

# 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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### "PEACE ON EARTH."

It came upon the midnight clear,  
That glorious song of old,  
From angels bending near the earth  
To touch their harps of gold—  
"Peace to the earth, good-will to men,"  
From Heaven's all-gracious King;  
The world in solemn stillness lay,  
To hear the angels sing.

Still through the cloven skies they come,  
With peaceful wings unfurled;  
And still their heavenly music floats  
O'er all the weary world;  
Above its sad and lowly plains  
They bend on heavenly wing,  
And ever o'er its Babel sounds  
The blessed angels sing.

Yet with the woes of sin and strife  
The world has suffered long;  
Beneath the angel-strain have rolled  
Two thousand years of wrong;  
And men, at war with men, hear not  
The love-song which they bring;  
O, hush the noise, ye men of strife,  
And hear the angels sing.

And ye, beneath life's crushing load,  
Whose forms are bending low,  
Who toil along the climbing way  
With painful steps and slow;  
Look now! for glad and golden hours  
Come swiftly on the wing;  
O, rest beside the weary road,  
And hear the angels sing!

—Rev. E. H. Sears.

## General Articles.

### The Scripture Doctrine of a Future Life.—No. 15.

ELD. D. M. CANRIGHT.

#### OBJECTIONS ANSWERED.

It is not to be supposed that long cherished theories will be given up without a struggle, however plainly they may be shown to be erroneous. Early education and long established notions are hard to eradicate; hence, notwithstanding the overwhelming amount of evidence showing the destruction of the wicked, appeal is made to a few passages, which are claimed as supporting the doctrine of eternal torment. To a person who has not examined the subject, it may be made to appear that the Bible is full of strong texts on that side of the question; but the fact is, there are only nine texts in all the Bible, which are claimed as directly teaching the doctrine of endless torment. True, a few other texts are brought in as collateral proof; but there are only nine that are claimed as direct proof upon the question. While on the other hand, as we have already shown, there are scores, and even hundreds of texts, positively asserting that the wicked shall die, perish, be destroyed, be cut off, burned up, be as though they had not been, and many other expressions equally strong. These declarations are repeated over and over; and the few texts which are claimed in favor of endless suffering are readily explained in harmony with the doctrine that the wicked shall be utterly destroyed.

Strange to say, the first passage which our opponents are able to select in supporting their theory, is not found till we come to the book of Psalms, nearly half way through the word of God! If such an awful doctrine be true, it has been true since the days of Adam; and every soul of the human race has been in danger of endless hell. It would seem as though the race ought to have been plainly and unmistakably warned of it from the very earliest period. It ought to have been kept before them constantly; and yet, our opponents themselves

being judges, not a declaration concerning this eternal, horrible, burning hell of endless torment, not a text stating such a thing is found until we get half way through the Bible. In fact there are only three texts that can be construed so as to favor that doctrine in the whole Old Testament. We will now examine them. The reader will be surprised to see how weak they are.

**First Text.**—"The wicked shall be turned into hell and all the nations that forget God." Ps. 9:17. Here, say our opponents, is a plain text of Scripture on our side of the question. Well, what does it say? The wicked shall be turned into hell. Very well, we believe that as strongly as anybody. All the wicked will go into hell, certainly. But how long does this text say they are to be tormented there? you will notice that it does not say anything about that part of the question. It simply says that they shall be turned into hell, and there leaves them. It does not say or intimate that they shall remain there one hour or one year. We must learn it from some other texts. Be it known then that this text does not have the least bearing upon the doctrine of eternal torment. And yet this is one of the nine pillars of that structure. You will notice how little support it gives to that monstrous theory.

**Second Text.**—"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Isa. 33:14.

"Everlasting burnings," exclaim our opponents. Here we have our doctrine taught certainly. But they should not be too certain about this. Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings? The very question implies that no one can. Many times in the Bible similar questions are asked, as, Who can abide the day of wrath? Rev. 6:17. Who can stand before his anger? What living man shall not see death? Ps. 89:48. All these imply a negative answer, and so does this text. No one can dwell in devouring fire, in everlasting burnings. Strange to say it is on such texts as these that the doctrine of an endless hell is built. But there is not a hint of such a thing in one of them. On the other hand it plainly implies the utter destruction of the sinner.

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

The advocates of endless misery make another stand here. They think they find some support for that theory in this text; but a few words of explanation will convince any candid man that this is not on their side. Some shall awake to everlasting life, that is, the righteous, "and some to shame and everlasting contempt." Now if the wicked awake to everlasting contempt, then, it is argued, they must live everlastingly, eternally in misery. But we submit that no such conclusion is necessary. We maintain that they can be utterly annihilated, and still the contempt of them continue.

During our struggle for liberty in the Revolution, General Arnold turned traitor, and had to flee for his life. Ever since that day he has been held in contempt by the whole American nation. His name is only mentioned now with scorn and reproach. "Arnold the traitor!" is a term with which every body is familiar. He is held in contempt, and yet he has been dead long years. Just so with regard to the wicked. They come up to the judgment to be covered with shame, and held in contempt by the righteous. The Syriac translation gives it thus: "Some to shame and the eternal contempt of their companions." The Jewish translation renders it thus: "Some to disgrace and everlasting abhorrence." This brings out the correct idea. They are held in eternal contempt or abhorrence by the saints. So the wicked can be annihilated at the judgment, as the Scriptures teach, and yet this text be true.

Here, then, is all the evidence claimed from the Old Testament to prove eternal

suffering. Reader, is it not a rather frail foundation on which to begin so stupendous a superstructure? We now come to the New Testament for the

**Fourth Text.**—"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

Every candid person must admit that this text is one of the strongest that can be produced for eternal suffering. The wicked are to depart into everlasting fire. The original Greek is, *aionion* fire, that is, everlasting fire. Then the wicked are to be sent into everlasting fire. So the Bible says, and so we believe. Then must they not suffer there eternally? Not necessarily. Let us compare this with another passage where the same term is used. Jude 7. "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." The apostle in referring to the overthrow of the cities of the plain says that they suffered "the vengeance of eternal fire."

Now we ask, What happened to those cities? are they still burning? Is the fire still alive in Sodom and Gomorrah? No; every intelligent reader knows that the waves of the Dead Sea have rolled over those plains for more than three thousand years. That fire has been long since extinguished, and yet it was an eternal fire. Hear Peter's testimony upon that. "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Peter 2:6. What does Peter say God did with those cities? Turned them to ashes, condemned them, made them an ensample to others. Very well. Then it will be noticed that the cities of Sodom and Gomorrah were turned to ashes by eternal fire.

But how could it be said to be eternal fire if the fire has long been out? The answer is simple. The cause is put for the effect, that is the effect of that fire; the destruction which it wrought was eternal. These cities were burned down, destroyed, never to be rebuilt. They never have been and never will be. Hence their destruction was eternal. The effects of the fire were eternal. And hence by the very common way of speaking, the cause is put for the effect, and the fire is called eternal. The simple meaning is, as any one can see, not that the fire is eternally burning, but that the result will be eternal. Let us take a few other cases to illustrate this use of the word eternal. Thus Paul says, "Of the doctrine of baptism, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment." Heb. 6:2. Is the judgment to be eternal? Is God to be eternally carrying on the judgment and never have done with it? Is it to be unending? then the world can never be judged. In this case we do positively know it can not have that meaning. All will agree that it means that the effect of the judgment will be eternal, the decisions of the court will never be reversed. The one who is judged to destruction will remain eternally destroyed. Those who are judged to life will eternally live. Hence the judgment, by a common form of speech, is itself called eternal.

Take another case: "Having obtained eternal redemption for us." Heb. 9:12. Eternal redemption! Is the Lord to be eternally redeeming his people, and never redeem them? Oh, no; but the effects, the results of their redemption is eternal, hence it is called eternal redemption. Just so in the text under consideration. Everlasting, or eternal fire, means precisely the same that it means in Jude in regard to the cities of the plain. They were burned up, or as Peter says, "reduced to ashes" by eternal fire. Now we argue that if Sodom and Gomorrah could be burned with eternal fire, and at the same time be reduced to ashes, and the fire go out, so also the wicked can be burned with eternal fire, be reduced to ashes, and that fire may cease to burn. We leave our readers to judge if this is not the candid truth in the matter.

**Fifth Text.**—"And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:46.

All will agree that this is by far the strongest text in the Bible in favor of endless torment. Our opponents themselves will admit that if this text does not teach it, then there is none that does, and we agree with them. But we are confident that it teaches no such thing, and that a few words of explanation will convince our friends of the same fact. Look carefully at what it does say. It says the righteous shall go into everlasting life; the wicked into everlasting punishment. Now, is not the life of the righteous unending? Certainly. Well, is not the punishment of the wicked to be parallel with the life of the righteous? Does it not last as long as the life of the righteous? Yes. Indeed, the original Greek term *aionion*, rendered everlasting in the clause referring to the wicked, is the very term that is rendered eternal in the next clause referring to the righteous. Hence, literally, these shall go away into eternal punishment, and the righteous into eternal life. We have opposites in this text, that is, the punishment of the wicked is placed in direct opposition to the life of the righteous. Whatever the righteous have, the wicked have just the opposite, and it lasts just as long.

Now let us look carefully at the statement. The righteous go into eternal—what? into eternal life. What do the wicked have? They go into just the opposite of this. Now we ask what is the opposite to life? Let us have no evasion. The answer must be DEATH, for death is certainly the opposite of life. Very well; then the statement plainly is this, that the wicked shall go into eternal death. They shall die, as the Scriptures say; and this death will be eternal. There will be no resurrection or coming to life from it. This is so plain that a child ought to see it.

But would this be eternal punishment? Well, we ask again, Is not death a punishment? Certainly it is as great a punishment as the law can inflict. Then if death is a punishment, eternal death would be an eternal punishment. Notice; the text does not say the wicked shall go into eternal punishing, but eternal punishment. The punishment is something that is done, completed, finished. Punishment is thus defined by Webster:—"Any pain, suffering, or loss on account of crime." The wicked lose eternal life, hence their loss is an eternal loss, and therefore an eternal punishment. We maintain that this is the simple meaning of the text. The wicked are destroyed. This destruction is eternal, and hence their punishment is eternal.

Listen to the apostle Paul upon the same subject. Speaking of the wicked when the Lord shall appear he says: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 1 Thess. 1:9. Matthew says they shall go into everlasting punishment, but does not state, only by implication, what that punishment will be. Paul takes up the same subject, and carries it a little farther. He says they shall "be punished with everlasting"—so it is everlasting punishment. Then he explains what it shall be: "punished with everlasting destruction." This settles the question. Their punishment is to be destruction. And that destruction is to be everlasting; hence, it is to be everlasting destruction. We are willing to leave it to our readers whether this celebrated passage is not plainly harmonized with the position that the wicked shall be utterly destroyed.

**SPIRITUAL COURAGE.**—Christian valor or spiritual courage is a needful grace. David had in him this holy valor and courage when he went against Goliath, and Paul, when he was going to Jerusalem. But most valorous and strong did Christ our Captain show himself when he was going up to Jerusalem to suffer. The Evangelist saith, he steadfastly set his face, he settled himself fully to go; though it were to drink a most bitter cup, he would not be drawn from it, and because Peter labored to dissuade him he sharply rebuked him, and called him Satan.—William Gouge.

## THE GREAT CONTROVERSY

BETWEEN CHRIST AND HIS ANGELS AND SATAN  
AND HIS ANGELS.

## CHAPTER TWELVE—CONTINUED.

## JACOB AND ESAU.

BY MRS. E. G. WHITE.

ONE reason why God does not bestow more and larger blessings upon his people is that they would not appreciate them and render to God the things that are God's. Every Christian should often review his past life, and never should he forget the precious deliverances which God has wrought for him, supporting him in trial, consoling him in affliction, opening ways for him when all seemed dark and forbidding, refreshing him when ready to faint under discouragements. And in view of all these innumerable blessings, he should be melted and subdued, grateful and humble. He may well exclaim, "What shall I render unto the Lord for all his benefits toward me?" The rendering to God will not be merely in words of thankfulness, but in tithes and offerings. The Christian will practice self-denial and self-sacrifice to make returns to God.

The conduct of Esau in selling his birthright represents the course of the unrighteous, who consider the redemption purchased for them by Christ of little value, and sacrifice their heirship to Heaven for perishable treasures. Many are controlled by inclination, and rather than deny an unhealthy appetite, they will sacrifice high and valuable considerations. If one must be yielded, the gratification of a depraved appetite, or the high and heavenly blessings which God promises only to the self-denying and God-fearing, the clamors of appetite, as in the case of Esau, will generally prevail, and for self-gratification, God and Heaven will be virtually despised. Even professed Christians will use tea, coffee, snuff, tobacco, and spirits, all of which benumb the finer sensibilities of the soul. If you tell them they cannot have Heaven and these hurtful indulgences, and that they should cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, they are offended, and conclude that if the way is so straight that they cannot indulge their gross appetites, they will no longer walk therein.

