

The Signs of the Times.

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

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The Signs of the Times.

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JESUS, KEEP ME.

As I sit alone in the evening,
And the shadows begin to fall,
When the day with its weary striving
Welcomes night as rest to all;
I think of the pleading Saviour,
As he knelt in the garden bower,
And prayed for his sleeping disciples
Who could not watch one hour.

That prayer has been passed through ages,
And repeated times unknown
By the weary and heavy laden,
As they sighed for "home, sweet home."
And now as times grow harder,
And perils faster come,
May we ever pray with the Saviour,—
"Not my will but thine be done."

Dear Father, keep us from sleeping;
We must work ere the day is past,
To win souls for the angel's reaping,
To be gathered as jewels at last!
Arouse us still more to action,
To battle this world of sin,
That we may hear at thy blest coming—
"Well done! thou may'st enter in."

We want to be more like Jesus,
To be humble, gentle and mild;
To be patient, kind and trusting,
To become as a little child.
O, lead us not into temptation,
For we feel we are very weak;
Guide us safely through every trial
Till we reach the golden street.

Until we are safe in the kingdom,
From harassing care and doubt,
With Christ our Redeemer and Bridegroom,
And the world forever shut out;
Where we'll find sweet rest for the weary,
In the mansions made without hands,
And the river of Life flows sweetly
Over the golden sands.

Lizzie Gresty.

Camden, N. J.

General Articles.

LOVE AND POWER OF JESUS.

BY MRS. E. G. WHITE.

THE mission of Christ brought him to Capernaum. When the news spread abroad that Jesus was a guest at the house of Peter, men, women, and children flocked from every direction to hear the wonderful Teacher. There was a man in the vicinity who was reduced to utter helplessness by the incurable disease of palsy. He had given up all hope of recovery. But his friends and relatives had heard the gracious instruction of Jesus; they had witnessed his wonderful miracles; they saw that he turned none away, that even the loathsome lepers found access to his presence, and were healed, and they began to hope that the paralytic might be relieved if he could be brought under the notice of Jesus.

They tried to encourage the sufferer, telling him of the miraculous power of Jesus to cure every malady, of the words of mercy he had spoken to the despairing, and of those who are set free from the power of Satan by a word of his sublime authority. As the palsied man listened to the good tidings, hope revived in his heart that he might be relieved of his terrible infirmity. He longed to see Jesus and place himself in his hands. But when he reflected that dissipation had been the main cause of his affliction, hope sank, for he feared that he would not be tolerated in the presence of the pure Physician. He had loved the pleasures of sin, his life had been a transgression of the law of God, and his bodily affliction was the penalty of his crime.

He had long before placed his case in the hands of the Pharisees and doctors, entreating their interest and sympathy, hoping that

they would do something to relieve his tortured mind and physical sufferings. But they had looked coldly upon him and pronounced him incurable. They had added to his woe by telling him that he was only suffering the righteous retribution of God for his misdemeanors. It was the custom of the Pharisees to hold themselves aloof from the sick and needy. They held that sickness and distress were always an evidence of God's anger toward the transgressor. Yet frequently these very men, who exalted themselves as holy and enjoying the peculiar favor of God, were more corrupt in heart and life than the poor sufferers whom they condemned.

The palsied man had sunk into despair, seeing no help from any quarter, till news of the miracles of mercy performed by Jesus had aroused hope again in his breast. Yet he feared that he might not be allowed in his presence; he felt that if Jesus would only see him and give him relief of mind by pardoning his sins, he would be content to live or die according to his righteous will. His friends assured him that Jesus had healed others who were in every respect as sinful and helpless as himself, and this encouraged him to believe that his own petition would be granted.

He felt that there was no time to lose; already his wasted flesh was beginning to decay. If anything could be done to arrest mortality, it must be done at once. The despairing cry of the dying man was, Oh that I might come into his presence! His friends were anxious to assist him in gratifying his wish, and several projects were suggested to bring about this result, but none of them seemed feasible. The sick man, although racked with bodily pain, preserved the full strength of his intellect, and he now proposed that his friends should carry him on his bed to Jesus. This they cheerfully undertook to do.

As they approached the dense crowd that had assembled in and about the house where Jesus was teaching, it seemed doubtful that they could accomplish their purpose. However, they pressed on with their burden, till their passage was completely blocked up and they were obliged to stop before they arrived within hearing of the Saviour's voice. Jesus was within, and, as was customary, his disciples sat near him; for it was most important that they should hear his words, and understand the truths which they were to proclaim by word or pen over all lands and through all ages.

The haughty Pharisees, the doctors and the scribes, were also gathered near with wicked purposes in their hearts, and a desire to confuse and confound the sacred Teacher, that they might accuse him of being an impostor, and condemn him to death. Jealous of his power and wisdom, they concealed their intense hatred, for the purpose of closely watching his words, and calling him out upon various subjects with the hope of surprising him into some contradiction or forbidden heresy that would give them an excuse to prefer charges against him. They were present when Jesus healed the withered hand upon the Sabbath day, and these men, who claimed to enjoy the special favor of God, were filled with madness because he had presumed to do this good work upon the Lord's day.

Outside of these magnates thronged the promiscuous multitude, drawn there from various motives. Some felt an irresistible impulse to hear the words of Jesus, yet dimly comprehended their import. They were eager to catch every syllable of the sacred utterances; and, in many cases, seeds of life lodged in their hearts, to spring up afterward and bear blessed fruit. Others came from wonder and curiosity, or a love of excitement,—the desire to see and hear some new thing. All grades of society were represented there, and many different nationalities.

Through this surging crowd, the bearers of the paralytic seek to push their way; but the attempt is useless. They urge the necessity of their case, in order to prevail upon the people to fall back, but it is of no avail. The sufferings of the invalid are increased by his anxiety, and his friends fear that he will die in this scene of confusion. The sick man gazes about him with inexpressible anguish.

Must he relinquish all hope when the longed-for help is no near? He feels that he cannot endure so bitter a disappointment. He suggests that they bear him to the rear of the house, and break through the roof and let him down into the immediate presence of Jesus.

Seeing that it is his only chance of life, and fearing that he cannot live to be taken home, his friends follow his suggestion. The roof is opened, and the sick man is let down at the very feet of Christ. The discourse is interrupted; the Saviour looks upon that mournful countenance, and sees the pleading eyes fixed upon him with a silent entreaty. He understands the case, for it was he who had led the perplexed and doubting spirit to himself. He had come to the world to give hope to the guilty and wretched. John had pointed to him as "the Lamb of God, that taketh away the sin of the world." The divine spirit of Jesus stirred the heart of this poor sinner, and while he was yet at home, had brought conviction to his conscience. He had watched the first glimmer of faith deepen into a belief that Jesus was his only helper, and had seen it grow stronger with every effort to come into his presence.

The sufferer had wealth, but it could not relieve his soul of guilt, nor remove disease from his body. But divine power attracted him to the Friend of sinners, who alone could relieve him. Jesus acknowledges the faith that is evidenced by the sick man's efforts, under such perplexing difficulties, to reach the presence of his Lord, and lifting up his voice in melodious tones, addressed him: "Son, be of good cheer, thy sins are forgiven thee." The burden of darkness and despair rolls from the sick man's soul; the peace of perfect love and forgiveness rests upon his spirit and shines out upon his countenance. His physical pain is gone, and his whole being is transformed before the eyes of the astonished multitude. The helpless paralytic is healed, the guilty sinner is pardoned! He has now received the evidence he so much desired. Yet not here, but at home, when he had repented of his sins and believed in the power of Jesus to make him whole, had the life-giving mercies of the Saviour first blessed his longing heart.

The simple faith of the paralytic accepted the words of the Master, as the boon of new life. He preferred no further request, he made no noisy demonstration, but remained in blissful silence too lappy for words. The light of Heaven irradiated his countenance, and the people looked with awe upon the scene before them. Christ stood with a serene majesty that lifted him above the dignitaries of the synagogue and the doctors of the law. The Pharisees, the scribes, and the doctors had waited anxiously to see what disposition Jesus would make of this case. They recollected that the sufferer had appealed to them for help, and that they had entrenched themselves in the sanctity of their office and refused him one ray of encouragement. They had even expressed annoyance at being troubled with so disagreeable a matter. They had looked with horror upon his shriveled form, and said, We cannot raise one from the dead; dissolution has already commenced.

Not satisfied with the agony thus inflicted, they had declared that he was suffering the curse of God for his sins. All these things came fresh to their minds when they saw the sick man before them. They also perceived that the people, most of whom were acquainted with these facts, were watching the scene with intense interest and awe. They felt a terrible fear that their own influence would be lost, not only over the multitude present, but also over all who should hear the news of this marvelous event.

These lofty men did not exchange words together, but looking into one another's faces, they read the same thought expressed upon every countenance: Something must be done to arrest the tide of popular sentiment. Jesus had declared that the sins of the paralytic were forgiven. The Pharisees caught at these words as an assumption of infinite power, a blasphemy against God, and conceived that they could present this before the people as a crime worthy of death. They did not express their thoughts, but these

worshippers of forms and symbols were saying in their minds, He is a blasphemer! Who can forgive sins but God alone? They were laying hold of the Saviour's words of divine pardon, to use as a means by which to accuse him. But Jesus read their thoughts, and, fixing his reproving glance upon them, beneath which they cowered and drew back, addressed them thus: "Why reason ye these things in your hearts? Whether is easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house."

Then he who had been borne to Jesus on a litter, and whose limbs were then useless, rises to his feet with the elasticity and strength of youth. The life-giving blood bounds through his veins, seeking its natural channels with unerring precision. The lagging human machinery springs into sudden activity, the animating glow of health succeeds the pallor of approaching death. "And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."

Oh! wondrous love of Christ, stooping to heal the guilty and the afflicted! Divinity sorrowing over and soothing the ills of suffering humanity! Oh! marvelous power thus displayed to the children of men! Who can doubt the message of salvation! Who can slight the mercies of a compassionate Redeemer!

The effect of this wonderful miracle upon the people was as if Heaven had opened and revealed the glories of the better world. As the man who had been cured of palsy passed through the crowd, blessing God at every bounding step, and bearing his burden as if it were a feather's weight, the people fell back to give him room, and with awe-struck faces gazed upon him, and whispered softly among themselves, saying, "We have seen strange things to-day." The Pharisees were dumb with amazement, and overwhelmed with defeat. They saw that here was no opportunity for their prejudice and jealousy to inflame the multitude. The wonderful work wrought upon the man whom they, in their arrogance, had given over to death and the wrath of God, had so impressed the minds of the people that the influence of these leading Jews was, for the time, forgotten. They saw that Christ possessed a power, and claimed it as his own prerogative, which they thought belonged to God alone. The gentle dignity of his manner, united with his miraculous works, was in such marked contrast with their own proud and self-righteous bearing that they were disconcerted and abashed, recognizing, but not confessing, the presence of a Superior Being.

Had the scribes and Pharisees been honest before God, they would have yielded to the conclusive evidence they had witnessed that Jesus was the Promised One of Israel. But they were determined that nothing should convince them of this fact. They were in haughty and determined opposition to this meek and humble Teacher, who came from the workshops of Nazareth, yet by his wonderful works threatened to annihilate their dignity and station. So they yielded in no degree their hatred and malice, but went away to invent new schemes for condemning and silencing the Son of God.

These men had received many and repeated proofs that Jesus was the promised Saviour, but none had been so convincing and unquestioned as this miracle of mercy. Yet the stronger the evidence that was presented to their minds that Jesus had power on earth to forgive sins, as well as to heal the sick, the more they armed themselves with hatred and unbelief, till God left them to the forging of chains that would bind them in hopeless darkness. There was no reserve power to reach hearts so hardened with malice and skepticism.

Many in these days are taking the same course as the unbelieving Jews. God has given them light which they refuse to accept. His Spirit has rebuked them; but they have made his reproofs a stumbling-block in their

way, over which they trip and fall. They have rejected his offered mercies, they have scorned to believe his truth, till they are left unrestrained to pursue their downward course.

There was great rejoicing in the home of the healed paralytic, when he came into the midst of his family, carrying with ease the couch upon which he had been slowly borne from their presence but a short time before. They gathered round with tears of joy, scarcely daring to believe their eyes. He stood before them in the full vigor of manhood. Those arms that they had seen lifeless were quick to obey his will; the flesh that had been shrunken and leaden-hued was now fresh and ruddy with health; he walked with a firm, free step; hope was written in every lineament of his countenance; all gloom had disappeared, and an expression of peace and purity had taken the place of the marks of sin and suffering. Glad thanksgivings went up from that house, and God was glorified through his Son, who had restored hope to the hopeless, and strength to the stricken one. This man and his family were ready to lay down their lives for Jesus. No doubt could dim their faith, no unbelief could mar their perfect fealty to Christ, who had brought light into their darkened home.

The Immortality of the Soul—History of the Doctrine.

(Continued.)

THE GREEKS BORROWED THIS DOCTRINE FROM EGYPT.

THE next point to be noticed is that Greece, Rome, and other nations, borrowed their systems of religion, especially the doctrine of the soul, from Egypt. To this fact all historians testify.

Enfield in his well-known history of Philosophy, says: "Egypt is unquestionably to be ranked amongst the most ancient civilized countries, and was very early famous for wisdom. Many eminent philosophers among the Greeks, such as Orpheus, Thales, Pythagoras, Democritus, and Plato visited Egypt in search of knowledge." (P. 36.)

Saint Hippolytus says that the Egyptians "were the first to proclaim to all the rest of men the rites and orgies of, at the same time, all the gods." (Anti-Nicene Christian Library, vol. 6, p. 134.)

Bishop Warburton, who has studied and written so largely upon this subject, says of the heathen mysteries, that they "all have their common origin from Egypt." Again: "It is very certain they came first from Egypt." (Div. Lega. of Moses Dem., vol. i, pp. 194, 233.) He declares, and truly too, that "the Magi of Persia, the Druids of Gaul, and the Brahmins of India," were all "the genuine offspring of the Egyptian priests." (Ibid., vol. ii, p. 106.)

