

"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 HOPE OF LIFE.

THE star is not extinguished when it sets Upon the dull horizon; it but goes To shine in other skies, then re-appear In ours, as fresh as when it first arose.

The river is not lost, when, o'er the rock, It pours its flood into the abyss below : Its scattered force re-gathering from the shock, It hastens onward, with yet fuller flow.

The bright'sun dies not, when the shadowing orb Of the eclipsing moon obscures its ray : It still is shining on; and soon to us

Will burst undimmed into the joy of day.

The lily dies not, when both flower and leaf Fade, and are strewed upon the chill sad ground; Gone down for shelter to its mother-earth, 'Twill rise, re-bloom, and shed its fragrance round.

The dew-drop dies not, when it leaves the flower, And passes upward on the beam of morn;

It does but hide itself in light on high, To its loved flower at twilight to return.

The fine gold has not perished, when the flame Seizes upon it with consuming glow : In freshened splendor it comes forth anew

To sparkle on the monarch's throne or brow. Thus nothing dies or only dies to live:

Star, stream, sun, flower, dew-drop, and the gold; Each goodly thing, instinct with buoyant hope, Hastes to put on its purer, finer mould.

Thus in the quiet joy of kindly trust, We bid each parting saint a brief farewell. Weeping, yet smiling, we commit their dust To the safe keeping of the silent cell.

Softly within that peaceful resting-place, We lay their weary limbs ; and bid the clay Press lightly on them, till the night be past, And the far east give note of coming day.

The day of re-appearing ! how it speeds ! He who is true and faithful speaks the word, Then shall we ever be with those we love. Then shall we be forever with the Lord.

The shout is heard; the archangel's voice goes forth; The trumpet sounds; the dead awake and sing; The living put on glory, one glad band, They hasten up to meet their coming King.

Short death and darkness : endless life and light! Short dimming ; endless shining in yon sphere, Where all is incorruptible and pure;

The joy without the pain, the smile without the tear. -Cal. Chris. Advocate.

General Articles.

THE OFFERING OF LOVE.

in the subject of Jesus and his wondrous works. The priests and rulers saw that they were losing their hold upon the minds of the people, and their rage against Jesus was increased; they could hardly wait for him to come and give them the desired opportunity of gratifying their revenge and removing him forever from their way. As the time passed, they became excited and restless, fearing that after all Jesus might not come to Jerusalem. They were fearful that he had read their purposes against him, and would therefore remain away. They remembered how often he had divined their thoughts, exposed their hidden motives, and baffled their murderous designs. They could illy conceal their anxiety, and questioned among themselves, "What think ye, that he will not come to the feast?'

A hasty council of the priests and Pharisees was called to determine how to proceed with regard to Jesus, in view of the excitement and enthusiasm of the people on his account. They decided that it would be dangerous to seize upon him openly on any pretext, for since the raising of Lazarus the sympathies of the people were greatly in favor of Jesus. So they determined to use craft and take him secretly, avoiding all uproar or interference, carry on the mockery $\mathbf{o}\mathbf{\hat{f}}$ a trial as quietly as possible, and trust to the fickle tide of public opinion to set in their favor when it was known that Jesus was condemned to death.

But another consideration came up: If they should execute Jesus, and Lazarus should remain as a witness of his miraculous power to raise from the dead, the very fact that a man existed who had been four days in the grave, and whose body had begun to decay, yet had been called to life and health by a word from Jesus, would sooner or later create a reaction and bring disaster upon themselves for sacrificing the life of Him who could perform such a miracle for the benefit of humanity. They therefore decided that Lazarus must also die. They felt that if the people were to lose confidence in their rulers, the national power would be destroyed.

To such lengths do envy and bitter prejudice lead their slaves. In rejecting Christ, the Pharisees placed themselves where darkness and superstition closed around them, until, continually increasing in hatred and unbelief, they were ready to imbrue their hands in blood to accomplish their unholy ends, and would even take the life of one whom Infinite power had rescued from the grave. They placed themselves where no power, human or divine, could reach them; they sinned against the Holy Spirit, and God had no reserve power to meet their case. Their rebellion against Christ was settled and determined; he was a stumbling-block and a rock of offense to them; they would not have this man Jesus to reign over them. While all this plotting was going on at Jerusalem, Jesus was quietly resting from his labors at the house of Lazarus. Simon of of leprosy, Bethany, whom Jesus had healed wishing to show his Master special honor, made a supper and invited him and his friends as guests. The Saviour sat at the table, with Simon, whom he had cured of a loathsome disease, on one side, and Lazarus, whom he had raised from the dead, on the other. Martha served at the table, but Mary was earnestly listening to every word that fell from the lips of Jesus. She saw that he was sad; she knew that immediately after raising her brother from the dead, he was obliged to seclude himself in order to escape the persecution of the leading Jews As she looked upon her brother in the strength of perfect health, her heart went out in gratitude to Jesus who had restored him to her from the grave. Jesus in his mercy had pardoned the sins of Mary, which had been many and grievous, and her heart was full of love for her Saviour. She had often heard him speak of his approaching death, and she was grieved that he should meet so cruel a fate. At great personal sacrifice she had purchased an alabaster box of precious, ointment with which to anoint the body of Jesus at his death. But she now heard many express an opinion that he would be elevated to kingly authority when he went to Jerusalem, and she was only too ready to believe that it would be so.

ger be despised and rejected, and obliged to flee for his life. In her love and gratitude she wished to be the first to do him honor, and, seeking to avoid observation, anointed his head and feet with the precious ointment, and then wiped his feet with her long, flow-

Her movements had been unobserved by the others, but the odor filled the house with its fragrance and published her act to all present. Some of the disciples manifested displeasure at this act, and Judas boldly expressed his disapprobation at such a wasteful extravagance. Simon the host, who was a Pharisee, was influenced by the words of Judas, and his heart filled with unbelief. He also thought that Jesus should hold no communication with Mary because of her past life. Judas, the prime instigator of this disaffection among those who sat at the table, was a stranger to the deep devotion and homage which actuated Mary to her deed of love. He had been appointed treasurer of the united funds of the disciples, and had dishonestly appropriated to himself means which were designed for the service of God.

He had indulged a spirit of avarice until it had overpowered every good trait in his character. This act of Mary was in such marked contrast with his selfishness that he was ashamed of his avarice, and sought to attribute his objection to her gift, to a worthier motive. Turning to the disciples he asked, "Why was not this ointment sold for three hundred pence, and given to the poor?" Thus he sought to hide his covetousness under apparent sympathy for the poor, when, in reality, he cared nothing for them.

He longed to have the avails of the expensive ointment in his own hands to apply to his own selfish purposes. By his professed sympathy for the poor he deceived his fellowdisciples, and by his artful insinuations caused them to look distrustfully upon the devotion of Mary. Whispered hints of prodigality passed round the table: "To what purpose is this waste? for this ointment might have been sold for much, and given to the poor.' Mary was abashed as the eyes of the disciples were bent sternly and reproachfully upon her. She felt that her deed of devotion must have been wrong, and tremblingly expected Jesus to condemn it also.

But the Saviour had observed all that had transpired, and knew the motives of all who were there assembled. He read the object of Mary in her costly offering. Though she had been very sinful, her repentance was sincere, and Jesus, while reproving her guilt, had pitied her weakness and forgiven her. Mary's heart was filled with gratitude at the compassion of Jesus. Seven times she had heard his stern rebuke to the demons which then controlled her heart and mind, and she had listened to his strong cries to his Father in her behalf. She knew how offensive everything impure was to the unsullied mind of Christ, and she overcame her sin in the strength of her Saviour. She was transformed, a partaker of the divine nature. Mary had offered her gift in the grateful homage of her heart, and Jesus explained her motive and vindicated her deed. "Let her alone," he said. "Why," he asked, "trouble ye the woman? for she hath wrought a good work upon me." He justified her work to all present as evincing her gratitude to him for lifting her from a life of shame to one of purity, and teaching her to believe in him. Said he, "Against the day of my burying hath she kept this." The ointment so sacredly kept to anoint the dead body of her Lord she had poured upon his head in | fore, which of them will love him most?" the belief that he was about to be lifted to a throne in Jerusalem. Jesus might have pointed out Judas to the disciples as the cause of such severe judgment being passed on Mary. He might have revealed to them the hypocrisy of his character; he might have made known his utter want of feeling for the poor, and his embezzlement of money appropriated to their relief. He could have raised their indignation against him for his oppression of the widow, the orphan, and the hireling; but he refrained from exposing the true character of Judas. He reproached him not, and thus avoided giving him an excuse for his future perfidy. But he rebuked the disciples, saying, "Ye

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soever ye will ye may do them good; but me ye have not always. She hath done what she could. She is come aforehand to anoint my body to the burying. Verily, I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Jesus, looking into the future, spoke with certainty concerning his gospel: That it was to be preached throughout the whole world. Kingdoms would rise and fall; the names of monarchs and conquerors would be forgotten; but the memory of this woman's deed would be immortalized upon the pages of sacred history.

Had the disciples rightly appreciated the exalted character of their Master, they would have considered no sacrifice too costly to offer to the Son of God. The wise men of the . East understood more definitely his true position, and the honor due him, than his own followers, who had received his instruction and beheld his mighty miracles. They brought precious gifts to the Saviour, and bent in homage before him, while he was but a babe, and cradled in a manger.

The look which Jesus cast upon the selfish Judas convinced him that the Master penetrated his hypocrisy and read his base, contemptible character. He was stirred with resentment. His heart burned with envy that Jesus should be the recipient of an offering suitable to the monarchs of earth. He went directly from that supper to the chief priests, and agreed to betray him into their hands. The priests were greatly rejoiced at this, and "they covenanted with him for thirty pieces of silver, and from that time he sought opportunity to betray him." In the case of Judas we see the fearful

result of covetousness and unholy anger. He begrudged the offering made to Jesus, and although not personally rebuked, he was irritated to combine revenge with his avarice, and sell his Lord for a few pieces of silver. Mary showed how highly she prized the Saviour when she accounted the most precious gift none too costly for him; but Judas valued Jesus at the price for which he sold him; his niggardly soul balanced the life of the Son of God against a paltry sum of money. The same cold, calculating spirit is manifested by many who profess Christ to-day. Their offerings to his cause are grudgingly bestowed or withheld altogether under various plausible excuses. A pretense of wide philanthropy, unlimited by church or creed, is not unfrequently one of them, and they plead, like Judas, It is better to give it to the poor. But the true Christian shows his faith by investing in the cause of truth; he is known by his works, for "faith without works is dead."

Jesus read Simon's heart. and knew how he had been influenced by the insinuations of Judas, and that he had questioned in his mind, saying, "This man, if he were a prophet, would have known who and what nanner of woman this is that toucheth him; for she is a sinner." When Judas had left the house, Jesus turned to his host and said, "Simon, I have somewhat to say unto thee." Simon replied, "Master, say on." Then Jesus proceeded to speak a parable, which illustrated the contrast between the gratitude of his host, who had been healed of the leprosy, and that of Mary, whose sins had been pardoned. Said he, "There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, there-Simon did not discern the application which Jesus designed to make, but he answered him, "I suppose that he to whom he forgave most." Jesus replied, "Thou hast rightly judged." This answer condemned Simon. He had been a great sinner, and also a loathsome leper, avoided by all. He had come to Jesus piteously imploring his help, and He who never turned a deaf ear to human woe, had cleansed him from sin and from the terrible disease that was upon him. Simon was humbled, but he had been a proud Pharisee, and he did not look upon himself as being so great a sinner as he really was, and he had now become selfsufficient and lifted up in his own estimation.

BY MRS. E. G. WHITE.

JESUS stopped at the house of Lazarus in Bethany. He was on his way from Jericho to attend the feast of the passover at Jerusalem, and chose this retreat for rest and refreshment. Crowds of people passed on to the city, bearing the tidings that Jesus was on his way to the feast, and that he would rest over the Sabbath at Bethany. This information was received with great enthusiasm by the people; for the news had spread everywhere of the wonderful works wrought by Jesus, the last and most astonishing of which was the resurrection of Lazarus from the dead. Many flocked to Bethany, some from curiosity to see one who had been raised from the dead, and others because their hearts were in sympathy with Jesus, and they longed to look upon his face and hear his blessed words.

They returned with reports that increased the excitement of the multitude. All were anxious to see and hear Jesus, whose fame as a prophet had spread over all the land. There was a general buzz of inquiry as to who the wonderful Teacher was, from whence he had come, if Lazarus who had been raised from the dead would accompany him to Jerusalem, and if it was likely that the great prophet would be crowned king at the feast. The attention of the people was entirely engrossed | She rejoiced that her Saviour would no lon- have the poor with you always, and when- He had exalted himself as far superior to

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her Lord. In entertaining Jesus at his house, he thought he was paying him marked respect: but the Saviour was lowered in his estimation when he permitted the devotion of Mary, who had been so great a sinner. He overlooked the miracle which Jesus had wrought upon him in saving him from a living death, and coldly reasoned with himself if Jesus could be the Messiah, and yet stoop to receive the gift of this woman. He thought that if he were the Christ, he would know that a sinner had approached him and repel her. He did not realize that he himself had been a greater sinner than she, and that Christ had forgiven him as well as Mary. He was ready to doubt the divine character of his Master because he imagined that he detected in him a want of discernment.

On the other hand, Mary was thoroughly penitent and humbled because of her sins. In her gratitude for his pardoning mercy she was ready to sacrifice all for Jesus, and no doubt as to his divine power troubled her mind for a moment. It was not the com-parative degrees of obligation which should be felt by the two persons, which Jesus designed to illustrate by this parable, for both were unable to cancel their debt of gratitude; but he took Simon on his own ground, as feeling himself more righteous than the woman, and showed him that though the sins which had been forgiven him were great, he had not repaid his Benefactor with that respect and love which casts out all unbelief. His sense of obligation to his Saviour was small, while Mary, prizing the gift of mercy bestowed upon her, was filled with gratitude and love.