Especially will the corrupt passions control the mind of those who consider Heaven of so little worth. Health will be sacrificed, the mental faculties enfeebled, and Heaven will be sold for these pleasures, as Esau sold his birthright. This case is left on record as a warning to others. Esau was a reckless person. He made a solemn oath that Jacob should have his birthright. Yet when he learned that his brother had obtained the blessing which would have belonged to him, had he not rashly sold it, he was greatly distressed. He had repented of his rash act, when it was too late to remedy the matter. Thus it will be in the day of God with sinners, who have bartered away their heirship to Heaven for selfish gratifications and hurtful lusts. They will then find no place for repentance, although, like Esau, they may seek it carefully and with tears.

Jacob was not happy in his marriage relation, although his wives were sisters. He formed the contract with Laban for his daughter Rachel, whom he loved, but after he had served seven years for her, Laban, wishing to retain his faithful services a greater length of time, deceived him, and gave him Leah. When Jacob realized the deception that had been practiced upon him, and that Leah had acted her part in deceiving him, he could not love her, and he reproved his father-in-law for thus trifling with his affections. Laban entreated him not to put away Leah, for this was considered a great disgrace, not only to the wife, but to the whole family. Jacob was placed in a most trying position; but he decided still to retain Leah, and also to marry her sister. Yet Leah was loved in a much less degree than Rachel.

Laban was selfish in his dealings with Jacob, and thought only of advantaging himself by his faithful labors. Jacob would have left the artful Laban long before, but he was afraid of encountering Esau. He heard the complaint of Laban's sons, "Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before."

Jacob was greatly distressed. He knew not which way to turn. He carries his case to God, and intercedes for direction from him, and the Lord mercifully answers his prayer. "Return unto the land of thy fathers, and to thy kindred; and I will be with thee." Jacob now called his two wives to the field, where there could be a secret consultation

without danger of being overheard, and said, "I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. And ye know that with all my power I have served your father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me." Jacob then related to them the dream given him of God, to leave Laban and go unto his kindred. Rachel and Leah replied, expressing their dissatisfaction with their father's proceedings, "Is there yet any portion of inheritance for us in our father's house? Are we not counted of him as strangers? for he hath sold us, and hath quite devoured also our money. For all the riches which God hath taken from our father, that is ours, and our children's; now then, whatsoever God hath said unto thee, do."

Anciently it was customary for the bridegroom to pay a sum of money, according to his circumstances, to the father of his wife. If he had no money, nor anything of value, his labor was accepted for a stated length of time before he could obtain the daughter as his wife. This custom was deemed a safeguard to the marriage contract. Fathers did not consider it safe to trust the happiness of their daughters to men who had not made sufficient provision to take care of a family. If they had not ability to manage business, to acquire cattle or lands, it was feared that their lives would be worthless. But that the truly worthy might not become discouraged, a provision was made to test the worth of those who had nothing of value to pay for a wife. They were permitted to labor for the father whose daughter they loved. Their labors were engaged for a certain length of time, regulated by the value of the dowry required for the daughter. In doing this, marriage was not hasty, as there was opportunity to test the depth of affections of the suitor. If he was faithful in his services, and was otherwise considered worthy, the daughter was given him as his wife. And, generally, all the dowry the father had received was given to his daughter at her marriage.

What a contrast to the course now pursued by parents and children! There are many unhappy marriages because of so much haste. Two unite their interests at the marriage altar, by most solemn vows before God, without previously weighing the matter, and devoting time to sober reflection and earnest prayer. Many move from impulse. They have no thorough acquaintance with the dispositions of each other. They do not realize that the happiness of their life is at stake. If they move wrong in this matter, and their married life proves unhappy, it cannot be taken back. If they find they are not calculated to make each other happy, they must endure it as best they can. In some instances the husband proves to be too indolent to provide for a family, and his wife and children suffer. If the ability of such had been proved, as was the custom anciently, before marriage, much misery would have been saved. In the case of Rachel and Leah, Laban selfishly kept the dowry which should have been given to them. They have reference to this when they say, "He hath sold us, and hath quite devoured also our money."

*(To be Continued.)*

## English Denominations.

As it becomes necessary for the master-builder, who has before him a building to construct, to carefully examine his material, so a minister of the gospel of Christ, who wishes to act his part in constructing the spiritual temple on the foundation, Christ, must have some knowledge of the sentiments, habits, and customs of those among whom he labors. With this object in view, I am seeking to learn the doctrines and practices of the different denominations in England.

Firmly believing in the near coming of our blessed Lord and Saviour, and having a desire to know how the doctrine is regarded here, and to know also the sentiments connected with it, I have ascertained the following facts:

Both in and out of the Established Church, the doctrine of the near coming of Christ is much more generally entertained than in America. There is but little prejudice against it, and the people are especially interested to hear and read concerning the subject. It is true that some of the sects look for the world's conversion and temporal millennium before the return of Christ, but their numbers are less, proportionately, than in the United States.

Knowing that the late Edward Irving, whose influence contributed quite largely to the introduction into England of the subject of the literal coming and reign of Christ, I had some little interest to acquaint myself with his followers. Therefore on March 16 I went to a meeting of the Irvingites, in Bedford Place, Southampton. I would here state that this Mr. Irving is he who translated into En-

glish the Spanish work treating on the subject of the coming of Christ, and wrote extensively upon the doctrine, creating a great stir in this kingdom from about the year 1830 to 1844. The book he obtained and translated was written by an anonymous author styling himself "Ben Ezra." The meeting to which I referred was their usual Sunday communion service, and lasted from 10 A. M. until 12:30 P. M. To give some little idea of the almost endless form and ceremony of the occasion, it would be safe to say, that not five minutes passed during the whole two and a half hours without some change in the service, either chanting, singing, praying, offering incense, etc., of which the service principally consisted.

Through the kindness of a friend I obtained the perusal of a set of their standard tracts, twelve in number, in which is briefly set forth their history and principles. They call themselves the "Catholic Apostolic Church," claiming that their church is a restored state of the church as it existed in and soon after, Christ's time. I can do no better in stating their sentiments than to quote from their own writings. In their introductory tract they say:—

"God has restored apostles to his church, to bring back the ways of holiness, and to the realities of holy worship, all who will hear his voice through them, and to anoint them with the Holy Ghost, that so they may escape the judgments that are impending over apostate Christianity, and who may stand before the Son of man. He inspires prophets, also, who, speaking in his name, proclaim the speedy coming of the Lord."

In tract No. 2 they state, "The ordinary means of regeneration, then, is the sacrament of baptism." I suppose, however, that their baptism is sprinkling, as the baptismal font in their church was not much larger than a Roman Catholic font of holy water, too small to admit of immersion. That they recognize sprinkling as baptism is also apparent from what they state in tract No. 4: "Christians men may call themselves members of the Greek, Roman, Anglican, or any other communion, but God regards them all as members of the one church and body of his Son."

Of the church, they say it is established on the four-fold ministry of Christ. We read in tract No. 5, "The four-fold ministry was inherent in Christ and manifested by him. So his church, being an outgrowth of himself, Apostles, Prophets, Evangelists, Pastors, and Teachers are in his church." That Christ filled these four offices they prove by Heb. 3: 1; Acts 7: 37; Luke 4: 18; John 10: 11.

In tract No. 6 they state, respecting the church, "The apostles are the nucleus of the church. They set over the church deacons, appoint elders (presbyters or priests) in every city. Bishops or angels are set over the church by the apostles. Deacons are chosen by the people, but elders or bishops were called by word of prophecy. Elders, bishops, and deacons are ordained by the apostles."

In tract No. 9 they say of the Mosaic priesthood, "The sprinkling of the blood, the daily meat and drink offerings, and incense, the trimming and lighting of the lamps, and the continual service of the tabernacle all showed forth spiritual and eternal worship and service which the church should offer, in the Holy Ghost, day by day, before the Lord." "But the church offers no sacrifice for the taking away of sin. She does on earth what Christ is doing in Heaven. There he presents himself to the Father as the Lamb that had been slain. Here in the holy eucharist she also brings before the Father the memorial of that body and blood once offered upon the cross, 'once for all, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.'"

As proof that it is right to have a literal altar on which to make an offering of the eucharist to God as the priests offered the blood of beasts while the smoke of literal incense rises before the altar, they quote Heb. 13: 10, and Mal. 1: 11.

In tract No. 11 we read, "In the eucharist is found a summary of all the types which exhibit the atonement and sacrifice of Christ."

"The principal parts of the eucharistic service are transacted within the sanctuary, a part of the church answering to the holiest of all in the tabernacle."

"The twelve loaves of shew bread, the type of Christ the bread of life, which remained on the table of proposition, in the holy place, for seven days, were consumed on the eighth day."

By the same analogy they claim that the eucharist that remains from the consecration on one first-day is consumed on the next first-day.

This people hold an early morning, and evening service every day in the week, of which they say, in tract No. 12, "The order of the morning and evening prayer, and exhortation by the evangelist, and in the evening by the pastor, corresponds to the whole action of slaying the lamb and placing it upon the altar."

In this service, "during the same the angel (bishop) takes from the tabernacle the symbols of the body and blood of Christ, and proposes or places them on the altar, in sight of all; signifying that it is only as pleading the sacrifice of Christ that we can present to God any act of worship."

In the evening the ministry is given by the angel and the elders, and consists of short meditations on the subject supplied by the angel in the morning. This act is antitypical to that of Aaron in lighting the lamps, and is symbolized in the church by the seven-fold lamp, burning before the altar, which is lighted by the deacons, as soon as the introductory part of the service is over.

There were more than a score of robed persons engaged in the service which I witnessed. The robes were of various forms and colors. To those who seek a "splendid ritual," this was, in some respects, an imposing sight.

I quote from another tract of theirs concerning it:—

"Its worship strikes the imagination of the educated beholder as the very worship celebrated by Tertullian or by Hippolytus. That venerable presbyter, those ardent young evangelists, those black-vested deacons, that ancient anthem, and still more ancient incense-burning; the homily, the hymn, the utterance, and the eucharist, transport us in sacred fancy to an antiquity beyond the reach of Romish or other rites. And yet how fitting is it to all the wants of To-day. That unique confession of the sin of schism, that *prayerful remembrance of the dead*, that earnest recognition of a PRESENT CHRIST, that all-pervading devotion without doctrine, does it not give shape and language to the aspirations of the soul alienated from all Churches, yet quite unable to do without them? It may well be so, for this ritual is the product of many minds, trained in diverse schools, united in their belief of a Divine mission, and searching, under the impression of a Divine command, up and down Christendom for the scattered vessels of the sanctuary, to find and to rebuild. And the priesthood!—consisting of men of various sects and vocations, not all of them separated from those vocations—it may not exceed the priesthood of other Churches in devotion to prescribed duty; but its functions certainly appear at once more comprehensive and more precise, every man having a special work, and the entire work including ministration to every want or circumstance of humanity; the daily service of the altar and the pulpit, the visitation of the sick, the relief of the distressed, and the absolution of the burdened."

Of their history I quote from tract No. 5 of their series of twelve: "In 1830 a young man in the west of Scotland spoke with tongues. Power came upon two brothers and their sisters of another family living a few miles off. All these persons were of noted godliness and sobriety of character."

"Rev. Edward Irving, minister of the Scotch church, Regent Square, accepted the doctrine and work and was shortly after ejected from his church."

They state that "utterances were made by these persons, calling attention to the symbols of the Old Testament, especially those of the tabernacle. These were explained in the light of prophetic words as shadowing forth the true spiritual worship to be observed by the church evermore."

It seems they decided that while these things signified Christ's work, that it also meant his ministers on earth; so they have taken the same position as the Mormons, although in different form of carrying it out, namely, that both the Aaronic and Melchisedec priesthood are now carried out in the ministry of the church on earth.

It is due, perhaps, that I should say of this people, that with all their forms and ceremonies the greatest degree of reverence, dignity, and devotion are manifest, and that they are still earnest advocates of the immediate personal coming of our Lord Jesus Christ.

It is apparent, I think, to all our brethren, where this people, who had so much light on the doctrine of Christ's coming, fell into formalism. If these were genuine movings of God's Spirit among them, he designed to show them his sanctuary, that they might be prepared to understand Christ's present position, and the true event to take place at the end of the twenty-three hundred days, and so stand as the Seventh-day Adventists have, the shock of the passing of the time in 1844.

But alas! the leaders in the movement here were believers, to a great extent, in many forms and ceremonies, and mistook the voice that called attention to the great and closing work of Christ as our High Priest, as a call to establish new ritualism, which exceeds in its many variations and changes that of both the church of England and of Rome.

J. N. LOUGHBOROUGH.

A MAN of true worth is always ready to acknowledge worth in others.

[FROM JOHN WESLEY'S MISCELLANEOUS WORKS.]

**A DIALOGUE**

BETWEEN AN ANTI-NOMIAN AND HIS FRIEND.

ANTI-NOMIAN.—Well met, my friend. I am glad to see you. But I am sorry to hear you have changed your religion.

FRIEND.—Changed my religion! I do not know what you mean.

Ant.—Why, you once believed that we are saved by faith.

F.—Undoubtedly; and so I do still.

Ant.—Do you believe, then, that the "whole work of man's salvation was accomplished by Jesus Christ on the cross?"

F.—I believe, that, by that one offering, he made a full satisfaction for the sins of the whole world.

Ant.—But do you believe that "Christ's blood and our sins went away together"?

