

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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"ACCORDING TO HIS WORK."

NOR the number of our talents,
But their faithful, wise employ,
Is the measure of the service
That doth give the Master joy.
He doth not regard our person,
Nor the station that we fill;
"But the GREATEST in his kingdom
Are the least who do his will."

Wheresoe'er my Father calleth—
Whatsoe'er he bid me do,
Is the only field of labor
Which his grace shall bear me through.
'Tis not mine to choose the manner,
Neither to appoint the place—
But to labor for his glory,
In a large or humble space.

He doth oversee his vineyard,
Understands its every need,
Give the quick'ning of the Spirit,
Which does germinate the seed.
"Paul may plant, Appollous water,"
And in labors never cease;
But to God must be the glory,
Who alone doth give increase.

He that soweth, he that reapeth,
Both together shall rejoice
In the fullness of the harvest,
And with glad united voice,
Sing his praises when he biddeth—
Rich reward for their employ—
"Well done, good and faithful servant,
Enter thou thy Master's joy."
—*American Messenger.*

General Articles.

The Work for This Time.

BY MRS. E. G. WHITE.

WHEN we reflect upon the amazing love of God to fallen man, and view the small returns we make to him for this great love, we feel deeply humbled. Love of self, and selfish love of the things of the world, cannot find room in the hearts of true Christians. To be a Christian is to be Christ-like. Self is so interwoven in the nature of some that it is the ruling sin of their lives, and not only stands in their own way of attaining Christian perfection, but is a constant stumbling-block to sinners. A vast army might be brought to Jesus Christ through personal effort if selfishness did not obstruct the way.

Many professed Christians will talk and weep over the sacrifice of Christ, the cross he bore up Calvary, his crucifixion, and ascension to Heaven; while at the same time they refuse to co-operate with Christ in working as he worked, in self-denial and sacrifice for the good of souls. They refuse to drink of the cup, or be baptized with the baptism.

Let all those who profess to believe in Christ follow his example, and they will be doing a great work for Jesus. It is easy to cry, when it is popular to do so, "Never man spake like this man," and to echo the hosannas to the Son of David; though we do not the things he bids us, and do not follow his example in self-denial, and in working to do others good. True religion has to do with the heart and life. All who are true followers of Jesus will have a special interest to work for the Master, whose servants they profess to be, in gathering souls into the ranks of Christ. The Christian life does not consist altogether of meditation and prayer, although these are essential, but of earnest, active working, as well as meditating and praying.

Those who are truly converted to the truth and who love Christ will feel their individual responsibility to make personal efforts for the salvation of others. They cannot be indifferent in this respect. They will see and feel the dangerous position of their friends,

and of all who oppose the truths which to them are sacred and dear. They will desire to be actively employed in the work of seeking to win them to the truth. When men and women are convinced of the truth and decide to obey it, they have then only enlisted as Christ's soldiers. The work is all before them, to be doers as well as hearers of the word, and receivers of the heavenly gift. To be merely a passive Christian, receiving blessings, and not an earnest worker, is to be a novice and a dwarf in spiritual things.

The moon and the stars would not essentially benefit us if they retained for themselves their beauty and glory, and did not give to us the light they receive from the sun. The earth itself responds to the showers of rain, and the gentle dew, and the warming rays of the sun, and returns to us its bounties in grains, fruits, and flowers.

Man, the noblest work of God, made in his divine image, is found the most ungrateful. Christ comes to every individual to see what he is doing, and frequently finds neither fruits, nor blossoms, but only leaves.

Some are hearers of the word but not doers. They receive the heavenly benefits, but feel no responsibility to advance the cause of truth and save souls by their personal efforts. The divine command is twofold; to not only be hearers, but doers, of the word. We are to receive the word ourselves and impart to others the precious light we have received. As we accept the truth, we virtually pledge ourselves to be workers with Christ, and to be consecrated to his service, and no longer live to do our will, and serve ourselves, but to be faithful servants of the Master to whom we have yielded ourselves servants to obey. The commission of Christ to his disciples was, to go and preach the gospel to every creature. We have a world-wide message.

After men and women have received the truth, it is not to their advantage to depend upon their more experienced brethren to hold them up, and carry them to Heaven. They should be instructed that in order to grow spiritually strong, they must be earnest workers to lead others to the truth, as they were led. If those who receive the truth value its importance they will receive tenfold more encouragement and confidence in seeing their more experienced brethren and the ministers of Christ laboring in new fields, preaching the gospel to unbelievers, and bringing scores to the knowledge of the truth, than to be devoting their precious time and talents to taking care of them.

Missionaries are wanted throughout the great harvest field, self-sacrificing, and who will do as their Master has given them an example in his life.

Ministers to whom is intrusted the most sacred message of warning ever given to the world, have confined their labors too much to looking after the few who have embraced the truth, when their principal labor should have been for those who have not heard the message. There are those who think it is their duty to preach the truth, but they dare not venture from the shore, and they catch no fish. They will choose to go among the churches, over and over the same ground. They report a good time, a pleasant visit, but we look in vain for the souls that are converted to the truth through their instrumentality. These ministers hug the shore too closely. Let them launch out into the deep, and cast their net where the fish are. There is no lack of work to be done. There could be hundreds employed in the vineyard of the Lord where there is now one.

God never does what man can do. We have individually, as servants of Jesus Christ, a work to do in unison with Christ, in saving our fellow-men from perdition. While we do with heart and might what we can in the use of means, God alone can make our efforts effectual. He can clothe the humblest and weakest with wonderful power, and manifest his excellence in our sincere human efforts.

If, after souls have embraced the truth, and have had years of experience, they have not strength to stand alone in the truth with the help God has promised them, and if they are incapable of helping others to the light, they are like the barren fig tree which Jesus cursed. Because, although apparently flour-

ishing, he found upon the tree neither blossoms nor fruit, nothing but leaves.

There are in our churches those who profess the truth who are only hinderances to the work of reform. They are clogs to the wheels of the car of salvation. This class are frequently in trial. Doubts, jealousies, and suspicion, are the fruits of selfishness, and seem to be interwoven with their very natures. I shall name this class chronic church-grumblers. They do more harm in a church than two ministers can undo. They are a tax to the church and a great weight to the ministers of Christ. They live in an atmosphere of doubts, jealousies, and surmises. Much time and labor of the ambassadors of Christ are required to undo their work of evil, and restore harmony and union in the church. This takes from the courage and strength of God's servants and unfits them for the work he has for them to do in saving perishing souls from ruin. God will reward these troublers of Zion according to their works. The ministers of Christ should take their position, and not be hindered in their work by these agents of Satan. There will be enough of these to question, and quibble, and criticise, to keep the ministers of God constantly busy, if they will allow themselves to be detained from the great work of giving the last saving message of warning to the world. If the church has no strength to stand against the unsanctified, rebellious feelings of church-grumblers, it is better to let church and grumblers go overboard together than lose the opportunity of saving hundreds who would make better churches, and have the elements existing within themselves of strength and union and power.

The very best way for ministers and churches is to let this fault-finding, crooked class fall back into their own element and pull away from the shore, launch out into the deep, and cast out the gospel net again for fish that may pay for the labor bestowed upon them. Satan exults when men and women embrace the truth who are naturally fault-finding and who will throw all the darkness and hinderance they can against the advancement of the work of God. Ministers cannot now in this important period of the work be detained to prop up men and women who see and have once felt the force of the truth. They should fasten believing Christians on Christ, who is able to hold them up and preserve them blameless unto his appearing, while they go forth to new fields of labor.

I entreat you, my brethren and sisters, to be self-reliant in the strength of Jesus. Do not hang the weight of your perplexities and burdens upon your ministers. Christ has invited you to come to him, your burden-bearer. If you pass along in a state of unbelief and lack of consecration to God, you hang your weight upon the heart of your ministers, and you take just so much time and strength from them which God requires them to use in giving the message to those who have not heard it. Brethren, will you not rather work yourselves in union with the ambassadors of Christ in seeking to win souls to the truth? When tempted to become unbelieving and discouraged, you will find the very best cure for this in talking faith to others, and in presenting the truth to those who are in darkness. Extend your efforts to your neighbors, and to those who have not the privileges of meetings. Sow the seeds of truth beside all waters, and encourage the hearts of the servants of God when they visit you by showing that you have not been idle, but through your instrumentality one or more have been brought from darkness to light. You can keep above despondency and doubt by making it your practice to daily pray for the blessing of God to rest upon the men who are presenting the solemn message of warning to the world. Let your prayers follow the servants of God like sharp sickles in the harvest field. God will hear the earnest entreaties of his people. The prayer of faith will move the arm of God.

A great work is before us. We need the help of every one. The cause will need not only money but earnest workers. We believe that the time has fully come when the work should be enlarged and extended on the Pacific coast. The men who work for God

in faith, willing to endure, and suffer toil, privation, and reproach, will be the very men whom God will accept, and make powerful to do his great work. We shall not be stinted for means if we will only work, trusting and believing in God.

Missionaries are wanted to carry the message of warning to other lands. God will accept of men who have devoted hearts, whom he can teach, and impress, and polish, by his own divine hand. God will require personal service at the hands of every one to whom he entrusts his truth. Not one is excused. Some may feel that if they give their substance they are excused from personal efforts. But God forbid that they should deceive themselves in this. Gifts of means do not meet the requirement of God, for the duty is but half done. He will accept nothing short of yourselves. You must work to save souls. All will not be called to go to foreign missions, but you may be missionaries at home in your own families and in your neighborhoods. There is work for you to do for God that you do not see and do not feel, because you have not wanted to see, and know, and do, because your worldly interests and your arrangements in business would be interrupted.

Christ called fishermen from their nets to do his work, and they left them and followed him. He called Matthew, a publican, from his business to follow him, and he obeyed the invitation joyfully. He may call men from their farms, from their merchandise, and from their various trades, and send them forth to warn the world.

With the love of Christ in the heart, Christians will work. All who have made a profession of Christ have virtually pledged themselves to preach the gospel of salvation to sinners. Some may never be required to stand in the pulpit; but there are many ways to preach Christ. By deeds, by a godly, consistent life, and by letting our light shine forth to others, we may preach Christ. In acts of self-denial for others' good, and showing a love for precious souls that is paramount to love for riches or earthly enjoyment, we may preach Christ.

In doing the works of Christ, the Christian worker will become strong in spiritual strength. God is a present help in every time of need. Those who work for the salvation of souls feel their inefficiency and lack of heavenly wisdom, and in their emergency they flee to their tower of strength, and God meets their necessities, and they are obtaining a valuable experience. They are gaining spiritual strength, and growing in the knowledge of the truth. They are not spiritual dwarfs, or bodies of death; but are shining lights, gathering daily strength from God, and conferring blessings upon others.

No Time.

THERE are persons who have no time to read the Bible, no time to pray, no time to serve the Lord. They remind one of that old shoemaker who, commencing his work in the morning, was in such haste that he had no time to put a bristle on his waxed end. The result was he toiled long and accomplished nothing. There is a story of a soldier pursued by his enemies who was seen mending the girth strap of his saddle while the foe was in sight. He labored diligently, but yet carefully, until at last the work was done, and then, springing into his saddle he fled as on the wings of the wind. Had he in his haste sought to escape without mending the girth strap, he would surely have been overtaken and destroyed. So in this world's care and business, we have no time to lose, but we have time to pray. Prayer and provender hinder no man's journey. A thousand dangers are averted by prayer; a thousand difficulties are prevented by prayer; a thousand hindrances are removed by prayer.

What emergencies may confront us, what temptations may assail us, what snares may encompass us, what trials may come upon us, no man can tell. In watchfulness and prayer is all our security; and if we make, God our refuge and turn to him continually, we shall find him a present help in time of need, and his prospering hand will bear us safely through the world and bring us home at last.—*Christian.*

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

(Continued.)

IN THE TIME OF THE CÆSARS.

WE come now to the time of Polybius, who was born B. C. 203. "There is a remarkable passage by Polybius," says Leland, "which shows that the disbelief of a future state had in his time become very common and fashionable, both among persons of superior rank and among the lower kind of people." (Ibid, p. 385.) The doctrine of the immortality of the soul was, then, far from being universally believed as yet.

We next come to the time of Cicero, who was born B. C. 107. Perhaps this doctrine had gained greater credence by that time. Hear our learned author again: "What that great man Cicero says of the philosophers in his time is remarkable. In that celebrated treatise where he sets himself to prove the immortality of the soul, he represents the contrary, as there were crowds of opponents; not the Epicureans only, but, which he could not well account for, those that were esteemed the most learned persons had that doctrine in contempt." (Ibid, p. 285.)

Mr. Watson, speaking of the same time, says: "Both philosophers and poets regarded them as vulgar fables. . . . Nor was the skepticism and unbelief of the wise and great long kept from the vulgar, among whom they wished to maintain the old superstitions as instruments by which they might be controlled. Cicero complains that the common people in his day mostly followed the doctrine of Epicurus." (Theological Institutes, vol. i. chap. vi. p. 54.) Epicurus denied the immortality of the soul. This testimony is worthy of consideration. The mass of the common people followed Epicurus, that is, they totally denied the doctrine that the soul is immortal. And the poets and philosophers taught them this! Then who believed the doctrine at that time? It was universally disbelieved.

Cæsar represents the same thing as being true in his day. (Leland's Rev., vol. ii. p. 3, chap. viii. p. 387.) So it was in the time of Plutarch, who was born about the middle of the first century. "He intimates that these things were not commonly believed." Not only the philosophers, but the mass of the Roman people had no faith in the doctrine of future rewards and punishments.