Of the terrors of the infernal regions, Dr. Good says, "Egypt is generally said to have been the inventress of this important and valuable part of the common tradition." (Book of Nature, p. 378.)

Rollin, the historian, says; "It is to Egypt that Pythagoras owed his favorite doctrine of the metempsychosis, or transmigration of souls." (Ancient Hist., vol. i, p. 10.)

Mr. Watson also says that it was from Egypt that the other nations borrowed many of their religious doctrines." (Theological Inst., vol. i, pp. 43, 52.) Another says, "Pherecydes taught those opinions concerning the gods and the origin of the world which the ancient Grecian theologians borrowed from Egypt." (Enfield's Hist. of Philo., p. 210.)

In harmony with this Alger writes: "It seems plain that the Greeks derived many of their notions concerning the fate and state of the dead from Egypt. . . . Besides, Herodotus positively affirms that they were derived from Egypt. Several other ancient authors also state this, and nearly every modern writer on the subject agrees in it." (Doctrine of a Future Life, part. i, chap. v, p. 101.)

The evidence is clear and abundant that the Greeks obtained their first notions of the soul's immortality from the Egyptians, though, as we shall soon see, they altered this doctrine and added to it. The doctrine of the immortality of the soul, as we have seen, was a leading notion in the Egyptian religion. The Greeks received this with the rest, but at a later date than most other parts of their system. Says Herodotus: "The Egyptians also were the first who asserted the doctrine that the soul of man is immortal. . . . Some of the Greeks have adopted this opinion, some earlier, others later, as if it were their own." (Herodotus, Enturpe II, 123, p. 144.)

This is very plain testimony as to where the Greeks obtained this doctrine; also that it was not known among them till learned from Egypt; and that even then all did not at once receive it. Pherecydes, who lived about six hundred years before Christ, was the first who taught the Greeks the notion. He re-

ceived his learning and doctrine from the Egyptians. Josephus, in his book "Against Apion," says: "But then for those that first introduced philosophy [among the Greeks], and the consideration of things celestial and divine among them, such as Pherecydes the Syrian, and Pythagoras, and Thales, all with one consent agree that they learned what they knew of the Egyptians and Chaldeans, and wrote but little. And these are the things which are supposed to be the oldest of all among the Greeks. And they have much ado to believe that the writings ascribed to those men are genuine." (Book i, sec. 2.)

The reader will notice that the teachings of Pherecydes and Thales are among the oldest things taught the Greeks, and that they hardly knew whether to believe them or not. This was only six hundred years before Christ. Moses had legislated for Israel about one thousand years before that, and even David and Solomon had slept with their fathers for about four hundred years when this philosopher first taught the Greeks about the soul's immortality. So this doctrine was not very ancient among them. Enfield says: "Another tenet which is by the universal consent of the ancients ascribed to Pherecydes, is that of the immortality of the soul, for which he was, perhaps, indebted to the Egyptians. Cicero says that he was the first philosopher in whose writings this doctrine appeared. He is also said, and not improbably, to have taught the doctrine of the transmission of the soul; for this was a tenet commonly received among the Egyptians, and afterwards taught by Pythagoras." (Hist. of Philo., p. 210.)

This history points out the very first man who wrote in favor of this heathen dogma. Pherecydes not only borrowed the doctrine of the immortality and transmigration of souls from the Egyptians, and taught it to the Greeks, but he added to it a refinement of his own, which was unknown till he first broached it; this was the idea that the soul is a part of God.

Mr. Warburton has argued this point at some length, and shown that this doctrine was of Grecian, and not of Egyptian origin, and that Pherecydes and his cotemporary, Thales, were the inventors of it. He says, "The Greeks having thus given the soul one of the attributes of the Divinity, another Egyptian doctrine soon taught them to make a perfect God of it." (Div. Lega., vol. ii, book iii, sec. 4, p. 240.)

Here we find the date of another important step in the history of this doctrine. All agree that the Greek philosophers much improved the doctrines which they had learned from Egypt. This was one of the first of these improvements.

PYTHAGORAS.

The next great name in antiquity that appears in the history of this doctrine, is Pythagoras. He was a Greek, born about B. C. 550; the exact date is not certain. He was a disciple of Pherecydes. He passed twenty-two years in Egypt, and used great diligence in learning the doctrines of the priests. After traveling through many cities of Greece, he finally went to Crotona, in Magna Græcia, where he established a flourishing school, which was attended by hundreds. (Enfield's Hist. p. 212.) The school, or sect, thus founded by him, was called the *Italic* or *Pythagoric* sect.

Of his visit to Egypt, and the result, Warburton says: "The last sort of people who went to Egypt for instruction were the philosophers, properly so called. . . . The first (as well as the most famous) of this class, and who gave philosophy its name and character, was Pythagoras. He and Plato, with others, traveled in Egypt, like their predecessors. . . . The ancients tell us of their long abode there; their hard condition of admittance into the sacred colleges; and their traveling away with them all the secret science of the priesthood. The result of all was, and it is worth our observation, that, from this time, the Greek sophists (now called philosophers) began to cultivate the belief of a future state of rewards and punishments." (Div. Lega., vol. ii, pp. 108, 109.)

Yes, these observations are important. 1. Pythagoras went into Egypt. 2. There he and Plato learned the doctrines of the priests. 3. The result was, that from that time the Greek philosophers began to cultivate this belief. Then they had not cultivated that belief before, much less had the people. There is an abundance of evidence to show that he is correct in these statements.

We will now briefly inquire into Pythagoras' doctrine concerning man and the soul. He seems to have made some advancement upon the doctrine of his master, Pherecydes. He taught that God was the great fountain, or the universal mind, from whence emanated the minds, or souls, of all intelligent beings; that the soul existed before it animated this body; that it will transmigrate through dif-

ferent bodies till it returns to God, its original source, and is reabsorbed into his essence. Like all before him, he still held the soul to be material. With regard to his idea of God, Enfield says: "He does not seem to have had the idea of a pure spirit."

Enfield has thoroughly discussed the whole subject, so I glean the following facts from him: 1. We learn that Pythagoras retained all the advance steps which his master, Pherecydes, had made on the ancient faith. 2. He added much of his own theorizing. 3. He introduced a subtle mode of philosophizing, which confused the mind more than it enlightened it. He used many subtle divisions and distinctions, which were unknown before. He was the first one who assumed the name of philosopher. 4. He began to decry "gross matter" as corrupt, and far removed from God. 5. Yet he still held God, deities, and souls to be material; but they were of subtle, ethereal substance. (Hist. of Phil., p. 228 &c.)

ANAXAGORAS.

The discovery that mind is entirely independent of matter was reserved for another philosopher, born about 50 years later than Pythagoras. This was Anaxagoras, one of the successors of Pythagoras in the Ionic school. Of this fact Enfield testifies thus:—

"Plutarch confirms this account of the doctrine of Anaxagoras, and shows wherein it differed from that of his predecessors. 'The Ionic philosophers,' says he, 'who appeared before Anaxagoras, made fortune, or blind necessity, that is, the fortuitous or necessary motion of the particles of matter, the first principle in nature; but Anaxagoras affirmed that a pure mind, perfectly free from all material concretions, governs the universe.' From these and other concurrent testimonies, it clearly appears that Anaxagoras was the first among the Greeks who conceived of mind as detached from matter, and as acting upon it with intelligence and design in the formation of the universe. The infinite mind, or Deity, which his predecessors had confounded with matter, making them one universe, Anaxagoras conceived to have a separate and independent existence, and to be simple, pure intelligence, capable of forming the eternal mass of matter according to his pleasure." (Ibid., p. 87.)

The learned Cudworth says, "Anaxagoras was the first who affirmed a pure and sincere mind to preside over all." (Intel. Sys., vol. ii, p. 30.)

These facts are worthy of our notice. They show the gradual tendency among the ancients to condemn matter, separate the mind from all dependence upon it, and finally to arrive at the conclusion that it is purely spiritual and immaterial. But it required ages of philosophizing to arrive at this conclusion. Anaxagoras broached his opinion, as before stated, about 450 B. C. Even he did not arrive at the notion that the soul of man is purely spiritual and immaterial. This was reserved for another great philosopher, as we shall soon see. These things show what thorough materialists all the ancients were, and how long it took to philosophize them out of it. It was not till common sense and sober reason were laid aside for "vain philosophy" and subtle sophistry, that they arrived at this sublime conclusion!

D. M. C.

The Condition of Certainty in Religion.

EVERY department of knowledge has its appropriate methods for discovering and testing the truth. In the natural sciences, conviction depends on evidence appreciable by the senses; in the abstract sciences, upon logical or mathematical demonstrations. The great mistake of the skeptical scientist is his endeavor to test spiritual truth by these methods. He makes the demand first, to be convinced by scientifically exact arguments of the truth of Christianity, before he will accept it. He will first know and then believe. But this method can never bring him to his goal. Spiritual truths cannot be mathematically demonstrated. We may, indeed, attain by rational induction a sufficient degree of assurance of some truths, as the existence of God, and the fact of a future life, to warrant the hope that they are true. Plato and Socrates had a vague belief of these truths. But certainly they never attained.

In opposition to these methods of testing the truth, is that prescribed by Christ: "If any man will do his will, he shall know the doctrine." The condition of spiritual wisdom and certainty is obedience to the will of God. The primary truths of Christianity are such as appeal to the heart and conscience; and their appeal must first be heeded and obeyed, and then they will not only prove themselves to the understanding to be divinely true and necessary, but will lead to increased light—to the clear apprehension and firm conviction of other truths. And

observe that it is not the mere intellectual assent to axiomatic truths of Christianity that has the promise of increased light and certainty of conviction, but the disposition, the purpose, the effort to put those truths to practice. "If any man will do," literally, "wills to do his will"—has the spirit of obedience, the determination to do, manifested by his conduct, "he shall know of the doctrine."

Just here is the fatal mistake of many who attempt to test the truth of Christianity. Some of its teachings they know to be true, because they are "written in their hearts" and on their consciences. They say "I know this is right and that is wrong, for the proof is self-evident. I ought to avoid the one and do the other." But instead of beginning right there to learn the truth by obedience, they attempt to go on and ascertain the truth of the whole of the Christian system while they are habitually and knowingly violating its fundamental principles. Is it not plain that their investigations must receive a false bias from their refusal to obey the truth they have? Conscious adherence to sin is a fatal disqualification for knowing the truth. How can a man know the truth of the doctrine of forgiveness of sins who refuses to test it by renouncing his sins? He may come to a theoretical belief that Christ hath power on earth to forgive sin, but he can never be certain of it until he has tested it in the way Christ prescribes. So with the doctrine of regeneration by the Holy Spirit, which is one of the greatest stumbling-blocks to the rationalistic spirit of investigation. There is no possible test of that doctrine, but by experience. And how is that experience to be attained? It must begin in the spirit of obedience, in the purpose and effort to keep the law of God. Nor does the fact that no man out of Christ can obey the law of God invalidate this argument; for the conviction of utter inability to obey the law is a necessary step in the progress of the truth, and that can only be learned by trying to obey. Paul began that way. He had as just a belief that the law of God is "holy, just, and good" as any of the critical philosophers of our time. But he did what the latter often refused to do—tried to obey it, and so learned what they failed to learn for want of his obedience: that he was in a state of helpless bondage to sin, from which only Divine power could deliver him. And when he had learned that truth, he was prepared to take the next step in obedience—to cast himself on Christ, by which he learned that "the law of the spirit of life in Christ Jesus had made him free from the law of sin and death."

If any man will do His "will, he shall know of the doctrine"—not have an opinion, merely, nor be able to accept it as a matter of rational belief or logical demonstration—but know by an inward spiritual and incontrovertible experience of its truth. The man to whom Christianity has become a life, knows that it is a system of truth; but he has come to this knowledge, not by reasoning, but by that spirit of obedience which, after all, is the highest reason and the essence of all true faith, and which has led him to an experience of the truth which he can not doubt. He was not intellectually argued into religion, and can not be argued out of it. If he loses it at all, it will be by disobedience.

It is a blessed fact that the avenue of certainty is opened to all; "any man" who has the spirit of obedience "shall know." If it were otherwise, if the certainty of the truth of Christian doctrines depended upon the investigation of Christian evidences, then only those could "know" who have the leisure and power to weigh evidences, to investigate history and languages; and the poor and ignorant would be left to "perish for lack of knowledge." But the weakest and humblest can "will to do" the will of God—can, by the spirit of obedience and submission to his will, test for himself the truth of the vital doctrines of Christianity. They know nothing, perhaps, these humble ones, of the "evidences of Christianity," but they are sure that Christ is their Redeemer, and that he hath power upon earth to forgive sins. They know nothing of the argument from design, but they feel God, and know that he "hath sent forth the spirit of his Son into their hearts, crying Abba, Father." They know nothing of salvation from sin through the "Religion of Culture," but they "know they have passed from death unto life, because they love the brethren." They may never have heard of the rational arguments for immortality, but they "know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." "If any man will do His will, he shall know of the doctrine."—*Northwestern Advocate.*

Idle men are dead all their life long.

THE THINGS UNSEEN.

We babble much of proof—let us talk less;
 We can but prove the lesser, lower things—
 Things further from us: when God's blessedness
 Dwells in us, as the light in dew, it brings
 An instant recognition. How should I
 Stand outside self (one little half within),
 With testing rod in hand, with "how" and "why"
 On the wise lip, and in this mood begin
 To measure out the half of self, and call
 The weak result the truth? Does not our need
 That clamors most for the Unknown, which Paul
 Declared at Athens once forever, plead
 That, by its strong demand, its tears and cries,
 Too near ourselves for proof He ever lies?
 —London Spectator.

Modern Spiritualism.

