

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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TRUST.

'Twas late upon a winter afternoon
I sat within my window, looking out.
I had been thinking all that weary day
On one great theme; and now (my mind in doubt
And dread) my eyes turned hopelessly away
Toward the mountains and the eastern sky.
Long weeks I had been seeking, but in vain,
And now I asked myself the reason why,
When others were so happy in his love,
I should thus come to Christ day after day,
Longing to find through him that light I sought,
Yet walking still in darkness; not one ray
To pierce the night in which my soul was wrapt.
As I sat thinking thus I fell asleep.
The inky blackness of a winter's night
Was settling rapidly o'er mountain steep.
I dreamed that, weary of my life within,
I wandered forth alone and purposeless,
Caring not where the morn should find my feet;
My heart rebellious, full of bitterness.
Before me stretched a forest thick and wild,
Covering the mountain's steep and craggy side;
A rushing, mighty storm filled all the air
With wails and shrieks resounding far and wide.
Madly I plunged into the forest's depths:
Before me lay no path to guide my way,
Yet on I pressed; some spirit seemed to lead,
And I, unquestioning, but to obey.
Onward and onward to the mountain's top;
Then downward, and then onward still again,
Until at length the impulse seemed to cease
And I was left again alone, as when
I started from my home those hours ago
To dare the terrors of that awful night.
Before me was deep darkness, and behind
And all about me darkness mocked my sight;
The trees bent low before the winter's storm,
Each blast threatening to tear them from their place,
As, sweeping, rushing, crashing through their trunks,
They groaned and quivered to their very base.
Listening, I could hear the sullen roar
Of waters, rolling many feet below,
Telling me that one forward step perchance
Would hurl me to an unrelenting foe.
I did not dare to stir, nor yet to stay;
I could not call for help, for none was near;
I sank upon the ground in horror then,
Shuddering, filled with agony and fear;
When all at once, as I lay prostrate there,
The earth seemed sinking down, beneath my weight,
And I was falling through the empty air
Down to a certain and an awful fate.
As drowning men catch after every straw,
Wildly I cried and wildly clutched the air,
Seeking for root or branch to break my fall,
My heart like lead with anguish and despair.
Down, downward falling to the depths below,
Hope almost gone, life now of little worth,
Sudden I found within my tightening clasp
A little twig, deep rooted in the earth.
My fall was checked, and for a moment now
Hope shone again within my pallid face,
As hanging there between the earth and Heaven,
I felt my fate delayed a little space;
But only for a little must it be
Unless help come in this my time of need;
And now my heart went forth in prayer to him
Who long ago for my salvation bled
Upon the cross. "Lord Jesus save me now,"
I cried, "In this my hour of sore distress,
Lord help me or I perish!" and my voice
Echoed far down the gorge its earnestness.
Intensely then I listened for reply.
The wind had sunk to stillness. Far below
I heard an answer coming up to me;
A still, small voice, so gentle, sweet and low:
"Let go the twig, my child, and trust in me,
And I will save you." But how could I quit
My hold of all that kept me from sure death
Among the horrors of that awful pit?
Again I cried, "Save, or I perish, Lord!"
Again that voice came softly back to me,
"Let go thy hold, my child, for I will save,
However great and dread the danger be."
But still I feared to loose my weakening grasp,
And still I cried in agony of soul,
"Oh, Father, save me for thy dear Son's sake
From the dark waters that beneath me roll."
And still again the answer came to me:

"Let go thy hold and I will save, my child;
The twig but keeps you for a little time,
Then you must perish in the waters wild.
You ask me for my help, and still you fear
To trust to me your safety; if I would,
I cannot help you while you still refuse
To let me. You but ask from me a good
And then refuse to take it at my hands.
Let go thy hold, and I will do the rest.
Thou canst not save thyself; then trust in me:
Surely, my child, thy Father knoweth best."
"Then help me, Oh my Father, and I will
Put all my trust in thee." At his request
So kindly given, I left it all with him,
Let go my hold and fell—upon his breast.
I woke. My room was dark, as in my dream
Had been the night; but oh, my soul was filled
With a new light it ne'er before had known.
I had been asking to do as he willed,
But trying all this while to do his will
In my own way. I would not trust in him
Implicitly, taking him at his word,
And simply yield myself fully to him.
And then I thanked my Father for this dream
Sent as a lesson to an erring one;
And then I gave myself to him, to do
His own will as he wished it should be done;
And I received him as my Saviour there,
And he became my bright and shining sun
To light me on my pathway until, all
Life's battle's fought, the crown at last is won.
—W. C. White, in "Our Work at Home."
Racine, Wis.

General Articles.

Opposition at Thessalonica.

BY MRS. E. G. WHITE.

AFTER leaving Philippi, Paul and Silas made their way to Thessalonica. They were there privileged to address a large concourse of people in the synagogue, with good effect. Their appearance bore evidence of their recent shameful treatment, and necessitated an explanation of what they had endured. This they made without exalting themselves, but magnified the grace of God, which had wrought their deliverance. The apostles, however, felt that they had no time to dwell upon their own afflictions. They were burdened with the message of Christ, and deeply in earnest in his work.
Paul made the prophecies in the Old Testament relating to the Messiah, and the agreement of those prophecies with the life and teachings of Christ, clear in the minds of all among his hearers who would accept evidence upon the subject. Christ in his ministry had opened the minds of his disciples to the Old-Testament Scriptures; "beginning with Moses and the prophets, he expounded unto them; in all the Scriptures, the things concerning himself." Peter, in preaching Christ, produced his evidence from the Old-Testament Scriptures, beginning with Moses and the prophets. Stephen pursued the same course, and Paul followed these examples, giving inspired proof in regard to the mission, suffering, death, resurrection, and ascension of Christ. He clearly proved his identity with the Messiah, through the testimony of Moses and the prophets; and showed that it was the voice of Christ which spoke through the prophets and patriarchs from the days of Adam to that time.
He showed how impossible it was for them to explain the passover without Christ, as revealed in the Old Testament; and that the brazen serpent lifted up in the wilderness symbolized Jesus Christ, who was lifted up upon the cross. He taught them that all their religious services and ceremonies would have been valueless if they should now reject the Saviour, who was revealed to them, and who was represented in those ceremonies. He showed them that Christ was the key which unlocked the Old Testament, and gave access to its rich treasures.
Thus Paul preached to the Thessalonians three successive Sabbaths, reasoning with them from the Scriptures, upon the life, death, and resurrection of Christ. He showed them that the expectation of the Jews with regard to the Messiah was not according to prophecy, which had foretold a Saviour to come in humility and poverty, to be rejected, despised, and slain.
He declared that Christ would come a

second time in power and great glory, and establish his kingdom upon the earth, subduing all authority, and ruling over all nations. Paul was an Adventist; he presented the important event of the second coming of Christ with such power and reasoning that a deep impression, which never wore away, was made upon the minds of the Thessalonians.

They had strong faith in the second coming of Christ, and greatly feared that they might not live to witness the event. Paul, however, did not leave them with the impression that Christ would come in their day. He referred them to coming events which must transpire before that time should arrive. He warned them that they should "be not shaken in mind, or be troubled neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

Paul foresaw that there was danger of his words being misinterpreted, and that some would claim that he, by special revelation, warned the people of the immediate coming of Christ. This he knew would cause confusion of faith; for disappointment usually brings unbelief. He therefore cautioned the brethren to receive no such message as coming from him.

In his Epistle to the Thessalonians, Paul reminds them of his manner of laboring among them. 1 Thess. 2:1-4. He declares that he did not seek to win souls through flattery, deception, or guile. "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." Paul rebuked and warned his converts with the faithfulness of a father to his children, while, at the same time, he cherished them as tenderly as a fond mother would her child.

When the Jews saw that the apostles were successful in obtaining large congregations; that many were accepting their doctrines—among them the leading woman of the city, and multitudes of Gentiles—they were filled with envy and jealousy. These Jews were not then in favor with the Roman power, because they had raised an insurrection in the metropolis not long previous to this time. They were regarded with suspicion, and their liberty was, in a measure, restricted. They now saw an opportunity to take advantage of circumstances to re-establish themselves in favor, and, at the same time, to throw reproach upon the apostles, and the converts to Christianity.

This they set about doing by representing that the leaders in the new doctrine were raising a tumult among the people. They accordingly excited the passions of the worthless mob by cunningly devised falsehoods, and incited them to make an uproarious assault upon the house of Jason, the temporary home of the apostles. This they did with a fury more like that of wild beasts than of men. They had been instructed by the Jews to bring out Paul and Silas, and drag them to the authorities, accusing them of creating all this uproar, and of raising an insurrection.