F.—To say the truth I do not understand it.

Ant.—No! Why, did not Christ, "when he was upon the cross, take away, put an end to, blot out, and utterly destroy all our sins forever?"

F.—He did then pay the price, for the sake of which, all who truly believe in him are now saved from their sins; and, if they endure to the end, shall be saved everlastingly. Is this what you mean?

Ant.—I mean, "He did then heal, take away, put an end to, and utterly destroy, all our sins."

F.—Did he then heal the wound before it was made, and put an end to our sins before they had a beginning? This is so glaring, palpable an absurdity, that I cannot conceive how you can swallow it.

Ant.—I thought you would come to your "carnal reasoning." What has faith to do with reasoning?

F.—Do you ever read the Bible? Does not God himself say to sinners, "Come now and let us reason together"? Isaiah 1:18. Does not our Lord reason continually with the Scribes and Pharisees; St. Peter with the Jews; (Acts 2:14.) and St. Paul, both with the Jews and Gentiles? Nay, is not a great part of his Epistles, both to the Romans and to the Galatians, and the far greatest part of that to the Hebrews, one entire chain of reasoning?

Ant.—You may do what you please. But I do not reason; I believe. (The words printed as quotations are transcribed from late authors. I am not willing to name them.)

F.—Now, I believe and reason too; for I find no inconsistency between them. And I would just as soon, put out my eyes to secure my faith, as lay aside my reason.

Ant.—But do not men abuse their reason continually? Therefore it is best to have nothing to do with it.

F.—So, now you are doing the very thing you condemn! You are reasoning against reasoning. And no wonder; for it is impossible, without reasoning, either to prove or disprove anything.

Ant.—But can you deny the fact? Do not men abuse their reason continually?

F.—They do. The fact I deny not. But I deny the inference drawn from it. For if we must lay aside whatever men abuse continually, we must lay aside the Bible; nay, and meat and drink too.

Ant.—Well, but come to the point. In what do you trust for justification and salvation?

F.—In the alone merits of Christ, which are mine, if I truly believe that he loved me, and gave himself for me.

Ant.—If! So you make salvation conditional!

F.—And do not you? Else you make God a liar; for his express words are, "He that believeth shall be saved; he that believeth not shall be damned."

What is this but to say, If thou believest, (there is the condition) thou shalt be saved?

Ant.—But I do not like that word, *condition*.

F.—Then find a better, and we will lay it aside.

Ant.—However, I insist upon it, "nothing else beside faith is required" in order to justification and salvation.

F.—What do you mean by *nothing else is required*?

Ant.—I mean, there is but one duty, which is that of believing. One must do nothing, but quietly attend the voice of the Lord. The gates of Heaven are shut upon workers, and open to believers. If we do nothing for Heaven, "we do as much as God requires."

F.—Do you really mean, we are to do nothing, in order to present or final salvation but "only to believe"?

Ant.—Do not I tell you so? "To believe certainly, that Christ suffered death for us, is enough; we want no more. We are justified by our submitting in our judgments to

the truth of God's grace in Christ Jesus. It is not necessary that a man do any works, that he may be justified and saved. God doth not require thee to do anything, that thou mayest be saved or justified. The law sets thee to work; but the gospel binds thee to do nothing at all. Nay, the works are not only not required, but forbidden. God forbids us to work for justification. And when the Apostle Paul presseth men to believe, it is as much as if he had bid them not to work.

F.—Let Paul be permitted to answer for himself. In the twenty-sixth chapter of the Acts of the Apostles, he relates how our Lord sent him "to open the eyes of the Gentiles,—that they might receive remission of sins." Verses 17, 18. "Whereupon," saith he, "I was not disobedient to the heavenly vision; but showed to the Gentiles, that they should repent, and turn to God, and do works meet for repentance." Observe: He "obeyed the heavenly vision," "by teaching the Gentiles, before they were justified, before they had received forgiveness of sins," to "repent and do works meet for repentance." So far was he from "bidding them not to work," while he was "pressing them to believe."

Ant.—You are got to your "carnal reasoning" again.

F.—*Carnal reasoning*, I perceive is a cant term, which you use when you know not what else to say. But I have not done with this instance yet. Did St. Paul, indeed, preach to those Heathens according to the instruction given him from heaven, or did he not?

Ant.—Without doubt, he did; otherwise he would have been "disobedient unto the heavenly vision."

F.—How then say you that a minister of Christ ought to preach nothing but "Believe, believe?" and, that to tell men of doing anything, is "preaching the law?" Do you not herein condemn, not only the great Apostle, but also Him that sent and commanded him "thus to preach"?

Ant.—Why, surely, you would not have us to be "under the law"?

F.—I fear you know not what that expression means. St. Paul uses it thrice in his Epistle to the Romans, five times in that to the Galatians, and in one passage of his former Epistle to the Corinthians; where he declares in what sense he was himself "under the law," and in what sense he was not. "Unto them that are under the law," (that still adhere to the whole Jewish dispensation,) "I became as under the law," (I conformed to their ceremonies,) "that I might gain them that are under the law: But unto them that are without law," (unto the Gentiles, or Heathens,) "as without the law; being," meantime, "not without law to God, but under the law to Christ." 1 Cor. 9:20, 21. It is plain, therefore, the Apostle was "under the law" of Christ, though he was not under the law of ceremonies.

Ant.—But does not St. Paul say to the believers at Rome, "Ye are not under the law, but under grace"?

F.—He does; and his meaning is, "Ye are not under the Jewish, but the gracious Christian, dispensation." As also in the next verse, where he says, "We are not under the law, but under grace."

Ant.—But what does he mean, when he says to the Galatians, "Before faith came, we were kept under the law"?

F.—Doubtless he means, we were kept under the Jewish dispensation, till we believed in Christ. 3:19. And so we read in the next chapter. "When the fullness of time was come, God sent forth his Son, made under the law," (the Jewish dispensation,) to redeem them that were under the law, that we might receive the adoption of sons;" verses 4, 5; might serve God, without fear, in righteousness and holiness, with a free, loving, childlike spirit.

Ant.—You cannot persuade me to this; I know better. The law of works (the moral law, as you call it) is nothing to me. "From any demand of the law, no man is obliged to go one step, to give away one farthing, to eat, or omit one morsel. For what did our Lord do with the law? He abolished it."

F.—However, ought not we, after we believe in him, to obey all the commandments of Christ?

Ant.—Obey! law! works! commandments! O, what "legalness is in your spirit!" So, I suppose, "your comforts vanish away when you are not assured that you obey all Christ's commandments!" On the contrary, "a spiritual man beholdeth justifying grace in believing, without his obedience to commands for external worship and good works."

F.—But how does this agree with numberless texts of Scripture? In particular, with those words of our Lord, "Think not that I am come to destroy" (or abolish) "the law: I am not come to destroy but to fulfill.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law. Whosoever, therefore, shall break one of these least commandments, he shall be called the least in the kingdom of heaven." Matt. 5:17, etc.

Ant.—I tell you plainly, I will not reason.

F.—That is as much as to say, "I will not be convinced; I love darkness rather than light."

Ant.—No; it is you that are in darkness. I was so till a few weeks since. But now my eyes are opened. I see my liberty now. Now I am free. I was in bondage long enough.

F.—What are you free from.

Ant.—From sin, and hell, and the devil, and the law.

F.—You put the law of God in goodly company. But how came you to be free from the law?

Ant.—Christ made me free from it.

F.—What! from his own law? Pray, where is that written?

Ant.—Here, Galatians 3:13: "Christ hath redeemed us from the curse of the law, being made a curse for us."

F.—What is this to the purpose? This tells me that "Christ hath redeemed us" (all that believe) "from the curse," or punishment, justly due to our past transgressions of God's law. But it speaks not a word of redeeming us from the law, any more than from love or heaven. But what do you mean by bondage?

Ant.—Why, the being bound to the law.

F.—You have no tittle of Scripture for this. Bondage to fear and bondage to sin are mentioned there; and bondage to the ceremonial law of Moses. But according to your sense of the word, all the angels in heaven are in bondage.

(To be Continued.)

**"A New Discovery."**

DR. HOPEWELL, in his lecture on "The Bible and Science," relates this amusing but most instructive anecdote. In various parts of the county of Durham, and indeed at many points all round the coasts of England, there are submarine forests; trees which once grew on the dry land on the borders of the sea, now sunk beneath its surface, covered at high water, but exposed in part or altogether at low water. Some twenty years ago the great dock on the Tyne was made, and many trees and horns of ancient animals were found embedded in the silt of Jarrow Slake. One of these was standing upright, but was without its head. Its top had evidently been cut off; there could not be any mistake about the fact.

Sir William Armstrong, the late Robert Stephenson, and Mr. Harrison, the North-eastern Company's engineer, were greatly interested. It was concluded that some woodman of very ancient times had cut the tree, and that it was a most striking evidence of the extreme antiquity of the human race. In haste Prof. Owen, the renowned paleontologist of the British Museum, was sent from London. One Sunday morning was spent by all these gentlemen wading in the slush and mud, inspecting this wondrous relic. Their conclusion was unanimous. The next morning a friend of mine, to whom Prof. Owen had sent his card with the expression of a wish to see some horns he had from the same site, was present also. He asked Prof. Owen to what conclusion they had come. The professor replied that they were all unanimous, and that the evidence was most satisfactory. My friend said, "You have not been inspecting an old cut, at any rate, for I had some pieces cut off that tree a few days ago, and have them now at home." The assembled company declared it was impossible. My friend assured them of the fact, and said, "Have you seen the man who first uncovered this tree?" They said they had not, and Prof. Owen was at once struck with the importance of having that man's evidence. The man was sent for. My friend told him what the man would tell him, for my friend knew all about it, and, beside that, would never have been so deceived, for reasons I could give, even if he had not known the true history; but I will let Prof. Owen tell the rest in his own words. He told the story himself at Leeds some years afterward, and this is what he said. After giving his account of the portion of the story I have already related, and saying that he had been told that the navy who first uncovered the tree had himself cut the head of it off to lay down a sleeper for the tramway, he says:—

"This man was sent for, and on his arrival he declared that the tree pointed out was the one he had cut." Prof. Owen goes on to say—and we should mark this—"It was endeavored to be explained that that was

impossible, as the place had not been excavated before," (it had got covered up again since the excavation); "but looking," said Prof. Owen, "with supreme contempt upon the assembly of geologists and engineers, the man persisted in the identification of his own work, and exclaimed, 'The top of the tree must be somewhere; upon which,' says Prof. Owen, 'I offered half a crown to the first navy who would produce it. Away ran half a dozen of them, and in a few minutes they returned with the top. Never,'" says Prof. Owen, "had I so narrow an escape from introducing 'a new discovery' into science, and never had I a more fortunate escape."—*Sel.*

**The Broken Link.**

A MAN who prided himself on his morality, and expected to be saved by it, was constantly saying: "I am doing pretty well, on the whole. I sometimes get mad, and swear, but I am strictly honest. I work on Sabbath when I am particularly busy; but I give a good deal to the poor, and I never was drunk in my life." This man hired a canny Scotchman to build a fence around his pasture lot. He gave him very particular directions. In the evening, when the Scotchman came in from work, the man said: "Well, Jack, is the fence built, and is it tight and strong?" "I canna say that it is all tight and strong," Jack replied; "but it's a good average fence, anyhow. If some parts of it are a little weak, other parts are extra strong. I don't know but I may have left a gap here and there a yard wide or so; but then I made up for it by doubling the number of rails on each side of the gap. I dare say the cattle will find it a good fence on the whole, and will like it, though I canna just say that it is perfect in every part."

"What!" cried the man, not seeing the point; "do you tell me that you have built a fence around my lot with weak places in it, and gaps in it? Why you might just as well have built no fence at all. If there is one opening, or place where an opening can be made, the cattle will be sure to find it, and will all go through. Don't you know that a fence must be perfect or it is worthless?"

"I used to think so," said the dry Scotchman; "but I hear you talk so much about averaging matters with the Lord, it seemed to me we might try it with the cattle. If an average fence won't do for them, I am afraid that an average character won't do in the day of judgment. When I was on ship-board and a storm was driving us on the rocks, the captain cried, 'Let go the anchor!' But the mate shouted back, 'There is a broken link in the cable.' Did the captain say, when he heard that, 'No matter, it's only one link. The rest of the chain is good. Ninety-nine of the hundred links are strong. Its average is high. It only lacks one per cent. of being perfect. Surely the anchor ought to respect so excellent a chain, and not break away from it?' No, indeed! he shouted, 'Get another chain!' He knew that a chain with one broken link was no chain at all; that he might as well throw the anchor overboard without any cable, as with a defective one. So with the anchor of our souls. If there is the least flaw in the cable, it is not safe to trust it. We had better throw it away, and try to get a new one that we know is perfect!"

**Villages.**

TALMAGE, on habits and fashions, says:— "And as to villages, I think that in some respects they are worse than cities, because they copy the vices of the cities in the meanest shape; and as to gossip, its heaven is a country village! Everybody knows everybody's business better than he knows it himself. The grocery store or the blacksmith shop by day and night is the grand depot for masculine tittle-tattle; and there are always in the village a half dozen women who have their sun-bonnets hanging near so that at the first item of news derogatory they can fly out and cackle it all over the town. Countrymen must not be too hard in their criticisms of the citizen, nor must the plough run too sharply against the yardstick."