Jesus drew the contrast sharply between the two. Said he: "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment.'

The proud Pharisee had considered that he had sufficiently honored Jesus by inviting him to his house; and in his self consequence had neglected to show him the proper regard due to so exalted a guest, and to one who had wrought upon him a miracle of mercy. Jesus encouraged acts of heart felt courtesy, and the woman, whose gratitude and love was expressed in her act of attention, was highly commended by the Saviour: "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little.'

Simon's eyes were opened to his neglect and unbelief. He was touched by the kind ness of Jesus in not openly rebuking him before all the guests. He perceived that Jesus did not wish to exhibit his guilt and his want of gratitude to others, but desired to convince his mind by a true statement of his case, and to subdue his heart by pitying kindness. Stern denunciation would have closed the heart of Simon against repentance; but patient admonition convinced him of his error and won his heart. He saw the magnitude of the debt which he owed his Lord, and became a humble, self-sacrificing man.

When we realize the full debt of obliga tion to our Saviour, we are united to him by closer bonds, and our love will be expressed in all our acts. Jesus will remember every good work done by his children. The selfsacrificing and benevolent will live in his memory and be rewarded. No act of devotion to his cause will be forgotten by him. There is no sacrifice too costly to be offered on the altar of our faith.

the poor woman who anointed the feet of The Immortality of the Soul-History of the Doctrine.

(Continued.)

THE LIFE OF THE SOUL DEPENDENT UPON THE PRESERVATION OF THE BODY.

GENERALLY, no error is born into the world fully grown and perfectly developed; but it has a gradual growth, and passes through different stages of development till it becomes a regular system. Some truth, either natural or revealed, is always taken as the foundation on which to build up a system of error. The counterfeit must at first be very nearly like the genuine, or it would not be received, as all would detect the fraud; so we may expect to find this the case with the doctrine under consideration.

It is a doctrine relating to future life. Let us look a moment at the doctrine of a future as revealed in the word of God. The Lord told man in the beginning, that if he sinned he should surely die. (Gen. 2:17.) When man had sinned, God said to him, "Dust thou art, and unto dust shalt thou return." Gen. 3:19. Christ came into the world, died, went into the grave, and rose again, that man might have a resurrection from the dead. (Rom. 14:9; 1 Cor. 15.) A future life could only be had by a resur-rection from the dead. For this resurrection all the ancient worthies, from Abel to Paul, looked with earnest anticipation. (Heb. 11: 4-13, 32-40; Phil. 3:10, 11.) This resurrection, the angel in the bush taught Moses. (Luke 20: 37.) Job and David, and in short all the ancient people of God, rested all their hopes upon it. (Job. 19: 25-27; Ps. 17: 15.) This was the first and true doctrine of a future life as revealed by God to man.

Now it is an undeniable fact that the first theory which finally led to the doctrine of the immortality of the soul was that the soul would live as long as the body was preserved. If the body perished, then the soul was destroyed too. If the body could be preserved, it would be resurrected, and live again some time in the distant future. They thought the soul would live in the body again; hence the immense expense and untiring pains to embalm the dead body so that it should not lecay. It is a well-known fact that the ancient Egyptians, and after them many other nations, embalmed the dead. This they did at great expense, and so effectually that many bodies are preserved in quite a perfect condition to the present day. Their object was to preserve the body so that it would live again. On this point all the best authors agree, as witness the following:-

Calmet, in his Dictionary of the Bible, article "To Enıbalın," says: "The ancient Egyptians, and the Hebrews in imitation of them, embalmed the bodies of the dead. . . . The art of physic was by the Egyptians ascribed to Isis, and in particular the remedy which procured immortality, which, in my opinion, was no other than that of embalming bodies, and rendering them incorruptible."

In harmony with this, Kitto's Biblical Cy-clopedia, article "Embalming," says: "The feeling which led the Egyptians to embalm the dead, probably sprung from their belief in the future reunion of the soul with the body. Such a reunion is distinctly spoken of in the 'Book of the Dead.''

So Chambers' Cyclopedia, article "Embalming," states: "This art [that of embulming] seems to have derived its origin from the idea that the preservation of the body was necessary for the return of the soul to the human form."

Bunsen, in his elaborate work on Egypt, bears this decisive testimony: "The real meaning of the celebrated passage in Herodotus (II. 123) about the reasons why the Egyptians bestowed so much care on the preservation of the body, and, as it were, on preventing it from passing away, must have been this: The belief in a resurrection of the body. . . . This doctrine we may now read in every page of the sacred books. Thence the popular notion in Erypt that unless its old human envelope was preserved, the soul would be subject to disturbances and hindrances in performing its destined course." Again: "It is only by considering how very deeply this sense of immortality was engrafted on the Egyptian mind, that we can comprehend the passion for the monstrous and colossal proportions of the pyramids, and at the same time the glorious emblematical and artistic character of those works of the old empire. As animal worship is merely the Egyptianized African form of an early Asiatic conception, so is also the combination and if possible its protection from destruc. quently, involved the destruction of the soul.

We assuredly owe the stupendous fabric of the pyramids to a superstitious fear of the destruction of the body, rather than to mere vanity or love of display on the part of the builders. . . . This inability, combined with the artistic impulses of the Egyptians, led to the colossal preservatories which arose out of a superstitious adherence to the notion of the value of the body, and which clung with a rigid grip to the materialistic principle." (Egypt's Place in Universal Hist. vol. iv. pp. 641, 642, 651, 652.)

Several facts worthy of attention are stated in the above testimonies.

1. "The belief in a resurrection of the body" was what led the Egyptians to embalm the dead.

2. The belief that the soul would return to the body, and thus begin a new life as man. This shows that they connected the idea of a future life inseparably with the life of the body.

3. It was "a popular notion in Egypt that unless the old human envelope was preserved," the soul would not be happy. Here, again, the soul depended upon the body.

4. The preservation of the body from destruction was connected with the doctrine of immortality, there being no immortality without the preservation and re-living of the body. "The soul was immortal; but its happiness, if not the possibility of its continuing to live, depended on 'the preservation of the body. The destruction of the body, consequently, involved the destruction of the soul. The soul was immortal only as connected with an immortal body! This is so near the scriptural idea of immortality that we may easily recognize its origin. We have reason to thank God that in those early ages we can find so clear an idea still retained of the divine doctrine of a future life only by the resurrection of the body.

5. These writers say that the pyramids looked to the same object,-a preservation of the dead.

6. The old Egyptians were materialists. Mr. Mitchell, in his "Ancient Geography," confirms the above testimonies. He uses this language: "The priests adopted the doctrine of the transmigration of the soul, while the belief that it will continue as long as the body endures obtained with the people. Whence the care displayed in the preserva tion of embalmed bodies, or mummies, and the vast expense of excavating tombs in the solid rocks." (Lesson 24, p. 60, art. Egypt.)

One more testimony upon this important point must suffice: "Immortality is plainly tanght, but bound up with the idea of the preservation of the body to which the Egyptians attached great importance as a condition of the soul's continued life; and hence they built vast tombs, and embalmed their bodies as if to last forever." (Chambers' Ency., art. Immortality.)

Here, then, we have the object of embalming, the object of the pyramids, and the first idea of the immortality of the soul as taught by the Egyptians,—quite different from the present doctrine of the soul's immortality. D. M. C.

Let Them go' Down.

COAXING the devil to support the gospel is a modern device. The primitive church knew nothing of it. When Paul was collect-The primitive church ing funds to aid poor saints at Jerusalem, he used no fairs, festivals, "mum sociables" kissing games, or other sanctified snares, to accomplish his object. The Christians paid their own bills, and did not expect Satan to pay for the weapons which they used in warfare against him. When the devil does support a church, he does so in his own interest. He carries on his operations with a full knowledge of the fact that "a kingdom divided against itself cannot stand." For every dollar paid out of his coffer to the church, he receives full value. Church partnerships with the evil one never benefit the former, but always the latter. Hands off ! Untold harm comes to the church by the use of even questionable measures to raise money for the support of God's work. It creates the impression, in the minds of the worldly, that the church is a kind of parasite, dependent for its existence on the community; that it is a sort of genteel beggar, which it is proper and fashionable to support; that it is an object of charity, or even pity and contempt, which is grateful for the tolerance of the people that let it live. The ungodly regard such churches as engaged in seeking money rather than souls, and valueing wealthy members more than poor saints. To stand before the world in this light is humiliating and degrading beyond expression. Such churches ought to be cleansed or closed, cured or killed.

A Scene in Church on Sunday,

A RICH merchant, a poor widow, a young man battling with temptations, and a poor cigar-maker who has lately lost his wife, were among the number who entered the massive portals of the elegant church at E----, last Sunday night. The rich merchant sought his highly upholstered pew, the poor widow an obscure corner, and the cigar-maker and the young man endeavored to make themselves comfortable on a seat near the door. The service commenced; the choir sang a hymn alone, the minister kneeled on a soft ottoman and prayed for all the world, then the collection was taken up, a long list of ungodly amusements was announced for the coming week, another hymn was sung to a tune no one knew but the choir, and then the minister with all eyes riveted upon him announced his text. Until then a helpless and disinterested look was upon our friends; the service, as yet, had no attraction for them. The merchant was evidently in the realms of stocks and bonds and coming dividends. The poor widow was in doubt about the coming rent. The cigar-maker had been in church twice since his wedding-once at his wife's funeral, and at the present occasion; he evidently did not feel at home. The tempted young man was still agonizing over his temptation, and discussing it pro and con.

But now, as the minister stands up to deliver the oracles of God, their disinterestedness is turned to expectancy. They evi-dently felt "hungry." It matters little where the text was located, the subject was "Evolution." The congregation settled itself down to hear a fine discourse, and to luxuriate in the realms of the minister's fancy. Vast and deep was the learning he had acquired, long and wide were the paths of knowledge he had trodden. He summoned all his logic and rhetoric to demolish his opponents, and the ghosts of ungodly science were only summoned forth to be put to in-glorious flight. Tyndall, Huxley, and Darwin were crushed beneath the weight of his arguments and consigned to everlasting infamy by the invective of his sarcasm. He had arrived as far as the carboniferous period and was holding before his hearers' eyes the first vestiges of an aborescent vegetation, when a wave of uneasiness passed simultaneously over our four friends. Their destitute hearts rebelled against the feast of mind. The merchant had left one part to be filled with Christ. The elements of his better nature had pleaded with him to wait at least until Sunday night before he had given that sacred reservation to the world. But now as he sat listening to "Evolution," stock. bonds, merchandise, and worldly ambition were soon scrambling for the sacred locality and Christ stood without grieved. The poor widow, immersed in deep affliction, was looking for the hand of Christ to draw her out. Instead of having her wounds healed up with the balm of God's mercies and promises there came floating toward her in soft cadences and mellifluous sweetness, words that she understood not and which sounded like "Crustacean, Articulates, Batrachians." She, alas, went down to her lonely house with her faith and with a heart whose longing had remained unsatisfied.

The poor cigar-maker, who had always cared more for tobacco than for Christ, had lately been brought into the presence of God by the death of his wife. He had just caught a faint glimpse of the fact that the best part of his life was beyond the grave. Hastening to the church he listened eagerly for some words of cheer, and looked in vain for a beam of hope. A gap had been taken out of his nature, and he was unconsciously looking for Christ to fill it. But a despondent look settled over his face as the void remained unfilled, and he never knew how near he had been to "the kingdom." What was he to know about the "tridactyl foot prints of ornithoid reptiles!" The tempted young man had come to church as a place of refuge. Fierce and bitter was the conflict which was raging within him. He listened eagerly for some words of comfort, but none came. Instead of Christ's pleadings he heard something about the tertiary epoch. Instead of having some sweet peace distilled into his soul he listened to a Ciceronian period on "prehis-toric man." He gave up in despair, aud just as the minister was ending in a brilliant peroration the temptation overpowered him. And as the vast congregation was slowly wending its way out of the church enlivened by the peals of the organ there were four who were going into the coming week with dissatisfied hearts. There were four who had hungered for Christ and had been filled with husks of science. N. Y. Advocate.

Wooden Swearing.

A SABBATH-school was assembled recently for its monthly concert. The lesson was about swearing, and when the children had repeated their verses, the minister rose to talk to them: "I hope, dear children," he said, "that you will never let your lips speak profane words. But now I want to tell you about a kind of swearing which I heard a good woman speak about not long ago. She called it wooden swearing. Its a kind of swearing that many people beside children are given to, when they are angry. Instead of giving vent to their feelings in oaths they slam the doors, kick the chairs, stamp on the floor, throw furniture about and make all the noise they possibly can. 'Isn't this just the same as swearing?' said of the care for the preservation of the body, she. It's just the same kind of feeling exactly, only they do not like to say those tion, connected with the doctrine of immorawful words; but they force the furniture to tality. The soul was immortal; but its hap make the noise, and so I call it 'wooden piness, if not the possibility of its continuing swearing.' I hope, dear children, that you to live, depended on the preservation of the will not do any of this kind of swearing body. The destruction of the body, conseeither." 1 1

Churches that are doing the Lord's work, and are worth supporting can be supported without the use of questionable means. Let them go down!-Evangelical Messenger.

No man is ever good for any thing until he has found two things;-first, something to love; and, second, something to reverence.

October 9, 1879.

A CONTENTED MIND.

THIS only grant me, that my means may lie Too low for envy, for contempt too high. Some honor I would have,

Not from great deeds, but good alone; Th' unknown are better than ill-known. Rumor can ope the grave

Acquaintance I would have ; but then 't depends Not on the number, but the choice of friends.

Books should, not business, entertain the light, And sleep, as undisturbed as death, the night.

My house a cottage, more Than palace, and should fitting be For all my use, no luxury.

My garden painted o'er

With Nature's hand, not Art's ; and pleasures yield, Horace might envy in his Sabine field.