When they had broken into the house, however, they found that the apostles were not there. Friends who had apprehended what was about to occur, had hastened them out of the city, and they had departed for Berea. In their mad disappointment at not finding Paul and Silas, the mob seized Jason and his brother, and dragged them before the authorities with the complaint: "These that have turned the world upside down are come hither also; whom Jason hath received; and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus."

The Jews interpreted the words of Paul to mean that Christ would come the second time in that generation, and reign upon the earth as king over all nations. The charge was brought against the apostles with so much determination that the magistrates credited it, and put Jason under bonds to

keep the peace, as Paul and Silas were not to be found. The persecuting Jews flattered themselves that by their course toward the Christians they had regained the confidence of the magistrates, and had established their reputation as loyal citizens, while they had, at the same time, gratified their malice toward the apostles, and transferred the suspicion which had heretofore rested upon themselves to the converts to Christianity.

In his first Epistle to the Thessalonians, Paul says, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that ye were ensamples to all that believe in Macedonia and Achaia."

Those who preach unpopular truth in our day meet with determined resistance, as did the apostles. They need expect no more favorable reception from a large majority of professed Christians than did Paul from his Jewish brethren. There will be a union of opposing elements against them; for however diverse from each other different organizations may be in their sentiments and religious faith, their forces are united in trampling under foot the fourth commandment in the law of God.

Those who will not themselves accept the truth are most zealous that others shall not receive it; and those are not wanting who perseveringly manufacture falsehoods, and stir up the base passions of the people to make the truth of God of none effect. But the messengers of Christ must arm themselves with watchfulness and prayer, and move forward with faith, firmness, and courage, and, in the name of Jesus, keep at their work as did the apostles. They must sound the note of warning to the world, teaching the transgressors of the law what is sin, and pointing them to Jesus Christ as its great and only remedy.

Can God Organize Matter to Think?

(Continued.)

HEAR Bishop Clark's argument upon this point: "The opinion that even organic matter could, by any possibility, be made to exhibit such power, cannot be received without the most clear and indubitable evidence. What is there to be found in the composition of the brain and nervous system, or in their organization, that would lead us to look for the development of thought, feeling or conscience in them? The brain has been analyzed, and more than eight-tenths of its substance has been found to be water. Indeed, this, mixed up with a little albumen, a still less quantity of fat, osmazome, phosphorus, acids, salts, and sulphur, constitutes its material elements. In all cases, water largely predominates. Take even the pineal gland—that interior and mysterious organ of the brain, supposed by Descartes, and by many philosophers after him, to be the peculiar seat of the soul—even this has been analyzed. Its principal elements are found to be phosphate of lime, together with a smaller proportion of carbonate of lime and phosphates of ammonia and magnesia.

"If the brain at large constitutes the soul, then the soul is only a peculiar combination of oxygen and hydrogen with albumen, acids, salts, sulphur, &c. Or, if the pineal gland constitutes the soul, then the principal element of soul is phosphate of lime!"—*Man All Immortal*, pp. 57, 58.

To immaterialists this may sound like good reasoning: to us it is foolish sophistry. It is simply setting aside the power of God entirely, and arguing that what we cannot do, cannot be done. How foolish!

Try his argument on the organization of dumb beasts. I have in my hand a little live mouse. Behold how bright his eye, how keen his sight. Look at his ear. How sharp his hearing. Prick him with a pin. How quickly he feels it. Again, how acute is his smell. How soon he will find a piece of cheese, or detect the presence of a cat. Here we certainly have sight, hearing, smell.

ing, feeling, and, indeed, all the senses. Let us analyze this little animal, as the bishop did the brain, and what do we find? "Eight-tenths of its substance has been found to be water. Indeed, this, mixed up with a little albumen, a still less quantity of fat, osmazome, phosphorus, acids, salts, and sulphur, constitutes its material elements. In all cases water largely predominates." We have found simply "a peculiar combination" of oxygen, hydrogen, sulphur, &c.

How unreasonable to suppose that these gross materials could ever see, hear, or smell! No; it cannot be so. There must be an immaterial, immortal, never-dying soul in that mouse, which did all the seeing and hearing. The mouse must have an immortal soul, and the mosquito surely has a never-dying spirit! Reader, to such ridiculous conclusions are our opponents driven, to maintain their immaterial theory. It is simply a square denial of the power of God and the commonest observation of every-day life. Such reasoning is a mere appeal to the vulgar prejudices against matter. Let me try it in a different manner.

Here is a fond mother with a dear sweet little girl of four summers, whom she greatly loves: nor can we blame her for being proud of so beautiful a child. The little girl has a bright, twinkling eye, fat, rosy cheeks, curly hair, finely shaped, dimpled hands, and a fair complexion. She is neatly dressed in the most tasteful manner. How the mother loves to throw her arms around her, and press her to her heart! But stop. Let us put this lovely object into the chemical laboratory, and analyze it. A thorough analysis shows that four-fifths of that body is nothing but water, a few parts albumen, sulphur, phosphorus, salts, acids, and a little fatty matter. Lay them out here each by itself. Is there anything very lovely here? Would you like to embrace and kiss these? Oh, no; the loveliness is all gone. And yet but a few minutes ago, that mother was caressing these very elements in the most affectionate manner. Was she then so much in love with a little water, phosphorus, and sulphur? How ridiculous this seems to be! It is no more absurd, however, than the arguments of our opponents,—that a little water, sulphur, &c., cannot think.

But the falsity of this kind of reasoning lies just in this: It takes the unorganized, unvitalized elements separately, and reasons as to what these can do, and what these can be, and what they cannot do in this condition. It sets aside the very points at issue; namely, organization and proper combination. It is just like taking an exquisite painting, and undertaking to prove that there is nothing beautiful about it, by the same process. Put that painting into the chemical laboratory, wash off the paint with an acid, analyze its elements; and what do we find? A little oil, a few ounces of lead, and several different minerals. Lay them out there side by side. Now I can sneeringly say, Where is its beauty? Where its comely form? Where is there anything to be admired? But how absurd would be such a course! The whole beauty of that picture is not in the rough material, but in their skillful combination and arrangement. Destroy the combination, and the beauty is gone, the picture is destroyed.

Just so foolish does he reason, who undertakes to analyze a man's brain, and finding only water, phosphorus, albumen, &c., sneeringly says, "This cannot reason, this cannot think." No, very true; in that shape they cannot. But as God put them together they can think, and they do. Further than this, we know that a man's brain does think; because in more than one case it has been seen in the act of thinking. A certain man had by an injury a large piece entirely removed from the top of his skull. It exposed two or three square inches of his brain, but did not kill him. Interesting observations were made in his case by physicians. When he was asleep the brain would settle down, and become greatly contracted. It would be all quiet. The moment he awoke, the brain would grow larger and begin to quiver. As he entered into conversation, this motion of the brain increased. When his mind became agitated, this motion was very rapid.

What does this show? It shows that the brain does think. The science of phrenology confirms the fact that the brain does think. It shows the size and quality of a man's brain determines the capacity of his mind. A large brain, of a fine organization, always gives a giant mind. Even Bishop Clark thus inadvertently admits this fact: "A finer and more perfect organization in the human species affords finer development of mental power."—*Man All Immortal*, p. 99. Look at the charts and busts exhibited by the phrenologist. It will be seen that the organization of the brain has been the measure of the mental man.

It is not the mere size of the brain that is the measure of mental power, but the fineness of the material and the way it is organized must be considered. Hence it is that a practiced phrenologist can read a man's character by simply feeling of his head. What is insanity? Generally the wildest ravings result from some derangement of the brain, a nervous disease, a fracture of the skull, or a derangement of the fluids in the system. Cure the nervous disease, restore the fractured skull to its position, and thus put it in order again, and the mental disorder at once ceases. But if the mind is immortal and indestructible, how can it ever become insane? How can it become diseased?

Another fact proves that the mind results from the physical organization; namely, the fact that the mind grows with the growth of the body, and decays with its decay. Hence, who expects to find a man's intellect in the body of a babe or of a child? As the brain grows up to maturity, the mind also develops; and then in old age, as the body grows weak, the mind grows weak also, till you have second childhood, so familiar to every body.

This should not be so, if the mind of man is immaterial and separate from the physical man. But it is objected that in some cases the body is weak and sickly while the mind is vigorous and powerful; that sometime in old age the mind retains its full faculties, even to the last breath. But this is a very small objection, easily answered. Cases like these are rare; they are the exception. All parts of the body are not always affected alike by health or by sickness. That is, a man may be dying of the consumption, his lungs nearly consumed; and yet his heart may be sound and healthy, his eye bright and keen, his ear sharp to hear. Or a man's eyes may be very weak, but his hearing acute; his liver may be wholly diseased, and his lungs may be sound. A man may be sick in any one part of his body, and well and strong in another. Hence the cases mentioned simply show that while other parts of the body are feeble, the brain is sound and healthy. But the general rule, the world over, is, "A sound mind in a sound body."