We would call particular attention to the fact that we have identified Spiritualism as it is described in the Bible, under the various forms of witchcraft, magic, enchantment, necromancy, divinations, etc., and shown that God, instead of having established a law for intercourse with familiar spirits, has expressly forbidden it. We have often been astonished to see Spiritualists professing a belief in the Scriptures, and who are intelligent and learned, so fearfully pervert the testimony of the Bible. This fact is significant—it is the work of an enemy. Thus, in the Introduction to the "Healing of the Nations," by Gov. Tallmadge, page 20, is the following:—

"These 'Spiritual manifestations' are recognized and fore-shadowed in the Bible. 1 Cor. 12. 'Spiritual Gifts' are recognized and described by Paul in his day as a 'manifestation of the Spirit,' the same as the 'Spiritual Manifestations' of the present day. For to one is given the word of wisdom; to another the word of knowledge; to another faith; to another the gifts of healing; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. And what was enacted then, is being re-enacted now."

This scripture, 1 Cor. 12, is used in the same manner, or to the same intent, by Judge Edmonds in his letters to the N. Y. Tribune, and is so used by Spiritualists in general. And we have noticed its use by these two distinguished men with surprise, and we may say regret; inasmuch as, for the sake of clarity, we would rather see men ignorantly misled than willfully perverse. That there were excellences in these men's characters we do not doubt; but so far from withholding the truth on this account, we consider the necessity greater to give a faithful warning, that dangerous errors may not be received under the sanction of erudition and honorable position.

That the above quotation and reference of Scripture is a perversion, is evident at first view; and we are driven unavoidably to the conclusion that the perversion is not by inadvertence or oversight, for the following reasons: the order given in the quotation is the same that is given in the Scriptures, and the expressions quoted are the exact words of the sacred text, showing that the writer was either well acquainted with the text, or else copied from the printed page; yet the expressions, over and over repeated by Paul, forbidding its application to modern Spiritualism, are carefully excluded. To show the force of these remarks we will copy verses 8-11, of this chapter, putting the qualifying expressions, omitted by him, in italics:—

"For to one is given *by the Spirit* the word of wisdom; to another the word of knowledge *by the same Spirit*; to another faith *by the same Spirit*; to another the gifts of healing *by the same Spirit*; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; *but all these worketh that one and the self-same Spirit, dividing to every man severally as he will.*" In verse 13, the apostle says, "For by *one Spirit* are we all baptized into one body." Again, in Epl. 4, where these gifts are again spoken of, the same apostle says: "There is one body, and *one Spirit*, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." Verses 4-6. This expression, "*even as*," gives us to understand that it is wrong to impute diversity to the Spirit, as to the hope, to the faith, or to God the Father. That these scriptures refer solely to the Spirit of God, is evident; and to apply them to the diverse, discordant, and impious modern manifestations of Spiritualism, is nothing short of blasphemy. Gov. Tallmadge, in the same work, page 24, accuses an opponent of "careless and reckless reading of the Scriptures." We think he falls under the same charge of recklessness; whether it is the result of carelessness we leave the reader to judge.

Yet, strange as it may seem, the doctrines of Spiritualism really involve them in the

very difficulty in which Gov. T. would engulf the "clergy." Let it be remembered that Spiritualism teaches that all records of miracles are fables—that laws cannot be reversed, nor even transgressed. Woodman, in his "Reply to Dwight," page 64, says:—

"As spirits increase in knowledge and virtue, they become more ethereal, and find their natural home or dwelling correspondingly elevated in the heavens. In consequence of this *law of their being*, spirits gradually find it more and more difficult to descend through the lower and grosser strata which are next to the earth."

On the spiritual theory of progression, we can readily see that the operation of such a law would continually tend to confine all the good spirits far above us, leaving only the bad or evil ones to surround our globe in the "first concentric sphere," and do all the communicating! And this is confirmed by the testimony of other Spiritualists. Dr. Potter says:—

"No spirit can, by any possibility, magnetize any one more than one sphere below himself; as all mortals, while in the flesh, are in the first sphere, it follows that no medium on earth ever has been, or can be, magnetized by any spirit above the second sphere, and all claims of being directly controlled by spirits of the higher spheres, will, in every case, be found to be a mistake, or a falsehood." —Spiritualism as it Is, p. 16.

With such a certificate of facts, even A. J. Davis must look out for his honors! But he, too, has testified much to the same effect. He says:—

"The most ignorant spirits, but with the very best motives for doing good and teaching mankind, are the first to confabulate and palaver at a 'circle.' Their garrulosity and verbose sermonizations, on every occasion, are remarkable, and exceedingly hard to be patient with. Meanwhile the really wise and gifted in the other world, as in this, are uncommunicative—are patiently, gently, modestly, silent." —Herald of Progress, Feb. 1, 1862.

And P. B. Randolph says:—
 "I don't believe that more than two in ten of the spirits who control trance mediums are fit company for the inmates of a brothel, much less for those of God's true church." —The Unveiling, page 26.

We leave it to the reader if our estimate of Spiritualism does them any injustice, even according to their own statements.

The Scriptures recognize a diversity of gifts *by the same Spirit*; but Spiritualism claims a diversity of gifts, and still *greater diversity of spirits*. These characteristics of the two systems are shown in 1 Tim. 4:1: "Now *the Spirit* [singular] speaketh expressly, that in the latter times some shall depart from the faith, giving heed to *seducing spirits* [plural], and doctrines of devils," or demons.

There is a text of Revelation that we think clearly refers to this work. Rev. 16:14: "For *they are the spirits of devils*, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." We have before referred to Matt. 24:24, to show that false christs and false prophets shall arise, showing *great signs and wonders*; and to 2 Thess. 2:9, 10, that Satan works with *greater and signs and lying wonders*, and with all deceivableness of unrighteousness in them [mediums] that perish; because they received not the love of the truth; and to Rev. 13:14, to show that miracles will be wrought to deceive. We have also shown, by the word of God, that as the magicians of Egypt withstood Moses by counterfeiting the work of God, so will the truth be resisted in the last days.

By the prophecies examined we have shown that,

1. We live at the time when these great wonders are to be expected; when the truth will be resisted as it was in the days of Moses.
2. The description of the locality applies to this country, where this work has arisen. See remarks on Rev. 13.
3. False christs and false prophets have arisen.
4. They are under the influence of "seducing spirits."
5. Their teachings are the doctrines of devils.

That they show "great signs and wonders," as the Saviour prophesied, we have not particularly noticed, as no evidence from us is needed on that point. The facts of the physical manifestations are placed beyond a doubt. In proof that there is often shown superior man power and intelligence, we can refer to the Spiritualist papers, which have abounded with evidences, and to the experience of Gov. Tallmadge, Judge Edmonds, Dr. Hale, Dr. Crooke, and hundreds, yes, thousands of others in every part of this country and in for-

eign countries. No fact can be better attested. Thousands have been convinced by the manifestations of power alone. We have sometimes wondered that any would be deceived by such displays of power, when the Scriptures plainly point them out and give warnings that all may understand. But again we notice that there is very little genuine faith in the Scriptures, in these days. The Scriptures say that in the last days perilous times will come; men will have the form of godliness, but deny the power thereof; iniquity will abound and the love of many wax cold; and they that live godly in Christ Jesus shall suffer persecution. But men believe that in the last days iniquity will not abound; that the State will protect the church from persecution; that the world will be converted; and that it will not be as it was in the days of Noah and of Lot. The Scriptures say that in the latter times some will depart from the faith, giving heed to seducing spirits and doctrines of devils; and many who have long taught that the Bible is the word of God, now reject the doctrines of the Bible for the teachings of these deceptive spirits. And the truth has been so perverted that many profess to be converted from infidelity to a belief in the immortality of the soul by the influence of Spiritualism; and learned Doctors and Professors who have failed to find evidence in the Bible to sustain this unscriptural notion, now gladly hail this new ally by which alone they can maintain the position they have taken before the world.

By reference to the reports of the committees appointed to examine the Fox girls, and to inquire into the cause of the rappings, as well as to the experience of Gov. Tallmadge and others, it will be seen that Spiritualism arose and spread, not by the influence of the truths taught, but by the air of "mystery" which was thrown around it; solely by the evidence that the "raps" were not produced by the mediums. By these alone their faith is reduced to a verity. The same is clearly shown by a writer in the *Spiritual Clarion*, as follows:—

"Old skeptics who had stood the battery of a thousand pulpits, have surrendered at the tipping of a spirit hand on their unconscious tables. . . . The little pine wainscot that shook the air in a small room in Rochester has echoed to the ends of the earth, and shakes old creeds like the judgment thunders."

But God has spoken on this subject. His words are plain and easy to understand, though they may not, like the words of the enemy, meet the applause of the "popular heart," or even penetrate the "theological marble" upon which the ecclesiastical edifice of modern times is built. The Lord says, "The soul that sinneth it shall die." Spiritualism is based upon the first doctrine that the devil ever taught to man, "Ye shall not surely die." Since that time the immortality of man, or endless life in sin, has been his favorite doctrine. Among the heathen, who did not like to retain God in their knowledge, it flourished under the name of the immortality of the soul. When the "Man of Sin," the Roman hierarch, arose, this doctrine, with many other corrupting influences of heathenism, was grafted into the creed of the professed Christian church, and henceforth became the foundation of a belief in purgatory, and the means of the aggrandizement of the priesthood. Protestants inherited it from the Catholics with but very little modification. More modestly it took the milder and more seductive appearance of Universalism; and lastly, it has been more strongly developed as Spiritualism, with all its attendant wonders, falsities, and dangers. A belief in the first proclamation of this falsehood resulted in the expulsion of our first parents from the garden of Eden, and the loss of their lives,—a sad comment on the teachings of the enemy. And the world assures us that the result will ever be the same. The "wages of sin is death," says the word of God. "No," says the enemy, "There is no such thing as death; it is only a transition to a higher life." The Lord says, "The soul that sinneth it shall die." "The soul is indestructible, and cannot die," replies the enemy. Thus they defy the power of God, and trust in their supposed deathless nature for an escape from the penalty of the divine law. As surely as a tree may be known by its fruit, so surely does the opposition of Spiritualism to God and his law prove its Satanic nature and origin.

EDITOR.

M. GREY, the new French President, has an acknowledged talent as an author of epigrams. He is a very good chess player; and being asked recently to write something, however trifling, in an album, wrote as follows: "Life is like a game of chess; each one holds his rank according to his quality, but when the game is over, kings, queens, knights and all the rest are thrown into one common box."

Tobacco vs. Sanctification.

A MINISTER was preaching the gospel one day among some Christian brethren, and urging upon them the importance of entire consecration to God. He told them that habitual wrong-doing of any kind was in direct conflict with all acceptable prayer for holiness of heart. "Brethren," he inquired, "how are you daily employed? Are you manufacturing, selling or using tobacco? Chewing, puffing or snuffing? Are you patronizing deadly drugs and drinks, and swelling the curse of intemperance? If so, I beg you to change your course. You live in known sin, and your prayers for sanctification are worse than vain, for they are an abomination at God's throne. Refrain from every wrong practice, yes, every suspicious practice; and then you may pray for sanctification consistently and with a better grace."

He had unusual freedom, and it was an hour of marked solemnity and tenderness. As he withdrew to the vestibule, a well-looking brother approached him under some strong excitement.

"You have struck the nail on the head once," he said, in trembling, tearful tones. "You have struck the nail on the head," he said again, in a louder voice, and sobbed like a broken-hearted child.

"Tell us, brother," said the minister, "what you mean?"

After a while he replied:—

"I have been praying for sanctification five or six years. There has always been an Achan in my soul—always something in my way; and you are the first that ever told me what it is. It is my pipe. When I have been praying in my closet for the blessing, something has raised me suddenly from my knees, and I have run to the mantle-piece for my pipe! My pipe has been stronger than God! And when reading the Bible in my devotions, I have often cut short the exercises, and before I was aware, have run for my pipe. My pipe has been stronger than God?"

Then straightening up with the dignity of a man, wiping the tears from his eyes, raising his head, and looking upward, he exclaimed:

"The dearest idol I have known,
 What'er that idol be,
 Help me to tear it from thy throne,
 And worship only Thee."

And suiting the action to the word, he drew his meerschaum from his pocket, dashed it down indignantly upon the steps of the Church, and, like the baptized eunuch, went on his way rejoicing.—*Ec.*

Animal Intelligence.

I HAD a setter dog which was greatly afraid of thunder. One day a number of apples were being shot upon the wooden floor of an apple room, and as each bag of apples was shot it produced through the rest of the house a noise resembling that of distant thunder. My dog became terror-stricken at the sound, but as soon as I brought him to the apple room and showed him the true cause of the noise, he became again buoyant and cheerful as usual.

Another dog I had used to play at tossing dry bones to give them the appearance of life. As an experiment, I one day attached a fine thread to a dry bone before giving him the latter to play with, and after he had tossed the bone about for a while, as usual, I stood a long way off and slowly began to draw it away from him. So soon as he perceived that the bone was really moving on its own account, his whole demeanor changed, and rushing under a sofa, he waited horror-stricken to watch the uncanny spectacle of a dry bone coming to life. I have also greatly frightened this dog by blowing soap-bubbles along the floor. One of these he summoned courage enough to touch with his paw, but as soon as it vanished he ran out of the room, terrified at so mysterious a disappearance. Lastly, I have put this dog into a paroxysm of fear by taking him into a room alone and silently making a series of horrible grimaces. Although I had never in my life hurt this dog, he became greatly frightened at my unusual behavior, which so seriously conflicted with his general idea of uniformity in matters psychological. But I have tried this with less intelligent dogs without any other result than that of causing them to bark at me.—*Nineteenth Century.*

A BOY once heard his father remark, "It was a poor rule that would not work both ways." One day while at play he found eight bricks and placed them all on their ends, and pushed the first over, and that knocked the next, and so on until all were down. He went to his father and told him what he had done, and the rule failed. "My son," said the father, "brick and mankind are alike; both made of clay, active in knocking each other down, but not disposed to help each other up." How true!

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, OCT. 16, 1879.

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

EDITORS.

J. H. WAGGONER,

RESIDENT EDITOR.

Eld. J. N. Andrews.