**Meditation.**

LET us leave somewhat to meditation and to silence. Enter into thine own self; separate thyself from all tumult. Look into thine inner-self; see if thou have there some sweet retiring place of conscience, where there may be no noise, no disputation, no strife, nor debates; where there will not be a thought of dissension, and obstinate contention. Be meek to hear the word, that so thou mayest understand. Perhaps thou mayest soon have to say, *Thou wilt make me hear of joy and gladness, and my bones shall rejoice*; the bones, that is, which are *humbled*, not those that are lifted up.

## The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, APRIL 24, 1879.

JAMES WHITE,  
J. N. ANDREWS,  
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## Seventh-day Baptists in China.

WE are reminded by the quotations given elsewhere from the *Sabbath Recorder*, of some interesting remarks made by Eld. Wardner in the Seventh-day Baptist General Conference last fall, which we had the pleasure of attending. Eld. Wardner spent some years in China, and his labors were blest to the raising up of witnesses in that country for the Sabbath of the Lord God. And after being absent from that country a number of years he receives letters that all who remain alive are steadfast in the truth. Considering their circumstances, the nature of the opposition they have to meet, we think this is very remarkable. We scarcely dare to believe that a church in our own country would so long hold out faithful under such trying and discouraging conditions.

It must be that we behold the Chinese at a great disadvantage in California. The strong feeling existing against them, which does not always manifest itself in a Christian spirit or reasonable manner, begets a like spirit, and consequently there is a repelling power between the nationalities. The truth is, that much more is expected and demanded from those who have been brought up in heathen darkness, than is expected of those who have been all their lives surrounded by the best Christian influences. If the time ever comes that they have to yield to the cry of "The Chinese must go," they will carry with them to their countrymen a hatred of Christianity and of Christian nations which no arguments and no efforts will ever be able to overcome.

Judging from the experience of the Seventh-day Baptists among the Chinese, we are slow to admit that all the Chinamen who have professed the Christian faith in California have done so with worldly motives. Considering the tenacity of the Chinese to the customs of their fathers, and that they lose caste and sacrifice the respect of their people by embracing Christianity, we may safely affirm that the inducements for Americans to make a hypocritical profession of the Christian faith are much greater than for the Chinese. The probabilities in this respect are decidedly in favor of the latter.

As Christians we must look at this subject from a Christian standpoint; we have no right to look at it in any other. We never see these poor blinded heathen bow down before their gaudily-decorated "Joss," without feelings of sadness. Scarcely a Christian church, and very few Christian ministers seem to feel any obligation to present the Christian system, and Christianity in their own lives, in such a light as to win them away from their false worship.

We do not dispute that it is unpleasant to dwell among them with their native habits and customs, and so it is with many of other nationalities; but we do believe that if, from the first, there had been a united effort on the part of the Christian churches to attract and elevate them, they would not, in this State, be what they are at this time. It is quite possible that, in the coming day, the American nation may find an account against it in behalf of the Chinese, as well as the Africans.

## The State Quarterly.

THIS meeting was small, for several reasons. Bro. Israel is now in Oregon, where he went some time since on important business. The time of meeting was very rainy, so there were few in from the Oakland church. It was expected that the Session of the General Conference would be held April 1, and that Eld. Haskell would arrive here by the time of the State Quarterly meeting. But when it was learned that the Conference was postponed, that Eld. Haskell could not be here, with neither President nor Vice President in the State, the interest passed over to the time of Bro. Haskell's coming, when we expect strong efforts will be made to revive the missionary work.

The meeting of the Sabbath-school Association went by default, as there was not an officer present. We hope something may soon be done to give life to this work. Conference, T. and M. Society, and Sabbath-school Association, all need to be efficiently officered in California. Until this is done the work will flag.

## Sunday Not the True Seventh day.

(Continued.)

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

BOTH agree precisely in the alleged change of the Sabbath at the time of the exodus of Israel. That is, they assert that it was then changed from Sunday, the day of God's rest, to Saturday, the day of their departure from Egypt. According to Mr. Fuller, the first six days of Gen. 1 were not counted in the reckoning of the first week. So that Adam and his posterity constructed the week by joining the last day of one of the Creator's weeks to the first six days of another of his weeks, thus making a week which began with God's seventh day, and ended with his sixth. And this same week continued in use after God gave Israel a new Sabbath. For from that time they observed the day with which their week closed, instead of the day on which it began. We do not say they observed the seventh day of their week instead of the first day of it, lest these terms should mislead the reader; for their week, according to Mr. Fuller, began with the real seventh day, and ended with the true sixth day. Such is the kind of week which we now have, if indeed Sunday is the true seventh day from creation.

It is worthy of notice that that week which witnessed the alleged change of the Sabbath in Egypt did, according to the theory of Mr. F., have two Sabbaths in it! That is, it began with God's seventh day, which they were still under obligation to observe, and ended with his sixth day, which that very day became their Sabbath. And ever after this point, the sixth day, or Saturday, was kept by Israel as the seventh day; and Sunday, the true seventh day, was called the first day of the week. And so when the Jewish Sabbath, i. e., Saturday, ceased to be obligatory, and the original Sabbath, i. e., Sunday, alone remained in force, that day had thoroughly acquired the title of first day of the week, being called thus by all men from Adam to Christ.

But according to Dr. Akers, it seems that Adam reckoned the first week of time from the first day of creation; so that his weeks began and ended just as did those of the Creator. But when the exodus from Egypt took place, God gave Israel a new Sabbath by setting the institution back from Sunday, the day of his rest, to Saturday, the day of their departure from Egypt. And as he thus gave them a new Sabbath, so did he also give them a new week to fit this new Sabbath. For Dr. A. asserts that God gave the Hebrews at this time just such a week as Mr. F. asserts he gave to Adam; viz., a week made up of the last or seventh day of one week, and the first six days of another week.

Mr. Fuller's theory has this advantage over that of Dr. Akers, that he sets out at the commencement of Adam's history with a kind of week to which he is able to adhere even to the end of time; while Dr. A. sets out with weeks the first of which allows the reckoning of all the days of the creation week, but which he has to change at the exodus to such as Mr. F. started with; and having once changed the kind of weeks in order to bring in what he terms the Jewish Sabbath, he is obliged to adhere to this kind of week after his so-called Jewish Sabbath has, as he teaches, been nailed to the cross.

But, whereas Mr. Fuller has a week at the exodus with two Sabbaths in it, Dr. Akers makes the same week to consist of only six days! There is here an ugly crook in each of these theories, and the reader can decide for himself which to choose, as they are equally true.

But Dr. Akers, having cut off the seventh day from the first week of this new order, that he may make the sixth day of that week into what he calls the Jewish Sabbath, next takes the seventh day, thus severed from the mutilated week, and joins it to the first six days of the following week. He is obliged to continue this work of mutilation ever afterward; for his succession of weeks is thenceforward maintained by joining the seventh day of the true week to the first six days of the next one; and he has also to change the numbering of the days; so that he makes the true seventh day into the first day of the Jewish week, and makes a new seventh day out of the sixth day of that week. He does not indeed stop to explain how in that first Jewish week which had but six days they could keep any sort of a seventh day for their Sabbath. And yet he

affirms that the Sabbath must be preceded by six days of labor.\*

Certainly that form which Mr. F. has given to this theory has one decided advantage over the form given it by Dr. A. For Mr. F. sets out to show that the day of God's rest is rightly called first day of the week even from Adam's time, and so he comes down to New-Testament times, and, as he thinks, identifies the day with the first day of the week, there mentioned some eight times. But Dr. A. maintains that God's rest-day was the seventh day of the week, as reckoned by Adam, yet makes it his grand object to identify this day as the New-Testament first-day of the week. So that what began in Paradise as the seventh day of the original week, appears in the New Testament as first day of the week!

Having stated the theories of Dr. Akers and Mr. Fuller, it will be proper now to state that of Dr. Jennings, with such arguments in its support as are not made use of by Dr. Akers. For Mr. Fuller's theory is really a modification of Dr. Akers'; while the latter is but a modification of that of Dr. Jennings.

The theory of Dr. Jennings recognizes the institution of the Sabbath at the close of creation; but like those already stated, it asserts that the Sabbath observed by the Hebrew people was not the same as the Sabbath of the Lord ordained in Paradise. But Dr. J. places the origin of the so-called Jewish Sabbath, not at the exodus from Egypt, as does Dr. A., but at the fall of the manna, one month subsequent to that event. Dr. J. thinks it very probable that the patriarchal Sabbath was the day after the Sabbath observed by the Hebrews. Such is the theory of Dr. J. He is very modest in its statement. Those arguments which Dr. A. has borrowed from Dr. J. will be answered in considering the theory of Dr. A. But that one peculiar to Dr. J.'s position will be considered in this place.

His argument that the Lord gave to Israel a new Sabbath, rests principally on the following statement:—

That the manna fell for six days; that the following day was the Sabbath, ever afterward observed by Israel; in other words, that it was Saturday; and that the day before the six-days' fall of the manna, which was simply one week before the first Jewish Sabbath, was spent by them in marching, so that it could not have been a Sabbath until set apart as such by God at the fall of the manna.

Now it is very remarkable that, while Dr. Jennings, writing one hundred years since, evidently furnished Dr. Akers the idea that Sunday, and not Saturday, is the true seventh day, Dr. Akers should first deny the alleged fact on which Dr. J. rested his whole argument; and should even deny the particular point which Dr. J. tried to prove, viz., that the Sabbath was changed at the fall of the manna, yet should take up the change of the Sabbath from Sunday to Saturday as asserted by Dr. J., and place it one month earlier, resting the reason of it upon a different basis.

Thus, Dr. J. asserts that the Sabbath was changed at the fall of the manna, and proves it by the statement that the children of Israel marched from Elim to Sin one week before the Sabbath rest of Ex. 16. But Dr. Akers denies this march of Israel on Saturday, and asserts that it was on Monday that they made this journey, and, as we have seen, places the change of the Sabbath itself one month earlier, at the exodus from Egypt.†

\*Here is Dr. Akers' statement that the Sabbath must have six days of labor precede it, and also his statement that God gave Israel at the exodus a Sabbath made out of the sixth day of the week.

†There must be six work days preceding every regular Sabbath."—*Biblical Chronology*, p. 107.

"The exodus was on the sixth day of the ancient week.—*Id.* p. 150.

"The exodus occurred on Saturday and . . . it was then constituted the seventh day of the week.—*Id.* p. 33.

"From the exodus, Saturday was given to the Jews as their Sabbath.—*Id.* p. 150.

Here is Dr. Jennings' assertion that Israel marched from Elim to Sin on Saturday: "It moreover appears, that that day week, before the day which was thus marked out for a Sabbath by its not raining manna, was not observed as a Sabbath. On the fifteenth day of the second month they journeyed from Elim, and came at night into the wilderness of Sin (verse 1), where, on their murmuring for want of provisions, the Lord that night sent them quails; and the next morning, which was the sixteenth day, it rained manna, and so for six days successively; on the seventh, which was the twenty-second, it rained none, and that day they were commanded to keep for their Sabbath; and if this had been the Sabbath in course, according to the paradisaical computation, the fifteenth must have been so too, and would have been doubtless kept as a Sabbath, and not have been any part of it spent in marching from Elim to Sin."—*Jewish Antiquities*, p. 320, 321, book 3, chap. 8.

But Dr. Akers denies the very foundation of Dr. Jennings' theory, by asserting that the Jews marched from Elim to Sin on Monday. Thus he says: "The Jews did not manifest a familiar acquaintance with their Sabbath in the early part of their history. They came into the wilderness of Sin on the fifteenth day of the second month after departing out of the land of Egypt. This day, in numbering fifty days from the second day of unleavened bread, was required to be Monday, the second day of the Jewish week."—*Biblical Chronology*, p. 118.

While Jennings and Akers thus contradict each other in attempting to prove Sunday the true seventh day, a competent witness, Dr. E. O. Haven, President of the University of Michigan, bears the following testimony respecting their theories: "There are some who maintain that it can be chronologically demonstrated that, on account of some confusion in time of

One word more should be spoken relative to the march from Elim to Sin. Ex. 16:1. Drs. J. and A. contradict each other on this point, though each is using his best endeavors to prove Sunday the seventh day. Dr. J. endeavors to prove the journey upon Saturday, by reckoning back from the Sabbath celebrated in this chapter. But this kind of reckoning leaves the thing in uncertainty; as, first, it cannot be definitely proved that one or more days did not elapse after the arrival at Sin before the fall of the manna; and second, it is not a certainty that the manna fell six days before the Sabbath mentioned in this chapter; as the sixth day here brought to view was certainly the sixth day of the week, and therefore not necessarily the sixth day of the fall of the manna. It was not necessary that the first fall of the manna should be upon the first day of the week. And therefore, even if Dr. A. could positively prove (which he cannot) that the fifteenth day of the second month was Monday, he has even then determined nothing certain as to the beginning of the fall of the manna. And, in like manner, Dr. J. has no clear, well-ascertained fact on which to base the inference that constitutes the substance of his theory.

