

# 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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### RICH AND POOR.

JAMES 2:1-10; 5:1-8.

O, thou whose heart once kind and warm,  
But now unfeeling, hard and cold,—  
Whose precious years have come and gone  
In selfish struggle after gold,  
Till every hour the heart hath grown  
More hard and cold like flinty stone,

Dost thou not fear lest he, whom thou  
Hast sore oppressed and humbled long;  
Whom thou hast grudged his scanty hire,  
And crushed with violence and wrong,—  
Lest he should lift his tearful eye,  
And to the God of vengeance cry?

For He, whose mighty hand directs  
The starry hosts that roll above—  
In kind compassion ever smiles  
Upon his poor with tenderest love.

Shall man in God's own image made,  
Refuse his fellow creature aid?  
In freely giving to the poor,—  
Thou lendest to the blessed Lord,  
And when the Master calls thee hence,  
Thou shalt receive a full reward.

A crown of life shall then be given,  
To those who treasure gold in Heaven.

Hast thou no pity for the poor?  
Canst thou not feel thy brother's woe?  
Why steel thy spirit to his grief?  
Ah, foolish soul, dost thou not know  
That day is near, when gold will rust,  
And thy poor frame lie in the dust?

Hast thou not heard that signs foretell,  
A day of desolation nigh,  
When in thy glittering palace grand,  
The owl shall hoot, the satyr cry  
From mouldering piles where ivys cling,  
The bat shall flit with noiseless wing?

Through ages long, no human foot  
Shall pace thy halls with cheerful tread;  
No human voice an echo wake,  
Among these chambers of the dead!  
There shall the prowling monster hide,  
And venomous serpents noiseless glide.

Where then shall be thy treasures vast,  
Thy hoarded piles of shining gold?  
What shall avail these baubles gay,  
For which thy priceless soul was sold  
O! while there's time and mercy given,  
Lay treasures in the bank of Heaven.

MRS. L. D. A. STUTTLE.

Vernon, Mich., Aug. 23, 1879.

## General Articles.

### Tithes and Offerings.

BY MRS. E. G. WHITE.

THE foundation of the plan of salvation was laid in a sacrifice. Jesus left the royal courts, and became poor, that we through his poverty might be made rich. All who will finally share this salvation, purchased for them by such an infinite sacrifice by the Son of God, will follow the example of the true pattern. Jesus Christ was the chief corner stone, and we must build upon this foundation. Each must have a spirit of self-denial and self-sacrifice. The life of Christ upon earth was unselfish, marked with humiliation and sacrifice. And shall men, partakers of the great salvation which Jesus came from Heaven to bring them, refuse to follow their Lord, and to share in his self-denial and sacrifice? Says Christ, "I am the vine, ye are the branches. Every branch in me that beareth not fruit he taketh away. And every branch that beareth fruit, he purgeth it that it may bring forth more fruit." The very vital principle, the sap, which flows through the vine, nourishes the branches, that they may flourish and bear fruit. Is the servant greater than his Lord? Shall the world's Redeemer practice self-denial and sacrifice on our account, and the members of Christ's body practice self-indulgence? Self-denial is an essential condition of discipleship.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." I lead the way in the path of self-denial. I require nothing of you my followers but that of which I your Lord give you an example in my own life.

The Saviour of the world conquered Satan in the wilderness of temptation. He overcame to show man how he may overcome. He announced in the synagogue of Nazareth, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

The great work which Jesus announced that he came to do was intrusted to his followers upon the earth. Christ as our head led out in the great work of salvation, and bids us follow his example. He has given us a world-wide message. This truth must be extended to all nations, tongues, and people. Satan's power was to be contested, and he was to be overcome by Christ and also by his followers.

An extensive war was to be maintained against the powers of darkness. And in order to do this work successfully, means were required. God does not propose to send means direct from Heaven, but he gives into the hands of his followers talents of means to use for the very purpose of sustaining this warfare.

He has given his people a plan for raising sums sufficient to make the enterprise self-sustaining. God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin. Here are simplicity and utility combined, which it requires not depth of learning to understand and execute. All may feel that they can act a part in carrying forward the precious work of salvation. Every man, and woman, and youth, may become a treasurer for the Lord. They may be agents to meet the demands upon the treasury. Says the apostle, "Let every one of you lay by him in store, as God hath prospered him."

Great objects are accomplished by this system; for if one and all accept it, each is made a vigilant and faithful treasurer for God; and there will be no want of means to carry forward the great work of sounding the last message of warning to the world. The treasure will be full if all adopt this system, and the contributors will not be left the poorer. Through every investment made, they will become more wedded to the cause of present truth. They will be "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

As the persevering, systematic workers see that the tendency of their benevolent efforts is to nourish love to God and their fellow-men, and that their personal efforts are extending their sphere of usefulness, they will realize that it is a great blessing to be co-workers with Jesus Christ. The Christian church as a general thing are disowning the claims of God upon them to give alms of the things which they possess to support the warfare against the moral darkness which is flooding the world. Never can the work of God advance as it should until the followers of Christ become active, zealous workers.

Every individual of the church should feel that the truth which he professes is a reality, and he should be a disinterested worker. Some rich men feel like murmuring because the work of God is extending, and there is a demand for money. They say there is no end of the calls for means. One object after another is continually rising demanding help. We would say to such that we hope the cause of God will so extend that there will be greater occasions, and more frequent and urgent calls for supplies from the treasury to prosecute the work.

If the plan of tithing was fully adopted, and carried out to a man, there would be a constant supply in the treasury. The income would flow in like a steady stream constantly supplied by overflowing springs of benevolence.

Almsgiving is a part of gospel religion.

Does not the consideration of the infinite price paid for our redemption leave upon us solemn obligations pecuniarily, as well as lay claim upon all our power to be devoted to the work of the Master?

We shall have a debt to settle with the Master by-and-by, when he shall say, "Give an account of thy stewardship." If men prefer to set aside the claims of God, and grasp and selfishly retain all that he gives them, he will hold his peace at present, and continue frequently to test them by increasing his bounties, and by letting his blessings flow on, and these men pass on receiving honor of men, and without censure in the church, but by-and-by He will say, "Give an account of thy stewardship." Says Christ, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." "Ye are not your own; for ye are bought with a price," and are under obligation to glorify God with your means as well as in your body, and in your spirit, which are his.

"We are bought with a price," not "with corruptible things, as silver and gold, but with the precious blood of Christ." He asks the return of the gifts, he has intrusted to us, to aid in the salvation of souls. He has given his blood; he asks our silver.

It is through his poverty that we are made rich, and yet, will we refuse to give back to him his own gifts?

God is not dependent upon man for the support of his cause. He could have sent means direct from Heaven to supply his treasury, if his providence had seen that this was the best for man. He might have devised means whereby angels would have been sent to publish the truth to the world without the agency of men. He might have written the truth upon the heavens, and let that declare to the world his requirements in living characters. God is not dependent upon any man's gold or silver. He says, "Every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof." Whatever necessity there is for our agency in the advancement of the cause of God, he has purposely arranged for our good. He has honored us by making us co-workers with him. He has ordained that there should be a necessity for the co-operation of men, that they may keep in exercise their benevolent affections.

God has, in his wise providence, placed the poor always with us, that while we shall witness the various forms of suffering and of necessity in the world, we should be tested and proved, and brought into positions to develop Christian character. The poor, God has placed among us to call out from us Christian sympathy and love.

Sinners, who are perishing for lack of knowledge, must be left in ignorance and darkness, unless men shall carry to them the light of truth. God will not send angels from Heaven to do the work which he has left for man. He has given all a work to do, for the very reason that he might prove them, and that they might reveal their true character. Christ places the poor in our midst as his representatives. "I was an hungered," he says, "and ye gave me no meat; I was thirsty and ye gave me no drink." Christ identifies himself with suffering humanity in the persons of the suffering children of men. He makes their necessities his own, and takes to his bosom the woes of the children of men.

The moral darkness of a ruined world pleads to Christian men and women to put forth individual effort, to give of their means and of their influence, that they may be assimilated into the image of Him who, though he possessed infinite riches, yet for our sakes became poor. The Spirit of God cannot abide with those to whom he has sent the message of his truth, who need to be urged before they can have any sense of their duty to be co-workers with Christ. The apostle enforces the duty of giving from higher grounds than merely human sympathy, because the feelings are moved. He enforces the principle that we should labor unselfishly with an eye single to the glory of God.

Christians are required by the Scriptures to enter upon a plan of active benevolence which will keep in constant exercise an interest in the salvation of their fellow-men. The moral law enjoined the observance of the

Sabbath which was not a burden, except when that law was transgressed, and they were bound by the penalties involved in breaking it. The tithing system was no burden to those who did not depart from the plan. The system enjoined upon the Hebrews has not been repealed or relaxed by the One who originated this plan. Far from its being of no force now, it was to be more fully carried out and more extended, as salvation through Christ alone should be more fully brought to light in the Christian age.

Jesus made known to the lawyer that the condition of his having eternal life was to carry out in his life the special requirement of the law which consisted in his loving God with all his heart and all his soul, and all his mind and all strength, and his neighbor as himself. When the typical sacrifices ceased at the death of Christ, the original law, engraved in tables of stone, stood immutable, holding its claims upon man in all ages. And in the Christian age the duty of man was not limited, but more especially defined and simply expressed.

The gospel, extending and widening, required greater provisions to sustain the warfare since the death of Christ, and this made the law of alms-giving a more urgent necessity than under the Hebrew government. Now God requires, not less gifts, but greater than at any other period of the world. The principle laid down by Christ is that the gifts and offerings should be in proportion to the light and blessings enjoyed. He has said, "For unto whomsoever much is given, of him shall much be required."

The blessings of the Christian age were responded to by the first disciples in works of charity and benevolence. The outpouring of the Spirit of God, after Christ left his disciples and ascended to Heaven, led to self-denial and self-sacrifice for the salvation of others. When the poor saints at Jerusalem were in distress, Paul writes to the Gentile Christians in regard to works of benevolence, and says, "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Here benevolence is placed by the side of faith, love, and Christian diligence. Those who think that they can be good Christians, and close their ears and hearts to the calls of God for their liberalities, are in a fearful deception. There are those who abound in a profession of great love for the truth, and as far as words are concerned, have an interest to see the truth advanced, but do nothing for its advancement. The faith of such is dead, not being made perfect by works. The Lord never made such a mistake as to convert a soul and leave it under the power of covetousness.

The tithing system reaches back beyond the days of Moses. Men were required to offer to God gifts for religious purposes, before the definite system was given to Moses, even as far back as the days of Adam. In complying with God's requirements they were to manifest in offerings their appreciation of his mercies and blessing to them. This was continued through successive generations, and was carried out by Abraham who gave tithes to Melchisedek, the priest of the most high God. The same principle existed in the days of Job. Jacob, when at Bethel an exile and penniless wanderer, lay down at night solitary and alone with a rock for his pillow, and there promised the Lord, "Of all that thou shalt give me, I will surely give the tenth unto thee." God does not compel men to give. All that they give must be voluntary. He will not have his treasury replenished with unwilling offerings.

God designed to bring man into close relationship with himself, and in sympathy and love with his fellow-men, by placing upon him responsibilities in deeds that would counteract selfishness, and strengthen his love for God and man. The plan of system in benevolence, God designed for the good of man who was inclined to be selfish, and to close his heart to generous deeds and actions. The Lord required gifts to be made at stated times, being so arranged that giving would become a habit, and benevolence felt to be a Christian duty. The heart opened by one gift was not to have time to become selfishly cold, and to close, before it bestowed the

next. The stream was to be continually flowing, thus keeping open the channel by acts of benevolence.

As to the amount required, God has specified one-tenth of the increase. This is left to the conscience and benevolence of men, whose judgment in this tithing system should have free play. And while it is left free to the conscience, a plan has been laid out definite enough for all. No compulsion is required.

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

(Continued.)  
ONLY FABLES.

THAT the popular descriptions of hell were mere fables of poets, designed to scare the common people into obedience, was freely confessed by all writers. That great historian and geographer, Strabo, thus gives the reason why the torments of hell were invented by the lawgivers. He also shows the influence poets have had in the matter. He writes thus:—

"So numbers of our citizens are incited to deeds of virtue by the beauties of fable, when they hear the poets in a strain of enthusiasm recording noble actions, such as the labor of Hercules or Theseus, and the honor bestowed on them by the gods, or even when they see painting, sculptures, or figures bearing their romantic evidence to such events. In the same way they are restrained from vicious courses when they think they have received from the gods, by oracles or some other invisible intimations, threats, menaces, or chastisements, or even if they only believe they have befallen others. The great mass of women and common people cannot be induced, by mere force of reason, to devote themselves to piety, virtue, and honesty. Superstition must therefore be employed, and even this is insufficient without the aid of the marvelous and the terrible. For what are the thunderbolts, the ægis, the trident, the torches, the dragons, the barbed thyrses, the arms of the gods, and all the paraphernalia of antique theology but fables employed by the founders of States as bug-bears to frighten timorous minds? Such was mythology." (Strabo, book i, chap. ii, sec. 8, p. 30.)

Yes, indeed, such it was, a mass of frightful fables and bug-bears to scare the people into submission.