A further fact to be noticed is that the mind, the intellect, can be developed and enlarged by exercise and training the same as any other part of the system. See that awkward, clumsy-fingered young man learning to write. What great, awkward scratches he makes! What is the matter? His fingers have not been disciplined. They have not learned how to hold and guide the pen with ease. But after long training he can execute the finest penmanship with great precision. Or take it in a more physical sense. A strong young man undertakes to lift a heavy weight for the first time. He finds it very difficult. He cannot lift much. But he keeps practicing, training his muscles till by and by he can lift several times as much as in the beginning. His muscles have grown stronger by exercise. Just so with the mind. An undisciplined, unexercised mind is very weak intellectually; but close application and continued training develop strong, vigorous powers of thinking. All these facts show that the intellect is wholly dependent upon the physical organization, the same as any other power of a man.

Instinct and reason. Our opponents are constantly decrying matter, and attributing all excellence to immateriality. But an examination of nature shows that the Creator has used this same matter, to bring about the infinite diversity which is seen everywhere, from the grain of sand up to the highest intelligence. First we have matter in its coarsest and crudest form,—mineral matter, unorganized matter, such as a handful of dust, a piece of granite, a wedge of gold. Next higher we have organized and vitalized matter in the "vegetable kingdom. Going still higher, we have the same matter more highly organized in the animal kingdom.

I have in my hand a school book, "*The Philosophy of Natural History*," by John Ware, M. D. He has so clearly stated many points bearing upon this question that I quote from him, as follows:—

"Practically there is not often any difficulty in distinguishing an animal from a vegetable. But when it is attempted to point out the philosophical or essential principle in which their difference consists, the task is not so easy. In fact, there does not appear to be any such principle lying at the foundation of the distinction between animals and plants, that there is between organized and unorganized bodies; namely, the principle of life. There are certain close points of resemblance between the composition, the structure, the functions, and the conditions of the existence of animals and vegetables, which do not exist between either

of them and minerals. So much is this the case, that some writers, among whom was the celebrated Buffon, have believed that there is no exact boundary, but that so close a resemblance of characteristics exists between those living at the two extremes, that individuals possessing peculiarities of animal life in the lowest degree are not essentially different from the plants which possess them in the highest."—P. 12.

D. M. CANRIGHT.

(To be Continued.)

The Red Sea--the Place of the Passage.

OUR object in visiting Suez, was to study the question of the crossing place of the children of Israel; and for this purpose we gave ourselves two days there. Three theories have been advanced on this subject by explorers, the careful study of which left my mind in uncertainty and confusion. Our excellent Consul at Cairo, Mr. Farman, of New York, who has been at Suez, told me that I would probably be worse confused after visiting the place than I was already; but I was resolved to fully test the matter, let the result be what it might.

One of these theories is, that the Red Sea in the time of Moses, extended so far north as to connect with the Bitter Lakes, a series of shallow lakes north-west of the present head of the sea, distant at their south-eastern end about 50 miles; and that the crossing occurred at the head of these lakes. Those who adopt this theory suppose that a heavy wind blowing off shore at low tide carried the water out, leaving a dry beach on which Israel crossed over, and that as Pharaoh and his host followed, the wind changed, the tide came in, and they were drowned.

The second theory adopts the same supposition in regard to the northward extension of the sea, and assumes that the crossing occurred a short distance above the present head of the sea, where there is a depression a mile or so wide in which the miracle and disaster might have taken place. Dr. Robinson, whose judgment I have learned to regard with the highest respect, adopted this view when he visited the place in 1838.

The third theory, and the one which was universal until the former two almost entirely supplanted it among Europeans and Americans, is, that the crossing occurred several miles south of the present head of the sea, where the water is deep, and its width from 8 to 10 miles.

I came to the place determined that on this question, as on all others pertaining to sacred geography, the Bible should be my guide-book, and that I would accept no place as the one at which Moses crossed which fails to meet the requirements of the Scriptures. These requirements are as follows:—

1. The place was so situated as to require Israel to turn from the direct route toward Canaan, in order to reach it (Ex. 14: 2).
2. It was such, that when Israel reached it they were "entangled in the land," so that Pharaoh was encouraged to pursue them (14: 3).
3. It was such, that when Pharaoh overtook them, there was no way of escape for them except by going through the sea (14: 10, 13, 16).
4. It was such, that in opening a passage the waters were divided, not driven away to one side, and that they were "a wall on the right hand and on the left" (14: 16, 21, 22, 29).
5. The distance across was sufficient to allow all the six hundred chariots, and the horsemen of Pharaoh, to be within it at one time, and the water was deep enough to prevent the escape of a single person when they rushed together (14: 7, 9, 28).
6. The place was near enough to Marah, now Huwarah, 33 miles below Suez, to allow Israel to march thither in three days (15: 22, 23).
7. It was where Israel, after crossing, could find an immediate supply of drinking water, so that they did not suffer for water until they came to Marah (15: 22, 23).

With these requirements before us we may dismiss the first theory mentioned above at once; for although in a slight degree it meets the first three requirements, it is utterly inconsistent with the other four. Indeed, it denies entirely the miraculous character of the crossing, and if this event was not miraculous it was nothing.

It required only my observations from the train in approaching Suez, and a few minutes spent on the flat roof of the hotel next morning, to satisfy me that the second theory is also untenable. I stood on the rear platform of the car (it was one built on the American model) for many miles as we approached the head of the sea, watching for the indications on this subject, and I searched for them carefully at Suez; but although the supposition of a passage at or above Suez would meet in

a good degree all the requirements of the text, had there been enough water there, the absence of water is fatal to it. If Moses had been led by this route he would have reached the head of the sea, and he would not have been required to make a detour of more than a mile to pass around it. Only on the supposition that the main body of this arm of the sea extended many miles above its present head, can this theory be accepted; and this supposition is utterly void of historic evidence. Indeed, the historic evidence is in opposition to it. In order to be safe in our conclusions we must take the sea as it is, without stretching it, and the Bible as it is, without mutilating it.

Our next task at Suez was to test the third and last theory, and to this we devoted our two days there. The first day we went down to Ayun Musa, the Fountains of Moses, about 8 miles below the head of the sea on the east side. The fountains lie about a mile from the seashore, and are about seven in number. We dismounted at the largest one, took its dimensions, and ate our lunch in a rude building by its side, intended for this use.

The fountain rises in the center of an oblong inclosure which has been made around it by building a stone wall some three or four feet high to keep out the sand. This wall is even with the ground outside, and the basin inclosed is 46 feet long, 36 feet wide at one end and 27 feet at the other. The water forces itself up through soft mud in the center, and with it rises a constant succession of gas bubbles, which explode as they reach the surface. Through an opening in the wall at the north side the water flows away in a lively stream, 2 feet wide and 4 inches deep. This stream is led through a garden of three or four acres to irrigate it. The garden is filled with a luxuriant growth of date palms, acacia and pomegranate trees, and under these, beds of garden vegetables and patches of wheat. Another fountain, which sends off no stream, helps to supply the water for irrigation. There are three such gardens, standing in a line parallel to the seashore, and separated from each other only by passways like roads. They are watered by five fountains, and they constitute a most beautiful oasis in the midst of a perfectly barren desert.

All these fountains rise on top of a sandstone ridge, 15 or 20 feet above the beach which spreads between them and the sea, and nearly that high above the sand immediately east of them; yet they are 30 feet below the general level of the desert which stretches away to the southeast, and along which the Israelites continued their journey after crossing the sea.

We could see at a glance that this spot answers all the demands of the Scriptures as a landing place for Israel after crossing. A gently ascending beach one mile wide, and stretching about five miles up and down the sea-shore; an abundant supply of water for their immediate use, and an easy march of three days to Marah, only 25 miles distant, are the features it presents: whereas, but a short distance above, there is no sea to cross, and immediately below, there is a perpendicular shore at least fifty feet high. Looking directly across the sea, we saw plainly what appeared to be a gap in the mountains on that side, suitable for Israel's approach to the shore, and we determined to explore it the next day.

