

# 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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### "FOR MY SAKE."

THREE little words, but full of tenderest meaning;  
Three little words the heart can scarcely hold;  
Three little words, but on their import dwelling,  
What wealth of love those syllables unfold!

"For My sake" cheer the suffering, help the needy.  
On earth this was My work,—I give it thee;  
If thou wouldst follow in thy Master's footsteps,  
Take up My cross, and come and learn of Me.

"For My sake" let the little ones be tended,  
All that I gave unto thee safely keep;  
I took them in My arms, received, and blessed them,  
Do now the same for Me, "Feed now My sheep."

"For My sake" let the harsh word die unuttered,  
That trembles on the swift, impetuous tongue!  
"For My sake" check the quick, rebellious feeling  
That rises when thy brother does thee wrong.

"For My sake" ever press with patience onward,  
Although the race be hard, the battle long;  
Within My Father's house are many mansions,  
There thou shalt rest and join the victor's song.

And if in coming days the world revile thee,  
If "for My sake" thou suffer pain and loss,  
Bear on, faint heart, thy Master went before thee,  
They only wear His crown who share His cross.

O thou, dear Lord, who walked on earth incarnate,  
Fain would we follow, but we fear to fall;  
Lo! at Thy feet we bend, Thy aid imploring,  
Our only plea that "For Thy sake" we call.

—National Baptist.

## General Articles.

### CHRISTIAN COURTESY.

BY MRS. E. G. WHITE.

(Continued.)

IN order to perfect Christian character, the whole man must be moulded and fashioned after the standard of Heaven. Kindness and amiability are essential qualities in the child of God; but hollow-hearted courtesy, which is hypocrisy, so common among worldlings, is not the genuine grace of Christian politeness. Courtesy cannot take the place of a holy life; neither can the life be perfect in the absence of this fine filling up, which is like the delicate penciling in a picture. Those who open their hearts and homes to invite Jesus to abide with them, should keep the moral atmosphere unclouded by strife, bitterness, wrath, malice, or even an unkind word. Jesus will not abide in a home where are contention, envy, and bitterness.

True courtesy is a Bible virtue; and the Holy Scriptures give us marked examples of the exercise of this grace. Abraham was a man of God. When he pitched his tent, he at once erected his altar for sacrifice, and invited God to abide with him. Abraham was a courteous man. His life is not marred with the curse of selfishness, so hateful in any character, and so offensive in the sight of God. Witness his conduct when about to separate from Lot. Though Lot was his nephew, and much younger than himself, and the first choice of the land belonged to Abraham, courtesy led him to forego his right and permit Lot to select for himself that part of the country which seemed to him most desirable. Behold him as he welcomes the three travelers in the heat of the day and hastens to provide for their necessities. Again observe him as he engages in a business transaction with the sons of Heth, to purchase a burying place for Sarah. In his grief he does not forget to be courteous. He bows before them, although he is God's nobleman. Abraham knew what Christian politeness was, and what was due from man to his fellow-man.

The great apostle Paul was firm where duty and principle were at stake; but courtesy was a marked trait of his character, and this gave him access to the highest class of society. Paul never doubted the ability of

God or his willingness to give him the grace he needed to live the life of a Christian. He exclaims: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" His language is that of faith and hope, not of doubt and despair: "He loved me, and gave himself for me." "I know whom I have believed." He does not live under a cloud of doubt, groping his way in the mist and darkness of uncertainty, complaining of hardship and trials. A voice of gladness, strong with hope and courage, sounds all along the line down to our time. Paul had a healthful religious experience. The love of Christ was his grand theme, and the constraining power that governed him.

When in most discouraging circumstances, which would have had a depressing influence upon half-way Christians, he is firm of heart, full of courage and hope and cheer, exclaiming "Rejoice in the Lord alway, and again I say, Rejoice." The same hope and cheerfulness is seen when he is upon the deck of the ship, the tempest beating about him, the ship going to pieces. He gives orders to the commander of the ship and preserves the lives of all on board. Although a prisoner, he is really the master of the ship, the freest and happiest man on board. When wrecked and driven to a barbarous island, he is the most self-possessed, the most helpful in saving his fellow-men from a watery grave. His hands brought the wood to kindle the fire for the benefit of the chilled, ship-wrecked passengers. When they saw the deadly viper fasten upon his hand, they were filled with terror, but Paul calmly shook it into the fire, knowing it could not harm him; for he implicitly trusted in God.

When before kings and dignitaries of the earth, who held his life in their hands, he quailed not; for he had given his life to God, and it was hid in Christ. He softened, by his courtesy, the hearts of these men in power, men of fierce temper, wicked and corrupt though they were in heart and life. He did not forget his position, or the importance of the occasion. He was zealous for the truth, bold in advocating Christ; but propriety of deportment, the grace of true politeness, marked all his conduct. When he stretched out his hand, as was his custom in speaking, the clanking chains caused him no shame nor embarrassment. He looked upon them as tokens of honor, and rejoiced that he could suffer for the word of God and the testimony of Jesus Christ. Surrounded by philosophers, kings, and critics, he was God's ambassador. His reasoning was so clear and convincing that it made the profligate king tremble as Paul dwelt upon his experience, showing what had wrought the change in his religious views which aroused the malice of the Jews. He exalted Jesus Christ as the world's Redeemer. Grace, like an angel of mercy, makes his voice heard sweet and clear, repeating the story of the cross, the matchless love of Jesus.

But in Christ a greater example has been given us than that of either patriarch or apostle. Here we have genuine courtesy illustrated. This virtue ran parallel with his life, clothing it with a softened and refined beauty, and shedding its luster over every action. He bids the weary and oppressed to come and find rest and peace in bearing his yoke and lifting his burden. He invites them, "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." His heart of sympathizing love longs to quiet restless, oppressed and suffering minds that can find peace only in learning the lessons of his meekness and lowliness. Their fluctuating, changeful, mournful experience is anything but rest. It is labor, pain, and sorrow. To bear insult, reproach, and abuse without retaliating and without arraying themselves in opposition to those who would injure them, is the lesson he would teach them. He would have them lay off the yoke of pride, so galling to the neck, and take his yoke, which is easy, for it is the meekness and gentleness of Christ.

What great condescension is here manifested by our Lord. No matter how poor and wretched the applicant, the relief he asked was always given. The Saviour uttered no word of reproach or censure, though he was constantly besieged and his hours for repose and retirement broken in upon. In

the streets of the crowded city, in the groves, or by the lake-side, he was ever greeted by the complaints and requests of suffering humanity.

The leper was required to dwell apart from the habitations of men, and at the approach of any person he must utter the mournful cry, "Unclean, unclean! lest the traveler approach near enough to be endangered by contagion. But as the leper discerns Jesus in the stranger, the Mighty Healer, that cry is hushed, and a most imploring prayer bursts from his lips, "If thou wilt, thou canst make me clean." Never was such an appeal made in vain. The answer comes back to him, "I will, be thou clean." Publicans and sinners throng about the blessed Saviour for one word of hope, for one touch of his finger to heal their various maladies. He had a kind word and look for every one. Though he was the Majesty of Heaven, he did not proclaim his exalted character, and claim the reverence which rightfully belonged to him. But he traversed the earth, weary, hungry, and often sad, because men did not feel their need of the blessings he came to give them.

This is the example of true courtesy which we all must copy if we would be indeed followers of Jesus. The Christian's character will surely correspond with the name. Those who have no care in regard to their words or actions, and thus bring unhappiness to all around them, must learn of Jesus to be meek and lowly of heart. Rough ways and coarse manners dishonor the Christian name and misrepresent Christ. Many will not be fitted to enter Heaven, because they do not see the importance of imitating the perfect Pattern. Some term roughness and careless ways and untidy dress humility and freedom from pride; but humility is disgusted with such companions, and will not be seen in their society.

(To be Continued.)

### A Hymn That Has Been Tested.

A HYMN is an experiment. It is sent abroad over the world for a trial on the hearts of the people? Does it move them? Does it convert them? Does it sanctify them? Then it is a good hymn, whether written by Papist, Protestant or infidel—in long metre, short metre, or in no metre at all. The question to be put to a hymn, as well as to a man is, "What have you done? Have you given consolation to the soul in anguish? Have you fired the dying eye with hope?"

The real excellence of a hymn lies not in its paternity, nor its rhyme, nor its rhythm; but in its potency to bless the human heart, in its actual influence on the progress of the cause of the redeemed. It is, therefore, always rash to attempt to settle the destiny of a recent hymn. It may be formed upon the finest models; it may be lyrical; it may be faultless in its measure, smooth, harmonious, devotional; yet for want of some mysterious, indefinable quality, still be totally inadequate to touch the springs of sympathy in the soul. It takes a century at least, to test the real character of a hymn; and when we find one that has lived and shed its blessings through that period, cheering, comforting and refining; when we find a hymn which, in spite of the critic's eye, the people still persist in singing, and all the more when floods beat heavily, we may be certain that it has in it the ring of genuine inspiration. Such a hymn is

"Jesus lover of my soul,"

by Charles Wesley. It was probably suggested by the words in Wisdom 11:26, as the lines of St. Bernard,

"Oh, amator and amplexende,  
Temet ipsum tunc ostende,  
In cruce salutifera."

seem also to have been; though it is quite possible that the great storm which Mr. Wesley experienced at sea, after leaving Boston, in 1738, may have led to the composition of his admirable lyric. "I prayed," said he, in speaking of that terrific scene upon the deep, "for power to pray, continually repeating the name of Jesus, till I felt the virtue of it at last."

This hymn first appeared in a volume entitled, "Hymns and Sacred Poems," published in 1740, where it has one stanza more than is generally found in our manuals of hymnology, thus:—

"Wilt thou not regard my call?  
Wilt thou not regard my prayer?  
Lo! I sink, I faint, I fall;  
Lo! on thee I cast my care.  
Reach me out thy gracious hand!  
While I of thy strength receive,  
Hoping against hope, I stand,  
Dying, and, behold, I live!"