It is remarkable that these two doctors each deny the ground of the other's position, though each one endeavors to prove Sunday the true seventh day. But, whereas Dr. J. attempts to establish this change at the fall of the manna, Dr. A. denies the very foundation on which it rests, and places this change one month earlier. But Dr. Jennings, who has evidently studied the book of Exodus very intently, to find some place for the change of the Sabbath, deliberately passes over the point selected by Dr. A., in Ex. 12, and sets it one month later. Thus he says: "As to the institution of the Jewish Sabbath, the first account we have of it is in Ex. 16."—*Jewish Antiquities*, p. 320. And the only reference that he makes to the exodus from Egypt is that it is possible that this Sabbath day was the day of the week on which Pharaoh was drowned in the Red Sea.—*Id.* p. 321.

(To be Continued.)

## The Seven Seals.

(Continued.)

And the stars of heaven fell. The voice of history still is, *Fulfilled!* Being a much later event than the darkening of the sun, there are multitudes in whose memories it is as fresh as though it were but yesterday. We refer to the great meteoric shower of Nov. 13, 1833. On this point one extract will suffice.

"At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. . . . I called to my wife to behold; and while robing she exclaimed, 'See how the stars fall!' I replied, 'That is the wonder;' and we felt in our hearts that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. 6:13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster* in Greek and *stella* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it should be fulfilled. The immense size and distance of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth; but these fell toward the earth. And how did they fall? Neither myself nor one of the family heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted: 'The stars of heaven fell unto the earth.' They were not sheets, or flakes, or drops, of fire; but they were what the world understands by falling stars; and one speaking to his fellow, in the midst of the scene, would say, 'See how the stars fall!' And he who heard would not stop to correct the astronomy of the speaker, any more than

disaster, revolution, and ignorance, the Jews are themselves mistaken, and that the genuine Sabbath is our Sunday, wrongly called 'the first day of the week.' There is no good reason, however, for denying that the Jewish Sabbath is the true seventh day, reckoning from the creation of man, and that the Christian Sunday is the first day of the Hebrew week, or of the genuine week."—*The Pillars of Truth*, p. 89.

he would reply, 'The sun does not move,' to one who should tell him, 'The sun is rising.' The stars fell 'even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from *one*. Those which appeared in the east, fell toward the east; those which appeared in the north, fell toward the north; those which appeared in the west, fell toward the west; and those which appeared in the south (for I went out of my residence into the Park), fell toward the south. And they fell not as *ripe* fruit falls; far from it; but they flew, they were *cast*, like the unripe, which at first refuses to leave the branch, and when, under a violent pressure, it does break its hold it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree."—Henry Dana Ward.

These signs in the sun, moon, and stars, are the same as those so strikingly predicted by our Lord and recorded by the evangelists, Matt. 24, Mark 13, and Luke 21. In these records not only the same signs are given, but the same time is pointed out for their fulfillment; namely, a period commencing just this side of the long and bloody persecution of the papal power. In Matt. 24:21, 22, the 1260 years of papal supremacy are brought to view; and "immediately after the tribulation of those days," the sun was to be darkened, &c. Mark is still more definite, and says, "In those days, after that tribulation." The days, commencing in A. D. 538, ended in 1798; but before they ended, the spirit of persecution had been restrained by the Reformation, and the tribulation of the church had ceased. And right in this period, exactly at the time specified in the prophecy, the fulfillment of these signs commenced in the darkening of the sun and moon.

The first instance of the falling of the stars, worthy of any notice, though others of local and minor importance may be mentioned before it, took place in 1799. To the great display of 1833, by far the most brilliant of any on record, we have already referred. Of the extent of this shower, Prof. Olmstead, of Yale College, a distinguished meteorologist, says, "The extent of the shower of 1833, was such as to cover no inconsiderable part of the earth's surface; from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible; and everywhere presented nearly the same appearance." From this, it appears that this exhibition was confined exclusively to the western world. But in the year 1866, another remarkable occurrence of this kind took place, this time in the East, nearly as magnificent in some places as that of 1833, and visible so far as ascertained throughout the greater part of Europe. Thus the principal portions of the earth have now been warned by this sign.

Observation has shown that these meteoric displays occur at regular intervals of about thirty-three years. The skeptic will doubtless seize upon this as a pretext for throwing them out of the catalogue of signs. But if they are not more than ordinary occurrence, the question is to be answered why they have not occurred as regularly and prominently centuries in the past as in the last hundred years. This is a question science cannot answer; nor can it offer anything more than conjecture as to their cause.

One significant fact will be noticed in connection, with all the foregoing signs: They were each instinctively associated in the minds of the people, at the time of their occurrence, with the great day of which they were the forerunners. And on each occasion the cry was raised, "The Judgment has come," "The world's at an end."

And the heaven departed as a scroll. In this event our minds are turned to the future. From looking at the past and beholding the word of God fulfilled, we are now called to look at events before us, which are no less sure to come. Here is our position unmistakably defined. We stand between the 13th and 14th verses of this chapter. We wait for the heavens to depart as a scroll when it is rolled together. And these are times of unparalleled solemnity and importance; for how near we may be to the fulfillment of these things we know not.

This departing of the heaven as a scroll, is what the evangelists call in the same series of events, the shaking of the powers of

the heavens. Other scriptures give us further particulars concerning this prediction. From Heb. 12:25-27, Joel 3:16, Jer. 25:30-33, Rev. 16:17, we learn that it is the voice of God, as he speaks in terrible majesty from his throne in Heaven, that causes this fearful commotion in earth and sky. Once the Lord spoke, when, with an audible voice, he declared to his creatures the precepts of his eternal law; and the earth shook. He is to speak again, and not only the earth will shake, but the heavens also. Then will the earth "reel to and fro like a drunkard;" it will be "dissolved," and "clean broken down;" mountains will move from their firm bases; islands will suddenly change their location in the midst of the sea; from the level plain will rise the precipitous mountain; and rocks will thrust up their ragged forms from the broken surface; and while the voice of God is reverberating through the earth, the direst confusion will reign over the face of nature.

Then will the world's dream of carnal security be effectually broken. Kings who, intoxicated with their own earthly authority, have never dreamed of a higher power than themselves, now realize that there is One who reigns King of kings; and the great men behold the vanity of all earthly pomp, for there is a greatness above that of earth; and the rich men throw their silver and gold to the moles and bats, for it cannot save them in that day; and the chief captains forget their little brief authority and the mighty men their might; and every bondman (for there will be slaves on the earth), and every freeman, all classes of the wicked, from the highest to the lowest, join in the general wail of consternation and despair. They who never prayed to Him whose arm could bring salvation, now raise an agonizing prayer to rocks and mountains to bury them forever from his presence. Fain would they now avoid reaping what a life of lust and sin had sowed. Fain would they now shun the fearful treasure of wrath they had been heaping up for themselves against this day. Fain would they bury themselves and their catalogue of crimes in everlasting darkness. And so they fly to the rocks, caves, caverns and fissures which the broken surface of the earth now presents before them. But it is too late. They cannot conceal their guilt nor escape the long-delayed vengeance.

"It will be in vain to call,  
Rocks and mountains on us fall,  
For his hand will find out all,  
In that day, in that day."

The day which they thought never would come, has at last taken them as in a snare; and the involuntary language of their anguished hearts, is, "The great day of his wrath is come, and who shall be able to stand?" Before it is called out by the fearful scenes of this time, we pray you, reader, give your most serious and candid attention to this subject.

"The Lord is coming! who shall stand?  
Who shall be found at his right hand?  
He that hath the white garments on  
That Christ our righteous King hath won."  
U. S.

#### Letter from Egypt.

VERY DEAR BRO. ANDREWS: I was very anxious about you, not having heard from you for so long a time; and when I believed that you were in Europe, and hoped you were on your way to Naples, I received a letter from Sister Huntley saying you were still in America. I could not describe the desire with which the brethren await your arrival at Naples and here; and here we greatly need your presence. With what pleasure you would visit this place! Here we can preach freely without hindrance or opposition, and the blessing of God is with us. Our number has doubled since I came. Our school is increasing, but we are obliged to keep it back until we get a master and mistress. I have written to Bale, asking them to send a sister to aid us if possible; for I have now the whole school on my shoulders in addition to the other work, and it is nearly impossible to carry on so much without aid.

And now, in a moment fraught with so much encouragement and so much anxiety, I have received a crushing blow. Since I left, sickness has raged in my house; and now I have learned by the last letter from Naples that my poor child is sick with pulmonary consumption. The doctor has said that nothing can save her but getting her here. Too well I know the rapid and deadly course that the malady pursues in the elevated air of Arevelia, and indeed anywhere at Naples. The stroke prostrated

me for a few days, but I am now better, and was able to preach yesterday to a full room. But my distress of mind is intense. I pray earnestly to God not to allow me to break down while I have such responsible work in my hands. The hope of soon seeing the child here, alone keeps me up. I have written to my wife to try to borrow money to come, or at least, to send me Nina. I know not how she will be able to do it, but my faith in God is strong, and I believe he will give her the means to do so.

From the course that events are taking, I think all the means we can get will be best employed upon the great work that is now opening up here, of which I have already written some account. The Spirit of the Lord is strongly with the few dear brethren who form our church at Naples; but, as my wife says, the Spirit is not in Naples. Atheism is making giant progress there. One brother has been added to our number there since I left, and one dear family. I write to these brethren and exhort them; they are strong in the commandments. But I do not think at present it is best to take a hall there, while there are such very pressing claims here for our school and other things, and moreover, if our numbers increase as they have done, we may see the day when our hall will be too little to contain those who come.

A visit from you to the brethren in Naples would greatly comfort them; but your presence here is indispensably necessary for many things, as soon as you can possibly come.

We have now some Greeks coming to our meetings. I shall be very glad indeed if we can get that element among us; for there is a very numerous colony of them here. I heard from Bro. Bertola last week. There is no fruit to be obtained at Constantinople, and he is prevented from going into Russia on account of the plague. But he is going to Athens next month, and there is a hope that he may be able to accomplish some good there. I translate an extract from his letter, which is dated Constantinople, Feb. 6:—

"Along with this letter I send a Greek evangelical journal printed at Athens, where an important missionary work has been opened, with schools and a printing house. They have printed copies of the Bible in Greek, and are about to print it also in Italian. The director of the mission is an American. On reading the history of the Popess Joan, verified by the production of many documents, in a work written by Sig. Rosidis of Athens, I find that in the ninth century the Sabbath used to be observed in Greece. I wrote to Sig. Rosidis, asking him to give me some information on the subject, but he has not yet replied. I am well acquainted with him personally, and hope, God willing, to go to Athens next month, on purpose to speak with him on the subject, and make the acquaintance also of the American missionary."

I have much hope that Bro. Bertola, whose whole heart is now given to our work, will be able to open up the Sabbath question there also. He expects next September to be able to retire from commercial business and give himself exclusively to the service of the Lord.

So, then, my joy would be full were it not for the barbed arrow that Satan has now struck into my heart. Pray for me, dear brother, as I pray for you. The ways of God are inscrutable. Why does he permit Satan to hinder, when we are seeking to devote our lives to his work! Dear brother, forget the past; think only of the coming glory. I sometimes think it is very near at hand.

I can scarcely get a moment for writing. Since I wrote the above, I have been called away to be introduced to another Greek. There are quite a number of them coming to us now. I have lent out a great many tracts among some English people, who are reading them attentively. Their ministers, however, are doing all they can to prejudice them against me. Christian love from all here. Your brother in the Lord. H. P. RIBTON.

Alexandria, Egypt.

#### "Before Many Tongues."

WHEREVER God has faithful children they plainly see from the dark state of the world, compared with the Bible, that we are in the last days; that soon the waiting church will see its Redeemer coming in the clouds of heaven. My heart was greatly touched recently in reading an account in the *Sabbath Recorder* of the Seventh-day Baptist mission in China. One of the native preachers thus writes:—

"Le Erlo, servant of Jesus Christ, wishes peace, and sends salutations to Mr. and Mrs.

Carpenter, and to all the brethren and sisters in the foreign land."

"After speaking of the depredations of thieves during his illness, he refers to the great famine:—

"First the locusts, now grasshoppers have devoured the cotton crops in all places. Such is the desolation, it seems as if the judgment day of our Lord had come. We are distressed that the emperor, mandarins, and people, refuse to repent, and refuse to believe in God our Father, and in our Lord Jesus Christ. Mindful of these things, I have gone forth in hot weather and cold, preaching the good tidings everywhere, greatly desirous that the kingdom of God may be advanced; hence my illness. . . . I pray the Heavenly Father to protect me, and give me health."

"At a later date Le Erlo writes:—

"By the mercy of God, I am well again. God has preserved us as a family and the brethren and sisters of the Church. Having received your letter, I know you do not forget us, nor the Church in China. Relying on the name of Christ, I do not forget you in my prayers.

. . . Always when I go out to preach, I am thronged by the poor people wanting aid. Therefore I have sold property to satisfy their necessities. There are also many poor children who want me to teach them to read, and to read the Holy Book."

