. H. KELLOGG, M. D.

Camp-Meeting in Daviess Co., Mo.

THIS meeting was not so large as the one held in the southern part of the State. Nineteen tents were pitched, including the large one, and upwards of one hundred and fifty camped upon the ground. Some were disappointed in not seeing Bro. and Sr. White. Bro. Rogers was the only minister of the Conference who attended. Bro. Hollenbeck, who was on his way back to Iowa, was present, and helped much in the singing and otherwise. Bro. Farnsworth labored earnestly and acceptably for the interest of the meeting.

Most of those present took hold well, and received the blessing of Heaven. The Lord helped in the preaching, and truth was presented which will be a savor of life unto life, or of death unto death, to those who heard it.

On Sunday a large crowd was present, but a storm in the afternoon broke up the interest of the meeting very much. I gave two discourses on the health and temperance question, which were well received by nearly all. Sunday morning we obtained one hundred and fourteen signers to the teetotal pledge, which was full as high a percentage of those present as at the southern meeting. We regretted that some of our leading brethren would not cast their influence with us in favor of this movement.

We also made special efforts to present the subject of s. b. before the brethren; and after preaching on the subject, we circulated a paper to which a large number subscribed, sacredly pledging a tithe of their income to God. But some of our leading brethren were as loth to take part in this enterprise as they were to act on the temperance question. What a sad commentary upon the effect of worldly wealth on the minds of those who profess the truth, that it is so difficult to get those who are well off to pledge a tithe of their income to God; while those who are comparatively poor are nearly always willing to do so. But I find this is apt to be the case.

We had an interesting Sabbath-school, which was superintended by Bro. Farnsworth. We also had a meeting for the purpose of considering the subject of education, and our College at Battle Creek. I had freedom in speaking upon the importance of improving the mind, and of preserving it in the best condition to render life useful. We must create a love for education among our people, where it does not already exist. We want the youth among us to be capable of reasoning correctly, being well posted in all true science, and above all, in God's holy truth. How can this work be accomplished without such a school as ours? Our meeting closed Tuesday morning, the most of us feeling in the best of spirits. May God bless the cause in Missouri. GEO. I. BUTLER.

Fairfield, Iowa.

North-Pacific Sabbath-School Association.

A MEETING was held at the Walla Walla Camp-meeting, on Monday, June 9, 1879, for the purpose of considering the Sabbath-school work.

Eld. S. N. Haskell was invited to organize a Sabbath-school Association.

The Constitution of State Associations was read and heartily adopted. Article first reads as follows:—

NAME.—This Society shall be known as the North Pacific Sabbath-School Association of Seventh-day Adventists.

The following named persons were nominated and unanimously elected to their respective offices: *President*—Elder I. D. Van Horn, Salem, Oregon; *Secretary*—Sister Adna Johns, Walla Walla, W. T.; *Executive Committee*—S. Maxson, T. H. Starbuck.

It was resolved that the Sabbath-school Record books, recommended by the General Association, be adopted by each Sabbath-school of this Association; also that each Sabbath-school raise a fund for the necessary expenses of the work, and pay a tithe of this to the Association. I. D. VAN HORN, *President*.

ALONZO T. JONES, *Secretary pro. tem.*

The Home Circle.

ONWARD AND UPWARD.

FELLOW struggler on life's pathway
 Though misfortune's lot you know,
 Though your path be rough and dreary,
 Sink not 'neath your load of woe.
 Boldly up and face the future,
 One of vast creation's heirs,
 What though others be before you,
 You've a right as great as theirs.

Right—by labor and exertion
 Forward still to work your way;
 Right to view through gloomy present
 Promise in the future day.
 Right to call the golden harvest
 From the ever-willing hand.
 Right to wage the war with fortune,
 Stout of heart and strong of hand.

Let no doubt delay your pathway,
 Let not error dim your sight,
 Let not sneers at your endeavor
 Turn you from the path of right.
 What though others tower above you
 With the wealth your father's made,
 Spreading out like forest monarchs,
 Will you perish in their shade?

No—continue your exertions,
 Do not linger to despond,
 Rather burst into the sunlight
 Waiting for you far beyond.
 "Onward! Upward" be your motto—
 Let your gaze be fixed on high—
 And on honor's brightening pathway
 Hope will bloom and doubt shall die.

"If I Only Lived in a Village."

"If I only lived in a village I could do so much more," writes a friend who is anxious to accomplish for the cause of humanity what she considers impracticable in her present locality.

This remark, made doubtless in sincerity, and confidence of purpose, reminds us of the many "ifs" that have a place in the vocabulary of hundreds whose good intentions are of the same type.

"If I only had *wealth* I am sure I would use it in doing good," said a friend whose word was considered as good as his bond. At this time he had barely a competence. Years rolled on, and the time came when he possessed a large income, but, sad to tell, his feelings had changed. His heart was steeled against the cry of the poor, he lived for self alone, and was indeed less happy and less useful than when he ate the bread of poverty and toil. He did not know himself. He was "weighed in the balances and found wanting."