A range of mountains called Jebel Atakah, presents an almost perpendicular wall on the west side of the sea, beginning at its head, and stretching along the shore about eight or nine miles. Further down the shore, there rises the high and dark wall of another range, called Jebel Abu Duraj. Between these there is a gap, and for this gap we started in our Arabian boat the next morning. As we approached the south-eastern extremity of the Atakah bluffs, we discovered that a low sand beach, stretching out like a cape two or three miles into the sea, lay in our way. Our boatmen said that they were afraid to pass around it on account of the heavy waves then rolling in the open sea beyond, and that it was only half a mile across it; so we landed and struck out afoot. Instead of half a mile, we found it two miles across the beach. We also found that though we had now come abreast of the hill which had appeared to be the last of the Atakah range, another had come into view, beyond it, and apparently about a mile way. After taking lunch, we struck out for it, but found it three miles away instead of one; and we found on reaching it, that instead of being a hill about 50 feet high, as it first appeared, it was at least 300 feet high, and its front was almost perpendicular. We had not yet learned to estimate distances and heights by the eye in this clear atmosphere.

Though somewhat fatigued, we clambered to the top of this cliff, and found, that though

we had not even yet reached the terminus of this mountain range, the hills beyond grew rapidly lower, and there were unmistakable evidences of a valley several miles wide between it and the mountains below. Here, then, is a valley by which Israel may have descended between two mountain ranges to the sea-shore, and the entire scene of the crossing, meeting in the minutest particular all the requirements of the Scriptures, lay in full view at our feet. About three miles to the south of us and a little west, was the mouth of the pass between the mountains, probably three miles wide. On reaching the sea through that pass, Israel could not turn to the right because of the Abu Duraj mountains in that direction; but to the left a smooth beach, almost as smooth as a floor, and gently sloping to the sea, opened a line of march two miles wide and diverging about thirty degrees from their former course. When their marching column had stretched out nine miles along this beach, its front rank found its progress checked by the body of water four miles across, over which we had sailed in the morning. Here, then, they camped beside the sea, as the Lord had commanded, with the sea on their right, and a mountain wall on their left, the sea also passing around their front and meeting the mountain wall to the left of their front rank. While thus encamped, Pharaoh's hosts came down the mountain pass behind them; the cloudy pillar stretched itself across the valley in their rear, hiding them from the Egyptians, while it spread itself over Israel and the sea, a canopy of light. The sea was opened from the Abu Duraj mountains on the southeast, to the projecting beach on which we landed in the morning on the northwest, a width of about five miles, and the entire column of the hosts of Israel marched by a flank movement directly across the dry bed of the sea. The fountains of Moses, distinctly in view from our hill-top, are nearly directly opposite the center of this line of march, and the depth of the water before us, according to the British and French soundings quoted by Boedeker in his guide-book, varies from nine to sixteen fathoms, in the midst of the sea. On both sides, the approach to this depth is gradual, as we can testify from having taken a delightful bath in the water on both sides during two hot days of our excursions; and the distance across was about 8 miles for the head of the column, and 10 or 12 for the rear.

I came down from our hill-top with my mind at rest on the subject of the crossing place, and I felt well paid already for the time and money invested in my journey.—*J. W. McGarvey, in Christian Standard.*

Be Gentle, but Firm.

THERE should be in the words and acts of every Christian a sweetness and gentleness that will attract hearts to them. No man can have the spirit of Christ and be devoid of these, because the spirit of Christ consists in the manifestation of such graces. Nor does the possession of this spirit imply that the possessor must necessarily be false and deceitful.

A man may be as sweet as Heaven and yet protest that all lovers of the world, and all covetous people, and all the children of disobedience, are unsaved. To say the contrary will be untruthful and deceptive, because he who says the contrary presumes to make God a liar, which is wicked. The Lord is not bitter and censorious when He says these things, and we are not necessarily bitter and censorious because we protest that the words of the Lord must be true. It is unkind and cruel to say the contrary.

Soon the eyes of the saints will be opened to see that true charity does not consist in flattering ungodly people, and in screening them in their wickedness. It does not consist in apologies for, and extenuations of, sin; it does not consist in hiding the truth, and in crying peace, peace, when there is no peace. The perfection of love and of kindness is consistent with absolute truthfulness and unswerving fidelity to God.—*Lay Evangelist.*

Running in Debt.

THE *Herald of Gospel Liberty* says:—"I hold that no man can be a Christian and recklessly contract debts with the probability that he cannot pay them. To this it may be answered, 'A man may honestly fail in business and, therefore, be unable to pay his creditors; how as to him?' I reply that no one should create an obligation without the clearest certainty of being fully able to meet it promptly. If one should fail after being carefully prudent in his business transactions, and surrenders up all his assets to relieve his creditors, then there is some mitigation."

THE GRACE OF CHRIST.

CHRIST gave us rest, but had no resting place;
He healed each pain, yet lived in sore distress;
Deserved all good, yet lived in great disgrace;
Gave all hearts joy, himself in heaviness;
Suffered them live, by whom himself was slain;
Lord, who shall live to see such love again?
—*Countess of Pembroke.*

Modern Spiritualism.

(Continued.)

THE origin and existence of the devil is not such a mystery as some appear to believe. We do not believe that God ever created a devil, or a wicked man. But men exist, with the power and will to do evil. "God made man upright," but he became wicked by his own will and actions; and so of the devil. We hold that the only reasonable view is that of the Scriptures; that God creates intelligences, giving them power and freedom to act, without which they could form no character at all; and holds them accountable for the exercise of that power in the actions performed, and vindicates justice by bringing them to judgment. There are expressions in Eze. 28, which can refer to no other being than the devil, by which we learn that he was created a "covering cherub," perfect and beautiful. But he fell because of pride. When Moses made the sanctuary, he was directed to make cherubim, and place them on the mercy-seat over the ark, their wings overshadowing the mercy-seat. Heb. 9:5. The Lord promised to meet with them "between the two cherubim." Ex. 25:22. As all this was a shadow and example of heavenly things, a visible representation of the sanctuary and true tabernacle in Heaven, which the Lord pitched, and not man (Heb. 8:1-5; see also Eze., chapters 1-10), we here learn the exalted position occupied, and consequently the great power possessed, by a covering cherub. In Eze. 28, the prince of Tyrus is declared to be a man; the king of Tyrus was a covering cherub. This may well be applied to Satan, who is "the Prince of this world," and who makes use of wicked earthly powers to accomplish his purposes; he was afterward represented by the Roman power (Rev. 12), as it was then his special instrument of wickedness. He who is wise and strong to do good, will, of course, be wise and strong to do evil if he turns his powers in that direction. And as the cherubim in Heaven possess far more power than men, so if they fall, their power will be greater to do evil, in the same proportion. On this point we think it sufficient to add that the Scriptures affirm that angels have fallen; that there was more than human power exerted through the magicians of Egypt; and Satan is said to work miracles "with power, and signs, and lying wonders."

Sorcery and witchcraft are the works of the devil. It was by his power that the magicians of Egypt wrought, and Paul affirms that "so" the truth will be resisted in the last days. And the existence of the devil is not only denied by some, but his whole work is denied; even those who profess faith in the Bible contend that there is no such thing as witchcraft, and that a belief in its existence is a relic of the superstition of the dark ages. But God said, "Thou shalt not suffer a witch to live." Ex. 22:18. This proves that witches did exist, or else God commanded them to put to death such as had no being, to suppose which would be absurd. Paul also teaches, in Gal. 5, that witchcraft is one of the works of the flesh as much as envy, hatred, drunkenness, and murder. Thus the fact of its existence is established by both Testaments.

Again in Lev. 19:26, they were forbidden to use enchantments; and verse 31 says, "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them." And in chap. 20:6, the Lord said he would cut off the soul that turned after wizards, and such as have familiar spirits. Also in verse 27, a wizard and such as had familiar spirits, either men or women, were to be put to death.

According to the definitions of the words witch, wizard, sorcerer, enchanter, &c., which we will give, these various works are closely allied to one another, or are all parts of the same work, differing more in degree than in nature. This, with the fact that they all stand related to Spiritualism, is recognized and acknowledged by Spiritualists themselves. Allen Putnam, a Spiritualistic writer says:—

"The doctrine that the oracles, soothsaying, and witchcraft of past ages were kindred to these manifestations of our day, I, for one, most fully believe."

In a pamphlet written by him, entitled, "Mesmerism, Spiritualism, Witchcraft, and Miracle," he says:—

"As seen by me now, Mesmerism, Spiritualism, Witchcraft, Miracles, all belong to

one family, all have a common root, and are developed by the same laws." Page 6.

We have testimonies to the same extent Judge Edmonds, Charles Partridge, Uriah Clark, &c.

Most of these works are named in Deut. 18:9-12, which reads as follows:—

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord."

The following definitions are copied from Webster's Unabridged Dictionary:—

WITCHCRAFT. The practices of witches; sorcery; enchantments; intercourse with the devil; power more than natural.