Of the ancient Brahmins, this writer says, "They invent fables also after the manner of Plato, on the immortality of the soul, and on the punishment in *hades*, and other things of this kind." (Ibid., vol. iii, book xv, chap. i, sec. 59.)

What Plato and others said about the immortality of the soul, punishments in *hades*, etc., was understood to be only fables.

Another eminent Greek historian, Polybius, b. c. 203, bears a similar testimony, thus: "Since the multitude is ever fickle, full of lawless desires, irrational passion, and violence, there is no way to keep them in order but by fear, and terror of the invisible world, on which account our ancestors seem to me to have acted judiciously, when they contrived to bring into the popular belief these notions of the gods, and of the infernal regions." (Book vi, p. 56.)

Dr. Horne bears this testimony: "For though the poets have prettily fancied, and have portrayed in beautiful and glowing verse, the joys of elysium, or a place and state of bliss, and the miseries of tartarus, or hell; and though the ancient philosophers and legislators were sensible of the importance to society, and also of the necessity of the doctrine of future punishments, yet they generally discard them as vain and superstitious terrors." (Intro., vol. i, p. 19.)

Watson says the same. Says Warburton, "They enforced the belief of a future state of rewards and punishments, by every sort of contrivance."

Referring to the punishment of the wicked in *hades*, or hell, Cicero says, "If these things are false, as all men understand them to be, what has death taken from him but a sense of pain?" (Leland's Rev., vol. ii, p. 371.)

Gibbon, the historian, says: "The description of the infernal regions had been abandoned to the fancy of painters and poets, who peopled them with so many phantoms and monsters, who dispensed their rewards and punishments with so little equity, that a solemn truth, the most congenial to the human heart, was oppressed and disgraced by the absurd mixture of the wildest fictions. The doctrine of a future state was scarcely considered among the devout polytheists of Greece and Rome as a fundamental article of faith." (Decline and Fall, vol. i, p. 529.)

#### PRIESTS AND LAWGIVERS.

Another cause, and perhaps the chief one which aided in developing and supporting a belief in this doctrine, was the interest and

authority of priests and lawgivers. Commonly these two offices were united in one person. Of course the more importance the priest could attach to the soul, and to rewards and punishments after death, the greater influence he would have with the people, and the more readily would they support him. Hence it was for the interest of the priests to build up this doctrine at every opportunity, and history shows that from the Egyptians to the Roman Catholic priests they have not been slack in doing this. So also the magistrate found that to threaten the people with the wrath of the gods and future torments for disobedience to his laws, greatly aided him in controlling them, and in keeping them under. "Hence also," says Dr. Horne, "the most celebrated legislators of antiquity, Zoroaster, Minos, Pythagoras, Solon, Lycurgus, Numa, etc., etc., all thought it necessary to profess some intercourse with Heaven in order to give the greater sanction to their laws and institutions, notwithstanding many of them were armed with secular power. Hence he also united his interest with the priests in helping forward this doctrine." Volumes might be and have been written showing that this was the case.

The very learned Bishop Warburton, in his "Divine Legation of Moses Demonstrated," has abundantly proved by copious quotations from ancient writers that what was said about the infernal regions, elysium, etc., was all invented by the priests and lawgivers to frighten the people, and keep them in subjection.

Alger truthfully observes: "The doctrine of the soul's survival and transference to another world, where its experience depends on conditions observed or violated here—conditions somewhat within the control of a select class of men here—such a doctrine is the very hiding place of the power of priestcraft, a vast engine of interest and sway, which the shrewd insight of priesthoods has often devised, and the cunning policy of States subsidized."

The above author thus sums up the causes which operated to establish the heathen nations in these doctrines: "Finally," says he, "by the combined power, first of natural conscience affirming a future distinction between the good and the bad; secondly, of imperfect conceptions of God, as a passionate avenger; thirdly, of the licentious fancies of poets drawing awful imaginative pictures of future woe; fourthly, of the cruel spirit, and ambitious plans of selfish priesthoods; and fifthly, of the harsh and relentless theories of conforming metaphysicians—the doctrine of hell, as a located place of manifold terrific physical tortures, drawing in vast majorities of the human race, became established in the ruling creeds, and enthroned as an orthodox dogma." (Doctrine of a Future Life, pp. 39, 512.)

#### EGYPT THE MOTHER OF THE DOCTRINE.

That such a doctrine is now largely believed is well known. That it is not taught in the Bible has been fully shown many times; hence it did not originate there. Then where did it originate? All evidence, both ancient and modern, points to Egypt as the mother of this doctrine. Here are a few testimonies. The first is from the historian Herodotus, than whom there could be no higher authority on this question. He was a Greek, born b. c. 484, and is regarded as the father of profane history. (Author's Class. Dict., art. Herodotus.) He traveled in Egypt and many other countries, and carefully studied the customs and doctrines of those ancient nations; hence he was well qualified to speak the truth on these points. He says, "The Egyptians were also the first who asserted the doctrine that the soul of man is immortal." (Herod. Euterpe, ii, sec. 123.)

Bunsen, in his learned and elaborate work on Egypt, says, "The Egyptians were the first who taught the doctrine of the immortality of the soul, a fact mentioned by all Greek writers from Herodotus to Aristotle, and one brilliantly confirmed by the monuments." (Egypt's Place in Universal Hist., vol. iv, p. 639.)

This declaration from such high authority should be well considered by all lovers of truth. Bishop Warburton confirms these testimonies, thus: "The Egyptians, as we are assured by the concurrent testimony of antiquity, were among the first who taught that the soul survived the body, and was immortal." (Divine Legation of Moses Dem., vol. ii, p. 239.)

Egypt, then, and not the Bible, is the mother of this doctrine. So says the voice of all antiquity. Balfour bears this testimony: "Mr. Stanley says the Egyptians were the first who asserted that the soul of man is immortal, and cites in proof Eusebius, Diodorus Siculus, and Halicarnassus." (Essays on the Intermediate State, p. 73.)

Ralph Cudworth, D. D., is probably the highest authority we could quote upon this

subject. Mosheim says of him that he had all the ancient authors by heart. In his immortal work, "The True Intellectual System of the Universe," he says of the Egyptians, "They were the first assertors of the immortality of souls, their pre-existence, and transmigration." (Vol. i, p. 527.) Again: "The immortality, pre-existence, and transmigration of souls, which doctrine was unquestionably derived from the Egyptians." (Vol. i, p. 553.)

Here, then, is the fountain-head from whence the doctrine of the immortality of the soul first flowed. Its origin is heathen, not divine; Egyptian, not Biblical. He that denies this assertion must do it with all the evidence of history against him. D. M. C.

#### Don't Halt.

It is the first step that costs. When the Israelites came up to the Red Sea, the command of God was, "Speak to the children of Israel, that they go forward." But how? The Jewish leader might well cry out, We have no fleet to bear us over. Go forward! But, Lord, we cannot ford the gulf before us. Go forward! Wouldst thou have us, Lord, to perish in the billows? Still the answer comes, Speak to the children of Israel, that they go forward. The command is peremptory. It admits of no delay. And just as soon as Israel goes forth in obedience to Jehovah's voice, lo! the waves part asunder, and the mighty calvacade marches through dry shod! Unhesitating obedience to God always insures a blessing.

Here is a lesson for halting inquirers. To you comes the command of God, go forward. Death is behind you. Hell followeth hard after you. There is no salvation in retreat. Heaven lies before you, not behind. No man ever saved his soul by relapsing into indifference. If you give up you are lost.

Perhaps you say, I have prayed many times already, and no blessing has yet come. Will you cease to pray, then? Will that bring an answer? As well might a voyager to Liverpool, when one hundred miles from port, put about his helm and steer for New York; he is almost there; why does the foolish man retreat? How many a soul has quit praying when the door of mercy was just about opening. Go forward.

Another is kept back by fear of ridicule. He cannot stand a laugh. There is a sneer waiting for him at his father's table, or a cutting sarcasm in his counting-room. He wavers before it. He winces under the slightest word, and imagines terrible things in store for himself. Go forward; the sea will open unto you, and so will many a heart, to cheer you on. You will inspire respect in the very quarters from which you now expect opposition. He is a weakling who is pushed back with a straw.

A person complains, I am in the dark; I cannot see my way. Then go forward, and get out of the dark. The determination to do your duty will be attended by a luminous discernment of the path of duty. God will show you the way; only go forward, looking for the cross.

Unbelief draws back a fourth. There is only one way to conquer doubt. It is to believe. Then instead of halting and shivering in an ague fit of indecision, take a bold, decisive step. End the torturing uncertainty by going forward, looking unto Jesus.

The only way to do a thing is to do it. God gives strength to the obedient. He has no promise for cowards, or double-minded, vacillating doubters. He bestows grace on those who try to do their duty. His grace is all sufficient for you. The deepest sea of difficulties will divide its waters for your advancing footsteps just as soon as you determine to obey that voice which says to you, Go forward. The moment of ruin to Lot's wife was the moment in which she halted. A steady pushing on towards Zoar would have saved her life. As soon as an awakened soul stops to parley with temptation, or to cavil at some Bible doctrine, or for any other reason, the Spirit of God is grieved. The great majority of unconverted persons in our congregations have, at some time in their lives, been under serious convictions, and halted. Death will not halt. Time halts not one instant. Dear friend, if you halt one step this side of Jesus, you must perish outside of Heaven's gate. Don't halt! or else the same bell which now rings for you a glad invitation will toll the knell of your lost soul.—Z. L. Cuyler.

A FOUR-YEAR-OLD saw his parents preparing for church, and asked them to take him along with them. He was told he was too little, and must wait till he should grow bigger. "Well," returned he, "you'd better take me now, for when I get bigger I may not want to go." The parents saw the point; he was taken.

#### Cure for Agrarianism.

EVERY now and then some red-mouthed ranter roars out that land monopoly is the prime cause of all the evils which the community is suffering. Now the fact is the evil lies further back than this. It is the vagrant disposition of men who don't want land—who would not have it as a gift, if they were obliged to live upon it and become sober and industrious citizens. The danger to society to-day is in a large nomad class, men who are without responsibility, without fixed habits of industry, and who aspire to nothing so much as to plunder their more prosperous neighbors. This is the thriftless class who do not quite make ends meet. And when they fail in this respect, clamor for a division of property, and for the reconstruction of society. The fact is there can be no organized society so beneficent in its character that men of this class can prosper. The revolution wanted is right down among men who have no habits of self-denial, or thrift, economy and order. The first steps which a majority of such men take, is generally in a political direction. They step up as reformers, or train under the banner of some leader who promises reform, or what, in his view, is the same thing, the disruption of society.

When one has been brought into such close relations to the soil that he is obliged to cultivate it and to get his living directly from it, he ceases to make mischief in the community. If Kearney, Wellock, and Knight would each take themselves off to a piece of Government land, occupying it as a free gift, they would benefit themselves and greatly benefit the community. They might become leaders in the new role—apostles of a land-holding exodus. Why not lead out ten or fifteen thousand sand-lot men to these Government lands which are offered as free gifts to the landless. It requires money to agitate. It would hardly require more to take up a considerable number of farms and cultivate them. Some years ago attention was called to the "earth cure," the application of dry earth to fresh wounds and old sores. Earth is good as a deodorizer, and good as a healer of many hurts. What is wanted is the earth remedy applied to these chronic agitators.

There are millions of acres of land waiting for occupants. The Government offers to give the land. Here are ten thousand people, more or less, who are landless, and think in some way society has dealt wrongly by them. They look for a reconstruction, for a breaking down of old boundaries, for a "new deal," involving, as near as may be, an equal division of property, for the spoliation of the prosperous to help on the thriftless. It will never come. But while the delusion lasts these men will be landless victims, fruitlessly waiting for better times. What is wanted is missionary work accomplished by rough secular and muscular missionaries, who will go among these chronic agitators and make them land hungry—not for land plunder from others, but for the land which the government freely offers to every head of a family who is landless. That would be a reform worth having. When you have turned a street bummer or a sand-lot enthusiast into a land owner, he is a reformed man. But by what miracle can such a reform be accomplished?—San Francisco Bulletin.

#### Rust.

ONCE upon a time an Arabian princess was presented with an ivory casket exquisitely wrought, by her teacher, with the injunction not to open it until a year had rolled around. Many were the speculations as to what it contained, and the time was impatiently waited for when the jeweled key should disclose the mysterious contents. It came at last, and the maiden went away alone, and with trembling haste unlocked the treasure; and lo! reposing on delicate satin linings, lay nothing but a shroud of rust; the form of something beautiful could be discerned, but the beauty had gone forever. Tearful with disappointment, she did not at first see a slip of parchment containing these words: "Dear pupil: May you learn from this lesson in your life. This trinket, when inclosed, had upon it only a single spot of rust; by neglect it has become the useless thing you now behold, only a blot on its pure surroundings. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time will leave only the dark record of what might have been. If you now place within a jewel of gold, and after many years seek the result, you will find it still as sparkling as ever. So with yourself; treasure up only the pure, the good; and you will ever be an ornament to society, and a source of true pleasure to yourself and your friends."

"NOTHING lowers a man more in the estimation of others than to praise himself."



## BITTER SWEET.

A RARE old word, half shadowed and half bright,  
Half clad in gray, and half in rosy light;  
And yet it is not hard to comprehend,  
For gain comes oft through loss, and we have known  
True joy and comfort out of suffering won,  
So curiously doth grief and gladness blend.

