

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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THE HOPE OF LIFE.

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

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

The bright sun dies not, when the shadowing orb
Of the eclipsing moon obscures its ray:
It still is shining on; and soon to us
Will burst undimmed into the joy of day.

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

The dew-drop dies not, when it leaves the flower,
And passes upward on the beam of morn;
It does but hide itself in light on high,
To its loved flower at twilight to return.

The fine gold has not perished, when the flame
Seizes upon it with consuming glow:
In freshened splendor it comes forth anew,
To sparkle on the monarch's throne or brow.

Thus nothing dies or only dies to live:
Star, stream, sun, flower, dew-drop, and the gold;
Each goodly thing, instinct with buoyant hope,
Hastes to put on its purer, finer mould.

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

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

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

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

Short death and darkness: endless life and light!
Short dimming; endless shining in yon sphere,
Where all is incorruptible and pure;
The joy without the pain, the smile without the tear.

—Cal. Chris. Advocate.

General Articles.

THE OFFERING OF LOVE.

BY MRS. E. G. WHITE.

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

They returned with reports that increased the excitement of the multitude. All were anxious to see and hear Jesus, whose fame as a prophet had spread over all the land. There was a general buzz of inquiry as to who the wonderful Teacher was, from whence he had come, if Lazarus who had been raised from the dead would accompany him to Jerusalem, and if it was likely that the great prophet would be crowned king at the feast. The attention of the people was entirely engrossed

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

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

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

To such lengths do envy and bitter prejudice lead their slaves. In rejecting Christ, the Pharisees placed themselves where darkness and superstition closed around them, until, continually increasing in hatred and unbelief, they were ready to imbrue their hands in blood to accomplish their unholy ends, and would even take the life of one whom Infinite power had rescued from the grave. They placed themselves where no power, human or divine, could reach them; they sinned against the Holy Spirit, and God had no reserve power to meet their case. Their rebellion against Christ was settled and determined; he was a stumbling-block and a rock of offense to them; they would not have this man Jesus to reign over them. While all this plotting was going on at Jerusalem, Jesus was quietly resting from his labors at the house of Lazarus. Simon of Bethany, whom Jesus had healed of leprosy, wishing to show his Master special honor, made a supper and invited him and his friends as guests. The Saviour sat at the table, with Simon, whom he had cured of a loathsome disease, on one side, and Lazarus, whom he had raised from the dead, on the other. Martha served at the table, but Mary was earnestly listening to every word that fell from the lips of Jesus. She saw that he was sad; she knew that immediately after raising her brother from the dead, he was obliged to seclude himself in order to escape the persecution of the leading Jews. As she looked upon her brother in the strength of perfect health, her heart went out in gratitude to Jesus who had restored him to her from the grave.

Jesus in his mercy had pardoned the sins of Mary, which had been many and grievous, and her heart was full of love for her Saviour. She had often heard him speak of his approaching death, and she was grieved that he should meet so cruel a fate. At great personal sacrifice she had purchased an alabaster box of precious ointment with which to anoint the body of Jesus at his death. But she now heard many express an opinion that he would be elevated to kingly authority when he went to Jerusalem, and she was only too ready to believe that it would be so. She rejoiced that her Saviour would no longer

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

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

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

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

But the Saviour had observed all that had transpired, and knew the motives of all who were there assembled. He read the object of Mary in her costly offering. Though she had been very sinful, her repentance was sincere, and Jesus, while reproving her guilt, had pitied her weakness and forgiven her. Mary's heart was filled with gratitude at the compassion of Jesus. Seven times she had heard his stern rebuke to the demons which then controlled her heart and mind, and she had listened to his strong cries to his Father in her behalf. She knew how offensive everything impure was to the unsullied mind of Christ, and she overcame her sin in the strength of her Saviour. She was transformed, a partaker of the divine nature.

Mary had offered her gift in the grateful homage of her heart, and Jesus explained her motive and vindicated her deed. "Let her alone," he said. "Why," he asked, "trouble ye the woman? for she hath wrought a good work upon me." He justified her work to all present as evincing her gratitude to him for lifting her from a life of shame to one of purity, and teaching her to believe in him. Said he, "Against the day of my burying hath she kept this." The ointment so sacredly kept to anoint the dead body of her Lord she had poured upon his head in the belief that he was about to be lifted to a throne in Jerusalem.