"If I only had *more time*, I am sure I would do more for the cause of charity," said a lady whose home duties were arduous and constant. A period came when *time* hung heavy on her hands, but she felt no interest in laboring for the needy and the suffering.

"If I only had a smaller family, and could find a room free from interruptions, a reliable nurse to take charge of my little ones, I would pray more for the church, the impenitent, and especially for my own family," said a Christian mother who believed in the efficacy of prayer, and rightly regarded the incentives to this duty. A period came that all these facilities were within her reach, but the spirit of prayer was wanting—and less time even was spent in this exercise than formerly.

These examples show how unwise it is to defer present duty for better opportunities; how little we know what we would do in other circumstances, and how important to live by the moment, doing with our might what our hands find to do, knowing that "It is accepted according to that a man hath and not according to that he hath not." The following item from an exchange paper refers to a faithful departed laborer whose history is familiar to all our readers. The facts named are suggestive, and in this connection may be contemplated with profit:—

"Many people have been accustomed to look on Mrs. Fry as a heroic spinster, who, unfettered by the cares of home, and the anxieties of a family, had nothing to do but wander over the face of the earth in quest of affliction, in soothing which she sought relief to the tedium of opulent retirement. Hence it has been a thousand times over, not only thought, but said, 'It is all very well for Mrs. Fry to visit goals and penitentiaries, throughout the British Isles, and to prosecute her humane endeavors in foreign countries; but had she been circumstanced as we are, she would have found work enough at home.' Now let all such know, that so far from this being the case, Mrs. Fry was the mother of a family of ten children! No maternal care, no domestic solicitude, no home duties and home burdens? It was much otherwise; and this circumstance adds peculiarity to the worth of her invaluable life. As a daughter, as a wife, as a mother, as a mistress, she presented a shining pattern which the opulent and the ti-

led of her sex throughout the land may contemplate with exceeding great advantage. It may be truly said, that she lived not to herself, but for mankind, or rather for woman-kind. She had a heart large enough to embrace the world, and by economy of time and money, she, to an extent all but incredible, found both leisure and resources to minister to the necessity of vast multitudes.—*Sel.*

Motherly.

WHAT a dear old Saxon epithet is the word "motherly!" Motherly kindness, attention, nurture! The word is never unwelcome when fairly applied. Motherly influence; who has not felt it? Motherly love; who has not joyed in it? Motherly self-denial; often the secret heading of the longest chapters of her life, the memory of which long survives them all. Motherly self-sacrifice; true to the last, often reappearing in some posthumous expression, like the voice from the tomb. My friend, the Rev. John Burbidge, of St. Stephens', Sheffield, put it to the mothers and sons of his church: "Does not history tell us how St. Augustine, Theodoret, Basil, and St. Chrysostom owed everything to a mother's prayers. Have we not read how Bishop Hall dedicated to the service of Christ by his mother on her death-bed? How Payson traced all his hopes and his usefulness to this Christian nurture of his home; how Brainerd ascribed his deep religious feelings to the education of his early years; how Philip Henry and his five sisters avowed that what piety they possessed they owed, under God, to their parents; how James Montgomery traced his love for spiritual things to the instruction received in childhood; how the mother of the Wesleys left impressions on the characters of her illustrious sons which were never effaced; how Romaine, Doddridge, Felix Neff, Leigh Richmond, Richard Knill, and Robert Moffat, all tell of the melting and moulding influence of the Christian homes amid which they were reared."—*Quiver.*

Living in Quiet.

A RULE for living happily with others is to avoid having stock subjects of disputation. It mostly happens, when people live much together, that they come to have certain set topics, around which, from frequent dispute, there is such a growth of angry words, mortified vanity, and the like that the original subject of difference becomes a standing subject for quarrel, and there is a tendency in all minor disputes to drift down to it. Again if people wish to live well together, they must not hold too much to logic, and suppose that everything is to be settled by sufficient reason. Doctor Johnson saw this clearly with regard to married people, when he said, "Wretched would be the pair, above all names of wretchedness, who should be doomed to adjust by reason, every morning, all the minute detail of a domestic day." But the application should be much more general than he made it. There is no time for such reasonings, and nothing that is worth them. And, when we recollect how two lawyers or two politicians can go on contending, and that there is no end of one-sided reasoning on any subject, we shall not be sure that such contention is the best mode of arriving at truth. But certainly it is not the way to arrive at good temper.

Home Influence.

REV. DR. CUYLER, in one of his articles, talks in this wise of family topics:—

"If the father generally talks 'money, money,' at home, he generally rears a family in worship of the almighty dollar. If he talks mainly horses, games, and races, he breeds a batch of sportsmen. If fashion is the family altar, then the children are offered up as victims upon the altar. If a man makes his own fireside attractive, he may reasonably hope to anchor his own children around it. My neighbor Q— makes himself the constant evening companion of his boys. The result is that his boys are never found in bad places. But, if the father hears the clock strike eleven in his club-house, or the play-house, he need not be surprised if his boys hear it strike twelve in the gaming-room, or the drinking saloon. If he puts the bottle on his own table, he need not wonder if a drunken son staggers in, by and by, at his front door. When the best friend that childhood and youth ought to have becomes their foe, the homes become the 'starting-post' for moral ruin."