Of the popular religion Mr. Jones says: "The Romans in general knew the whole to be an imposition, and many of them ridiculed the pretense that the institution was divine." (Church History, p. 21.) Again he says: "The doctrine of the immortality of the soul, and of a future state of rewards and punishments, was but little understood, and, of course, only very partially acknowledged. Hence, at the period when Christ appeared, any notions of this kind found little or no acceptance among the Greeks and Romans, but were regarded in the light of old wives' fables, fit only for the amusement of women and children." (Ibid, 21. See also Mosheim's Commentaries, vol. i. pp. 24, 25.)

The learned Mr. Milman bears this decided testimony: "One class of fables seems to have been universally exploded even in the earliest youth,—those which related to another life. The picture of the unrivaled satirist may be overcharged, but it corresponds strictly with the public language of the orator and the private sentence of the philosopher:—

"The silent realm of disembodied ghosts,
The frogs that croak along the stygian coasts,
The thousand souls in one crazed vessel steer'd,
Not boys believe, save boys without a beard."

"Even the religious Pausanias speaks of the immortality of the soul as a foreign doctrine, introduced by the Chaldeans and the Magi, and embraced by some of the Greeks, particularly by Plato. Pliny, whose Natural History opens with a declaration that the universe is the sole Deity, devotes a separate chapter to a contemptuous exposure of the idle notion of the immortality of the soul, as a vision of human pride, and equally absurd, whether under the form of existence in another sphere or under that of transmigration." (History of Christianity, chap. i. p. 34.)

Gibbon, the celebrated historian, thus confirms this statement of the case: "We are sufficiently acquainted with the eminent persons who flourished in the age of Cicero and of the first Cæsars, with their actions, their characters, and their motives, to be assured that their conduct in this life was never regulated by any serious conviction of the rewards or punishments of a future state. At the bar and in the senate of Rome the ablest orators were not apprehensive of giving offense to their hearers by exposing that doctrine as an idle and extravagant opinion, which was rejected with contempt by every man of a liberal education and understanding." (Milman's Gibbon's Rome, chap. xv. p. 528.)

CHRISTIANS.

From the days of the apostles to the present time, there have been more or less Christians who have rejected the dogma of the natural immortality of man. Of late their numbers are rapidly increasing. They are found in large numbers both in Europe and America. With a very few exceptions, the whole body of Adventists are of this faith; so also are thousands in other churches. They believe the Bible implicitly, and believe in future rewards and punishments, and eternal life for the saints; but they do not believe in the immortality of the soul, nor in the conscious state of the dead. They hope for a future life through the resurrection.

Another class must be counted out, as non-believers in man's immortality. We have traveled from the Atlantic to the Pacific, from Minnesota to Alabama, and preached the doctrine of the mortality of man. Wherever we go, we find a large class of persons who say that they were never satisfied about the immortality of the soul, and never could really believe it. We find these persons both in the churches and out of them; yet they are commonly counted as believers in that dogma. Again, there are many thousands of intelligent skeptics who do not believe the soul immortal.

SUMMARY.

We confidently believe that the facts we have presented fully explode the oft-repeated argument that the immortality of the soul has been universally believed. Facts are against it. But if it had been generally believed, so have other monstrous errors. The oldest idea of a future life was, that it is obtained through a resurrection. This view was held by the Egyptians, Persians, Arabians, Mohammedans, Jews, Christians, Peruvians, and even some barbarous tribes of all countries.

We have shown that the doctrine of the immortality of the soul was first taught by the Egyptians, that there is no trace of it in the early history of ancient nations; that it was denied by most men in the time of Socrates; that the masses did not believe it in the time of Polybius; that the contrary of the soul's immortality was the prevailing opinion in the time of Cicero; that this disbelief was full as extensive in the first century; that nearly all the great schools of philosophy openly denied it; that even those who professed to believe it held it only on the principle of emanation and re-absorption, which virtually annihilates all individuality; that none of the ancients could possibly believe it, as they all held to a great periodical destruction of all things; that the Arabs were ignorant of the doctrine; that the Jews did not believe it; that the Hindoos and Buddhists, comprising fully one-third of the human race, implicitly held to the annihilation of all men; that the Chinese do not believe it; that many of the Mohammedans believe in the sleep of the dead; that many of the natives of Asia, of Polynesia, of Africa, and of the Western Continent have no such doctrine among them; that it is not proved that the native Indians believe it; that there are many Christians who deny it; and that, finally, there are thousands of others who have no faith in this doctrine. These facts show that but a small portion of the race have ever believed in the immortality of the soul.

D. M. CANRIGHT.

(To be Continued.)

"When" and "Then."

"WHEN Christ who is our life shall appear, then shall ye also appear with him in glory."

The adverbs "when" and "then" announce and declare the epoch of the saints' glorification. The time of being glorified with Christ is here set at "His appearing and his kingdom." We learn from the words quoted that they whose lives are hid with Christ in God will not be with their King and Saviour in a glorified state previous to the period here designated. We interpret this to be the same era in the future to which David alludes or refers when he declares that he shall behold his Maker's "face in righteousness," when he shall "awake in His likeness." No man in the flesh can behold "His face and live"—the flesh is corruption "because of sin;" "the spirit is life because of righteousness"—the righteousness of God—the holy nature given us of God in regeneration. The "seed that remains in us," like God, is holy, and being of God is possessed of God's righteousness, or the "righteousness which is of God." But we who possess this "treasure in earthen vessels," have the "first fruits of the spirit" "groan within ourselves," "waiting for the adoption, to wit: the redemption of the body." Paul expresses the same thought thus: "Waiting for his Son from heaven"—"waiting for the coming of

our Lord Jesus Christ." We do not desire so much "to be unclothed" as "clothed upon with our house which is from heaven," "that mortality might be swallowed up of life." We are now "partakers of the divine nature;" this nature is "holy as He is holy, righteous as He is righteous." When He shall change our vile bodies that they may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto Himself, we then "will be like him," righteous every whit, entirely righteous, completely righteous, clothed in His righteousness, thus we will "behold his face;" then we "will be satisfied," fully so—not before; then we will appear with Him in glory—not before. But the "Lord is at hand;" the "glorious offering" is near. Hasten, Lord, the glorious time.—G. H. Lillard, in *Evangel.*

A Poor Church Member.

WE must not be personal. We have no single individual in mind. Before us pass a multitude of men and women from all classes and conditions. An unquestionably poor church member can be made out of any kind of material.

The regenerating power of the Holy Spirit is all sufficient, and it will not do to say that some people are only partially regenerate. But there are some church members whose every day life is very derogatory to God's converting grace. In fact, it requires loud and repeated claims to raise the suggestion that God has anything to do with such lives.

The poor church member is widely known. He is conspicuous. He sits on the back seat, or in the front seat. In the first position he has come part of the way to church to avoid discipline, and stopped afar off to avoid being called upon. When he takes the front seat, he is "making an impression." He is very religious—a leading brother—at the Christmas tree and at the annual picnic. He is invariably sick or engaged on prayer-meeting evenings.

At the business meeting he seldom casts a vote on either side of a question, as that would rob him of the privilege of criticising whatever course might be adopted. He never helps a measure that he approves, and never keeps silent when he disapproves. "I did not vote for that measure when it was adopted," is his favorite form of introducing objections. His principle mission is "holding back." He is regularly on the other side.

Spiritually, he is always out on the edge—sometimes burning up, sometimes freezing. There is an even and constant temperature in spiritual life that is very different in character and power from the spasmodic ebullitions of such a man. Our poor church member is either too highly elated to be cautious, or too despondent to look at the hopeful indications. There have been armies afflicted with bravery in the camp and cowardice on the field. Our character has valor and spirit, but they never move out of camp.

The poor church member wants it distinctly understood that he does not belong to the church. He is a member of this or that congregation; he has a pew at this or that church; he attends divine service, and hears Mr. So and So; but he does not, in the remotest sense, belong to the church—he is at best only a member. He speaks of the church as a distinct party from himself. He speaks of them as "they," not as "we." Such a member can do a vast amount of down hill work.

Years ago the endless-chain horse power was in common use. Two fine horses stepped grandly on their inclined floor, and to their tread a hundred wheels were spinning around, and a score of men were kept busy in their places. But a mere boy could take hold of a small lever that bore down on the fly-wheel, and his weight stop the entire machine and set all the men idle. Our poor church member is nearly always at the lever bearing down. Here, better than anywhere else, he can make himself felt.

A poor merchant injures himself and the few to whom he is indebted. A poor typesetter gives the proof reader double work. A poor—well, a poor church member is the poorest dependence of all. He is "henceforth good for nothing," so utterly worthless as to be in the way and fit only to be thrown out.

We need good men and women in our churches. Money and influence are not religion, nor are they good substitutes for it. Personal attentiveness, deep-seated earnestness and patient continuance in our entire membership would help very much just now.—*Central Baptist.*

It is a great mercy to want that patiently which God denies justly, and to use that wisely which God bestows bountifully.

A Common Error About the Christian Life.

THAT the Christian life is all in the beginning. I am sure that the general thought, while it is not too much concerned about the beginning of Christianity in the soul—because it cannot be too much concerned about it—is not enough anxious about its subsequent development. It would have been just as wise for the ancient racer, after he had gone through the training process, and stripped himself for the contest, and entered the arena, and run on three steps, to have stopped there, and declared the race won and himself entitled to the prize. Why, the judge would answer, the race is but begun. Your preparation may have been assiduous and admirable, but it is in the law of the arena that the entire course must be accomplished, and the prize adjudged as you shall have carried yourself around the whole circle. The race itself is the only test of your preparation and beginning.

But, somehow, we have too generally come to think that if we can only get a man to acknowledge his sinfulness, and walk for a time in darkness, and then pass out into a better state of feeling, to break forth in joy and songfulness, to see new light in the sun, and fresh greenness in the grass, to profess trust in Jesus Christ, that then the whole race is run, the victor's crown is on the brow.

Now it may be that a man passing through such an experience has become a Christian, and it may be he has not. You cannot predicate Christianity altogether upon feeling. It is not all fervors, and raptures, and high excitements, and suffusions of sentiment. These may be the glorious door into the noble Christian life, and they may be the door into delusion. Christianity is deeper than feeling. Christianity is a changed nature. To be a Christian is to be a new creation in Christ Jesus. Christianity is the setting of the purposes toward God; it is resolute determination to arrange our action with, and not thwart the will of God; it is living as ever in our great Task-master's eye. And so the only test of the truth of the beginning is the whole race succeeding. "By their fruits ye shall know them," said the Saviour. The genuineness of the new life is to be judged of what you do each day in your business, in your family, amid your pleasures—not so much by what you thought you felt on some dim day years back. Christianity is more a life than a feeling. If the life bloom other than Christian, the strong presumption must be that the root out of which the life issues is other than Christian.

It is the spring time, and I want flowers in my garden. I go to a seed store and ask for hyacinth bulbs. Unless my sense of smell be acute the man may sell me onions instead of hyacinth bulbs. They look very much alike. I take them home, and plant them, and water them, and watch them. If instead of the perfumed pyramid of flowers I get some weed or vegetable, then I am sure I have not planted hyacinths. So it is with Christianity. Unless the bloom be Christian it is certain that the bulb is not. The only test of saintship is endurance in saintship. The beginning is not everything in Christianity.—*Dr. Wayland Hoyt.*

General Fisk on the Theatre.

A LADY friend of Mrs. Fisk called on them the other evening at their rooms in the St. Nicholas hotel, and requested them to go with her to the theatre, and hear Mr. Booth in Romeo and Juliet.

"I cannot go," said the General, "I have an engagement."

"Ah! but you can get excused from that engagement," she insisted. "What is it, if I may be so impertinent?"

"It is the evening for my prayer meeting," he replied, "and I make it a point always to be present when possible."

The lady seized his hand and tears filled her eyes as she exclaimed, "General! you have preached me the best sermon I have heard for many a month. I too, am a member of the church, and ought to be as punctual and faithful in my duties as you are; but I am not. But do you really think it is wrong to attend the theatre?" she added after a slight pause.

"It would probably do me no harm," he replied. "But suppose I was to go for this reason, mindful only of my own pleasure or of its influences upon myself. I take my seat. Yonder is a young man who has been enticed to the place, not without some misgivings of conscience; he casts his eye up, and says to himself with satisfaction, 'Ah! there is General Fisk. He is a good Christian man. I heard him deliver an address to the Sabbath-school the other Sunday; surely I must be all right in Christian company.' No," said the noble Christian man, "I cannot lend my influence thus."

DEATH.

A MIGHTY sceptred monarch sways
The realms of mortal breath;
For every human soul obeys
The mandate stern of *Death*.

Death never smites a feeble blow,
Nor waiteth long between;
He cometh from the depths below
This harvest ground to glean.

He hangs a fearful gloominess
About the wizard sea;
A never-failing loneliness,
When flowing pleasantly.

But when the howling tempests rise,
Death hasteth to the fray,
And o'er the billows swiftly flies
In ruin's dread array.

In plaintive sounding melody
The breezes whisper low:—
"The agency of death shall be
Through time's all-ceaseless flow."

Death rideth on the stormy blast
Amid the lightning's play;
And shouteth when the war-clouds fast
Their many victims slay.

He floateth on the noiseless breeze
In fragrant summer time;
And hideth 'mid the leafy trees,
Whence music sweet doth chime.

He glideth where deep waters flow,
And spreads the ripple wide;
And stands where fetid marshes low
Extend their sluggish tide.

He saileth on the sun's bright beam,
Like love's resistless glance;
And where the festive torches gleam,
Whirls in the giddy dance.