Our dear Lord Christ doth temper every grief  
With some deep joy, which brings our hearts relief,  
—So that we may in patience bear our sorrow.  
The sunlight gilds the clouds that intervene,  
And on the darkest cloud God's bow is seen,  
And night yields to the glory of the morrow.

## Modern Spiritualism.

## THEY ARE NOT THE SPIRITS OF THE DEAD.

BESIDES the *demons* so often spoken of in the Scriptures (commonly translated devils), there is another class of spiritual existences recognized there, namely, the angels of God. We hold that none of these are the spirits of dead human beings. Angels have sometimes appeared in the similitude of men, but that a distinction is recognized is very plain. Paul says in Heb. 2:16, that Christ took not on him the nature of angels, but the seed of Abraham; therefore the seed of Abraham are not angels. In the account of the transfiguration, which was the only instance of the appearance (after death) of any of Adam's race, till after the resurrection of Christ, Moses and Elias are called by name, but they are not called angels. At the resurrection of Christ, "the angel of the Lord descended from Heaven," while *saints* came up out of their graves.

We elsewhere prove that the devil was not of human origin; as he was a sinner before the fall of the human race. Peter also says that the angels that sinned were cast down, to be reserved unto the Judgment. 2 Pet. 2:4. Jude says the same. Verse 6. Paul says the saints shall judge angels; but this judgment, to which the fallen angels are reserved, is not in this life. 1 Cor. 6:2, 3. The Saviour promised the apostles that, in the regeneration, when the Son of man shall sit in the throne of his glory, they shall sit upon thrones, judging. Matt. 19:28. And John located their occupancy of the thrones of judgment after the resurrection. Rev. 20. Thus the distinction of saints and angels is still preserved in the world to come. Again, that there are heavenly intelligences not of human origin is shown in Gen. 3, where it is stated that God placed cherubim to guard the way of the tree of life. This was before the death of any of the human race.

The passage of Scripture that is, perhaps, more than any other, pressed into the service of Spiritualism, is found in Rev. 22:9; but this also is made to serve in that cause by a perversion. Spiritualists affirm that the angel said he was *one* of the prophets. The word *one* is not in the text, neither is it necessary to be supplied to make sense of the text, or to make it harmonize with the general teachings of the Scriptures. To the contrary, we contend that the addition of this word gives a wrong sense to the passage—one not justified by the Scriptures; yet that addition is quite necessary to make it even seem to teach the spiritual theory. It is quoted with this addition by Judge Edmonds, in "Spiritual Tracts," No. 2, p. 12, or "Reply to Bishop Hopkins," by Mr. Barnum, in a discussion at Clarksfield, Ohio, published at Oberlin; and is so used, though not in the form of a verbatim quotation, by Woodman, "Reply to Dwight," p. 19; and by Gov. Tallmadge in the Introduction to the "Healing of the Nations," p. 24. The angel refused to be worshipped by John, saying, "I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Now if there is an ellipsis to be supplied anywhere in the passage it is quite as natural to read it: "I am thy fellow-servant, and the fellow-servant of thy brethren the prophets," etc. All intelligences are fellow-servants of the same Deity.

But if the passage contained the interpolated word, and read as quoted by Edmonds and others, it would not necessarily teach the spiritualistic view, as Enoch and Elijah did not die, and many saints were raised from the dead at the resurrection of Christ; and one of these could have said with truth what is attributed to the angel in Rev. 22:9.

This leads us to examine the subject of Scripture psychology, or perhaps more properly Scripture anthropology; for we wish to inquire what the Scriptures teach of *man* as a being, a subject of the government of God. And we feel confident that a fair examination of this subject must convince those who make the word of God their standard of faith that it is impossible that these *rovers* should be the souls or spirits of dead men.

Man was formed of the dust of the earth; when the Lord breathed into his nostrils the breath of life, the man (that was made of

the dust) became a *living soul*. Gen. 2:7. These words are translated from the Hebrew *neh-phesh chay-iah*. The correct use of these words seems to be but little understood. It is generally supposed that the term *soul*, or *living soul*, implies an immortal, intelligent principle, superadded to the man that was made of the dust of the earth. But the Scriptures do not so teach. The man that was made of the earth became a living soul, or living creature. But he was made before he received the breath of life; of course he was then an inanimate, lifeless creature, or soul. Some reader, may, perhaps, be shocked at the idea of a lifeless or dead soul; but the Scriptures are our guide, and they warrant the expression. In Num. 6:6, the law of the Nazirite is that "he shall come at no dead body;" Hebrew, *meth, neh-phesh*, literally, dead soul. The same also in Num. 19:13. Again, Eze. 18:4, says, "The soul that sinneth it shall die." There could then be no impropriety in calling it a dead soul.

The Hebrew word *neh-phesh* occurs in the Old Testament 745 times. It is translated soul, 473 times; life, 118 times; person, 29 times; mind, 15 times; heart, 15 times; body, 10 times; will, 4 times; thing, twice; beast, twice. It is translated 43 different ways, but is never spoken of as being immortal. It first occurs in Gen. 1:20: "And God said, Let the waters bring forth abundantly the moving creature that hath life;" Hebrew, *soul*; see margin. Also in verse 30: "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life;" margin, Hebrew, a *living soul*. Verse 24 is nearly like verse 30, but *neh-phesh* is translated *creature*. On this passage, Dr. Clarke says:—

"*Neh-phesh chay-iah*; a general term to express all creatures endued with animal life, in any of its infinitely varied gradations; from the half-reasoning elephant down to the stupid potto, or lower still, to the polyp, which seems equally to share the vegetable and animal life."

If this expression, *living soul*, applied to man in Gen. 2:7, proves his natural immortality, it would equally prove the immortality of those *living souls* or creatures spoken of by Dr. Clarke, as quoted above. But we do not consider that they prove the immortality of these inferior creatures or imply their equality with man; nor does man's superiority and hope of immortality rest on such expressions.

The doctrine of inherent immortality, independent of the gospel of Christ, is not a Bible doctrine, and of course is not of divine origin. But it is the foundation of Spiritualism, and therefore we cannot wonder at the great efforts of Spiritualists to uphold the dogma. Were we ignorant of Satan's devices, we should be astonished that a doctrine, which has not a single testimony of Scripture to sustain it, should come to be a cardinal doctrine, professedly based on the Scriptures. And when we see hundreds and thousands of professors of Christianity renouncing the Bible for Spiritualism, claiming that it affords the most reasonable and philosophical evidence of the immortality of the soul, we can but think it is because the words of the Lord in Gen. 3:19, and the gospel hope of the resurrection of the dead, have been rejected.

We are admonished by this that error is always dangerous in its tendency, whatever appearance it may present. It may in a measure be inert, and be regarded as harmless, or even useful, till called into activity by circumstances, and may then become the prevailing and overspreading abomination of the age. Error is never innocent. If it appears to be idle, it is yet like the seed thrown into the ground, which, though left to the eye and beyond immediate notice, is nevertheless gaining strength to spring forth into life and activity. And as we do not expect a harvest except the grain passes through a process of gradual development, so error is often sown in stillness, and acquires strength without opposition, because the nature of its fruit is not yet apparent. By association, also, vice itself ceases to appear repulsive; therefore, we should not be surprised if those who have sported with error in its youth, should consent to nourish it in its age. That these remarks are pertinent, we think will appear on examination of the subject.

When man was created, he was subject to law, and (contrary to the teachings of Spiritualism) placed on probation, or made accountable for his actions. The Lord forbade a certain course of action, declaring as a penalty if he pursued it, that he should "*surely die*." The serpent contradicted God, and said man should not die though he disobeyed God. Here the foundation was laid for the theory of Spiritualism. But the issue is

on record—the result is apparent to all. The serpent "beguiled" them to destruction, as the Bible says. Adam died, Eve died, and their posterity are every day dying around us. But the deceptions of the "wicked one" are not ended. He has introduced false expositions of God's word, and yet makes man believe that he was right. Satan assumes an air of wisdom, and introduces himself as a learned philosopher! telling man that his body was corruptible in its nature, and it would have died if he had never sinned! but his "soul" is immortal and cannot die though he sin ever so much. And this, alas, is currently believed. But if this were so, it would be more proper to say that the Lord beguiled man, making him believe that death was the consequence of his sin, and not of his nature; wherein then did the serpent lie? We ask the reader to pause and reflect, and turn from a doctrine involving such impious conclusions.

It is certainly safe and right to take the Lord's own exposition of the penalty he threatened, as enunciated in the sentence pronounced against the transgression. The sentence pronounced by the Lord was this: That man should return unto the ground from whence he was taken. His action was this: He drove man out of the garden, and deprived him of the tree of life, lest he should eat and live forever. By this we learn what God meant when he told man he should die if he disobeyed. And here we have before us the record of the creation of man, his probation, his fall, the sentence, and its execution; facts in which we are all interested, a thralldom in which we are all involved, and hence the necessity exists for a full understanding of the subject. But not an intimation is given of a soul-entity or intelligent immortal principle that escaped the sentence. What, it may be inquired, became of his intelligence, his thoughts, when he returned to the earth? We will let David in the Psalms answer. As the organization of man was given by Moses, so the disorganization was described by David. Ps. 146:4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." This does not mean, as some have inferred, that his purposes perish; for David purposed to build a house for the Lord, which was carried out after his death; nor does it refer to what he has thought in the past; for David's past thoughts are yet preserved in his writings. It can only refer to the power of thought, or process of thinking, which ceases at death.

No idea is more strongly opposed by Spiritualists generally than that death leaves us in a state of unconsciousness, or, as the Bible says, that "the dead know not anything." Yet this is admitted by much good spiritualistic authority. See the following proofs:—

"There was no other spirit near me when I closed my race on earth. I was not without her presence a moment, though a short interval elapsed in which I saw no one. . . . It was not over an hour after I left it [the body] till my spirit was conscious of all that was passing in the house."—*Pilgrimage of Thomas Paine in the Spirit World*, pages 18, 19.

"I shall be first to greet his spirit when it enters our home. The struggle will be but for a moment. He will be lost in unconsciousness. When he returns to himself he will find," etc.—*Spirit of Louisa W. Johnson (sister of Wirz)*, *Rel. Phil. Journal*, Nov. 18, 1865.

"That, which is one of the most interesting passages in life's journey, and would be so regarded and enjoyed by every one if they understood it, is passed by most like going through a dark tunnel on a railroad, if with any consciousness at all, with a shudder. I am told that several hours elapsed before consciousness returned. I was not then in the room where I had passed away. . . . My first consciousness was very dreamy and uncertain."—*Birth into Spirit Life*, by Dr. A. B. Child, *Progressive Age*, Dec. 17, 1864.

"And if a person is spiritually in a certain sphere at death, in that sphere he finds himself the moment he resumes his consciousness."—*Ballou*, quoted by *Hare*, page 322.

"What event first made you conscious of being in the spiritual world?"

"No particular event. I became conscious gradually."

"Was there any suspension of your consciousness?"

"Yes."

"How long did it continue?"

"I have no means of telling how long."

"Is the suspension of consciousness the same in all persons?"

"It is various with different persons, depending on circumstances—longer where the death is sudden; each has his own time."—*Judge Edmonds*, Vol. 2, Appendix B, page 524.

"The man so killed—what was his sensation? It was for a time suspended. To him, existence was nothing. . . . So Professor Webster was eight days and a half unconscious."—*Death and the After-Life*, by A. J. Davis, pages 18, 19.

"It is said that some spirits require a thousand years to awake to consciousness. Is this true?"

"Yes, this is true."—*Through Mrs Conant*, *Banner of Light*, June 3, 1865.

Some spirits, it is true, say the opposite of this; but why do they lie about it? and which (if either) is to be believed?

EDITOR.

## Spiritual Crisis.

THERE are moments in some men's lives when all the forces of good and evil seem battling together for the dominion of their wills, and as the one or the other conquers, they date from that moment all their peace or pain. But in reality God never gave over any soul to the determining conditions of a single great adventure. Even if these crises, as we call them, were final, if these once past, there was "no place for repentance" for a sinful man, no chance of lapse for the righteous, the divine wisdom and fairness would still approve itself. For these crises are but culminations, as are the crises when hostile armies meet in the tug of battle. Victory or defeat has been prepared for in a thousand antecedent acts. So with the defeat and victories of the individual. They are never absolutely unique. They are effects of previous courses. It is drill that tells in this case as in the other. And, praise God, for the individual, there can be no defect which may not be repaired, even as there can be no victory which may not be thrown away without eternal vigilance. Again, the case is parallel between the nation and the individual, and as with the first, the most crushing, and apparently ruinous defeat, may be the means of rousing dormant energies which, once aroused, will put a new face upon affairs, and match all previous defeats with glorious victories, so with the second, by God's providence, the humiliating moral failures may, by the very power of their self-revelation, be the beginning of a new career of virtue and happiness.