Jesus might have pointed out Judas to the disciples as the cause of such severe judgment being passed on Mary. He might have revealed to them the hypocrisy of his character; he might have made known his utter want of feeling for the poor, and his embezzlement of money appropriated to their relief. He could have raised their indignation against him for his oppression of the widow, the orphan, and the hireling; but he refrained from exposing the true character of Judas. He reproached him not, and thus avoided giving him an excuse for his future perfidy.

But he rebuked the disciples, saying, "Ye have the poor with you always, and when-

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

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

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

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

Jesus read Simon's heart, and knew how he had been influenced by the insinuations of Judas, and that he had questioned in his mind, saying, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner." When Judas had left the house, Jesus turned to his host and said, "Simon, I have somewhat to say unto thee." Simon replied, "Master, say on." Then Jesus proceeded to speak a parable, which illustrated the contrast between the gratitude of his host, who had been healed of the leprosy, and that of Mary, whose sins had been pardoned. Said he, "There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?"

Simon did not discern the application which Jesus designed to make, but he answered him, "I suppose that he to whom he forgave most." Jesus replied, "Thou hast rightly judged." This answer condemned Simon. He had been a great sinner, and also a loathsome leper, avoided by all. He had come to Jesus piteously imploring his help, and He who never turned a deaf ear to human woe, had cleansed him from sin and from the terrible disease that was upon him. Simon was humbled, but he had been a proud Pharisee, and he did not look upon himself as being so great a sinner as he really was, and he had now become self-sufficient and lifted up in his own estimation. He had exalted himself as far superior to

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

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

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

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

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

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

Wooden Swearing.

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

The Immortality of the Soul—History of the Doctrine.

(Continued.)

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

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

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

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

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

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

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

Bunsen, in his elaborate work on Egypt, bears this decisive testimony: "The real meaning of the celebrated passage in Herodotus (II. 123) about the reasons why the Egyptians bestowed so much care on the preservation of the body, and, as it were, on preventing it from passing away, must have been this: *The belief in a resurrection of the body.* . . . This doctrine we may now read in every page of the sacred books. Thence the popular notion in Egypt that unless its old human envelope was preserved, the soul would be subject to disturbances and hindrances in performing its destined course."

Again: "It is only by considering how very deeply this sense of immortality was engrained on the Egyptian mind, that we can comprehend the passion for the monstrous and colossal proportions of the pyramids, and at the same time the glorious emblematical and artistic character of those works of the old empire. As animal worship is merely the Egyptianized African form of an early Asiatic conception, so is also the combination of the care for the preservation of the body, and if possible its protection from destruction, connected with the doctrine of immortality. *The soul was immortal; but its happiness, if not the possibility of its continuing to live, depended on the preservation of the body. The destruction of the body, consequently, involved the destruction of the soul.*

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

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

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

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

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

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

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

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

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

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

D. M. C.

Let Them go Down.

COAXING the devil to support the gospel is a modern device. The primitive church knew nothing of it. When Paul was collecting funds to aid poor saints at Jerusalem, he used no fairs, festivals, "mum sociables," kissing games, or other sanctified snares, to accomplish his object. The Christians paid their own bills, and did not expect Satan to pay for the weapons which they used in warfare against him. When the devil does support a church, he does so in his own interest. He carries on his operations with a full knowledge of the fact that "a kingdom divided against itself cannot stand." For every dollar paid out of his coffer to the church, he receives full value. Church partnerships with the evil one never benefit the former, but always the latter. Hands off!

Untold harm comes to the church by the use of even questionable measures to raise money for the support of God's work. It creates the impression, in the minds of the worldly, that the church is a kind of parasite, dependent for its existence on the community; that it is a sort of genteel beggar, which it is proper and fashionable to support; that it is an object of charity, or even pity and contempt, which is grateful for the tolerance of the people that let it live. The ungodly regard such churches as engaged in seeking money rather than souls, and value wealthy members more than poor saints. To stand before the world in this light is humiliating and degrading beyond expression. Such churches ought to be cleansed or closed, cured or killed.