SORCERY. Magic; enchantment; witchcraft; divination by the assistance or supposed assistance of evil spirits; or the power of commanding evil spirits.

ENCHANTMENT. The act of producing certain wonderful effects by the invocation or aid of demons, or the agency of certain supposed spirits; the use of magic arts, spells, or charms; incantations.

DIVINATIONS. The act of divining; a foretelling future events, or discovering things secret or obscure, by the aid of superior beings; or by other than human means.

NECROMANCY. Properly the art of revealing future events by means of a pretended communication with the dead.

FAMILIAR SPIRIT. A demon or evil spirit supposed to attend at a call.

But Israel did not keep free from these abominations. King Saul consulted a familiar spirit when the Lord rejected him, and would not answer him. It is no uncommon thing in these days for those to seek to familiar or evil spirits, who never ask counsel of the Lord, and who have no reverence for his word. Also Manasseh, who was very wicked, and in whose reign Israel was taken captive by the Assyrians, did "evil in the sight of the Lord, like unto the abominations of the heathen, . . . he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards; he wrought much evil in the sight of the Lord, to provoke him to anger." 2 Chron. 33:2-6.

Writers and speakers on Spiritualism have undertaken to show that this restriction was placed upon the Jews alone, and given in a law especially for them; and that in this dispensation neither Jews nor Gentiles are holden to it. Woodman, in his reply to Dwight, says:—

"So if intercourse with departed spirits was prohibited by the Old Testament, that circumstance would furnish no presumption that it was wrong." Page 77.

And Edmonds, replying to Bp. Hopkins, says:—

"It is true that in the law of Moses, there are injunctions against dealing with witches, or those having familiar spirits. But does the Rev. prelate mean that his Christian hearers shall understand that the law is still binding upon us?" Page 12.

This is equivalent to a direct declaration by both Woodman and Edmonds that witchcraft and kindred works are not forbidden or wrong at this time. But all efforts to evade the testimony of the Scriptures on this point are met and disapproved by the following facts: (1) The Lord called them "the abominations of the heathen;" and after naming them, said: "For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee." Deut. 18:12. By this we learn that these things were wrong in all, and not in the Jews alone. (2) The abominable and sorcerers are condemned in the New Testament. Rev. 21:8. Sorcery is witchcraft; see Webster. This overthrows the position of the Judge. Again, in Gal. 5:19-21, witchcraft and other abominations are mentioned, and the apostle says that "They which do such things shall not inherit the kingdom of God." Elymas, the sorcerer, a false prophet, withstood the apostles, and tried to turn away others from the faith. This is ever their intent. To him Paul said: "O full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness." Acts 13:6-11. This language is applicable to all sorcerers, and their co-workers, according to the testimony of the Bible respecting their works. See Acts 8:5-11; 16:16-18.

The theory that "Whatever is, is right," is a favorite one with Spiritualists; but, traced to its conclusion, it is the merest absurdity. Right and wrong are relative

terms, and when any course of action is morally binding, the opposite is necessarily forbidden. If it is right to love my neighbor, it cannot also be right to hate him; if it is right to regard his life, it cannot be right to kill him. The whole theory is a perversion of terms, obliterating moral distinctions, and is but a flimsy justification of an evil life.

EDITOR.

The Hunger for Heaven.

My friends, I am not tired of earthly life beyond what all men, fitted for the life to come, at times are weary of it. I love it in its uses, its labors, and its joys. Its duties give exercise to my faculties, its loves to my affections, its successes to my happiness. I am not morbid, but sense the world through a healthy body, a growing mind, and a hope as strong and bracing as a current of northern air when it bears down upon a camp from the sides of mountains planted thickly with odorous trees. The pulse of this life is strong within me, my friends many, and my fortune beyond my merit or my expectation. I am not talking to you as a disappointed, a depressed, an unhappy man. Keeping only what I have, blessed only with my present blessings, I could stay on earth forever, if it be God's will, and be content. But, in spite of all this, when my thoughts range out ahead, and canvass my future, I can but feel persuaded that the present, precious as it is, does not begin to measure the resources of blessing hidden in the heart of God for me. My present state does not permit me their full reception; does not allow the perfect disclosure of His love. I need the spiritual body, the heavenly language, the celestial sphere of action, the holy companionships, the powers and functions, the rank and dignity, the privilege and liberty, of the glorified world and state, or ever I shall know the breadth, and length, and depth, and height of the riches of His love; and I feel persuaded that by the very drift and movement of time I am being borne toward, and at last shall come to something far better than the good of to-day.—*Rev. W. H. H. Murray.*

Church Attire.

CONSCIENCES are much more readily put at ease in the matter of church-going than they once were. Mrs. Jones loses sight of hers in the fact that her old bonnet will look shabby beside Mrs. Smith's new one, although Mrs. Jones' bonnet was very pretty and becoming the Sunday before. Her daughter Arabella does not attend the evening service unless invited by Mr. Augustus, for the reason that Mr. Augustus' coat is always of "elegant fit," and his gloves a "delightful color," and he holds the hymn-book in such a graceful way; and vice versa, Augustus invites Arabella because she is "stylish" and "fashionable," and the "other fellows of his set will envy him." If you do not believe this, stand at your window some fair Sunday morning while the church-bells are ringing, and watch the passing crowd. There is the same pitiful mockery from the beginning to the end. The color of the dress, the multitudinous trimmings, the hump at the back where the waist terminates—all the deformities of fashion in silk and lace are imitated by the poorer class in cheaper materials, and Bridget drapes her shawl in exactly the same way as does her mistress. Join the crowd, and you will hear, as you pass along, that "Mrs. D. has a new silk of the loveliest shade, that it is made"—but you hurry on, and hear that "Miss G. has worn the same dress all the season;" that "Mr. P. has a new diamond pin;" that "he is paying attention to Miss M.;" and that "Miss M. is not stylish;" and so on *ad infinitum*, were you not at the church door.—*Chicago Pulpit.*

Which Knew Best?

Of thanksgiving proclamations, the *Advocate* tells this good story: "Soon after Chief Justice Chase became Governor in Ohio, he issued his proclamation appointing a thanksgiving day. To make sure of being orthodox, he composed his proclamation almost exclusively of passages from the Bible, which he did not designate as quotations, presuming that every one would recognize them and admire the fitness of the words as well as his taste in their selection. The proclamation meeting the eyes of a democratic editor, he pounced at once upon it—declared that he had read it before—couldn't exactly say where—but would take his oath that it was a downright plagiarism from beginning to end? That would have been a pretty fair joke; but the next day the republican editor came out valiantly in defense of the governor, and pronounced the charge false and libelous, and challenged any man living to produce one single line of the proclamation that had ever appeared in print before."

The Signs of the Times.

Can ye not discern the signs of the times?"

OAKLAND, CAL., FIFTH-DAY, JULY 17, 1879.

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

EDITORS.

J. H. WAGGONER,

RESIDENT EDITOR.

Our Dangerous Classes.

THE following article, under the above head, we take from the *St. Louis Globe-Democrat*. This is one of the ablest and most influential papers west of the Atlantic sea-board, and the extracts which it offers, as well as its own remarks, are well worthy of our consideration. It says:—

"Seven years ago Mr. C. L. Brace issued a work, replete with statistics, entitled 'The Dangerous Classes of New York City.' Some of his conclusions and predictions have been borne out by such authority as the reports of the New York Prison Association. One of the latest of these reports ventures upon the strong and startling statement that 'the number of persons who live in crime, and make a vocation of some line of criminal life in the city of New York, and in several of the cities in this State, increases more rapidly than the population.' A still later report more moderately says: 'The increase of crime is shown by the census of the penal institutions to be assuming very serious aspects.' These reports and the book referred to, limit their investigations to a comparatively narrow field. The April number of the *American Catholic Quarterly Review* gives the subject the widest consideration under the head of the 'Rapid Increase of the Dangerous Classes in the United States.'

"The author concentrates many minor causes in the proposition that the increasing irreligion of the poorer classes is seen to be at the bottom of almost all the increase of crime. The Communistic organizations, ramifying throughout the country, will involve many, and will bring untold woe on all. The pauperism that fifty years ago was almost unknown in America, swarms the country with vagrants, from which school come by the thousand criminals of every kind. In the old time, each town was a little community, contented, self-supporting. Now, the rural population depends on the great cities. Nothing is woven or spun on the farm; no furniture or implements made in the village. Even supplies of food, raised in the same county, must come from town. The sons of the farmer and the mechanic disdain to follow the avocations of their fathers. The education of a family becomes a fearful burden compared with former days; children are dreaded, not welcomed. The young men are educated to feel above trade. They crowd our cities, overstock the professions and the houses of commerce. With little moral strength, they enter the race, where scheming and sharp-dealing take the lead. Peculation, fraud and forgery lure many on, until they sink to the lowest depths of moral degradation, even if they escape punishment.