## Simplicity in Preaching.

In one of his charges, Archbishop Usher says to his clergy, "How much learning and wisdom, my brethren, are necessary to make these things plain?" Could he have said anything more fine and judicious than this? Here is the proper direction and exertion of a minister's talents, whether natural or acquired. They are not to unfit him for any part of his office—which they may easily do, at the stimulation of vanity or pride; but to qualify and aid him the better to perform it. It is so to be feared, that some do not employ their abilities to make things plain. If they do, we can but lament their deplorable want of success. But it would seem as if their aim was to dazzle rather than enlighten; to surprise rather than inform; to raise admiration at their difficult composition, rather than, with the apostles, to use great plainness of speech. Even their claim to originality often regards only the mode of representation. The ideas they wish to pass off as new, when examined, are found only common-place sentiments. The well is not really deep, but you cannot see to the bottom, because of their contrivance to make the water muddy. They are not really tall; and so they stand on tip-toe. They have not a native beauty that always appears to most advantage without finery; and so they would make up the deficiency by excess, and complexity and cumbersome ornament.—*Wm. Jay*.

## Baptism.

THE universal practice of the Greek Church is an enduring evidence of the fact that the original and primitive manner of baptizing was by immersion. One of the best comments on the real significance of this Greek-English word, *baptism*, is found in the following note to a Historical Discourse published by Rev. W. Hague, D. D.: "During the Spring of the year, while traveling in Greece, the author was struck with the fact that it is impossible for a Greek to associate any idea with the term baptism but immersion. At Kalaimachi, a village in the Gulf of Athens, I was introduced to a learned Greek, who spoke several languages. We conversed respecting my country and his. Among other subjects of inquiry, I spoke of the Greek Church, and and took occasion to say to him: 'The Italian Church does not practice baptism as you do.' As if to say correct my inadvertent phraseology, he immediately rejoined: 'Baptism! O no! they have *rantism* (sprinkling), we have baptism.'

## The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, OCT. 2, 1879.

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

EDITORS.

J. H. WAGGONER,

RESIDENT EDITOR.

### Healdsburg Camp-Meeting.

THE Northern California Camp-meeting was successful in every particular. The shade was all that could be desired. Not only the small tents were well shaded, but the large tent, 60 by 96 feet, was shaded by huge oak and madrona trees. It was conceded by all that it was the best ground ever occupied by our people for a camp-meeting in California.

The attendance was good. In all there were 111 tents, and 575 persons camped on the ground. On Sunday about 2,500 people were present—a larger number, we were told, than at any previous camp-meeting. There was a sad failure to properly advertise about Healdsburg; yet the evening congregations were large even as late as Wednesday evening.

The interest in the preaching was excellent, both with our own people and those from without. And the Lord gave much liberty in presenting the truth. Bro. Healey and Bro. Rice each gave one discourse; besides this, the public labor devolved entirely upon Bro. Haskell and myself,—Bro. Healey being very sick during most of the meeting. His health had much improved for some weeks which he spent in the hills of Mendocino county. But, very unwisely, his friends telegraphed for him to come to the Fresno meeting. Had we been consulted, as we were on the ground, we should have stopped it. Though improved in health, it was not sufficiently established to bear the strain of the excessive heat and dust of that valley. This, with the care of preparing for the late meeting, will, we fear, now keep him from the field of active labor for some time.

There was a great deal of business transacted for one meeting, and we were pleased to see so much interest manifested in the business sessions. We have sometimes thought that so much business was a detriment to our camp-meeting, but our mind is changing in that respect. "Work is worship." All the believers in the third angel's message need the influence of just such meetings to make them acquainted with the work, and to establish their sympathies with those who are working, and thus lead them to identify themselves more closely with the cause. The State Conference, the Missionary Society, the Temperance Society, the State S. S. Association, all received attention, and all were successfully considered. Twenty-nine life-memberships were received of the General Tract Society. A motion to send for 6,000 Health Annuals was opposed by some who seemed either timid or distrustful; but this led to calls which resulted in a resolution to send for 15,000! A State Temperance Society was organized, and 224 persons signed the "teetotal" pledge.

We have not received the Conference Secretary's Report. We hope to publish it in our next.

Canvassers were quite successful in behalf of our periodicals. Some 200 subscriptions were taken for the *College Record*, and 182 for other periodicals. We are pleased that our brethren are patronizing the *Review*. They need the paper.

The influence of the meeting was good on all who attended,—both believers and others. The order maintained was excellent. The people had been made to believe by their misleaders (unfortunately there are always some such), that the cause of Seventh-day Adventists does not amount to much, and their surprise was great, and freely expressed, at what they saw and heard. We understand the Baptist minister treated our meeting with marked respect. The singing was as nearly perfect as we can hope to attain under like circumstances. We have not a word of fault to find on this occasion, but we know there is danger that in our large gatherings we shall secure art in singing at the sacrifice of devotion. The fault which we have found in some places, of individuals getting up singing parties on the ground to attract a crowd, was not manifested at all.

One thing we cannot forbear to mention:—the entire absence of grumbling. We think, indeed, there was very little to grumble about; but that is not generally a consideration with grumblers. They were not upon the ground, we think.

The social meetings were good; not marked so much by soaring flights of feeling, as by depth of feeling and devotion to the work of God. A large number came forward for prayers, and a profitable meeting was held specially with and for such. Twenty-three were baptized on Tuesday afternoon, and two on Wednesday.

The best social meeting was that of Wednesday morning at 8:30. Though many left early in the morning, there was a general desire, by those who did not have to leave so early, for another meeting. It was a refreshing season. We were compelled to break it up for want of time, when yet the feeling manifested would have insured a profitable continuance.

Two well-deserved resolutions of thanks were passed. One to the owners of the grove, who not only gave the free use of the ground, but gave clean straw, all that was wanted, free of cost but the hauling. The other was to the San Francisco and North Pacific Railroad. Never before, in California, have our people been so favored by a Railroad. There seemed to be a general desire on the part of all who had the privilege of enjoying this meeting, that the same ground be occupied another year if circumstances make it consistent.

We should not omit to mention the effort made by some to attend this meeting. Not only were teams present from Red Bluff, and other remote points in Northern California, but several loads came from Fresno and Tulare counties, of those who had recently attended the meeting in that part of the State. Some drove about 300 miles to this meeting, and we think none regretted the effort. May the Lord bless them, and increase their interest more and more.

We confidently believe that the influence of this camp-meeting on the interest of the cause during the coming year will be very good. We regret that the laborers are so few. We also regret that some who seek for licences appear to have but little idea of the nature of the work, and of the personal sacrifices necessary to success. But little good will ever be accomplished by laborers in the third angel's message until they have a spirit of groaning under the burden of duty. But this must be in humility, and not in self-sufficiency. There is an hour of triumph coming, for all who are faithful. But they who have wrought the judgments of God must yet seek righteousness, and the meek of the earth must seek meekness, if they hope to be prospered of his hand, or even to be hid in the day of his anger. To such the victory will be sure, and the time of rest will be sweet. May the Lord hasten it, and prepare us for its coming.

### Day of Atonement.

LAST Sabbath, Sept. 27, 1879, "was an high day" with "the seed of Abraham according to the flesh." The day of Atonement, the tenth day of the seventh month, fell upon the seventh day of the week. That day was the Sabbath of Jehovah, and also the day of the chief Jewish solemnity.

We had a meeting of interest with the church in San Francisco. Our text was Mal. 4:4,—*"Remember ye the law of Moses."* Why does the Old Testament revelation end with an injunction to remember the law of Moses? Because, 1. The law of Moses contains the gospel, which was then soon to be more fully revealed. The offering for sin, the desert of sin, as shown in the burning of the sacrifice, the work of the priest, all were typical—shadows of things to come. 2. Many important truths are *only* learned in the law of Moses. Of the mercy-seat, day of atonement, &c., we can learn nothing in the Scriptures but in the law of Moses. The important doctrine of substitution, or the vicarious nature of the sacrifice, has its clearest development in that law. 3. The law was not given for the use of Jews alone. As it was not possible for the blood of bulls and goats to take away sins, Heb. 10:4, the law was demonstrative; its object was instruction; it "served unto the example and shadow of heavenly things;" Heb. 8:5. Paul's letter to the Hebrews is a comment upon it; but a commentary is necessarily obscure in some respects without the text. Therefore it is necessary for us to still remember the law of Moses.

The Hebrew for atonement is *kah-phar*, which signifies to cover. From this is derived the mercy-seat, literally, a covering. It also conveys the idea of *expiating*, or *purging*, as of covering sins, pardoning; also to *appease*, to *placate*.

From a daily paper we clip the following:—*"This noted day is called by the Hebrews the Sabbath of Sabbaths, and according to Jewish tradition, the fate of the world was written on the day of the New Year, Rosh Hash-sha-nah, but not sealed until Yom Kippur, ten days after, to afford that time for repentance."*

The first day of the month was the memorial of blowing of trumpets. The tenth day was the day of atonement,—*yom kippur*. The idea is strictly correct that the fate of the world is sealed on the day of atonement. The work of the High Priest on that day was for judgment. The sins of the people of God were blotted out from the presence of God, and transferred to the scape-goat, by which they were borne to a land not inhabited.

According to the prophetic period of Dan. 8:14, we are now in the antitype of the day of atonement. When it closes, the ministry of the High Priest is ended. In the type the service was "year by year continually." In the antitype it is "once for all." There is but one day of atonement in the service of our High Priest—the Son of God. This is under the trumpet of the seventh angel, Rev. 11:15–19. This closes the dispensation. Under this comes "the time of the dead that they should be judged." Under this, reward is given to all the saints of God. Here the temple of God is opened in Heaven, where is seen the ark of his testament, which is in the most holy place. The signs of the times unite with the prophecies of Daniel and John to prove that we are nearing the end; that soon will close the work of the priesthood in behalf of repenting sinners; soon will the decree be passed, "He that is unjust, let him be unjust still." Rev. 22:11.

There is a lesson of solemn importance given to all who believe our High Priest has passed to the most holy place to finish up his ministration. The Lord declared that he who did not "afflict his soul" on the day of atonement should be cut off. On this day repentance was to be deep, and confession thorough, for the sin not atoned for on this day was left on the head of the sinner. Very soon every case will be decided; the High Priest will finish his work, and appear to pronounce the everlasting benediction on the saints. Then the lukewarm, the careless and worldly-minded professor, will sink with the world which he has loved and served, to everlasting ruin. "Lord, wake thy slumbering people."

### General Grant in California.

GEN. GRANT landed in San Francisco, late in the day, Sept. 20. Great preparations had been made for his reception. We think it is no exaggeration to say that if all the preparations made for every fourth of July that Americans have celebrated on this coast, had been concentrated into one, it would scarcely have exceeded that of the present occasion. Some little effort had been made, especially by the would-be leader of the Workingmen, to force a political issue in the reception, but it utterly failed. With wonderful unanimity all classes united in giving honor to the hero who gave success to every army which he commanded. Ex-Confederate officers and soldiers vied with those of the Union army to give him the most hearty greeting.

There is something remarkable in the man and in his history. Coming into the service when the cause of the nation looked gloomy, he at once gave to affairs a different aspect. Of undisputed patriotism in the midst of almost universal distrust, by his wonderful self-possession and unparalleled perseverance, he soon rose to the first rank in the army, and in the confidence of the people. He seemed never to misjudge his opportunities, and never failed to win.

In civil service he was untried, and it seemed a great risk to place him, at the first step, into the Presidency. But the people were confident of his ability, as they were of his honesty of purpose, and it needs but the passing of a few more years to accord to him a great measure of success in his administration.

Not the least wonderful part of his history is that of his travels round the world. Conquerors have often had grand celebrations of their victories in their own capitals, or in a few cities; but no man ever before received so much honor as has Gen. Grant. The nations of the whole earth have apparently been striving to see which should do him the greatest honor. After such a continuous ovation in foreign lands, it is no wonder that his first welcome to his own country should be one of unbounded enthusiasm. It is not our province to describe his reception. We will only refer

to one incident which, it is said, gave him the greatest pleasure of anything that had transpired. It was his reception by the school children of Oakland.

The city of Oakland has been called the city of schools, and also the city of flowers. The school children were arranged in ranks on each side of 14th street, from Broadway to Clay. On reaching this point Gen. Grant left the carriage and walked, first on one side, and back on the other, of the street, so as to pass near to the children. As he passed they showered him with bouquets, till the street was covered with them. Probably never before did any person walk so far on so rich a carpet of flowers. It was a touching and pleasing scene.

With his constitution, Gen. Grant may be said to be in the prime of life. As we are very near to "perilous times," we shall not be surprised if he shall be further connected with the history of our nation and government. Many prayers will be offered that the Lord will direct him in such an event. Wickedness abounds, but we are sure the Lord has "a remnant" to serve him, and some of them, we hope, may be found among the prominent men of our own land. But he who searches the heart only knows who they are. God does not see as man sees. In the great day many of the most acceptable decisions of this world will be reversed. We wait, and trust.

### The United States in Prophecy.

(Continued.)

#### LOCATION OF THE TWO-HORNED BEAST.

FOLLOWING the leopard, or papal, beast of Rev. 13, in consecutive order, comes the two-horned beast, whose appearance the prophet delineates, and whose work he describes in the following language:—

"Verse 11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. 15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; 17; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

These few verses, with an allusion to the same power under the name of "the false prophet" in Rev. 16:13, and 19:20, furnish all the testimony we have respecting the two-horned beast; but brief as it is, it gives sufficient data for a very certain application of the symbol in question. As an example of the world of meaning which prophecy can condense into a few words, the first verse of the foregoing quotation may be instanced. Here, within a compass of twenty-five words, only four of which are words of more than one syllable, six grand points are made, which, taken together, are sufficient to determine accurately the application of this symbol. The prophet says, first, that it is "another beast;" secondly, that when his attention was turned to it it was "coming up;" thirdly, that it came up "out of the earth;" fourthly, that it had "two horns;" fifthly, that these horns were like those of "a lamb;" and sixthly, that it spoke, and by speaking, revealed its true character; for the voice was that of "a dragon."