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

A Scene in Church on Sunday.

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

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

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

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

A CONTENTED MIND.

THIS only grant me, that my means may lie
Too low for envy, for contempt too high.
Some honor I would have,
Not from great deeds, but good alone;
Th' unknown are better than ill-known.
Rumor can ope the grave:
Acquaintance I would have; but then 't depends
Not on the number, but the choice of friends.
Books should, not business, entertain the light,
And sleep, as undisturbed as death, the night.
My house a cottage, more
Than palace, and should fitting be
For all my use, no luxury.
My garden painted o'er
With Nature's hand, not Art's; and pleasures yield,
Horace might envy in his Sabine field.
Thus would I double my life's fading space,
For he that runs it well, twice runs his race.
And in this true delight,
These unbought sports, that happy state,
I would not fear nor wish my fate,
But boldly say each night,
To-morrow let my sun his beams display,
Or in clouds hide them; I have lived to-day.
—Abraham Cowley, 1650.

Modern Spiritualism.

(Continued.)

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

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

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

Thirdly, Those who believe that man, in death, rests in unconscious sleep, awaiting the decision of the Judgment; that after that event the righteous will be raised to everlasting life and an inheritance in the kingdom of God; while the wicked, who have rejected the Saviour, and refused to seek for immortality, are judged unworthy of eternal life, and are destroyed by fire, which is the second death. This last view, we believe, is the truth. It accords with the account of the creation and the fall of man, with the psalmist's view of death and the cessation of thought or the powers of the mind, and with the many scriptures that teach our dependence for eternal life on Jesus and the resurrection.

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

The word *soul* in the New Testament is from the Greek word *psuche*, which occurs 105 times. It is translated soul 58 times; life, 40 times; mind 3 times; heart, twice; us, once;

you, once. The originals from which the word *soul* is translated in the two Testaments occur 850 times, but it is never called immortal; it is in no place intimated that it is of an undying nature; immortality is never predicated of man until the resurrection, and then only of the righteous; it is to be sought for by well-doing. Rom. 2:7.

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

Spirit is translated in the Old Testament from two Hebrew words, *n'shah-mah* and *roo-ach*. *N'shah-mah* occurs 24 times, and is translated spirit, twice; breath, 17 times; blast, three times; soul, once; inspiration, once. *Roo-ach* occurs 442 times, and is translated 16 ways; namely, spirit, 282 times; wind, 97 times; breath, 28 times; mind, 6 times; etc. This word, *roo-ach*, is used in Ecclesiastes 21 times, and is rendered spirit, 18 times; wind, twice; and breath, once. In the text quoted, "They have all one breath," or spirit, Eccl. 3:19, the same word is translated spirit in the 21st verse, which speaks of the spirit of man and the spirit of the beast. This teaches that "a man hath no pre-eminence above a beast," in death; for they are all of the dust, and all go to the dust, and have all one breath. The difference between men and beasts is shown in life—not in death. How highly, then, should we value the resurrection and Jesus the Life-giver! since all our hopes rest on him.

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

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

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

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

"2. He never applies it to sinners.

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

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

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

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

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

"8. He speaks of it as revealed or brought to light (not in heathen philosophy, but) in the gospel of the Son of God. 2 Tim. 1:10.

"9. He defines the period when it shall be put on by the saints of God, and fixes it at the resurrection, when Christ who is our life, shall appear. 1 Cor. 15:52, 54; Col. 3:4.

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

There are those who will meet this with the cry of "materialism," rather than with argument; and with them materialism is nearly synonymous with infidelity. On this we call the reader's attention to the follow-

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

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

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

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

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

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

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

THEY ARE THE SPIRITS OF DEVILS.