Encourage The Boys.

HALF-GROWN boys are too often treated as nuisances, and are thus encouraged to become such. No provision is made for their entertainment; they are not trained to employ their overflowing activity in useful ways; they are treated as if they possessed a

peculiar kind of depravity, and as incapable of adding to the happiness of others. It is too much to expect that a boy will prefer reading a dry book to a frolic with his fellows, will enjoy being lectured nightly on his particular sinfulness, while his sister, or some sick, over-studious youth, is held up as a model of perfection.

If one-half the praise which you bestow on three and five year olds, and on "young ladies just coming out," were distributed among young men, we should see a marked decline in loafing and rowdy conduct. To notice a boy's good intention is to make performance easy. To treat him as a social outcast is to make him, sooner or later, a professional disturber of the peace. If home be made pleasant, and pains taken to guide youthful spirits into legitimate channels, there will be less fondness for that independent, roving, selfish, existence, which marks every boy as an Ishmaelite.—*Sel.*

Reports from the Field.

Southampton, England.

NOTWITHSTANDING the cold and wet weather, we have, up to date, held twenty-four services in the tent. These discourses have awakened a deep interest with a few, and now as the weather is milder we hope for an increase in attendance. It takes a longer time to raise an interest in such a meeting here than in America. To a large extent the services in the churches here consist in set forms and prayers more than in expositions of Scripture, so that it is like a new departure with many to listen to preaching requiring study and deep thought on their part, and we "must meet the people where they are."

Some seeing a prospect that the tent meeting is liable to make some stir, are very busily circulating falsehoods respecting the preaching at the tent. Even this we pray may be turned to account, for some say, "Well, I am going, to hear for myself what they do preach." They come and hear and become interested. This proves the word true that, "They can do nothing against the truth, but for the truth." Our daily prayer to God is that in this case he will fulfill his word, "Cause the wrath of man to praise him and the remainder thou wilt restrain."

Since my last report we have received a number of friendly responses to missionary letters. One says, "I wish to express my thanks to you for your kindness and trouble in sending me those valuable and interesting papers, THE SIGNS OF THE TIMES, as they are full of information. They furnish a vast amount of useful knowledge, especially on Bible topics. I should very much like a continuance of the paper." Enclosed we found pay for the SIGNS for one quarter.

Another writes, "As a Christian I am encouraged by reading the truths the SIGNS teaches. It is a paper admirably conducted. I never read a paper which so faithfully argues for the position it takes, and in the same spirit meets the objections of others."

Another, who has been receiving the SIGNS from St. Helena, Cal., writes, "We are very much obliged to you for taking such an interest in us in sending us those nice papers to read. I think the papers give us a great amount of information as to the times in which we live. We all take great interest in reading them."

These responses, and other tokens of good, encourage us to push on the work of sowing the seed, and we earnestly pray that the Lord will abundantly water the seed sown. One party after reading a short time, has decided to pay for eighteen copies of SIGNS and *Reviews* to be sent for one year to different parts of Great Britain. So you see there is some missionary work going on here if it is not all systematically organized.

Pray for us. Our daily prayer and ardent desire is that the Lord will bless the workers and the work everywhere.

J. N. LOUGHBOROUGH.

Waterford, Ohio.

BRO. BURRILL put up his new tent here, and from the first we had a large interest. On both Sundays there was an immense crowd, both sides of the road being lined with teams for more than half a mile. They came from fifteen miles each way. Through the week the attendance was good. Sabbath and Sunday, a large number of Sabbath-keepers came in from the adjoining churches. One-half or more of these were new converts to the truth. This was cheering. Quite a number of young people made a start on the Sabbath. The next Sabbath twelve united with the church, receiving the right hand of fellowship. Bro. E. C. Penn was elected and ordained leader. A clerk for the church, and also another for the legal society, was

elected. Then we enjoyed an excellent social meeting, in which all took part. All seemed encouraged and strengthened. We closed with the communion. D. M. CANRIGHT.

Wakeman, Ohio.

OUR meetings continue, with some interest. We have much rain, yet our audiences seldom fall short of one hundred. There is much opposition by ministers in the vicinity. Investigation continues. Very good Sabbath-schools and meetings are held in the tent on the Sabbath. A few have taken their stand to obey the truth. Yesterday (Sabbath) we baptized six persons. The Sabbath-school numbers about thirty. Fourteen copies of the weekly *Instructor* are taken, and many study the lessons with deep interest. We remain here another week.

H. A. ST. JOHN.
A. M. MANN.

Denison, Texas.

I REMAINED here a week after tent labor closed, and spent the time in visiting; also met with the friends in Sabbath and Wednesday evening prayer-meetings. Here were gathered together those who had been numbered with worldlings, Methodists, Presbyterians, Episcopalians, Universalists, Baptists, Christians (Campbellites), and Roman Catholics. It was good to see them united, humbly testifying to the harmony of present truth, and stating that in receiving new light they had found Christ anew, and more precious. Obtained four more subscribers to our periodicals. Here are twenty-three who keep the Sabbath.