The two-horned beast, then, is "another beast," in addition to, and different from, the papal beast which the prophet had just had under consideration; that is, it symbolizes a power separate and distinct from that which is denoted by the preceding beast. This which John calls "another beast" is certainly no part of the first beast; and the power symbolized by it is likewise no part of that which is intended by that beast. This is fatal to the claim of those, who, to avoid the application of this symbol to our own government, say that it denotes some phase of the papacy; for in that case it would be a part of the preceding, or leopard, beast.



To avoid this difficulty, it is claimed that the two-horned beast represents the religious or ecclesiastical, and the leopard beast the civil, power of Rome under papal rule; that these symbols correspond to the beast and woman in Rev. 17, the one representing the civil power, the other the ecclesiastical. But this claim also falls to the ground, just as soon as it is shown that the leopard beast represents the religious as well as the civil element of that power. And nothing is easier than to show this.

Take the first symbol, the dragon. What does it represent? Rome. But this is not enough; for Rome has presented two great phases to the world, and the inquirer wants to know which one is intended by this symbol. The answer then is, Pagan Rome; but just as soon as we add "Pagan," we introduce a religious element; for paganism is one of the mightiest systems of false religion ever devised by the arch-enemy of truth. It was, then, the religious element in the empire that determined what symbol should be used to represent it; and the dragon represented Rome while under the control of a particular form of religion.

But the time comes when another symbol is introduced upon the scene—the leopard beast arises out of the sea. What power is symbolized by this? The answer is still, Rome. But the dragon symbolized Rome, and why not let that symbol continue to represent it? Whoever attempts to answer this question must say that it is because a change had taken place in the power. What change? Two kinds of changes are conspicuous in the history of Rome: changes in form of government, and a change in religion. But this cannot denote any change in the form of government; for the seven different forms of government that Rome consecutively assumed are represented by the seven heads of the dragon, and the seven heads of the leopard beast. The religious change must therefore be alone denoted by this change of symbols. Paganism and Christianity coalesced, and the mongrel production was the papacy; and this new religion, and this alone, made a change in the symbol necessary. Every candid mind must assent to this; and this assent is an admission of the utter absurdity of trying to limit this symbol to the civil power alone. So far from its representing the civil power alone, it is to the ecclesiastical element that it owes its very existence.

That the leopard beast represents ecclesiastical as well as civil power, is further shown in the arguments already presented to prove that this beast is identical with the little horn of Daniel's fourth beast, which symbolizes the papacy in all its component parts and through all its history. It is the leopard beast alone that is identical with this little horn, not the leopard beast and the two-horned beast taken together.

Again, Pagan Rome gave its seat to the papacy. The dragon gave his seat to the leopard beast. If it takes both the leopard beast and the two-horned beast to constitute the papacy, the prophet should have said that the dragon gave his seat and power to these two beasts combined. The fact that his transfer was to the leopard beast alone, is proof positive that that beast alone symbolizes the papacy in its entirety.

When, therefore, John calls the two-horned beast "another beast," it is certain that he does not mean any particular phase, or any part, of the papal power.

It is claimed by others that the two-horned beast represents England; by still others, France; and by some, Russia, &c. The first, among many other fatal objections to all these applications, is, that the territory occupied by all these powers is already appropriated by preceding symbols. If the two-horned beast symbolized any of these, it would be a part of other beasts instead of "another beast," separate and distinct from all the rest. It is a law of symbols that each one occupies territory peculiarly its own; that is, the territory which constituted the original government was no part of that which had been occupied by the previous powers. Thus Medo-Persia rose on territory not occupied by Babylon; and Medo-Persia and Babylon together covered all that portion of Asia known to ancient civilization. The Grecian or Macedonian kingdom arose to the west of them, occupying all Eastern Europe, so far as it was then known to the ancients. Rome arose still to the west, in territory unoccupied by Greece. Rome was divided into ten kingdoms; but though Rome conquered the world, we look for these ten kingdoms only in that territory which had

never been included in other kingdoms. We look not to Eastern Europe; for that was included in the dominion of the third beast: nor to Asia; for that constituted the empires of the first and second beasts: but to Western Europe, which territory was unoccupied till taken by Rome and its divisions.

The ten kingdoms which arose out of the old Roman Empire are enumerated as follows by Machiavel, endorsed by Bp. Newton, Faber, and Dr. Hales: 1. The Huns. 2. The Ostrogoths. 3. The Visigoths. 4. The Franks. 5. The Vandals. 6. The Suevi. 7. The Burgundians. 8. The Heruli. 9. The Anglo-Saxons, and 10. The Lombards. These kingdoms have since been known, says Scott, as the "ten kingdoms of the Western Empire," and they are distinguishable at the present day, some of them even by their modern names, as Hungary from the Huns, Lombardy, from the Lombards, France from the Franks, and England from the Anglo-Saxons. These ten kingdoms being denoted by the ten horns of the leopard beast, it is evident that all the territory included in these ten kingdoms is to be considered as belonging to that beast. England is one of these ten kingdoms; France is another. If therefore we say that either of these is the one represented by the two-horned beast, we make one of the horns of the leopard beast constitute the two-horned beast. But this the prophecy forbids; for while John sees the leopard beast fully developed, with his horns all complete and distinct, he beholds the two-horned beast coming up, and calls it "another beast." We are therefore to look for the government which this beast symbolizes in some country outside the territory occupied by the four beasts and the ten horns already referred to. But these, as we have seen, cover all the available portions of the eastern continent.

U. S.

#### "Be Sure Your Sin Will Find You Out."

THESE words of solemn admonition were addressed, by Moses, to the two and a half tribes that proposed to remain on the east side of Jordan. He feared that they would depart from God and fail in the fulfillment of their solemn vows. He knew that if such should be the case, they would bring upon themselves lasting sorrow and final ruin. See the case as stated, Num. 32.

"Be sure your sin will find you out." "Sin is the transgression of the law." 1 John 3:4. "All unrighteousness is sin." 1 John 5:17. These are Bible definitions of this terrible evil. Sin is a very short word, but every kind of evil thing is embraced in its meaning. It is that terrible moral disease typified by the laws concerning leprosy. Lev. 13:14. Like that, it is a disease that never gets well of itself. Like the leprosy, also, it is a contagious disease. The sinner contaminates the very atmosphere. He introduces pollution where all before was comparative purity. The society of the sinner is calculated to lead others to sin. There is more reason for us to fear such influences, than there is to fear the infection of the leper.

Like the leprosy, it is a terrible disease. It eats up its victim alive. The leprosy, while its victim is alive, will eat up a man's hands, his arms, his feet, his limbs, and, atom by atom, it will prey upon the man till it reaches his vitals. And sin will not only do the same thing, but far worse. It will poison the blood, destroy the eyes, ruin the stomach, benumb the sensibilities, render the brain incapable of action, break down the vital powers, turn the hair gray, make the countenance wear a look of malice, or of pride, or of deceit, or of sensuality, cover the body with sores, fill the mind with pollution, stain the conscience with guilt, bring the transgressor to a premature grave, and at the judgment consign him to the second death, in the lake of fire.

The leprosy is a disease that cannot be hidden. You may conceal it, possibly, for a time, but it will, without fail, after a little, reveal its existence. Your hands will show it. The fingers, in spite of your best endeavors, will consume and drop off. The face will show it. It will appear upon your forehead; it will discover itself in the sight of all. But it is an easy thing to conceal the leprosy compared with the task of concealing sin. God has put a voice in everything to rise up and bear testimony against this abominable thing which his soul hateth. And so at the moment when we least anticipate such a result, some little thing proves the secret spring that lays open our whole lives, and reveals all our hidden iniquity.

Sin promises us great advantage. We may have by it vain honors, unjust gain, and unlawful pleasures. Try it, says sin. You can

get these in no other way. The wrong connected with the transgression will only make the acquisition more valuable to you. Moreover, I will conceal the shame of your wrong, by hiding it from the knowledge of men. Oh, vain and empty promise! Rather I should say, Oh, monstrous and satanic deception and falsehood! The things promised are only placed before you as the bait is used to lure the wild beast to the trap. Sin takes no care to fulfill its promises. The pleasures which sin offers, you may entirely fail of obtaining. The sting of a guilty conscience you will certainly feel. That is the manner that wrong-doing adds to our joys. And, as to hiding your guilt, you will find the only thing that sin hides is the trap that it is trying to lure you into, and that when once you are fast therein, you are exposed to the gaze of the world. Sin cannot be hid. Even could we conceal it from men, the eye of God cannot be escaped by us. Sin is that one thing which God cannot suffer men to commit without taking notice of it. Indeed, if you wish to bring the eye of God upon you, venture upon the commission of some deed of evil. You will find that your sin was not only naked and open to the sight of the Almighty, but that the recording angel stood in your immediate presence and wrote down every thing pertaining to your sin. You may hide yourself in sheol, but God's hand shall reach you there. Death and sheol shall both give you up. Amos 9:2; Rev. 20:13-15. You shall then be no longer concealed in the darkness of sheol. You shall appear before God. There shall you meet the books of record with an exact statement of all your sins. Were you disposed to deny the record, there are the angels of God as witnesses, who, unseen by you, beheld all your evil deeds. Even your raiment stained by sin shall bear witness against you. And if the Judge shall bid you hold up your hands, the stain of your wrong acts upon them shall bear witness to your wicked life. And as if all this were insufficient, conscience, that may have long slumbered in your heart, shall now be awakened with such terrible powers of reproof, and with such perfect remembrance of your whole life of evil, that your tongue shall be silenced and your lips sealed from one word of excuse or extenuation. And then added to all this, the eyes of the Judge shall be upon you that shall pierce you through. The eyes of Him against whom you sinned, and which witnessed every act of your sinful course, shall be so insupportable that even to be dashed in pieces by the fall of mountains would bring infinite relief. At this awful tribunal every knee shall bow and every tongue confess.

Oh, that they had confessed before! Oh, that they had bowed the heart and bent the knee while it was possible for them to find pardon! Oh, that they had put away their sins by that repentance which God can accept! Oh, that they had been cleansed from their leprosy by the great physician of souls! The gospel offered them pardon. It bade them cease to do evil, and learn to do well. It bade them seek God with brokenness of heart and contrition of spirit. It taught them to be converted and become as little children. It insisted that they should put away all evil from them; that they should remove the stains, the spots, and even the wrinkles from their raiment; that they should cleanse their hands and purify their hearts. It offered to make them new creatures in Christ Jesus; it offered to establish truth in the inward parts, and to wash them till they were whiter than snow, so that they should be found unblamable and unrepentable in his sight. It promised the forgiveness of sins, the restoration of lost innocence, and the remembrance of their guilt no more. Alas! all this so freely promised and so urgently pressed upon the guilty conscience, was neglected for a more convenient season, till mercy ceased to plead, and the gospel no longer offered its gracious blessings to sinful men.

The gospel having done its work, the law of God which had waited to give men a chance to repent and be pardoned, now waits no longer. "The strength of sin is the law." 1 Cor. 15:56. Now sin finds out the transgressor. Now the law of God gives terrible force to men's guilt. Each man's own transgression returns upon him, with the weight of a mountain, to crush him in perdition. The law of God, which men have transgressed, must now be vindicated, and the lake of fire make an utter end of sinful men and of sinful deeds. Not one sin shall then pass unremembered and unpunished. Shall our sins be effectually hidden by the work of our High Priest, or terribly punished in the lake of fire? J. N. A.

#### Go Forward.

OUR good camp-meeting is in the past, and our brethren and sisters have returned to their homes. The important question with us should be, Will our lives now show that the influence of the meeting is yielding fruit unto eternal life?

We are anxious to see the cause move forward upon this coast. To accomplish this we should put forth immediate effort to carry out certain enterprises which were commenced at the camp-meeting.

1. All should adopt the tithing system. Not only our brethren and sisters but all those who are benefited by the truth; (See Rom. 15:27, Gal. 6:6); this will include the children. A goodly number signed the tithing pledge at the camp-meeting. But some did not have an opportunity and some of the pledge papers containing names of those who had signed were lost. The treasurer in each church will therefore have a pledge paper which he will present to the brethren and give all an opportunity to sign. These names should be transferred to his S. B. book. Then every quarter the treasurer should collect from each person the sums thus laid one side. The money should be forwarded to the Office of the SIGNS OF THE TIMES as Mrs. Emma L. White is treasurer. But a report of it should be forwarded to Eld. J. D. Rice, Williams, Cal., as he is Secretary.

2. Each Church Clerk should also forward him a complete list of the members of those whose names are attached to the covenant, or in any way upon the church book unless they have been disfellowshipped.

3. Promptly return all reports the Secretary of the Conference may send to each company, properly filled out, every quarter.