Death mingleth teapting pleasure's cup,
And crowns all earthly joy;
He hovers where the song goes up,
Commissioned to destroy.

He filleth every spot of earth,
Like all-pervading light;
And all that claimeth mortal birth
Death smites in giant might.

There's horror in the very air
When o'er the dead we bend;
There's mingled terror everywhere
If Death an arrow send.

What wonder then we stand aghast
When summoned far away?
For Death, unwe come till the last,
Attends our steps each day.

—*Set.*

Modern Spiritualism.

THEIR TENDENCY IS TO ATHEISM AND IMMORALITY.

WE are not left to conjecture what may be the result of such teachings as those we have quoted; they are bearing fruit which is abundantly manifest, and we trust that all will justify our strictures when the result is pointed out. But it may be objected that such declarations as we have quoted from the "Healing of the Nations," Dr. Hare, Davis, and others, will not be found in the writings of all. To this objection we answer by applying principles, as to other evils. Thus: The apologists of slavery acknowledged that there were evils and abuses attending the system, of which they did not approve; but they claimed that there were also good and kind masters, who did not abuse their slaves; to which we reply: What were termed the abuses were a vital part of the system; there was nothing in the system to prevent such abuses; the kind-hearted masters have really been the greatest foes to humanity, giving respectability to that which is in its very nature evil, and thus prolonging its existence. So in regard to "respectable houses" and "fashionable saloons" in the traffic in ardent spirits. While the evils are necessary consequents of the systems, it were far better to let them bear only their hideous features, that mankind might reprobate them and put them away. And so of Spiritualism. There has nothing been published by Spiritualists that would forbid the sentiments we have quoted. The tendency of all that we have seen is in the same direction. We do not offer the testimony of those who have opposed it as a trick, a humbug, but of those who have examined it, embraced it, and been its firm adherents.

Joel Tiffany, a well-known lecturer and publisher of the spiritualistic views, testified on this point. Although quoted before, we repeat his testimony in this connection because of its importance:—

"In an article entitled, 'Spiritualism,' published in the December number of the *Monthly*, among other faults and errors, I charged that its influence had tended to create a kind of moral and religious Atheism—that these modern developments had not awakened religious aspirations in the minds of those who had been the subjects of them. To this charge many took exceptions as being too severe. I have carefully investigated its truth since

that time, and find the charge to be just. My experience has been, go among Spiritualists where you will, and, as a general thing, they have no faith in a living, conscious, intelligent Deity; possessed of love, volition, affection, etc., as an object of religious aspiration and worship. *They feel no demand for worship themselves, and they denounce and ridicule its exercise in others.* On an examination both of their theoretical and practical faith in God, you will find that it amounts to nothing but an *indefinite and incoherent Pantheism.*"

Dr. Randolph was eight years a medium and a lecturer. He gave his opinion of it, from which we extract as follows:—

"I enter the arena as the champion of common sense, against what in my soul I believe to be the most tremendous enemy of God, morals, and religion, that ever found foothold on the earth—the most seductive, hence the most dangerous, form of sensualism that ever cursed a nation, age, or people. I was a medium about eight years, during which time I made three thousand speeches, and traveled over several different countries, proclaiming the new gospel. I now regret that so much excellent breath was wasted, and that my health of mind and body was well-nigh ruined. I have only begun to regain both since I totally abandoned it, and to-day had rather see the cholera in my house than be a spiritual medium!"

"As a trance-speaker, I became widely known; and now aver that during the entire eight years of my mediumship, I firmly and sacredly confess that I had not the control of my own mind, as I now have, one-twentieth of the time; and before man and high Heaven I most solemnly declare that I do not now believe that during the whole eight years I was sane for thirty-six consecutive hours, in consequence of the trance and susceptibility thereto.

"For seven years I held daily intercourse with what purported to be my mother's spirit. I am now fully persuaded that it was nothing but an evil spirit, an infernal demon, who in that guise gained my soul's confidence, and led me to the very brink of ruin. We read in Scripture of demoniac possession as well as of normal spiritual action. Both facts exist provable to-day; I am positive the former does. A. J. Davis and his clique of Harmonialists say there are no evil spirits. I emphatically deny the statement. *Five of my friends destroyed themselves, and I attempted it, by direct spiritual influence.* Every crime in the calendar has been committed by mortal movers of viewless beings. Adultery, fornication, suicides, desertions, unjust divorces, prostitution, abortion, insanity, are not evils, I suppose! *I charge all these to this scientific Spiritualism.* It has also broken up families, squandered fortunes, tempted and destroyed the weak. It has banished peace from happy families, separated husbands and wives, and shattered the intellect of thousands."

J. F. Whitney, editor of the *N. Y. Pathfinder*, gives his opinion. The following extracts will show his opportunities and ability to judge of its character and tendency:—

"Now, after a long and constant watchfulness, seeing for months and for years its progress and its practical workings upon its devotees, its believers, and its mediums, we are compelled to speak our honest conviction, which is, that the manifestations coming through the acknowledged mediums, who are designated as rapping, tipping, writing, and entranced mediums, have a baneful influence upon believers, and create discord and confusion; that the generality of these teachings inculcate false ideas, approve of selfish individual acts, and indorse theories and principles which, when carried out, *debase and make men little better than the brute.* These are among the fruits of Modern Spiritualism, and we do not hesitate to say that we believe if these manifestations are continued to be received, and to be as little understood as they are, and have been, since they made their appearance at Rochester, and mortals are to be deceived by their false, fascinating, and snake-like charming powers, which go with them, the day will come when the world will require the appearance of another Saviour to redeem the world from its departing from Christ's warnings.

"Seeing, as we have, the gradual progress it makes with its believers, particularly its mediums, from lives of *moral* to those of *sensuality*, and *immorality*, gradually and cautiously undermining the foundation of good principles, we look back with amazement to the radical change which a few months will bring about in individuals, for its tendency is to approve and indorse each individual act and character, however good or bad these acts may be.

"We desire to send forth our warning voice, and if our humble position, as the head

of a public journal, our known advocacy of Spiritualism, our experience, and the conspicuous part we have played among its believers, the honesty and the fearlessness with which we have defended the subject, will weigh anything in our favor, we desire that our opinions may be received, and those who are moving passively down the rushing rapids to destruction, should pause, ere it be too late, and save themselves from the blasting influence which those manifestations are causing."

Almost every one who has heard of Spiritualism has heard of Cora Hatch, the great trance-speaking medium who, accompanied by her husband, Dr. Hatch, has traveled extensively and astonished multitudes by her extemporaneous lectures on various subjects. Dr. H. has renounced Spiritualism, and we subjoin extracts from his testimony. Cora, lately his wife, is still a medium, and has separated herself from him and chosen an *affinity*. Dr. Hatch says:—

"All Spiritualists claim that the mental control of mediums is *spiritual psychology*, and that, for the time being, the mind is held in perfect vassalage to the controlling spirit. Also, that the spirit world is made up of just such persons as are daily passing from this world to that, and that both the good and evil alike have power to return and obsess mortals who are mediumistic. Therefore, taking the concession of the Spiritualist and combining it with the well-known laws of psychological control, we are inevitably forced to the following conclusion, viz., that there is no reliance to be placed upon the veracity or moral integrity of any mental medium on earth. Their oath would be wholly unreliable, for the moment they are called upon to bear witness they may become infested or obsessed by an outside influence which desires to give different testimony, and thereby made to utter such statements as they know to be wholly false, when in their normal condition; and at the same time they may be, apparently, perfectly themselves in reference to all other things. Here we have a basis, according to the Spiritualist's own theory, which is incontrovertible, and which establishes upon immutable laws the perfect unreliability of mediums.

"The most damning iniquities are everywhere perpetrated in Spiritual circles, a very small percentage of which ever comes to public attention. I care not whether it be Spiritual or mundane, the facts exist, and should demand the attention and condemnation of an intelligent community.

"It is worse than useless to talk to the Spiritualists against this condition of things; for those who occupy the highest position among them are aiding and abetting in all classes of iniquities which prevail among them. *The abrogation of marriage, bigamy, accompanied by robbery, theft, rapes, are all chargeable upon Spiritualism.* I most solemnly affirm that I do not believe that there has during the past five hundred years, arisen any people who are guilty of so great a variety of crimes and indecencies as the Spiritualists of America.

"For a long time I was swallowed up in its whirlpool of excitement, and comparatively paid but little attention to its evils, believing that much good might result from the openings of the avenues of Spiritual intercourse. But during the past eight months I have devoted my attention to critical investigation of its moral, social, and religious bearing, and I stand appalled before the revelations of its awful and damning realities."

This evidence of Dr. Hatch perfectly accords with that of Mr. Tiffany, Mr. Whitney, and Dr. Randolph. And later still, "Rev. T. L. Harris, of New York City, a noted medium, through whom some of the most popular spirit-publications were given, renounced it, and gave a testimony as strong as any of the preceding. The quotation we take from the *New York Tribune*, Feb. 25, 1860, as copied from the *London Advertiser*. It says:—

"We went to the place from a sense of duty, expecting, as did all the 300 or 400 Spiritualists who were present, that we should hear the most masterly vindication of Spiritualism that could be given; and hoping that having once heard its ablest defense, we should be the more fitted, as opportunity offered, to expose with greater success the *iniquities, the dangers, and the disastrous results*, morally, socially, and physically, of this latest and most insidious form of Pantheism.

"Mr. Harris held up to the eyes of his audience the system of Spiritualism as the most hideous and horrible thing which had ever come from the nether world. He said that he himself was a living proof of the danger, mentally and physically, of cultivating the so-called science of Spiritualism. He

mentioned that only a few years ago it had taken so absorbing a possession of his mind, and had obtained so complete a mastery over him, that it gave rigidity to the muscles of his frame, and a terrible unearthly expression to his countenance. He added that he had seen and known many others—excellent and amiable persons before they became Spiritualists—from whom the power which the demoniac system had acquired over them had taken away their appetites, had unfitted them for the ordinary duties of life, crushed all their energies, mental and physical, deprived them of sleep at night, and caused their bodies to waste away, as if the victims of some fell disease which set all medical skill at defiance. Others he had known and seen, whose arms and legs had become as cold and rigid as those of a marble statue, while the expressions of their countenances were so horrible as more to resemble those of demons than of human beings. The Spiritualists of America, he further stated, are not only as a body Pantheists, rejecting alike the idea of the Scriptures as a divine revelation, and of the existence of a God, but they are gross sensualists and utterly immoral in their conduct in all the relations of life.

"Mr. Harris added, that this was not only true of the Transatlantic Spiritualists as a body, but that it was true of every 999 out of 1000 of their number. Thousands of persons had died in America during the fifteen years that he had been a Spiritualist, who had notoriously lived most immoral lives, and yet the spirits of every one of these persons affirmed that they were all perfectly happy. The Spiritualist literature of America, Mr. Harris also stated, was, with one or two exceptions in a thousand cases, pantheistic, feeble, driveling, nay, almost idiotic. The Spiritualists were utterly selfish, as well as sensual and grossly immoral. They were destitute of all human sympathies, and never were known to perform a single benevolent action. They fully believed that, in a future state, they would live the same licentious lives as they had done on earth. *The American Spiritualists were in reality a body of pagans*, worshipping, like the ancient pagans, obscene and, in every respect, grossly licentious deities. And as regards the spirits with whom they hold communion, they resembled the sorcerers and demons who took possession of men and women in the days of Christ, and are so frequently referred to in God's word—that word which is the only safe foundation of our faith, and the only safe rule of our conduct.

"There were a few Christian men who had been deluded into the adoption of the system, but only in a modified degree, and so long as their Spiritualism was kept in subjection by their Christianity, the observations he had made did not apply to them. But these exceptions were so few as to be hardly worthy of notice. He begged to impress on the minds of his audience, that all that he had said of the system of Spiritualism, which he characterized as an *infernal* system, was the result of his own personal knowledge and experience. He mentioned some individual cases, of which he was an eye witness, in which the demon of Spiritualism had obtained so entire a mastery over its victims, as to throw them down on platforms and other public places, just as the evil spirits did of which we read in the New Testament.

"The marriage vow imposes no obligations in the views of Spiritualists. Husbands who had for years been so devotedly attached to their wives, that they have said nothing in the world but death itself could part them, have abandoned their wives and formed criminal connections with other females, because the spirits had told them that there was a greater Spiritualist affinity between these husbands and certain other women, than between them and their lawful wives. Wives, too, the most devoted, and loving, and true to their husbands that had ever contracted the marriage obligation, had left their husbands and children, and lived in open immorality with other men, because the spirits had told them that they ought to do so on the ground of there being a greater Spiritualist sympathy between them and these men, than between them and their husbands."

EDITOR.

(To be Continued.)

"I HAVE been a member of your church for thirty years," said an elderly Christian to his pastor, "and when I was laid by with sickness for a week or two, only one or two came to visit me. I was shamefully neglected." "My friend," said the pastor, "in all those thirty years how many sick have you visited?" "Oh," he replied, "it never struck me in that light." And so, many consider only the relation of their brethren to them, and not their own relation to others.

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, SEPT. 4, 1879.

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

J. H. WAGJONER, RESIDENT EDITOR.

The Perihelion Theory.

OUR readers need not expect us to give any particular views of this theory, for we have to confess that we have never read a page from the advocates of the theory. We do not profess to understand it. We have far more confidence in "the sure word of prophecy" than in any theory founded upon observations of natural causes and effects, or in the deductions of scientific investigations. In this cause we labor under this difficulty, that we profess to very little scientific knowledge ourselves, while those who profess to be thoroughly versed in scientific matters are divided upon the subject; some of them say "the language of the stars" is clear and decisive in favor of this peculiar theory—that they afford emphatic testimony that a great crisis in nature is approaching; while others, of confessed ability and erudition, are sure that the whole theory is a humbug.