Have held four meetings in Savoy. The tent is filled. Some are coming seven, eight, and ten miles to attend the meetings. The Methodists are holding a protracted meeting next door to us; but we labor on.

June 11. R. M. KILGORE.

Covington, Hill Co., Texas.

I was delayed here two weeks on my way to the Norwegian settlement in Bosque Co.

About a year ago seven persons here began to keep the Sabbath, from reading; since then four more have joined them. I gave ten discourses, mostly on the law and the Sabbath; and four more expressed a willingness to keep the Sabbath, and to suffer reproach with the people of God. Others are convinced, and we hope a few will yet join us.

June 10.

Longmont, Colorado.

WE began meetings in the tent at this place May 22, and up to the present time twenty-six discourses have been given. The number in attendance has increased from twenty-five to one hundred and fifty, with an average of about seventy-five regular interested hearers. Six or more have already decided to keep the Sabbath. A Methodist minister and his wife are of the number. Their testimony in our Sabbath meeting was truly rejoicing to our hearts.

The interest has greatly increased since the arrival of Eld. J. O. Corliss, June 1. His discourses have been well received by all classes. Our offer of the tent for the defense of Sunday keeping has been accepted by a popular Dunkard preacher, and a new interest will no doubt be awakened. The liberality of the friends has fully met our running tent expenses thus far. M. E. CORNELL.

June 11.

West Jamaica, Vermont.

HAVE just closed a short series of meetings here. Gave in all fifteen discourses. The interest increased from first to last. God blessed in our efforts to lead the unconverted to seek an interest in the Redeemer, and some enlisted for the first time in the cause of religion. Eight persons signed the covenant to keep the commandments of God and the faith of Jesus. Many others acknowledge it to be their duty to keep the Sabbath. Brethren from the Jamaica church will meet with them weekly in a prayer-meeting. We are called away to labor with the tent.

June 15.

R. S. OWEN.

Aroostook Co., Maine.

CAME to Sherman, May 29, and held meetings Sabbath and first-day. Found the few that had taken hold of the truth in this place still firm, and having a desire to walk in all the light. June 1, two were baptized. After the baptism we met and organized a church of six substantial members, all heads of families. Pledges were made on s. b. amounting to \$11.96. The Lord has blessed the company of believers here, and if they are humble and faithful, and stand firm for the truth, others will yet be added to their number.

SAMUEL J. HERSUM,
ALICE K. HERSUM.

Good Health.

Alcohol Causes Insanity.

I PASS into the region of mind, invaded and shattered to utter ruin by the abuse of alcohol. Of all the fair gifts of God to man the gift of reason and sound intellect ranks among the noblest. To be deprived of these is to come under the shadow of a great woe. He who voluntarily parts with his reason is a fool. He who by any method robs another of this gift is a villain. Now the liquor men are peopling the earth with fools and madmen. This indictment is a terrible one—alas! it is too well sustained.

Idiocy is increasing, just in proportion as drunkenness by drugged alcoholic liquors increases; in a like ratio fools multiply. True, there are other causes of such mental deformity, but alcohol is the prime cause. Dr. James C. Brown, of England, in 1872, testified officially that the drunkard begets idiotic and insane offspring. Dr. Nathan Allen, of Lowell, Mass., said the same. Dr. Charles Story, of Chicago, says the same. Dr. H. R. Storer, of the Birkshire Medical College, and Dr. Albert Day, formerly of the Binghamton Inebriate Asylum, unitedly assert, "Idiocy, Epilepsy, and Insanity are among the direful effects so often seen by medical men, in the persons of the children of those who are addicted to habits of intoxication." Dr. F. Winslow, of England, says, "The human race, morally, mentally, and socially, is deteriorated by that poison; drunkards have drunken children. I was looking at some statistics the other day in a list of criminals; there was a father a drunkard, grandfather a drunkard, grandmother an idiot, and in the whole line of these figures, that family were drunkards, they were criminals, they were idiots; all the forms of vice were hereditarily transmitted." Dr. D. G. Dodge, of Rouse's Point, N. Y., found at Binghamton, that of 379 patients, 189 inherited intemperance from parents or ancestors. Dr. S. G. Howe, in a report to the legislature of Massachusetts, said, "The habits of the parents of 300 of the idiots were learned, and 145 are reported as known to be habitual drunkards." "This," says Dr. Story, "accounts directly for one-half of all the idiots." When this report of Dr. Howe went abroad, it created intense excitement; the world was startled, the medical school alarmed. Now, mark! In 1850, the census showed there were in our country, 15,787 idiots. In 1860, there were 18,865 idiots. In 1870, there were reported 24,527 idiots; an increase of 3,000 in one decade, and 6,000 in the next. I believe, with many others, that this last should be 40,000. Shame prevents the reports of idiots. I have been assistant marshal, taking the census of over 5,000 people, and I know this to be true. We have, then, all the way from 12,000 to 20,000 idiots in our fair land, directly or indirectly made so by the rum-demon, and horrible drugs combined with alcohol constantly increasing the number. Only think of it; 20,000 imbecile creatures, many of them slobbering, mindless fools that might have been strong minded, cultured, noble men and women, now shame our families and darken this land to please the rum power! Great God! how long!