4. Do all your Temperance and Tract Society business through the Secretary of the Health and Temperance Society, Miss Barbara Stickney, Oakland, Cal., care of SIGNS Office.

5. A Health and Temperance Club should be organized in each company of Seventh-day Adventists in Cal., and a club of the Temperance quarterly Journal be taken for distribution. The church at St. Helena has made a good start in this direction. All that were present signed the teetotal pledge and became full members. They also took a club of 30 copies of the Health and Temperance Quarterly.

This will be increased when others not present have an opportunity to take hold with them who are equally interested in the temperance movement.

Shall we not as a people on this coast present one solid front and move forward in the name of the Lord, and thus be able to say, Here we are, and the children that thou hast given us. S. N. HASKELL.

#### Missions and Millenarianism.

PRE-MILLENARIAN views, it is charged, tend to diminish zeal, and to destroy interest in the great work of foreign missions. Dr. Kellogg, of the Alleghany Theological Seminary, is almost the first theological professor in the country, so far as we know, who has taken a strong stand in favor of these views, and taught them clearly to his classes. Now comes this extraordinary statement, which we take from an exchange, in regard to his last graduating class:—

"Twenty-three out of twenty-nine members of the senior class of the Alleghany Theological Seminary have offered themselves as missionaries,—some for fields in this country, and some to go among the heathen, in far-off lands."

The fact, remarkable as it is, is matched by the report of Rev. Grattan Guinness, East London Institute for the Training of Ministers. In his printed list of sixty-one graduates already in the field, forty are found to be laboring in the foreign missionary work. Mr. Guinness is one of the ablest and most pronounced writers in favor of pre-millenarian views.

Let theological professors who are making vigorous war on this school of interpretation, ponder well these facts. It is admitted by learned authorities, on both sides, that the millenarian was the prevailing doctrine of the first two and a half centuries of the Church—centuries which were distinguished, pre-eminently, for missionary activity. We believe that if it should come to prevail so in this century, the fruit will be the same.—Dr. A. J. Gordon, in the Watchword.

No gift of God does or can contradict any other gift, except by misuse or misdirection.

It is not necessary to turn the Christianity of the cross into a cross Christianity.

## The Home Circle.

## A SUMMER AFTERNOON.

THE sunlight sleeping on the hills,  
In drowsy splendor dreams away  
The long slow hours, as if it felt  
The rapture of a perfect day.

The mountains stretch, broad waving line  
Of purple light along the sky,  
While at their feet rich shadows veiled  
Serene and fair the meadows lie.

There comes to us the hum of bees;  
A bird flits by on startled wing  
And through dim arches in the woods  
We hear the swaying breezes sing.

With rippling laugh and silvery sheen,  
Through cool, green haunts of moss and fern,  
The brook betrays its hiding place,  
And clearer grows at every turn.

The wild rose lifts its blushing face  
Above the wayside grasses low,  
While pale wood lilies in the shade  
Their snow white bells swing to and fro.

O, golden summer afternoon,  
We rest content; we ask no more  
Only to hear the wind repeat  
The self-same story o'er and o'er.

Only to breathe the fragrant air,  
To watch the lights and shadows play,  
To quaff the nectar that the sun  
In brimming breakers pours to-day.

It is enough to be, to feel  
The tranquil mood of field and wood,  
To know God's blessing everywhere  
Hath made so much that's fair and good.  
*Mary E. Folsom, in Springfield Republican.*

## "Seek Them Out."

OUR village is a quiet country place, full of pleasant homes, pretty stores, and a fair share of the common business of the day, surrounded by high reaching ranges of mountains, grassy slopes, and everything wearing a comfortable, prosperous aspect, no display of wealth or elegance in particular, but every one looking as if well fed, well clothed, well warmed, and well housed. We see no pinching want, no outstretched hand begging for bread, no overworked, uncared-for-looking children, so that it has almost become a proverb with us that this is a place that has no poor, and I have heard it repeated over and over again that we have no persons upon whom to bestow the church alms, if collections are taken for that purpose. A strange state of things indeed! Our Saviour himself has said, "The poor ye have always with you." Can it be that we live in a community where there are no poor?

And one day I said to a friend, in all comfortable confidence, "We are saved a great deal of annoyance and expense in living in so prosperous a village, where all can get work who need it. We have no street beggars to annoy us, and the town fund is sufficient for the helpless and the infirm. I fear we may get to be careless and selfish, and lose the satisfaction of being benevolent."

"Have you ever looked about you, or tried to seek out the poor in our midst?" answered my friend; "you are mistaken in thinking that they are not to be found. I assure you that though there are comparatively few who really are in absolute want, still there are a great many who require daily help, and whom you could relieve with very little trouble, I believe, if you have the will to do so."

"Tell me where to find them, where to begin," I replied, "and I will do what I can; only tell me where to go. Of course it will be up the new road where all the shanties are."

"There is much need of help up there, I know," was the answer, "but the case I refer to is very near you; you can see the house from your window; a family who are sorely in need of help. And you can find many others in the same sad state if you will seek them out."

So saying but little more, my friend pointed to me a small building down a street just opposite my window, and told me if I wanted to help poor sufferers to seek them there.

So in due time I went out to find these poor people. I crossed the street, passing one or two large buildings, came to a little tumble-down house which had been once used for an office to a coal yard. I knocked at the door, and hearing a faint call, "Come in," I entered the squalid room, so very near my own home, and yet of which I had never dreamed. A low, comfortless apartment, rough, uncarpeted floor, which might have been a little more decent if it could only see a scrubbing brush and water; a cracked stove in which a little green wood hissed and steamed; one or two shabby chairs, a shabby bedstead and rough looking bed; but saddest of all, on a low made lounge against the partition, sitting up with his head resting against the wall, and his limbs half cov-

ered by a tattered blanket, sat a man sadly worn and emaciated, evidently in the last stages of consumption. He could scarcely answer my inquiries for the troublesome cough which was wearing him out. Beside him stood a little girl about eight years of age, who was holding a saucer full of very uninviting looking tea to her father's lips, his hand so tremulous he could not hold it. "That will make you feel better, father," she said, as she smoothed the hard pillow against which his head rested. "See, here is Mrs. P. who lives where those flowers grew last summer."

I found the poor man too weak to talk, and from the little girl I elicited the sad story.

"When father was well he worked in the stone quarry, but he got a hard cold in the spring and has been laid up since, has not done a whole day's work. Mother has to work, and goes every day to the house on the hill. Half she earns goes for the house rent, and when she gets any pay she buys things for us, and neighbors send in victuals. Brother goes to school, and when mother can make me look decent I am going half the time, and Jimmy half the time, because one has to take care of father all day."

I then told the sick man I would send him in a bowl of hot gruel for his supper, and told the little girl to come over by-and-by and I would give her something to make her comfortable, and I returned to my warm, quiet home. I found cast-off dresses and shoes and stockings for the child, and a thick shawl to wrap about her thin shoulders. I prepared some good gruel for the father, and more substantial food for the rest of the family, and sent Bridget over with the child to clean up the cheerless room, and make things look half-way decent.

So I found plenty of work to do right at my own door, without having to go far to seek for it. There were poverty, and sickness, and hunger, and cold, of which I had no knowledge. Was not the fault my own, that I had not tried to seek out and save such objects of compassion?

The neighbors told me the man would have done well enough if he only had let liquor alone, and that his wife was a hard woman and drank more than he did; but that was nothing to prevent me from doing what I could to help them. God knows it was little enough, but it was done in His name who came to seek and save sinners.

I visited this poor man every day, cheering him by kindly words and deeds, read to him from God's blessed Bible, prayed with him that the Saviour might forgive him and make him his own at last. I encouraged the woman to be more thrifty and careful, and made the children as happy as they could be in such a dreary home. At last the poor man was released from bodily suffering. Quietly and prayerfully he breathed his last, and he now sleeps his last, long sleep in a grave on the hill-side. The mother with her children went to join some relatives in Pennsylvania, and once in a while I hear that they are doing well.

And now I continue to follow my friend's advice, and "seek out" those who are in need of help; and, be assured, they are never wanting. Many are wretched through their own want of thrift, and through intemperance; but they must be encouraged to do better, and to set their feet in the right path. I shall never again say, "There are no poor among us;" I shall say, "Seek them out, you will have no trouble in finding them," always remembering the Saviour's almost prophetic words, "Ye have the poor always with you."—*Advocate and Guardian.*

## The Game of Scandal.

THERE is a game called "scandal," which creates a great deal of amusement when it is played properly. The persons who are engaged in the game stand or sit in a circle. The more the better; thirty or forty will make more fun than ten or twelve. When all are ready, the person appointed takes his righthand neighbor aside and whispers in his ear a short story; it may be about some one present, or about a public personage; but whatever it is, he must write it down and keep it, as a proof of what his statement was. The neighbor, in his turn, repeats the story as exactly as possible to the person on his righthand, and he, having listened, passes it on. At last the tale returns to its original narrator, who writes it down as he receives it. It is said, and I believe truly, that never once has it been known to come back as it started. The most astonishing alterations occur. Innocent jokes have turned to frightful accusations, and only the reading of the first story can convince any one that he did not repeat exactly what he heard. There is no better type than this amusing play of the time-worn game of scandal that the world is playing, and has been playing ever since it

began. That a number of innocent people, with no intention of distorting facts, cannot hand the simplest story from one to another in the same room for a few moments without ridiculous alterations, proves the impossibility of getting at the truth of any story which has passed through many lips. The disposition of the hearer colors the tale even as he listens, and more than this, many people are deaf without being conscious of it, and in a peculiar way. There is auricular illusion as well as optical illusion. I know persons who, while intently listening, hear words that are not uttered, and who, in repeating the impression that has been made upon them, do not intend to tell falsehoods, but who will, nevertheless, say to you, with a bland smile: "I have told every one that you told me that Mr. X.'s beautiful young wife had eloped, and they are so sorry for him." And while you deny that you made any such statement, and stare in wonder at the speaker, you remember having told her that "Mr. X.'s new country house was situated on a beautiful slope of the hill, and that he had bought it to please his young wife." I, myself, no longer believe anything I hear, and only half that I see.

When you hear an evil story of any one you know to be good, discredit it, and say so. Grapes are not gathered from thistles. Neither do thistles grow upon a grape-vine. The fruit tells you from what tree it came; but you know also what fruit a tree is likely to bear. One you know to be good and kind and sweet and noble, is not likely to have done bad or cruel or spiteful or petty things. Why should you believe a tale of him who is the subject of scandal?—*Mary Kyle Dallas.*

## Smiles.

LIKE the tired wayfarer, who looks gratefully at the sun peeping through a break in the clouds, a steady husband greets the smile of his wife's face after a hard day's work. Having added, honestly and manfully, his "mite" to the industry of the land, and earned enough to meet the wants of himself, his helpmate and his children, he hurries home to rest his weary limbs, and spend a peaceful hour with the mother and little ones he loves so well. But how many women meet their partners with black looks and short words! How many, indeed, by forgetting the power of smiles, put into a bad humor the man whom it should be their study, as it is their interest, to cheer and gladden! During the day something may have happened to sadden the spirit or sour the temper of a thoughtful wife; but matters can never be mended by brooding over what is past. Nay, the very effort to welcome with a smile him on whose hands the welfare of her family depends will do a woman good.

Look, then, on the sunny side of life's way, and try to meet your love with smiles. If your furniture is plain and your fare scanty, all the more reason is there why you should cultivate the queenly charm of smiles. To be able to look cheerfully and hopefully through clouds of poverty and distress is an accomplishment bestowed by nature upon every true and brave woman; and no matter however poor or humble her home may be, the magic power of smiles can brighten its shadows and lighten its cares. Upon the troubled mind of a feeling husband, a wife's smile falls like a sunbeam on a flower. And oh! how much more beautiful it makes the face that wears it than a frown! When a wife and mother, forgetting sorrows and hardships, smiles away her tears, there is a loveliness in the act that speaks to a man's heart more eloquent than words.

## Good Advice to Mothers.

IT is hard for a young mother, who has not yet overcome the wayward tendencies of her own youthful nature to realize the influence she exerts over her little ones. She is constantly surrounded by critical imitators, who copy her morals and her manners. As the mother is, so are her sons and daughters. If a family of children are blessed with an intelligent mother, who is dainty and refined in her manners, and who does not consider it necessary to be one woman in the drawing-room and an entirely different person in every-day life, but who is a true mother, and who is always a tender, charming woman, you will invariably see her habits of speech and her perfect manners repeated in her children. Great, rough men, and noisy, busy boys, will always tone down their voices and step quietly, and try to be more mannerly, when she stops to give them a kind word and a pleasant smile; for a true woman will never fail to say and do all the kind, pleasant things she can that will any way help to lift up and cheer those whose lives are shaded with care and toil. The mother of to-day rules the world of to-morrow. Think of it, dear sisters, and guard well your home treasures.

## Reports from the Field.

## Southampton, England.

SINCE my last report I have closed the tent-meeting at Southampton. The weather was so stormy and disagreeable that I deemed it best to take down the tent in order to save it for another season, as any more exposure to moisture would unfit it for further use. The meeting closed Aug. 17. The next day was a fine day for drying the tent, which enabled us to store it away in good shape. At night it commenced to rain, and has rained most of the time for the last ten days.