Thus would I double my life's fading space, For he that runs it well, twice runs his race,

And in this true delight, These unbought sports, that happy state, I would not fear nor wish my fate, But boldly say each night,

To-morrow let my sun his beams display, Or in clouds hide them; I have lived to-day.

-Abraham Cowley, 1650.

Modern Spiritualism.

(Continued.)

It is objected that this is a cheerless and repulsive view of death. We confess that it is so; but to the objector we say, You are then seeking just what the serpent hypocritically offered, but God denied, namely, a consequence of sin neither cheerless nor repulsive. But this should not be the direction of our investigation. The question is, What is truth? What say the Scriptures? He who prefers a pleasing fable to unpleasant truth may turn at once from God's word to the vagaries and falsities of Spiritualism, where the "carnal mind " will find enough to please it. But we have to deal with facts, not with fancies; and where shall the truth be found? Most certainly with one of three classes:-

First, Those who teach that the soul is immortal, and that death means eternal torment. This involves the idea that part of the human race are now, and have been for thousands of years, suffering unutterable torment; that they will be caused to appear in the Judgment, and then returned to their abode of woe, to suffer on in ever-increasing tortures to all eternity. But this is not only repulsive, but the Bible does not teach it, the penalty of the law does not include it, justice does not demand it, reason does not approve it, nor is there an attribute of God or of his government, as revealed in his word, that requires it; man is not held in check by it, because it is beyond the power of his imagination to reach it. Or,

Secondly, Those who deny a future Judgment, and punishment for sin. But this virtually ignores all government, tramples on justice, tolerates vice, and directly contradicts God's word. Or,

Thirdly, Those who believe that man, in death, rests in unconscious sleep, awaiting the decision of the Judgment; that after that event the righteous will be raised to everlasting life and an inheritance in the kingdom of God; while the wicked, who have rejected the Saviour, and refused to seek for immortality. are judged unworthy of eternal life, and are destroyed by fire, which is the second death. This last view, we believe, is the truth. It accords with the account of the creation and the fall of man, with the psalmist's view of death and the cessation of thought or the powers of the mind, and with the many scriptures that teach our dependence for eternal life on Jesus and the resuryou, once. The originals from which the word soul is translated in the two Testaments occur 850 times, but it is never called immortal; it is in no place intimated that it is of an undying nature; immortality is never predicated of man until the resurrection, and then only of the righteous; it is to be sought for by well-doing. Rom. 2:7.

Nor is the principle of immortality con-tained in the "breath of life," which was breathed into man. It was strictly and only what the words imply-the breath of life; its effect was to make the man a living man. It is from this term that the word spirit is derived. Its property of vivifying, or giving life, is recognized by the apostle James, who says the body without the spirit is dead. This term is also applied indiscriminately to all living, breathing creatures, in Gen. 7:21, 22; and Solomon expressly declares of men and beasts that "they have all one breath," or spirit. Eccl. 3:19.

Spirit is translated in the Old Testament from two Hebrew words, n'shah-mah and roo-ach. N'shah-mah occurs 24 times, and is translated spirit, twice; breath, 17 times; blast, three times; soul, once; inspiration, once. Roo-ach occurs 442 times, and is translated 16 ways; namely, spirit, 282 times; wind, 97 times; breath, 28 times; mind, 6 times; etc. This word, roo-ach, is used in Ecclesiastes 21 times, and is rendered spirit, 18 times; wind, twice; and breath, once. In the text quoted, "They have all one breath,' or spirit, Eccl. 3:19, the same word is translated spirit in the 21st verse, which speaks of the spirit of man and the spirit of the beast. This teaches that "a man hath no pre-eminence above a beast," in death; for they are all cf the dust, and all go to the dust, and have all one breath. The difference between men and beasts is shown in lifenot in death. How highly, then, should we value the resurrection and Jesus the Lifegiver! since all our hopes rest on him.

The equivalent of roo-ach of the Old Testament is pneuma in the Greek of the New Testament. It is also variously translated, as follows: Ghost, 92 times; spirit, 291 times; wind, once; life, once-margin, breath; in all 385 times. Though these words are translated so many different ways, and used with every possible shade of meaning, the idea of immortality, or a continuous conscious existence after death, is never associated with them.

In the Scriptures, life-eternal life, is presented as a subject of hope. Titus 1:2. It is promised by and through Jesus Christ; John 10:28; 3:16; 6:40; 1 John 5:10, 11; and it is to be given at the coming of Christ, in the resurrection. Col. 3:4; 1 Thess. 4:13-18; John 5:28, 29; 1 Cor. 15:52-55.

The Scripture truths that we have here presented in brief will give the reader readily to understand that the common-very common phrases, immortal soul, and deathless spirit, are not Bible terms, nor is the idea that they are designed to convey sanctioned by the Bible. To use them as they are used by Spiritualists, and in the current theology of the day, is to give false ideas of fallen hamanity, and to rob the gospel of Jesus, the Life-giver, of its prerogatives and glory. The following summary of the writings of Paul on this subject shows the wide difference between the modern views, and the views of the writers of the Scriptures:-

"1. The apostle Paul is the only writer in the whole Bible who makes use of the word immortal or immortality.

"2. He never applies it to sinners.

"3. He never applies it to either righteous or wicked in this world.

ing extracts from Dr. Chalmers' sermon on the new heavens and earth, which, though very brief, are sufficient to disarm the candid of all prejudice on this subject:-

"The common idea of paradise is that of a lofty aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing, where all the warm and sensible accompaniments which give such an expression of strength and life and coloring to our present world are attenuated into a sort of spiritual element that is meager and imperceptible, and utterly uninviting to the eye of mortals here, where every vestige of materialism is done away, and nothing left but certain unearthly scenes that have no power of allurement, and certain unearthly ecstacies with which it is impossible to sympathize.

"The holders of this imagination forget all the while that really there is no essential connection between materialism and sin; that the world which we now inhabit had all the amplitude and solidity of its present materialism before sin entered into it; that God so far on that account from looking slightly upon it after it had received the last touch of his creating hand, reviewed the earth and all the green herbage, with the living creatures and the man whom he had raised in dominion over them, and he saw everything that he had made, and behold it was very good.

"They forget all the while that on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of nature had impressed upon it, the 'morning stars sang together, and all the sons of God shouted for joy.

"They forget the appeals that are made everywhere in the Bible to this material workmanship, and how from the face of these visible heavens, and the garniture of this earth upon which we tread, the greatness and goodness of Gcd are reflected on the view of his worshipers.

"No, the object of the administration we are under is to extirpate sin, but not to sweep away materialism; the fires of the last day may melt its solid elements until they are utterly dissolved, but out of the ruins of this second chaos another earth will arise, a new materialism in beauty and magnificence, a 'new heavens and a new earth wherein dwelleth righteousness.'"

The unreliability of the spirits, and the certain tendency of their teachings, are further shown by the following statement, which we believe is fully justified by the Scriptures:

THEY ARE THE SPIRITS OF DEVILS.

WE here use the term devil as it is commonly used, but would call attention to the following statement of Dr. Ramsey, of Philadelthia:-

"The word Daimon in the New Testament is usually rendered by one word, devil. But this is evidently improper, as it would lead us to believe that there are many devils, whereas there is and can be but one. . . Daimon in the New Testament always means an evil spirit, who is under Satan's control; a demon.'

Again, concerning the distinction between the demons and the devil, or Satan, we auote:-

"The word Satan means an adversary, an opposer. It is never found in the plunal number, so that the sacred writers acknowledge but one being of that name. He is styled by our Lord, 'The prince of this world;' John 14:30; by the apostle, 'The prince of the power of the air;' Eph. 2:2; and by the Jews, 'The prince of the demons, Matt. 9:34; the septuagint translates the word Satan by the word Diabolus, which means an accuser, a slanderer. He is also called in the New Testament by a variety of names, indicative of his character and conduct, as accuser, destroyer, liar, murderer, etc." That the devil was not of human origin, as many now contend, we think is evident from the fact that he was the deceiver of our first parents. He is called, in the Scriptures, "that old serpent." Rev. 20. The apostle John says that "he that committeth sin is of the devil;" and that Cain, who slew his brother, " was of that wicked one." 1 John 3:8, 12. Thus it appears that the first transgressors, even the first members of the human race, were deceived by him; and of course he was a deceiver, a liar, and, in heart, a murderer, before there was any sin in the human race. The Saviour teaches the same thing in the parable of the wheat and the tares. He says, "The tares are the childran of the wicked one; the enemy that sowed them is the devil.'

that all these manifestations come from the devil, or from evil spirits. When ministers come to this conclusion, I think they are in a very hopeful way. I then have no difficulty with them; for they cannot long make their congregations believe that a wise and benevolent God has established a law of spiritual intercourse by which the bad alone, and not the good, can communicate."

In this, Gov. T. labors under the same fatal error that seems to enshroud all Spiritualists, namely, supposing that whatever occurs is according to God's will, and in harmony with his laws. This, Dr. Hare openly avows, and on no other hypothesis can we find a place for the above declaration of Mr. Tallmadge. EDITOR.

(To be continued).

Drunkenness a Crime.

THE Daily Oregonian of the 18th inst. contained a lengthy paragraph under the above caption, charging its authenticity to Dr. Henry A. Pratt of Boston. Yes, that's it. After the poor diseased inebriate has been gulled by the whiskey seller and given delirium tremens in exchange for his hard earned money, then turned over to the tender mercies of the gambling sharks that infest such places, it would be very Christian like and magnanimous to assault him with the strong arm of the law, carry him off to prison and relieve those who had worked the ruin of his now obnoxious person. For the hoodlum that gets drunk from choice, who takes pride in degrading himself and boasts of his own shame, we have no pity, but there are many, with whom drunkenness has become a disease, and whose lives are a continual struggle against temptation-these deserve the kindest treatment, and every possible assistance to free tlem from their bondage. He who deals in dangerous articles of merchandise such as powder, dynamite, glycerine or poison is held to a strict accountability by the laws of the land, and "he that furnishes the bottle to his neighbor and maketh him drunken also" ought to be compelled to care for him until he is able to care for himself .- Oregon State Journal.

Socialist Up to a Certain Point.

I was traveling in a Department of the South after the Revolution of February. I met one day a Mayor of a village, proprietor of a metairie. "Sir," said he to me, "what do they mean down there at Paris by that word 'Communism?" It is some sluggard's business is it not? So, at least, our curate says." "It is a system of partition," replied I, "invented once on a time by a dreamer." "What did he dream?" "That the man who had a million francs should share it with the Commune." His eye brightened. "Not a bad dream, either," said he. "But further," I resumed, "that the man who has 100,000 francs should abandon the half to his neighbor." "Well, he would still have enough with the other half." "Then, that the man who has 50,000 francs should come down to 25,000 francs, through spirit of fraternity." The face of the Mayor assumed a thoughtful tinge. "That may still do." Lastly, that the man who possesses 25,000 francs"---" Twenty-five thousand francs," he interrupted, springing up with a bound, "that's the value of my farm; let him who would have a vine-stock belonging to it come and seek it. He will see how I will receive him, at the end of my musket."—Les droits de l'homme.

An Cdd Person.

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rection.

Solomon, comparing the state of the living and the dead, says, "The living know that they shall die," which is the simplest knowledge, deduced from continuous observation; but, simple as it is, it is beyond the power of the dead; for "the dead know not anything." Eccl. 9:5. Hezekiah, king of Judah, praised God for the prolongation of his life, and acknowledged his opportunities to praise on this account. "For," said he, "the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee." Isa. 38: 18, 19. But Spiritualism teaches that the dead find more truth than the living. David asks: "Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Ps. 88:11, 12. Well might Isaiah ask even with astonishment, "Should not a nation seek unto their God? for the living to the dead?" when the dead know nothing, and are in the land of forgetfulness.

The word soul in the New Testament is from the Greek'word psuche, which occurs 105 times. It is translated soul 58 times; life, 40 times; mind 3 times; heart, twice; us, once; we call the reader's attention to the follow-

"4. He never applies it to men's souls at all, either before or after death.

"5. He speaks of it as an attribute of the King Eternal. 1 Tim. 1:17.

"6. He declares that He is the only possessor of it. 1 Tim. 6:16.

"7. He presents it as an object which men are to seek after by patient continuance in well-doing. Rom. 2:7.

"8. He speaks of it as revealed or brought to light (not in heathen philosophy, but) in the gospel of the Son of God. 2 Tim. 1:10. "9. He defines the period when it shall be put on by the saints of God, and fixes it at the resurrection, when Christ who is our life, shall appear. 1 Cor. 15:52, 54; Col. 3:4.

"10. Therefore he never taught the immortality of the soul as it is now taught, and hence when he declared that sinners should be destroyed, or perish, or die, or be burned, or devoured by fire, he did so without any 'mental reservations,' or 'theological definitions.' In other words, he said what he meant, and meant what he said."-Pauline Theology.

There are those who will meet this with the cry of "materialism," rather than with argument; and with them materialism is nearly synonymous with infidelity. On this

N. P. Tallmadge, in his "Reply to Count Gasparin," published in the Spiritual Telegraph, says:-

"There is, therefore, but one place of refuge left to him, and that is the one now taken by some of our evangelical clergy, namely, marked out to us from hence our life.

Some young ladies were one day in the house of the Rev. B. Jacobs, talking about one of their friends. As he entered, he heard the epithets "cdd," "singular," and the like, freely applied to somebody. He asked and was told the name of the young lady they were speaking of. "Yes," he remarked very gravely, "she

is a very odd lady; she is a very odd young lady; I consider her extremely singular;she never was heard to speak ill of an absent friend." The rebuke was not forgotten by those who heard it.

IT is a fine illustration of cheerful piety which makes the best of everything, that in the early settlement of New England, when provisions were scarce, and the people did not know, from day to day, where they were to find food, one of them inviting his friends to dine had only clams to set before them, and at the table gave thanks to God, who "had given them to suck the abundance of the seas, and of the treasures hid in the sands!"