Insanity is increasing. Alcohol produces temporary and also chronic madness. The deadly drugs now mingled with alcohol, such as stramonium, strychnine, belladonna, etc., in large doses will produce insanity. The continued intemperate use of these, causes mania and lunacy. I could, by the use of that terrible herb, belladonna, keep you insane many months. The cyclopaedia says, under the word "Insanity," that, "of the physical causes, intemperance in the use of alcoholic liquors is by far the most important." Go to France; how is it there? Motet examined nearly 900 cases of insanity, and found that over thirty-three per cent. were drunkards. Behics, a learned Frenchman, went further and wrote that thirty-four per cent. of the insane in France were directly made so by the intemperate use of alcohol.

Take Germany: Dr. M. H. Romburg, of Berlin, during a third of a century, saw 50,000 cases of mental disease, and then wrote a book of 2,000 pages about them, in which he says of alcohol and the popular deadly drugs—they destroy the nerves, deprave the blood, poison the brain, and largely cause insanity.

Come to England: In an official report to the House of Commons, in 1872, the select committee said: "The habit of frequent or prolonged intoxication leads to insanity." Again they say: "There are strong reasons for believing that some considerable amount of helpless drunkenness and frenzied intoxication is due to adulteration." And they attribute 20 per cent. of the existing insanity to this cause direct. This committee examined twenty-six witnesses, a majority of

whom were the ablest physicians in the realm; all said the prevailing intemperance was fast destroying the morals, the sanity, and the lives of the people. Dr. J. C. Browne had 700 cases of drunken insane persons in his charge, of whom 200 were epileptics; epilepsy and general paralysis were on the increase in England, and he traced these to the beers. Dr. Kavanaugh goes beyond the figures I have given from this committee, and declares that "forty per cent. of the lunatics in the kingdom have gone mad through the poison of alcohol." I don't question the accuracy of his estimate.

Look at Ireland: The evidence of Dr. James Neugent was sad. He was General Inspector of Lunatics for all Ireland. He said that although Ireland's population had diminished from 7,500,000 in 1845 to 5,500,000 in 1872, yet the number of insane had not diminished; it was the same as when the island had 2,000,000 more population. The awful drinking habit was the prime cause—he could see no other. The figures concerning Ireland's madness are these: In 1845 there was one insane person to every 661 souls, but in 1872 there was one insane person to every 300 souls. Is not this alarming indeed? Yet, Ireland's physicians tell us the cause—alcohol, "the greatest curse and bane of society," said Dr. Neugent. Dr. Thomas B. Christie, Superintendent of the Insane in the Army, testified that in India the wretched drinks caused 20 per cent. of the cases of insanity with the soldiers. In England, no less than 1,731 persons went mad in a single year, 1863. The total number of idiots and insane in England's asylums to-day is 87,000. Only think of it, and tell all the earth that King Alcohol has in a single country—a Christian land, too, as we call it—robbed nearly half of these bar-bound souls of their reason, and shut the "unfortunate, wretched, agonized and lost creatures up in a mad house. Hear it, ye who persist in drinking, selling, and licensing the traffic in this poison!

Our own land; our great, noble people! How is it here? Let the doctors—let the stubborn, indisputable figures reply. Nearly fifty years ago Dr. Kerk wrote: "As to madness, every one knows that it is a common effect of excessive drinking." And he adds: "It is stated on good authority that one-third of all the cases of insanity in the United States may be traced to intemperance as the direct cause." Now what does the government say? It sharply recognizes the existing evil. The census report for 1860 says: "The use of intoxicating liquors is a very great source of mental derangement." This is high authority, and of great weight. Dr. Hiram Cox furnishes the proof. He examined 400 cases of insanity in Ohio, and then wrote these burning words: "Two-thirds of their number became insane from drinking the poisonous liquors sold at the groggeries and taverns of our city and county." I come to the terrible figures: In 1850, we had 15,610 insane persons in our asylums, or one to 1,485 of our population. In 1860 there were 23,999 insane persons, or one to 1,312. But in 1870 the number of insane was 37,432, or one to every 1,030 souls. Look at this increase and ponder it well. Now, I have the highest authority for stating that nearly, if not quite one-half, of these cases of mental madness, are directly or indirectly traceable to the awful drinking habit. The drugged beverages shatter the nerves, destroy human tissue, in-durate delicate internal organs, blister the stomach, engorge the blood vessels, craze and unbalance the brain, causing utter madness. Think again—from fifteen to twenty thousand raving maniacs, and as many more fools from the poison alcohol alone! Hide these dreadful facts longer we cannot. Alcohol saps the foundation of human reason, and the liquor party is fast turning the world into a gigantic mad-house.