During this fourteen weeks of tent-meetings, seventy-four discourses were given, and thirteen sessions of our Sabbath-school and Bible-class held. The amount contributed toward the tent expenses was £12 (\$60).

Before closing the tent-meeting I introduced the covenant to keep the commandments of God, and now over thirty names are attached to it. Others are keeping the Sabbath, and will sign the covenant as they have opportunity.

On Sunday, Aug. 24, our meeting was held in our hall in "Ravenswood." About one hundred attended. This was a very favorable opening. We see the providence of God in opening this place for us. We seek him daily for his presence, and pray that his Spirit may guide us in all our efforts to do good. Pray for us, that our labors may be blessed of the Lord. J. N. LOUGHBOROUGH.

Sept. 1.

## Colorado.

WE closed our effort with the tent to-day, and we can number about 30, who rest on the Sabbath.

The temperance people are beginning a crusade, and we sold them our tent for enough lacking \$20 to buy a new one. The tent expenses have been met by donations and collections, and this is doing well considering the high prices of everything here.

Brother and sister Corless have had to labor under great discouragements, but God has blessed their faithful labors, and now they begin to see good results. He remains to finish the work here, and I go to Longmont to look after the new company there.

Denver, Sept. 23.

A. O. BURRILL.

WE have now been in this city four weeks, and have canvassed the main points of our faith. Twenty-four are keeping the Sabbath, three or four of whom embraced the truth before we came. Others are considerably interested, some of whom we hope will yet obey.

We were glad to meet Eld. O. A. Burrill yesterday (Sept. 4), who came to join us in our labor. We expect to remove the tent Monday next to another quarter of the city, where we shall labor to build up those who have already received the truth, and to interest new ones. J. O. CORLESS.

## Ogdensburg, N. Y.

I HAVE been here twelve weeks. Twenty-one have commenced to keep the Sabbath. Sept. 7, baptized twelve in the St. Lawrence River. The high sloping bank made it convenient for spectators. Not only was every available inch of ground and the long dock occupied, but two large lake steamboats were densely crowded, and a vast fleet of small boats on the river. Fully three thousand persons were present. A brother over seventy-five years old, who had never before made a profession, was with his wife buried in the watery grave. Notwithstanding the vast multitude, order prevailed, and solemn impressions were made on honest hearts.

It is conceded that the whole city has been thoroughly awakened to the truths of the last message. May the Lord give courage to the faint-hearted, who so freely acknowledge the truth, to obey; and may his blessing continue to rest upon the work here.

CHAS. B. REYNOLDS.

## South Haven, Mich.

I WAS never in a place where such unreasonable prejudice prevailed as here. There are some who are very friendly, supplying our wants and contributing toward our expenses. Our running expenses will be nearly met by the close of the meeting.

The truth will not be left without witnesses here. Some eight or ten have decided to obey. Some of these are now holding responsible places in the churches of this place. E. R. JONES.

## Rooks Center, Kansas.

HAVE been holding meetings in this place five weeks. Two discourses were preached against the Sabbath by a Congregationalist minister. This effort against the truth only



served to help us. Eight have signed the covenant, and others are keeping the Sabbath. Some of these had never made a profession of religion; but obedience to all of God's commandments has caused them to look to the "Lamb of God that taketh away the sins of the world."

LATER.—Six more have signed the covenant, making fourteen in all. Next Sabbath we shall organize a Sabbath-school. We are in the center of a large field of labor, and will separate now and hold meetings in two places four miles from here, each in school-houses.

G. H. SMITH.  
Sept. 2. M. AND H. ENOCH.

Mason, Mich.

WE have enjoyed much of the blessing of the Lord during the past week. On Sabbath the brethren came in from the surrounding country, and we had an excellent meeting. As new ones confessed the truth the Spirit of the Lord came into our midst with power, and hearts were melted into tenderness. We invited sinners and backsliders who desired the prayers of God's people to come forward, when some ten or twelve readily responded and we had an excellent season of prayer for them. It was truly refreshing. May the Lord carry on the good work here. The people are still interested. Last night our tent was filled. Pray for us.

T. M. STEWARD,  
Sept. 8. E. P. DANIELS.

Sand Lake, Kent Co., Mich.

PITCHED the tent and commenced meetings in this place, July 25. Have given forty-three discourses. The meetings have been well attended, and the interest seems quite general. There were nine Sabbath-keepers in this vicinity when we came. As the result of our meetings thus far, eighteen others have commenced to walk in the light of present truth.

D. A. WELLMAN,  
Sept. 3. G. H. GILBERT.

Sevastopol, Indiana.

THE interest in our meetings continues. We held our first Sabbath meeting last Sabbath, at which forty were present. Some took part in the meeting, several keeping their first Sabbath. It made quite a change in the village,—a merchant left his store, the shoemaker, harness maker, and the undertaker closed their shops. Men came from the country with work, but were told they could not get it done till the next day. We are of good courage.

S. H. LANE,  
Sept. 8. W. W. SHARP.

Sturgeon Bay, Wis.

THE average attendance at our meetings is not quite so large as at first, but the real interest is on the increase. There is a very bitter and underhanded opposition, but the Lord is blessing his truth. Yesterday we baptized five. Next Sunday some others will move forward. We shall still labor on here, as the Lord has been pleased to give us a great victory. To his name be all the praise.

O. A. OLSEN,  
E. G. OLSEN.

Blencoe, Iowa.

I HAVE not reported since the camp-meeting at Dunlap. Closed the meeting near Magnolia, leaving an organized church of twelve members. One-half of them were Sabbath-keepers before. Others will unite with them soon. Sickness prevented some from being at the meeting. Two were baptized on Sunday in Soldier Creek. Organized a Sabbath-school. The brethren and sisters all take a great interest in this work.

Sept. 9. J. BARTLETT.

Sedalia, Missouri.

AFTER Bro. Butler left here for the eastern camp meetings, we continued our meetings in Sedalia nearly three weeks. The interest was not great, but we think considerable good was accomplished. Six were added to the church, two were baptized, three signed the covenant, and others who were not quite ready to join the church, promised to keep the Sabbath. A deacon and clerk were elected. We obtained two subscribers for the SIGNS, one for the *Review*, and one for the *Instructor*.

J. G. WOOD.

Arapahoe, Nebraska.

OUR meetings here are still well attended. A few have commenced to keep the Sabbath. Our children's meeting has resulted in the organization of a "Band of Hope," of over fifty members; forty-six taking a pledge not to drink anything containing alcohol, as a beverage, not to use tobacco, and not to swear. The best people in town are interested in this work.

Geo. B. STARR,  
Sept. 3. A. J. CUDNEY.

Canton, Dakota.

OUR meetings still continue at this place. Since introducing the Sabbath question, our audiences are not as large as before; but some are deeply interested, and one has already expressed the determination to obey the truth. Donations still come in, and we hope for some fruit. I meet regularly with the friends at Sioux Falls on the Sabbath, and we have interesting meetings.

Sept. 3. S. B. WHITNEY.

Edgefield Junction, Tenn.

WE have been holding meetings one month in Neeley's Bend, a part of the time in the tent, as the school-house soon proved entirely too small for the congregation. The interest increased from the beginning. Nearly all are convinced. Some are keeping the Sabbath. We shall have abundance of work for awhile, visiting families and making preparations for our camp-meetings; though we have urgent invitations to lecture in several other places.

Sept. 1. G. K. OWEN.

Coral Hill, Kentucky.

THE interest at this place continues about the same. One was baptized last Sunday. We are now about half through canvassing the Sabbath question. There is but very little opposition, and many acknowledge the truth.

S. OSBORN.

Blaine, Aroostook Co., Maine.

WE closed our tent-meetings at this place Aug. 24. About twenty decided to keep the Sabbath. The last day of the meeting five were baptized. It was a pleasant season. As many as five hundred people were present. During the entire tent season we have sold about \$31.00 worth of books, tracts, and pamphlets, and obtained forty-four subscribers for our periodicals.

S. J. HERSUM,  
P. B. OSBORN.

Burnham, Maine.

AUG. 23 we took down the tent here. Twenty-five signed a covenant to keep all the commandments of God and walk in the light of the third angel's message, and to sustain religious meetings and a Sabbath-school. We obtained ten subscribers for the *Review*, and a club of ten for the weekly *Instructor* for the Sabbath-school.

J. B. GOODRICH,  
C. STRATTON.

Elmore, Vermont.

WE held our last meeting Sept. 3. We were at E. thirty-seven days. Twenty have now decided to keep the Sabbath of the Lord.

C. W. STONE.

Worcester, Mass.

WE came to this place about six months ago, in company with Bro. Palmer, and in this city of over 41,000 inhabitants we found but four persons keeping the Sabbath according to the commandment. About two months ago our Sabbath-school was organized, with a membership of nine, Bro. G. F. Richmond, superintendent.

The school has gradually increased in interest and numbers. Yesterday (Sept. 6) there were twenty persons present, nineteen of whom were Sabbath-keepers. All manifested a lively interest in the Sabbath school lessons.

M. WOOD.

South Rutland, New York.

Took down our tent to-day, after a stay of eight weeks. We have given fifty-two discourses, sold \$4.00 worth of books, obtained two subscribers for the *Review*, two for the *Signs*, six for the *Instructor*, and two for *Good Health*, and have received over \$10.00 in donations. Twelve are keeping the Sabbath, and others are very favorable. We have secured the Union church for our public services, and we leave a strong public sentiment in our favor. We believe the Lord has more honest souls here who will be gathered in, if the friends hold up the standard and live humbly.

M. H. BROWN,  
Aug. 25. C. C. LEWIS.

Kennedy, New York.

HAVE been holding meetings in this vicinity, and as the result three persons have resolved to keep the commandments.

E. RUSSELL.

Grant City, Ind.

HAVE been in this place about three weeks. The interest has been good from the first. Our congregations have ranged from 100 to 300. Twenty-one were present at our meeting last Sabbath. The general expression is that we are right on the Sabbath question. We have hopes that some will obey the truth.

J. M. REES,  
J. S. SHROCK,  
V. THOMPSON.

Religious News and Notes.

—The Mennonites are preparing to establish a mission in Alaska.

—Archbishop McKennon, of Nova Scotia, died Sept. 27, of paralysis, at Antigonish, aged sixty-nine.

—Rollin H. Neale, D. D., the oldest Baptist minister in New England, died in Boston, Sept. 18, aged 72 years.

—A writer in the *Bible Banner* makes the "three unclean spirits" of Rev. 16 to be liberalism, communism, and spiritualism.

—Dr. Guard, pastor of the M. E. Church of Oakland, Cal., has accepted a call to Baltimore, of the church of which he was formerly pastor.

—The Russian Orthodox Church in San Francisco is reported to have some five or six hundred members. Russians, Greeks, and Slavonians are included in this.

—The *Christian Statesman*, speaking of changes in Brazil, says: "The Government is divorcing itself from Popery; we wish we could hope it would not at the same time divorce itself from Christianity."

—An article in *Messiah's Herald*, from a Presbyterian, of Joseph Cook's arguments against infidelity, asks: "Have you heard of any infidels convinced, or sinners converted by Joseph Cook?" If any are, they will be converted to a lifeless theory.

—Rev. S. P. Sprecher has been called by the Presbyterian Church of Oakland, to occupy the pulpit made vacant by the resignation of Dr. Eells. Mr. Sprecher is a son of the President of the Lutheran College in Springfield, Ohio, and is highly spoken of for ability.

—Major Whittle, the Evangelist, and formerly co-laborer with P. P. Bliss, in a sermon in Chicago on the coming of Christ, said:—"It was a mark of the early unbelief on the subject of Christ's coming, that men looked for some spirituality, some spirit, some spiritualizing of the truth of a personal Jesus."

—The Bishop of Vincennes says the debts of Archbishop Purcell amount to \$4,000,000; and now they are studying methods by which the property involved "may be saved to the church." It looks like a conspiracy to defraud for the benefit of the church; for much sympathy has been created in his favor by his devotion to the interests of "the church," but this was shown by defrauding a host of depositors.

—The Emperor of Russia has written to the Pope, taking advantage of an opening made by some communications made to him through the Prince of Bulgaria. In his letter the Emperor declares his readiness to make peace with the Catholic Church in Poland. The Sultan has also written to the Pope, stating his desire to leave full liberty to the Catholic Church in his dominions, and to preserve good relations with the Vatican.

—The Russian Government is about to sequester the property of the monasteries. The revenues of these institutions are estimated at \$2,250,000. The great bulk of their wealth consists of bullion, precious stones and works of art, which are computed to be worth from \$150,000,000 to \$300,000,000. The inmates will be allowed a suitable support, but all above the sum required for that purpose will be turned into the national treasury.

—The *New York Herald's* Washington special says: The grand jury meets in Salt Lake next month, and for the first time since the decision of the United States Supreme Court in Reynold's case. It is understood the examination of the Endowment House will be one of the first duties presented to the grand jury, this being the place where the polygamous marriages are consummated. The United States District Attorney is instructed to proceed with a vigorous prosecution.

—The *Cross and Crown*, Episcopalian paper, has this note: "The vigorous protest of *Our Church Work* (Rochester, N. Y.) against Sunday newspapers has brought out the *Catholic Times* apparently in their defense. The *Times* asks the protestors to 'tell us in what part of the Bible it is forbidden to work on Sunday?' The object of the *Times*, however, is to draw on a theological controversy as to church authority." Well judged; the subject is altogether that of "church authority."