NEVER has one person forgotten his pure, right-educating mother. On the blue mountains of our dim childhood, toward which we ever turn and look, stand the mothers who

THE SIGNS OF THE TIMES.

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The Signs of the Time
• "Oan ye not discern the signs of the times?"
Oakland, Cal., FIFTH-DAY, OCT. 9, 187
JAMES WHITE, J. N. ANDREWS, URIAH SMITH,
J. H. WAGGONER, RESIDENT EDITOR

A WRITER in the Sabbath Recorder on the parousia (coming, advent), says :----

"Millenarians and Adventists assume that the world is growing more and more wicked, and is thus ripening for destruction. Thus assuming that the gospel has proved itself insufficient to destroy sin and the works of the devil, and hence the Lord must resort to physical power or force to regain his lost dominion or to hold his own, and is driven to the necessity of burning the world and all the wicked, the devil not excepted, in order to restore peace, and to have a heaven. To me such a view ignores the gospel as the power of God to save."

We have too much confidence in the writer to impute to him any designed irreverence for the words which the Lord hath spoken; and too much confidence in his church relation to believe he is intentionally aiding the cause of Universalism. But were it not that we know the author, and have a personal respect for him, we should hardly be able to stretch the mantle of our charity over such ideas as he has here presented.

There is no question at issue as to what God can do, or cannot do, or what the gospel might accomplish, if God so designed it. The only question with us is what he will do, and what he has declared the object of the gospel to be. One thing is undeniable, that, in the centuries past, the gospel has not destroyed sin except in individual cases. Shall we therefore declare that it has thus far been a failure? that it has not yet proved the power of God to save? It has done exactly what it was designed to do. It has made it possible for all to be saved. It has given a free invitation to all to come. And though the majority has refused, it has still accomplished what God foresaw it would; it has taken out of the nations a people for the name of God. Acts 15. But the Saviour's words have proved true, all through the ages, that few find the way to life, while many walk the way to destruction. Must this be reversed in order to prove that the gospel is the power of God unto salvation? Who so bold as to affirm that it will ever be reversed?

Prof. Finney, of Oberlin, once framed an argument on the same ground, against the idea of the advent near, and in favor of the conversion of the world. He made the full conversion of the world a matter of necessity; being based on the attributes of God. Thus: The majority of mankind has been wicked in the past, and if the present dispensation should soon close, or if the majority of future generations should also be wicked, the ultimate number of the wicked would greatly overbalance the number of righteous, and so the majority of mankind would be lost. But to say that the majority will be lost is to say that God's plan of salvation is deficient in power or benevolence; for infinite power could save | man, at his coming, will send forth his angels the majority, and infinite benevolence would | to gather his elect, and to bind his enemies to save it. Hence, God's attributes are a sufficient guarantee that the majority will be saved. For we can only judge the attributes of Deity "Put ye in the sickle, for the harvest is ripe; by their manifestation; and, if he should fail | come, get you down; for the press is full, the to save the greater number, malevolence, and not benevolence, would predominate in his character.

hen, if man is free to choose, he has it in his hoice to make God benevolent or malevolent. and so make the attribute of the Creator to lepend on the action of the creature!

5. It denies the infinity of God's benevoence by making it a question of degrees. for, according to that argument, if the majorty is saved, his benevolence would predominte; but if the majority is lost, his malevolence would predominate. And, of course, if the number of the saved and of the lost were about equal, it would be impossible to determine the character of God!

And the argument actually charges the worst of these conclusions on the divine government; for the Scriptures plainly say that the number of the saved will be to that of the lost as the few to the many. But the benevolence of God, and the love of his Son, are determined, not by the number that will come, but by a provision of free salvation for all, so that whosoever will, may come, and have eternal life. The Saviour said, "Ye will not come unto me that ye might have life." So the failure to be saved is in their wills, not in the divine plan.

The writer says the Adventists "assume' that the world is growing more wicked and thus that the gospel has proved a failure, &c. In this we differ with him; we do not assume that in the last days perilous times shall come, and that evil men shall grow worse and worse 2 Tim. 3. We do not assume that the number of the saved compared to that of the lost will be as the few to the 'many. To the contrary, these writers assume that the gospel must accomplish that for which there is neither a promise nor prophecy. Was the preaching of Jesus a failure because the multitude rejected him? Was the mission of Noah a failure because the inhabitants of the world would not accept the warning? Was it proof of the inefficiency of divine provision for deliverance that the Lord "resorted to physical force or power" to sweep off a guilty generation?

The Saviour said that in the day when the Son of man is revealed it will be as it was in the days of Noah and of Lot. But this writer "assumes"---and the assumption is equaled only by the presumption-that at the coming of Christ it will not be as in the days of Noah and of Lot, for then the Lord did "resort to physical force or power" to subdue his enemies. He assumes that the enemies of Jesus will not be broken with a rod of iron, and dashed in pieces like a potter's vessel; Ps. 2: 9; that they will never be put under his feet : Heb. 10:12, 13; that he will not be revealed taking vengeance on them that know not God: 2 Thess. 1:7, 8; that he will not slay his enemies who will not have him to reign over them; Luke 19:27; that he will not gather them as bundles of tares to be burned; Matt. 13:30, 40-42. In a word that, when he comes he will bring to them all the good which he has not promised, and none of the evil which he has threatened.

When to Abraham it was promised that his seed should come in possession of that land, the fulfillment was deferred four hundred years because the iniquity of the Amorites was not yet full. Gen. 15:13-16. So in the last days: Jesus said the harvest is the end of the world, and the reapers are the angels; the Son of the burning. Compare Matt. 13 and 24. By the prophet Joel the Lord says, of that day fats overflow; for their wickedness is great." Joel 3:13. Therefore the wrath of God is mani_ fested in the seven last plagues, which terminate in the battle of the great day of God. Rev. chapters 14, 15, 16, and 19. But the time would fail us to offer any considerable part of the testimony of the Scriptures to this point. But one truth we should notice in justice to both the reader and to those who "assume" so much that is contrary to God's revealed word. The Lord has pointed out that, when his coming is near, certain ones will strive to quiet the minds of the people by denying that he is coming. Matt. 24:48-51; 2 Peter 3:3, 4. Paul says, "the Lord himself shall descend with a shout," &c., and when that day is near, certain ones will cry, "Peace and safety." They will deny that the Lord will put forth his mighty power to overthrow the rebellious world, as he did in the days of Noah. But the word of God must not be hid. He says, "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as trav-

escape." 1 Thess. 5:3. We might quote many scriptures to the same intent, but further witness is not needed.

We would exhort those who deny the coming judgments of God when "the wrath of the Lamb" shall be manifested, to heed the admonitions given to the kings of the earth, "Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little." Ps. 2:12. Many live, and write, and even preach, as if the Son never would be angry; as if the day of his wrath would never come; as if the Lord Jesus never would take vengeance. But the day will come, and they who presume on his mercy will awake to a bitter disappointment.

"Beauty is Vain."

A STRIKING illustration of this Bible truth has lately been presented in the world of gayety, fashion, and folly. A Mrs. Langtry has been astonishing London society by her remarkable beauty; all classes seemed ready and pleased to follow in her train. Her husband appeared to be as much flattered as herself by the adulations of the thoughtless crowd.

But now comes the news that the husband has instituted proceedings for a divorce, and that the Prince of Wales is cited as co-respondent in the suit. What a display for nobility and beauty! All recognize Queen Victoria as an exemplary mother,-we might say, a model mother; it must be a sore grief to her that the Prince has his name connected with such proceedings. But his surroundings have been full of danger, and his honors are not to be coveted. Better to be "little and unknown," and have our ways approved of God. Pride of beauty and noble birth will be poor stays in the day of judgment.

How many in every community are living the same "butterfly life." How many young people find their sole enjoyment in the beauty of their faces, or the decoration of their bodies, and take no thought for the day when they shall be weighed in the balances of infinite truth and justice.

What a depth of meaning as well as irony have the words of the wise man in Eccl. 11:9,-""Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment."

Tract and Missionary Institute.

WE now have in contemplation a Tract Institute in this State. It is not fully decided where it would be best to hold it; possibly at Oakland. It would continue two full weeks. All should attend the full time. Hence they should come prepared to be at the place of the Institute over three Sabbaths. It will consist of: (1) A thorough course of instruction in book-keeping, as it relates to the tract and misssonary work. (2.) The best methods of conducting V. M. societies, canvassing, and doing missionary work in its various phases. (3.) How to keep church books, both by church treasurers and clerks. (4.) General principles of conducting business meetings, parliamentary practices, common errors in holding business meetings pointed out, and such practical information as every S. D. A. should receive. There will also be theoretical instruction given in the Sabbath-school work, and Sabbath-school held each Sabbath morning in which all will be invited to participate. The Institute will probably be held after the middle of November. If this Institute is held we want to see at least 100 of our brethren and sisters from the California Conference present, and as many from the North Pacific Mission as can consistently attend. If held at Oakland the board at the boarding house of the Publishing Association can be had at \$2.00 per week. A set of books and stationery which each student will require will not exceed one dollar. The ministers, tract officers, and every person who holds a position in the missionary work, or wishes to, should be present. In short, we design it to be a season of practical instruction in all that pertains to the duties above specified, and also a season of seeking God for his blessing. After consulting with those having in charge the Association, it is thought that room rent can be furnished free to those who bring their bedding; we think, therefore, that the entire expense of those coming will not exceed \$6.00 while here remaining over three Sabbaths, providing they bring their bedding. All are invited who wish

study for two weeks that they may learn how better to do the Lord's work.

Whether the Institute will be held or not will be determined somewhat by the number that can attend. All such are requested to immediately direct a letter or postal to that effect to Signs of the Times, Oakland, Cal. S. N. HASKELL.

California Tract Society.

THE church quarterly meetings are now past. but we wish to speak of the duties of the officers in view of the meetings yet to come.

We have sent to each librarian a blank report to fill out immediately and send to the district secretary. Please look carefully to your report, and fill it out where any labor has been performed. It should include the number of subscribers that were obtained by individuals at the camp-meeting.

Next Sabbath and Sunday is the time of the district quarterly meeting. Our librarians must not fail to report to the district secretary in season for this meeting. These meetings should have been appointed by each director; but owing to the fact that their appointments were not received, they were left as appointed last quarter. Doubtless the places of some of these meetings are not the best, but we did the best we could under the circumstances.

We also send this week to each district secretary a blank for him to fill out and return to the State secretary. There should be no delay here whatever.

Then comes the third Sabbath and first-day in the quarter, which will be the 18th and 19th of October, at which time the State quarterly meetings are held all over the country. But in view of the nearness of the time to the camp-meeting and the anticipation of holding a Tract Institute in this State soon, it is thought best not to have any general meeting, but each district secretary will report just the same to the State secretary, that a report may be immediately sent to Battle Creek, Mich., in season for the Supplement. If the librarians fail to report then the district secretary cannot report; and it will be missing in your State secretary's report, and the Supplement will show it.

We hope there will be prompt effort by each librarian and district secretary in the State. In some instances we have sent to some member in the church, not knowing who is the librarian. S. N. HASKELL,

Pres. of Cal. T. and M. Society.

New York Camp-Meeting.

THE following is from the Buffalo Express, which gives lengthy reports of the Belknap's Park camp-meeting :--

The opening service was held Thursday, Sept. 18. Eld. White spoke from John 11: 56: "What think ye, that He will not come to the feast?" The speaker dwelt at some length on the preparation necessary that Christ might be made welcome at the feast. In the afternoon Eld. Butler spoke from Luke 21:25-34, tracing down the lines of the prophecy of Daniel, chapters 2 and 7, to prove that the prophetic periods are fulfilled, and that the last days are near.

Friday morning W. C. White, vice-president of the General Sabbath-school Association, gave a brief address, containing some practical hints for Sabbath-school workers. At 10:30, A. M., Eld. White gave a clear and forcible discourse from Matt. 1:21. In the afternoon, Eld. N. V. Hull, Seventh-day Baptist, editor of the Sabbath Recorder, spoke from the words, "Blessed are they that do hunger and thirst after righteoasness, for they shall be filled." After "Blessed are they that do his commandments," had been rendered by the choir, an intermission was given, when Mrs. White took the stand, and gave a thoroughly practical address, appealing to those professing to be Christians to avoid the danger of which they are warned in Luke 21:34-37. Sept. 19. At nine the whole camp met in the pavilion for Sabbath-school. This was one of the principal features of the day. It had been previously classified and arranged in divisions, and teachers and conductors assigned. A large map of the Holy Land hung from the roof of the pavilion, and was freely used to illustrate the lessons. The four divisions, infant classes, children, youth and adults, had each their respective lessons suited to their needs. The lessons were those used by all the churches of this denomination. All, old and young, engaged in the exercises with enthusiasm: Fathers and mothers, young men and maidens, with faces lighted up with earto live on plain fare, and have plenty of hard nest thought, and little children, gathered

But this argument involves the character and government of God in the most serious consequences. For.

1. If it proves anything, it proves universal salvation. For if the benevolence of God must be measured by the proportion of the saved and the lost, there could be none lost, as his benevolence is infinite, and he has no malevolence to claim its share.

2. To say that if a majority is lost, it is proof of a deficiency in the divine plan, is to say that the number saved must be according to the number embraced in the plan; and therefore the plan could not embrace all.

3. It directly denies the free agency of man, making it necessary for God to save a majority, without regard to their choice or willingness to be saved. Or.

4. It makes the character or nature of the plan of salvation contingent on man's acceptance of it. That is, it is benevolent if a majority accepts it; if not, it is malevolent. And ail upon a woman with child, and they shall not

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about their teachers with earnest eyes, and fresh young faces all aglow. The singing was from the Soug Auchor, a new collection of Sabbath-school aud other scored music, which is largely used in connectiou with the other services.