This Wesleyan hymn, so tender, so earnest, so evangelical, found its way from the Methodist into the Episcopal hymn book, and thence into all our best manuals of song. It has been translated into all the European tongues, and composers have vied with each other to prepare for it appropriate music. In England it is sung to "Hollingshire" and some other tunes; in America to a very simple tune called "Martyn," written in 1834, by the late Simeon Butler Marsh. A tune befitting it is yet to be composed.

Perhaps no hymn was ever written which so well expresses man's need of a Saviour and his entire reliance on his mercy for salvation. It is a trust hymn. In our helplessness it opens the soul for Christ to come into it, and to fill it with himself. It sees him only, it clings to him only, it loves him only. Its words are like "apples of gold in pictures of silver." They are the sweet expression of the confiding heart in its entire reliance on its Lord and Master.

The lines,

"Cover my defenceless head  
With the shadow of thy wing,"

are as tenderly touching as anything ever sung.

Millions have been moved toward Jesus by this charming lyric. It has resounded through the great congregation, comforting the desolate; it has warmed the hearts of the weary in the place of social worship; it has delighted and sweetened the devotions of the domestic circle; it has cheered the traveler on his lonely way; it has sustained the sick man in the hour of final conflict. Mary E. Van Lennep, the devoted missionary, repeated this hymn, "her face all radiant with smiles," on her dying bed. "Do you want anything?" said a pastor to a girl thirteen years of age, in her last moments. "Yes, sir," she replied, "sing with me,

"Jesus, lover of my soul."

So thousands in the last extremity have been solaced by these precious words. In a dreadful shipwreck, while the passengers were floating on whatever they could reach, a young man, clinging to a spar, sang in a clear, manly voice,

"Jesus, lover of my soul,  
Let me to thy bosom fly,"

and as the last words sounded, sank beneath the wave, leaving a holy calmness in the hearts of those that gained the shore. "Blessed death song," says Dr. Cuyler; "if we could choose the manner of our departure, we would wish to die singing,

"Other refuge have I none,  
Hangs my helpless soul on thee!"

Wesley and Toplady, who wrote

"Rock of ages, cleft for me,"

were theological opponents, but they met together at the cross of Jesus, and their two great hymns now stand together in all our best manuals of sacred song, showing us that the love of Christ is mightier than denominational ramparts, and that while polemical discussions are soon forgotten, the grand heart-hymns, embalming Jesus as the only hope of glory, still ring on, consoling Christians of every creed, and advancing the Redeemer's kingdom. Whether Wesley's or Toplady's hymn is the better one I cannot say, unless I know the occasion for its use; but would rather ask, If Luther wrote the best judgment hymn; if Watts wrote the best heaven hymn; if Heber wrote the best mission hymn; if Toplady wrote the best Christ hymn, did not Wesley write the best death hymn? Does not its blessed ministry attest its excellence?

**BAD TEMPER.**—Bad temper is a crime, and, like other crimes, is ordained in the course of nature to meet, sooner or later, its merited reward. Other vile passions may have some points of extenuation, the pleasure, for example, which may attend their indulgence, but ill-nature—that is, a fretful, fault-finding spirit, in its origin, action, and end, has no extenuating quality; and, in the application of the old principle, "with what measure ye mete, it shall be measured to you again," will find a most pitiable end.

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

#### PLATO'S DOCTRINE OF THE SOUL ADOPTED BY THE ALEXANDRIAN SCHOOL.

THAT Plato's doctrine of the immortality of the soul was adopted by this New Platonic school as the corner-stone of its system, is plainly declared on all hands. It will be remembered, as we have shown, that "Plato refers to the head of the philosophy of nature his doctrine concerning the human soul." (Enfield's Hist. of Phil., p. 134.) This was the corner-stone of his system, wherein it differed from all other systems of philosophy. The following testimonies are from that eminent historian, Mosheim, and show that Plato's doctrine of the soul was received by the Alexandrian school:—

"They assumed therefore the name of Eclectics. But although these philosophers were really the partisans of no sect, it appears from a variety of testimonies that they much preferred Plato, and embraced most of his dogmas concerning God, the human soul, and the universe." (Ecl. Hist. vol. i, cent. ii. part ii. chap. i. p. 59.)

"The grounds of this system lay in the peculiar sentiments entertained by this sect of philosophers and by their friends, respecting the soul, demons, matter, and the universe. And when these sentiments were embraced by the Christian philosophers, the necessary consequences of them must also be adopted." (Ibid., p. 70.)

These testimonies are plain and decisive. The consequences to Christian doctrine and practice we shall soon see. The same author, in another critical history, says, "Those who originated this species of philosophy took their leading principles from the system of Plato; considering almost everything which he advanced respecting the Deity, the soul, the world, and the demons as indisputable axioms." (Hist. of Christ. in the First Three Cent., vol. i. p. 38.)

"Every one who laid claim to the character of a wise man, was strictly enjoined by him [Ammonius Saccas] to assert the liberty of his divine and immortal part, by extricating it, as it were, from all connection with the body. . . . In fine, to shrink from no exertion that might tend to free the immortal spirit from all corporeal influence." (Ibid., pp. 357, 358.)

Again: "And that he might the more readily procure for this part of his system an acceptance with the world, he endeavored, as far as possible, by means of strained interpretations, or rather perversions, to enlist on his side the tenets of the Christians respecting the Deity, the human soul, the world," etc. (Ibid., p. 362.) "The restoration or resurrection of the dead was so interpreted as to accommodate it to the tenets of the Grecian sages." (Ibid., p. 375, note.)

Another eminent author says of this school: "The philosophy of Plato, already united with that of Pythagoras, was made the basis of this new system. . . . Not satisfied with arriving at a formal and essential intuition of divine natures, they aspired after a sort of deification of the human mind." (Enfield's Hist. of Phil., p. 343.) Here our orthodox brethren may see the origin of their present doctrine that the soul is a part of God.

Ammonius probably died about A. D. 243. The school of Ammonius was continued, and the Eclectic system completed, by the most celebrated of his disciples, Plotinus, the chief of the Alexandrian Platonists, from whom the school afterward took its name." (Hist. of Phil., p. 328.) He was born A. D. 204. On account of his great abilities, the school became very famous, and was successful in the accomplishment of its object, as we shall see. Plotinus implicitly received Plato's doctrine of the immortality of the soul. The following, from Enfield, will illustrate this: "It was another proof of the fanatical spirit of Plotinus that, though well skilled in the medical art, he had such a contempt for the body that he could never be prevailed upon to make use of any means to cure, . . . or alleviate his pain. He had learned from Pythagoras and Plato that the soul is sent into the body for the punishment of its former sins, and must, in this prison, pass through a severe servitude before it can be sufficiently purified to return to the divine fountain from which it flowed. . . . When he found his end approaching, he said to Eustochius, 'The divine principle within me is now hastening to unite itself with that divine Being which animates the universe; herein expressing a leading principle of his philosophy, that the human soul is an emanation from the divine nature, and will return to the source whence it proceeded.'" (Ibid., p. 330.) This shows what a prominent place Plato's doctrine of the human soul held in this system.

Plotinus died A. D. 270. "The succession

of the Platonic or Eclectic school in Alexandria terminated in Damascus, a native of Syria." (Ibid., p. 340.)

It would seem that very little penetration is needed to discern in this the original of the modern theological doctrine of the immortality of the soul, going to Heaven at death, etc. With this school, the resurrection of the body was either of little importance or denied entirely. This would naturally follow from their view of the impurity of matter. These facts I think sufficient to give a clear idea of the doctrines of this celebrated school concerning man, both soul and body.

#### THE GREAT POPULARITY OF THE ECLECTIC SCHOOL.

We will briefly notice how popular and extensive this school became. All agree that it acquired a wonderful degree of eminence, and soon extended itself over most of the Roman empire and eclipsed the glory of all other sects. To this effect writes Mosheim: "While the emperors and magistrates were striving to subvert the Christian commonwealth by means of laws and punishments, it was assailed with craft and subtilty, during this whole century, by the philosophers of the Ammonian school, who assumed the name of Platonists, extended their disciples over nearly all the Roman empire, and gradually obscured the glory of all other sects." Again: "The school of Ammonius, the origin and dogmas of which have been already stated, gradually cast all others into the background. From Egypt it spread in a short time over nearly the whole Roman empire, and drew after it almost all persons inclined to attend to metaphysical studies. This prosperity of the sect was owing especially to Plotinus, the most distinguished disciple of Ammonius, a man of intellectual acumen, and formed by nature for abstruse investigation; for he taught first in Persia, and afterward at Rome and in Campania, to vast concourses of youth; and embodied his precepts in various books." (Ecl. Hist., vol. i. p. 161; Com., vol. ii. p. 103.) Says Enfield: "The pernicious influence of the Eclectic system, both upon opinions and manners, through many succeeding ages, will be seen in the sequel." (Hist. of Phil., p. 349.)

Says Mosheim: "It is almost incredible what a number of pupils, in a short time, issued from the school of this man [Ammonius]. But among them no one is more celebrated than Porphyry, a Syrian, who spread over Sicily and many other countries the system of his master, enlarged with new discoveries and sedulously polished. At Alexandria, almost no other philosophy was publicly taught from the time of Ammonius down to the sixth century." (Ecl. Hist., vol. i. cent. iii. chap. i. pp. 161, 162.)

The first step which was taken toward apostasy was attending the school and cultivating a taste for its philosophy. An eminent historian says: "Of these [changes] the most considerable and important are to be attributed to a taste for the cultivation of philosophy and human learning, which, during the preceding [first] century, if not altogether treated with neglect and contempt by the Christians, had at least been wisely kept under, and by no means permitted to blend itself with religion; but in the age of which we are now treating [the second century], burst forth on a sudden into a flame, and spread itself with the utmost rapidity throughout a considerable part of the church. This may be accounted for, in some measure, from its having been the practice of the many Greek philosophers, who, in the course of this century, were induced to embrace Christianity, not only to retain their pristine denomination, garb, and mode of living, but also to persist in recommending the study of philosophy, and initiating youth therein. In proof of this, we may, from amidst numerous other examples, adduce in particular that of Justin, the celebrated philosopher and martyr. The immediate nursery, and very cradle, as it were, of Christian philosophy, must, however, be placed in the celebrated seminary which long flourished at Alexandria under the denomination of the Catechetical School. For the persons who presided therein in the course of the age of which we are treating, namely, Panteus, Athenagoras, and Clement of Alexandria, not only engaged with ardor in the cultivation of philosophy themselves, but also exerted their influence in persuading those whom they were educating for the office of teachers in the church to follow their example in this respect, and make it their practice to associate philosophical principles with those of religion." (Mosheim's Hist. of First Three Cent., vol. i. cent. ii. sec. 25, p. 339.)