"Erlo wants a teacher to come and tell his countrymen, who are suffering from famine and pestilence, of God and the great day of reckoning, and to help establish for the children a school, and sends this touching message:—

"We hope that you, teacher Carpenter, with other brethren and sisters together, will aid us, a small church, in this work, that we may speedily grow and prosper; that in reliance upon the mercy of God and the merits of our Lord, we may spread abroad the gospel message to all places. This is my heart's desire and joy."

The *Recorder* further says:—

"Sah Chin Sang, the blind deacon, sends, by the hand of another, his compliments to all the brethren and sisters in the foreign country. . . . He, too, thinks the day of judgment for poor China is at hand, and longs for the speedy coming of a teacher to build up the kingdom of God in that stricken land."

God grant his prayer may be answered.

For centuries China was like a sealed book to the "barbarian" world. But the Anglo-Saxon race made a breach in its great wall, whence have poured forth thousands of its benighted people to other lands. A few thousands have found their way to California. Missions have been established among them by the Methodists, Baptists, Presbyterians, Episcopalians, and probably other churches, and many of them have made a profession of faith in Christ. Such take up the cross under great difficulties. They are shunned by their countrymen, and suffer not a little persecution from them, and also from small-souled Caucasians, who accuse them of becoming Christians in order to benefit their temporal condition.

None have embraced present truth as yet, although I hope and pray that the third angel's message may "save some," for it is to go "before many tongues." At Bro. Healey's meetings in Visalia, Cal., in the summer of 1876, one Chinaman seemed interested for awhile in the sermons on faith, and purchased several books. And I know of one, who is a Methodist preacher, who has expressed his belief in the sleep of the dead, exclaiming when the light dawned upon his mind, "Why, I believed in the immortality of the soul when I was a heathen!" A brother replied, "When you become a Christian you should leave off your heathen notions." He promised never to preach inherent immortality again.

If the storm of persecution ever arises against these poor people (and we see a few muttering drops before the angry shower, in the popular cry, "The Chinese must go"), may God grant that as they "go" a few may carry the last tidings of mercy with them across the waters of the Pacific to those who sit in darkness, that out of all nations "that God has made of one blood," Acts 17:26, may be gathered those who shall stand on the sea of glass before the great white throne. Amen.

B. A. STEPHENS.

THE great man is he who chooses the right with invincible resolution; who resists the sorest temptation from without and within; who bears the heaviest burdens cheerfully; who is calmest in storms and most fearless under menace and frowns; and whose reliance on truth, on virtue, on God, is most unflinching.—Channing.

The Home Circle.

CHANNELS FOR LOVE.

MAKE channels for the streams of love  
Where they may broadly run;  
And love has overflowing streams  
To fill them every one.

But if at any time we cease  
Such channels to provide,  
The very fountains of love for us  
Will soon be parched and dried.

For we must share, if we would keep  
That blessing from above;  
Ceasing to give, we cease to have—  
Such is the law of love.

Home Comforts.

"WHERE are you going, George?" asked Mrs. Wilson as her husband rose from the tea-table and took his hat.

"O, I am going out," was the careless response.

"But where?" asked his wife.

"But what odds does it make, Emma?" returned her husband. "I shall be back at my usual time."

The young wife hesitated, and a quick flush overspread her face. She seemed to have made up her mind to speak plainly on a subject which had lain uneasily upon her heart for some time, requiring an effort, but she persevered.

"Let me tell you what odds it makes to me," she said in a kind but tremulous tone. "If I cannot have your company here at home, I should at least feel much better if I knew where you were."

"But you know that I am safe, Emma, and what more can you ask?"

"I do not know that you are safe, George; I know nothing positively about you when you are away."

"Pooh! pooh! would you have it that I am not capable of taking care of myself?"

"You put a wrong construction upon my words, George. Love is always anxious when its dearest object is away. If I did not love you as I do I might not be thus uneasy. When you are at your place of business I do not feel thus, because I know I can seek and find you at any moment; but when you are absent during these long evenings I go to wondering where you are. Then I begin to feel lonesome; and so one thought follows another, till I feel troubled and uneasy. O, if you would only stay with me a portion of your evenings!"

"Aha! I thought that was what you were aiming at," said George, with a playful shake of the head. "You would have me here every evening."

"Well, can you wonder at it?" returned Emma. "I used to be very happy when you came to spend an evening with me before we were married; and I know I should be very happy in your society now."

"Ah," said George with a smile, "those were business meetings. We were arranging then for the future."

"And why not continue to do so, my husband? I am sure we could be as happy now as ever. If you will remember, one of your plans was to make a home."

"And haven't we got one, Emma?"

"We have certainly a place in which to live," answered the wife somewhat evasively.

"And it is our home," pursued George. "Besides," he added, with a sort of confident flourish, "home is the wife's peculiar province. She has the charge of it, and all her work is there, while the duties of the husband call him to other scenes."

"Well, I admit that, so far as certain duties are concerned," replied Emma. "And you must remember that we both need relaxation from labor; we need time for social and mental improvement and enjoyment, and what time have we for this save our evenings? Why should not this be my home of an evening as well as the day-time and in the night?"

"Well, isn't it?" asked George.

"How can it be when you are not here at all? What makes a home for children if it be not the abode of the parents? What home can a husband have where there is no wife? And what real home comforts can a wife enjoy where there is no husband? You do not consider how lonesome I am all alone here during these long evenings. They are the very seasons when I am at leisure to enjoy your companionship and when you would be at leisure to enjoy mine, if it is worth enjoying. They are the seasons when the happiest hours of home-life might be passed, if we determined it should be so. Come, will you spend a few of your evenings with me?"

"You see enough of me as it is," said the husband lightly.

"Allow me to be the best judge of that, George. You would be very lonesome here all alone."

"Not if it was my place of business, as it is yours," returned the young man. "You are used to staying here. All wives belong at home."

"Just remember, my husband, that previous to our marriage I had pleasant society all the time. Of course, I remained at home much of my time; but I had a father and mother there, and I had brothers and sisters, and our evenings were happily spent. Finally, I gave up all for you. I left the old home and sought a home with my husband. And now have I not a right to expect some of your companionship? How would you like to have me away every evening while you were obliged to remain here alone?"

"Why, I should like it well enough."

"Ah! but I know you would not be willing to try it."

"Yes I would," said George at a venture.

"Will you remain here every evening next week and allow me to spend my time among my female friends?"

"Certainly I will," he replied, "and I confidently assure you I shall not be as lonesome as you imagine."

With this the husband went out and was soon among his friends. He was an industrious man, and loved his wife truly, but like thousands of others he had contracted a habit of spending his evenings abroad, and thought it no harm. His only practical idea of home seemed to be that it was a place that his wife took care of, and where he could eat, drink, and sleep as long as he could pay for it. In short, he treated it as a sort of private boarding-house, of which his wife was landlady; and if he paid all the bills he considered his duty done. His wife had frequently asked him to stay at home with her, but she had never ventured upon any argument before, and he had no conception of how much she missed him. She always seemed happy when he came home, and he supposed she could always be so.

Monday evening came, and George Wilson remained true to his promise. His wife put on her bonnet and shawl, and he said he would remain and keep house.

"What will you do when I am gone?" Emma asked.

"O, I shall read, and sing, and enjoy myself generally."

"Very well," said Emma, "I shall be back early."

The wife went out and the husband was left alone. He had an interesting book, and he began to read it. He read till eight o'clock and then he began to yawn, and looked frequently at the clock. The book did not interest him as usually. Ever and anon he would come to a passage which he knew would please his wife, and instinctively he turned as though he would read it aloud; but there was no wife to hear it. At half-past eight o'clock he rose from his chair and began to pace the floor and whistle. Then he went and got his flute and played several of his favorite airs. Then he walked the floor and whistled again. Finally the clock struck nine, and his wife returned.

"Well, George," said she, "I am back in good time. How have you enjoyed yourself?"

"Capitally," returned the husband; "I had no idea it was so late. I hope you have enjoyed yourself?"

"O, splendidly!" said his wife; "I had no idea how much enjoyment there was away from home. Home is a dull place, after all, isn't it?"

"Why, no, I can't say that it is," returned George, carelessly. "In fact," he added, "I rather like it."

"I am glad of that," retorted Emma, "for we shall have a nice, comfortable week of it."

George winced at this, but he kept his countenance and determined to stand it out.

On the next evening Emma prepared to go off again.

"I shall be back in good time," she said.

"Where are you going, Emma?" her husband asked.

"O, I can't tell exactly. I may go to several places."

So George Wilson was left alone again, and he tried to amuse himself as before, but he found it a difficult task. Ever and anon he would cast his eyes on that empty chair, and the thought would come, "how pleasant it would be if she were here!" The clock finally struck nine, and he began to listen for the steps of his wife. Half an hour more slipped by, and he became very nervous and uneasy.

"I declare," he muttered to himself after he had listened for some time in vain, "this is too bad. She ought not to stay out so late."

But he happened to remember that he often remained away much later than that, so he concluded that he must make the best of it.

At a quarter to ten Emma came home.

"A little late, am I not?" she said, looking up at the clock. "But I fell in with some old friends. How have you enjoyed yourself?"

"First-rate," returned George bravely; "I think home is a capital place."

"Especially when a man can have it all to himself," added the wife with a sidelong glance at her husband. But he made no reply.

On the next evening Emma prepared to go out as before; but this time she kissed her husband ere she went, and seemed to hesitate about leaving.

"Where do you think of going?" George asked in an undertone.

"I may drop in to see Uncle John," replied Emma. "However, you won't be uneasy. You will know I'm safe."

"O, certainly," said her husband; but when left to his own reflections he began to ponder seriously upon the subject thus presented for consideration. He could not read, he could not play, or enjoy himself in any way, while the chair was empty. In short, he found that home had no real comfort without his wife. The one thing needed to make George Wilson's home pleasant was not present.

"I declare," he said to himself, "I did not think it would be so lonesome. And can it be that she feels as I do when she is here all alone? It must be so," he pursued thoughtfully; "It is just as she says. Before we were married she was very happy in her childhood's home. Her parents loved her, and her brothers and sisters loved her, and they did all they could to make her comfortable."

After this he walked up and down the room several times, and then stopped again and communed with himself.

"I can't stand this," said he, "I should die in a week. If Emma were here I think I could amuse myself very well. How lonesome and dreary it is! And only eight o'clock! I declare, I've a mind to walk down as far as uncle John's and see if she is there. It would be a relief if I could only see her. I won't go in. She sha'n't know yet that I hold out so faintly."

George Wilson took another turn across the room, glanced once more at the clock, and then took his hat and went out. He locked the door after him, and then bent his steps toward uncle John's. It was a beautiful moonlight night, and the air was keen and bracing. He was walking along with his eyes bent upon the pavement, when he heard a light step approaching him. He looked up and—he could not be mistaken—saw his wife. His first impulse was to avoid her, but she had recognized him.

"George," she said in surprise, "can this be you?"

"It is," was the response.

"And do you pass the evenings at home?"

"This is the first time I have been out, Emma, upon my word; and even now I have not been absent from the house ten minutes. I merely came out to take the fresh air. But where are you going?"

"I am going home, George; will you go with me?"

"Certainly," returned the husband.

She then took his arm and they walked home in silence.

When Emma had taken off her things she sat down in her chair and looked at the clock.

"You are home very early to-night," remarked George.

The young wife looked up into her husband's face, and with an expression half smiling and half tearful she said, "I will confess the truth, George—I have given up the experiment. I managed to stand it last evening, but I could not bear it through to-night. When I thought of you here all alone I wanted to be with you. It didn't seem right. I haven't enjoyed myself at all. I have not any home but this."

"Say you so?" cried George moving his chair to his wife's side and taking one of her hands. "Then let me make my confession. I have stood it not a whit better. When I left the house this evening I could bear it no longer. I found that this was no home for me, while my wife was absent. I thought I would walk down to uncle John's and see your face, if possible. I had gazed upon your empty chair till my heart ached."

The next evening was spent at home by husband and wife, and it was a season of much enjoyment. In a short time George began to realize how much comfort was to be found in a quiet and peaceful home, and the longer he enjoyed this comfort the more plainly did he see and understand the simple truth that it takes two to make a happy home, and if the wife is one party the husband must be the other.—*Ladies' Repository.*

"A wise son maketh a glad father."

Reports from the Field.

Dunkirk and Bellville, Ohio.

APRIL 2-9 I spent in Ohio. Held a meeting at Dunkirk, and found this company growing in numbers and in faith in the message. Their number has nearly doubled since they were first raised up. This is because they have been visited regularly at least once a month, instead of being left to themselves, as has often been the case. No young church can prosper if left to itself. Hence every minister in Ohio is specially directed not to leave any company he has raised up longer than one month without visiting them.

Spent Sabbath and Sunday at Bellville with Brn. Burrill and Mann. They have an excellent interest. Their little house was crowded to overflowing. About half a dozen had already taken their stand for the truth. We confidently expect several more. Four united with the church, and two were baptized. It had been feared that this little church would go down, but now we hope to see it stronger than ever.

Visited Cleveland and Bowling Green on business. Received over \$1300 on various branches of the cause. Last year the whole amount of the s. v. received was a little over \$1400. Only two quarters of this year have passed, and we have received over \$1300. This is because the brethren are adopting the tithing system. I have not found a man in Ohio who opposes it, and why should they? as it is the Bible plan.