Sunday the people came iu from all directions, on foot aud with teams; aud tweuty car loads arrived during a single service. The uumber of visitors at the park was probably not less than five thousand. The temperance work took up the attentiou of the meetings during most of the forenoon till the time of the preaching service. The subject of temperauce takes a large place in the work of this people, and their platform is a broad onecovering not only what is usually included in the idea of temperance, but more; tobacco, opium, and kindred 'substances are discarded, aud tea aud coffee meet as a rule with little favor among them. Two discourses were given during the day, one by Eld. S. B. Whitney, and one by Eld. White, after which Mrs. White spoke upon the temperance question; the crowd beneath the pavilion sat listening inteutly to the close, while those outside pressed closer beneath the lifted walls to catch the speakers words. The large crowd dispersed as the traiu left, many of them returning to the evening service, when Eld. Butler addressed them upon the subject of sacrifice.

In connection with the camp-meeting was held the Pennsylvania Conference, also the aunual meeting of the tract and missionary society. Nine persons were baptized, and four were ordained to the ministry.

The United States in Prophecy. LOCATION OF THE TWO-HORNED BEAST. (Continued.)

WE notice yet another consideration pointing to the locality of this power. John saw it arising from the earth. If the sea from which the leopard beast arose, Rev. 13:1, denotes peoples, nations, and multitudes, Rev. 17:15, the earth would suggest, by contrast, a new and previously-unoccupied territory.

Being thus excluded from the eastern continent, and impressed with the idea of looking to territory not previously knowu to civilization, we turn of necessity to the western hemisphere. Aud this is in full harmony with the ideas already quoted, and more which might be presented, that the progress of empire is with the sun around the earth from east to west. Commencing in Asia, the cradle of the race, it would end on this coutinent, which completes the circuit. Bishop Berkley, in his celebrated poem on America, written more than one hundred years ago, in the following forcible lines, pointed out the then future position of America, and its connection with preceding empires:-

"Westward the course of empire takes its way;

The four first acts already past, A fifth shall close the drama with the day;

Time's noblest offspring is the last."

By the "four first acts already past," the bishop had undoubted reference to the four universal kingdoms of Daniel's prophecy. A fifth great power, the noblest and the last, was, according to his poem, to arise this side the Atlantic, and here close the drama of time, as the day here ends its circuit.

shall we look for the power in question? To the most powerful and prominent nation, cer- same seven heads are again presented to John stop to pass in review the frozen fragments they are seven kings, or forms of government, of humanity on the north of us, uor the weak, superstitious, semi-barbarous, revolutionary, aud uninfluential kingdoms to the south of us. No: we come to the United States, and here we are held. To this nation the question of the location of the two-horned beast undeviatingly leads us. And the eyes of all Europe are intently watching our movements. Says Mr. Townsend (New World and Old, p. 583) :---"All the great peoples of Europe are curiously interested and amazed in the rise of America, and their rulers at present compete for our friendship. 'Europe,' said the prince Talleyraud long ago, 'must have an eye on America, and take care not to offer any pretext for recrimination or retaliation. America is growing every day. She will become a colossal power, and the time will come when (discoveries enabling her to communicate more easily with Europe) she will want to say a word iu our affairs, and have a hand in them.""

things the attention of the world is drawn still more strongly toward us; and thus whatever the United States does, it is doue in the sight, yes, even before the eyes, of all Europe. CHRONOLOGY OF THE TWO-HORNED BEAST.

Having become satisfied where the power symbolized by the two-horned beast must be located, we now inquire respecting the time when we may look for its development. At what period iu this world's history is the rise of this power placed in the prophecy? Ou this point, as on the preceding, the foundation for the conclusions at which we must arrive is already laid in the facts elicited iu reference to the preceding or leopard beast. It was at the time when this beast went into captivity or was killed (politically) with the sword, verse 10, or (which we suppose to be the same thing), had one of its heads wounded to death, verse 3, that John saw the two-horned beast coming up. If the leopard beast, as we have couclusively proved, signifies the papacy, and the going iuto captivity met its fulfillment in the temporary overthrow of the popedom by the French, in 1798, theu we have the time definitely specified, when we are to look for the rising of this power. The expression, "coming up," must signify that the power to which it applies was but newly organized, and was then just rising iuto prominence and influence. The power represented by this symbol must, then, be some power which in 1798 stood in this position before the world.

That the leopard beast is a symbol of the papacy, there can be uo question; but some may want more evidence that the wounding of one of its heads, or its going into captivity, was the overthrow of the papacy in 1798. This cau easily be given. A nation being represented by a wild beast, the government of that nation, that by which it is controlled, must as a very clear matter of course be considered as answering to the head of the beast. The seven heads of this beast would therefore denote seven different governments; but all the heads pertain to one beast, and hence all these seven different forms of government pertain to one empire. But only one form of government can exist in a nation at one time; hence the seven heads must denote seven forms of government to appear, not simultaneously, but successively. But these heads pertain alike to the dragon and the leopard beast; from which this one conclusion only can be drawn: that Rome, during its whole history, embracing both its pagan and papal phases, would change its government six times, presenting to the world seven different forms iu all. And the historian records just that number as pertaining to Rome. Rome was first ruled by Kings; second, by Consuls; third, by Decemvirs; fourth, by Dictators; fifth, by Triumvirs; sixth, by Emperors; and seventh, by Popes. See American Encyclopedia.

John saw one of these heads wounded, as it were, to death. Which one? Can we tell?

Let it be noticed, first, that it is one of the heads of the beast which is wounded to death, and not one of the heads of the dragon; that is, it is some form of government which existed in Rome after the change of symbols from the dragon to the leopard beast. We then inquire, How many of the different forms of Roman government belonged absolutely to To what part of the American continent | the dragon, or existed in Rome while it maintained its dragouic or pagan form? These This is so evident that we need not in Rev. 17; and the angel there explains that verse 10; and he informs John that five are fallen, and one is; that is, five of these forms of government were already past in John's day; and he was living under the sixth. Under what form did John live? The imperial; it being the cruel decree of the emperor Domitian which banished him to the Isle of Patmos where this visiou was given. Kings, Consuls, Decemvirs, Dictators, and Triumvirs, were all in the past in John's day. Emperors were then ruling the Roman world; and the empire was still pagan. Six of these heads, therefore, Kings, Consuls, Decemvirs, Dictators, Triumvirs, and Emperors belonged to the dragon; for they all existed while Rome was pagan; and it was uo one of these that was wounded to death; for had it been, Johu would have said. I saw one of the heads of the dragon wounded to death. The wound was inflicted after the empire had so changed in respect to its religion that it became necessary to represent it by the leopard beast. But the beast The time has come, and the discoveries had only seven heads, and if six of them peraud last head that existed iu Rome iu its dragonic form, came the Popes, the ouly head that existed after the empire had nominally become Christiau, The "Exarch of Ravenna' existed so "short a space," Rev. 17:10, that it has no place in the general euumeratiou of the heads of this power. **U.** S.

(To be Continued.)

California Conference Proceedings.

THE eighth auuual session of the California State Conference of Seventh-day Adveutists was held at the Healdsburg camp-grouud, Sept. 18-23, 1879.

FIRST MEETING, Sept. 18, 9 o'clock A. M.

Owing to the abseuce of a President the meeting was called to order by the Secretary. The Conference having no President, Eld. Haskell of the General Conference Executive Committee was called to preside at the meetings of the Conference.

The President elect took the chair. Opening prayer was offered by Eld. J. H. Waggoner.

The following delegates presented credeutials from their respective churches :---

Bloomfield,--Horace Lamb; Christine,--W. C. Grainger; Fairview,-E. L. McCapes, Joseph Hutchings, W. M. Smith, G. W. Hutchings; Healdsburg,-Geo. W. Mills, John Cook; Lemoore,-J. E. Yoakum; Lone Oak,-Bro. Hanseu; Middletown,-R. D. Hicks; Napa,-W. G. Myers; Oakland,-F. L. Holmes, P. M. Partridge, W. J. Bostwick, W. A. Harris, J. E. White, John I. Tay; Petaluma,-Edwiu Moore: Red Bluff,-R. Fairbanks; Rocklin, Griffin P. Davis ; St Helena,-E. J. Church, Geo. R. Drew; San Francisco,-M. C. Israel, Joseph Fieger, J. B. Dymot; Santa Rosa,-J. G. Hurley, Fidus Lyttaker, John Morrison; San Pasqual,-J. H. Waggouer; San Jose.-J. W. Croukrite; Sacramento,-Wm. M. Healey; Vacaville,-R. A. Morton, M. Swazey; Vallejo,-W. G. Whitney; Woodland,-Wm. Saunders, N. Grayson, T. W. Horn.

Arbuckle aud Nevada City were takeu under the watchcare of the Conference, and J. D. Rice was appointed to act as delegate for them.

All members in good standing were iuvited to take part in all the deliberations of the Conference except the voting.

Wm. Saunders, of the Committee to defend our position before the Constitutional Convention on Sabbath observance, reported

That the Committee had caused petitions to be circulated throughout the State which had received about 2000 signatures. That this petition had been duly presented to one of the delegates to the convention, but owing to the liberal disposition of that body in placing all religious denominations upon an equal footing, uo action was taken upon the petition.

Adjourued till 5 o'clock.

SECOND MEETING, Sept. 18, 5 o'clock, P. M. Prayer by W. C. Grainger.

The following committees were appointed :-Nominations-T. M. Chapman, Wm. Saunders, M. C. Israel.

Resolutions-W. M. Healey, J. H. Waggoner, Wm. Saunders.

Auditing-N. Grayson, G. D. Hager, J. E. Yoakum, T. M. Chapman, Wm. Saunders, John Cook.

Credentials-J. E. Yoakum, T. M. Chapman, Wm. Saunders.

thing to the support of the ministry and for the spread of the truth, if it be but a small sum, but that all pay something, and thereby connect themselves more closely with the cause of God.

6. That we request our churches to cousider that article of our State Coustitutiou which provides that all funds be paid into the State Treasury and not into the hauds of ministers aud licentiates.

7. That the officers of the Couference be requested to restraiu the ministers from drawing funds from the treasury in advauce of their labors, as we consider it has a bad iuflueuce for them to become iudebted to the Coufereuce.

8. That we recommend the holding of our uext Northern Camp-Meeting iu Healdsburg providing that satisfactory arrangements can be made.

9. That we acknowledge our obligation to Messrs. Hassett for the use of the camp-ground and straw free of charge.

10. That our thanks are due to the San Fraucisco and North Pacific Railroad Compauy for favors received in transportation of tents free, and reduction of fares.

The Resolutions were adopted ; those relating to the Testimonies, and the interests of the cause, were also passed by a rising vote of the congregation.

Bro. Saunders submitted the following :---

Resolved, That we appreciate the services of Eld. Waggoner at this meeting, and we hereby express our thankfulness for his presence counsel, and labors. Passed by a rising vote,, but was strongly protested against by Eld. W. The Nominating Committee submitted a

report as follows :— For President,-Eld. S. N. Haskell; Secretary,-J.D. Rice; Treasurer,-Mrs. Emma L. White; Executive Committee,-John Morrison and M. C. Israel.

Ou motiou the meeting adjourned.

FOURTH MEETING, Sept. 23, 5:45 A. M.

Prayer by R. A. Morton. The motion of the previous meeting iu reference to accepting the report of the nominating committee was theu called up. Remarks were made by Eld. Haskell stating that if he were elected President it must be with the understanding that he could only speud a part of his time in the State as he was under obligation to other conferences. Further remarks were made by Eld. Waggouer to the effect that it was not only the best, but really the only thing that could be done under the circumstauces, when the motiou was put and carried.

The Committee on Licenses submitted a partial report to the effect, That the following ordained ministers receive credentials, viz, M. C. Israel, J. L. Wood, J. D. Rice, B. A. Stephens and Wm. M. Healey.-Credeutials grauted.

Moved by J. E. White that as Eld. Lough. borough, Missiouary to Great Britain was still connected with this Conference, he receive a renewal of his credeutials from it.

The churches at Vacaville and Rocklin were received iuto the Conference.

Further remarks were then made by Elds. Waggoner aud Haskell ou the duty of liceutiates and colporteurs when the meeting adjourned.

FIFTH MEETING Sept. 23, 4:15 A. M. Prayer by R. A. Morton. ee on Licenses submitted further

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have been made, to which Talleyrand referred. | tain to the dragou, only oue remained to have It is almost as easy now to communicate with an existence after this change in the empire Europe as with our nearest town. By these | took place. After the Emperors, the sixth Auditor-Wm. Saunders.

Instructive remarks were made by the President ou the duties of the committees, wheu the meeting adjourned.

THIRD MEETING. Sept. 22, 10:15 A. M.

Prayer by Eld. Waggoner. Eld. J. H. Waggoner in behalf of the committee on resolutious, submitted report as follows:---

1. Resolved. That we express our thanks to the General Conference for its interest in the cause iu this State, and especially as shown in sending Elder S. N. Haskell to assist us in our work.

2. That we appropriate one-tenth of the funds of our State Conference to the General Conference.

3. That we hereby express our confidence in the Testimonies, and recommend to our churches to procure libraries and have the books read by all the members.

4. That we recommend the adoption of the plan uow acted upou iu other States, of dividing the Couference into districts and assigning to each laborer his own field.

5. That it is the duty of every member of a Seventh-Day Adventist church to pay some-

report as follows :----

We recommend that John Judsou have his credentials renewed; that Brn. R. A. Morton, J. E. White, W. C. Grainger and J. S. Howard receive ministerial licenses; and that Brethren Edward Bush, Geo. Manuel, J. G. Hurley, E. L. McCapes, J. B. Dymot, W. M. Smith, M D. Church, L. H. Church, R. D. Hicks, P. M. Partridge and Frank Lamb receive Colporteur's licenses. The names of M. G. Kellogg. A. D. Benton, W. E. Price and W. W. Smith were referred to the Conference Committee.