THE article on Polygamy, in this week's SIGNS, is a translation from the French paper printed in Bale, Switzerland, from the pen of Bro. Andrews. A note from Bro. A., with the manuscript, informs us that he is yet very feeble, not able to leave his bed much of the time. He has to dictate to an amanuensis; yet he promises frequent translations from the French paper. We shall always be glad to receive MS. from him, and deeply regret his feeble condition. There is no field which needs labor more than that where he now is, and the friends in Italy and Egypt have been expecting help from him,—looking with great anxiety to his return from the United States. We ask our readers in America to unite their prayers with those of the brethren and sisters in Europe and Africa, for his recovery.

Defective Reasoning.

THOSE who are opposed to the Religious Amendment to the Constitution consider it dangerous to their liberties, and we think their fears are well founded. We have no sympathy with lawlessness nor infidelity; but we believe even infidels have some rights which Christians are bound to respect. But those who favor an amendment exult over the fears of their opponents, and even profess to find in those fears an argument for the correctness of their aims. Quoting from the *Banner of Light*, the *Evangelical Repository* remarks:—

"These quotations seem to indicate one of our strongest weapons as a Christian people. Few are able to teach us more clearly on this point than our enemies. What they most dread is sure to be what we shall find most effective. Now scarcely anything, sets the *Index*, or the *Boston Investigator*, or the *Banner of Light*, so quickly in trepidation, as a movement in favor of the religious amendment to the Constitution. This is the battery which, once established in its place, they consider almost impregnable. Ought not the hesitating, therefore, to ask themselves whether the use of such an instrumentality is not proper, and highly desirable, in the conflict with evil? Are not our opponents instructive, though unconscious, guides in this matter?"

These and further remarks are quoted approvingly by the *Christian Statesman*. As an argument we cannot approve them. Were the question one of the triumph of Christianity and the downfall or restriction of infidelity, we should espouse the cause with all the zeal we could command. But we do not believe that infidelity will be lessened, or the cause of Christianity advanced by the movement. Just step back a few centuries, and suit this argument to Italy or Spain, and it will prove as pertinent and as logical as it appears in the *Statesman*. Imagine we are quoting from an organ of "the church," thus:—

"In regard to the efficiency of the holy Inquisition, few are able to teach us more clearly than our enemies. What they most dread is sure to be what we shall find most effective for the correction of heresy—the highest known crime. Scarcely anything sets the enemies of the church in such trepidation as a movement for the establishing of the Inquisition. This is the battery which, once firmly established, they consider almost impregnable. Ought not the hesitating, therefore, to ask themselves whether the use of such an instrumentality is not proper, and highly desirable in the church's conflict with evil? Are not our opponents instructive, though unconscious, guides in this matter?"

The *Repository*, or *Statesman*, cannot justly complain of the comparison, for was not the Inquisition established for the glory of God, and for the advancement of the cause of Christianity? Was not its design to prevent the nations from being overrun with infidels and heretics? Was it not that the governments of earth might thereby acknowledge their loyalty to Christ? And was not the burning of heretics, such as Jews, the very essence of piety, and hence styled an *auto de fe*, or, act of faith? What more than this is the aim of the advocates of the Religious Amendment to the Constitution?

But they may urge that their action has no

such tendency. What mean, then, the following remarks by a well-known advocate of this Amendment?—

"But it may be asked, would not the Jew be denied equality of rights by legislation protecting the Christian Sabbath, and ignoring the Jewish? The answer is, We are not a Jewish but a Christian nation; therefore, our legislation must be conformed to the institutions and spirit of Christianity. This is absolutely necessary from the nature of the case."

And what mean the words of another of its adherents, more prominent than the writer just quoted, when he said that he would treat all who persisted in keeping the seventh day to the exclusion of the Sunday, whether Jews or professed Christians, as he would insane people; let them alone while they were quiet and disturbed nobody, but by means of an asylum or otherwise prevent their disturbing anybody if they proved to be troublesome? These are strong words to be spoken in advance by people professing such lamb-like principles. See Rev. 13:11. The Romanists never spoke their intentions so plainly, even if their intentions were formed, before the power was in their hands.

According to such writers, it is consistent with "the spirit of Christianity" to ignore the rights and conscientious convictions of those who presume to obey the fourth commandment just as it was spoken and written by Jehovah—just as it now stands, unrepealed and unaltered, in the statutes of Heaven. But it is the spirit of such a Christianity as made bonfires of Bibles because they tended to uphold heresy! such a Christianity as made "Bartholomew's day" a thought of terror and lighted the fires of Smithfield.

We pity those who are so blinded as to advocate a movement which so directly tends to the demoralization of the churches and the persecution of the truth. And we pity those who oppose it without the blessed hope of divine help and deliverance in the day of trial. From both parties we must stand aloof. We sympathize with neither, and we expect sympathy from neither. Our hope is in the Mighty One who will ever remember his covenant with them that keep his commandments.

Polygamy the Cause of the Deluge.

THE sixth chapter of Genesis reveals to us the sin which caused God to destroy the earth by the deluge. In the days which immediately preceded the flood, men were guilty of every kind of wickedness; but there was one great sin, which was the especial occasion of the destruction of the earth. This sin is brought to view in the first three verses of Gen. 6. "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years."

The sons of God took to themselves as many wives as they pleased. When God saw this he said that his spirit should not always strive with man, but promised to bear with them one hundred and twenty years. We shall find it profitable to study carefully these three verses. Who are the persons that committed this transgression? They were members of the human race, as is shown by the third verse, where God calls them men, and says that he will not strive with them always, for that they are flesh. Why, then, is the human family spoken of in these verses as made up of two distinct classes? To answer this question we must examine the two chapters which immediately precede the one from which we have quoted.

The fourth chapter of Genesis records the murder of Abel by Cain. The chapter next gives a genealogy of Cain's family for six generations. The descendants of Cain seem to have been wholly irreligious. John tells us that Cain killed his brother Abel, because his own works were evil and his brother's righteous. 1 John 3:12. Instead of repenting of his sin, he murmured at the punishment inflicted upon him; and went out from the presence of God manifested at the gate of Paradise, and dwelt at a distance from that place, apparently desirous to be separated from God. The posterity of this father appears to have been like him, and the entire family, without a single exception, finally perished in the flood.

After the death of Abel another son was born to Adam, and his name called his name Seth, saying that God had given him to take

the place of Abel. Eve had no hope of Cain's family, because of his wickedness, and her hopes now centered in Seth.

The fifth chapter of Genesis gives us Seth's genealogy in the same manner as the fourth gives us the genealogy of Cain. The family of Seth is that one by which the worship of God was perpetuated and maintained in the earth. It produced such men of God as Enoch and Noah. The rebellion of Cain caused him to remove his family at a distance from the place where God's presence was manifested, and from his father, Adam. The family of Cain, therefore, grew up in wickedness, and as a distinct family from that of Seth. A careful examination of Gen. 4:26, will show us how one class of Adam's posterity came to be called the sons of God. This text mentions the birth of Enos, the son of Seth, and says, Then men began to call on the name of the Lord. A better translation is given in the margin of the English Bible. "Then began men to call themselves by the name of the Lord." This indicates that the pious descendants of Adam, to distinguish themselves from those who were irreligious, and as a protest against their wickedness, took upon themselves the distinctive appellation of the sons of God. The others were only members of the family of Adam, sons of men, but these were sons of the living God.

The sin of polygamy originated with Lamech, the fifth in descent from Cain. Gen. 4:19. An evil precedent being thus established by this man, polygamy doubtless became general among wicked men. While this sin remained with the wicked descendants of Cain the cause of God was comparatively safe. But when the sons of God entered into this wickedness, then there was the utmost reason to fear that everything good on earth would be corrupted.

We have seen that the fourth chapter of Genesis gives the genealogy of Cain's descendants, and that the fifth chapter gives the genealogy of the descendants of Seth, and that this last family was the one among whom the sons of God were found.

The multiplication of mankind upon the earth brought together these two great families who, in the first place, dwelt remote from each other. Gen. 6:1, 2. The beauty of the daughters of the apostate family attracted the attention of the sons of God, and they forgot that it was a sin to take irreligious wives. But this was not the extent of their transgression. The family of Cain, under whose influence they were now brought, practiced polygamy, and the sons of God also forgot God's institution of marriage which assigns one man to one woman, and they took them wives of all which they chose.

Unless this state of things could be changed there was nothing before the cause of God but ruin. The Spirit of God strove with these men to correct this evil practice. It was at this time that Christ preached to the antediluvians by the Holy Spirit, through Noah, the preacher of righteousness. 1 Pet. 3:18-20, 2 Pet. 2:5; Gen. 6:3. Lamech, the fifth from Cain, with whom polygamy commenced, was the contemporary of Jared, the father of Enoch. How long polygamy remained exclusively in the family of Cain we cannot say. But the sixth chapter of Genesis shows that in the days of Noah, who was the fourth in descent from Jared, polygamy had become general among the people of God. God's institution of marriage gave place to man's wicked institution of polygamy, and in the train of this abomination followed every kind of sin and wickedness.

To save virtue and religion from total extinction it was necessary for God to destroy the human race, with the exception of the family of one just man. Noah and his sons preserved the institution of marriage in its purity.

The sons of God committed a fatal error when they sought to better their condition by yielding to the temptations of Satan. The institution of marriage as explained in Gen. 2, and by our Lord in the New Testament, unites one man to one woman by a sacred and indissoluble union. Polygamy has cursed all who have for any reason yielded themselves to it. The families of Abraham, of Jacob, and of David attest the truth of this remark.

J. N. A.

"COMMIT not thyself to the hands of him who speaketh lightly of his friends. For he who regardeth not the reputation of his own friend, cannot safely be trusted with anything where his own self-interest may be at stake."

The United States in Prophecy.

(Continued.)

FROM these considerations, it is evident that the head which received the mortal wound was none other than the papal head. This conclusion cannot be shaken. We have now only to inquire when the papal head was wounded to death. It could not certainly be till after its full development; but after this, the prophecy marked out for it an uninterrupted rule of 1260 years, from its establishment in 538 till the revolution of 1798. Then the papacy was, for the time being, overthrown. General Berthier, by order of the French Directory, moved against the dominions of the pope in January, 1798. February 10, he effected an entrance into the self-styled eternal city, and on the 15th of the same month proclaimed the establishment of the Roman republic. The pope, after this deprivation of his authority, was conveyed to France as a prisoner, and died at Valence, Aug. 23, 1799.

This would have been the end of the papacy had this overthrow been made permanent. The wound would have proved fatal had it not been healed. But, though the wound was healed, the scar, so to speak, has ever since remained. A new pope was elected in 1800, and the papacy was restored, but only to a partial possession of its former privileges.

Rev. Geo. Croly, A. M., speaking upon this point says:—

"The extinction of torture and secrecy is the virtual extinction of the tribunal. The power of the pope, as a systematic persecutor, has thus been annulled by the events growing out of the Republican era of 1793."—*Croly on the Apocalypse*, p. 257.

Let the reader look carefully at this event. It furnishes a complete fulfillment of the prophecy; and it is the only event in all Roman history which does this; for though the first six heads were each, in turn, exterminated, or gave place to a succeeding head, of no one of them could it be said that it received a deadly wound, and was afterward healed. And as this overthrow of the papacy by the French military must be the wounding of the head mentioned in Rev. 13:3, so, likewise, must it be the going into captivity, and the killing with the sword, mentioned in verse 10; for it is an event of the right nature to fulfill the prophecy, and one which occurred at the right time, namely, at the end of the time, times, and a half, the forty-two months, or the 1260 years; and no other event can be found answering to the record in these respects. We are not left, therefore, with any discretionary power in the application of this prophecy; for God, by his providence, has marked the era of its accomplishment in as plain a manner as if he had proclaimed with an audible voice, Behold here the accomplishment of my prophetic word!

Thus clearly is the exact time indicated in the prophecy when we are to look for the rise of the two-horned beast; for John, as soon as he beholds the captivity of the first or leopard beast says, "And I beheld another beast coming up." And his use of the present participle, "coming up," clearly connects this view with the preceding verse, and shows it to be an event transpiring simultaneously with the going into captivity of the previous beast. If he had said, "And I had seen another beast coming up," it would prove that when he saw it, it was coming up, but that the time when he beheld it was indefinitely in the past. If he had said, "And I beheld another beast which had come up," it would prove that although his attention was called to it at the time when the first beast went into captivity, yet its rise was still indefinitely in the past. But when he says, "I beheld another beast coming up," it proves that when he turned his eyes from the captivity of the first beast, he saw another power right then in the process of rapid development among the nations of the earth. So, then, about the year 1798, the star of that power which is symbolized by the two-horned beast must be seen rising over the horizon of the nations, and claiming its place in the political heavens. In view of these considerations, it is useless to speak of this power as having arisen ages in the past. To attempt such an application is to show one's self utterly reckless in regard to the plainest statements of inspiration.

Again, the work of the two-horned beast is plainly located, by verse 12, this side the captivity of the first beast. It is there stated, in direct terms, that the two-horned beast causes "the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." But worship could not be ren-

dered to a beast whose deadly wound was healed, till after that healing was accomplished. This brings the worship which this two-horned beast enforces unmistakably within the present century.

Says Eld. J. Litch (Restitution, p. 131):—"The two-horned beast is represented as a power existing and performing his part after the death and revival of the first beast."

Mr. Wesley, in his notes on Rev. 14, written in 1754, says of the two-horned beast:—

"He has not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast."

We find three additional declarations in the book of Revelation which prove, in a general sense, that the two-horned beast performs his work with that generation of men who are to behold the closing up of all earthly scenes, and the second coming of our Lord Jesus Christ; and these will complete the argument on this point.