—Of the observance of Atonement day in San Francisco, the *Alta* says: In the Temple Emanu-El services were conducted according to the rites of the Reformed Israelites. Rev. Dr. E. Cohn preached a most eloquent sermon in German. He dwelt at length upon the apparent ascendancy which the worship of Mammon was assuming over the worship of God Almighty. He also spoke reprovingly of the seeming indifference with which the Sabbath was regarded. "The weekly Sabbath," said the reverend gentleman, "is as sacred, and ought to be equally observed with the yearly Sabbath, 'Yom Kippur.'"

—Roman Catholics view with great concern the advance of Protestantism in Rome. Since 1870 no less than fourteen Protestant churches have been built in the Eternal City, and Protestant schools and asylums are springing up, while Protestant literature is being extensively circulated. More schools and churches are to be built, the Waldensians having some \$60,000 or \$65,000 in hand ready to purchase a site for a new edifice. The Catholics say, however, that, though the Protestant missionaries are numerous enough and active enough almost to convert the whole nation, not many converts are really won; but they express amazement that money for these missions is raised so easily.

Secular News.

—The yellow fever continues to afflict Memphis.

—A serious quarrel is growing between Germany and Japan.

—The work of tunneling the Hudson river at Jersey City has commenced.

—The breach in the Democratic party in New York is constantly widening.

—A chalk cliff has been discovered about six miles from Spokane Falls, Washington Territory.

—A fire in Belfast, Ireland, Sept. 24, destroyed several important business houses; loss, nearly half a million.

—The *San Francisco Call* says there are confined in the jail of that city eleven men and one boy charged with murder.

—President Hayes is having a pleasant time on his trip through the country. He was specially well received by the citizens of Kansas.

—Russian official messengers state that 2987 fires occurred in Russia during August, causing damage to property to the amount of 20,000,000 roubles—about \$8,000,000.

—The *New York Tribune* has been figuring the amount of Southern repudiations, which foot up about \$300,000,000. "Repudiation" sounds better than some other words.

—A piece of ordnance has been made at Turin which throws a projectile weighing a ton, with a charge of 500 pounds of powder. It is 34 feet long, with 18 inches caliber.

—In the suit of the United States against Samuel J. Tilden for income tax, the Judge denied the motion of Tilden's counsel for a bill of particulars, as being unreasonable in such a case.

—Denis Kearney, after promising to burn Gen. Grant in effigy, twice tried to get an interview; but the General very properly let him know that he did not care an F I G for Denis.

—It is reported that the object of the late meeting of Audrassy and Bismarck was to maintain peace in Europe by a strong alliance, and to gradually separate Russia from the rest of Europe.

—Deep boring in Oakland, Cal., shows the following formation from the surface: Sand, 55 feet; blue clay (hard pan), 35 feet; marine shells, 4 feet; blue clay, 29 feet; below which is quicksand of unknown depth.

—Captain Metzgar, of the American steamer *Newbern*, was arrested at Mazatlan, Mexico, on the 18th, on a charge of smuggling. As there appears to be no chance to maintain the charge, the object of the arrest is a mystery.

—John Henry Puleston, member of Parliament, has sailed from Liverpool for Philadelphia on a brief visit to the United States, to investigate subjects connected with agriculture in America in its relation to British interests.

—The Chinese Ambassador and suite have gone to Livadia to visit the Czar and exchange ratifications of the treaty between Russia and China, by which the latter acquires Kuldja. The Ambassador will then return to China, leaving the permanent mission at St. Petersburg under one of his present staff.

—There is a great deal of just complaint of the terrorism by which party triumphs are obtained in the South; but we know of nothing worse than the murderous state of things prevailing in Fall River, Mass., where a poor man dare not do a day's work to keep his family from starving for fear his life will be taken.

—The Post Office Agent at Atlanta has been telegraphed concerning the case of the shooting of the Postmaster at Blackville, S. C., that it requires immediate attention. The Postmaster-General will abolish the office if the Postmaster is not safe while performing his duties, and is not protected by the authorities.

—At 2:20, on the morning of Sept. 26th, a fire broke out on Sherman street, Deadwood City, and, following that thoroughfare, swept everything before it on Lee, Main, Gold, Wall, Patton and William streets, and several residences on Central Avenue. Fanned by a light breeze and having nothing to contend with except a very inefficient Fire Department, everything was at the mercy of the flames. Less than half a score of pronounced fire-proof warehouses withstood the severe test. The buildings being mostly of wood and poorly constructed, they burned like so much chaff. The fire spread with such wonderful rapidity that any attempt at saving anything would have been useless. All along its course terrific explosions of gun-powder, petroleum, liquor, etc., were heard, and buildings were blown to atoms. The hillsides were almost a solid sheet of flame. About 175 buildings were destroyed, and nearly 2000 persons deprived of homes. The loss is estimated to be nearly \$3,000,000.

Obituary.

DIED, in San Francisco, Sept. 11, 1879, Sister Clara Berger, aged 75. Deceased was a native of Virginia; she was one of the first to accept the Sabbath truth when it was preached in the city. Her age and distance from the place of meeting prevented her attending church of late, but her mind was in union with present truth. Funeral services at the house of worship; text, Ps. 17: 15.

J. H. W.

## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCT. 2, 1879.

### Important Notice.

HAVING been appointed State Secretary of the California Conference for the present year, I am anxious to obtain the addresses of all the church officers throughout the State, viz., Elders, Church Clerks, and Treasurers. This is necessary as I wish to send you blank reports. Please respond immediately. My permanent address is Williams, Colusa county, Cal.

J. D. RICE.

### Adversity.

THE mind is a wonderful piece of machinery; and God the creator and author of the mind, is a being who labors; and he has so constituted the mind and body, that proper labor and exercise are necessary to the development of both; and he has also arranged the material world, that our present circumstances make it necessary for man to labor, in order to exist. Thus our powers are called forth by the existing order of things, in arduous labor, and in proportion as mankind becomes luxurious, in such proportion is the call increased for more constant and arduous labors.

The human mind is so constituted, that as its powers are called forth and brought into use, it increases its strength, and develops its hidden resources. God has been liberal in his gifts to man, and has endowed him with many excellent capabilities; but unless they are brought into exercise, unless they have free play, they lie dormant; and often, no doubt, is re-enacted the burying in the earth of the talents which God has bestowed freely and liberally.

Thus the very evils most dreaded by man, often prove to him the means of advancing his best interest; and the winds of adversity, often prove in the end the prosperous gales which waft him to the most desirable haven; while prosperity and wealth very often stupefy the moral and mental powers, and strike down the finest flowers of genius. I do not say this is always so, but this is the tendency of ease, voluptuousness and pleasure, and these are the usual concomitants of wealth and prosperity.

Adversity has the best of uses. Christ was made perfect through sufferings. All God's people have passed through trials—many through fiery trials. Who knows now by experience the trials of the martyrs, who were tortured in every possible manner? Shall we complain now of want, or privations, or opposition? Can we expect our way to be strewn with flowers, while ancient prophets and patriarchs suffered every evil which the malice of cruel men could invent? No; let no one complain or murmur; it is a crime to murmur against God. Let us read the fearful doom of those who murmured in the wilderness, and were cut down by raging pestilence, and stung by serpents. They murmured because their food was light, and probably they wanted to lay up property for future use. God showed to them how he viewed murmuring and distrust. It is probable they thought, what shall we do for food when the manna fails? as if God could not be trusted. Sorrow and adversity and woe have their uses. But when they come, let us say, "Father not my will but thine be done."

J. CLARKE.

### Annual Meeting of the California State Sabbath-School Association.

The Second Annual Meeting of the California State Sabbath-School Association met in connection with the Healdsburg camp-meeting Sept. 18, 1879, at 5:30 p. m., Eld. M. C. Israel presiding. The meeting opened with prayer. The minutes of the preceding meeting being called for were read, and, no objections being made, stood approved. The progress of the work for the past year was then read, which showed a very gratifying increase in the Sabbath-school interest throughout the State.

The number of schools represented by delegates was 29, as follows: Arbuttle, Bloomfield, Christine, Church's Colony, Central Colony, Forestville, Fairview, Guenoc, Healdsburg, Lafayette, Locust Grove, Lemoore, Lakeside, Mendocino, Napa, Nevada City, Oakland, Pacheco, Petaluma, Rocklin, Red Bluff, Santa Rosa, San Francisco, San Pasqual, St. Helena, San Jose, Vacaville, Woodland.

Bro. J. E. White being called for gave a very interesting account of his work among the Sabbath-schools in the southern part of the State, in which it was stated that nine

schools were organized with memberships varying from 12 to 45; and that although traveling through the State was very expensive, the expense to the Association was nothing, as it was wholly made up from the sale of maps, charts, etc.; that these new schools had entered into the work with the greatest enthusiasm, the attendance being remarkably good, some coming miles to receive the advantages of the Sabbath-school.

On motion the chair appointed the following committees on Nomination and Resolutions:— Committee on Nominations: J. D. Rice, W. J. Bostwick, R. A. Morton.

Committee on Resolutions: J. E. White, B. A. Stephens, J. B. Dymot.

On motion the meeting adjourned to the call of the chair.

### SECOND MEETING.

The meeting opened with singing and prayer.

On motion all members of Sabbath-schools present were permitted to take part in the proceedings of the meeting, except voting.

The report of the Committee on Resolutions was then called for, said committee reporting as follows:—

WHEREAS, In the providence of God a great interest is being awakened in the Sabbath-school work throughout our Conference, and

WHEREAS, We regard this as one of the most successful means of spreading the good news of the third angel's message, and in training of the youth in present truth, and

WHEREAS, A special effort is being made to bring up this work in California to the highest state of excellence, and

WHEREAS, There has been formed in California a State Sabbath-school Association, the object of which is to promote the best interests of the Sabbath-school work in this State, therefore,

Resolved, That the officers and teachers in the schools throughout the State, make every effort in their power to promote a missionary spirit in all the members of their respective schools.

Resolved, That the teachers' meeting is absolutely necessary to keep up the life and efficiency of the school, and that it be adopted in all the schools throughout the State.

Resolved, that greater attention be paid to punctuality and regularity in the attendance of the members of the schools, and that the teachers be made responsible for the attendance and punctuality of their classes.

Resolved, That each school not taking the weekly *Instructor*, subscribe for a club, to be used in the Sabbath-school missionary work.

Resolved, That as the best appliances have been provided, that each school procure a suitable outfit in the shape of record books, maps, &c. from the State Secretary, as no school can be successfully conducted without necessary appliances

Resolved, That as each school requires a fund to provide itself with these appliances, we recommend the introduction of the class contribution box wherever not now used.

Resolved, That one-tenth of all collected in these schools be sent to the State Secretary to create a State fund, according to the State Constitution already adopted.

On motion the report of the committee was received, which action adopted the resolutions as a whole.

The Committee on Nominations reported as follows:—

For President,—J. E. White; Secretary and Treasurer,—W. J. Bostwick; Executive Committee,—M. C. Israel and Geo. Manuel.

On motion the report of the committee was received and the candidates elected.

Eld. Haskell then spoke briefly of the importance of maps in the Sabbath-school; that schools should supply themselves with every means of instruction upon Bible subjects within their reach, that would tend to promote the interest of the school.

The object of the Sabbath-school was dwelt upon much to the edification of those engaged in the work.

Interesting remarks were also made by Bro. Stephens, upon the subject of punctuality in attendance. The teacher is responsible for the attendance of the pupil. If the pupil absents himself from school one Sabbath, the teacher should make it his business to visit him during the week and know the reason for such absence.

Remarks were also made by the Secretary in regard to ordering Sabbath-school supplies. Schools should order all their supplies through the Association, making their returns to the State Secretary. When new officers are elected

or old officers re-elected, the same should be reported immediately to the State Secretary. Quarterly reports should be made out immediately upon the receipt of blanks and the same returned to the Secretary without delay.

No further business coming before the Association, on motion, adjourned.

M. C. ISRAEL, *President*.

W. J. BOSTWICK, *Secretary*.

A MINISTER named Sylvester told Lord Cardigan that the Bible forbid women praying in church with their heads uncovered. He demanded to know where, and was told it was in the eleventh chapter of first Corinthians "Corinthians! Corinthians," replied his lordship; "but that is in the Old Testament, and is entirely superseded by the new regulations!" He would have served a purpose as an anti-nomian preacher.

## Appointments.

### Church Quarterly Meetings.

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

### District Quarterly Meetings.

THE quarterly meetings of the several districts will be held on Sabbath and Sunday, Oct. 11 and 12, as follows:—

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

School-house.

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

### State Quarterly Meeting.

THE State Quarterly Meeting of the California T. and M. Society will be held in Oakland, Sabbath and Sunday, October 18 and 19. It is earnestly hoped that all of the Directors and other officers of the different societies will be present and as many of the brothers and sisters as can.

I now design to meet with the friends at Woodland Sabbath Oct. 4. Hope to see all of the friends in that vicinity; will assist them in organizing a Health and Temperance Club on Sunday the 5th.

S. N. HASKELL.

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

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

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

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

J. H. WAGGONER.

## Business Department.

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