D. M. CANRIGHT.

(To be Continued.)

The worst people are the most injured by slander, as we usually find that to be the best fruit which the birds have been pecking at.

#### Religious Faith.

THOSE who object to the supernatural element involved in Christian faith forget that in religion the supernatural is really the natural. There never existed a religious system among men, acting upon them as a power to control their thoughts, and excite their hopes or fears, that did not professedly rest upon the supernatural basis. The scientist may not like this, and say that it is so only because the great mass of men are fools; but human nature, whether savage or civilized, says and has always said that it shall be so, whether the scientist likes it or not. A revelation from God, with signs and seals of its reality, and different from and above the mere authority of unaided human reason, is, as the facts show, the normal condition precedent to the existence and power of religious faith. A religious system that man can make and equally destroy, the world will not receive as authoritative. The system must profess to be supernatural or it will not be accepted. The supernatural in religion is a natural law of human feeling. No fact is better proved by experience than this.

The great body of the people in this country, and in every other, who regard the Bible as the word of God, and Christ as the Saviour of men, could not, if put to the test, apologetically defend their own religion. They are not adequate to the intellectual task of answering objections, and do not understand the great question of Christian evidences. They are not scholars on this subject, and never will be. They do not, however, the less believe. Their subjective condition is one of faith, often very intense and controlling, as well as the source of untold joys, although their logical grasp of its reasons may be comparatively limited, certainly taking in vastly less than the whole field of thought. They assume that the faith in which they have been educated, the faith of their fathers, the prevalent and acknowledged religious faith of the country in which they live, is the true faith. This assumption, for all practical purposes, is to them sufficient. They do not dispute it. They read their Bibles true, and not false. The doctrine of Christ is true to them, and the doctrine of salvation true to them. There is for them a God, whether they can answer the objections of the atheist or not.—*Independent.*

#### The Strength of Silence.

THERE is a mighty power in silence, and silence is frequently an evidence of power. There are many men so weak that they cannot hold their tongues, or keep their mouths shut. The man who offends not in word is a perfect man, able to bribe the whole body. He who can control his tongue can control his entire nature. Hence silence is a token of power, of reserved force. He who knows how to keep silence knows how to speak; and often his silence is more impressive than his speech. "Brilliant flashes of silence" is by no means a senseless expression. How often have we seen the babble of the foolish hushed by the silent glance of an earnest soul; how often a ribald jest or scurrilous word has died upon the lips, when an indignant silence was the only reply it could evoke. That man or that woman who can stand silent amid reproaches and accusations and sneers and scoffs, shows a degree of strength and power which falls not to the lot of every one.

We have the highest examples for our imitation in this respect. There was One who was set forth as the pattern of humanity, who "was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Amid the babble and the scoffing, the perjury of lying witnesses and the jeers of mocking soldiers, the silent sufferer wore his thorny crown and bore his bitter cross, and triumphed over all the malice of his foes.

Does God call us to suffer silently? Let us bear the burden that he lays upon us. Are we surrounded with the confused noise of babbling voices? Let us remember "There is a time to be silent;" and let us so speak with well-chosen words, seasoned with grace, that both our speech and our silence shall be approved of God and precious in the sight of his people.—*The Christian.*

#### Not a Playhouse.

A CHURCH turned into a hall, where actors, with disfigured faces and strange apparel, play for the amusement of the crowd! Is this right? What says every enlightened conscience?

"The church in the world," says a recent writer, "is like a ship in the ocean. The ship is safe enough in the ocean so long as the ocean is not in the ship. The church is safe enough in the world so long as the world is not in the church."

This is evidently sound doctrine. The

church is safe so long as she remains true to her mission, but is she safe when her doors are thrown wide open to give an entertainment which, from beginning to end, savors more of the theater and the ballroom than it does of any other place or institution? Every student of sacred history knows that one of the main reasons why the Church became so corrupt during the Dark Ages was that she lowered the standard of purity and invited the world to come in and assist her. Are we not in a measure in danger of the same catastrophe? Are we not by these theatrical entertainments, given in our churches, inviting the world to come in and lend us the aid of its unsanctified talents and wealth? It may be pleasing to the natural man to have an enthusiastic gathering in the church; it may call forth the loud applause of the multitude, and help materially to defray the current expenses; but can God's house be desecrated with impunity? Can it be made a theater instead of a Bethel, without our sooner or later reaping the consequences?—*N. Y. Observer.*

#### An Insane Soul.

A CERTAIN missionary, relating his trials over the popular doctrine of the immortality of the soul, thus wrote:—

"The illness of one of our members, a mother in Israel, brought the subject very solemnly before my mind. She had consumption, and was, to all appearance, in the very last stage of the disease, and I am satisfied a very large portion of her lung is excavated, yet she got well. At one time, during the progress of the disease, which lasted two years, she became quite insane, and had to be locked up, yet seldom did anything that was really sinful. But whenever she did do or say anything sinful the effect of the dread of it brought her instantly to sanity, and she would remain perfectly sane for from three-fourths of an hour to an hour, when she would become insane again. After her recovery she would relate this circumstance frequently.

"In view of this, I asked myself: Does the soul get insane? If it does, it can get insane after it leaves the body. Or does the soul leave the body when the brain is insane, and return to prevent the body from committing sin? We are usually told that the soul dislikes to be imprisoned in the body and would not return at all after being free. It appeared to me altogether an affection of the brain; and after all I could get no light about the existence of the soul as a separate entity."

#### Quickened Conscience in a Dog.

A CORRESPONDENT of the London Spectator tells the following dog story: "A young fox-terrier about eight months old took a great fancy to a small brush, of Indian workmanship, lying on the drawing-room table. It had been punished more than once for jumping on the table and taking it. On one occasion the little dog was left alone in the room accidentally. On my return it jumped to greet me as usual, and I said: 'Have you been a good little dog while you have been left alone?' Immediately it slunk off into an adjoining room and brought back the little brush in its mouth from where it had hidden it. I was much struck with what appeared to me to be a remarkable instance of a dog possessing a conscience, and a few months afterward, finding it again alone in the room, I asked the same question, while patting it. At once I saw it had been up to some mischief, for with the same look of shame it walked slowly to one of the windows, where it lay down, with its nose pointing to a letter bitten and torn into shreds. On a third occasion, it showed me where it had strewn a number of little tickets about the floor, for doing which it had been reprimanded previously. I cannot account for these facts, except by supposing the dog must have a conscience."

"ESTABLISHED."—"Father," remarked a young man, "try and go to meeting this evening. The sermon will be on the second coming of Christ."

"No," said the presbyterian deacon, "I am 'established.'"

The next day the deacon and son went to the timber for wood. After the load was on, the deacon ordered the horses to go, but they refused. He asked the boy what the trouble was. He answered,

"Father, they are 'established.'"

Too many are like the deacon to ever go in at the door. Christians are not bigots.

BAXTER said, "I preach as if I never should preach again, and as a dying man to dying men."

THE property of Christians is to bear the ills of time, and to hope for the good things of eternity.



**A GENTLE WORD IS NEVER LOST.**

A GENTLE word is never lost,  
Oh! never then refuse one;  
It cheers the heart when tempest-tossed,  
And lulls the cares that bruise one;  
It scatters sunshine o'er the way,  
And turns our thorns to roses;  
It changes weary night to day,  
And love and hope discloses.

A gentle word is never lost—  
Thy fallen brothers need it;  
How easy and how small the cost—  
With peace and comfort speed it;  
Then drive the shadow from thy cheek,  
A smile can well replace it;  
Our voice is music when we speak  
With gentle words to grace it.

**Modern Spiritualism.**

**THEY OPPOSE MARRIAGE.**

There is no one particular wherein Spiritualism is proving itself a curse to the age and to the race more than this. "Free Love" is a common phrase with a certain class of "reformers," who wish to abolish not only the Bible, but all its institutions. Some Spiritualists deny being Free Lovers; but this denial cannot screen the system from the charge of upholding the abomination; for 1. We have never known a Free Lover who was not a Spiritualist, and if Spiritualism and Free Lovism are not identical, they at least have a wonderful "affinity" for each other! 2. It is well known that a large proportion of Spiritualists are Free Lovers, both theoretically and practically; and they go, not only unrebuked, but indorsed as Spiritualist laborers, in lecturing and writing. It avails nothing for an individual to deny the charge as applying to himself, as long as he associates and fraternizes with, and upholds, those who are openly committed to it. He gives it all the aid of his influence and association, which is sometimes much stronger than that of practice.

Our main inquiry is, What are the practical tendencies of Spiritualism? We care nothing for individuals only as they represent the system. Let the reader consider the testimony of Randolph, Whitney, Hatch, Harris, and Potter, which we have given, and decide for himself. But we propose to give further evidence on this point, that all may be aware of the designs of this class of reformers, as well as of the general tendencies of their teachings.

Dr. Potter further says:—

"So strong has been the Free-Love tendency, and so numerous and influential, media, speakers, and Spiritualists, of Free-Love proclivities and practice, that we do not know of a single Spiritualist paper that has paid expenses, that has not had their assistance and promulgated their doctrines.

"One of the oldest if not the most influential paper has several noted Free Lovers and libertines as special, honored correspondents.

"Parting husbands and wives is one of the notorious tendencies of Spiritualism. The oldest and most influential teacher of Spiritualism has had two wives, each of whom he encouraged to get divorced before he married them. When one of the most eloquent trance speakers left her husband, he came out and stated he knew sixty cases of media leaving companions. We heard one of the most popular impressional speakers say, to a large audience, that she was compelled by the spirits to secede from a husband with whom she was living very happily. We lately heard a very intellectual, eloquent, and popular normal speaker say, in an eloquent address to a large convention of Spiritualists, that 'he would to God that it had parted twenty where it had parted one.' In short, wherever we go, we find this tendency in Spiritualism."—*Spiritualism as it Is*, pages 10, 11.