Aside from any supposed strength of evidence in the motion of the heavenly bodies, the advocates of the theory have one circumstance in their favor, which has an influence on many minds. It is this: the very things predicted are coming to pass with astonishing rapidity. We do not offer any opinion as to the relation of these facts to the supposed cause here indicated—we again confess that we have little interest in that direction—but we know that the facts exist to an extent which is truly startling.

Distress is among the nations. The number of those who have died of starvation during the last five years is fearfully immense. It is counted up by many millions. And the prospect before us is by no means flattering. Those countries in Europe and western Asia, which have raised wheat for exportation, have no crops, or very small ones. The people are poor—by no means prepared to buy food which has been imported from distant lands. It is with reason that the multitudes look forward to the coming winter with fearful forebodings.

In some parts of Central Asia it is thought the short crop of the present year will nearly answer the home demand, as the population is so reduced by starvation that the usual quantity will not be required! A heart-sickening reason for the sufficiency of a small supply of food.

The jealousies and contentions among the nations cause a large increase in war expenses of late years, and demand great standing armies. By such means the power of production is decreased, while the demand is increased, and the people are more heavily taxed as their ability is destroyed to pay their taxes and supply themselves with bread. The result is not difficult to foresee. Suffering is unavoidable.

Not only as nations or governments, are the inhabitants of the world involved, but a state of unrest and disquiet everywhere prevails in society. A few years ago the rich—or those counted rich—were satisfied with thousands; now they are not satisfied unless they can gather the wealth of the land into their hands, and count their possessions by millions. By such a monopoly of wealth the number of the poor is increased, who, in turn, are not satisfied with moderate wages, or such as would be considered very liberal a few years ago, but wish to grow quickly rich, without capital to begin with, and to spend much in superfluities and rioting, expecting their real wants to be supplied by the government or the wealthier classes. Beggars, under the name of tramps, do not supplicate for food and clothing—they demand them as their right, and hold the community in dread by threats or open acts of violence.

Society is not more convulsed than nature itself. The prevalence of pestilences may be traced in part to the bad habits of the people; to the absence of regard for sanitary regulations; but starvation—the cutting of supplies—arises from natural causes; and these in turn bring the pestilence. The prevalence of cyclones or tornadoes, and destructive storms is unprecedented. They are not confined to any part of the earth. A greater number have occurred in Europe and America the present year, than in many years before. Not a week—

scarcely a day—passes without bringing tidings of another calamitous storm.

Whether these things are in any wise related to the motions and positions of the heavenly bodies, we do not know. But we have looked for such things. We are neither surprised nor disappointed that distress among the nations and convulsions of nature are prevalent and increasing. We believe the time is just before us, spoken of in Dan. 12:1—"a time of trouble, such as never was since there was a nation." We have no knowledge of the means whereby this state of things shall be brought about; this is, comparatively, a matter of small importance. But, from the tendency of the age, we may reasonably expect that when the judgments of God are upon the earth, men will evade the force of the fulfillment of the prophecies by referring them—even the seven last plagues—to natural causes. Science and philosophy are now, and will continue to be, the dependence of the people, for information concerning the past, the present, and the future. Few—very few—humble themselves before God and tremble at his word.

We look at these startling things with feelings of much gratitude to God, for the certain information which we have given to us in the writings of the prophets. And especially are we grateful for the precious, consoling promise that, in that time of trouble upon the nations, God's own "people shall be delivered, every one whose name is found written in the book.

The world has had its long day of triumph and rejoicing against the cause of God, while the people of God have been persecuted and afflicted. But this order is not long to continue; "the triumphing of the wicked is short." The calamities of the wicked world are impending, while the triumph of the saints is equally near. They who have been troubled shall find rest when the Lord Jesus shall appear; but he will, at that time, take vengeance on them that know not God, and obey not the gospel. 2 Thess. 1.

Our hearts rejoice in the glorious prospect. War, pestilence, and famine, have no dread for those who look for and love the appearing of the saviour. "Come, Lord Jesus." Thy presence will more than make up for the sorrows and losses of this world.

"Come joy or come sorrow, what'er may befall;
An hour with my God will make up for them all."

What Language Did Our Lord Use?

ALTHOUGH the Old Testament was written in Hebrew with the exception of portions of Ezra, Jeremiah, and Daniel, which were written in Chaldaic, and although the New Testament was written in Greek, the language spoken by our Lord to the people of his time was neither Hebrew nor Greek. The Hebrew language ceased to be the language of the common people in the Jewish nation during the seventy years' captivity in Babylon. There they adopted the language of the Chaldeans, their conquerors, giving it of course a Hebraic cast. The Chaldaic or Aramaic language, which indeed was much like the Hebrew, being thus adopted was, as a matter of course, retained during the five hundred years that elapsed before the Son of God began his work among men. In this time, however, the language underwent changes, and became so far different from the original Chaldaic that it is called the Syro-Chaldaic language. This was perhaps as nearly like the Chaldaic as the English language of to-day is like that spoken by our ancestors five hundred years since. The Syriac was used in our Lord's time by the people of quite an extensive region. The Jews of that time spoke a language compounded of Chaldaic and Syriac. This was the language of our Lord's discourses. We might reasonably infer this from the fact that it was the language of the common people. But we know it to be the case because the very expressions used by him are in many cases preserved.

It is true that this language is termed in the New Testament the Hebrew tongue. But this is not because that it is the original, pure Hebrew, but because it was the language of the Hebrew people of that time, and because it resembled that tongue. It was in this modern kind of Hebrew that our Lord's inscription was written upon his cross; and it was in this that Paul addressed the people from the castle stairs. Luke 23:38; Acts 22:2.

The evangelists, though writing in Greek, frequently desired to preserve the exact expressions used by our Lord. So they introduce the very words of that language in which our Lord spoke, and then they interpret them. Thus he says to the daughter of the ruler of the synagogue, "Talitha cumi," which signifies,

"Damsel, arise." Mark 5:41. This explains why the evangelists occasionally give our Lord's exact words and then interpret them.

ANATHEMA MARAN-ATHA.

We have in these words in 1 Cor. 16:22 an instance of the use of the Syro-Chaldaic language by the New Testament writers. Maran-atha is a term of that language signifying, "The Lord cometh." It seems to have been introduced by Paul, though writing in Greek, for the purpose of emphasis. Anathama is Greek, signifying accursed. The sentence, therefore, amounts to this: "If any man love not our Lord Jesus Christ let him be accursed at the coming of the Lord."

WHO WAS CEPHAS?

"When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me," etc. Gal. 2:9.

"Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." 1 Cor. 1:12.

This is a name given by our Lord himself to Simon. It is a word signifying in the language then used by the Hebrew people, a stone. It is therefore exactly equivalent to his more common Greek surname, Peter. John 1:42.

WHAT DOES SIMON BAR-JONA SIGNIFY?

This is the designation of Peter used by our Lord in responding to his noble confession of faith recorded in Matt. 16:16, 17. Bar is a Syriac word signifying son. The expression is therefore in meaning simply this: Simon son of Jonas. J. N. A.

The United States in Prophecy.

PROBABILITIES CONSIDERED.

THE United States—What are they? Two hundred years ago, this question could not have been answered; it could not even have been asked. Now it can be answered by the dwellers in every quarter of the globe. Then, a few small settlements of earnest men who had fled from the religious intolerance of the Old World, dotted a narrow strip of coast line on our New England border. Now, a mighty nation, with a vast expanse of territory stretching from ocean to ocean, and from regions almost arctic on the north to regions equally torrid on the south, embracing more square leagues of habitable land than Rome ruled over in its palmy days, here holds a position of independence and glory among the nations of the earth.

And the sound of this new nation has gone into all the world. It has reached the toiling millions of Europe; and they are swarming to our shores to share its blessings. It has gone to the islands of the sea; and they have sent their living contributions. It has reached the Orient, and opened as with a password the gates of nations long barred against intercourse with other powers; and China and Japan, turning from their beaten tracks of forty centuries, are looking with wonder at the prodigy arising across the Pacific to the east of them, and catching some of the impulse which this growing power is imparting to the nations of the earth.

One hundred years ago, with three millions of people, the United States became an independent government. It has now a population of over forty millions of people, and a territory of three and a half millions of square miles. Russia alone exceeds this nation in these particulars, having forty millions more of people, and four millions more square miles of territory. Of all other nations on the globe whose laws are framed by legislative bodies elected by the people, Brazil, which has the largest territory, has not quite three millions of square miles; and France, the most populous, has not probably, considering her late reverses and misfortunes, a greater number of inhabitants than our own country. So that in point of territory and population combined, it will be seen that the United States now stand at the head of the self-governing powers of the earth.

Occupying a position altogether unique, this government excites equally the astonishment and admiration of all beholders. The main features of its history are such as have had no parallel since the distinction of nations existed among men.

1. No nation ever acquired so vast a territory in so quiet a manner.
2. No nation ever rose to such greatness by so peaceable means.
3. No nation ever advanced so rapidly in all that constitutes national strength and capital.
4. No nation ever rose to such a pinnacle of power in a space of time so incredibly short.

5. No nation in so limited a time has developed such unlimited resources.

6. No nation has ever existed founded on principles of justice so pure and undefiled.

7. No nation has ever existed in which the consciences of men have been left so untrammelled and free.

8. In no nation and in no age of the world, have the arts and sciences so flourished, so many improvements been made, and so great successes been achieved, as in our own country during the last fifty years.

9. In no nation and in no age has the gospel found such freedom, and the churches of Christ had such liberty to spread abroad their principles and develop their strength.

10. No age of the world has seen such an immigration as that which is now pouring into our borders from all lands the millions who have long groaned under despotic governments, and who now turn to this broad territory of freedom as the avenue of hope, the Utopia of the nations.

The most discerning minds have been intuitively impressed with the idea of the future greatness and power of this government. In view of the grand results developed and developing, the discovery of America by Columbus, not four hundred years ago, is set down as the greatest event of all secular history. The progress of empire to this land was long ago expected.

Sir Thomas Brown, in 1682, predicted the growth of a power here, which would rival the European kingdoms in strength and prowess.

In Burnaby's Travels through the middle settlements of North America, in 1759 and 1760, published in 1775, is expressed this sentiment:

"An idea, strange as it is visionary, has entered into the minds of the generality of mankind, that empire is traveling westward; and every one is looking forward with eager and impatient expectation to that destined moment when America is to give the law to the rest of the world."

John Adams, Oct. 12, 1775, wrote:—

"Soon after the Reformation, a few people came over into this New World for conscience' sake. Perhaps this apparently trivial incident may transfer the great seat of empire to America."

On the day after the Declaration of Independence, he wrote:—

"Yesterday the greatest question was decided which ever was debated in America, and a greater perhaps never was, nor will be, decided among men."

In 1776, Galiani, a Neapolitan, predicted the gradual decay of European institutions, to renew themselves in America. In 1778, in reference to the question as to which was to be the ruling power in the world, Europe or America, he said:—

"I will wager in favor of America."

Adam Smith, of Scotland, in 1776, predicted the transfer of empire to America.

Governor Pownall, an English statesman, in 1780, while our Revolution was in progress, predicted that this country would become independent, and that a civilizing activity, beyond what Europe could ever know, would animate it; and that its commercial and naval power would be found in every quarter of the globe. Again he said:—

"North America has advanced, and is every day advancing, to growth of state, with a steady and continually accelerating motion, of which there never has yet been any example in Europe."

David Hartley wrote from England in 1777: "At sea, which has hitherto been our prerogative element, they [the United States] rise against us at a stupendous rate; and if we cannot return to our old mutual hospitalities toward each other, a very few years will show us a most formidable hostile marine, ready to join hands with any of our enemies."

Count d'Aranda, one of the first of Spanish statesmen, in 1783 thus wrote of this republic: "This Federal Republic was born a pygmy, so to speak. It required the support and forces of two powers as great as Spain and France in order to attain independence. A day will come when it will be a giant, even a colossus, formidable in these countries.*"

Of these prophecies, some are now wholly fulfilled, and the rest far on the road to fulfillment. This infant of yesterday stands forth to-day a giant, vigorous, active, and courageous, and accepts with dignity its manifest destiny at the head of powers and civilizations.

Such, in brief, is the answer to the question proposed at the opening of this chapter. An-

*These quotations are from an article by Hon. Charles Sumner, entitled, "Prophetic Voices about America," published in the *Atlantic Monthly*, of September, 1867.

other question immediately follows: Does the prophetic pen, which has so fully delineated the rise and progress of all the other great nations of the earth, pass this one by unnoticed? What are the probabilities in this matter? As the student of prophecy, in common with all mankind, looks with wonder upon the unparalleled rise and progress of this nation, he cannot repress the conviction that the hand of Providence has been at work in this quiet but mighty revolution. And this conviction he shares in common with others.

Governor Pownall, from whom a quotation has already been presented, speaking of the establishment of this country as a free and sovereign power, calls it—

“A revolution that has stronger marks of divine interposition, superseding the ordinary course of human affairs, than any other event which this world has experienced.”

De Tocqueville, a French writer, speaking of our separation from England, says:—

“It might seem their folly, but was really their fate, or, rather, the providence of God, who has doubtless a work for them to do, in which the massive materiality of the English character would have been too ponderous a dead weight upon their progress.”

Geo. Alfred Townsend, speaking of the misfortunes that have attended the other governments on this continent (New World and Old, p. 635), says:—

“The history of the United States was separated by a beneficent Providence far from this wild and cruel history of the rest of the continent.”