Idiots and insane, say 80,000. Cause of 40 or 50 per cent., alcoholic drinks. One day, not far hence, this army of ruined souls will confront the rum party at the bar of an avenging God. What answer, when the stern inquiry comes, "Who wrought the eternal ruin of these?" What answer from him whose voice, and vote, and every act, aids and gives comfort to the damning liquor traffic?

Since the above lecture was prepared, I have accumulated tenfold more evidence that insanity is everywhere on the increase, and that intoxicating beverages constitute the chief cause. It lies in the power of the people to stamp under their feet this gigantic crime. Stop the sale of alcoholic drinks. Banish the bar and the bottle. I plead with the voters in every town in our country to set down their feet and resolve it shall be done. Heavy judgments are at hand. Let us not provoke His lifted thunders by our sins, lest He in righteous anger launch them in fury upon our nation.—From a Lecture delivered by D. T. Taylor, in St. Albans, Vt.

Religious News and Notes.

—The American Bible Society issued 91,190 volumes in the month of May.

—At a Sunday-school picnic in Woodward's Gardens, June 26, 12,000 children were present.

—The Bible Banner, in a lengthy article, complains of injustice at the hands of the World's Crisis.

—At the New York State Sunday-school Convention a school was reported having 1,900 scholars.

—Mr. Moody has promised to engage with Mr. Sawyer in the gospel temperance work this summer, in New York.

—Beecher lately used strong expressions against the lack of Christianity in the Christian church. It is only retaliation.

—A religious paper—the first one—has been started in Serbia. Infidelity is said to be the creed of the masses in that country.

—Viscount Bury, Under-Secretary of State for War in Beaconsfield's Government, was lately received into the Catholic church.

—A well-organized effort is soon to be made by clergymen in the State of New York, to break up the immoral Oneida Community.

—Prof. Nelson of Sacramento, at the Yo Semite assembly, said, "California sinners were on a large scale, twenty inches to the foot."

—Prof. Asa Gray is appointed to deliver a course of lectures in Yale Theological School next winter on the "Antagonisms of Science and Theology."

—The Jews in Bulgaria are oppressed in a shameful manner since the Russians have left that country. With all their faults, the Russians were more liberal and humane.

—Dean Stanley in a sermon said that the Episcopacy grew out of the Presbytery, and was unknown in the first state of the church. It were well if all Episcopalians were thus liberal and modest.

—Dr. Newman, now Cardinal Newman, is said to believe in the reality and immortality of musical sounds! Why not? we believe that idea is as susceptible of proof as some other popular ideas of immortality.

—Under the sanction of Atlanta Presbytery a deacon Block was expelled from a Presbyterian church for allowing dancing at his house. The Assembly, Southern, rescinded the action, and ordered his full restoration.

—The Reformed Presbyterian Synod, which lately met in New York, strongly urged the churches to a greater activity in opposition to secret societies, denouncing them as a species of idolatry and a means of screening crimes.

The California Christian Advocate is alone responsible for this: "CAPITAL JOKE.—The Kearney Areopagus last week investigated the moral character of Eld. Kalloch, the candidate for Mayor. He was found to be immaculate!"

—The Christian at Work has an argument by Dr. Patton which he urged before the General Assembly of Presbyterians, to prove that the Catholic church is a branch of the church of Christ. What relation does Prof. Swings sustain to the church of Christ?

—St. Clement's Church, Philadelphia, had a special service of the mass for the repose of the soul of the late Dr. De Koven, and the Churchman asks, "Is there any special necessity for such a service in his behalf? Was he a sinner above all the others who have labored here in the ministry?"

—Bishop Haven, of the Methodist church, who has been "doing" Texas, declares "lawlessness" to be its most pronounced feature, and says it was reported to him by a Judge of one of the courts that a current saying there was, "Wife, give me my revolver, I guess I will go to prayer meeting."

—Prince Galitzin, a young Russian nobleman, converted by a Bible given him at the Paris Exposition, proposes to build thirty Bible kiosks and to fit up seven Bible carriages. He intends to travel seven months in Russia, with Mr. Clough, of Paris, whom he has engaged, expressing his intention to give his whole life and time and fortune to the service of Christ and the gospel.

—The San Francisco Sunday Chronicle opens an article on "Our Deserted Churches," thus, "One of the most popular of our city pastors recently uttered a loud lament over the fact that our churches were generally but thinly attended, while crowds filled the theatres even on Sunday evening. And the worst of it was, he said, that this defection in church attendance seemed to be increasing from year to year."

—A deacon in a Presbyterian church in San Francisco analyzed the collection, and found as follows: Persons attending, 200; amount of collections, \$10; 8 persons gave \$4 (halves); 12 persons gave \$3 (quarters); the rest, \$3, was given by 40 persons, averaging 7½ cents apiece; 140 persons gave nothing. Considering that these collections make the bulk of the gifts of the congregation, the showing is anything but creditable.

—Joseph Cook did not seem to be fully appreciated by San Francisco papers—they thought he could do that for himself. The Argonaut, in a racy notice of his lecture, said: "Mr. Cook is fully aware that until his advent the world was clothed with ignorance as with a garment, and that henceforth the term 'B. C.' should become divested of its wonted sacred significance, and that all mankind should now look upon it as having but one interpretation, viz.: Before Cook."