D. M. CANRIGHT.

Lake County, Cal.

I HAVE closed meetings in Bachelor Valley. The weather has been unfavorable for meetings, and I have labored from house to house. Four have signed the covenant, and others have about concluded to do so. One young man who signed the covenant was educated for a Disciple minister. WM. E. PRICE.

Morley, Mich.

ON account of sickness, the tent-meeting held here last summer was closed when the Sabbath question was only partially before the people. However, four decided to obey. These are still firm.

We have just closed another short series of meetings in this place. The interest seems to be deeper now than at any previous time. There are now nine, all heads of families, rejoicing in the truth. These will be baptized when they have opportunity.

G. H. GILBERT.

D. A. WELLMAN.

April 2.

Sheridan, Mich.

FOUR more have commenced to observe the Sabbath, and still we hope for others.

March 27.

ORLANDO SOULE.

St Anne, Illinois.

WITH Bro. R. F. Andrews to push forward the work among the Americans at Pittwood and in the vicinity, I have been enabled to successfully close up my work in this section for the present. I have visited and held meetings at eight different points. Twenty-seven persons have been baptized, eighteen of whom are French. Seventeen French members have been added to the St. Anne church. Thirty-five persons, at least, have embraced the Sabbath, besides some who have decided to obey under Bro. Andrews's successful efforts near Pittwood.

April 6.

D. T. BOURDEAU.

Jefferson Co., Ill.

I RECENTLY held meetings at the Hales school-house, a large new house. Had good congregations. Three commenced the observance of the Sabbath. Some desire baptism. I have formed a circuit of appointments. The cause of truth is growing stronger. Tobacco is in the way of several.

J. B. LOGAN.

River Sioux, Harrison Co., Iowa.

WHEN my meetings commenced near my home in Onawa, there were only four Sabbath-keepers living near enough together to hold meetings; now there are fourteen. Four came out of the Congregational church; one of them was their Sunday-school superintendent.

I have been at River Sioux three weeks. Last Sabbath was a good day for us. One load came from Onawa, and some came from the country. The Lord was with us by his Spirit. Good testimonies were borne; and ten, mostly young persons, arose, asking the prayers of the people of God. Some have embraced the truth.

J. BARTLETT.

April 1.

State Center, Iowa.

I HELD fifteen meetings in a school-house seven miles from Nevada. Two are keeping the Sabbath, and will join the church at Nevada. I spent about four weeks at a place five miles south of Ames. Seven are keeping the Sabbath, and others are interested. April 6. J. S. HART.

Oxford Co., Maine.

WE have given fifteen discourses five miles from Milton. Brother Robins, who has been reading the SIGNS for nearly two years has, with his family and others, together making fifteen or more, decided to keep the Sabbath, and the interest is still increasing. Last evening about twenty requested prayers. April 7. J. B. GOODRICH.

Sunny Side, Dakota.

THE meeting at Sunny Side, March 31, was a good one. On Sabbath twenty came forward for prayer, a good portion of whom were starting for the first time, and all expressed their determination to serve the Lord. Five were taken into the church, two by letter, two by vote, and one by baptism. S. B. WHITNEY.

Eagle, Neb.

THE way for the work at this place was opened by the missionary labors of a sister. Her nephew embraced the third angel's message last summer. Being a man of "good repute," an interest was soon awakened throughout the community. Reading matter was distributed, and ministerial help obtained. A part of the result was mentioned last week. Seventeen signed the covenant; others are keeping the Sabbath. April 4. CHAS. L. BOYD.

Spring Lake, Wis.

WE have closed our meetings at this place. Over thirty are keeping the Sabbath. A Sabbath-school has been organized, consisting of forty members. Twenty-one copies of the *Youth's Instructor* have been sent for. Almost all of the Sabbath-keeping families are taking our periodicals; and the circulating library of Sister White's writings has been obtained, and is read with care. The health reform and systematic benevolence have been presented, and are generally accepted by the brethren. S. FULTON.

Houston Co., Georgia.

I WAS in Houston county a week ago, and spoke three times at the court-house in Perry. The congregation was not large, but the most were very attentive. Four received the ordinance of baptism. There are now thirteen in that county, keeping the Sabbath. Nine are freedmen. Two of the number have been ministers in other denominations. C. O. TAYLOR.

Wakeman, Ohio.

OUR meetings in Wakeman have closed for the present. Most of those who have embraced the truth live in the country. We held several meetings in two different school-houses in the vicinity. We think that upwards of fifteen have accepted the present truth as the result of these meetings. In a few weeks we hope to organize a church of twenty-five or thirty members in Wakeman. I am now at East Norwalk for two or three evenings. One more has commenced to obey since we were here before. April 7. H. A. ST. JOHN.

Oronoco, Minn.

AFTER attending Eld. Haskell's good meeting at Hutchinson, I returned to the New Haven church, which I had recently organized, to finish the work there. Since returning, I have baptized sixteen. April 8. GEO. M. DIMMICK.

Good Health.

Preventing Infective Diseases.

THERE are three conditions that seem necessary to give potency and death-grasp to most epidemics. *There must be the specific poison.* As a rule, it is just as impossible to originate small-pox from decaying organic matter as it is to cause an oak to grow in a very rich soil without the acorn. The seed being furnished, the soil has very much to do with the rankness or dwarfishness of the growth; but the seed itself is not evolved. This is the rule as to the seeds of specific diseases, and yet does not hold a strict analogy. It is probable that cholera was born one day near the Ganges, just as, not very long since, nitro-glycerine commenced to be. There are fortuitous and unfortunate combinations which originate disease. Whenever a new

disease is reported, there are always those who believe there is nothing new under the sun. They trace it back to the Pyramids, to Herodotus, Hippocrates, or Galen. Nevertheless, Asiatic cholera, diphtheria, and typhoid or cess-pool fever did not exist in the days of Moses. Fortunately the accidents or combinations by which there is a spontaneous origin of any of the zymotic diseases are very rare. Drs. Budd and Von Gielt deny, for instance, that typhoid fever ever occurs in this way. Others—as Murchison and Sir Wm. Jenner—believe it to be occasionally spontaneous. A disease may only find originating power at some one point in the earth, and occur at other places only by conveyance. Until within ten years scarlet fever had never occurred in India. Measles had never been in the Fiji Islands until carried there by a ship; and then it was so fatal to old and young that a large portion of the population died.

The yellow fever is thought by many to be a mongrel, born of African typhus and West India miliary, and never to occur in this country *de novo*.

It may be said in general that the probability of the spontaneous origin of any infectious disease is very small, and that the views of the contagionists are well sustained. Yet that typhoid fever, diphtheria, whooping cough, etc., do occur without conveyance from person to person is quite probable. Those who hold to the chemical, instead of the germ hypothesis of disease maintain that these malicious combinations are formed just as new compounds originate in the laboratory. Those who believe in spontaneous generation think that Bacteria and other forms of microphytes arise and flourish in a similar manner. The Pandora Box theory is exploded.

The idea that epidemics are special creations of God, for specific purposes of chastisement, is also not so orthodox as formerly. He does use disease and death as punishments and warnings; but in their origin they are believed to be the results of disobedience of the laws of nature.

On this point of the origin of specific diseases the sound philosophy of the present is to seek their limitation by studying and interrupting their methods of conveyance, at the same time that we are on guard against those conditions which are most likely to cause them *de novo*, if such a thing is possible.

The next point is that specific poisons, whether or not originated by favoring unsanitary conditions, are surely aided in their spread and virulence thereby. The records of epidemics show that they borrow their chief momentum from close apartments, filth, or careless mingling with persons or effects that are contaminated. The question of surrounding filth may not decide in an individual case whether there will be an attack or whether or not it will be virulent, since many factors are concerned in the determination; but the law of limitation and benignity is altogether in the direction of cleanliness.

After a fire gets fearful headway, fire-proof blocks often fall; but it never would have spread so if in the start it had not found much combustible material. When an epidemic gets headway, it sometimes seems quite indiscriminate as to its points of attack. Those who judge from impressions and emotions, and who do not study or classify the details of clinical history, readily lose hope; but examination of a sufficient number of data and a comparison of various epidemics always decide the matter in favor of strict sanitary administration. Wisdom and economy alike require that our cities and towns be kept from pollutions, so that the foul seeds shall not germinate so freely or so luxuriantly. If these alight, it is to be expected that there will be some evil result; but hopefulness is all on the side of neatness.

The next condition of an epidemic is that it must find in individuals a susceptibility favoring its intensity. Here again is a wide field for rigid inquiry. Cholera attains its highest death-rates among the dissolute or their children, and so does yellow fever. The tenement-house victims of diphtheria and scarlet fever are far the more numerous.

While it cannot be denied that these infective poisons attack all classes and are intensive in many who are of robust vigor, yet sanitary medicine is able to show that there is a law of attack and procedure. It is not indiscriminate assault and battery. The single fact that under the old system of inoculation, a ten days' preparation of the system so reduced the mortality of small-pox as to justify its voluntary acquirement, is a great pointer as to how far we can deal with a human system in its preparation for an epidemic. Cleanliness of the skin, care as to the food, and various minor matters at such times often determine the question of life or death, and that of exemption from attack also.—*Independent.*

Religious News and Notes.

—Dr. Howard Crosby will give the next course of "Lyman Beecher Lectures" at Yale.

—Mrs. Clarissa C. Cook, of Davenport, bequeathed \$161,000 to the Episcopal church of Iowa.

—Rev. Dr. Lovick Pierce, father of Bishop Pierce of the M. E. Church South, is 94 years of age.

—The usual yearly \$50,000 to the Catholics of New York city have been granted by the powers at Albany.

—In Iceland there is a Bible in every house, and it is faithfully read. And Iceland has no theatre, prison, sheriff, cannon, nor militia.

—Reports of amicable settlement between Germany and the Vatican are discredited by the *Germania*, an ultramontane newspaper.

—The Baptist Annual says that, leaving out 51 churches in the largest cities, the Baptist pastors in the State of New York receive the average salary of \$551.

—Dr. Newman, the new English Cardinal, plays on the violin and violoncello with exquisite taste and skill. The symphonies of Beethoven are his evenings' delight.

—Efforts are being made to locate the "oldest Sunday-school in America;" but it is hard to do. One in Plymouth, Mass., under Rev. John Robinson, dates as early as 1680.

—Church trials are sometimes uncertain things. From some of the testimony which we have read on the Talmage trial, we fear he will not be benefited by the examination.

St. Mark's Episcopal church in Detroit voted to go over to the Reformed body. This action will be resisted by the authorities of the diocese, at least as far as the property is concerned.

—Dr. Dollinger, the leader of the Old Catholics, has just passed his eightieth birthday. In consequence of the action of the Synod allowing priests to marry he does not now hold relation with the church.

—Bishop Baltes of Alton, Ill., recently prohibited the reading of the *Freeman's Journal*, a catholic paper, in his bishopric. The editor has compelled a retraction of the order. So much for having a Cardinal in the United States.

—At a meeting of the London Presbytery a resolution was offered instructing church officers "absolutely to prohibit lotteries and kindred games of chance," in the churches. After discussion it was withdrawn, and a modified or indefinite one passed instead.

—The rector of a church in Suffolk, England, has appealed for help in behalf of a Presbyterian minister, to free his church from a debt of \$12,000. Dean Stanley, Canon Freeman, and Prebendary Auriol have contributed. Who would have thought it?

—The *Examiner* and *Chronicle* says. Many of our readers intend to leave a part or all their property to our denominational enterprises. Why not do it now? And the *Christian at Work* adds, Sure enough—why not now? The dead never give,—they only relinquish.

—Mr. Sankey writes from England: "The work of five years ago proves to have been of the Lord. It stands the test of time; and many of the most active workers in the churches and chapels are those who were converted during the years 1873, '4, and '5."

—Dr. Leon G. Walker, on the occasion of being installed as a Congregational pastor in Hartford, Conn., said, "I have no doubt that the doctrine of conditional immortality may be held compatibly with general orthodoxy of belief respecting the great doctrines of the gospel."

—Prof. Jagger, of Stuttgart, Germany, has announced that the soul is a special form of albumen, which "constitutes an aura which may rise above the threshold of consciousness, and even become offensive, as in some animals and negroes." A happy triumph of science! Let us rejoice—this question is settled at last.

—The *Independent* is sharp on sects. It says, "What Christ organized on the sole basis of discipleship was the church. What man organizes on a confessedly narrower basis he may call a church, and may administer in it the sacraments; but it is only a club—a good Christian club, very likely, but nothing more."

—The Wesleyan missionary, Rev. George Brown, three of whose companions were eaten about a year ago in New Britain, reports that he has just opened three new churches in the island, and two or three young men are waiting to be baptized. There are still three vacancies made by the loss of the three teachers, which have not been filled.

In an inquiry by civil process at Saarbruck concerning the alleged miraculous appearing of the Virgin, it was shown that a seal of the event was ordered to be engraved before the children saw the Virgin, and one of these "innocent" eye-witnesses was proved to be acquainted with all sorts of wickedness. What will be done to perpetrators of such "pious frauds"?