"After years of careful investigation, we are compelled, much against our inclinations, to admit that more than one-half of our travelling media, speakers, and prominent Spiritualists, are guilty of immoral and licentious practices that have justly provoked the abhorrence of all right thinking people."—*Id.*, page 20.

It would seem to be some relief to the dark outline if their teachings were better than their practices; but they are not. A Spiritualist paper published in Indiana, called the *Kingdom of Heaven*, June, 1865, in a platform of principles "adopted at Huntsville, Madison Co., Indiana," says:—

"It is resolved that it is conceded by all good and wise mortals and angels, that all men and women are born free and equal, so far as natural rights are concerned; that these natural rights are unalienable in the broadest, and widest, and fullest acceptation of that term; that amongst these is the right to self, in any and every sense, under all circumstances, at all times and in all places; that as this right is unalienable it cannot be given up, nor justly restrained, with or without the

consent of the individual; but that all men and women are endowed with the natural right (and hence unalienable) to pursue happiness in the way and manner they may choose, amenable and accountable to no power but the God who conferred it."

This, with more to the same intent, is sanctioned, according to that paper, by the following spirits; the accompanying note will show what respect they have for "the authority of the God who conferred it":—

"Approving spirits or disembodied minds present:" Jesus Christ, Emanuel Swedenborg, George Washington, Thomas Jefferson, Benjamin Franklin, Henry Clay, and legions of others.

"Note.—We would have our readers understand that we have no more reverence for Jesus Christ, George Washington, or Abraham Lincoln, than we have for Judas Iscariot, Benedict Arnold, or J. Wilkes Booth. We neither worship nor praise the former, nor condemn the latter. All were but instruments of Omnipotent power; neither of whom were any better than you or I."

If any are in doubt as to the intent of the above platform, the following remark by the editor of that paper will make it all clear:—

"Yet we are neither a Shaker nor a Mormon; nor are we to be bound by the popular marriage laws and customs of society as now organized; but we would that man and woman should mate only by nature's law of attraction, with as little outward law and ceremony as do the little birds in the groves."

The editor of the *World's Crisis*, copying this, makes the following very truthful comment:—

"Persons holding such principles, are the ones who claim that a religion based on the Bible is 'demoralizing.' This is very much like a drunkard and rum-seller who should speak of the demoralizing effects of temperance societies, because he had less company and patronage; or a seducer who should call virtue demoralizing because it deprived him of his victims."

At a Spiritualist Convention held in Ravenna, Ohio, July 4 and 5, 1858, a Mrs. Lewis said:—

"To confine her to love one man was an abridgment of her rights. Although she had one husband in Cleveland, she considered herself married to the whole human race. All men were her husbands, and she had an undying love for them. What business is it to the world whether one man is the father of my children, or ten men are? I have a right to say who shall be the father of my offspring."

A Spiritualist paper, in reporting this, very modestly said they did not think public conventions the proper places to introduce such subjects! but did not offer a word of condemnation of the sentiment.

At a convention held in Rutland, Vt., in June, 1858, the following resolution was presented and defended:—

"Resolved, That the only true and natural marriage is an exclusive conjugal love between one man and one woman; and the only true home is the isolated home based on this love."

People have formerly thought that love led to marriage, but according to the above, love is marriage; so whenever they love, they are married—naturally married! and of course when they cease to love, this relation ceases; they are no longer married—naturally divorced. And of course this may be repeated as often as love finds a new "attraction." Mrs. Julia Branch, of New York, as reported in the *Banner of Light*, in defending the above resolution used the following words:—

"I am aware that I have chosen almost a forbidden subject; forbidden from the fact that any one who can or dare look the marriage question in the face, candidly and openly denouncing the institution as the sole cause of woman's degradation and misery, are objects of suspicion, of scorn, and opprobrious epithets.

"The slavery and degradation of woman proceeds from the institution of marriage; by the marriage contract, she loses the control of her name, her person, her property, her labor, her affection, her children, her freedom. Mrs. Gage, Mrs. Rose, and others go back to the mother's influence. I go back further and say that it is the marriage institution that is at fault; it is the binding marriage ceremony which keeps woman degraded in mental blight—negro slavery. She must demand her freedom; her right to receive the equal wages of man in payment for her labor; her right to have children when she will and by whom."

Similar to the above resolution is the following from the "Pilgrimage of Thomas Paine," page 15:—

"I had mourned her death as the severest of all possible calamities. We were united. Nothing but the form of marriage was wanting to make us one in the sight of the world. We were married. I loved her as I never loved another."

At a Spiritualist Convention in Kiantone Valley, Chautauqua Co., New York, Sept., 1858, Mr. Coddling was reported to have spoken as follows under spirit influence:—

"Marriage is slavery, and should be abolished. Those groaning beneath the galling fetters of matrimony should be freed at once, and left to bestow their affections when and where they please."

It is worth observing how complacently Spiritualist conventions sit and listen to such vile expressions. No one feels aggrieved—no one demurs. They are taken rather as a matter of course, which all Spiritualists seem to well understand. Could such sentiments find acceptance in any other meetings than those of Spiritualists? Never. This sign is unmistakable.

We have quoted several authorities showing that Spiritualism has separated husbands and wives, and that mediums are generally regardless of obligation in this respect. As a sequel to Dr. Hatch's evidence on this point, we here notice the report of a meeting in Clinton Hall, New York, where Cora Scott (late Mrs. Hatch) lectured, as usual, under spirit influence. At the close of her lecture a discussion arose, and while an elderly man was speaking, a young man interrupted him. The latter part of the scene we give as found in a Boston paper. The young man said:—

"I have come here to shame that old man. He is my father. He left his wife and children, and is now living with Cora Hatch, in East Broadway."

"A voice.—Well, go home, and do not come here to settle your private troubles."

"Young man.—You may think I am doing wrong; but if you knew all the facts of the case you would think I am doing right."

"Several voices.—Go on. Let us hear the story. Take the stand, etc."

"Young man.—I have done everything to get that man to do right by his family, but I have not been able to do so. I am his son, and am here to shame him in public. His name is William McKinley, and he keeps a store at the corner of Chatham and Pearl streets. He has beaten my mother and treated her most shamefully, and he has abandoned her to live with Cora Hatch."

But such facts as these do not interfere with her "angelic ministrations," as Warren Chase calls them, nor detract one whit from her popularity as a trance-speaker among Spiritualists. And why should they? have they not declared in their National Convention that immorality is no bar to fellowship?

Dr. Gridley was instructed that there are six circles or degrees in which both men and spirits dwell; in the first are savages, barbarians, and the very refuse of civilized society; in the second, the lowest class of civilized society, including the ordinary church members, exhorters, etc.; in the third are the best and true-hearted in the churches, and no person can belong to a church in any higher degree than this; the fourth degree is called the day of Judgment or resurrection, and most of the reformers are in this degree—some have passed through it to the fifth—and it usually takes about eleven years to pass through it. By this synopsis of their teachings the reader will be able to understand the references in the following extract from remarks on "Celestial Marriage," by spirits professing to be in the fifth degree:—

"They affirm that any positive spirit has free access to any negative spirit where there is affinity—that though the male may have a female companion who is constitutionally adapted to be to him a better help-meet on the whole than any other, and so generally accompanies him, yet the latter has no jealousy and knows no exclusiveness, that she is glad to have the life of God increased in any way, and anywhere—that the same liberty will ere long be given to men on earth, 'who are found worthy to obtain that world and the resurrection from the dead,' which can be done without putting off the body."—*Astonishing Facts from the Spirit World*, page 172.

Evil-minded spirits in all the degrees are represented as given to licentiousness.

But the point to which we call especial attention is the license for promiscuous intercourse which is soon to be given to men on earth. Note that the license will extend to all above the fourth degree—that the true reformers are all in that degree, except a few who have passed through it—and that it usually takes about eleven years to pass through what a flood of iniquity these demons intend soon to pour upon the world!

**A Pillar in the Temple.**

Among the rich and varied words of promise in the book of Revelation to "him that overcometh," I have been struck with one expression to the beloved church at Philadelphia: "Him that overcometh will I make a pillar in the temple of my God."

We may have been accustomed to think of this as a promise of Heaven, and rightly too, yet may it not have an application to the kingdom on earth, which is "the image of the heavenly"? If so, what is the import of this promise? A pillar is often a thing of beauty, with symmetrical base, fluted shaft, and carved capital, harmoniously combined to please the eye and gratify the taste. But this artistic finish is an addition: it is not essential to the original design. A pillar may be rough and uncouth, and yet fulfill its object; but it must be strong to sustain the weight of the building that rests upon it.

Have you ever listened to a soldier's story of his experience in the war? What is the memory that kindles his enthusiasm and rouses his tongue to eloquence? Is it the long months when he lay, full fed and with nothing to do, merely treading the round of formal duties within the shelter of a fortified camp?

No, his mind goes back to the laborious march and the fearful battle, the days of toil and danger, the nights of weariness and watching, perhaps of hunger and thirst, followed at length by the hard-won triumph for his country and his flag.

An army chaplain once remarked that he could see a plain difference in the spirits of men in hospital who were disabled by wounds, and those who were brought there by sickness. The former were apt to be cheerful and hopeful, encouraging each other with the idea that they would yet have another chance at the enemy, and help to finish up the work they had come out to do. The latter very often wore a gloomy and despairing look, as of men who feel that they have failed in the work they have undertaken.

May not a parallel to this be found in the spiritual warfare? The man who is earnest and zealous in pushing the battle against the powers of evil will indeed be likely to receive wounds, deep and painful, and sometimes from those to whom he had looked for help and sympathy; but hard as these may be to bear, are they not preferable to the dry-rot that eats away the soul of the spiritual sluggard?