We here use the term devil as it is commonly used, but would call attention to the following statement of Dr. Ramsey, of Philadelphia:—

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

Again, concerning the distinction between the demons and the devil, or Satan, we quote:—

"The word Satan means an adversary, an opposer. It is never found in the plural number, so that the sacred writers acknowledge but one being of that name. He is styled by our Lord, 'The prince of this world;' John 14:30; by the apostle, 'The prince of the power of the air;' Eph. 2:2; and by the Jews, 'The prince of the demons,' Matt. 9:34; the septuagint translates the word Satan by the word *Diabolus*, which means an accuser, a slanderer. He is also called in the New Testament by a variety of names, indicative of his character and conduct, as accuser, destroyer, liar, murderer, etc."

That the devil was not of human origin, as many now contend, we think is evident from the fact that he was the deceiver of our first parents. He is called, in the Scriptures, "that old serpent." Rev. 20. The apostle John says that "he that committeth sin is of the devil;" and that Cain, who slew his brother, "was of that wicked one." 1 John 3:8, 12. Thus it appears that the first transgressors, even the first members of the human race, were deceived by him; and of course he was a deceiver, a liar, and, in heart, a murderer, before there was any sin in the human race. The Saviour teaches the same thing in the parable of the wheat and the tares. He says, "The tares are the children of the wicked one; the enemy that sowed them is the devil."

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

"There is, therefore, but one place of refuge left to him, and that is the one now taken by some of our evangelical clergy, namely,

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

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

EDITOR.

(To be continued.)

Drunkenness a Crime.

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

Socialist Up to a Certain Point.

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

An Odd Person.

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

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

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

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

The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, OCT. 9, 1879.

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

J. H. WAGGONER, - - - - - RESIDENT EDITOR.

God's Power to Save.

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

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

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

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

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

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

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

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

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

4. It makes the character or nature of the plan of salvation contingent on man's acceptance of it. That is, it is benevolent if a majority accepts it; if not, it is malevolent. And

then, if man is free to choose, he has it in his choice to make God benevolent or malevolent, and so make the attribute of the Creator to depend on the action of the creature!

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

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

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

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

When to Abraham it was promised that his seed should come in possession of that land, the fulfillment was deferred four hundred years because the iniquity of the Amorites was not yet full. Gen. 15: 13-16. So in the last days: Jesus said the harvest is the end of the world, and the reapers are the angels; the Son of man, at his coming, will send forth his angels to gather his elect, and to bind his enemies to the burning. Compare Matt. 13 and 24. By the prophet Joel the Lord says, of that day:—"Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great." Joel 3: 13. Therefore the wrath of God is manifested in the seven last plagues, which terminate in the battle of the great day of God. Rev. chapters 14, 15, 16, and 19. But the time would fail us to offer any considerable part of the testimony of the Scriptures to this point.

But one truth we should notice in justice to both the reader and to those who "assume" so much that is contrary to God's revealed word. The Lord has pointed out that, when his coming is near, certain ones will strive to quiet the minds of the people by denying that he is coming. Matt. 24: 48-51; 2 Peter 3: 3, 4. Paul says, "the Lord himself shall descend with a shout," &c., and when that day is near, certain ones will cry, "Peace and safety." They will deny that the Lord will put forth his mighty power to overthrow the rebellious world, as he did in the days of Noah. But the word of God must not be hid. He says, "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not

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

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

"Beauty is Vain."

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

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

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

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

Tract and Missionary Institute.

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

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

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

S. N. HASKELL.

California Tract Society.

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

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

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

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

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

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

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

New York Camp-Meeting.

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

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

Friday morning W. C. White, vice-president of the General Sabbath-school Association, gave a brief address, containing some practical hints for Sabbath-school workers. At 10:30, A. M., Eld. White gave a clear and forcible discourse from Matt. 1: 21. In the afternoon, Eld. N. V. Hull, Seventh-day Baptist, editor of the *Sabbath Recorder*, spoke from the words, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

After "Blessed are they that do his commandments," had been rendered by the choir, an intermission was given, when Mrs. White took the stand, and gave a thoroughly practical address, appealing to those professing to be Christians to avoid the danger of which they are warned in Luke 21: 34-37.