Remarks were made by Eld. Haskell explaiuing the difference between Ministerial and Colporteur's licenses, and also giving instruction and advice to both classes.

A request was presented from the Lemoore church asking to be received iuto the Conference. Request granted.

The matter of the distribution of tent labor then engaged the attention of the Conference. No action was taken except the appointing of a meeting of the ministers, licentiates, colporteurs and those especially interested to arrange a plan of labor for the coming year. Meetiug adjourned sine die.

GEO. MANUEL, Secretary.

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UNDER THE LEAVES.

THICK green leaves from the soft brown earth, Happy spring-time hath called them forth; First faint promise of summer bloom Breathes from the fragrant, sweet perfume Under the leaves

Lift them ! what marvelous beauty lies Hidden beneath, from our thoughtless eyes! May-flowers, rosy or purest white, Lift their cups to the sudden light Under the leaves.

Are there no lives whose holy deeds-Seen by no eyes save His who reads Motive and action-in silence grow Into rare beauty, and bud and blow Under the leaves?

Fair white flowers of faith and trust, Springing from spirits bruised and crushed ; Blossoms of love, rose-tinted and bright, Touched and painted with heaven's own light Under the leaves.

Full fresh clusters of duty borne, Fairest of all in that shadow grown ; Wondrous the fragrance that sweet and rare Come from the flower-cups hidden there, Under the leaves.

Though unseen by our vision dim, Bud and blossom are known to him : Wait we content for His heavenly ray-Wait till our Master himself one day Lifted the leaves.

-Selected.

Our Obligations to the Dumb Animals

Some months ago Dewey & Co., of the Pacific Rural Press, San Francisco, offered a prize to the ladies of Alameda county for the best essay on "Our Obligations to the Dumb Animals," to be competed for under the auspices of the Oakland Society for the Prevention of Cruelty to Animals. There were eight competitors. The prize, a handsome framed steel plate engraving "The Wounded Hound," is awarded to Mrs. Edith Degan, wife of Prof. Degan, of the Classical Institute, Oakland. The following is Mrs. Degan's prize essay :--

Nine persons out of ten will agree in giving tenderness as high a place among the essentials of the womanly character as they assign to courage among manly qualities. The quiet path in which the lives of most women lie-the one which leads to the greatest hight, and from which we see most widely and most clearly; the path of home and wifehood and motherhood-tends to develop this characteristic. Woman's tenderness is not weakness, but strength. Its charm lies in the fact that it flows towards those who are more or less dependent upon the giver, and it is therefore most charming when bestowed on little children. Nor is tenderness wanting in those women to whom this sweet home life is denied. We often see it lavished on what we call unworthy objects, for with most women the desire to bestow affection is irresistable, and the love which would, under different circumstances, be given to husband and children, is still forced to flow, though in these narrow channels. Tenderness is a natural quality, though one capable of and demanding development. Courage may be either physical or moral. In either case it will meet evil bravely, oppose it mightily, or, if need be, endure it patiently. Man's life and work develop this quality as woman's surroundings develop her tenderness. His work lies outside of home. He goes into the world to make his mark there; to fight for existence. He needs, for his daily task, all the courage he can command-courage to resist the temptation and wrong which meet him on every side-to fight for the oppressed, and to keep cheerfully at work when the days look dark. Home is his resting place, and in its change and quiet and tenderness, he finds his strength renewed for to-morrow's battle. The highest development of character, either in man or in woman, depends upon the combination of these qualities in one and the same person. The man who can best lead an army into battle, who can stand in the thickest of the fight with a courage which is sublime, is the same man who, in the calm which succeeds contest, can stoop to look into dying eves to receive last words from dying lips. And the woman who most tenderly fondles her little ones is often the same, who, in great and sudden crises, can summon to her aid a courage which is simply marvelous. Our tenderness is commonly measured by the helplessness of the recipient. The ordinary tone in which we address our fellowmen is wonderfully softened when we speak to little children, and baby ears should only hear the cooing whispers which lessen the distance between heaven's music and earth's discords. So with courage. Friend fights for friend, and fights nobly. But compare this friend afternoons-that she didn't have time to play

with a father defending his children. Who stands the stronger? The helplessness of those we benefit spurs us on to mighty efforts; it keeps us patient and tender when we are tempted to be harsh and irritable; it sustains us in resisting evils and dangers which we could not conquer were we fighting for ourselves alone. Must it all end here? Are there no calls for the exercise of these qualities save from our fellow men and from our children?

All around us is constantly ascending the cry of the oppressed against the oppressor the old, old cry, uttered when the world was young. Again and again it sounds in our ears and moves our hearts to pity. But there are other oppressed ones from whom no cry ascends-who have no word to tell their sufferings-the great army of dumb creatures. Few eyes shed tears for them; few hearts are heavy with the thought of their distress; few hands are stretched forth to relieve them. For very thoughtlessness our sympathies cease with humanity. Beyond that line we think there is no call for active pity. And yet among that silent throng are the most. helpless of God's creatures. To us, the stronger, the more gifted ones, belongs the duty of caring for these.

With most of us the attention given them is proportionate to the benefits we receive from them. A horse or a cow is well sheltered and well fed because this care brings to the owner just so much comfort or just so many dollars and cents; because they cannot afford to neglect them. This is hardly fulfilling the obligations placed upon us by Him who gave man dominion over all His other works. That gift brought its responsibilities-responsibilities which we dare not shirk. Because we have a certain power of making life yield good or evil, we are bound to call forth all the good we can, not only for ourselves, but for all creatures. And besides food and shelter, a proper amount of rest is necessary to the well-being of a working beast as to that of a working man. The night's rest and the seventh day belong to all. Statistics prove that the horse or ox who works seven days in the week breaks down sooner than the one who receives his due share of rest. In short, practical fellowmen, it does not pay to be unmerciful to one's beast. Now and then, when we can spare him, let us give an animal a holiday outside of stable doors. He will thank us, in his own way, doubtless, and such thanks are not to be dispised. So much for the three essentialsfood, shelter, and rest. Besides these there are a hundred little ways in which we can minister to an animal's comfort. We can do infinitely more in preventing pain than in making reparation after we have inflicted it. Small words and deeds of kindness will soon win an animal's friendship. These kindnesses are owed. And they are owed not only to those animals who work for us, but to every creature endowed with the power to suffer and enjoy. By a universal law, made not by men, but for them, we are bound to relieve misery; to bestow good wherever we can.

Then let us summon all our courage and take up arms for the oppressed; fight for the weak-against the strong; plead for those who cannot plead for themselves. Let us call up all our tenderness and bestow it where it is surely needed-on the suffering, the helpless, and the silent.

A Sad Story.

"THAT dog? yes, he is a noble old fellow, and he thinks considerable of me, don't you sir? Kiss me if your'e glad to see me-down, sir, down! that II do. See here, Bruno. where's little Will? little Will, Bruno?" The dog looked up in his questioner's face and began a low mournful whine almost human in its sadness. "There!" said Mr. Snow to me, "you hear that? That old dog remembers the child's name and he knows little Will is dead." "Was he the dog's little master?" "Yes; do you see that little brown house down there between those maples? The Melvilles lived there-father, inother, and three-year-old boy. A year ago there wasn't a happier family in this State, and a tidy, made on this Java canvas, I believe they call it, ruined it; made the father old before his time, and the mother a confirmed invalid." "A Java canvas tidy! how on earth could it?" "Well, Mrs. Melville got what I call the fancy-work craze.' She made tidies and lamp-mats and all those things until the house was full of them. By and by she didn't have time to go to lectures, or walks, or rides, because she had hired, or borrowed, a pattern of somebody and must get it worked as soon as she could. I noticed, too-she's my favorite niece, sir, and I was there a good deal

or talk much with little Will, because you see they have to count the stitches cn this kind of work, and it bothers 'em to look off the pattern, till at last Bruno got to be about all the playmate or company little Will had through the day, while his father was away.

"I don't want you to think, sir, that I don't like pretty things, because I do; I love to see 'em, and the good God who made the flowers meant we should; but there's some women who never ought to touch fancy-work because it fascinates 'em so it spoils 'em for anything else, and Laura Melville was cne of them. Well, along in the spring Laura went to Boston to visit her aunt-my sister-and when she came home she had learned two or three new stitches, and a pattern for a Java canvas tidy that was something new around here. She hardly waited to get settled down at home before going to work on that tidy; how she did work! Every mcment that she could spare from household dutics she devoted to that tidy. It was designed to cover a sofa and of course there was no end of work in it. One afternoon she tied on little Will's hat and sent him out to play with Bruno while she sat down to work on her beloved tidy. The doors and windows were wide open and for a while she heard the baby voice commanding Bruno to 'Dit up! whca! then there was a mad barking and Bruno rushed in and caught her dress, trying to pull her toward the door; she was so absorbed in her work that she never noticed the little sunny head was not behind him, and giving him an impatient push and a command to 'go away!' she went on with her work, but the dog did not obey; he made a snatch at her work, diagging it from her hands; she rescued it, and striking him, pushed him out and shut the door after him. He barked and whined at the door a few seconds, then all was still again. 'I never knew him so rcugh!' she exclaimed, impatiently, as she gathered up her work once more. The time sped by unheeded until her husband opened the dcor. 'One, two, three, four,' she counted, without locking up. He strcde in and laid little Will in her lap, his golden hair all matted with mud, his blue eyes set and glassy! For a moment she looked, and then put him on the floor saying: "' There, go and play, Willie, mamma must

work now? "You see, sir, the shock had crazed her, but the boy's father was so full of bitter feelings toward her for her neglect that he never stopped to think of the mighty volume of mother-love behind its barrier of fancy-work. They got her to bed and gave her a strong opiate, and then kind neighbors came and did all that earthly hands would ever need to do for little Will. Poor little Will! You stayed with him till the last, didn't you, Bruno? and when they walked to the grave to lay him to rest you followed close behind the tiny casket, and no one disputed your right. It happened in this way: In the garden there was a shallow tub containing pond lilies; we suppose that in running, little Will struck his foot against the tub and it threw him right across the edge, his face in the water; his struggles drew him over farther, and though poor old Bruno did his best it was of no avail. Mr. Melville saw them before he reached the house, ccming ficm his work, and Biuno was holding him tightly by the skirts; when he leard his master's step he whined ritifully but never relaxed his hold till Mr. Melville lifted up the baby form. A large spike on the inside of the tub had slipped under a leather belt little Willie wore, thus holding him back so Bruno could not rescue him; that he had tried nard was evident from the boy's clothes which were torn to shreds behind; when he found he could not draw up his little master he had gripped his clothes tight and held him until Mr. Melville came. Yes, it is a sad story; a sadder one I never knew. "Laura? She was sick and unconscious quite a time; she has never fully recovered, nor do I think she ever will. Her first request was for little Will; they told her as gently as possible that he had been dead almost two weeks, but her grief was uncontrol'able. She asked that all her worsted and fancy-work might be distributed among her friends, as reminders, she said, that fancy-work was well in its place, but should never absorb the mind to the exclusion of real duties, and particularly motherly duties. The sofa tidy she kept herself, just as it was, for she has never touched worsteds since. "Poor old Bruno! you know every word she said, don't you? you did your best; no one blames you."-Mrs. Anabel C. Andrews in the Household.

Reports from the Hield.

Reynolds, Georgia.

AFTER an absence of four months, we are again at this place. During the time we have driven our faithful horse thirteen hundred and fifty miles. I was weary before starting, but duty urged. After traveling many miles, laboring hard and seeing no fiuit, we are sometimes ready to ask, What good has been accomplished? Such have been my thoughts in regard to the labor put forth in South Carolina. But a letter written by a first-day Adventist minister, to friends here, has cheered me much. I copy from it:-

"Bro. C. O. Taylor's visit has been a blessing to me. I never saw the heavenly sanctuary as I now see it. Oh! it is a great subject. Bro. T. gave me several works which I appreciate very much. The S. D. Adventists are right on the Sabbath. It is the Lord's day, and should be kept. We are evidently in the time of the third angel's message, when the keeping of the Sabbath of the Lord will be the sign of his people. Last Sunday I spoke from Dan. 8, on the cleansing of the sanctuary. The Lord helped me, and I trust some good was done."

In Wautauga Co., N. C., I left fifteen keeping the Sabbath. Six received baptism, and entered into church covenant. They are growing in all the truth. Others will unite with them scon. Brethren having back numbers of Good Health, who wish to have them doing good, may send them to L. P. Hodge, Boone, Wautauga Co., N. C. He will put them to good use. Several counties in that part of the State, are the best fields for labor that I have found in the South. Sept. 14.

C. O. TAYLOR.

Potter Brook, Penn.

WE strike our tent to-day if the weather will permit. Have held in all eighty meetings. Our congregations were good during the first five weeks, by which time we had canvassed the Sabbath question. Then, by vote, twenty acknowledged the Bible Sabbath bind-

ing. Strong prejudice prevailed here among the no-law Adventists. We called them into the tent, and asked them to have the manly courage and Christian courtesy to state publicly their position, and we would meet them; but they refused. They finally challenged us for a discussion on the two covenants. We accepted the challenge, and held three meetings in the tent. These were very ex-citing times. From this effort ten took their stand on the side of the Bible Sabbath. The interest has kept up from first to last. The last evening of our meetings, the tent was filled, although it rained hard.

J. G. SAUNDERS, PHILLIP KENT.

Sevastopol, Ind.

Sept. 10.

THE meetings during the past week have been of an interesting nature. Although the nights have been very cool, yet the congregations have decreased but little. Last night (Sunday) we had the largest congregation we have yet had. The Salbath meeting was especially interesting. Some twelve are keeping the Sabbath. After a sermon, ten or fifteen gave in cheering testimonies, which gave evidence that their hearts were moved by the Spirit of God. Some of the conversions are remarkable. Four weeks ago they knew nothing of the views of S. D. Adventists, and some were non-professing, profane men. But what a change! Now these men pray, ask a blessing, and read the Bible and cur publi-cations all their spare time, even taking these books to their places of labor. A few weeks ago we purchased a set of Sr. White's works for each one of cur three tents. We lend ours to the most interested ones, and they are doing good. Bro. Sharp reports an excellent meeting last Sabbath at Silver Lake, where a company of ten embraced the truth just before we moved the tent here. S. H. LANE. Sept. 15.