The first is the message of the third angel, brought to view in the 14th of Revelation. It is not our purpose to enter into an exposition of the three messages of that chapter. We call the attention of the reader to only one fact which must be apparent to all; and that is, that the third of these messages is the last warning of danger, and the last offer of mercy, before the close of human probation; for the event which immediately follows is the appearing of one like the Son of man on a white cloud, coming to reap the harvest of the earth, verse 14, which can represent nothing else but the second advent of the Lord of Heaven. Whatever views, therefore, a person may take of the first and second messages, and at whatever time he may apply them, it is very certain that the third and last one covers the closing hours of time, and reaches down to the second coming of Christ. And what is the burden of this message? It is a denunciation of the unmingled wrath of God against those who worship the beast and his image. But this worship of the beast and his image is the very work which the two-horned beast endeavors to enforce upon the people. The third message, then, is a warning against the work of the two-horned beast. And as there would be no propriety in supposing this warning to be given after that work was performed; as it could appropriately be given only when the two-horned beast was about to enforce, and while he was endeavoring to enforce, that worship; and as the second coming of Christ immediately succeeds the proclamation of this message, it follows that the duties enjoined by this message, and the decrees enforced by the two-horned beast, constitute the last test to be brought to bear upon the world; and hence the two-horned beast performs his work, not ages in the past, but among the last generation of men.

The second passage which shows that the work of the two-horned beast is performed just before the close of time, is found in Rev. 15:2, which we have shown to refer to the same company spoken of in chapter 14:1-5. Here is a company who have gotten the victory over the beast and his image, and the mark and the number of his name; in other words, they have been in direct conflict with the two-horned beast, which endeavors to enforce the worship of the beast and the reception of his mark. And these are "redeemed from among men" (14:4), or are translated from among the living at the second coming of Christ; 1 Cor. 15:51, 52; 1 Thess. 4:16, 17. This again shows conclusively that it is the last generation which witnesses the work of this power.

The third passage is Rev. 19:20, which speaks of the two-horned beast under the title of the false prophet, and mentions a point not given in Rev. 13, namely, the doom he is to meet. In the battle of the great day, which takes place in connection with the second coming of Christ, verses 11-19, the false prophet, or two-horned beast, is cast alive into a lake of fire burning with brimstone; and the word "alive" signifies that this power will be at that time a living power, performing its part in all its strength and vigor. This power is not to pass off the stage of action and be succeeded by another; but it is to be a ruling power till destroyed by the King of kings and Lord of lords, when he comes to dash the nations in pieces with a rod of iron.

The sum of the argument, then, on this matter of chronology, is this: That the two-horned beast does not come into the field of this vision previous to the year 1788; that it performs its work while the last generation of men is living on the earth; and that it comes up to the battle of the great day a living power in the full vigor of its strength.

As it was shown in the argument on the location of the two-horned beast that we were limited in our application to this western continent, so we are limited still further by its chronology; for it must not only be some power which arises this side of the Atlantic but one which is seen coming up here at a particular time. Taking our stand, then, in the year 1798, the time indicated in the prophecy, we invite the careful attention of the reader to this question: What independent power in either North or South America was at that time "coming up" in a manner to answer to the conditions of prophecy? All that part of North America lying to the north of us was under the dominion of Russia and Great Britain. Mexico, to the southwest, was a Spanish colony. Passing to South America, Brazil belonged to Portugal, and most of the other South American States were under Spanish control. In short, there was not then a single civilized, independent government in the New World, except our own United States. This nation, therefore, must be the one represented in the prophecy; for no other answers the specifications in the least degree. It has always taken the lead of all European settlements in this hemisphere. It was "coming up" at the exact time indicated in the prophecy. Like a lofty monument in a field all its own, stands the United States on this continent, grand, unique, unexplainable. So far as God's providence works among the nations for the accomplishment of his purposes, it is visible in the development of this country as an agent to fulfill his word. On these two vital points of location and chronology, the arguments which show that our country is the one represented by the symbol of the two-horned beast are absolutely conclusive. U. S.

California State Health and Temperance Society.

A MEETING was called, Sept. 22, 1879, on the Healdsburg camp-ground, for the purpose of taking steps for the organization of a California State Health and Temperance Society. The meeting convened at 8 o'clock, A. M. Eld. S. N. Haskell was called to the chair.

On motion W. J. Bostwick was chosen to act as secretary of the meeting.

The Committee on Constitution, which had previously been appointed, consisting of Eld. J. H. Waggoner, J. E. White, and J. D. Rice, being called for reported that they had examined the Constitution and By-Laws for State Health and Temperance organizations, and found it to be a satisfactory constitution for this organization, with some few changes, viz.:

In Article 3 of the Constitution, by the addition of the words, "a Vice-President," and "these officers shall constitute the State Executive Committee," making that article to read: The officers of this Society shall consist of a President, a Vice-President, and a Secretary, who shall be elected by vote of a majority of those present at any regular annual meeting. These officers shall constitute the State Executive Committee.

By an additional section in Article 1 of the By-Laws, to be known as Section 2, as follows: The Vice-President shall act in the absence of the President, and shall co-operate with him in this work.

By changing the original Section 2 to Section 3, and striking out the following words: "In case of the inability of the President to perform his duties, he (the Secretary) shall perform the duties of that officer."

By striking out the words "President and Secretary" from Section 1 of Article 3, and inserting the words "Executive Committee," making that section read as follows: An annual meeting of the Society shall be held at such time and place as shall be appointed by the President. Special meetings may be called by the Executive Committee.

By striking out of Section 1 of Article 5 the words "President and Secretary," and the word "three," and inserting the words "Executive Committee," and the word "two," making that section read as follows: The Executive Committee, with two additional persons who shall be annually appointed by the President, shall constitute a Committee of Discipline.

It was then voted unanimously that the Constitution as amended be adopted as a whole. [Below we give the Constitution as adopted by the State Society. Let the officers of the local societies preserve it for future use.]

CONSTITUTION AND BY-LAWS OF THE CAL. STATE H. AND T. SOCIETY.

ARTICLE I.—NAME.

This organization shall be known as the

California State Health and Temperance Society.

ARTICLE II.—OBJECT.

1. To promote the health of those who become members of it.
2. To advance the interests of the cause of temperance in its truest and broadest sense, by the circulation of health and temperance literature, by securing popular lectures upon those subjects in various parts of the country, and by the wide circulation of suitable pledges and earnest efforts to secure numerous signers.

ARTICLE III.—OFFICERS.

The officers of this Society shall consist of a President, a Vice-President, and a Secretary, who shall be elected by vote of a majority of those present at any regular annual meeting. These officers shall constitute the Executive Committee.

ARTICLE IV.—MEMBERSHIP.

SECTION 1. Any person of good moral character may become a full member of this Society by paying an initiation fee of twenty-five cents and signing the Constitution and one of the three pledges.

SEC. 2. Any person may become a pledge member of this Society by signing one of the three pledges.

SEC. 3. Two grades of membership shall be recognized, as designated in Sections 1 and 2 of this article.

SEC. 4. Every person who becomes a member of this Society shall be required to sign one of the following pledges:—

TEETOTAL PLEDGE.

I do hereby solemnly affirm that with the help of God I will wholly abstain from the voluntary use, as a beverage, or in any equivalent manner, of alcohol, tea, and coffee, and from the use of tobacco, opium, and all other narcotics and stimulants.*

ANTI-RUM AND TOBACCO PLEDGE.

I do hereby solemnly affirm that with the help of God I will wholly abstain from the voluntary use of alcohol in any form, as a beverage or in any equivalent manner, and from smoking, chewing, or snuffing tobacco, or using it in any other form, and from any way encouraging the use of these poisons.

ANTI-WHISKY PLEDGE.

I do hereby solemnly affirm that with the help of God I will totally abstain from the voluntary use, as a beverage, or any equivalent manner, of all liquids or substances containing alcohol.

ARTICLE V.—ANNUAL DUES.

Each full member of this Society shall annually pay into the State treasury the sum of ten cents, to create a fund to defray the incidental expenses of the Society, and such other sums, not exceeding twenty-five cents annually, as may be assessed by the Executive Committee when authorized by a two-thirds vote of those present at any annual meeting of the General Association.

ARTICLE VI.

All full members in good standing, present at any annual meeting of the State Society, shall be entitled to participate in the proceedings of the meetings.

ARTICLE VII.

This Constitution may be amended by a two-thirds vote of the full members present at any annual meeting of the Society, provided said amendment does not in any way affect the relations of this Society to the General Association; otherwise the consent of the Executive Committee of the General Association must be obtained before the amendment can be made.

BY-LAWS.

ARTICLE I.—DUTIES OF OFFICERS.

SECTION 1. The President shall preside over the meetings of the Society, shall take active measures for the formation of clubs in various parts of the State, and shall perform such other duties as usually devolve upon such an officer.

SEC. 2. The Vice-President shall act in the absence of the President, and shall co-operate with him in this work.

SEC. 3. The Secretary shall perform the duties usually required of such an officer, and in addition shall perform the duties of Treasurer, collecting initiation fees and assessments, and appropriating the funds of the Society as directed in Article IV. of these By-Laws, unless otherwise directed by the Executive Committee of the General Association.

ARTICLE II.—DUTIES AND PRIVILEGES OF MEMBERS.

SECTION 1. It shall be the duty of each member of this Society to keep most religiously the pledge which he signed upon becoming a member of the Society; to exert himself to the utmost of his ability, as consistent with other duties, for the advancement of the interests of this Association, in the promulgation of correct ideas of health and temperance, by the circulation of health and temperance literature, by the circulation of pledges, and by all other proper means.

SEC. 2. Members who have paid the initiation fee of twenty-five cents will receive a certificate of membership and will be entitled to all the rights and privileges of members.

SEC. 3. None except those who sign the teetotal pledge will be eligible to office.

SEC. 4. Those who sign the pledge but do not pay the initiation fee will be considered as "pledge members," and will not be entitled to hold office nor to take part, as members, in the proceedings of the Association. They can be-

*By the term stimulants, is meant what are commonly known as such. Salt and other elements are not included.

come full members at any time by paying the initiation fee.

ARTICLE III.—MEETINGS.

SECTION 1. An annual meeting of the Society shall be held at such time and place as shall be appointed by the President. Special meetings may be called by the Executive Committee.

SEC. 2. The meetings of the Society shall be devoted to the discussion of health and temperance topics, listening to lectures on these subjects, reports, etc.

ARTICLE IV.—USE OF FUNDS.

Whatever moneys shall accrue from the collection of initiation fees, annual dues, and assessments, shall be used in meeting incidental expenses, any surplus being expended for health and temperance literature for gratuitous distribution.

ARTICLE V.—VIOLATION OF PLEDGES.

SECTION 1. The Executive Committee, with two additional persons who shall be annually appointed by the President, shall constitute a Committee of Discipline.

SEC. 2. When a person has committed a breach of discipline, by violation of his pledge or otherwise, his case shall be referred to the Committee of Discipline, which shall consider the case, and shall report upon it to the Society. If the decision of the committee is in favor of dismissal, the member may be dismissed from the Society by a two-thirds vote of the members present at any regular meeting.

SEC. 3. Persons who have been dismissed from this Society for violation of the pledge may be taken back on trial, on recommendation by the Committee of Discipline, and a vote of two-thirds of the members present at any regular meeting.

ARTICLE VI.

These By-Laws may be amended by a two-thirds vote of the members present at any regular meeting.

Eld. Waggoner then read and commented upon the various pledges, after which a call was made for those who had already signed the teetotal pledge, when 42 responded by rising to their feet. This number, however, does not represent the whole number of signers in the State, as fully 100 more had signed who were not present at the camp-meeting.

Canvassers were then called for, who passed through the congregation soliciting signers to the various pledges, during which time Eld. Waggoner and Dr. Kellogg spoke of the physical effects of the use of tea, coffee, and tobacco upon the system; their remarks were well received and appreciated by the listeners.

The canvassers having completed their labors, and the list being examined, the result was found to be as follows:—

Total No. Signers to Teetotal Pledge,	220
" " " Anti-Rum and Tobacco Pledge,	3
" " " Anti-Whisky Pledge,	1
Grand Total,	224
Total Am't Money Received,	\$45.75

On motion the former committee on constitution was changed to a committee on nominations, and instructed to report on candidates for permanent officers.

SECOND MEETING.

Sept. 23, 9 o'clock, A. M.
The Secretary's report of the former meeting being read and adopted, the report of the Committee on Nominations was called for, who reported as follows:—

For President,—Eld. S. N. Haskell; for Vice-President,—J. E. White; for Secretary and Treasurer,—Barbara C. Stickney.

On motion the above candidates were unanimously elected.

Elder Haskell then urged the immediate organization of auxiliary Societies in every church in the Conference, after which Solicitors were appointed for the various Churches as follows:—

For Arbuckle,—P. Grinnell; Bloomfield,—Frank Lamb; Church's Colony,—E. L. McCapes; Central Colony,—C. F. Hudson; Christine,—John Richardson; Fairview,—W. M. Smith; Guenoc,—James Hicks; Gilroy,—E. A. Briggs; Healdsburg,—Geo. W. Mills; Hanford,—Mary Willard; Lone Oak,—E. E. Bush; Lemoore,—J. E. Yoakum; Lafayette,—Henry Brown; Locust Grove,—R. F. Eagle; Nevada City,—Alice Papworth; Oakland,—W. J. Bostwick, J. I. Tay, Emma L. White, Mrs. O. F. Metcalf; Petaluma,—Florence Carey; Placerville,—Geo. Vickery; Pacheco,—Lillie Butts; Rocklin,—G. P. Davis; Red Bluff,—L. E. Wilkins; San Francisco,—Andrew Brorsen, Sr. Almena Parker, Sr. Lottie Chittenden; Santa Rosa,—J. G. Hurley, Alice Morrison; Sacramento,—J. E. Fuller; San Jose,—J. W. Cronkite; San Rafael,—J. B. Dymot; San Pasqual,—Sarah Judson; St. Helena,—J. Creamer, E. J. Church, Geo. Drew; Vallejo,—Willis Whitney. Solicitor at large for Mendocino and Lake counties,—Wm. E. Price.

The President here spoke of the duties of the Secretaries; that the State Secretary should keep up a regular business correspondence with the local Societies, and that the local Societies should make known their wants to the State Secretary. Adjourned.

W. J. BOSTWICK, Secretary.

The Home Circle.

THE SONGS OF NATURE.

THE harp at Nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away.

And prayer is made, and praise is given,
By all things near and far;
The ocean looketh up to Heaven,
And mirrors every star.