Sept. 19. At nine the whole camp met in the pavilion for Sabbath-school. This was one of the principal features of the day. It had been previously classified and arranged in divisions, and teachers and conductors assigned. A large map of the Holy Land hung from the roof of the pavilion, and was freely used to illustrate the lessons. The four divisions, infant classes, children, youth and adults, had each their respective lessons suited to their needs. The lessons were those used by all the churches of this denomination. All, old and young, engaged in the exercises with enthusiasm: Fathers and mothers, young men and maidens, with faces lighted up with earnest thought, and little children, gathered

about their teachers with earnest eyes, and fresh young faces all aglow. The singing was from the Song Anchor, a new collection of Sabbath-school and other sacred music, which is largely used in connection with the other services.

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

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

The United States in Prophecy.

LOCATION OF THE TWO-HORNED BEAST.

(Continued.)

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

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

"Westward the course of empire takes its way;
The four first acts already past,
A fifth shall close the drama with the day;
Time's noblest offspring is the last."

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

To what part of the American continent shall we look for the power in question? To the most powerful and prominent nation, certainly. This is so evident that we need not stop to pass in review the frozen fragments of humanity on the north of us, nor the weak, superstitious, semi-barbarous, revolutionary, and uninfluential kingdoms to the south of us. No; we come to the United States, and here we are held. To this nation the question of the location of the two-horned beast undeniably leads us.

And the eyes of all Europe are intently watching our movements. Says Mr. Townsend (New World and Old, p. 583):—

"All the great peoples of Europe are curiously interested and amazed in the rise of America, and their rulers at present compete for our friendship. 'Europe,' said the prince Talleyrand long ago, 'must have an eye on America, and take care not to offer any pretext for recrimination or retaliation. America is growing every day. She will become a colossal power, and the time will come when (discoveries enabling her to communicate more easily with Europe) she will want to say a word in our affairs, and have a hand in them.'"

The time has come, and the discoveries have been made, to which Talleyrand referred. It is almost as easy now to communicate with Europe as with our nearest town. By these

things the attention of the world is drawn still more strongly toward us; and thus whatever the United States does, it is done in the sight, yes, even before the eyes, of all Europe.

CHRONOLOGY OF THE TWO-HORNED BEAST.

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

That the leopard beast is a symbol of the papacy, there can be no question; but some may want more evidence that the wounding of one of its heads, or its going into captivity, was the overthrow of the papacy in 1798. This can easily be given. A nation being represented by a wild beast, the government of that nation, that by which it is controlled, must as a very clear matter of course be considered as answering to the head of the beast. The seven heads of this beast would therefore denote seven different governments; but all the heads pertain to one beast, and hence all these seven different forms of government pertain to one empire. But only one form of government can exist in a nation at one time; hence the seven heads must denote seven forms of government to appear, not simultaneously, but successively. But these heads pertain alike to the dragon and the leopard beast; from which this one conclusion only can be drawn: that Rome, during its whole history, embracing both its pagan and papal phases, would change its government six times, presenting to the world seven different forms in all. And the historian records just that number as pertaining to Rome. Rome was first ruled by Kings; second, by Consuls; third, by Decemvirs; fourth, by Dictators; fifth, by Triumvirs; sixth, by Emperors; and seventh, by Popes. See American Encyclopedia.

John saw one of these heads wounded, as it were, to death. Which one? Can we tell? Let it be noticed, first, that it is one of the heads of the beast which is wounded to death, and not one of the heads of the dragon; that is, it is some form of government which existed in Rome after the change of symbols from the dragon to the leopard beast. We then inquire, How many of the different forms of Roman government belonged absolutely to the dragon, or existed in Rome while it maintained its dragonic or pagan form? These same seven heads are again presented to John in Rev. 17; and the angel there explains that they are seven kings, or forms of government, verse 10; and he informs John that five are fallen, and one is; that is, five of these forms of government were already past in John's day; and he was living under the sixth. Under what form did John live? The imperial; it being the cruel decree of the emperor Domitian which banished him to the Isle of Patmos where this vision was given. Kings, Consuls, Decemvirs, Dictators, and Triumvirs, were all in the past in John's day. Emperors were then ruling the Roman world; and the empire was still pagan. Six of these heads, therefore, Kings, Consuls, Decemvirs, Dictators, Triumvirs, and Emperors belonged to the dragon; for they all existed while Rome was pagan; and it was no one of these that was wounded to death; for had it been, John would have said, I saw one of the heads of the dragon wounded to death. The wound was inflicted after the empire had so changed in respect to its religion that it became necessary to represent it by the leopard beast. But the beast had only seven heads, and if six of them pertain to the dragon, only one remained to have an existence after this change in the empire took place. After the Emperors, the sixth

and last head that existed in Rome in its dragonic form, came the Popes, the only head that existed after the empire had nominally become Christian. The "Exarch of Ravenna" existed so "short a space," Rev. 17:10, that it has no place in the general enumeration of the heads of this power. U. S.