"The author thinks the collegiate institutions established under the auspices of the State, and not of Protestant denominations, are not only absolutely unchristian in their tendency, but that the course of study in the State institutions is in no respect a suitable preparation for a life of toil. Crime is as natural as disease among poor emigrants crowded into tenement-houses, where a large percentage of the younger criminals begin life. Besides the regular emigration of honest people, there is a steady criminal emigration. Some European States have actually endeavored to empty their prisons on our shores. The professional criminals of the whole civilized world would make New York a rendezvous. Yet 61 per cent of the prisoners in the penitentiaries during 1877 were native born, and the author finds domestic influences which encourage criminal tendencies in the Oneida Community, Chinese heathenism, Mormonism, and the unchecked sale of liquor.

"Costly and luxurious churches, with fashionable clergymen, have alienated the poorer and lower strata of society, until religion, in practice and theory, is fast dying out among them. The author sees nothing commendable in the assumed fact that Mr. Talmage's associates in the ministry prided themselves on knowing nothing of the great ulcer of vice which is striking at the very vitals of our American social system."

It would be some relief to the darkness of this picture if its outlines were confined to this country. But it is not so. Every great nation

is in the same condition. There may be as little appearance of it in England as in any nation, but it is well known that the reverence for royalty is far less in that realm than it formerly was, and the stringency of the times, greater in England than elsewhere, creates dissatisfaction among the masses. The people have lost confidence in the statesmanship of Beaconsfield, and are out-spoken in condemnation of the Zulu war. Indeed, they were much dissatisfied with that in Afghanistan. The sight of one of the most powerful nations of the earth making war on petty provinces, instead of inaugurating reforms at home which might keep her people from starvation, is not one pleasant to behold. If Beaconsfield could offer a reason for his course, he might remember that starving people do not stop for reasons.

The certain failure of the crops in England this season, will largely increase the suffering and discontent.

France is always tainted with communism, which comes to the surface whenever opportunity offers. We wish her Republic well, but think lasting peace far from being assured.

Prussia came out of her last war covered with military glory. But in the midst of all this glory was plainly to be seen a strong aversion to the policy of the government. The people did not like war. Few rulers, with such success, bringing such glory to the nation's army, have lost popularity as fast as Bismarck. Socialism finds a generous and well-prepared soil in which to grow in Prussia, and it is doubtful whether she could safely engage in another war. France might soon turn the tide against her if socialism continues to increase as it has during the last decade.

Russia, that wonderful colossus, whose very name has been a symbol of strength and power for a long time, has undergone a great and sudden change. The boast of her rulers was in the devotion and unquestioning obedience of their subjects. But a reaction has taken place, and now all authority is held in contempt. If the strength of a nation is in the loyalty of its people, then is Russia to-day one of the weakest nations of the earth. Nihilism is everywhere; it is all-pervading. Under the strictest guard the Czar finds nihilist proclamations even in his bed-chamber. In the most public places, with every officer on the alert, incendiary publications are found posted in the morning. And nihilism in Russia means murder, robbery, and burning. Every public building is in danger of the torch; every officer is in danger of assassination.

Pestilence and famine are not so terrible as what has lately been characterized as "the epidemic of crime." The papers are freighted with tales of deeds of horror. We do not note them because we do not wish to fill our columns with such a dark record. And in the midst of the fearful scene, there comes an almost united cry from the "watchmen of Zion," that "All is well!" "Peace and safety." "To-morrow shall be as this day, and much more abundant." Little do they realize that the Lord has spoken of these days; that he says "when they shall say, Peace and safety; then sudden destruction cometh upon them." Before the harvest of the earth is reaped, the Lord commands to prepare war—to wake up the nations. Joel 3:9-16. But blind guides of the blind are prophesying peace—that the nations shall soon be converted, and the world is fast growing better! We pity their blindness, but more we pity those who are blindly misled by popular preachers of popular fables.

Let the servants of God "cry aloud and spare not." The world must be warned, for destruction is impending. Satan is working, and the people love his deceptions. Let us then, be earnest to "Rescue the perishing."

Church Festival.

THE following is part of a report of a church festival, taken from a paper in this county. When you read this just think it is 1839 instead of 1879, and then imagine, if possible, the consternation of all religious, or even irreligious people, at such a report of church doings by a "Ladies' Aid Society of the Presbyterian church." And the churches with which such things are every-day matters accuse us of a want of charity because we make to them an application of the Scripture declaration—"Babylon is fallen." We should consider it a sad lack of charity were we to see these things in the professed church of Christ, and not raise our voice in warning against such "spiritual wickedness in high places."

"The special feature of the festival was the

roaring farce, termed 'Poor Pillicoddy,' the actors and actresses being the prominent and beautiful among the members of the Center-ville Literary Club. The parts were well taken and finely rendered. Miss Alvina Meyers deserves special mention for the creditable manner in which she gave us 'Anastasia.' Miss Martie Crane was a decided success as the irrepressible and always to be found when not wanted 'servant gal.' She seemed to understand and deliver her part with a great showing of stage ability, maintained her coolness and self-possession amidst all the ludicrous scenes she had to perform. 'Pillicoddy' played his part fairly. 'Scuttle' was a little overdone; 'too muchy muchness.' At one time in the play we could hardly tell who was Mrs. Pillicoddy or Mrs. Capt. O'Scuttle, or who was who, but, as near as we can now recall the play, it was all 'about another man's wife.' We deeply regret the tendency of the play-actors and play-goers to indulge in an over-dose of the enacted marital follies, mistakes, errors, and wickedness. We certainly get our daily quantity of demoralization in the newspapers if we care to read all the accounts therein published. It leads us to ask: Are we progressing or retrograding? The only performance that seems to have been over-looked or left out, was the inevitable and never-failing dance! Yes, there was an 'auction,' but what is such a trifling excitement when compared to the 'merry whirl of the waltzers?' We haven't heard how successful the festival was, but we did hear that 'the dance' at some school-house in the vicinity interfered with the number in attendance at the festival."

Sunday Not the True Seventh Day.

(Continued.)

BUT when we reach the seventh month, Dr. A. makes an earnest effort to identify the weekly Sabbath, observed by the Hebrews, with the several annual sabbaths which came in that month. As he claims 30 days to each month, a weekly Sabbath reckoned from Abib 15, would come on the third day of the seventh month. But the law distinctly states that the first day of the month should be a sabbath. Verse 24. So Dr. Akers lengthens the sixth month two days; or rather, he says, as the last month of the Jewish civil year, it once had thirty-five days, and he shortens it three days, so that it has thenceforth but thirty-two. And the month thus changed, as Dr. A. reckons it, is made to end on the sixth day of the week, so that the seventh month, beginning with an annual sabbath, has that sabbath come on the day of the weekly Sabbath, as Dr. A. reckons it from Abib 15.

It is with such violent efforts that Dr. A. succeeds in identifying one of his weekly Sabbaths, reckoned from Abib 15, with one of the subsequent annual sabbaths of Lev. 23. But the next sabbath of this series comes nine days later, and obstinately refuses to be identified with his weekly Sabbath. So Dr. A. finds an excuse, in that the people were to afflict their souls on this tenth day of the month, for declaring that it was not a Sabbath,* though the law declares it to be one in the most emphatic manner. See Lev. 23:27-32.

Five days later than this was another annual sabbath; and one week from that was another, i. e., the fifteenth and the twenty-second days of the seventh month were sabbaths. But Dr. A. having pulled down the tenth day of the seventh month from the rank of the annual sabbaths, establishes out of his own heart a weekly Sabbath on the eighth day of the seventh month instead of the tenth day ordained of God for an annual sabbath. With this change, made by violent wresting of the ceremonial law, he is able to identify his weekly Sabbath from Abib 15 with the series of annual sabbaths in the seventh month; viz., the first, the fifteenth, and the twenty-second. But to do this he destroys one Sabbath expressly established by God, and establishes another out of his own heart.

Were it true that these were weekly Sabbaths, it would not be the case that the first two of them are only five days apart! That the third comes on the morrow after the Sabbath! That the next two are ten days apart! And that the next one comes in five days! These were simply annual sabbaths, and were different in their nature from the Sabbath of the Lord. And indeed, had they been simply weekly Sabbaths there would have been no need of enjoining them as days of the months, for in their turn they would all

*Dr. A. says of the tenth day of the seventh month: "This was not to be a sabbath" (*Bib. Chron.*, p. 107), whereas Lev. 23:32, says, "It shall be unto you a sabbath of rest."

have been observed. It is manifest that this effort to reckon the year in such a manner that it shall end with the sixth day of the week, so that the new year, Abib 1, and the first day of unleavened bread, Abib 15, might always come on the day of the weekly Sabbath, is something which has no other support than is found in the ingenuity of its author. That these sabbaths of Lev. 23 come sometimes upon the weekly Sabbath is freely admitted. That they did not regularly come thus has been fully proved.