Secular News.

—The insurrection in Algiers is at an end.

—Cholera is spreading in Afghanistan.

—The Khedive of Egypt has been deposed by the Sultan.

—A violent storm deluged the streets of Baltimore, the 28th.

—John M. Langston, Minister to Hayti, has the yellow fever.

—Operations in Zululand are active, but not strikingly successful.

—The Turkish forces have defeated the Macedonian insurgents.

—Albert Weber, manufacturer of the Weber pianos, died in New York, June 25.

—The Chapel Street Cotton Mills in London have been burned. Loss \$400,000.

—Two of the Nebraska man-burners have escaped jail, by overpowering the jailor.

—The Afghan war is at an end, England of course, getting the territory she desired.

—The long expected strike of operatives in Fall River, Mass., is not likely to occur.

—Incendiary fires are of alarming frequency in St. Petersburg and other places in Russia.

—Chili has ceded Patagonia to the Argentine Republic. It is of little value to either.

—Some fifty saloon keepers were arrested in Boston, June 29, for violating the excise law.

—Nine hundred feet of snow sheds were burned on the Central Pacific Railroad, June 24.

—The loss of the Prince Imperial so affects the Empress Eugenie that her life is considered in danger.

—On account of the unsettled state of things in Thessaly, etc., Turkey is busy making preparations for war.

—Speculators in Chicago are "cornering" wheat in a manner unprecedented. Somebody is likely to lose a fortune.

—D. O. Mills, of San Francisco, has purchased a block of 32 lots on Fifth Avenue, New York, where he will erect a residence.

—An engine and three cars of an express train went through a bridge near Wytheville, Va., June 28, and fell a distance of eighty feet.

—Eight inches of water fell in a rain storm at Fort Griffin, N. W. Texas, on the night of June 20. Much damage was done by the flood.

—Captain Eads recommends a ship railroad across the Isthmus. He says it can be built in one-third the time, and at one-fifth the cost of the canals.

—"Grant's Travels around the World," will be published by the American News Company, which has refused \$250,000 for the privilege of the contract.

—M. de Lesseps says the Panama Canal will be finished in eight years. But he will find many difficulties in keeping laborers on duty in that region.

—Since our acquaintance with California, high crimes were never so frequent as of late. It seems as if the powers of evil were on a strife to excel in malignity.

—The entire line of railroad from St. Louis to Texarkana, 700 miles, was changed from broad gauge to the standard gauge, in one day, June 28. 3000 men were employed.

—The State law of Illinois, requiring private organizations to deliver up their arms, is being carried out in Chicago, and the fears of an outbreak in July are allayed accordingly.

—The pleasure steamer May Queen, on Lake Minnetoaka, in Minnesota, exploded her boilers, June 28, and sunk a complete wreck. Captain and engineer were killed, and others were injured.

—Great distress is reported in the west of Ireland on account of continued rains. Crops in all parts of France are much injured by the rains. Several persons were killed in Paris in a heavy thunder storm, June 29.

—Is Kentucky civilized? June 24, the residence of Samuel Faulkner, twelve miles from Frankfort, was assaulted, Mr. S. severely wounded, his house burned with two of his children, and a young man of 17. No cause assigned.

—Indian troubles are expected in North Park, Colorado. The mining prospectors complain of outrages, and the Governor has notified the Agent to remove the Indians to their own reservation, which, it is thought, he will not be able to do.

—The work of filling in Long Wharf, from Oakland Point to the ship landing, with rock, has commenced. Travelers throughout the whole country will be glad to learn this, as many entertain fears of the condition of the piles on which the tracks run.

—From the Idaho Avalanche we learn how Indian wars are made up. Two peaceable Indians were lately shot at Stein Mountain, and the paper says, "Settlers are well armed everywhere, and will kill Indians on sight whether they are peaceably disposed or otherwise."

—A terrible explosion occurred at a mill in Philadelphia, June 27. The engine house and a portion of the mill were blown in all directions, flying bricks and iron doing much damage. Several dwelling houses in the vicinity were completely wrecked. The dead body of the engineer has been taken from the ruins. The boiler, by the force of the explosion, was driven into the second story of the dwelling occupied by a family. Several persons were killed—some missing.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 3, 1879.

The National Holiday.

THERE will be no paper issued next week.

Camp-Meeting Notice!

THE Camp-meetings for California were appointed to be held at the times given in the SIGNS because Eld. Haskell considered it necessary for him to return East the last of August.

We accordingly corresponded with Eld. Haskell and obtained the privilege to postpone them one or two weeks, as we should think best.

After consultation we appoint as follows: Southern, Fresno City, Aug. 28 to Sept. 2. Northern, Healdsburg, Sept. 18-23.

This places the Northern meeting about its usual time, and gives sufficient time between the two meetings, which the former arrangement did not, and will afford Eld. Haskell opportunity to spend some time in the Southern field if he shall judge it necessary.