—A reformer named Makrakis has risen in the Greek Church at Athens, and is just now causing considerable commotion. He disavows the authority of Bishops and Synods, and rejects the worship of saints and all fasts. The schools which he had opened with his own means have been closed by order of the Government, and several sympathizing clergymen sent to distant monasteries. It is thought the movement has made too much headway for suppression.

Secular News.

—The war in Zululand is going on with unabated vigor.

—England refuses to extradite Nihilist refugees with Russia.

—The Freedman's Hospital at Augusta, Ga., was destroyed by fire on the 30th ult.

—Work on the Northern Pacific Railroad has been resumed, west of the Missouri river.

—Peru and Bolivia have concluded an alliance, and both have declared war against Chili.

—About one-third of Eureka, Nevada, was burned the night of the 18th. The wind was blowing a gale.

—Failures in New York city in March, 1878, amounted to \$8,480,000. In March, 1879, to \$211,754.

—The Great Western Railway Passenger station at Suspension Bridge, Canada side, was burned on the 2nd inst.

—Dr. George B. Woods, eminent as a physician and author, died in Philadelphia on the 30th ult., aged 81 years.

—A fire in St. Louis the 4th inst. caused a loss of \$400,000. One in Philadelphia, Sunday the 6th, loss \$750,000.

—The Canada House of Commons are moving on the question of the Chinese, being petitioned by citizens of British Columbia.

—Conkling is said to have written a letter, abandoning all aspirations for the Presidency, and favoring the nomination of Grant.

—The man who impersonated the Saviour, in the Passion Play in San Francisco, has been arrested for violating a city ordinance.

—Nearly \$200,000,000 were subscribed to the U. S. four per cent. bonds the 17th of April, by a single association of banks and banking firms.

—Ex-Governor Tilden is again reported in trouble with the Internal Revenue Bureau—a new difficulty, which will probably revive the old one.

—By a fire-damp explosion near Mons, Belgium, April 17, a coal pit shaft was closed, imprisoning 240 miners, about one-third of whom have been saved.

—J. P. Love and Frederick Fisher have been convicted of the murder and burning of Olive, in Nebraska, and sentenced to the Penitentiary for life.

—Two Indians brought from Alaska have been tried in Portland for murder. One was found guilty; the other acquitted. It was concerning these that the difficulty in Alaska arose.

—Josiah Bacon, of Boston, agent of the Boston Vulcanite Company, was murdered in his room in the Baldwin Hotel, San Francisco, April 13, by a dentist of whom he was trying to collect royalty.

—From North Texas is reported a heavy hailstorm, doing great damage to crops. At Lisbon, near Dallas, several houses were shattered, live stock killed, and a number of persons severely injured.

—A great storm occurred at Szegedin, Sunday, April 13, which destroyed sixty pile driving stands, and carried away and sunk rafts laden with materials and provisions. The rivers are rising again.

—Last week witnessed a cyclone in Collinsville, Ill., which did great damage; an earthquake at Norfolk, N. Y.; and a hailstorm in Pensacola, Florida. Hailstones fell as large as hen's eggs—a thing never known there before.

—A terrible tornado swept through the lower part of South Carolina the night of the 16th inst. In the village of Walterboro nearly one hundred dwellings and all the churches were swept away; fifteen persons were killed and many wounded. Casualties are reported from various points.

—The note clerk of the London and San Francisco Bank, who ran away charged with stealing \$37,000, was sued in Hongkong by the bank's agent, and part of the money was recovered. He admits taking \$24,000, and has returned to defend his character against the charge of taking the other \$13,000!

—News from Morocco increases in horror. A letter from the U. S. Consul at Tangier, March 19 says: "All who can are now running away from this most unfortunate country, where famine, cholera, and typhus are more than decimating its population. At Tangiers alone we are having from thirty to forty cases of typhus per day; and at the city of Morocco the daily mortality by typhus is from 200 to 250 persons. The ordeal of death is complete. Parents eat their children. The moslems, being fatalists, ridicule the idea of mitigating it by sanitary regulations, which increases the horror, as the air is loaded with the effluvium of decaying bodies."

Obituary.

DIED, at Lemoore, Tulare Co., Cal., April 13, 1879, Jesse C. Wood, age four months and 18 days. Little Jesse was a son of Brother Elder J. L. and Sister R. L. Wood.

Though sleeping is his little form  
Beneath the mouldering sod,  
In the resurrection morn  
"Twill upward rise to God.  
In fair Edenic bowers bloom,  
The tender little bud,  
Whose life so early sank in gloom—  
In death's cold chilling flood.  
MRS. GEORGE M. CODY.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 24, 1879.

Questions.

How can Acts 9:7 be harmonized with chapter 22:9?

Words in all languages are used in different senses. The word rendered hear is frequently used for understand.

To O. J. B. We will soon publish something on 2 Cor. 3:7.

To A. S. Any one who is so wedded to his ways as to contend that the resurrection was on Monday, rather than to yield to the truth, cannot be benefited by anything we can say.

To W. T. H. We cannot see anything in Jer. 51:39 which needs to be explained.

To W. E. P. See Wesley's 'Dialogue with an Antinomian,' commenced in this week's paper.

Southampton, England.

THE work here in Great Britain is still progressing. Since my last report a family consisting of a man, his wife, and two daughters have fully taken their stand with us.

In our Sunday afternoon Bible class, after tracing the testimony of both the Old and New Testaments on the Sabbath question, we have been examining secular history as to how, when, and by whom the Sabbath was changed from Saturday to Sunday.

Our meetings are well attended, and many are becoming interested in our views, and believe that our position is correct. We are sending many copies of the SIGNS, and writing letters to different parts of the kingdom, and in return are receiving favorable responses.

In a letter just received from Norfolk Co., a gentleman says:-

"I have received three different pamphlets, called the SIGNS OF THE TIMES, which I have read with great interest. I am much pleased with the paper, but would be much more so to know who it is that so much cares for my soul's welfare.

All letters, however, are not as favorable as this. I give as a sample one just received from Oxfordshire:-

"I have received several copies of the SIGNS OF THE TIMES from you, but as they are not according to my views I decline to continue them.

We do not regard the effort made in this case as lost, for while the gentleman refuses to accept the papers and the truths therein contained, we know not what influence the SIGNS may have while passing from one neighbor to another.

Our friends in America are doing well in furnishing us clubs of SIGNS, mailing papers, and corresponding with individuals.

and eighty-two names. With these they are doing missionary work. We daily pray the Lord to give them wisdom and great success in their work.

Last week we concluded a bargain for a canvass tent, ten oz. duck, sixty feet in diameter, nine-foot walls, with side poles, center pole, and flag-staff, pole ironed off with ring for hook of upper tackle block, a fifteen-foot English flag, guys, ground stakes and all complete for erection, \$425.00.

While we are waiting tent season, in order to make a thorough effort in public we are not idle by any means. In connection with my present labor I am taking occasion to learn the ways and doctrines of the different sects of Great Britain, so as to know how to adapt our teaching to the circumstances and conditions of the people.

Pray for us that in all our efforts to reach the people we may be guided by heavenly wisdom.

March 25, 1879.

State Quarterly Meeting.

THE meeting of the third quarter of the California State Tract and Missionary Society was held April 19, 1879. Brethren Mavity, Church, and Saunders, Directors of Districts No. 2, 3, and 5, attended.

Table with columns: Districts, No. of Members, No. Reported, Members Added, No. Families Visited, No. Letters Written, No. SIGNS Taken in Clubs, New Subscribers for Review, New Subscribers for SIGNS, Good Health, Instructor, Other Periodicals, No. pp. Tracts, etc., Loaned, No. pp. Tracts, etc., Given away, Periodicals Distributed, Annuals Sold and Given, Donations to Tract Fund and for Memberships, Book Sales, Periodicals.

Owing to the removal of the Vice President from the State without resignation of his office, it was moved that the office of Vice President be declared vacant.

For the same cause the office of Director of District No. 7 was also declared vacant.

M. C. Israel was elected Vice President, and W. N. Glenn Director of District No. 7, for the remainder of the present year.

Remarks at some length were made in reference to the wants of the cause, and the prospect of Eld. Haskell's coming to California.

An earnest hope was expressed that Eld. Haskell will come soon. For want of a President the work of the society has not been what it should be, and all are expecting that the cause will be benefited by the labors of Eld. Haskell.

J. H. WAGGONER, Pres't, pro tem. LILLIE D. ABBEY, Secretary.

Old Friends.

Dr. KALLOCH says a good many things of which we do not approve, but we can forgive him on something for the following:-

"Among the things that grow better by years are our friends. The older we grow, the more we regard those with whom we have been associated for years, taken sweet counsel and walked to the house of God in company.

N. Pacific T. and M. Society.

FROM present indications the General Conference will send Bro. Haskell to this Coast this summer. Of course he will visit us-most probably, at our Conference-and we want to give him a pleasant reception and be ready to receive any instruction he may desire to give us.

WM. LEAVITT, Acting State Sec. Salem, Oregon, April 14.

Appointments.

Camp-Meetings For 1879.

Walla Walla, W. T., June 4-10. Salem, Oregon, June 25-July 1.

PROVIDENCE permitting, we will meet with the church in San Francisco Sabbath, April 25, and will preach in Oakland Sunday evening, April 27.

OAKLAND-Services at the Seventh-day Adventist church, corner of Thirteenth and Clay streets, every Sabbath (Saturday) at 10:30 A. M., and Sunday evening at 7:30.

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.

Business Department.

\$2.00 EACH. L J Twing 6-16, Mrs D H Dixon 6-16, J N Loughborough 6-16, John Griffith 6-16, I K Howser 6-16, Calvin Kelsey 6-16.

\$1.50 EACH. James Wilson 6-16, J B Koonce 6-16, J Kesler 6-16, J M Elliott 6-16, A B Granger 6-17, S E Beach 6-16, A C Smith 6-16, Mrs I A Hatch 6-16, A B Dom 6-16, J B Sanford 6-16, A M Jolly 6-16, Charley Cox 6-16, Willard Petersen 6-16, C J Hildreth 6-16, Mrs F Martin 6-16, F B Kendrick 6-16, H W Forney 6-16, S McAlexander 6-16, W T Pinnel 6-16.

\$1.20 EACH. Rev L H Carbett 6-11, Wm Pace 6-16, Joseph Smith 6-16, Feba A Hand 6-16, Stephen Clark 6-16, C A Just 6-16, A G Tucker 6-16, Richard Greatrix 6-16, Mrs Phebe J Brewer 6-16, W G Mennie 6-16, Frank Ewery 6-16, Gilbert Whipple 6-16, Andrew Robertson 6-16, John Meral 6-16, J W Creelman 6-16, Mrs Hattie Bliss 6-16, James Goding 6-16, John Delaney 6-16, Henry Franks 6-16, Mrs W O Hudson 6-16, Eunice Foster 6-16, Mrs D Vanhouton 6-16, S C Bovee 6-16, W D Russell 6-16, M Perkins 6-16, Mrs Sophronia Foster 6-16, John Withrow 6-16, Elihu Smith 6-16, S L Rhodes 6-16, J L Howe 6-16, James M Baker 6-16, Belle Lemons 6-16, Mrs O P Simonds 6-16.

MISCELLANEOUS. James A Parmlee 1.00, 5-41, E W C Hall 1.00, 5-48, Edwin Lathrop 1.00, 5-37, Mitchell Hunt 1.00, 5-40, Mrs Jacob Clark 1.00, 5-48, Hugh Mayo 50c 5-28, D S Harper 1.00, 5-40, Mrs Isabella Gray 1.00, 5-40, M E A Brook (9 copies) 3.60, 5-32, David Blanton 40c 5-32, A H Wentworth 3.60, 6-16, Salley Pingley 75c 5-40, Hannah Creamer (4 copies) 6.00, 6-16, Mrs Mary A Walter (7 copies) 8.40, 6-16, Mrs E C Branham 1.00, 5-40, Edward Morrow (5 copies) 6.00, 6-16, Noah Hodges (10 copies) 12.00, 6-16, Mrs S B Whitney (10 copies) 12.00, 6-16, V Owen 1.13, 6-4, Mrs E H Whitney (20 copies) 24.00, 6-16, Hellen Lewis (7 copies) 7.28, 6-16, S W Haddock (15 copies) 18.00, 6-16, Mrs L E Smith 6c 5-40, Mrs Nettie E Walter (2 copies) 2.40, 6-16, W H Littlejohn (3 copies) 3.60, 6-16, Frank Case (4 copies) 4.80, 6-16, I C Snow (6 copies) 7.20, 6-16, J M Avery (4 copies) 4.80, 6-30, J Craft (3 copies) 3.60, 6-16, D N Hill (10 copies) 12.00, 6-16.

RECEIVED ON ACCOUNT. Cal T and M Society \$121.15. CAL. PUBLISHING FUND. Sarah Mills \$10.00. OAKLAND CHURCH. J N Loughborough \$10.00, A M Loughborough \$5.00, Mrs E Carter 70c.

CAL. CONFERENCE. Bloomfield church \$16.60, M J Church 19.50, Boonville church 52.75, Santa Rosa church 51.25, J H Hutchings 18.40, Locust Grove church 73.50, Lone Oak church 17.40, Lemore church 50.26, Healdsburg church 16.05, Donation 5.00.

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