A FULL blown rose "besprinkled" with the purest dew is not so beautiful as the child blushing beneath the parent's displeasure, and shedding tears of sorrow for its faults.

Fremont Center, Mich.

WHILE we were at Fremont Center with the tent, an interest was awakened about four miles west of there, where we have been laboring since. About ten have taken their stand on the Sabbath question. Fourteen have signed a church covenant, and enough more are keeping the Sabbath to make a church of twenty or more. We have organized a Sabbath-school of twenty-five. The meetings continue with good interest. We look for several more to take their stand with us, as they are fully convinced.

Sept. 18. Four men took their stand on the Sabbath question last Sabbath, and others are deeply interested.

E. B. & E. S. LANE.

OCTOBER 9, 1879.

THE SIGNS OF THE TIMES.

Forest City and Buffalo Grove, Iowa.

SEPT. 10 to 14 I spent with the Sabbathkeepers in these places. Our meetings were blessed with the deep workings of the Spirit of God. Here are not less than twenty who regard the Sabbath of the Lord. Organized a church of sixteen members. These friends will now hold their regular meetings in each place every Sabbath, and once a month they will meet together in the school-house near Silver Lake. A Bible-reading class and Sabbath-school is formed of sixteen members, which is carried on in the English language by Bro. Hardy, and Bro. Benton, another American brother who, with his family, has lately come into the truth by reading the Signs. May God bless the cause here. JOHN F. HANSON.

Mason, Mich.

Our meetings continue here with increasing interest. Last Sabbath we had an excellent meeting. Some are making a start to serve God. The Lord is at work among the people. Praise his holy name. Last night our tent was packed with attentive listeners. Some have taken their stand on the Sabbath, and others are investigating. Pray for us, that God will give us wisdom to do his work faithfully. T. M. STEWARD, E. P. DANIELS.

Sept. 15.

Good Bealth.

Senator Carpenter, of Wisconsin.

THE Tribune correspondent encountered a personal friend of the senator, a few evenings since, who opened a conversation concerning him with the remark: "Matt Carpenter is sick, and likely to die. He is a very sick man indeed." The scribe ventured an inquiry into the nature of Mr. Carpenter's ailment, and received this as an answer:-

"I tell you that no man can smoke twenty Havana cigars a day, and keep up the practice, without encountering certain death. It is a hazardous thing to do, and Matt Carpenter is doing it. You observe the consequences. Matt is a slave to tobacco, and it is killing him slowly but surely. He has wasted so that his limbs have become emaciated to the semblance of pipe-stems. They call it rheumatism. Bah! it is tobacco, and nothing else, that has wasted him away to this extent, and will continue the work of destruction until death steps in and claims another victim. Matt Carpenter's ailment can be traced directly to the inordinate use of tobacco. I know this because I have read all of the best authorities upon the subject, and am therefore thoroughly conversant with the deleterious effects of the weed, at least theoretically. Tobacco possesses an insidious and destructive power second only to that of When it strikes a victim it is sure opium. death. Matt Carpenter, with all his great brain, does not know this, for the simple reason that he has not taken the pains to inform himself. He is slowly wasting away, and, not knowing the cause, keeps on smoking. He is killing himself with tobacco, and his physicians, I fear, keep him in ignorance of the real cause of his physical disability. The condition of Matt Carpenter, as the result of his fondness for tobacco, is a source of the most sincere regret to me, and that is the excuse I have to offer for speaking to you on the subject."-Chicago Tribune.

Schuyler Colfax came near to killing himself the same way, but fortunately saw his and had manhood enough to break danger away from his slavery.

few repetitions of the process it had entirely ceased, being displaced by a delightful tickling sensation in the gums. Furthermore I know not; for in less time than it takes to tell it I was sound asleep, awakening next morning delightfully refreshed and without any symptom of ailment left. Hence, you see, I was not simply temporarily relieved but entirely well again. I wish other sufferers would try this, and report results.'

A Hint to Bald-Headed People.

FREDERICK KEMP writes from the silver mines of Montana to the Herald of Health, giving the following hint in reference to a cure for his bald-headedness:-

"A friend of mine, who had the misfortune to be bald-headed, knowing that there is a wonderful invigorating power in the sun's rays, last spring threw away his hat, and worked in the gulch all spring, summer, and fall, bare-headed, and also for the first few days at mid-day. For a few days the rays of the hot sun on his head were almost unendurable (we think the dangerous point in the experiment is just here), after that time he experienced no uneasiness whatever. The result was that in the fall he had a good head of hair. And in this experiment he was not alone: several of his acquaintances, who were bald-headed, having followed the same plan, they were all fortunate enough to experience the same result."

The editor adds that a similar case once came under his observation, and professes to have no doubt "the exposure of the skin to the air and sunshine, under proper circumstances, stimulates it to a healthy action, and with it those glands upon which the growth of the hair depends."

Rubbing Cure,

IT is impossible to find a simpler and more effectual remedy for nervous diseases than what is known as the Rubbing Cure-a cure within the reach of all. Nervous persons are in a disturbed electric state, and need the rubbing friction from another's hands to draw off the electricity which is in excess, or impart what is lacking to a healthy condition. Rubbing is the best anodyne that can be administered. It soothes and quiets the nerves, inducing sleep, which in turn invigorates the body. Again; rubbing is beneficial to invalids as a substitute for other exercise and outdoor life. Were rubbing generally resorted to in the case of persons suffering from overwork or nervous prostration, more cures would be wrought than the best physicians ever dreamed of in their philosophy.

Insulating Sick-Beds.

THE Chicago Advance narrates a case where a patient "sick unto death" of a complication of disorders, and suffering constantly, by day and by night, an excruciating agony of pain, for which medicines administered afforded not the slightest alleviation, was entirely and almost instantly relieved from the torment of suffering she had previously endured by insulating the bed, so that the electrical currents were prevented from flowing from the body. Heavy glass salt-cellars were placed under the bed posts, the bed moved out from the wall, and the bed clothing carefully adjusted. It is a simple remedy, and is said to be infallible in acute pain, as rheumatism.

Strength of Appetite Early Cultivated.

One of the first literary men in the United States said to the writer, after speaking on the subject of temperance, "There is one thing, which, as you visit different places I wish you to do everywhere; that is, to entreat every mother never to give a drop of strong drink to a child. I have had to fight as for my life all my days to keep from being a drunkard, because I was fed with spirits when a child. I acquired a taste for it. My brother, poor fellow! died a drunkard. I would not have a child of mine take a drop of it for anything. Warn every mother, wherever you go, never to give a drop of it to a child."-Foung Reaper.

Religious Acws and Aotes.

-Rev. Samuel S. Haris, D. D., has been consecrated Episcopal Bishop of Michigan. --A Philadelphia lady owns a MS. copy of Wesley's Hymns in the handwriting of their author.

-The Synod of the Pacific has 121 churches and 6,825 members, with 10,280 children in the Sunday-schools.

-A church bell, purchased for Persia by California Presbyterian Sunday-school fuuds left the Troy (N. Y.) foundry Oct. 4.

-A man 108 years of age, who has been a member of a church for eighty years, was recently received into the Baptist church at New Haven.

-The Richmond Religious Herald says "Here in the South are thousands of Baptist churches that promise their pastors but about \$150 salary, and don't pay that."

-Mrs. Thomas, a lady of Philadelphia, aged 80, has built a church at Kane (Penn.), at a cost of \$20,000, and presented it to the Presbyterian congregation at that place.

-The Department of the Interior has decided that women under the control of men by "Endowment House" marriages in Utah, cannot pre-empt lands in their own names.

-The Episcopal Missionary Jurisdiction of Colorado aud Wyoming reports 53 parishes and mission stations, 16 clergy, and 1091 communicants. There were 259 baptisms, and 106 confirmations last year.

-The Prussian Court of Justice has rendered judgment. in a suit against a person for printing a parody of the Apostle's Creed, for the complainants. In Prussia no one may offer insult to a religious faith.

It is understood that the Belgium Bishops have rescinded their resolutions on the subject of communal and normal schools, and that the Pope approved their decision. Whatever the feelings of the Pope may be, he seems to favor concessions.

- A Baptist minister was recently re-baptized, because he was baptized, twenty years ago, by a Methodist minister. And now appears an Episcopal minister in Canada who iusisted on re-marrying a couple who had been married by a Methodist minister!

-Dr. Joseph P. Thompson, a well-known preacher and editor, died in Berlin, Sept. 18. He was one of the editors of the Independent thirteen years, and was a very active man, until, as that paper says, "disease of an over-worked brain compelled him to seek retirement.'

-The Salt Lake Tribune on Sunday published a five column expose of the Mormon Endowment House giving the marriage ceremony, oaths against the Government, grips. signs and penalties. The supposition is that it was written by some one officiating in that institution in some capacity in years past.

-Nearly 3,000 pilgrims, many of them paupers and invalids, set out recently from Paris for Loudes, and the total of pilgrims at that place for the season is said to be double what it was last year. Notre Dame de la Salette, which was reported to have fallen into disgrace, is soon to be crowued by the Archbishop of Paris.

--- The Christian at Work says, " Too often, with Americans, it is more the man than the sermon that attracts, -- more the name of the preacher than the theme of the sermon." And the churches are responsible for the wrong, for no church wants a good man for a minister-he must draw. The churches "star it" as well as the theatres.

-The Golden Rule says of Mr. Murry, its late editor, that the manner of life which he ever disliked, is not preaching, which he loved, but the so-called "work of the ministry." To which the *Independent* says, "Very well; but we do not see that that makes much difference. Paul did not like being stoned, but he stuck to his preaching nevertheless."

-The Philadelphia Lutheran Observer warm-

Secular Aews.

-The Oakland Clinton Mills were burned Oct. 4.

-A large strike commenced in St. Louis, Sept. 29.

-Two inches of snow fell near Quebec in September.

-Serious trouble is apprehended in Ireland because of the anti-rent agitations.

-Senator Zachariah Chandler has been made an LL. D. by Hillsdale (Mich.) College. -From January 1st to June 1st this year, the receipts of gold from Europe amounted to \$27,000,000.

-At a meeting of the coucil of the Massa-chusetts Medical Society it was resolved to admit women to membership.

-It is estimated that Dr. H. J Glenn has raised this year 1,200,000 sacks of grain on his ranch in Colusa county.

-It is thought an understanding between Greece and Turkey is impossible. Warlike Warlike preparations are progressing on both sides.

-A deficiency of small coin in the U.S. Treasury is to be supplied by recoining the foreign gold received at the N.Y. assay office.

-Eastern Siberia is menaced with famine. Grain is dearer than ever before, and the poor are suffering severely. The harvest was very bad.

-The Sons of Temperance in San Fran-cisco, adopted resolutions of respect to Gen. Grant, for his refusal to drink wine at a reception.

-The rinderpest is raging in Russian Poland with great virulence, and precautions have been taken to prevent its introduction into Germany.

-Judge Tourgee, after residing fourteen years in North Carolina, has returned North. He says there is more bitterness now to Northern people than existed in 1865.

-Daniel Drew, once a prominent speculator and stock-broker, recently died at the age of 82. He amassed a fortune of \$8,000,000, but lost it as he gained it, and died poor.

-Affairs in Afghanistan are in a dubious state. The rulers profess friendship for the English, but are suspected of sympathy with the rebellion. Peace is not restored.

-The British ship Langdale, which sailed from San Francisco in June, was wrecked near Wexford. Capt. Jenkinson, his wife, three children, and four of the crew, were lost.

A large exodus of Chinese embarked on the City of Tokio Oct. 4. It is stated that the Tokio is freighted with the most valuable cargo ever shipped from San Francisco to the Orient.

-The loss caused by the Deadwood, D. T. fire is estimated over \$3,000,000. All that was saved of the county records, books, etc., was one set of books from the Treasurers office.

There have been discovered in the shop of a Parisian bookseller forty-five volumes in MS., written in utterly uuknown characters, and the French savants can make nothing of them.

-A dispatch from Geneva says the district of La Roche, in the Canton of Fribourg, was visited by a waterspout on Friday, Sept. 26. Twelve bridges were destroyed, and houses, fields, and vineyards flooded.

-A tax collector in S. F., being unable to collect of a Chinaman, levied on one of the wooden gods and had it placed on a wagon. The Chinaman soon made good the delinquency and recovered the idol.

-Assistant Attorney-General for the Postoffice Department decides that letters addressed to lottery companies or to agents for such companies are unmailable per se, and Postmasters should refuse to register letters when so addressed.

-A Rome correspondent telegraphs that Sicily and Southern Italy have been visited by a great storm, on Sunday, Sept. 28, which carried away a railway bridge between Ciro and Crucoli, hurling a passenger train into the torrent. The engineer was killed and all the passengers more or less injured.

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A Handy Anesthetic.

FORCED respiration has recently been recommended as a very efficient means of securing freedom from pain during slight surgical operations. An English surgeon has made use of this means to a very considerable extent. In the following paragraph a gentleman described the mode of applying the remedy as well as its application for the relief of toothache :-

"Several evenings since I was attacked with a severe dental neuralgia. After resorting to friction, cold and hot applications, etc., without obtaining any relief, I lay upon my bed trusting that sleep might come and give me respite. Still the excruciating pain continued, and while I was suffering the 'tortures of the doubly damned,' undecided whether to arouse some tired druggist for a bottle of chloroform or chop my head off (with a decided preference, however, for the chloroform), I suddenly bethought me of what I had read in the anesthetic book we always carry with us. Thereupon I began to inflate my lungs to their utmost capacity, and then forcibly blew out all the air I could. Immediately the pain began to lessen, and after a forcing themselves to be unhappy.