Few churches, perhaps, are without representatives of both these classes. Brother A is always expected to be in his place at the social meeting, in the Sabbath school, at the business meeting, and in all work of the church. Sister B, too, may always be depended upon, and nobody expects her to shirk any duty that may be required of her. Brother C, on the other hand, contents himself with attending the preaching services and making a scanty contribution of his money. Sister D is unmistakably in earnest on the subject of feathers and flounces, but it is difficult to discover the labor and energy she gives to the interests of the church. There may be pressing need for new and more earnest efforts for Christ, but long experience has taught all parties that nothing is to be expected of these honorary members. Unless new forces can be enlisted, the new burdens must be laid on the same shoulders which are already bearing the old.

These things ought not so to be; yet the loss and damage are not so great to the worker as to the drone. Not only is it true that the Master will come and reckon with his servants; it is true also that even now the active Christian finds his labors sweetened by an enjoyment to which the slothful servant is a stranger. So true is this that it is a severe test of Christian character to be laid aside from active duty, even by the unavoidable infirmities of sickness or age. Many a man has found the need, under such circumstances, of greater grace than was required in all the toils of his active life. And if this is true when his inactivity is his misfortune and not his fault, how much greater is the difference when he voluntarily leaves to his fellow the whole burden which he ought to share!

Brother, upon whom the burdens of the church rest heavily, do not repine at God's appointments, but rejoice that you are counted worthy to be one of the supports of his church below. Bear cheerfully the burden and heat of the day, and God will bring you, in his good time, to his glorious temple in the skies, where you shall abide in the house of the Lord forever. And you, my brother, to whom also God has said, "Go work to day in my vineyard," will you always linger at the gate, engaging heartily in no work for the Master? Where, then, will be your reward when the laborers shall return with rejoicing to receive their Lord's "Well done"?

Come, claim your privilege, and take cheerfully your share of labors and responsibilities, counting it not a grievous burden, but one of the Lord's rich blessings, that you may be one of the pillars of his earthly temple.—*Wayside*.

Nothing is more amiable than true modesty, and nothing is more contemptible than the false. The one guards virtue, the other betrays it.

## The Signs of the Times.

Can ye not discern the signs of the times?"

OAKLAND, CAL., FIFTH-DAY, NOV. 6, 1879.

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

EDITORS.

J. H. WAGGONER, RESIDENT EDITOR.

### Making Too Much of the Sabbath!

THOSE who keep the seventh-day are often accused of making too much of the Sabbath—of being too tenacious of the matter of the fourth commandment. But frequently the thoughtful among our opposers rise up and vindicate our position, though they have no sympathy with us in the observance of the seventh day. Mr. Noble, of the Plymouth Congregational Church, San Francisco, is giving a series of Sunday night lectures on Sunday amusements. Of the importance of the Sabbath he speaks as follows:—

"Abolish the Sabbath and the social sanity it fosters, and in less than a century the conflict between labor and capital will issue here in petroleum and fire bottles. Give America, from sea to sea, the Parisian Sunday, and in two hundred years all our greatest cities will be politically under the heels of the leatherheads, the roughs, the sneaks, and the money-graspers. God, no longer brought before the minds of our people by the public services of the sanctuary, with our heterogeneous population and with the antagonistic forces already in existence working themselves out with no let or hindrance, what will there be to prevent the awful scenes witnessed in ungodly Paris in 1870 from finding a repetition in this metropolis of the Pacific Coast? What will there be to keep the hand upon the dial-plate of our civilization from turning ceaselessly backward, till at last it shall be written of us, as of the doomed Roman nation, that even as we did not like to retain God in our knowledge, He gave us over to a reprobate mind, 'to worship and serve the creature more than the Creator, who is blessed forever, amen.' My fellow countrymen, if we love our God, and would have our people 'happy and prosperous in Jehovah,' let us remember the Sabbath day to keep it holy unto the Lord."

This picture is not overdrawn. All paganism is the result of the nations not liking to retain God in their knowledge. Because of this they cease to worship the Creator, and blindly bow down to the creature. In the same scripture to which reference is here made, Paul says the eternal power and Godhead of the Deity are "understood by the things that are made." Rom. 1:20. Or, as the psalmist says, "The heavens declare the glory of God, and the firmament showeth his handiwork." Ps 19:1. God provided a safeguard against paganism and heathenism, so that his "wonderful works" may "be remembered." Ps. 111:4. This safeguard is the memorial of the work of his hands, which is the holy Sabbath. Jehovah said, concerning the keeping of the Sabbath, "It is a sign between me and the children of Israel forever, for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex. 31:17. The design and importance of this sign is fully set forth in the following scripture:—"Hallow my Sabbaths; and they shall be a sign between me and you that ye may know that I am the Lord your God." Eze. 20:20.

Yes, as the apostle said, the eternal power and Godhead of Jehovah are understood by the things which are made; his works declare his power and glory. But man has neglected the memorial of his work, and therefore has forgotten God. Can the importance of the Sabbath be over-estimated?

Now after all their finding fault with us for over-estimating the Sabbath, they will accept our estimate, and grant all that the Scriptures teach of the importance of the Sabbath if we will let it all apply to Sunday. But the fatal difficulty in their way is this: *It will not apply to Sunday!* Sunday is not the sanctified rest day of the Lord, and the Lord never consecrated it to commemorate anything whatever. Certainly it does not prove the power of God in creating the heavens and the earth. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." When Paul taught the Athenians who is the true God, he gave the same evidence: "God that made the world, and all things therein." Acts 17:24.

Mr. Noble took Isa. 58:13, 14, for his text, and said, of the Sabbath, it is "an institution that runs back to the very morning of the

past;" which is true of the Lord's holy Sabbath, but is not true of Sunday. The institution which God honored by himself resting upon it, by blessing it, and sanctifying it as his rest-day,—the Edenic Sabbath, which runs back to that hour when "the morning stars sang together, and all the sons of God shouted for joy," rejoicing in the work of his hands,—is the seventh day, and not Sunday. We see no connection between "Sunday amusements" and Sabbath desecration.

But why so tenacious of the seventh day? is still asked. Our answer is given in the very words of Jehovah; it is because "the seventh day is the Sabbath." While we value the Sabbath we must value the seventh day. They are inseparable; they are identical; "God blessed the seventh day and sanctified it;" not an institution separable from the seventh day, but the seventh day itself is the thing sanctified.

In setting at naught the seventh day as the Sabbath of the Lord, both the right and the authority of the Creator are disregarded. God says of the seventh day, it "is the Sabbath of the Lord thy God," "My holy day," "the holy of the Lord." When he gave to man six days whereon to labor and do all his work, He reserved the seventh day to himself, for his own glory. Who dare dispute his right? And with a voice that shook the very earth, he commanded us to keep it holy. Who shall question his authority, or the reasonableness of the obligation and the requirement?

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2.

### A Needless Criticism.

SEVERAL times we have received complaints because the name of Jesus is omitted from the reports of labor of our ministers. And it is intimated, if not directly expressed in all instances, that it is because we value something more highly than the Saviour. We think this criticism is not only needless, but quite unjust. We know that our ministers value Christ as highly as any class of people in the world, if not more. The high estimate we put upon the holy law of God, is a reason for our highly valuing the Redeemer. Because the law is holy, and just, and good, none but the exalted Son of God can meet its demands in our behalf, and cleanse us from its violation. If the law were not holy, its claims could be easily met, or its demands might be set aside. So much for the intimation.

Now let us briefly compare the writings of our brethren with those of others, and the contents of our paper with those of other religious works. Remember, the fault is every time found only in respect to reports of labor.

The *Princeton Review* will be accepted as Christian and orthodox. We open the number for September, 1879, and find the opening article by a D. D. whose orthodoxy is unquestioned—Philip Schaff. The subject is suggestive, too—"Christianity in America." It occupies over 43 pages, and yet the name Jesus Christ, occurs but once, and that of Christ, twice more. This, we think, is the sum total. We do not consider the omission a defect, even though "the Chinese" are mentioned many more times! Another article on "Christianity and Morality,"—an excellent theme for the mention of the name of Jesus if it were necessary—by another D. D., 26 pages, and the name of Jesus appears once (quotation, Rom. 3:26), and that of Confucius once! Does that prove that he valued the name of Confucius as highly as that of Jesus?

We take up a large religious weekly, a page of which contains more than a page of our paper, and examine the leading articles, most of them by Doctors of Divinity, and a lengthy one on the subject of foreign missions, and we think the name of Jesus or of Christ does not occur in eight entire pages. We examine two other papers, not only Christian in profession, but carrying the term "Christian" as a part of their titles, and we examine page after page of leading articles, by Christian ministers, in which the sacred name of the Son of God does not occur.

We are far from finding fault with these writers because they do not constantly repeat the name of Jesus when it is not necessary in order to make themselves understood. We approve their judgment and their practice. If they omitted it because they wished to ignore it, or because they did not respect it, we should look upon it in quite another light.

We are willing that all should understand our position in approving the action of our

ministers in their reports, because we consider it unnecessary to often repeat the name of the Supreme being in such connection, and, to speak the name of the Deity unnecessarily, we hold to be decidedly wrong. Some consider it a mark of respect to God and his Son, to keep up a constant repetition of their names, but we consider it an act of irreverence. We have often been shocked by hearing ministers in the pulpit make use of the name as given in Rev. 11:17, when it was not at all necessary to make themselves understood. This we look upon as a violation of the third commandment. It is using the sacred name without a reason—it is taking it in vain.

We have also been pained to hear people needlessly and, we think, irreverently, repeat the name of the Father or the Son in their prayers often and habitually. It becomes a habit with some, even to weaving the name, more than once, into each sentence. We do not believe it is pleasing to God to repeat so constantly and unnecessarily the "glorious and fearful name" which should be used only with great reverence and circumspection.

We respect the intention and the feelings of those who thus find fault with us, but we think they have a zeal not according to correct knowledge. In a ministry of over a quarter of a century we have never spoken the title of Deity as expressed in Rev. 11:17, and a few other places, except in directly reading or quoting the texts themselves; and we do not regret the fact.

We hope our correspondents will feel relieved; and if they have at any time thought they could honor the Saviour by frequent repetition of his name without obeying the commandments of his Father, whom he came into the world to honor, we recommend to them a careful study of Matt. 7:21-23.