Again he says:—

“This hemisphere was laid away for no one race.”

If Providence has been thus conspicuously present in our history, we may look for some mention of this government in that Book which records the workings of Providence among mankind. On what conditions have other nations found a place in the prophetic record? First, if they have acted any prominent part in the world's history; and secondly, and above all, if they have had jurisdiction over, or maintained any relations with, the people of God. And both these conditions are fulfilled in our government. No nation has ever attracted more attention or excited more profound wonder, or given promise of greater eminence or influence. And certainly here, if anywhere on the globe, are to be found a strong array of Christians, such as are the salt of the earth, and the light of the world.

With these probabilities in our favor, let us now take a brief survey of those symbols found in the word of God which represent earthly governments. These are found chiefly, if not entirely, in the books of Daniel and Revelation. In Dan. 2, a symbol is introduced in the form of a great image. In Dan. 7, we find a lion, a bear, a leopard, and a great and terrible undescrpt beast, which, after passing through a new and remarkable phase, goes into the lake of fire. In Dan. 8, we have a ram, a he goat, and a horn, little at first, but waxing exceeding great. In Revelation 9, we have locusts like unto horses. In Rev. 12, we have a great red dragon. In Rev. 13, we have a blasphemous leopard beast, and a beast with two horns like a lamb. In Rev. 17, we have a scarlet colored beast, upon which a woman sits, holding in her hand a golden cup full of filthiness and abomination.

What governments and what powers are represented by all these? Do any of them symbolize our own? Some of these certainly represent earthly kingdoms; for so the prophecies themselves expressly inform us; and in the application of nearly all of them there is quite a uniform agreement among expositors. The four parts of the great image of Dan. 2 represent four kingdoms, Babylon, or Chaldea, Medo-Persia, Greece, and Rome. The lion of the seventh chapter also represents Babylon; the bear, Medo-Persia; the leopard, Grecia; and the great and terrible beast, Rome. The horn, with human eyes and mouth, which appears in the second phase of this beast, represents the papacy, and covers its history down to the time when it was temporarily overthrown by the French in 1798. In Dan. 8, likewise, the ram represents Medo-Persia; the he goat, Grecia; and the little horn, Rome. All these have a very clear and definite application to the governments named; none of them, thus far, can have any reference to the United States.

U. S.

(To be Continued.)

It is not till the thoughts can find rest in nothing but God, that a man is drawn close to God himself and becomes his.

Object of Missionary Work.

THE object of missionary work should always be kept before the mind. It is to save souls for whom Christ died. It is not simply to see how many tracts can be distributed, but with the distribution to see how much good can be accomplished, how much prejudice can be removed, and how many become interested in the truth of God.

Efforts may be put forth even in tract distribution that will do more harm than good. If the individual that hands out the reading matter is uncourteous, unguarded in his speech, untidy in his dress, this will tell against the truth. If the lives of those who visit from house to house are a disgrace to the cause, they cannot leave a proper influence.

Those most successful in tract distribution will be, 1. Those who get the heart so imbued with the Spirit of God and love for souls that their own ease and comfort are cheerfully sacrificed for the good of others. 2. Those who, when in conversation upon the subject of truth and religion, are prepared to hand out that tract which is best adapted to the minds of those with whom they have conversed. 3. Those who understand that the conversation should not be to debate some doctrinal point, but to call the attention of the individual to the subject of religion, and who then let the tract do the advocating of the doctrinal point.

Be careful that all your department is unexceptionable. You should be of that class “in whose eyes a vile person is contemned,” and by kind acts with a tender heart you will obtain access to the hearts and consciences of men. Then upon the reputation thus obtained you can recommend the truth.

The heart should first be softened by the love of Christ before it is fit to labor for others. We should first have an experience in the things of God. A stream will rise no higher than the fountain. And if the soul has never drawn draughts from salvation's well, how can it impart that salvation to others. If the rays of light from Heaven do not shine into our own hearts, they cannot be reflected upon others. Therefore the scattering of reading matter is a means to bring about a certain end, and not the end itself.

It is thus with sending the SIGNS OF THE TIMES to unknown individuals, and writing letters. We have really but commenced this work. Before us is an extensive field. The world is to be warned; and the reading matter is to fall like the leaves of autumn, so that he who runneth may read.

It makes quite a difference whether the letters are written with a heart full of warmth of the love of God, or whether it be a formal slip or printed postal card. We are now in a disciplinary school, educating ourselves to act a part in the closing scenes of this world's history. Those who feel a burden of this work, and make a specialty to seek God and adapt themselves to the work that they may be successful, God will use to help spread the truth. But if all there is to it with the individual is a few lifeless prayers, a few formal efforts, then we shall find we have made a great mistake. There should be an interest taken, not only to send out the reading matter, but your communications should be characterized with love, order, and devotion. Depend upon it, the stamp you give your letter, so it will effect the receiver. If it is cold and distant it will make no favorable impression. Therefore, we say, do not forget the object of the missionary work. S. N. HASKELL.

The Closing Messages of the Gospel.

NUMBER FOURTEEN.

THE number of the name of the beast is not mentioned in the message of the third angel; and for that reason it seems not to be so absolutely necessary that it should be so clearly understood as the subject of the mark. Still it is said of the victors on the sea of glass, that they had gotten the victory, not only over the beast and his image, but over the number of his name. Rev. 15:2. When the subject of the number is introduced in Chap. 13:17, 18, it is said, “Here is wisdom;” as though this was a subject somewhat intricate, demanding more wisdom to understand this than other points in the same connection. “Let him that hath understanding count the number of the beast.” Not professing superior understanding, I will simply tell my preference of the various suggestions made by others on this subject. A clue is given in the expression, “It is the number of a man.” That man would more probably be the one who is the head and representative of the kingdom of the beast—the

pope of Rome—than Napoleon Bonaparte or any other ruler or kingdom. The pope wears upon the front of his pontifical crown the assumed and blasphemous title: *Vicarius filii Dei*: “Vicerent of the Son of God.” The sum of the letters in this title used by the Latins as numerals is just “six hundred three score and six.” Omitting a, r, s, f, and e, which were not used as numerals, we have V, 5; I, 1; C, 100; I, 1; U, (formerly the same as V), 5; I, 1; L, 50; I, 1; I, 1; D, 500; I, 1. Adding these numbers together, we have 666. The reasons which sustain this view of the number are, to my mind stronger than those for any other theory of which I have heard or read.

THE PENALTY. The penalty threatened in this last message is wrath without mixture. No mercy is mingled in the cup of the Lord's indignation—it is wrath, and nothing but wrath. The day of probation will have passed, and mercy will no longer plead, as it now does. Jesus, our High Priest, will have finished the work of the atonement, in which he is now engaged, and instead of his priestly attire, he will have “put on the garments of vengeance for clothing,” and, “according to their deeds he will repay fury to his adversaries, recompense to his enemies.” Isa. 59:17, 18. “For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.” Isa. 34:8.

In the close of Rev. 14, this wrath is represented in figure as the treading of grapes in a wine-press. See also Joel 3:13; Isa. 63:3, 4. But it is more particularly and literally described as the effects of the pouring out of judgments under the symbol of “seven golden vials full of the wrath of God.” These vials of course are symbols; but their effects seem to be literal plagues upon men. And it is evident that in these last plagues is the wrath which is threatened in the last warning to men in the present state. Of the vials it is said, “In them is filled up the wrath of God.” Rev. 15:1. “For by these the wrath of God is completed.” *Whiting*. “Because in them the wrath of God was to be completed.” *Campbell*.

Some have supposed that these vials have nearly all of them been poured out in the past, beginning hundreds of years ago. But the proof is clear that they are all in the future when the last message is proclaimed; for the very first vial takes effect upon those who have heard and disregarded this warning, that is, “upon the men which had the mark of the beast, and upon them which worshipped his image.” Rev. 16:1, 2. Mercy is offered while the last message of the gospel is being proclaimed. But the message warns men of unmingled wrath which is to follow. With its close probation closes, and the threatened wrath comes upon those who disregard it, and worship the beast and his image.

If the first vial is in the past, then the third angel's message, which is most evidently the last message of mercy, is also in the past, then also the image of the beast was formed and the subject of the mark well understood in the past, the harvest of the earth ripened, probation closed, and wrath without mixture is all that is left to those who have not heeded the warning. But it is evident that the plagues are all in the future, and that the period of their pouring out will be brief. It is said of Babylon, “Therefore shall her plagues come in one day; death and mourning and famine; and she shall be utterly burned with fire.” Rev. 18:8. This day is doubtless the day of vengeance, the year of recompenses, foretold by the ancient prophets; for famine would hardly come in a literal day of twenty-four hours.

“After that I looked, and behold, the temple of the tabernacle of the testimony in Heaven was opened; and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.” Rev. 15:5, 6.

The temple in Heaven is the tabernacle where our great High Priest ministers before God in behalf of repentant sinners. Heb. 8:2. The tabernacle of the testimony is the most holy place, that within the “second veil,” Heb. 9:3, where the ark of the testimony was kept in the “holy places made with hands, which are the figures of the true.” Heb. 9:24. The testimony is the ten commandments, which were written on tables of stone by the finger of God, and placed in the most holy place. Ex. 25:16; 31:18; 32:15, 16; Deut. 5:22. This testimony of God is also in the heavenly temple, and it holds good throughout the gospel dispensation, even till the sounding

of the seventh and last trumpet; for at that time it is said, “The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament. Rev. 11:19.

This inner temple was opened at the end of the 2300 days in 1844, when the sanctuary was to be cleansed. Dan. 8:14. Jesus our High Priest then entered upon the work of the atonement within the second veil, as set forth in type in Lev. 16. With the removing of the sins of all his people from the sanctuary, sending them away upon the head of the atypical scape-goat, his priestly work closes, and with it closes probation also. Then, from the very place where he now ministers as a merciful High Priest, the messengers of unmingled wrath come forth to pour out the avenging vials. They come forth from the throne of God, which is in his temple, Rev. 16:17, and though they are the messengers of wrath, their clothing is of pure and white linen, a symbol of the righteousness of their mission. The great white throne is pure and spotless; for offered mercy has been rejected, the blood of the Lamb has been trodden under foot, his loving invitations have been unheeded, and, as a consequence, “the great day of his wrath is come.” Rev. 6:16, 17.

In Rev. 16 the effects of the vials of wrath are separately described. And why not understand these plagues to be literal, the same as the plagues upon Egypt, to several of which they bear the closest resemblance? The first of the seven plagues is a noisome and grievous sore, like the boils upon the Egyptians. Ex. 9:9. The second and the third is turning the waters into blood. This was done in Egypt. Ex. 7:20. The fourth gives power to the sun to scorch men with great heat. See Joel's description of the day of the Lord. Joel 1:19, 20. The fifth plague is darkness. See Ex. 10:21. And here is evidence that the vials are poured out in quick succession and do not extend over a long period of years; for after the fifth is poured out men are still suffering from the first, and blaspheming God on account of their “pains and their sores”—the effect of the first vial. The fifth vial is poured out upon the great river Euphrates, a symbolical river, signifying the Turkish empire; but as waters are a symbol of the people, Rev. 17:15, the drying up of these waters is a literal plague upon men. Under this vial the armies of earth are gathered, by the agency of these unclean spirits which go forth by the authority of the three great antichristian powers, the dragon, the beast, and the false prophet, to the battle of the great day. At this point says the testimony, “Behold, I come as a thief.” Then the seventh vial is poured out into the all-pervading element, the air, and a voice comes “out of the temple of Heaven, from the throne, saying, It is done.” Great hail stones are cast down from Heaven, as in Josh. 10:11, the beast and the false prophet are taken, and the remnant of men are slain, Rev. 19:20, 21, and the earth is desolated of its inhabitants.

The utter desolation of the earth is described in several of the ancient prophets. Jer. 25:30–38. Zeph. 1:14–18; 3:6, etc. In Isa. 24 it is foretold, and in verse 5 the reason is given, namely, “Because they have transgressed the laws, changed the ordinance, [singular number,] broken the everlasting covenant.”

The everlasting covenant is God's moral law, the basis or condition of every covenant with men. “And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.” Deut. 4:13. Abraham kept these commandments. “Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.” Gen. 26:5. This is the reason why the covenant was renewed to Isaac with an oath. “Be ye mindful always of his covenant, the word which he commanded to a thousand generations; even the covenant which he made with Abraham, and his oath unto Isaac, and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant.” 1 Chron. 16:15–17. The commanded covenant, confirmed to Jacob for a law, at Sinai, is the “same” that Abraham had and kept, and is the everlasting covenant. That these laws are transgressed, the fourth changed, and the whole code broken, is the reason why the all-devouring curse follows the last message of the gospel, which warns all against this work of the apostasy. R. F. COTTRELL.

A GOOD conscience is a continual feast; and a mind at peace through Christ is the antepast of Heaven.—*Bishop Reynolds*.

The Home Circle.

GRANDMOTHER.

THOUGH tireless time's sharp chisel trace
Deep care-lines on her once fair face;
Though life's last sunbeams, o'er her hair,
Have left a silver shimmer there;
Though dim her eye, and bowed her form,
Her heart is ever young and warm.

A happy girl, a trusting wife,
She hopeful trod the path of life;
Beside that path a grave's rude stone
Marks where she journeyed on alone.
Who knows how oft her heart has bled
Above that dark and silent bed?

How oft our thoughtless selves she's blessed
How oft our baby forms caressed!
Let not base self our hearts estrange,
Oh! let us keep within love's range;
Life's pathway's close is rough and bare:
Let kindness strew its blossoms there.