(To be Continued.)

California Conference Proceedings.

THE eighth annual session of the California State Conference of Seventh-day Adventists was held at the Healdsburg camp-ground, Sept. 18-23, 1879.

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

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

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

The following delegates presented credentials from their respective churches:—

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

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

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

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

That the Committee had caused petitions to be circulated throughout the State which had received about 2000 signatures. That this petition had been duly presented to one of the delegates to the convention, but owing to the liberal disposition of that body in placing all religious denominations upon an equal footing, no action was taken upon the petition. Adjourned till 5 o'clock.

SECOND MEETING, Sept. 18, 5 o'clock, P. M.

Prayer by W. C. Grainger.

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

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

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

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

Auditor—Wm. Saunders.

Instructive remarks were made by the President on the duties of the committees, when the meeting adjourned.

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

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

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

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

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

4. That we recommend the adoption of the plan now acted upon in other States, of dividing the Conference into districts and assigning to each laborer his own field.

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

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

6. That we request our churches to consider that article of our State Constitution which provides that all funds be paid into the State Treasury and not into the hands of ministers and licentiates.

7. That the officers of the Conference be requested to restrain the ministers from drawing funds from the treasury in advance of their labors, as we consider it has a bad influence for them to become indebted to the Conference.

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

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

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

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

Bro. Saunders submitted the following:—

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

The Nominating Committee submitted a report as follows:—

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

On motion the meeting adjourned.

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

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

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

Moved by J. E. White that as Eld. Loughborough, Missionary to Great Britain was still connected with this Conference, he receive a renewal of his credentials from it.

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

Further remarks were then made by Elds. Waggoner and Haskell on the duty of licentiates and colporteurs when the meeting adjourned.

FIFTH MEETING, Sept. 23, 4:15 A. M.

Prayer by R. A. Morton.

Committee on Licenses submitted further report as follows:—

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

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

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

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

GEO. MANUEL, Secretary.

The Home Circle.

UNDER THE LEAVES.

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

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

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

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

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

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

—Selected.

Our Obligations to the Dumb Animals.

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

Nine persons out of ten will agree in giving *tenderness* as high a place among the essentials of the womanly character as they assign to courage among manly qualities. The quiet path in which the lives of most women lie—the one which leads to the greatest height, and from which we see most widely and most clearly; the path of home and wifehood and motherhood—tends to develop this characteristic. Woman's tenderness is not weakness, but strength. Its charm lies in the fact that it flows towards those who are more or less dependent upon the giver, and it is therefore most charming when bestowed on little children. Nor is tenderness wanting in those women to whom this sweet home life is denied. We often see it lavished on what we call unworthy objects, for with most women the desire to bestow affection is irresistible, and the love which would, under different circumstances, be given to husband and children, is still forced to flow, though in these narrow channels. Tenderness is a natural quality, though one capable of and demanding development. Courage may be either physical or moral. In either case it will meet evil bravely, oppose it mightily, or, if need be, endure it patiently. Man's life and work develop this quality as woman's surroundings develop her tenderness. His work lies outside of home. He goes into the world to make his mark there; to fight for existence. He needs, for his daily task, all the courage he can command—courage to resist the temptation and wrong which meet him on every side—to fight for the oppressed, and to keep cheerfully at work when the days look dark. Home is his resting place, and in its change and quiet and tenderness, he finds his strength renewed for to-morrow's battle.