### He Made a Mistake.

IN some remarks made at the Fresno camp-meeting we said, in reference to the supposed medicinal effects of narcotics and stimulants, as tobacco and whisky, that, if the theory were correct; if such medicinal powers really existed in them, the effect would be lost by continual usage. In this we only stated a well-known truth. A given amount of cathartic may produce a certain effect on the system; but if the same amount be taken daily for three months, the same effect will not follow. The system, by long-continued abuse, fails to recognize the intruder. It may be that the powers of the organs become partially paralyzed, and so cannot respond when a call is made. But whatever the cause may be the fact remains beyond question.

On this a friend reasons and concludes thus: If a narcotic ceases to have effect on the system by long-continued usage, then tobacco can have no effect on my system, as I have used it many years!

That is not what we said; and no one at all acquainted with the subject would arrive at such a conclusion. It does not have the same effect on the system that it had at the commencement of use. This every one knows. And, if it had any medicinal effect at first, it ceases to have, after long use. A given amount of brandy does not have the same effect on a man after he has used it daily for ten years, that it had when he commenced to use it. Is it right thence to conclude that it is no longer injurious to that man to drink it? If the aim was to produce a certain effect at first, that effect does not follow after using it for years. But it has an effect; it is certainly injurious, and is gradually undermining the whole system. And so with all stimulants and narcotics.

We knew a lady who, for a certain ailment, was given regularly for months minute doses of strychnia. After a time the same quantity ceased to have any apparent effect, and, so far from fearing any injury from the use, she craved it, and felt that it was necessary to her system. Was it therefore innocent? By no means. After a time it manifested its baneful power; her nervous system gave way, and was shattered beyond all hope of recovery.

If that person who reasons as above, thinks that tobacco has no effect on his system, let him stop using it for forty-eight hours, and mark the result. If he does not become convinced that it holds him in slavery more abject than any of which he ever dreamed, we shall confess ourselves mistaken. Many who are convinced that it is injurious and wrong to use it dare not attempt to reform, as they both dread the trial and fear a failure. They realize somewhat its power. A man in Stockton, Cal., once said to us: "A man is not half a man who uses tobacco."

"Why, then," we queried, "do you not abstain from its use?"

"That is the very reason," he replied; "I have not manhood enough left to stop it!"

A sad experience with the vile narcotic, years ago, enables us to appreciate his answer. Let the apologist for tobacco ponder it well.

### The European Mission.

A LONGER period has elapsed since writing my last report than I intended to permit before writing again. I have desired to speak of a marked improvement in my health, and have waited in the hope of being able to do this. But it has seemed almost impossible for me to gain strength.

The World's Evangelical Alliance held its session in this city during the first week of September. All denominations were represented from all parts of the world. I made great calculations on doing something in behalf of the truth at this Conference. I hoped to become acquainted with many during the session of the Alliance, and I selected a large quantity of publications to give to such as I thought would be benefited by them. But I was obliged to keep my bed during the entire period that the Alliance was in session in this city. I deeply regretted my situation, but could not change it. My strength returns very slowly, but I hope every day for a marked change in answer to prayer.

During this period of feebleness I have dictated much writing, and attended to many matters of business. I have made the best use of my time that the circumstances have admitted.

One thing which we have undertaken to do I hope will be of much service to the cause of God. We have attempted to obtain the names and addresses of many thousand persons who speak the French language. This will enable us to introduce our paper to the attention of the general public, and I trust will be of great advantage to the cause of truth.

To show the bitter spirit which prevails in some places I will mention the fact that the authorities at Orbe, Canton Vaud, have assessed a tax upon Bro. Ertzenberger on the basis of an assumed salary of 20,000 francs, or \$4,000. He has appealed to the higher authorities at Lausanne, and I have sent a statement in his behalf showing that he receives for his services as missionary only enough to furnish his food and clothes and pay his traveling expenses. The persons who have assessed this tax know well that Bro. Ertzenberger is a poor man. They have placed this immense tax upon him in order to drive him out of the Canton. Bro. E. will appear before the authorities at Lausanne, and present documentary proof with respect to his income, and make oath to the same. We hope the authorities of the Canton will correct what the city authorities have done.

I have confidence that the Lord is about to work for us in Switzerland, and I hope in my next letter to report myself in active service in the field.

A Baptist lady writes from Geneva that she has commenced to observe the Sabbath. We have the same news from a lady in Canton Vaud. In a former report I spoke of Sabbath-keepers in the Turkish empire; I have since learned that there are fifteen in this company.

J. N. ANDREWS.

Bale, Oct. 6, 1879.

### The United States in Prophecy.

(Continued.)

WE take the following article from "The Centennial History of the United States," just published at Hartford, Ct., pp. 768-779:—

"Here, on the verge of the centennial anniversary of the birth of our Republic, let us take a brief review of the material and intellectual progress of our country during the first hundred years of its political independence.

"The extent of the conceded domain of the United States, in 1776, was not more than half a million square miles; now (when the word now appears in this relation it means the year 1875) it is more than three million, three hundred thousand square miles. Its population then was about a million and a half; now it is forty millions.

"The products of the soil are the foundations of the material wealth of a nation. It has been eminently so with us, notwithstanding the science of agriculture and the construction of good implements of labor were greatly neglected until the early part of the present century.

"A hundred years ago the agricultural interests of our country were mostly in the hands of



uneducated men. Science was not applied to husbandry. A spirit of improvement was scarcely known. The son copied the ways of his father. He worked with no other implements and pursued no other methods of cultivation; and he who attempted a change was regarded as a visionary or an innovator. Very little associated effort for improvement in the business of farming was then seen. The first association for such a purpose was formed in the South, and was known as the 'South Carolina Agricultural Society,' organized in 1784. A similar society was formed in Pennsylvania the following year. Now there are State, county, and even town agricultural societies, in almost every part of the Union.

"Agricultural implements were rude and simple. They consisted chiefly of the plow, harrow, spade, hoe, hand-rake, scythe, sickle, and wooden fork. The plow had a clumsy wrought-iron share with wooden mold-board, which was sometimes plated with pieces of old tin or sheet iron. The rest of the structure was equally clumsy; and the implement required, in its use, twice the amount of strength of man and beast that the present plow does. Improvements in the construction of plows during the past fifty years save to the country, annually, in work and teams, at least \$12,000,000. The first patent for a cast-iron plow was issued in 1797. To the beginning of 1875, about four hundred patents have been granted.

"A hundred years ago the seed was sown by hand, and the entire crop was harvested by hard manual labor. The grass was cut with a scythe, and 'cured' and gathered with a fork and hand-rake. The grain was cut with a sickle, threshed with a flail or the treading of horses, and was cleared of the chaff by a large clamshell-shaped fan of wicker-work, used in a gentle breeze. The drills, seed-sowers, cultivators, mowers, reapers, threshing-machines, and fanning-mills of our day, were all unknown. They are the inventions of a time within the memory of living men. Attempts were made toward the close of the last century to introduce a threshing-machine from England, but the flail held sway until two generations ago.

"Indian corn, tobacco, wheat, rye, oats, potatoes, and hay, were staple products of the farm a hundred years ago. Timothy and orchard grass had then just been introduced. The cultivation of all these has been greatly increased. Then nearly the whole products, excepting tobacco, were consumed by the million and a half of people; now forty millions are supported by them, and vast amounts of agricultural products are exported to foreign countries. At the present time these products amount annually, on an average, in round numbers, as follows: Indian corn, 900,000,000 bushels; wheat, 270,000,000; rye, 22,000,000; oats, 300,000,000; potatoes, 165,000,000; and buckwheat (introduced within the century), 15,000,000. The hay crop averages about 28,000,000 tons; the tobacco crop about 265,000,000 pounds; flax, 28,000,000 pounds, and hemp, 12,000 tons. To these agricultural products have been added, within the century, barley, cotton, and sugar. Of barley, the average crop is about 28,000,000 bushels; cotton about 2,000,000,000 pounds, and sugar 120,000 hogsheads, of 1,000 pounds each. The expansion of the cotton culture has been marvelous. In 1784, eight bales of cotton sent to England from Charleston were seized by the custom-house authorities in Liverpool on the ground that so large a quantity could not have come from the United States. The progress of its culture was slow until the invention of the gin, by Mr. Whitney, for clearing the seed from the fiber. It did the work of many persons. The cultivation of cotton rapidly spread. From 1792 to 1800, the amount of cotton raised had increased from 138,000 pounds to 18,000,000 pounds, all of which was wanted in England, where improved machinery was manufacturing it into cloth. The value of slave labor was increased, and a then dying institution lived in vigor until killed by the civil war. The value of the cotton crop in 1792 was \$30,000; now its average annual value is about \$180,000,000.

"Fruit culture a hundred years ago was very little thought of. Inferior varieties of apples, pears, peaches, plums, and cherries, were cultivated for family use. It was not until the beginning of the present century that any large orchards were planted. The cultivation of grapes and berries was almost wholly unknown fifty years ago. The first horticultural society was formed in 1829. Before that time fruit was not an item of commercial statistics in our country. Now the average annual value of fruit is estimated at \$40,000,000. Our grape crop alone exceeds in value \$10,000,000.

"Improvements in live stock have all been made within the present century. The native breeds were descended from stock sent over to the colonies, and were generally inferior. In 1772 Washington wrote in his diary: 'With one hundred milch cows on my farm, I have to buy butter for my family.' Now 11,000,000 cows supply 40,000,000 inhabitants with milk, butter, and cheese, and allow large exports of the latter article. At least 225,000,000 gallons of milk are sold annually. The annual butter product of our country now is more than 500,000,000 pounds, and of cheese 70,000,000. There are now about 30,000,000 horned cattle in the United States, equal in average quality to those of any country in the world.

"A hundred years ago mules and asses were chiefly used for farming purposes, and ordinary transportation carriage-horses were imported from Europe. Now our horses of every kind are equal to those of any other country. It is estimated that there are about 10,000,000 horses in the United States, or one to every four persons.