—F. M. B., in *Western Rural*.

Mother of President Edwards.

THERE is yet extant a letter from Mrs. Stoddard, of Northampton, to her daughter, Mrs. Edwards, of East Windsor, in which she congratulates her upon the birth of a son—that son since so well known as the elder Jonathan Edwards.

It is a touching epistle, written in the quaint style and orthography of a century and a half since; and, while the mother rejoices in the health and happiness of her child, she communicates intelligence of events deeply afflicting their domestic circle, as she comprises in a few simple words a narrative which thrilled our school-days with fear and terror.

She writes to her daughter that the Indians had made a descent upon the peaceful settlement of Denfield, and taken her half-sister, Mrs. Williams, (a daughter of Mrs. Stoddard, by a former marriage,) with her children, into captivity. And she tells her, too, of the death of a brother, in a prison, "at a place they called Brest, in France," whither he had been carried after having been taken a prisoner from an English vessel.

The heart of the mother had been wrung with anguish, but a sweet spirit of piety and submission breathes throughout the letter; while mingled with these more important events, are the trifling details of domestic life, and the kind remembrances of maternal love, as she sent a silver porringer to the baby, and an ounce of pins to the mother. We had then no manufactures, and such gifts were not to be despised.

The more important events to which that letter referred have passed, like "a tale that is told," yet there are many in our land who may feel that they have something like a personal interest in the cradle beside which that letter was read—in the pale mother who pondered the sad news as she rocked her sleeping boy. And those who duly estimate the influence of the mother upon the heart and mind, by the formation of one affecting the destinies of many, will feel no small interest in her to whom was committed the early impressions of the future divine and metaphysician.

Mrs. Edwards inherited much of the talent of her father, the "venerable Stoddard," and New England sages of the past century believed the intellectual powers of the celebrated son transmitted, as an inheritance, from the maternal side.

Few have been placed in circumstances more entirely favorable to the strengthening and developing of the mental powers, and the cultivation of the moral affections, than was Jonathan Edwards; and he carried through life the influences of a pure and happy home.

He shared the care and affection of his mother, with a large family of sisters; and if they none of them have acquired the celebrity of their brother, they were all well educated—in the language of *this* day, we may say highly accomplished—intelligent women. Their father taught them Latin and Greek, so that the elder sisters were the first instructors of their brother, though probably not so well versed in the classics as President Wolsey. At some fashionable school of these days, they were taught painting and embroidery, while the mother communicated things of far higher importance. She trained them in the fear of the Lord, and accustomed them to habits of industry, order and economy. And, marrying into the most respectable families of their native land, they carried with them the maxims, the habits, and the principles in which she educated them, and transmitted them to descendants who have been among the most useful and respectable of the Sons of New England.

Many cares must have devolved upon the wife of a country minister in these old-fashioned times, in which the congregation looked to the minister's family as the example to the flock; and while they showed them

all deference, they expected a reciprocation of all neighborly kindness and civility; and when the minister's doors were to be kept open, and the table spread for all wayfaring brethren, while the family circle was enlarged by students who were prepared for the pulpit in the study of the husband. But Mrs. Edwards was well able to meet, and well sustain them all. She was the mother of eleven children. President Edwards was her only son. She dwelt with the husband of her youth more than half a century. She survived him twelve years.

She lived until she attained her ninetieth year, and passed the years of her widowhood in the house to which she had been brought a bride—where she had rocked the cradles of her children—where the marriage benediction had been pronounced over her daughters before they had left their father's house—where she had known the joys of the wife, and the sorrows of the widow—had welcomed the new-born, and wept over the dead. Her husband's success in the ministry doubly bereaved one whose age, position and character entitled her to all respect, and the people of her husband's charge never forgot to show her all reverence. The last years of her life she read much, and the Bible and those theological works in which the New England puritans so much delighted, were always on her table; and the venerable matron seated beside it, with her knitting, often stopped to comment on passages read aloud by her daughter, who never left her, to the ladies of the neighborhood, who were fond of assembling in her parlor. And after the social visit, before they separated, the daughter would read a chapter from the book they loved so well, and then the aged woman commended them to God in prayer. And while many sought counsel and comfort from her, it was believed she was used in the conversion of many—who shall shine as jewels in the crown of her rejoicing.

She was said to have been a woman of fine personal appearance, dignified and polished manners, educated in Boston, the seat of the provincial court, accustomed to all the etiquette and ceremonies of the colonial aristocracy, and teaching and observing in her own family all the proprieties of life and manners, even to that minutiae of dress and appearance which marked the manners of the higher classes in the day in which distinctions of rank were not forgotten.—*Mrs. M. E. Doubleday.*

Not Poverty but Beer.

"It's no use to say any more about it. There are four children younger than I am, and father says I've had my share of schooling. We're all boys, and we wear out clothes awful fast; mother's always mending, but father complains because she calls for new things so often. It seemed to me I *couldn't* and *wouldn't* go into that horrid old mill; but I've made up my mind to it, and the sooner I begin the better. I wish father wasn't so poor."

"I heard somebody say your father earned first-rate wages," responded Milton Holmes, to whom the above explanations and complaints were made.

"I know he does," was replied. "He earns more than any other man in the shop, but he says it takes every cent of his money to pay the bills. I've thought it over and over a good many times, and I can't understand it."

At that moment a scrap of printed paper drifted to the speaker's feet, and, without purpose in what he was doing, he took it from the ground and smoothed it listlessly until these words arrested his attention: "It is not poverty but beer which robs our children of knowledge." He read it again and again, while a new light dawned upon his mind. At length he gave the paper to his companion, who asked quickly:—

"Does your father drink beer?"

"Yes; lots of it," answered Nathan Wilson.

"Does he chew tobacco?"

"Lots of it. I heard mother tell him this morning that she could support the family on the money he spends for what does him more hurt than good. I couldn't think what she meant, but I guess I know now."

"I guess you do. Beer and tobacco cost more than bread. I've heard a good many say that, and I've promised my mother never to taste such stuff."

"Nobody ever asked me to promise. Wasn't it strange, though, that that paper should happen along here just now? I wonder how it escaped the rag-pickers."

"So do I. What wretched work theirs is! I should rather do anything else than grub around the streets as they do. See that old woman. There's a heap of rubbish waiting for her. Let us watch and see what she finds. We can sit down on that pile of

bricks, and she won't know we're thinking anything about her."

So saying, Milton Holmes walked toward the place indicated, while his schoolmate walked by his side thoughtfully, sadly, and it must be confessed with something like anger in the heart which beat so tumultuously.

"Don't take it so hard," he said kindly, when they were fairly seated. "Mother says there's 'most always a way out of trouble, if you only go to work at it patiently and with a good will."

"Your mother has not seen so much trouble as I have. If she had, she would know better than to say that. There's trouble in the world that patience and hard work don't touch."

These words startled the boys, who had forgotten that the old rag-picker was so near as to hear any remarks they might make."

"Have you had a good deal of trouble?" asked Nathan, springing to his feet.

"Yes, I have, though it is not often I say anything about it. There were four in my family, and three of them were drunkards. Don't you think that would make trouble enough for the fourth one?"

"Yes, ma'am, I know it would. Was that what makes you so poor?"

"Yes, just that and nothing else, and it's what makes other folks poor. I had two boys, and when they were no larger than you be I thought they were the smartest boys anywhere round; but they're gone."

"Where?"

"I don't know; I wish I did, though likely it is not best I should. Do you ever drink any kind of liquor?"

"Not a drop," answered Milton Holmes. "Do you?" she continued, turning to Nathan Wilson.

"Is beer liquor?" he asked in response.

"Yes, it is, and that's what begins the trouble. My boys begun with it, and finished with—but I don't know as they've finished yet."

"Sit down and rest a minute," said Nathan, pitying the woman. "You must be dreadful tired."

"I don't know as I am. My body's got so it keeps going without being tired, but it hurts in here," and she pressed her hand to her heart with a quick, convulsive motion, while her face grew deathly pale.

Thus she was forced to drop the implements of her trade and accept the proffered seat, where she rested for a few minutes.

"Have you got any home?" asked Milton, as she reached down for her sack and hook.

"I've got a place where I stay," she replied. "It's better than some have, but it isn't home. I've been cold and hungry a good many times, and I expect to be a good many times more, but thank God I hadn't any little children to starve with me. Don't taste of beer, boys. Don't, for your souls' sakes. Don't begin on the wrong track. I didn't expect to come to this. Don't you suppose I hate the dirt and garbage? There couldn't anybody hate it worse. But there were three drunkards in my family, and they dragged down the fourth one. Don't forget what I've told you."

A moment more, and this woman seemed intent only upon the rubbish before her, and with lingering gaze the boys bade her a silent farewell.

Half an hour later Nathan Wilson entered the room where his mother was at work, holding in his hand a scrap of paper, while his flushed face and tightly compressed lips betrayed the excitement he did not care to conceal.

"I've found out all about it, and it's a shame for father to spend his money as he does. He needn't tell me I must go to work, so to give the other children a chance. If I go into that greasy old mill, it will be because father cares more for beer and tobacco than he does for me. He earns enough to keep us all."

"Why, Nathan, what is the matter with you? I never heard you talk so before."

"I didn't know enough to. Now my eyes are opened, and they won't shut again very soon. Hear this, mother." And the boy read aloud the words which had so deeply impressed him, "that's the truth, and the whole truth," he added emphatically. "I'm going to print it in large German text, and hang it opposite my bed, where I can see it every day of my life; and another thing, I never'll taste a drop of beer, nor let either of my brothers, if I can help it. I won't use tobacco, either, and when I can have my own wages I'll save a part of every dollar I earn, you see if I don't."

"I hope you will," answered Mrs. Wilson in a husky voice, as she brushed a tear from her eye.

For the remainder of the day Nathan occupied himself with printing, finishing the last letter just as the waning light warned

him that night was at hand. In his haste he had omitted some ornamental lines, but this did not matter to himself or to those who watched every movement of his pen.

That evening he did not speak to his father. Indeed, the household was strangely quiet, and as Mr. Wilson looked around upon his boys he wondered at their unusual silence. He had engaged work for Nathan, but he hesitated to speak of it. Something in his son's face troubled him; obliged to tell of the arrangements he had made. Even then no word was spoken in reply, although some significant glances greatly annoyed him. Before the day closed, a remonstrance from Nathan's teacher increased his annoyance; but all this did not change his purpose or his manner of living. His habits were firmly established. His course was steadily downward, while his children, one after another, were taken from school to earn a scanty pittance, because he had squandered a fortune upon the gratification of his depraved appetites.

He taught his boys no lessons of temperance or frugality. Yet as they grew to manhood people marveled at their integrity and thrift. A scrap of paper drifting through the city streets had done more and better for them than he who was responsible for their existence in the world where the destinies of children are largely dependent upon their parents.

Soiled and discolored grew the talismanic words, yet they retained their conspicuous position until transferred to a new home where life is ordered after higher standards.

In any city or large manufacturing town where men find constant employment, if you will take the trouble to trace to their homes the children who attend school only the limited time prescribed by law, you will find in nearly every instance where the father is living that he spends for tobacco and beer, or stronger liquors, a large proportion of his own earnings.

The children of our country have a right to happy homes and the advantages of education, and every plea for total abstinence from all which can intoxicate is a plea for these rights, sacred and inalienable as is the liberty of which we boast.—*M. D. C., in National Temperance Advocate.*

Reports from the Field.

Farmington, Iowa.

THE interest here far exceeds our expectations. The attendance has ranged from two hundred to four hundred. Excellent order is maintained. The people seem hungry for the truth. Pray for us, that we may have God's Spirit with us, and that his blessing may rest upon the work here.

IRA J. HANKINS.
August 22. E. J. WAGGONER.

Kingston, Missouri.

WE closed our effort at this place last evening, with a good congregation. A few souls have taken their stand on the Sabbath. Our tent will be pitched within a few miles from here, so that further attention can be paid to the work here.

J. H. ROGERS.
August 17. N. W. ALLEE.

Sioux Falls, Dakota.

OUR meetings at Sioux Falls closed up very well. We left about a dozen new Sabbath-keepers, with a good Sabbath-school. They take ten copies of the weekly *Instructor*. Was with them last Sabbath, and kept three more decided to keep the Sabbath. There were twenty adults present, besides two large classes of children.

August 18. S. B. WHITNEY.

Boone, Watauga Co., N. C.

WHILE I have been in this part of the State, I have labored some in Wilkes, Caldwell, and Watauga counties. Several more have commenced keeping the Sabbath since I came to this county. If those of our brethren who have tracts that are not in use will send them to Bro. L. P. Hodge, Boone, Watauga Co. N. C., they will be put to a good use. Those who send packages should wrap them firmly.

C. O. TAYLOR.

De Soto, Wis.

I CAME to Cally Valley, four miles from here, about four weeks ago, and have labored among the Scandinavians. Have had strong opposition from four Lutheran ministers. Three or four have commenced to keep the Sabbath here, and one Norwegian family has embraced the truth five miles from here, near Victory. One of these with others was baptized by Bro. Olsen a week ago last Sabbath.

P. L. HOEN.
August 18.

Halifax, Neb.

THE meetings at this place have resulted in the organization of a church of eleven members. A number of friends from Albion and El Dorado added to the interest of the meetings. Thirteen were baptized, five of whom were from El Dorado.

August 19. CHAS. L. BOYD.

Monticello, Wis.

WE closed our meetings here last Sunday evening. Seven have signed the covenant, and some others are interested. We have met with some opposition, but the Lord gave us the victory, for which we feel very thankful. We have obtained several subscribers for our periodicals.