The highest development of character, either in man or in woman, depends upon the combination of these qualities in one and the same person. The man who can best lead an army into battle, who can stand in the thickest of the fight with a courage which is sublime, is the same man who, in the calm which succeeds contest, can stoop to look into dying eyes to receive last words from dying lips. And the woman who most tenderly fondles her little ones is often the same, who, in great and sudden crises, can summon to her aid a courage which is simply marvelous. Our tenderness is commonly measured by the helplessness of the recipient. The ordinary tone in which we address our fellowmen is wonderfully softened when we speak to little children, and baby ears should only hear the cooing whispers which lessen the distance between heaven's music and earth's discords.

So with courage. Friend fights for friend, and fights nobly. But compare this friend

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

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

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

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

A Sad Story.

"THAT dog? yes, he is a noble old fellow, and he thinks considerable of me, don't you sir? Kiss me if you're glad to see me—down, sir, down! that'll do. See here, Bruno, where's little Will? little Will, Bruno?"

The dog looked up in his questioner's face and began a low mournful whine almost human in its sadness.

"There!" said Mr. Snow to me, "you hear that? That old dog remembers the child's name and he knows little Will is dead."

"Was he the dog's little master?"

"Yes; do you see that little brown house down there between those maples? The Melvilles lived there—father, mother, and three-year-old boy. A year ago there wasn't a happier family in this State, and a tidy, made on this Java canvas, I believe they call it, ruined it; made the father old before his time, and the mother a confirmed invalid."

"A Java canvas tidy! how on earth could it?"

"Well, Mrs. Melville got what I call the 'fancy-work craze.' She made tidies and lamp-mats and all those things until the house was full of them. By and-by she didn't have time to go to lectures, or walks, or rides, because she had hired, or borrowed, a pattern of somebody and must get it worked as soon as she could. I noticed, too—she's my favorite niece, sir, and I was there a good deal afternoons—that she didn't have time to play

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

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

"You see, sir, the shock had crazed her, but the boy's father was so full of bitter feelings toward her for her neglect that he never stopped to think of the mighty volume of mother-love behind its barrier of fancy-work. They got her to bed and gave her a strong opiate, and then kind neighbors came and did all that earthly hands would ever need to do for little Will. Poor little Will! You stayed with him till the last, didn't you, Bruno? and when they walked to the grave to lay him to rest you followed close behind the tiny casket, and no one disputed your right. It happened in this way: In the garden there was a shallow tub containing pond lilies; we suppose that in running, little Will struck his foot against the tub and it threw him right across the edge, his face in the water; his struggles drew him over farther, and though poor old Bruno did his best it was of no avail. Mr. Melville saw them before he reached the house, coming from his work, and Bruno was holding him tightly by the skirts; when he heard his master's step he whined pitifully but never relaxed his hold till Mr. Melville lifted up the baby form. A large spike on the inside of the tub had slipped under a leather belt little Willie wore, thus holding him back so Bruno could not rescue him; that he had tried hard was evident from the boy's clothes which were torn to shreds behind; when he found he could not draw up his little master he had gripped his clothes tight and held him until Mr. Melville came. Yes, it is a sad story; a sadder one I never knew.

"Laura? She was sick and unconscious quite a time; she has never fully recovered, nor do I think she ever will. Her first request was for little Will; they told her as gently as possible that he had been dead almost two weeks, but her grief was uncontrollable. She asked that all her worsted and fancy-work might be distributed among her friends, as reminders, she said, that fancy-work was well in its place, but should never absorb the mind to the exclusion of real duties, and particularly motherly duties. The sofa tidy she kept herself, just as it was, for she has never touched worsteds since.

"Poor old Bruno! you know every word she said, don't you? you did your best; no one blames you."—Mrs. Anabel C. Andrews in the *Household*.

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

Reports from the Field.

Reynolds, Georgia.

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

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

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

Sept. 14.

C. O. TAYLOR.

Potter Brook, Penn.

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

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

Sept. 10.

J. G. SAUNDERS,
PHILLIP KENT.

Sevastopol, Ind.

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

Bro. Sharp reports an excellent meeting last Sabbath at Silver Lake, where a company of ten embraced the truth just before we moved the tent here.

Sept. 15.

S. H. LANE.

Fremont Center, Mich.

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

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

E. B. & E. S. LANE.