"Sheep husbandry has greatly improved. The inferior breeds of the last century, raised only in sufficient quantity to supply the table, and the domestic looms in the manufacture of yarns and coarse cloth, have been superseded by some of the finer varieties. Merino sheep were introduced early in this century. The embargo before the war of 1812, and the establishment of manufactures here afterward, stimulated sheep and wool raising, and these have been important items in our national wealth. There are now about 30,000,000 sheep in the United States. California is taking the lead as a wool-producing State. In 1870, the wool product of the United States amounted to 100,000,000 pounds.

"Improvements in the breed of swine during the last fifty years have been very great. They have become a large item in our national commercial statistics. At this time there are about 26,000,000 head of swine in this country. Enormous quantities of pork, packed and in the form of bacon, are exported annually.

"These brief statistics of the principal products of agriculture, show its development in this country, and its importance. Daniel Webster says, 'Agriculture feeds us; to a great extent it clothes us; without it we should not have manufactures; we should not have commerce. They all stand together like pillars in a cluster, the largest in the center, and that largest—AGRICULTURE.'

"The great manufacturing interests of our country are the product of the century now closing. The policy of the British government was to suppress manufacturing in the English-American colonies, and cloth-making was confined to the household. When non-importation agreements cut off supplies from Great Britain, the Irish flax-wheel and the Dutch wool-wheel were made active in families. All other kinds of manufacturing were of small account in this country until the concluding decade of the last century. In Great Britain the inventions of Hargreaves, Arkwright, and Crompton, had stimulated the cotton and woolen manufactures, and the effects finally reached the United States. Massachusetts offered a grant of money to promote the establishment of a cotton-mill, and one was built at Beverly in 1787, the first erected in the United States. It had not the improved English machinery. In 1789, Samuel Slater came from England with a full knowledge of that machinery, and in connection with Messrs. Almy and Brown, of Providence, R. I., established a cotton factory there in 1790, with the improved implements. Then was really begun the manufacture of cotton in the United States. Twenty years later the number of cotton-mills in our country was one hundred and sixty-eight, with 90,000 spindles. The business has greatly expanded. In Massachusetts, the foremost State in the manufacture of cotton, there are now over two hundred mills, employing, in prosperous times, 50,000 persons, and a capital of more than \$30,000,000. The city of Lowell was founded by the erection of a cotton mill there in 1822; and there the printing of calico was first begun in the United States soon afterward. U. S.

(To be Continued.)

#### Missionary Institute Postponed.

IN consideration of my return East sooner than anticipated the proposed Tract Institute will be indefinitely postponed. The number from whom we heard who designed attending was sufficient to guarantee the holding of one in December, had not other arrangements in-

terfered. Also the general meetings we had arranged to hold will necessarily be given up for the present.

We hope, however, there will be no failure on the part of our brethren and sisters, and indeed we do not expect there will be, in co-operating with Eld. J. D. Rice, Secretary of the Conference, and Miss Barbara C. Stickney, assistant Secretary of the Tract Society. God is waiting to be gracious, and will bless the work in this State if the friends of the cause will move forward.

There are different enterprises, all of which should be looked after in each company of Seventh-day Adventists in this State. Soon the Judgment will be past, and they who have been faithful over a few things will enter the joy of their Lord. S. N. HASKELL.

#### Health and Temperance.

WE rejoice at the good already accomplished by the temperance movement, together with the encouraging prospects for the future; and, judging from the interest manifested by the friends of the temperance cause, we expect within a few weeks to hear from every company of our people in this Conference, and learn that each has a temperance club organized and in working order. There are a few, however, who do not feel the importance of signing the pledge; they never become intoxicated themselves, and are temperate in all their habits, so why should they sign the pledge? Such persons do not realize the power of example. Their refusing to sign may stand directly in the way of some whose only hope is in signing the pledge.

The object of the temperance organization among Seventh-day Adventists is two-fold. First, that we as a people may raise the standard of temperance higher than those who do not have the fear of God before them. By each signing the teetotal pledge we present a bold front to those around us, which carries a strong influence in favor of temperance reform. Not unfrequently we meet with brethren who have fallen into the pernicious habit of tobacco using; and in some instances we have even found those who were drinking wine. When we invite them to sign the pledge and urge them to renounce these habits, they finally, with a sense of the sin of the indulgence of appetite, and feeling deeply convicted of their wrong, when they come right to the point of making a total surrender, ask, Has brother or sister so-and-so signed it? If we have to say no, they will, with a sense of relief, fall back and shield themselves under the influence of such a good brother or sister. This I have seen in many cases.

In our temperance meeting at Oakland, Rev. J. Thompson, an ardent anti-tobacco advocate, at the close of his remarks, called for a vote of those present who would pledge perpetual war against tobacco. The congregation, composed largely of our people, unanimously voted against its use. This surprised him; but he was more surprised and felt anxious to know more about our people, when he learned that we, numbering twenty-five thousand in this country, and represented in every civilized nation, universally discard the use of tobacco as well as of alcoholic drinks.

Secondly, in the temperance work we should reach out the hand to save any who have become slaves to their appetites. Every Seventh-day Adventist should sign the teetotal pledge, and raise the standard of temperance to that of the Bible. We should make no compromise with appetite when it enslaves those moral powers which distinguish man from the brute creation. And how can the Christian reach out his hand to save the poor inebriate who is reeling in the street, when he himself is a slave to the same master, only in a less degree? I have labored with conscientious Christians upon this coast, who felt a dependence on an occasional glass of wine, and with others who could not renounce the use of tobacco, because it would unfit them for labor; also with those who drank tea and coffee because it was necessary to quiet their nerves, relieve their headache, and many such ills. The same arguments which are used by some in favor of tea and coffee are used by others to vindicate their practice of using tobacco and alcoholic drinks. We must stand free from all stimulants ourselves if we would have a moral power that will lift our brother from the mire of filthy habits.

We are anxious to see the cause of present truth take advance steps; we might multiply nominal Sabbath-keepers by hundreds, but unless there is a connection with God, and a putting away of those indulgences which sac-

rific health and vitality to the god of appetite and worldly lusts, we are weaker than we were before. Let God lead and his people partake of his holiness, spirit, and power: then terror will be put into the hearts of our enemies and victory will be upon our banner. Each minister, colporter, and tract officer should consider himself a special agent to secure signers to the teetotal pledge. Also all those holding credentials or licences should co-operate with T. and M. officers in the missionary work.

We shall expect soon to hear that a temperance club has been organized by every company of our people in this State, and that the Seventh-day Adventists of California have but one mind upon the temperance question. Let the constitution which has been sent out be carefully read, and remember that none except those who pay the initiation fee become full members, and none but full members who have signed the teetotal pledge are eligible to office. S. N. HASKELL.

#### Remarks at the Funeral of Stephen Maxson.

By Rev. P. B. Chamberlain, Pastor of the Congregational Church, Walla Walla, W. T., Sept. 28, 1879.

IT is generally understood that on funeral occasions I seldom make any reference whatever to the character, the life, or the probable destiny of the deceased. In most cases I cannot do so without violating either the sacred feelings of the mourners or my own settled convictions of divine truth.

There are, however, exceptional cases, when neither my words nor my motives can well be misunderstood, in which I feel at liberty to depart from this general course if I choose to do so. I am prompted by my feelings—if, indeed, my feelings will allow me to speak at all—and my judgment, to make the present occasion such an exception.

I have known Mr. Maxson somewhat intimately for fifteen years in various relations, social, official, and religious; and as I have observed him, I do not hesitate to say that he came as near, if not nearer, to my ideal of a true living Christian man as any one I have ever known—a fair exemplification of the apostle's graphic picture—"Not slothful in business, fervent in spirit, serving the Lord." While he attended wisely and even energetically to his secular affairs, he never allowed them to override or crowd out his more important sacred duties, but seemingly held himself always ready for all good works, social, political, educational, reformatory, or religious. I suppose two of the church edifices in this city are largely if not mainly the monuments of his earnest, persistent effort, and liberal, if not lavish munificence.

Having lived such a life three score years and three—not quite, it is true, the full measure of "three score years and ten,"—he lived too fast, for that, having in seven years less, probably thought more, felt more, and done more, than most men of less tiring zeal do in the full period, showing that "that life is long which answers life's great end."

Living to see all his children grown up and comfortably settled in life; having the past year paid a general visit to the friends and scenes of his early life, from which he recently returned to renew the associations here thus temporarily interrupted, and, finally, having just returned from a visit to his youngest daughter living in the Palouse country, his circle of life was surely admirably completed, and without protracted suffering to himself, or any burdensome tax upon the devotions of his family, he has lain down to his last sleep—his final rest.

Surely such a picture, though just now draped in mourning, is a goodly one to contemplate,—a life to be admired,—an example to be emulated,—a memory to be sacredly cherished. I will presume to add to it but a single thought, and that in few words, "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

May the Lord help the community. It had no such men to spare; it now has at least one too few. May the Lord help the church, when such pillars are removed; it must lean hard upon divine support. May the Lord help the family. They have now parted with their wisest and best earthly friend. May they gain largely in the friendship of the God of the widow and the Father of the fatherless.

Most of the shadows that cross our path through life are caused by our standing in our own light.

## The Home Circle.

### LOOK UP, NOT DOWN.

LIFE, to some, is full of sorrow,—  
Half is real, half they borrow,—  
Full of rocks and full of hedges,  
Corners sharp and cutting edges,  
Though the joy-bells may be ringing,  
Not a song you'll hear them singing,—  
Seeing never makes them wise,  
Looking out from downcast eyes.

All in vain the sun is shining,  
Waters sparkling, blossoms twining;  
They but see, through these same sorrows,  
Sad to-days, and worse to-morrows;  
See the clouds that must pass over;  
See the weeds among the clover;  
Everything and anything,  
But the gold the sunbeams bring.

Drinking from the bitter fountain,  
Lo! your mole-hill seems a mountain;  
Drops of dew and drops of rain  
Swell into the mighty main.  
All in vain the blessings shower,  
And the mercies fall with power;  
Gathering chaff, ye tread the wheat,  
Rich and rare beneath your feet.