Its waves are kneeling on the strand,
As kneels the human knee;
Their white locks bowing to the sand,
The priesthood of the sea!

They pour their glittering treasures forth,
Their gift of pearl they bring,
And all the listening hills of earth
Take up the songs they sing.

The green earth sends her incense up
From many a mountain shrine;
From folded leaf and dewy cup
She pours her sacred wine.

The mist above the morning rills
Rise high as wings of prayer,
The altar curtains of the hills
Are sunset's purple air.

The winds with hymns of praise are loud,
Or low with sobs of pain,
The thunder-organ of the cloud,
The dropping tears of rain.

With drooping head and branches crossed
The twilight forest grieves,
Or speaks with tongues of Pentecost
From all its sunlit leaves.

The blue sky is the temple's arch,
Its transept earth and air,
The music of its starry march,
The chorus of a prayer.

No; Nature knows her reverent frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man.

Deacon Baker's Experience.

THE LEADING HAND.

DEACON Baker laid down his religious weekly, raised his "specs" until they rested on the top of his shiny bald head, grasped firmly the arms of his Elder Brewster armchair, crossed his legs, and looked meditatively into the fire.

Whenever Deacon Baker raised his "specs," assumed that position, and said he had something to say, we knew it would be worth hearing.

The Deacon's household was a primitive one; in it many of the old customs were preserved. There old fashioned chairs, settles, fire-places and occupations. There were clothes for every day, and Sabbath garments—the latter laid away during the week, folded and perfumed, made one think there might be a religion in dress. There was a Sabbath observance that made one feel that there still remained

"A day of rest and beauty,
"A day of peace and love."

There was nothing stilted nor forced, and we boys, who had been sent up from the city to get exercise and health on the farm, took in the simple piety that abounded there as we did the sunlight and the healthful air of the hills.

Father had been there before us, and he often said he owed much of his success in life to the wholesome teachings of the good Deacon—teachings that came, as come springtime and autumn, in their course.

There was the opening of a furrow here, the dropping of a seed there, and at length a reaping of good resolves and purposes that astonished even ourselves; for we hardly knew whence they came.

My brother Ben was quicker in perception than myself, and he always said the Deacon was of the same sort as other people, and that away back he possessed the same frailties and failings; only he had mastered them—compelled them to yield.

"I have heard people in prayer meetings," said Ben, "tell about being 'monuments of God's saving grace,' brands plucked from the burning, and all that; I don't put the Deacon in that line, but I am certain that at some time, and in some place, he has gone wrong."

I always tried to make out why Ben could think so, and I always ended as I began—in wonder. The evening of which I write, it all came out.

"I have just read a little circumstance," continued the Deacon, "that puts me back a matter of fifty years. You can read for yourself what I allude to; but what I am going to tell you has never been in print.

"Fifty years ago, come April, I was fourteen years old—I remember the day, and more particular the night, as 'twere an hour since. I see my old home as 'twere before me now—the sloping roof, the big flat stone

at the door, the maple trees, the orchard, the well-sweep; I see the shadows they cast, for the moon was up; I see myself standing in the road and looking back; I hear the words I said—they have always sounded in my ears more or less, coming back from the past as the echo from the hills: 'The world is wide,' I said, 'and I mean to try it; I will go where I can do as I like, where I can be my own master.'

"Poor fool that I was! I left a pleasant home, a dear mother and a good father—ran away. My only stock in life was a defiant will and a purpose to do as I had a mind. I had rebelled because my father insisted on my obeying him without question. I found other things wide besides the world. I found there was a great distance between the starting out and the getting to; that a poor boy with a bundle, and a good place with kindness and pay in it, were out of sight of each other, as is our country on the one side, and China on the other. I found it was one thing to plan what I would do, and another to do it.

"I have often heard people say that I was good because I was born so—that 'twere the nature of things. I am not one of them sort who call themselves 'vile worms of the dust;' I trust I have attained to some measure of grace, and I have got it by hard discipline. I would like to tell all my life from fourteen to seventeen, but there is no time to-night, but there is a particular circumstance I want to dwell on.

"I can't say I had no principle at seventeen years old; but I can say the good in me was about all covered up. I have often thought of myself then as a piece of ground run over with weeds. My plans were how to deceive my employers, how to get the most of the least, and to get square with the world because I had set myself against it. My mother had forgiven me for running away and had gone to her rest; my father had brought home a new wife, who had no call for me, and there seemed no hand to hold me back. And this is what struck me so forcibly in that piece in the paper: that there is a leading hand of providence; that it is ever stretched out and above us; that its grip is often loose—that it lets one go and go, as it were—but at last it reaches out and snatches one back—as I would snatch you from the edge of the falls—and flings him upon a high.

"I was seventeen years old when the Hand reached me. I had about touched bottom: I had contemplated, but, thank God, not committed crime. I had planned with two companions to rob my employer. We had engaged passage on an East Indiaman to sail at break of day; when the robbery would be discovered we would be on the high seas. In these days there was no telegraph to get ahead of us and we had no fear of being caught. I was to remain in the store, secreted among some old boxes; at a certain hour I was to let in my companions, and together we would do the desperate deed. Well do I remember that night; it was dark, and outside it was still; inside there was noise enough. I could hear my heart beat like taps on the door; the blood forced into my head with a whizzing sound; there were strange, unnatural whispers in my ears, and I could have sworn I heard the clanking of chains and opening and closing of prison doors. My own breath became painfully audible and was fanned back into my face like a hot flame. I could endure darkness no longer; I crept out from the boxes; I groped about until I found a candle; I lit it, and seeing a piece of writing paper, I took it up and read it. It seemed to me then like the hand-writing on the wall. Some time I will show it to you; I have it laid away. This is what was written:—

"It may be thou art on the verge of ruin; if so, turn back; from a sinful purpose it is never too late to retreat. The path of evil thou hast well trodden; forsake it: disused, the grass will grow upon it; thou wilt perceive it no more."

"Some would say it was chance laid that paper in my way; I tell you, boys, it was the hand of providence; it grasped me and flung me clean out of my wicked ways. I kept guard in that store all night; my comrades, seeing the light, thought I was caught, and would tell on them, and so they shipped in the East Indiaman, and in the morning were far away. With my bad surroundings gone, I began a new life.

"I have heard it is said, 'The sins of youth become the smarts of old age.' That may all be; but the sting is taken out of my smart; I have bound up my bad days like a book fastened with clasps, and I hold, what God has forgiven, man may forget. But that little piece in the paper brought it all back to my mind clear as noonday."

"Deacon Baker," said brother Ben, grasp-

ing the old man's hand, "I knew it—I knew you had fought with temptation, and beat it."

"O boys, I often think of those days at home before I ran away. I can never make out what possessed me to do as I did, and turn my back on them that loved me. I tell you it's an awful thing to go out in the world from the home that has held you so long and so tenderly, without a leave-taking and a God bless you.

"Boys," said the Deacon, when he bade us good-night, "I hope you will never have to be pulled back with the force I was, and never forget there is above you a leading Hand."—*Observer.*

Old and Young Christians.

LITTLE Dick Seaman, young as he was, knew that he was not ready for Heaven; and the thought that he did not love God whom he desired to love, now broke in on all his studies and his plays. He grew restless and unhappy, and all his efforts to "grow good" usually ended in a quarrel with Aunt Hepsy, his adopted mother, which almost broke her heart, and which did not certainly make him any better. Good uncle Nathan was always wise enough not to meddle in these little broils, and so usually ended them by sending Dick to the postoffice or the store. Neither of these good people understood the depths of the child's nature; so they played at cross-purposes in training him, one discouraging him through conscientious sternness and the other spoiling him with injudicious indulgence.

Dick often cried at night when he said his prayers; but much as he craved sympathy he dared not ask it at home. But one day at school, he felt as if he must have help or he could not endure it any longer. So asking to be dismissed for the afternoon, he took his way over the fences and the fields to the cottage of his old friend, mother Gale, and to her he told all his perplexities. After a long and comforting talk he set off for home, which he reached half an hour before school was out. Aunt Hepsy's first words were, glancing at the clock, "who told you to be dismissed at this time of day?"

Dick resolved to tell the whole story. "I haven't been to school this afternoon. I've been up to mother Gale's cause."

"Up to mother Gale's? Well that's fine work! Dick you are a very bad boy. Do you know that?"

A cloud gathered over Aunt Hepsy's face, and seeing it ready to break, he felt that now was the time to make peace. Going toward her, as she sat darning very vigorously on one of uncle Nathan's great stockings, he put his arms round her neck, kissed her and said, "mother, I love you; don't be angry. I went up to ask mother Gale how to please God. I wanted to love him, and didn't know how."

Aunt Hepsy sprang to her feet and let stocking and ball fall to the floor. She looked the boy earnestly in the face to make sure that he was not trifling with her. When she saw the great tears dropping from his eyes she stooped and kissed him, and said in a tone he had never heard from her before, "My son, I have always loved you; O Dick, did you have to wander about town to find some one to lead you to God when you had a mother at home? Have I been tilling my neighbor's garden and letting my own run to waste?"

Dick did not comprehend the allusion, but he asked no explanation.

The little fellow had yielded his stubborn will, and taken up what was his "cross," and was thenceforth one of the "little ones" in the kingdom of God.

Aunt Hepsy was not a little humbled and mortified to find that the child, seeking to please God, had been to people hardly known away from their own fire-sides, for help; while she who was so active abroad, and a pillar in the church had been ignorant of his struggles, and would hardly believe the change genuine which had taken place under her roof and without her aid. But whenever, afterwards, she saw evidence that little Dick was human still, she would draw a deep sigh, as if grown-up Christians also did not fall short of the perfect rule in spirit, in word, and in deed.

Once when aunt Hepsy covered his new writing book with coarse pink and yellow wall paper, like that in the kitchen, "to make it wear well," Dick cried, because he wanted to see the man on the cover teaching the boys to hold their pen. It was, in his esteem, a pretty picture; and all the other boys had it in sight. But she was inexorable. After a sore inward struggle Dick wiped his eyes and set off with the unsightly thing for school.

"There now, Nathan!" exclaimed the good woman when the door had closed behind the

boy, "can that child be converted, and act so about such a trifle?"

"It's no trifle to him. You and I hain't worked so hard in ten years to conquer our spirits as that boy has just now, and I think he's come off conqueror," said uncle Nathan.

Aunt Hepsy groaned. "It would make me almost wild if I thought he was deceiving himself. You must see, Nathan, that he's just as wild and noisy as he was before."

"Glad of it!" was the laconic reply of the farmer.

"Just to hear him hoot from the top of a tree, or scream down the road after the Wilson boys! I never did such things after I was converted," replied aunt Hepsy.

"No, nor before neither; and if you had, they'd put you in the crazy-house; for you was a woman grown," said the good man. "Religion don't make grown folks out of little children, nor angels out of men. I've seen enough grace in that boy a'ready to put me to shame, after trying to please Christ for thirty years! I don't want to find fault with you, but I do think that you was harsh about that ten cent copy-book. Suppose he had turned the corners of the covers up? It'll be thrown by as soon as it's full, at any rate. I'd rather give ten dollars than to have his little spirit ground that way when he's struggling so hard to conquer it! Don't discourage him, or hing clouds over his mind, so that he'll say, 'It's no use trying to be like Christ in this louse.'"

And not feeling quite sure of the effects of such unowned words, uncle Nathan added, "I declare! it's time I sent that corn to mill," and darted out of the kitchen.

He had scarcely reached the barn when aunt Hepsy put on her hood and shawl, and walked off at a brisk rate towards the school house. Arrived there she put her head in at the door and asked if she might see "her boy" a moment.

"Dick, dear," she said, "I've been thinking about that copy-book, and I guess it isn't worth while to cover it. You may take the paper off."

"I don't care so much about it, now, mother," replied Dick, "and I'll keep it on if you want me to."

"No, I want you to take it off. Fetch it here."

He did so, and aunt Hepsy took up the scissors which hung by a string at her side, cut off the offending thing, crumpled it up in her hand, and threw it to the wind. Then she gave Dick a paper of maple sugar from her pocket, smiled on him, and went her way.

That cover proved a means of grace to them both; each saw that the other was trying to do right, and confidence was deepened on both sides. Dick went on manfully, "fighting himself," as he said, and doing for others, at great sacrifice of ease and play hours, such things as little boys can do; and the community, as well as the family, soon felt that there was a great change in the headstrong child, and that although he was far from being perfect, he was one of the "Saints of Eastwood," and the years have proved it true.—*Mrs. J. D. Chaplin, in Christian Banner.*

Reports from the Field.

Mankato, Minn.

OUR meetings are now closed at Mankato and Eagle Lake, after a continuance of about twelve weeks. As the result of our labors, thirty have joined the Mankato church. Two members who had through discouragement given up the Sabbath, have taken a new start to serve God and keep his commandments. Several of those who joined the church were children of Sabbath-keeping parents; two or three were before keeping the Sabbath; the others came from the different sects and from the world. Seven adults that have begun to keep the Sabbath have not as yet fully connected themselves with us. We have had peculiar difficulties to contend with in these meetings, yet the Lord has blessed the word spoken. The brethren at Mankato helped us much in our labors. We are of good courage.

W. B. HILL.
L. H. ELLS.

Sept. 23.

Grant City, Ind.

HAVE been in this place five weeks, and have spoken thirty-six times. The interest is still good. Among the interested ones are the best people of the community. Over fifty were present at our last Sabbath meeting. Nine have signed the covenant, and we have hopes of several more. Have sold \$6.00 worth of books, and our donations amount to \$4.40. Shall remain here this week, and then take down the tent and go to our Conference.

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

Sept. 25.

Brushy Knob and Turner's Point, Texas.