N. M. JORDON;
August 19. A. W. FULLER.

Elkhorra, Wis.

WE closed our labors in this place Aug. 17, having held in all forty-five meetings. Prejudice was strong from first to last. A few persons have taken a stand for the truth. They will hold Sabbath meetings, and are learning lessons from the Lesson Sheets.

C. W. OLDS,
E. M. CRANDALL.

Grand Meadow, Minn.

MET with the Grand Meadow church Sabbath, Aug. 9. This church have had but little ministerial help for some time; but I found them doing well, sustaining Sabbath meetings and Sabbath-school. They need to make some improvements in their Sabbath-school in the way of procuring maps, record books, and the *Song Anchor* which they promise soon to do. All have pledged one-tenth of their increase to the Lord. I found a number of young people here who were unconverted, and I labored principally for their conversion. The Lord abundantly blessed the effort, and I had the privilege of baptizing nine of these dear young people, all of whom are children of Sabbath-keepers. During my visit here I circulated the temperance pledges among all, and obtained twenty-six signers to the teetotal pledge, three of whom were young men addicted to the use of tobacco.

N. BATTIN.

Burnham, Maine.

As the result of our meetings in this place, some twenty or twenty-five have commenced to keep the Sabbath; four have been baptized, and still others are interested. The opposition has been strong, and every effort made to keep people from embracing the truth, which has held us here beyond our expectation. Some living twenty miles from here have come to visit friends, and on hearing a few discourses have decided to keep the Sabbath, and have taken tracts home with them to scatter the light in their own neighborhood. Some who believed in Spiritualism have renounced it, and have accepted the truth.

J. B. GOODRICH,
Aug. 18. C. STRATTON.

Belleville, Ontario.

SINCE coming to Belleville I have obtained one hundred and ten subscribers for our periodicals; and in subscriptions, and for book sales, I have received \$240. Have sent about five hundred names of persons in Belleville and vicinity to the V. M. Societies, and the SIGNS is being sent to them; have also circulated several thousand pages of tracts on health and other subjects. Sr. Collie has circulated some 12,000 pages of tract matter in West Belleville, calling around each week to get the tracts she had left the week before, and leaving others in their places. Many speak in favor of the truth, and say that they would like to hear preaching. The SIGNS and *Good Health* appear to be well liked. Some are already keeping the Sabbath, and others are almost persuaded.

Aug. 13. GEO. A. KING.

Moravia and Weedsport, N. Y.

THESE places have for many years had a wide reputation as headquarters for Spiritualism. Although there is at present but little excitement over this doctrine, yet it is evident that the delusive leaven is working. As a result of labor here, and some efforts put forth at Locke, eight are now striving to keep all the commandments. One of these is a Baptist minister; another is a lady who was once a spirit medium. We believe others here will yet take a decided stand for the truth.

G. D. BALLOU.

Appleton, Ohio.

WE closed our effort here August 17. Eight have decided to obey the truth. From the first we have had a good hearing, notwithstanding we have seen so little fruits of our labors.

A. O. BURBILL.

Good Health.

Effect of Tepid Baths.

WE are much interested in the frequent reports which appear in various medical periodicals, especially the foreign journals, of experiments in the use of electricity, water, and other hygienic agents, which seem to indicate most clearly and unmistakably the increasing interest in this class of remedial agents. Great good is being done by these experiments, not only by calling attention to the utility of the remedies mentioned, but by the discovery of new properties and effects, and the confirmation by scientific investigation of practices long ago confirmed by empirical experience.

Very recently a German periodical of extensive circulation recorded the results of a series of experiments conducted by Dr. Von Liebig with the tepid bath. The doctor found that by the use of the tepid bath the temperature of the patient can be materially lessened, continuing to decline for several hours after, although possibly increased during the bath. The frequency of the pulse is also lessened, together with other changes which are indicated by the sphygmograph.

It appears from this to be demonstrated that temperature can be materially decreased without the use of a severe degree of cold, thus making the remedy serviceable in a great variety of cases in which cold applications cannot be borne. This fact has been long known to those familiar with the uses of water, but not heretofore demonstrated in a scientific manner.—*Good Health*.

Opposed to Ablution.

THE Dutch settlers in South Africa are exceedingly fond of physic, and although extremely penurious in all other ways, niggardly, in fact, to the last penny, they will not scruple at the slightest symptoms of illness to send for a doctor. Should a surgeon once obtain repute, deservedly or otherwise, his fortune is certainly made. The most ridiculous circumstances often insure to him his good luck, and the amount of money he receives yearly is sometimes surprising. General Cunynghame was told that a medical practitioner lost his credit by simply prescribing the use of liberal ablution to an elderly lady. Her husband was dreadfully angry, making his remonstrance in the following terms: "Young man, you are a stranger in this country, and recommend new customs, which are contrary to usages which we know to be the true rules of health. I have been now married to my 'vrow' for thirty-five years, during which time water has scarcely touched her body. It is not, sir, by your persuasions that such inroads can be made into our manners; you are ignorant of our mode of life and do not understand our wants."

Killing Themselves with Medicine.

A FIRM of druggists write to the *Memphis Appeal* to prevent against the irrational and promiscuous use of medicines, which, they say, they have had ample opportunities of observing within the last few days. "People," they say, "who are perfectly well, seem determined to disturb and tear their organism with patent medical agents, under the delusion that they are preventives of sickness. Many literally gorge themselves with such powerful drugs as calomel, blue mass, quinine, etc., with the view of 'acting on the liver,' and are surprised if they find their digestion, the most important function of the human body, out of order shortly afterwards, in spite of themselves."

Quiet in a Sick Room.

IN country places, when a neighbor is taken sick all the friends go to see him and offer to render assistance. They often do great harm by entering into conversation with the invalid, or other members of the family; no matter if they occupy another room and only whisper, the sick person is sensitive and hears it, and must suffer, no matter how slow he is to complain. The sick often need rest and quiet more than any treatment, and ought to, have it. Never, when with the sick, do any thing in haste, nor appear excited and anxious, for invalids notice these things and are pained by them. Never read to a sick person when he is too ill to read himself.—*Ex.*

SOMEBODY says that an orange eaten every morning one-half hour before breakfast, will cure the craving for liquors. After persevering in the receipt, and by regularity, a reformed drunkard states that the taste of liquor has become repulsive to him. As the same prescription is often given for a common disordered stomach, it will do no harm for any one to try it who is striving to get the better of his diseased appetite.

Religious News and Notes.

—A party of Catholic missionaries have reached Lake Nyanzy, Africa.

—A Congregational church in Illinois has refused a candidate for its pulpit because of his use of tobacco.

—The Free Church of Scotland enjoins its ministers to discountenance raffles or bazar lotteries, to raise money for religious purposes.

—The Archbishop of Canterbury asks for two young clergymen to send to Kurdistan, to give instruction to the Nestorians, who desire to revive their church.

—The Southern Presbyterians are organizing colored churches in their communion. They have just opened Berean Church, in New Orleans, as a colored Presbyterian church.

—The death is announced of the Rev. Dr. Lorimer, Principal of the Presbyterian College of London and the author of several well known works, including a memoir of John Knox.

—The new Methodist paper to be published in Boston is to be called the *Methodist Episcopalian*. It will be of a liberal stamp, advocating various reforms in the church polity. Dr. Sherman is to be its editor.

—The annual meeting of the American Methodist Mission in Japan has been held in Tokio. Four natives were admitted to the ministry on trial. There were reported 438 members (a gain of 209), 170 probationers and 54 children. The natives contributed for various purposes \$445. There are 773 scholars in the Sunday schools and 346 in the day schools.

—Robert College, an American missionary institution in Constantinople, has graduated a large class. Ten young men delivered orations in English, French, Turkish, and Bulgarian. President Washburne stated that, despite the disturbed condition of the country the past two or three years, the college had a larger number of students than in previous years.

—At the first annual meeting of the Chinese Tract Society held at Shanghai, five of the native pastors and assistants spoke with great earnestness of the importance of organizing auxiliary societies in connection with all the native churches, and of the need of faithful, devoted, unpaid tract distributors to go through each neighborhood, and seek to bring the people to Christ.

—It is reported from Mexico that the Catholic Church authorities have sanctioned the printing and distributing in that country of the New Testament in Spanish. A Mexican correspondent of the *Methodist* says: "It is looked upon as one of the most remarkable things that have occurred in that country for years. It is undoubtedly due to the evangelization carried on by Bishop Riley and other leaders in the Protestant Church work there, by whom the Bible has been translated and placed before the masses."

—In the belfry of the Episcopal church at Ellicottsville, N. Y., there is a bell which was cast in Moscow in 1708, and was one of a chime for the cathedral which was burned during Napoleon's Russian campaign. Along with other old metal this bell was brought to New York by a sea captain, as ballast for his vessel. Eventually it was carried to Troy, and became the property of a well-known bell founder of that city. It was there discovered by a member of the Ellicottsville parish, who purchased and gave it to the church. Its condition is sound and its tone still good.

—Dean Stanley, preaching in Westminster Abbey on a recent Sunday on the Book of Common Prayer, maintained that there are two modes in which the book may be improved, namely, by giving greater elasticity and freedom to forms of worship, and by removing stumbling-blocks which contract the limits of the Church of England and give offense to persons outside its borders. The Dean proceeded to show how many useful improvements could be introduced into the Prayer-book, condemning the rules which enforced the recital of the Athanasian Creed, and prevented the Burial Service being read over "the most saintly member of the Society of Friends, or the most innocent child of a Baptist."

—The telegraph brings a rumor that a number of French Catholics intend, if the Ferry bill should pass, to emigrate to the Island of Papua or New Guinea; but this proposed migration would probably amount to nothing. Papua is about twice as large as California, and lies nearly under the equator. To establish a settlement where white men could enjoy life, would cost much time, toil and money, with no prospect of compensation. It would be much cheaper for them to buy up a few Federal townships of public land in California or Oregon, and make their homes where the State does not meddle with the Church. The adoption of the Ferry bill would not necessarily be final. In a year or two the Republicans might repeal it; and even if the colleges established by the State should have the exclusive privilege of conferring degrees entitling persons to become lawyers, physicians or officials of certain grades, even such restrictions would not destroy Catholicism. So long as the education of the women is under the control of the clergy—as it is now in France, directly or indirectly—the faith is in no immediate danger. A proposition has recently been introduced in the French Assembly to dissolve all connection between Church and State, and if adopted, as it probably will be, will tend to remove occasions of discord, and help, rather than harm, the church.

Secular News.

—Persia is threatened with a disastrous famine.

—Starvation and misery still prevail in Cashmere.

—Affairs in Eastern Bengal are causing great anxiety.

—The revolution in Hayti has been brought to a close.

—General Hood died of yellow fever at New Orleans, Aug. 30.

—Six hundred farms in California are for sale by one real estate agent.

—A terrific hail storm passed over the vicinity of Fort Keogh, D. T., Aug. 28.

—Quite a heavy shock of earthquake was felt at Benicia the night of Aug. 22.

—Sir Rowland Hill, the well-known advocate of postal reduction, died in London, Eng., August 27, aged 84 years.

—It is stated that Dr. Kalloch's physicians report his condition improved, that in all probability he will recover.

—The continued rains in England have caused a renewal of the overflow of rivers in Somersetshire, Derbyshire, Warwickshire, Leicestershire, and Staffordshire.

—Col Ingersoll is said to be very angry because President Hayes will not pardon Bennett, the man convicted of circulating obscene documents through the mails.

—It is stated that Russia is furnishing Bulgaria with 4,700,000 ball cartridges for the rifles with which the militia are armed. Thus that power stands armed to the teeth.

—Serious apprehensions are entertained in regard to the attitude that Germany, Austria, and Russia are assuming toward each other. Each power is actively engaged in strengthening their border fortifications.

—The Turkish Minister of Finance has informed the Porte that 500,000 Mussulman refugees are being maintained, in addition to the Turkish army, and that he declines all responsibility for financial catastrophe.

—The Manchester *Guardian* says: The executive committee of the North and Northeast Lancashire Master's Association will meet on Sept. 2, to take steps for a further reduction of wages. It is claimed that in the present temper of the operatives the most extreme measures may be adopted.

—A Victoria Regia, queen of aquatics, is now in full bloom at the Golden Gate Park Conservatory, San Francisco. The flower is the third since the plant began to bear. It is a giant blossom on a great water-lily. Its crown of pistils imparts a regal appearance, and the first perceptible perfume that of pine-apple.

—G. J. Morrison, an English engineer, publishes a long and careful estimate for the railway system needed by China, and an account of the difficulties in the way. He cites the history of the Woo Sing Railway, which has been finally sold to the Chinese Government, and is to be removed. Morrison says the business which would soon grow up for railways through China would be enormous if superstitious objections could be overcome. The entering wedge has not yet been driven, and Morrison is forced to confess that he has no hope of Government concessions for building a railway. Even when at length they are led up to accepting the idea of so benefiting China, the authorities will do the work themselves.

—The following estimate of the deficiency in the crops abroad has been made by an eminent French authority: France, 14,000,000 bushels; England, 120,000,000 bushels; Italy, 18,000,000 bushels; Spain, 24,000,000 bushels; Holland and Belgium, 12,000,000 bushels; Switzerland, 6,000,000 bushels. Total, 294,000,000 bushels. The surplus of the exporting countries is estimated as follows: United States, 157,000,000 bushels; Hungary, 7,500,000 bushels; India, 12,000,000 bushels; Australia, 21,000,000 bushels; Southern Russia, 30,000,000 bushels; Danubian countries, 6,000,000 bushels; Egypt, 3,000,000 bushels. Total, 236,500,000 bushels. The estimate for the United States is by far the largest of any year in our history.