Now let all prepare to attend the Camp-meetings. Come early, and stay till the close.

Will the Committees send notices giving particulars, in good season?

Bishop Ames' Estate.

In our news items we noticed that the estate of Bishop Ames was estimated at \$250,000. We took it as we found it in the papers. The San Francisco Christian Advocate makes a correction, saying his estate did not exceed \$50,000; and that it was not increased any during the time he filled the office of bishop, a period of twenty-seven years.

Wisconsin Camp-Meeting.

I CAME upon the ground very weak, but have labored much harder than it seemed possible when I came. Sabbath after speaking I invited those who desired to seek the Lord to come forward; about one hundred responded.

At this meeting a temperance society was organized. The teetotal pledge was circulated and one hundred and fifty signed it. Tuesday morning we had our closing meeting. The deepest feeling was beginning to take hold of the people, just as we must separate.

We had some sweet, refreshing seasons. We were blessed ourselves and know that many were convicted that we had the truth. My husband was free in spirit, and spoke with great clearness and power.

are not connected with God. They are like salt that has lost the savor. They have not vital godliness, or heart-holiness; therefore they are like the fig tree destitute of fruit.

The Spread of the Truth.

It is a matter of the deepest interest to every believer in the truth which God promised for the closing up of his work on earth, and which he is now fulfilling before our eyes, that it is rapidly spreading throughout the earth.

With Christiana, Norway, for its central fort, the glad tidings is speedily spreading through the three Scandinavian countries; from Bale, Switzerland, it is being sent out to the European countries where the French, German, and Italian languages are spoken; and Alexandria, Egypt, the city anciently celebrated as the seat of learning and philosophy, bids fair to be another great center from which the truth is to be scattered, not only in Egypt and adjoining countries of Africa, but among the Greeks, Jews, and Arabians; while Australia is stretching out one hand toward this station, and the other toward Oakland, California, and thus the earth is being encompassed with a girdle of light.

Who that loves God cannot see his hand in this work? True believers in all the earth are being aroused by this last message of merciful warning, and are seeking a preparation to meet their coming King.

Now, brethren in America, you who have for years enjoyed this light, how is it with you? Is your interest in this work waxing, or waning? Are you dead to the world and alive to God and his cause?

Can it be that any are so indifferent as not to read the good news from week to week? Are any so filled with the cares of this life as to neglect such privileges? Remember the words of Jesus,—"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

While the truth is spreading, numerous calamities are abounding in the earth. The goodness of God ought to lead men to repentance; but this failing, sore judgments are sent. Many will admit that God sent plagues upon Egypt; but do not recognize his hand in the calamities that are being sent just before the final deliverance of the Israel of God.

My brethren, walk in the light lest darkness come upon you.

A Living Death.

A YOUNG man who wanted a place in some government office, asked a cabinet Minister for his assistance. "My young friend," said he, "do not apply. Saw wood, drive cows, do anything honorable, but preserve your independence. I have a man in my department who has been in forty years."

me, saying, 'I ought to have died forty years ago.' 'You don't mean that,' I said. 'Yes,' said he, 'I mean that. I have been buried in this building forty years, and I had just as well been buried in the grave. What is the difference between tombs? Of what advantage have I been to myself in here? I had nothing when I came in, and have nothing now. I am disqualified for anything. If I was turned out to-day I would starve to-morrow.' So much for a government position that young men are so anxious to get. They had better let it alone."

Appointments.

State Quarterly Meeting.

THE State Quarterly Meeting of the California T. and M. Society will be held in Oakland, Sabbath and Sunday, July 19 and 20. It is earnestly hoped that all of the Directors and other officers of the different societies will be present and as many of the brothers and sisters as can.

Camp-Meetings For 1879.

California, Fresno City, Aug. 28 to Sept. 2. Healdsburg, Sept. 17-23.

No providence preventing I will meet with the friends

In Santa Rosa..... July 12-14. " Napa..... " 26-28. " Woodland..... Aug. 1-4.

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

Church Quarterly Meetings.

THE church quarterly meetings will be held the first Sabbath and Sunday in July. On the Sabbath the list of members is to be read by the clerk and each member is expected to respond in a personal testimony or by letter. Evening after the Sabbath or Sunday the church tract and missionary meeting will be held, at which time all dues for the past quarter should be paid.

District Quarterly Meetings.

THE quarterly meetings of the several districts will be held on Sabbath and Sunday, July 12 and 13, as follows:—

No. 1 at Santa Rosa. No. 5 at Woodland. " 2 " Lemoore. " 6 " Red Bluff. " 3 " St. Helena. " 7 " Oakland. " 4 " Santa Ana. " 8 " San Francisco.

At these meetings there should be a full report from every church in each district.

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

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

To prevent misunderstanding, and to enable the friends to aid others in attending the meetings, my appointments will stand as follows: The first and third Sabbath of each month in Oakland; the second and fourth in San Francisco. And the evenings of the first and third Sunday in San Francisco; the second and fourth in Oakland.

This will be the order after July 1.

J. H. WAGGONER.

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