Dr. Akers brings forward one fact as a strong proof that the first day of the first month, and consequently the fifteenth day of that month, also, was the weekly Sabbath. It is this: That Moses, according to Exodus 40, set up the tabernacle, and set in it the table and the show bread on the first day of the first month. But the law (Lev. 24:5-9) commanded the priests to set forth the shew bread every Sabbath. Therefore when Moses set up the tabernacle, and set forth the show bread on Abib 1, that day must have been the Sabbath.

1. But this ceremonial precept touching the setting forth of the show bread on the Sabbath was not given till some time after Moses set up the tabernacle. So it furnishes no proof to sustain Dr. A. Compare Ex. 40 and Lev. 24.

2. It was a strict law, which we find in Lev. 16, that the high priest should enter the holiest only on the tenth day of the seventh month. But before this precept was given, it appears that Aaron entered that place at all times. Lev. 16:1, 2. This shows that, arguing from a precept of the ceremonial law before it has an existence, as does Dr. A., is very certain to lead to wrong conclusions.

3. The evidence that the tabernacle was set up on the Sabbath therefore amounts to nothing. And indeed, when God had plenty of time for the work, it was in the highest degree improbable that he would cause so extensive a labor to be performed upon the Sabbath. Even if it could be proved it would only show that the Sabbath did constitute the first day of that one year, and not that it did always begin the year. But it is not proved that it did even this one year; and hence the proof to be derived from it that the fifteenth of Abib was always a Sabbath amounts to nothing at all. In closing the examination of Dr. Akers' argument in support of his theory, several facts should be adduced which show that his establishment of the weekly Sabbath upon the fifteenth of Abib is absolutely without any foundation in truth.

1. The fifteenth of Abib in Egypt was wholly unlike the weekly Sabbath of the Lord. Just after midnight Israel was thrust out, and taking what they could carry upon their shoulders, they thus started in the night, and that whole people, amounting to some three millions in all, marched from Rameses to Succoth, driving with them their flocks and their herds! Ex. 12:29-39.

2. Surely if this was the foundation of a new order of Sabbaths to be observed by the Hebrews, it was laid in a manner utterly unlike that of the Sabbath of the Lord. Gen. 2:1-3.

3. But if the following day, viz., Abib 16, was the true Sabbath of the Lord, as Dr. A. professes to be able to show by exact count that it was, did it not come in a good time, and must it not have been very acceptable to that people? Must it not have surprised them very much to have Moses say to them (provided that he did), that though that was the ancient Sabbath, they need not keep it, as their flight out of Egypt the previous day was all the Sabbath-keeping they needed for that week!

4. Did God sanctify this day for a weekly Sabbath? If so, where is the record of the fact? Did he take from them his ancient Sabbath? If so, what did he say on the point to Israel? If we have no record that he said anything of the kind, who knows that he did?

5. Did God then remove the sanctity from the true seventh day, his original Sabbath? If not, did not Israel, for the whole period from the exodus till Christ's resurrection, desecrate the sanctified rest-day of the Lord, provided Dr. Akers' theory is true? But if he did take away the sanctity of the ancient Sabbath at the exodus, did not the day need to be sanctified over again at the resurrection of Christ?

6. It is very true that God bade Israel remember the day on which they left Egypt. But was it to be commemorated *weekly* or *annually*? One test will determine. Did God say, "Remember the sixth day of the week,

for in that day you were brought forth out of Egypt?" Or did he bid them remember the fifteenth day of the first month, for on that day they were brought forth out of Egypt? If he said the first, it established a weekly celebration. If he said the last, it established simply an annual celebration. Does not every Bible student know that he did not then command the observance of a weekly, but of an annual, day of commemoration? How often can the fifteenth day of the first month come?

7. But they had one week in Egypt with only six days in it! And its sixth day was made into the Sabbath by their fleeing upon it! And they kept the day so effectually by thus fleeing, that they had no occasion to observe the following day which was the Sabbath of the Lord!

8. But what about this sixth-day keeping? Dr. Akers says, God then gave them the sixth day for the Sabbath. Did he then bid them to observe the sixth day as the Sabbath after the model of that Egyptian week? Oh! no; he made the sixth day into the seventh, as we are told by Dr. Akers!

9. But how could even the Almighty do this, seeing that he has no power to utter a falsehood?

10. And how does Dr. Akers know that he did thus change the Sabbath from the seventh day to the sixth? And what testimony does he find that God first gave Israel a week of six days, and then improved upon it by giving them a week which began on his own seventh day and ended on his sixth?

11. The reader need not be told that Dr. A. does this by counting. He counts from the resurrection of Christ, back to the rest-day of the Creator in Eden, and thus makes out that "the first day" in the one case is "the seventh day" in the other. Then he counts from the Lord's rest-day, forward to the exodus; and if he counts right, then Abib 16 was the true Sabbath. And if he can, in addition to, and independent of, all this, prove that Abib 15 was made into a weekly Sabbath at that time, then all this change of the Sabbath, and all this change of the week, follow as a matter of course. But if Dr. A. has made the mistake of just one day in this immense count, then all these wonderful changes are creations of his own fancy.

11. The fifteenth of Abib was of the same rank with the other annual sabbaths, of Lev. 23, with the exception of the tenth of the seventh month, which was more sacred than the rest. It came *once a year*, and not *once a week*, like the Sabbath of the Lord. And whereas no *servile* work was to be performed on Abib 15, no work at all was to be done on the seventh day. Lev. 23:3, 6-8.

12. Finally, the preparation of food was expressly allowed on the fifteenth of Abib, the first day of unleavened bread (Ex. 12:15, 16; Lev. 23:6-8), but was expressly forbidden upon the day of the weekly Sabbath. Ex. 16:23. This of itself is a clear proof that the fifteenth of Abib was not made to recur regularly on the day of the weekly Sabbath.

We have thus shown that Dr. Akers has no valid reasons to prove that the first day of unleavened bread was the seventh day of the week; and we have proved by positive evidence that such cannot possibly be the case.

J. N. A.

(To be Continued.)

"The Love of Christ Constraineth Us."

THE motive that prompted Christ to leave Heaven, the sacrifice he manifested in coming to this world to die, is what draws men unto himself. And in proportion as we possess this spirit we gather with Christ. Works of sacrifice, prompted by the love of Christ, however inferior they may appear unto men, are wholly fruitful. The life principle is in its own nature, originating with God and his beloved Son, Jesus Christ. A small beginning with such a spirit results in great good. It is not so much the amount a person does, as it is the spirit which prompts the action, and the sacrifice it requires in performing it. It is powerful to win hearts. There is the power of wealth, the power of intellect combined with physical energy. This may affect men's heads. Men will submit from policy to such means, and intellectually to sound reason; but it is the true spirit of sacrifice that affects hearts. "Like begets like." If we possess it, others will voluntarily partake of it, and this with cheerfulness and joy.

It is here that every nationality under Heaven is affected alike. There is no national or denominational line here. Every barrier is broken down, and we enter one fold.

It is a Heaven-born principle. And therefore it is God that unites hearts "where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all, and in all." It is this principle that unites hearts and binds them to the throne of the Eternal. And there is no greater proof of the divine origin of the cause of Christ than the fact that when men receive the truth and spirit of Christ they are actuated with a sacrificing spirit, and desire others to receive the same.

The first impulse of a young convert is to help his fellows. It was in this way the gospel began. When Jesus the great Shepherd manifested himself to the children of men John pointed his disciples to him as the Lamb of God. They followed him. One of these was Andrew, and he first went to his brother Simon Peter and brought him to Jesus. The next day Jesus enlisted Phillip in his service. The first work of Phillip was to hunt up Nathanael and bring him in.

So it has been and so it ever will be of those who partake of the Spirit of Christ. If we have drunk at the fountain of truth, we shall be anxious for others to partake of the same. Those who can fold their hands and quietly see others go to ruin are not possessing the Saviour's love and are not prepared to enter the joy of their Lord. "And they that he wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever. Glorious crowns are within the reach of us all. They will be given to the workers only.

Shall we let the present opportunities pass, and the stars which we might secure fade from our crowns of rejoicing, and the crowns themselves fall from our grasp, and the kingdom recede from our reach, and life and all its joys be lost forever?