Obituary.

DIED, of typhoid pneumonia, Aug. 14, 1879, at Adams Center, N. Y., Sister Mary L., wife of Bro. Wm. H. Brown, aged 35 years, 2 months, and 9 days. Sister Mary was converted at about seventeen years of age, and received baptism at the hands of Bro. White, at Brookfield, N. Y. On removal to Adams Center she united with the church at that place.

Always ready to give her cheerful co-operation to any enterprise for the advancement of the Master's cause, her loss will be deeply felt, not only by the church to which she belonged, but wherever she was known. She had a large circle of correspondents in the vigilant missionary field, which was constantly increasing, and she was receiving frequent encouraging evidences that the seed scattered was taking root. At the time when she was stricken down she was engaged in labor with a tent company, and till her last moment her mind was full of her work. Throughout her sickness the peace of God was fully hers, and his praise continually in her mouth. Almost her last words were, "All is well." Her parents deeply mourn the loss of their only child, and her husband and child that of a devoted Christian wife and mother. Funeral services by the writer, from Rev. 14: 13. B. L. WHITNEY.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPT. 4, 1879.

Fresno, Cal. Camp-Meeting.

IN company with Bro. Haskell we left Oakland in the evening of Tuesday, the 26th, and arrived in Fresno at 1 o'clock, night. The wind blew up the valley a gale, resulting in a "sand storm" lasting most of the night. In the morning we visited the camp-ground, and found the large tent prostrated. It was not properly pitched, and no one was there who understood this work. We took hold and pitched the tent and assisted in preparations for the meeting.

It was very encouraging to see the brethren and sisters on the ground early. Most of them were there on Wednesday, so that we opened the meeting that evening.

There are now, sixth day, 40 family tents on the ground. This morning at 8, we changed the usual order of the meeting and Bro. Haskell spoke in the large tent on the missionary work. At 10, Bro. J. E. White held a consultation with the teachers preparatory to the Sabbath-school on Sabbath morning.

At 10:30 Bro. Haskell gave a stirring discourse on the rise and progress of the work of the third angel's message. The windy weather of the past few days, which dispelled the excessive heat, is over. The evenings are delightful; days pretty hot. We look and hope for a good time. EDITOR.

The New German Paper.

Two packages of the new German paper have come to hand, from Battle Creek. They have met with a hearty welcome, and we have taken great pleasure in examining them. They will be faithfully used in an earnest effort to obtain European subscribers.

The paper presents a very neat appearance, and contains a good variety of well written articles. Were it not for the general prevalence of infidelity among the German people, I should feel confident that a large number of subscribers could be obtained. But we will do what we can to extend its circulation, and the result may far excel our hopes. The publication of a German paper marks another advance step in our work; but a German paper in America will not fully meet the wants of the cause in Europe. We must also print such a paper here as soon as Providence shall render it practicable.

We have learned within a few days that the ship Virginia, on which we came to Europe, was wrecked on her next voyage from New York to Glasgow. In a dense fog off Sable Island, the steamer missed her course and struck upon a sand-bank, causing serious injury to the bottom of the vessel, so that it soon filled with water. Nine of the passengers were drowned in the effort to reach the shore. We see God's mercy toward us in that we passed this place in safety, though the fog at that time was very dense, and in fact such was the case during a large part of our voyage.

My strength is slowly returning, and I hope to set out for Bale August 11.

J. N. ANDREWS.

Southampton, Eng., August 6, 1879.

Southern California Sabbath-Schools.

ACCORDING to appointment I visited six of the schools in Fresno and Tulare counties. At Mendocino Settlement is a school of twelve members; at Church's Colony is a flourishing school of forty-five; at Fairview is a school of sixteen, and California Central Colony has a membership of twelve. These four schools are branches of what is known as the Fairview church, but as the distance is considerable between them, they have divided and meet at these several places. Lemoore, further south, has a membership of forty; Lakeside, twelve; Visalia, sixteen, and Sister Hunsaker is still persevering with her school of seven.

All seemed to be deeply interested as the importance of advance steps was presented to them, and a determination was expressed by all to make their schools what they should be.

Up to this time there has been a failure in obtaining reports from these schools, arising more from not understanding the matter than from negligence. Hence no one knew of the extent and effectiveness of these schools. I was pleased to find a missionary spirit manifesting itself in some places, and at the camp-meeting we met quite a goodly number of interested people who came to the meeting through the influence of their children, who had been induced to attend Sabbath-school.

We do not half appreciate the amount of missionary work that may be done through the Sabbath-school.

On Sabbath morning a model Sabbath-school was held, in which nearly all on the ground took part. The zeal and interest shown by all indicated that the Sabbath-school work in this section would make good advancement in the coming year.

The class contribution boxes were introduced and after some remarks from Eld. Haskell on Sabbath offerings, they were passed to the different teachers. The next day the report showed that \$16.70 had been deposited by the different classes, which amount was appropriated to the State fund.

At a subsequent meeting the following preamble and resolutions were presented and unanimously adopted:—

Whereas, We regard the Sabbath-school interest as a work of great importance to the cause of present truth,

Resolved, That we give greater attention to this branch of the work, and use our best endeavors to increase the interest throughout this part of the State.

Resolved, That we hold weekly teachers' meetings, in which the wants of the school shall be considered, and the best plans for its success adopted.

Resolved, That we adopt the class contribution boxes.

Resolved, That one tenth of these contributions be sent to the State fund.

Resolved, That clubs of our Sabbath-school paper, the *Weekly Instructor*, be taken in all the schools.

Resolved, That we recommend the introduction of maps and map exercises throughout all our schools. J. E. WHITE.

A Mammoth Sabbath-School.

ONE of the most interesting features of the coming camp-meeting at Healdsburg, will be the mammoth Sabbath-school which will be held in connection with that meeting of the Sabbath-school association. This school will be composed of the members of the various Sabbath-schools in Northern California, including all the adult Seventh-day Adventists who will come prepared with the lessons which will be found enclosed in this number of the SIGNS. Bro. J. E. White, who has had a large experience in this school, will have the superintendency of this school, which, no doubt, will secure its success.

Here will be an excellent opportunity to see the working of a model school. Let the teachers and superintendents come prepared to take notes. We hope that all who receive these lesson leaves, old and young, will come prepared to take part in this school, and make it as interesting as possible.

M. C. ISRAEL, Pres. S. S. A.

Criminal Recklessness.

THE cry of hard times will never be silenced until the great majority of the industrial classes change their habits. They may say as much as they please about high taxes, land grabbers, monopolies and all the rest of the oppressions and oppressors with which they are burdened; but until they themselves learn to make better use of their earnings, the industrial millenium will fail to appear. Millions are even now bemoaning their lack of work and want of necessities, yet these same millions the moment they earn a dollar, will rush off to spend it in some foolish and wasteful manner—for beer and tobacco, and other equally unnecessary things. There are probably hundreds of men in this city living from hand to mouth—generally on credit—who when they do work fail lamentably in turning their earnings to good account. It is no use talking. We must reduce our expenses for mere luxuries, before our condition as a people can be improved. We must spend less for beer and tobacco—and in gambling and other dissipations. Superfluous wants must be got rid of; unnecessary expenses must be curtailed, and everybody must live within their means. The miseries and impoverishment of the masses are mainly due to their own follies and excesses. Unnatural appetites and unruly passions have far more of the present industrial distress to answer for than bad government or bad laws. And every man must be his own reformer, or the general reformation will never be effected.—*San Jose Mercury*.

It is wonderful what strength and boldness of purpose and energy of will come from the feeling that we are in the way of duty.

Appointments.

Camp-Meetings For 1879.

California, Healdsburg,	Sept. 18-23.
Maine,	" 4-9.
Michigan, No. 2, Vassar,	" 4-8.
" " 3, Lyons,	" 18-22.
Nebraska, No. 1, Beaver City,	" 19-24.
" " 2, Seward,	Oct. 2-7.
Iowa,	Sept. 25-30.
Penn., Friendship, N. Y.,	" 10-16.
New York, Carthage,	" 18-23.
Vermont, Essex Junction	" 11-16.
Kentucky, Powder Mills,	Sept. 30-Oct. 6.
Tenn., Edgefield Junction,	Oct. 10-16.

Northern California Camp-Meeting.

THE Northern California Camp-meeting of Seventh-day Adventists, will be held at Healdsburg, commencing Thursday morning, September 18, at 6 A. M. Let all our brethren and sisters in Northern California make especial effort to attend this meeting. Come, bringing your friends and children with you. Come, praying the Lord to meet with us in power. Come, consecrating yourselves to God as never before. Come so as to be all in readiness to commence with the meeting and to stay to its close. Coming thus, it may be made to us indeed a source of great spiritual profit.

G. D. HAGER,
W. A. PRATT,
JOHN CUSTER.

California Conference.

THE eighth annual session of the California Conference of Seventh-day Adventists will be held at Healdsburg, in connection with the camp-meeting, from September 18 to 23, 1879. First session the 18th, at 5 P. M. Let each company choose its delegates immediately, furnishing them with credentials and a statement of the standing of the church, both financially and as to numbers. All ministers and licentiates should have their written reports of labor and expenses prepared to pass in at the first session. Let all church and systematic books be brought to the Conference.

JOHN MORRISON,
M. C. ISRAEL.

California Conference Committee.

California State Missionary Society.

THE ninth annual meeting of the California State T. and M. Society will be held at Healdsburg, in connection with the camp-meeting, September 18. First session September 19, at 5 P. M. All directors, secretaries of districts, and church missionary officers are requested to bring their T. and M. account books to the meeting, that they may be audited.

M. C. ISRAEL, Vice-President.

Fare to the Healdsburg Camp-Meeting.

THE following are the rates of fare to the camp-meeting to be held at Healdsburg, Sept. 18-23: Tickets from San Francisco, good from Sept. 16 to 26, \$4.00. On Sunday 21st, from Santa Rosa to the camp-ground and return, \$1.50; Petaluma, \$2.00. Cars stop at the ground.

Camping Tents.

ANY persons desiring to hire tents will write to G. D. Hager, Santa Rosa. Tents should be pitched by the evening of the 17th. Those coming to help pitch the tents should bring hatchet and saw.

Camp-meeting Committee.

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. James Ingles 6-34, A D Quick 6-34, W H Bond 6-34, Geo S Knight 6-34, Aaron Morehouse 6-34, Sarah Duncklee 7-9, S P Chambers 6-1.

\$1.50 EACH. C C Garner 6-13, Eld N T Nason 6-34, W L Sidwell 6-34, A J Bottom 6-34, Alice Burr 6-34, Mrs E A Adams 6-3, Martin Weaver 6-34.

\$1.20 EACH. S Mumphard 6-34, John Dunham 6-34, L B Ellis 6-34, Elizabeth Harrison 6-34.

\$1.00 EACH. Mrs A H Felker 6-14, Chas A Crawford 6-13, J B Green 6-34, James Breakley 6-10, S M Wood 6-14.

MISCELLANEOUS. C A Bice 95c 5-33, Mary R Stem 2-60, 6-13 M W Trex 3-00, 6-24, W O Tripp 2-50, 5-33, Mrs Sylvia Wilten (15 copies) 18-00, 6-34, Joseph Hill 75c 6-10.

OAKLAND CHURCH.

R and A T Stickney 20-00.

CAL PUBLISHING FUND.

S K Shannon 200-00, F L Holmes 10-00, W H Hildebrand 20-00, E McNamee 10-00, Peter Sczabini 25-00, W R Maschmeyer 25-00, J E Yoakum 25-00, Alfred Smith 20-00, C W Porter 60-00, Lucy Wood 5-00, W Dumont 10-00, Richard Smith 20-00, R F Eagle 10-00, C Vermason 30-00, John Church 50-00, M J Church 200-00.

CAL CONFERENCE.

Christine church 80-00, Fairview church 48-25, Lone Oak church 34-05, Lemoore church 38-24.

DIMP TABERNACLE.

Fairview church: 11-15.

RECEIVED ON ACCOUNT.

Kentucky and Tenn T and M Society 25-00, Kansas T and M Society 100-00.

BOOKS, PAMPHLETS, AND TRACTS.

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

The Sanctuary and the 2300 days of Daniel 8: 14. By Elder U. Smith. This question has developed the people known as the Seventh-day Adventists, and is the pivotal doctrine upon which their applications of prophecy largely depend. 352 pp. \$1.00.

Thoughts on Daniel, critical and practical. By Elder U. Smith. An exposition of the book of Daniel, verse by verse. 384 pp. 1.00.

Thoughts on Revelation. By Elder U. Smith. With notes or remarks on every verse in the book of Revelation. 352 pp. 1.00.

Life of Wm. Miller, with portrait. (Interesting sketches of the life and public labors of this pioneer in the Advent movement in this country. 416 pp. 1.00.

The Biblical Institute. A synopsis of the lectures given at the Institute, held at Oakland, Cal., April 1877, covering the main points of our faith. 352 pp. 1.00.

The Nature and Destiny of Man. By Elder U. Smith. This work treats on the condition of man in death, and his final destiny. 356 pp. 1.00.

The Spirit of Prophecy; or the great controversy between Christ and his angels and Satan and his angels, in four volumes. By Mrs. E. G. White. These volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the one thousand years of Rev. 20. Each 400 pp.

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The Atonement. By Elder J. H. Waggoner. An examination of a remedial system in the light of Nature and Revelation. 168 pp. 20 cts.

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