Our second arbor meeting at Brushy Knob was successful beyond our expectations. A larger number of our own people were present, and a much larger number from without. Twelve tents were pitched. My brother and Bro. Daniels were present, and assisted in preaching. At our Sabbath morning prayer-meeting, one hundred Sabbath keepers were counted. Denison, Plano, and Dallas were represented. Bro. Jenson came with three others from Bosque Co. Besides a few scattered brethren, the churches of Peoria and Cleburne, were nearly all present. The preaching was both doctrinal and practical. The social meetings were spiritual and excellent. Many were convicted, several were converted, and nineteen were baptized. Such was the interest that it was thought best to continue another week, which we did. We sold some books, and obtained ten subscribers for the *Review*. Closed the meeting Sunday night, Sept. 8.

Friday, Sept. 13, we met again with the friends at Turner's Point, under the arbor. About twenty are holding on, and growing strong in the truth, amid bitter opposition. Organized a Sabbath-school, and appointed a leader for the class. R. M. KILGORE.

Attica, Wis.

We closed meetings in this place yesterday. The attendance has been good when the weather was favorable. As the result of the meetings here, some have decided to keep all the commandments of God; some have been reclaimed, and others encouraged. We organized a church here, to embrace the Sabbath-keepers in Albany, Monticello, and others in this vicinity. As a church, they voted to adopt the plan of s. b. A leader was chosen. N. M. JORDAN, A. W. FULLER. Sept. 15.

Cicero and Arcadia, Ind.

We have closed tent labor for the season. Six or eight are now keeping the Sabbath at Cicero, where we last labored. We have organized a church of thirteen members at Arcadia. The s. b. pledged to the Conference amounted to \$42.00, and we are confident that this sum will be increased. At this place twenty copies of our papers were subscribed for, besides a club of ten *Instructors* for the Sabbath school. Have sold about \$40.00 worth of books during the season.

Arcadia and Cicero are only three miles apart, so that the members constitute one church now, numbering twenty-four. Three of these were keeping the Sabbath before we came here. WM. COVERT, Sept. 25.

Corydon, Penn.

AFTER S. A. H. Lindsey had labored in the vicinity of Corydon, Warren Co., Pa., a few weeks, and meeting with opposition from the M. E. Church, four of their number, all heads of families, took a decided stand for the truth. One brother, a Sunday-school superintendent, and a leading member of the church, has fully embraced the truth, and is now superintending a Sabbath-school of about twenty members. A sister began the observance of the Sabbath by reading, just previous to Sr. L.'s labors with us. And since her departure another person, a man of good morals, but a non-professor, has commenced to observe the Sabbath. The little company here are encouraged, and feel to give God all the praise. WM. B. KNAPP.

Greenup, Ill.

We have just closed a series of meetings at this place. The Lord has greatly blessed our labors, for which we feel thankful. Six were added to the church, two by vote, and four were buried with their Lord in baptism. There are others here who are almost persuaded. May they seek wisdom from God, and decide aright. DENNIS MOURISON. Sept. 22.

Coopersburg, Rice Co., Kan.

I BEGAN meetings here the 11th inst. The interest has been increasing. The school-house was filled last evening, and many were unable to get in. The Lord has blessed in speaking his word. Four have decided to keep the Sabbath of the Lord, and we hope for others. Pray for the work here. Sept. 22. R. F. BARTON.

Vansville, Ohio.

MEETINGS still continue with good interest. Two families have lately resolved to keep God's commandments. The Sabbath-school numbers twenty-four, mostly grown people. I have obtained a few more subscribers for the *Review*. G. G. RUPERT. Sept. 23.

Good Health.

The Penalty of too Much Brain Work.

DR. PARKER, of New York, delivered a lecture in that city, in which he showed the evils proceeding from the transgression of the limits of their physical powers by literary men, etc. He said: "No man can do head work faithfully for more than four or five or six hours. If that time is exceeded, all the phosphorous is carried off, and the man becomes irritable, broken down, and has softening of the brain. I have seen this overwork in lawyers, doctors, clergymen, and merchants, who have worked the brain for ten hours. They have dropped under the burden. You cannot violate the law of God with impunity. Sir Walter Scott did a large amount of brain work in his day, but he did not overwork himself. In his latter days, however, he became pecuniarily embarrassed, and resorted to his literary pursuits to save himself; but he worked too hard and completely broke himself down. One of the best scholars I ever knew broke himself down in his younger days, but he lived on to seventy, though he could only work some four hours a day. After these hours he engaged in vigorous exercises to keep him out of the house as much as possible, and he continued one of the best professors in the country."

Sleeping Under the Clothes.

THERE is reason to believe that not a few of the apparently unaccountable cases of scrofula among children proceed from the habit of sleeping with the head under the bed clothes, and so inhaling air already breathed, which is further contaminated by exhalations from the skin. Patients are sometimes given to a similar habit; and it often happens that the bed clothes are so disposed that the patient must necessarily breathe air more or less contaminated by exhalations from the skin. A good nurse will be careful to attend to this. It is an important part, so to speak, of ventilation. It may be worth while to remark that when there is any danger of bed-sores, a blanket should never be placed under the patient. It retains dampness and acts like a poultice. Never use anything but light Whitney blankets as bed covering for the sick. The heavy impervious, cotton counterpane is bad, for the very reason that it keeps the emanations from the sick person, while the blanket allows them to pass through. Weak persons are invariably distressed by a great weight of bed clothes, which often prevents their getting any sound sleep whatever. — *Miss Nightingale.*

Fresh Air and Sunshine.

DR. YOUNG says: "A professor in one of the medical schools in San Francisco, in a lecture, describing the case of a young lady, pale, sickly, with headache, nervous, unable to study, in short, 'going into a decline,' said to the students: 'Now, what shall be done with such a case? Tell her parents to take her out of school, and give her, in place of school books, a skipping-rop, rolling-hoop, and a pony; to give her plenty of fresh air and sunshine, to give her good wholesome food and a loose-fitting, comfortable dress; tell them that for want of these she is sick, and it is only by them that recovery can be hoped for; that, with these conditions, she will recover without medical treatment, and that, without them, medicine will be powerless. This you must tell them, though you might as well talk to the wind; they will not heed a word you say. She is a young lady, and will be fashionable, IF SHE DIES FOR IT.'"

A Lesson From O'Leary.

THE Philadelphia *Sunday School Times* draws a temperance lesson from O'Leary's failure: "Here is a Mr. O'Leary, the champion footman of the universe, striving against new competitors for the belt of honor he has won so proudly. While in training, and wanting strength he adopts the liberal view of alcohol, and takes whisky. Of course, he is at disadvantage in a contest with total abstainers—for the time being. When he has failed ignominiously, all his old backers denounce him because he would not abjure liquors long enough to win the prize he would sive for. If you would have strength and keep it, let liquor alone."

Testimony Against Wine.

THE historian Smollett states that he observed in his travels among wine-growing nations that when the vintage was poor, the health of the people was better than when there was an abundant crop, making wine more plentiful. He considered that "for the preservation of health and proper exhilaration of the spirits there is no beverage comparable to simple water."

Secular News.

—There is prospect of the abolition of slavery in Cuba.

—A strong alliance has been formed between Germany and Austria.

—Work on the Northern Pacific Railroad commenced at the mouth of Snake river.

—Wm. R. Cooper, an extensive forger, has been arrested in London. He will be returned to San Francisco.

—Forty buildings were lately consumed in a fire at Des Moines, Iowa. A large part of Gloucester, Mass., has also been destroyed.

—The State Democratic Convention of Minnesota voted its endorsement of the unlimited coinage of gold and silver. This would be effective if they would vote an unlimited supply.

—While business is reviving, and the outlook is promising in the United States, the reverse is the case in England. The outlook seems to increase in gloominess to both farmers and artisans.

—"One-third of the voting population of Kentucky cannot read the ticket they vote, and 150,000 children in the State are growing up in ignorance of the mere elements of the English language," says the Louisville (Ky.) *Courier-Journal*.

—Ex-Senator Mitchell, who has lately traveled from ocean to ocean, says he finds the sentiment of the Republicans throughout the country, on the next Presidency, to be, "Grant, first; Blaine, a strong second; and Sherman, a good third."

—An influential English journal says that a Baptist minister has been elected Governor of California, helped by the attempt of one of his opponents to murder him. The English are apt to get just such clear ideas of American matters. A London paper said the *Chronicle* advocated the election of Mr. Bilks, the Republican candidate.

—It is rumored that the Russian government has demanded from Constantinople reparation, within twenty-four hours, for insults to which the Russian Consul-General at Salonica was recently subjected by the populace of that city, threatening to send a war-vessel to Salonica if the demand is not complied with. The other foreign Consuls at Salonica have asked their governments for instructions.

—The war with the Utes in Colorado threatens to be formidable in its proportions. The country is rough and well suited to Indian warfare, and the Indians prove to be well armed. Gen. Merritt rescued the besieged soldiers, but he was not successful in a later battle. No blame can attach to Agent Meeker, who was a genuine philanthropist—always a friend of the weak and the oppressed. The Indians have grown jealous of the encroachments of miners and settlers. They are a war-like tribe, and it will no doubt be difficult to subdue them.

—A Memphis special says:—The yellow fever is now confined principally to colored people and those whites who have returned to the city. Hundreds of houses are dangerously infected, persons having been sick and died in them this year. The Board of Health system of fumigating and disinfecting with sulphur has no effect in stopping the spread of the disease. Our best and most scientific physicians look upon disinfection, fumigation, and quarantine as nonsense. The fever breaks out among the best and the worst of the population, regardless of cleanliness and filth.

—The city of Kiev, on the Dnieper, in Russia, of 80,000 inhabitants, was lately fired by incendiaries. An eye witness writes:—"While a furious storm was raging the fire broke out in seven different places. The offices of the fire brigade and chief police station, a gunpowder magazine, and four petroleum stores were simultaneously set on fire. The whole city was wrapped in a thick, black cloud of smoke, and every now and then the people were threatened with a series of detonations and loud explosions. The entire garrison and the firemen of the suburbs, and many of the inhabitants, labored indefatigably to extinguish the fire; but despite their efforts it continued until the morning of the second day after it broke out. The loss was enormous. Many lives were lost, including those of several children." There was no reason for the foul act, but a malicious love of evil. And such are the Nihilists of Russia.

—One of the most terrible railroad accidents on record happened at Jackson, Mich., on the Mich. Central R. R., on the night of Oct. 9th. The Pacific Express, bound west, left Detroit 45 minutes late. The telegraph operator at Jackson reported the train 45 minutes late to the yardmaster, who tried to occupy the time making up a freight train. But the express made up her time, and ran into the yard locomotive at fast speed. The train was made up of seven Wagner sleepers, four passenger coaches, and mail and baggage cars. The tender of the express engine was telescoped into the baggage car about half its length. This car in turn forced its way into the mail car, and these crowded the first passenger coach to the right of the embankment, and crashed back through the two following. Passengers in the first coach were comparatively unharmed, the harvest of death being reaped in the second and third coaches. The fourth coach escaped with slight damage, and none of the Wagner coaches were injured. Twenty-five to thirty were killed, and as many more wounded. The killed were mostly emigrants and second-class passengers.

Religious News and Notes.

—Opposition to the English in Afghanistan is being advocated on religious grounds, thus intensifying the war spirit.

—A "Conditional Immortality Association" has been formed in England. A meeting was recently held in London.

—The Grand Jury has indicted Charles Demond for embezzling \$223,000, the property of the Massachusetts Home Missionary Society.

—Dean Stanley clearly shows that "missionary religions" flourish, while non-missionary religions do not. A hint to Christians and churches.

—Dr. Talmage has returned from England to the United States. Some of the English religious papers praise him, while others criticize him severely.

—The floor of a synagogue at Szolnok, Hungary, gave way on Sunday, Sept. 28, from overcrowding, and eighteen women were killed, and eight seriously injured.

—The Rev. I. M. Kulloch has been invited, and has accepted the position, to become Associate Pastor with his father, the Mayor-elect of San Francisco, of the Metropolitan Temple.

—The Catholic religion is gradually losing its hold in Honduras. The Government has taken control of collegiate education, and taxes of one-tenth are no longer levied for the support of the Church.

—The largest church in the United States is the First African Baptist Church of Richmond, Va. It has 3,300 members. On one Sunday its pastor baptized 538 persons, and added nearly 900 to the church.

—The *Congregationalist* says that nine ministers came to Boston one Saturday to "supply" on Sunday, and this is a common practice, though they seldom find employ. Let them go to Nevada—plenty to do there.

—One *Christian* paper numbers up those who have favored its complaint against long sermons, and another with the same "given name" says:—"At least fifty discreet laymen might forcibly censure the 20-minute sermons which are delivered in some quarters."

—The *Independent* says:—"The ministers who are always preaching at infidelity, and virtually assuming that their audiences are for the most part made up of infidels, when the fact is exactly the reverse, waste a large amount of ammunition to but little effect." Which we fully endorse.

—The Lutherans estimate that they will gain this year, in Nebraska, not less than 1800 communicants by Scandinavian immigration into that State. The immigration into Minnesota is also very large. In one month 1170 Scandinavians passed through St. Paul. A wide field is opening among that people.

—*Zion's Herald*, speaking of a "lively camp-meeting" at Des Plaines, Ill., says:—"We have no idea that religion, or the Holy Spirit, was responsible for all that was said, or all that was done, during the exercises of the meeting." And we have no idea that the cause of Christ is benefited by camp-meetings which call for such remarks.

—The *Christian at Work* concedes the correctness of the position of the New York *Evening Post*, that those who choose to spend Sunday in recreation have the same legal right to do so that others have to spend it in religious exercises, so long as they do not interfere with the equal rights of others, and says:—"While it is assuredly neither practical nor desirable to force the religious duties and observances of the Christian Sabbath upon the whole public, neither is it permitted those having no sympathy with the religious observance of the day to interfere with it." The right to keep and also not to keep Sunday religiously must be respected.

—Dr. Prime, editor of the N. Y. *Observer*, in the Presbyterian General Assembly, on the question of recognizing the Church of Rome as a Christian church, spoke as follows:—"I have seen Rome and Romanism as it is, and will always be while its power lasts; a gigantic one-man despotism, an organized conspiracy against the liberties and rights of the human race. Her agents have been expelled by the governments of Europe, because no people are safe where the Romish religion rules. I have stood at the foot of precipices down which she has cast the loveliest women in the world; and by the pits, still yawning, into which unsuspecting Christians stepped from the presence of inquisitors. . . . Is this all past and gone? Are these tales to frighten children out of fable-books of old? No! Give it civil power, and the same spectacle would appear in New York and Philadelphia as delighted the priests and people in the balconies of Spain when the saints of God were burnt to make a Roman Catholic holiday."