You answer, No; but the answer, to be effectual, must be, not in words only, but in works also.

"O God, my inmost soul convert,
And deeply on my thoughtful heart,
Eternal things impress.
Cause me to feel their solemn weight,
And tremble on the brink of fate,
And wake to righteousness."

S. N. HASKELL.

The Closing Messages of the Gospel.

NUMBER SEVEN.

THE SECOND MESSAGE, CONCLUDED.—One of the most decisive proofs that the announcement made in 1844 was in Heaven's own time and order is the rise of modern Spiritualism immediately after. We have seen that as the result of Babylon's fall she becomes the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Rev. 18:2. Spiritualism must act a conspicuous part in the fulfillment of this prophecy.

The sudden rise and universal spread of Spiritualism in our time is a remarkable event. All who reflect upon it will admit this. It marks a new era as it were in the history of mankind. It arose since 1844, the first of its manifestations by rappings being witnessed in 1847; and it has spread over the whole world with astonishing rapidity. And none who are thoroughly acquainted with the demoralizing influence of the spirits which communicate their bare-faced infidelity and out-spoken lawlessness, can dispute the Bible definition and description of them: "The spirits of devils working miracles."

It is evident that these unclean and lying spirits would have engaged in this work of deception long before the year 1844, had they not been restrained by Divine power; and that power might have restrained them still. Why then were they let loose at that time, to begin their work of deception upon mankind, and to encourage infidelity and lawlessness? The answer is apparent: Heaven-sent truth had been rejected. "And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:11, 12.

There are numerous prophecies of Scripture which foretell a special work of deception by familiar spirits and false prophets in the last days. Our Saviour, speaking of the last days, in answer to the question, What shall be the sign of thy coming, and of the end of the world? said, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. Paul's testimony in 2 Thess. 2, to

which we have referred, is in perfect harmony with this. After speaking of the coming of the Lord, he says, "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion," &c.

Some years ago I asked an intelligent German what these texts meant as they read in the German Bible. His reply was, "Satan will work first, and then Christ will come."

In Rev. 16:14 the spirits of devils are said to "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Christ comes to that battle. His next words are, "Behold, I come as a thief." Again, the apostle Paul says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. And again he describes the sins of the Babylon of the last days—a people "having a form of godliness but denying the power thereof"—and bids believers, "From such turn away;" an expression equivalent to the call, "Come out of her my people." Then he tells us that these apostates will resist the truth as Jannes and Jambres,—the chief of the magicians of Egypt—withstood Moses. See 2 Tim. 3:1-8.

We view the new and wonderful development of Spiritualism in our times as proof of two things. 1. That the last days are here; because all the texts which predict these lying wonders clearly locate them in the last days. 2. That the proclamations of the hour of judgment and the fall of Babylon in 1844 were made at the right time and were the fulfillment of the promised messages of truth. These being rejected, it was meet that God should withdraw his restraining hand in a measure, and, as the result, the whole earth was soon flooded with the physical manifestations of demons, professing to be the immortal spirits of the dead; a thing well calculated to succeed with a people already drunken with the false doctrines of Babylon.

We have referred to a few out of many testimonies of the religious press, concerning the great spiritual dearth prevailing everywhere throughout the land about the year 1844. We now enquire, Has the state of the Protestant churches improved since that time? Many great revivals have been reported since that time. Are the conversions generally such as may be relied on? or are they merely nominal, serving only to fill up Babylon with every unclean and hateful bird? Of the fruit of these revivals let the leading Congregational and Baptist papers of Boston testify.

Says the *Congregationalist* for Nov. 1858: "The revival piety of our churches is not such that one can confidently infer, from its mere existence, its legitimate, practical fruits. It ought, for example, to be as certain, after such a shower of grace, that the treasuries of our benevolent societies would be filled, as it is after a plentiful rain, that the streams will swell in their channels. But the managers of our societies are bewailing the feebleness of the sympathy and aid of the churches.

"There is another and sadder illustration of the same general truth. The *Watchman* and *Reflector* recently stated that there had never been among the Baptists so lamentable a spread of church dissension as prevails at present. And the sad fact is mentioned that this sin infects the very churches which shared most largely in the late revival. And the still more melancholy fact is added, that these alienations date back their origin, in most cases, to the very midst of that scene of awakening. Even a glance at the weekly journals of our own denomination will evince that the evil is by no means confined to the Baptists. Our own columns have, perhaps, never borne so humiliating a record of contentions and ecclesiastical litigations as during the last few months."

A Presbyterian pastor of Belfast, Ireland (1858), uses the following language respecting the recent revivals in this country: "The determination to crush all ministers who say a word against their national sin [slavery], the determination to suffocate and suppress the plain teachings of Scripture, can be persisted in and carried out at the very time these New York Christians are expecting the religious world to hail their revivals. Until the wretchedly degraded churches of America do the work of God in their own land, they have no spiritual vitality to communicate to others; their revivals are in the religious world what

their flaunted cries of liberty, intermingled with the groans of the slave, are in the political."—N. Y. *Independent*, Dec., 1859.

During the time of the great Irish revival of 1859, the General Assembly of the Presbyterian church of Ireland held its session in Belfast. Says the Belfast *News-Letter* of Sept. 30: "Here in this venerable body of ministers and elders, we find two ministers openly giving each other the lie, and the whole General Assembly turned into a scene of confusion bordering upon a riot."

Have the public morals of the churches been improving since 1844? Have they not rather been rapidly declining? We have before quoted the testimony of Prof. Finney, editor of the Oberlin *Evangelist*, given in 1844, that, "Very extensively, church members are becoming devotees of fashion—joining hands with the ungodly in parties of pleasure, in dancing, in festivities," etc., and that "the churches generally are becoming sadly degenerate." If this was so in 1844, is it any less so now? Have not parties, fairs, festivals, and sociables gotten up by the churches themselves, together with many means of very questionable morality to raise means to build churches, support the ministry, and to pay other expenses of the church, such as lotteries, grab-bags, fish-ponds, ring cakes, and a whole list of abominations, been wonderfully on the increase since 1844? According to my own memory they have. I was thirty years of age at that time, and I had scarcely heard of even a donation party.

While State laws have condemned lotteries as immoral, and on a par with gambling, the churches have indulged in them, and in other games of chance. The appetite of "lovers of pleasures more than lovers of God" have been appealed to for the support of the cause of God. To such organizations as the Young Men's Christian Association we would naturally look for high and holy motives and a godly example. Read the following report of one of their socials, as given in the *Syracuse Journal* of March 17, 1879.

"HAPPY TIME."

"The happiest time of the season in the Young Men's Christian Association was last Saturday evening. Over one hundred young men were present. Games, singing and refreshments made up the programme. Secretary Sayford is puzzled to know where to get sufficient room to entertain the large number of young men now seeking the pleasure of the Saturday night social."

"That which has been said concerning Babylon and her fall is spoken with no disposition to speak reproachfully of any. It is spoken only to present the truth of God with fidelity, and that we may each understand our errors and our sins, and may make full preparation for the Judgment, that we may be found without fault at the appearing of our Lord Jesus Christ." R. F. COTTRELL.

The Dead Cannot Return.

SPIRITUALISM affirms that the dead can return and communicate with the living. This the Bible denies. See Job 7:9, 10: "As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." There can be no dodging this Scripture by saying it refers to the body's going down to the grave, for the original word here for the grave is *sheol* in the Hebrew, or *hades* in the Greek. Says the Cottage Bible, in commenting on Job 14:13, "Sheol is alike used for the repository of dead bodies, and the receptacle of departed souls." The soul goes into sheol as well as the body. The reason why they cannot return is given in Eccl. 9:10: " whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Here, again, the word grave is from sheol.

The dead are all there, unconscious "body and soul" until "death and hades shall deliver up the dead which are in them." But this will not occur until the day of judgment. Rev. 20:13. The Bible nowhere affirms the soul to be immortal, but expressly declares that "God only hath immortality." 1 Tim. 6:16. Therefore, if men have immortal souls which are conscious after death, they can return to the places that once knew them. But the fact that the soul of man is not immortal, and that he is asleep in *sheol*, Job 14:13, makes it impossible for him to leave there in order to visit the living. Here is where this doctrine, sometimes called "soul-sleeping," undermines an important pillar in the synagogue of Satan. The truth upon this point will prove a shield and buckler against all the wiles of the devil to deceive the elect with great signs and wonders, in the phenomena of Spiritualism. Matt. 24:24; 2 Thess. 2:9-12; Rev. 16:13-15. May the Lord in his mercy save us amid the perils of these last days. 2 Tim. 3:1-9. B. A. STEPHENS.