ELIZABETH has from one hundred and fifty to two hundred licensed salcons, and yet, with the revenue derived from these licenses, Elizabeth is the worst bankrupted city in the state. - Central New Jersey Times.

Of course it is, unless some place having more saloons in proportion to population, for every dollar received by any municipality for license is a germ of evil, producing a luxuriant harvest of intemperance, pauperism, and crime, which must be gathered at the expense of industry and sobriety, and when the growth is excessive, bankruptcy is inevitable.-Sabbath Recorder.

MANY people find their only happiness in

ly commends the efforts now being made in some of the States to enforce the old Sunday laws, which have so long been regarded as a dead-letter. -It says that in Baltimore the daily new-papers are not to be exempted from the operation of the law, and the Guzette has already agreed to abstain from all work on its Monday issue from 12 o'clock on Saturday night to 12 o'clock on Sunday night. The effort made in Connecticut by Rev. Dr. Bacon and others to stop the Sunday excursions of the Sound steamers has thus far proved a complete failure, greatly to the regret of the Observer and the religious press generally.

-According to the Monmouth (Oregon) Christian Messenger, the Methodist Episcopal Conference, lately convened in Portland, passed the following extraordinary resolution: -" Reso'ved. That we hereby request Rev. Bishop Haven to appoint Rev. L. J. Powell to the superintendency of Public Instruction for the State of Oregon." Mr. Powell having been previously elected to that office, the Messenger inquires, very pertinently, what may be the force and significance of such appointment? "Is the Superintendency of Public Instruction a charge of the Methodist Episcopal Conference? Is the Conference a political machine? Supposing Rev. L. J. Powell should embezzle, would he be responsible to Rev. Bishop Haven? Would it be a kind of Purcell matter? Or would not the whole appointment be a kind of farcical. presumptuous display of unauthorized authority?"

-On the morning of Oct. 2, a sharp shock of earthquake was felt at Sau Francisco. Al-though very brief in duration, the shock was one of the severest experienced during the past five years. It appeared to travel from west to east, and was felt nearly all over the city, and at various points in Oakland.

-Governor St. John, of Kansas, gives a very flattering account of the 6,000 colored refugees who have taken up their homes in that State. They have gone to work, so that not more than seventy-five of the whole number are receiving aid. To prevent others leaving the South, the whites are resorting to such rigorous and unjust measures as will be sure to drive them uorthward.

-Major Thornburg, with a body of sol-diers in Colorado, fell into an ambuscade of Ute Indians and was killed, with fifteen others, and forty wounded. Intelligence being sent to Gen. Crook at Omaha, he ordered all available help by rail to Rawlins, whence it is hoped the remainder of Thornburg's men may be reached before they are destroyed. The Utes are formidable warriors, inhabiting a rough, moun-tainous country, heavily timbered. As usual, tainous country, heavily timbered. it is considered that the ill conduct of Agents, and the neglect of duty by last Congress, has brcu is the this calamity, which will probably be more serious before it ends. 304

THE SIGNS OF THE TIMES.

The Signs of the Times. OAKLAND, CAL., FIFTH-DAY, OCT. 9, 1879

Notice.

SEE Eld. Haskell's article on Tract Society. The appointment for State Quarterly Meeting is taken up. Don't fail to report.

Change of Address.

THE P. O. address of Elder J. N. Loughbo rough is Ravenswood, Shirley Road, Southampton, England.

Rain.

CALIFORNIA was visited by a quite heavy rain, Monday and Monday night of this week. It was general, covering considerable of the State.

WE learn from Bro. Healey that his health is slowly improving. He says :-- "I would like to hold a tent meeting this Fall, but I cannot do it, and must try to content myself. But the cause does seem to need laborers so much that I almost tremble with anxiety. May God help us all to do our duty." May the Lord bless, and grant a speedy recovery.

It Will be Agitated.

A MAN in Mississippi, to whom the SIGNS has been sent, writes:-"I have read the pamphlets, and the paper which some one sent to me. Some of the Baptists here have been writing about the Sabbath; they cannot tell when it was changed from the seventh day to the first. When they learned that the question was like to be agitated, the editor of the Southern Baptist desired them to stop. I look upon the proof presented in your works to be very strong, and do not see how it can be set aside."

Our Name.

A FRIEND writing to this Office asks,--"Why do you call yourselves Seventh-day Adventsta ists? It seems to me your faith differs out little from that of the Regular Baptists."

We take that name because it best expresses the peculiarities of our faith. We are Adventists, believing that the coming of the Lord is near, and we keep the seventh-day, because it is the Sabbath of the Lord, therein differing from the majority, who keep the first day. But, why do you call yourselves Regular Baptists? Baptists may distinguish you from those who are properly Rhantists, but why take the name or title of "Regular." That does not indicate anything in particular either in faith or practice. We, in turn, desire an explanation.

Not Answered.

THE S. F. Call contains the following ques tion and answer:---

"Please explain what B'nai B'rith (referring to a location in this city) means."

"B'nai B'rith is the name of a Hebrew society, and the large building known by that name contains halls wherein the different Lodges of the Order meet."

Which is to say that it refers to that to which it refers; but what it means was unanswered. Berith, pronounced exactly as our English word, beneath, means a covenant. Ben,

SABBATH and first-day, Oct. 11 and 12, I | ing, and facts and instruction all crowded into will be in Pacheco, Contra Costa Co. Expect to see friends from Lafayette there.

S. N. HASKELL.

Annual Meeting of the California Tract and Missionary Society.

THE ninth annual meeting of the Society was held at Healdsburg, Cal.; first session Sept. 18, 1879, the Vice President, M. C. Israel, presiding. The report of the last annual meeting was read and approved. The Vice President appointed the following committees :---On Nominations, James Creamer, John Cus.

ter, E. Moore. On Resolutions, W. M. Healey. J. E. White, W. C. Grainger.

The second session convened Tuesday, Sept. 23, at 10 A. M. The report of progress for the past year was called for, and read as follows :----

The present membership of the Society is 440; an increase of thirty during the year. The number of reports, 858; number of families visited, 1547; ships visited, 250; letters written, 2589; pages of tracts given away, 928,814; pages tracts, pamphlets and books loaned, 143,172; total number loaned and given away, 1,071,986; number pages furnished libraries, 1487. Number of new subscribers obtained for the SIGNS OF THE TIMES, 221; for other periodicals, 227; number of SIGNS taken in clubs, 655; SIGNS distributed, 16,270; other periodicals distributed, 22,397; Annuals distributed, 1,617. Number of subscribers for periodicals obtained on the camp-ground: SIGNS, 29; Good Health 44; Review, 40; Monthly Instructor, 7; Weekly Instructor, 6; Stimme der Wahrheit, 5; College Record, 236. Total, 367.

шu	reet	t for new members	\$30.
"	**	by donations,	744.27
"	**	from book sales,	198.56
**	••	for widows and orphans,	19.75
"	**	for periodicals,	393.40-1385

In connection with this was the reading of

Casa on deposit, Aug. 50, 1616,	S(S1./U				
Received from districts on acct.	1856.38				
" for General Fund,	354,71-\$2992.79				
Paid SIGNS Office on acct.	2256.48				
" Review " " "	276.50				
On deposit Sept. 17, 1879,	459.81-\$2992.79				
The following statement shows the financial					
anding of the society to date :					
Due from districts on acct.	\$987.88				
Books donated to ship fund by Ge	n. T. &				
M. Society,	50,00				

50.00 459.81—1499.69 On deposit Eld. Haskell made some remarks with reference to the decrease in T. and M. contributions, attributing it to the loss sustained by the Society in the removal of Eld. Loughborough.

The report of the Nominating Committe was presented, and the following named persons duly elected for the ensuing year :--

For President, Eld. S. N. Haskell; Vice President, M. C. Israel; Secretary and Treasurer, Mrs. L. D. A. Carruth; assistant Secretary, Miss Barbara C. Stickney.

For Director; District No. 1, T. M. Chapman; No. 2, G. Hutchings; No. 3, John Mav ity; No. 4, John Judson; No. 5, Wm. Saunders; No. 6, D. S. Hemstreet; No. 7, W. J. Bostwick; No. 8, M. C. Israel.

The following resolutions were adopted :---Resolved, That the Society immediately order

15,000 Annuals. Resolved, That the action, at the quarterly meeting held Oct. 27, 1877, which provided for paying the traveling expenses of the directors be rescinded, and that the matter be left discretionary with the Board of Directors.

Before the close of the meeting an opportunity was given for those who desired to become members of the General T. and M. Society; as the result twenty-seven names were enrolled as life members.

ten minutes.

7. OPENING CLASS CONTRIBUTION BOXES.

This, of course, was interesting to the school. The contributions for the preceding quarter, before the class boxes were used, amounted to \$11.46. The boxes were found to contain \$64.-08. The givers do not feel badly over this. 8. Song-Sweet By and By.....School.

With Instrumental Accompaniment. 9. Address......ELD. J. H. WAGGONER. The request for the publication of this ad-

dress was so well sustained, that we insert it in full. Among the sweetest names to mortals given,

Are always counted-mother, home, and Heaven, Mother! let all give honor to that name, And guard your guardians from the fear of shame. For truly 'tis the mother makes the home On earth,-as Jesus makes the one to come; And a dear mother's counsel, wisely given, May guide your steps to find the home in Heaven. Duty, for all, is here, as joy is there, And by the cross alone the crown you'll wear. As home is dearest to the weary feet, So none but workers feel that rest is sweet. Let every action have its spring in love, By which alone we taste the joys above. For as on earth, in Heaven, the richest part Is the sweet service of a loving heart. Who would expect e'en earthly joys to prove In home without a mother-without love? And who could think that Heaven itself were dear, Were it the home of hatred, and of fear?-Then learn to love even as you learn to read;-So shall your lessons to the Saviour lead. Let teachers strive with pupils to excel; Your motto be-"'Not how much, but how well.' And as God works by well-appointed means,

To lead our hearts and steps to brighter scenes, By strict obedience to each sacred rule, You'll find all blessings in your Sabbath-school. 10. Song—Cross and Crown.....CHOIR.

11. SEC'YS QUARTERLY REPORT. MRS. L. D. CARRUTH. The following synopsis will give an idea of this report: There are 16 classes. In a scale of 5, the scholarship for the quarter was 4 3-10; deportment, 4 1-16; average membership, 120; average attendance, 106; number of absences, 142. Number at the commencement of the quarter, 107; number added, 49; number left, 19; increase, 30; present number, 137.

12. SUIERINTENDENT'N REPORT.....J. E. WHITE Verbal report-no minutes. 13. Song-We Will Cling to Jesus......School

14. ELECTION OF SABBATH SCHOOL OFFICERS.

The nomination having been made the preceding Sabbath, the election occupied but a few minutes.

15. Song—Pearly Portals.....Choir.

16. REMARKS BY PRES. S. S. V. M. S.W. N. GLENN. No minutes. This is to the School what the Vigilant Missionary Society is to the Tract and Missionary Society. It is proving efficient in recruiting.

17. SEC'YS REPORT OF S. S. V. M. S. MRS. L. M. HALL. The society was organized Aug. 16, 1879; there are now 57 members; there have been a number of scholars added to the school by their efforts, and a goodly number of *Instructors* have been distributed. Working with good courage.

18. Song-Work.....CHOIR.

19. Election of Officers of S. S. V. M. Society. 20. CLOSING SONG-Good Night.....

21. BENEDICTION......ELD. S. N. HASKELL.

CHOIR.

The school singing was spirited and prompt, as it always is in this school. The instrumental accompaniment to the two pieces was by the Pacific Press Cornet Band. This band has been organized but a short time, and this was its first public effort, and the performance was highly creditable. The choir singing was under the direction of Mr. D. S. Hakes, who is well known to many of our readers through " Song

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Issued by the S. D. A. Publishing Association and for Sale at this Office.

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is son; benai is the plural construct, or genitive plural, definite article understood. This is largely translated in the common version, children. The meaning of the phrase is sons or children of the covenant.

Danger in the Air.

ONE item of interest at Woodward's Gardens, San Francisco, has been the ascension of Prof. Colgrove, every Sunday, in his balloon, "Gen. Grant." Last Sunday was very windy, premonitory of the coming rain. The Professor was warned not to ascend, but a large number was there to see, and he would not disappoint them. In company with Mr. Williams, the Superintendent of the Gardens, he cut loose from the earth. But the wind siezed the balloon, and dashed it around like a kite without ballast. Both men were dashed to the ground. Prof. Colgrove was killed, and Mr. Williams was supposed to be injured fatally. People who would ask a man to enter "the jaws of death" for their amusement, would be pleased with a bull fight. Now, too late, the amusement will probably be stopped.

Two men who ascended in a balloon are missing in Illinois. No trace of them has been discovered.

An opportunity was also offered to those who wished to contribute jewelry etc, for the ship work; and quite a number of valuable articles were given.

On motion the meeting adjourned.

M. C. ISRAEL, Vice President,

L. D. A. CARRUTH, Secretary.

Sabbath-School Re-Union.

A VERY pleasant meeting of the Sabbathschool of Oakland was held on Wednesday evening, Oct. 1. The programme contained a large variety of exercises; but it was so well arranged that all was concluded by 9:20. The house was filled; middle seats were reserved for the school, which filed in, in excellent order, according to the programme:---1. PROCESSIONAL-Marching On......School. 2. ANTHEM-Exalt Him CHOIR. With an instrumental accompaniment. This address was well received, as it deserved. An interesting incident was related of little S. S. children holding a prayer meet-

his music in the Anchor. не was assisted by several of his lady pupils. The closing piece, Good Night, was rendered in a manner which could hardly be excelled.

Excellent order was maintained; the little folks behaved themselves unusually well. Altogether it was an enjoyable and profitable season, calculated to give the visitors an excellent opinion of our school. SECRETARY.

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