Obituary.

DIED, in San Francisco, Oct. 10, 1879, Margreta Rasmussen, daughter of August and Cathrine Rasmussen, aged 6 years, 7 months, and 12 days. Little Margreta was a great sufferer, having been sick about a year and a half, her sickness terminating in hip disease. She was a good girl, obedient to her parents, and beloved of all. Our brother and sister have the blessed hope to sustain them in affliction, hoping to meet her where there is no sickness and death. Funeral services at the house of worship, Sunday, 12th; text, Jer. 31:15-17. J. H. W.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCT. 16, 1879.

WE have received some interesting notes of some of the eastern camp-meetings, but too late for this paper.

Tithing Boxes.

WE have just been shown a very neatly gotten up box for family use, whereby each one can securely "lay by him in store as God hath prospered him." These boxes will be sent by mail for 25 cents each, or by express, 20 cents. We will give a particular description of them next week. The Secretary of the Conference is taking steps to introduce them everywhere in the State. We hope he may succeed.

One-Talent People.

J. N. HALLOCK, A. M., publisher of the *Christian at Work*, delivered an address to the students of Eastman College at its anniversary, in which he said:—

"We are told in a certain old Book, that the Lord called unto him his stewards, and he gave to one, one talent, and to another, ten talents. But the fact is, this poor, miserable sinner who received one talent did not use any talent at all, and the knowledge—foreknowledge—that he was to act in just this way, is undoubtedly the very reason why he did not receive more."

This may be considered a rather novel way to treat this subject, and hard on the one-talent men; but many of them do show that it would not have been wise to have entrusted them with more,—and perhaps just as well not to have given them any. But they should not forget one thing: their responsibility is proved in the gift, and their character made manifest in their neglect.

Not Religious Persecution.

THE government of Luxembourg has been so much annoyed with attacks from the Roman Catholic clergy that it proposes a law for the punishment of ministers of religion who, in writing, or in speeches, or in pastoral instruction, criticise or censure the government. That looks like intolerance, from an American standpoint; but its appearance is changed when we consider that "pastoral instruction," in Catholic countries, is of more authority than the laws, over Catholics; that a law may be counteracted, and the action of government effectually obstructed by clerical censure. The fetters of the dark ages are only partly broken where the papacy has control of the minds of the people.

The Very Latest Abomination.

MANY times we are exceedingly pained to read the accounts of doings at church fairs, festivals, and donation parties. But this time sad feelings give way to indignation. A church fair is written up in a splendid style of laudation in a daily paper; the heading of "the wheel of fortune" is suggestive of lottery schemes; but the following paragraph proves that some churches are utterly lost to shame.

"The grab bag was in the vigilant charge of the Misses T., who initiated the hands of childhood in the wonders of the grab game. The box is of original design with a conic shaped canopy, and standards trimmed with evergreens on a red ground."

Travel over the whole United States and it is likely that in no place but a church—a professed church of Christ—will you find little innocent children instructed in gambling! It is about thirty years since the grand jury of Albany, N. Y., warned the churches of that city to desist from all practices which were violations of the laws of the State against gambling. This ought to have brought the churches of the land to a sense of their degradation in the sight of the world, and of the pernicious influence of their example, but it did not. About ten years ago Governor Washburn, of Wisconsin, called the attention of the Legislature to the subject, saying that the laws of the State were sufficient for general purposes, but special legislation was needed to reach the churches, where so many took their first lessons in gambling. This did not stop the practice, but Gov. W. failed of reelection by a large majority against him, while his party had a large majority in the State. So strong is the tide in this direction that a city in Illinois, passing an ordinance against all games of bazard, made an exception in favor of churches, or games carried on to raise

means for religious purposes! Are such the light of the world, and the salt of the earth?

The grand jury of Albany gave the churches warning but made no presentment, saying they did not wish to single out any church as an example where all were alike involved. So we do not consider the particular church here noticed as alone in the guilt of this transaction; the custom prevails, and all are partakers of the guilt who practice anything which in any wise leads in the direction of this evil.

A writer in a California paper, three years ago, on the subject of "Chinese gambling," spoke of a certain game, and said it was unnecessary to describe it, as it was similar to a certain game well known in the fairs of the churches! "Babylon is fallen!" How long before it will be necessary to sound the cry, "Come out of her, my people, that ye be not partakers of her sins?" We would that the churches would be warned, and reform. But we have no hope of it. They have had sufficient warnings which they refuse to hear. The terrors of the last day alone will arouse them to a sense of their condition, when it is too late to escape.

Danger in and to Society.

It is not pleasant to think that society is permeated with evil to its core, but it is impossible to shut our eyes to facts, however unwelcome. The N. Y. *Tribune*, speaking of the prevailing and unseemly boldness manifested by the girls of this age, says:—

"Why do these passions then dominate our social life, like the seven devils who found the bouse swept and garnished, and entered in to take possession? We believe one reason to be that the barriers are lowered in domestic life to allow them to come in. Matters are discussed in the presence of young girls which once matrons blushed to mention. There is a familiarity with vice, an acceptance of it as a matter of course, shown in our newspapers, in our ordinary talk, in our pulpits, which debases the minds of the young. The very air is poisoned in which our children live. No legislation, no single reform can touch this disease, any more than it could cure the malaria which slays its victims by the thousand. It is for each family, each clergyman, each mother to clean and sweeten their own household."

Temperance Reform in California.

It will be seen in this week's SIGNS that the friends in California are moving forward in the Temperance work. There are scores among the hundreds who have signed the teetotal pledge that previously were users of tea and coffee, and some of them tobacco, and a few who occasionally drank wine. But when they saw the evil effect of these stimulants upon the system, and the moral influence they might exert by presenting a temperance front to the world, they cheerfully took their stand, and signed the pledge. In some communities their influence is already being felt outside of our ranks. The H. and T. Constitution, adopted by our people, has been called for in a few instances by leading men of other denominations, to see if the same cannot be effected in localities outside of our ranks. Local Clubs have already been organized in Napa, St. Helena, Healdsburg, Woodland, and Oakland. Returns from other Churches we shall soon receive. We thank God for the good we have already seen accomplished in this State, and the good omens we now see. May God speed the right until it can be truly said we have cleansed ourselves from all filthiness of the flesh and spirit, and are sanctified, soul, body, and spirit, being preserved blameless till the appearing of our Lord and Saviour Jesus Christ.

S. N. HASKELL.

Missionary Work.

As an item of encouragement for T. and M. workers, I send in the following report of labor. Having learned last winter of a few individuals near Frankfort, in Madison Co., Ind., whose interest was awakened on the Sabbath question, I determined to visit them for the purpose of getting reading matter before them, and also to speak in their neighborhood if opportunity offered. I soon found it convenient to put my resolutions into operation, but the heavy rains and deep mud made it impracticable to continue meetings as was desired; so I turned colporteur, and prevailed on the interested ones to buy books and subscribe for the *Review*, and *Good Health* (which I regard as the pastor and deacon of our churches), and left them to keep up the interest, assisted by a monthly visit from the writer during tent

season. And I can heartily thank God that I am now able to report at least ten of them keeping the Sabbath. I would advise all missionary workers to engage in a special effort to obtain subscribers for our periodicals. They are weekly reminders of many things of great importance, and will materially aid in keeping up the interest awakened by preaching.

WM. COVERT.

The Organization of the Oakland H. and T. Club.

THOSE interested in temperance reform among us, together with other citizens of this place, met at the Seventh-day Adventist church, Tuesday, Oct. 7, for the purpose of organizing a Local Health and Temperance Club: The business proceedings connected with the organization were very happily interspersed with singing and with brief, stirring addresses from those present who were well acquainted with temperance work.

The exercises of the evening were introduced by music from the Pacific Press band.

D. S. Hakes, who has written many of the beautiful pieces in "The Song Anchor," led a select choir, by whom the anthem, "Wine is a Mocker," was well rendered. Prayer was then offered by Eld. J. H. Waggoner, after which the audience joined in singing "Lift Him Up." Eld. Haskell then made the opening address, stating the object of the meeting, and why we as a denomination, have a temperance organization of our own; that while we are in sympathy with nearly all the temperance movements as far as they go, we believe in raising the standard still higher; and for this end we have the teetotal pledge for those who will renounce all stimulants; alcohol in any form, tobacco, tea, coffee, etc. We also have the anti-rum and tobacco pledge, and the anti-whisky pledge; the names of these fully explain the grounds they cover; thus provision has been made for the most degenerate, who step by step may raise themselves out of the slimy pit of inebriety. Besides all this, in order to make this work effectual, there should be a connection with God, that He may give strength and enable poor fallen man to overcome the power of appetite, even as our Saviour, who lived our example, overcame when he was tempted of Satan in the wilderness. Temperance reform should be so extended that it will cover all those things which disturb the circulation and unfavorably affect the human system. Temperance is one of the Christian graces, and the original Greek word, from which it is derived, signifies self-control. "Look not upon the Wine" was then sang by the choir. A very pleasing address was then made by Rev. John Thompson of this city; laying much of the burden of temperance work upon the ladies, who, by using their influence, especially against the ungodly tobacco quid, might almost wholly eradicate this vile thing from our midst. The body should be a fit temple for the Holy Ghost, which it certainly is not with all that stench and filth which arise from tobacco using.

The constitution for Local H. and T. Clubs was then read; and it was unanimously voted that such an organization should be effected. The nominating committee, appointed by the chair, consisted of W. H. Glenn, P. M. Partridge, and Mrs. L. M. Hall. During the time in which the committee was deliberating, and the pledge papers were being circulated among the audience, "Dare to be a Daniel" was sung, accompanied by the band. A part of this time was well occupied by remarks from J. E. White. The number of signers obtained at this meeting was seventy; which with others who had previously signed, makes a total of eighty-six members in this place.

The nominating committee reported as follows: For leader, J. E. White; secretary, C. H. Jones; the committee of discipline comprises, beside the leader and secretary, W. N. Glenn, G. A. Baker, and J. Dimmick. The solicitors chosen for this place are Mrs. O. F. Metcalf, Mrs. E. L. White, J. I. Tay, and W. J. Bostwick. After the officers were duly elected, the choir sang, "Labor and Wait." Eld. Waggoner then made some forcible remarks, showing that we need temperance among other graces, to be acceptable in the sight of God and workmen that He will approve.

The closing piece, "For God and the Right," was sung by all.

We hope that this encouraging meeting may be only one of the many that shall be held throughout the State, and that its influence may be wholly beneficial to the temperance cause. BARBARA C. STICKNEY, Sec.

Christiana, Norway.

WE are deeply interested in Bro. Loughborough's mission in England, and rejoice in the success which so far has attended the truth there. And our prayers ascend for our dear Bro. Andrews, as he has once more reached Switzerland. May the Lord comfort him in all his sorrows, and give new strength after so much sickness and affliction. It is wonderful to hear from the southern countries, of Italians and Greeks and Arabians who are stretching out their hands to the Lord, and studying the truth for our times. Soon the Lord will unite them and us (Scandinavians of the northern countries) with our dear American brethren, from whom the Lord has been pleased to cause the light to shine forth.

Bro. Jaspersen has returned from Denmark. He with another young brother will enter a new field next week, the Lord willing. The mission here is onward, and the light goes out from here to many other places. Some more have been added to our numbers since last report.

The tract society is at work so successfully that we have reason to hope for like societies in other places as the truth shall spread. It is started on a cash basis. Tracts are bought at a low rate with all the means that are obtained by membership, donations, and sales. The last three weeks they have sold tracts and papers for about \$5.33 each week. Last Sabbath we rejoiced in greeting four new Sabbath-keepers gained directly by the tracts. One of them joined the society next evening, and is at work among his Christian friends. A number of tracts are sold to people on the steamers and ships in the harbor.

Last Sabbath our Sabbath-school numbered more than 120 members, 113 being present. The interest is increasing as well as the membership. This blessed interest is due, with the help of God, to the American Sabbath-school system. We have never before had suitable lessons in our language. In fact, we have never had any lesson books at all. For this reason the Sabbath-school work has moved languidly among the Scandinavians.

We are now situated so that we can print our own tracts and papers; and although we have but an old, cheap hand press, and it takes more time, yet we can do the work ourselves without asking help from those outside.

After having tried for about eight months to get the truth published by unbelievers and handed by unsanctified hands and prayerless hearts, I consider it a very great favor of the Lord, that we now are able to send out tracts and papers from this office, and do all the work ourselves. We printed 3,000 small tracts (2 pp. with notice of our tracts and papers as well as meetings) three weeks ago. They are all sold. The next week we printed 2,000 four-page tracts. Of these we have 800 left. We send out and sell more than 800 copies of *Tidernes Tegn* every two weeks when it is published. J. G. MATTESON.

Appointments.

STONY POINT, Sabbath Oct. 18. Will meet the Petaluma and Stony Point Sabbath-schools. J. E. WHITE.

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

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

Business Department.

\$2.00 EACH. Rozinia Schoonover 6-39, M A Bishop 6-39, Mrs Candocia Ross 6-39.

\$1.50 EACH. J S Wimbish 6-14, Mrs John Hyde 6-39, Carrie V Prior 6-39, John Nichols 6-39, L J Flowers 6-39, Martha Gibson 6-39, Mrs Margaret Chitwood 6-39.

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MISCELLANEOUS. Miss E E Cason 25c 6-1, Mrs H T H Sabin 9c (9 copies) \$10.00 6-39, G D Hager 4.00 6-39, Dr F O Barstow 75c 6-14, A Ogbury 50c 6-7, I D Van Horn 5.75 7-24, Ann Taylor (2 copies) 44c 6-1.

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Henry Wallace \$5.00, Mrs H Wallace 2.50