Let it not be so, my neighbor,  
Look up! you may love and labor;  
Not for one alone woe's vials,  
Every man has cares and trials.  
Joy and pain are linked together,  
Like the fair and cloudy weather;  
May we have, oh, let us pray,  
Faith and patience for to-day.

### Civility to Children.

A LADY and gentleman were speaking of another's Christian character. The gentleman said, "He was once my Sunday-school teacher, and although I have no doubt he is a Christian, yet no word of his could ever have any influence upon me."

"Why?" asked the lady, in great astonishment.

"He would talk very earnestly and seriously to me in Sabbath-school, but if he passed me on the street a dozen times during the week, he never took the least notice of me; therefore all his words were lost upon me."

"I do not want to be in Miss R.'s class any longer," a boy said to his mother.

"Why not, my son?"

"Because she is too proud to speak to me if she meets me on the streets, and I do not want to go to Sunday-school to be in her class."

A friend once said, "I had rather fail to recognize older persons on the street than children; for they always give me such a wistful look before I speak to them, and such a gratified one afterwards, that it pays well."

"Oh, it is only a child," says some: "she will not mind if I did not speak to her!" But children do mind, and they are often more critical and appreciative than older persons.

Children are always required to express gratitude and thanks for favors bestowed upon them: but do we often express ours to them? How many little favors they bestow upon us during a week or month? How many times their little feet run "up stairs, down stairs, and in the ladies' chamber," but do we think it anything?

Certainly it is the parent's or the teacher's duty to command, and the child's to obey; but are there not times when a milder form than "Do this, do that" (with some threat attached), would be an improvement and a kindness? They must always say please, and cannot we say this to them sometimes? I remember a dear little girl who struggled nearly all day with her willful little heart before she could say please to her dear mother; but at last the victory was final and complete.

Children usually copy the manner and tone of older persons, and their treatment of others is very similar to that they receive.

There are two aged gentlemen who are frequently in contact with a particular set of boys. One of these gentlemen can ask and obtain a favor from them, at almost any time, and he always receives great courtesy and kindness from them; but the other would not dare to ask a favor, and I am sorry to say he frequently receives rude, disrespectful words, and even nicknames from them. What makes the difference? The first old gentleman is always kind, grateful, and courteous to these boys, while the other never speaks to them without a snarl and a sneer, and gives them nothing but frowns and threats.

How many little ones in this beautiful world hardly know what a kind word or a smile is! Then let us give them, and all other children, all the courtesy we can; let us brighten their skies and smooth their

paths all we can, for to them all there must come, some time in life, storms and hedged up ways—then the memory of pleasant events in childhood will be a comfort and cheer. Let us also show them that the religion we profess and recommend is, in itself, attractive and desirable, that it makes life better and kinder. A writer of the present day, who does not care for the Christian religion, has lately said, "Some Christians act as if they thought that when Christ said, 'Suffer little children to come unto me,' he had a drawn sword under his mantle."

### Saved by His Child.

SOME twenty-five years ago I was at my desk, when David N. Sears came up to me and said:—

"Have you any petition? I wish to send my name in to the Division of the Sons of Temperance. I am determined to be a man. I have as good a wife as any man, and three lovely little girls; and yet, like a fool, I am spending the most of my earnings for whisky. I am now under the influence of whisky; have been on a spree for a week. I never go home when on a spree for the place would be too warm for me. I determined, this morning, to 'call off' and go home. Soon as I took my seat one of the little ones, my pet, came to me as usual and sat upon my knee. Looking up into my face, and at the same time stroking down my hair with her little hands, she asked me:—

"Papa, do you love me?"

"Yes, my child."

"This was repeated twice. The last time she asked the question, I said:—

"Why do you ask me whether I love you? Do you not know I love you?"

"With tears running down her cheeks, she said:—

"Well, papa, if you love me why do you let me be called a drunkard's child?"

"I dashed her from me as if she had been a serpent; and if the Sons of Temperance will receive me, sir, I will become a man; and, God helping me, never shall a child of mine, again, be called a 'drunkard's child.'"

He was received, and, subsequently filled the highest office of the Division, and was a highly esteemed and honored man.

He removed from our town and, when under very strong temptation—led into temptation and sin by improper association—he violated his pledge; but was restored. He finally removed to a small town in East Tennessee, where he established himself in a good business, and lived an honored and highly esteemed citizen.

I saw him a few months before his death. He was then confined to his room by protracted sickness, but was waiting patiently for the coming of the Master. He died in peace.

In giving the foregoing statement, I have written it for the purpose of bearing testimony to the power and influence for good of children, when properly trained by their mothers. The mother of the child was a Christian; and the child but reflected under the influence of the Spirit, the teachings of the mother.—*Our Morning Guide.*

### True Success in Life.

Who is the truly successful man? Mr. Catchpenny says, "of course he who has scraped together the most money—whose note will pass without an endorser,—who holds many mortgages, and has a large deposit in bank. He of course is the man; what else is worth living for, and striving after. Get gold honestly if you can, but GET it at all events; a man without money is of little account in the eye of the multitude. He is only fit to be a *hewer of wood and a drawer of water.* What he was created for is hard to determine!" Stop one moment, Mr. C.; do not jump at conclusions. How did your rich men obtain their riches? If by honest dealing, in the true sense of the word, prudence and temperance combined,—by steady, energetic action,—by earning their money in an honest calling, not grinding the poor to the dust; if they have obtained it in this manner, I will say God speed to them, and can rejoice at their success. But if, on the other hand, they have coined gold by handing the sparkling cup to their neighbor—the taste of which is pleasant to the palate but will sting like a viper, and hurry the victim of indulgence to a premature and dishonorable grave,—if they have converted what God made to nourish and sustain His children, into a subtle poison, the constant use of which will dethrone reason, and often makes man a brute and a murderer, and which dissolves a thousand happy firesides and makes earth a dreamy waste; if from the young man, enticed to the snare of her who would decoy him from the path of virtue, by the greed of an unscrupulous landlord,—who, for the sake of a high rent, cares

not for what purposes his premises are used, can he only get more gold; if the widow and the orphan are robbed to increase his unjust gains; if the Sabbath is desecrated by being spent in counting up ill gotten accumulations, and in forming plans for the future—*can this be called true success?*

He who is truly successful has learned to rule his own spirit, to return blessings for cursings, to be unjustly slandered and to move on calmly; only mindful to be true and faithful in all situations and circumstances. Though rich, he does not glory in his riches, remembering he is only a steward and must render an account at that bar where justice will be dispensed to all; but uses his riches mainly to benefit others—scattering his blessings all around him, as the sun scatters clouds and darkness by its silent influence. If at the head of an establishment,—be it a bank, farm, or a manufacturing house,—he does not appropriate the lion's share of the profits, and grow more selfish as his riches increase; but stands ready to increase the pay of those under him unasked as the profits increase. If poor, having neither silver nor gold, houses nor lands, and can barely support a dear wife and children; still he toils on cheerfully and hopefully, having made his peace with his Maker,—having resolved to obey and follow the Saviour, even unto the end, and work out for himself a true *Christian character*—he is faithful to the light he possesses. Such a man will shine as the stars in the Heavenly Jerusalem, and when ages shall have rolled on will still be progressing in *virtue and holiness.* This is *true success in the only true sense of the word.* Let the young strive after it, as the Pearl of Great Price. May the man of business in all his strivings after the things that perish with the using, *be sure to obtain this success even at the expense and loss of all things else,*—may the old remember if they have not yet secured the *prize that a moments' delay is dangerous,* as the present is the only time for *action.*

### Courtesy in Business.

As we paid our four cents for a paper in the office of one of our largest dailies, the other morning, a pleasant "Thank you" from the clerk greeted us. We have thought much about it since. We should not have considered it discourteous if our money had been taken mechanically; four cents is a small sum. But it was very much pleasanter as it was, and the little incident set us to thinking on the subject we have put in the head of this article.

Would it not be much better all around if there were more of courtesy introduced in our business dealings? We go into some shops and offices where there seems to be the most utter indifference whether your wants are supplied or not. We sometimes meet officials on railways or steamboats who are almost brutal in their manner, as if a gold band around the cap gave them the right to be insolent and overbearing. And then we find others quite the reverse, ready to answer civil questions civilly and to promote the comfort of those who are temporarily under their care. It is needless to say that a little courtesy goes a great way in making things smooth and agreeable.

This lesson of courtesy is one, it seems to us, that young persons entering in any capacity upon a business life ought to learn. There need be nothing fawning or simpering about it. It is the best when thoroughly manly or womanly. But it certainly is most easily acquired in youth and it will stand its possessor in good stead in all after years. The courteous clerk will rightly be the favorite clerk. We know that the homely old proverb is in one sense true, that "words do not take the place of things or actions. But it is also true, as the scripture says, "that a soft answer turneth away wrath." This politeness in manner and in words will be like the oil that prevents the friction of the machinery. It makes everything easy.—*Christian Weekly.*

### Courtship and Marriage.

WE commend the following truthful words to the attention of every wife and husband in the land.

There was much more than a mere witticism in the remark of the old bachelor who had paid attentions to a maiden lady for twenty years, visiting her regularly every night, when rallied for not marrying: "If I were married I should have nobody to court, and no place to go at night."

He had deeply felt the contrast between his own delicate and ethereal enjoyments, and the hard, discentented, fretted life of too many married people; and his answer was irony. He saw there was something in courtship which too often exhales and expires after marriage, leaving a cold, dull, monotonous burden where all was buoyancy before. Let us see what that something is. In courtship

nothing is taken for granted. Both parties are put on their good behavior. Love keeps itself fresh and active by constant expression in word and act. But, strange to say, courtship usually ends with marriage. (Very soon after both parties yield to the sense of possession, and the feeling of security robs gallantry of motive and extracts the poetry from the mind. The beautiful attentions which were so pleasing before marriage are too often forgotten afterward.) The gifts cease or come only with the asking; the music dies out of the voice; everything is taken for granted, and the love that, like the silver jet of the fountain, leaped to heaven, denied its supply, ceases to flow altogether. Then come dull, heavy, hard days, with unhappiness, tied together and wishing themselves apart, and not always content with merely wishing. This is unnatural and wrong. What married life wants to give it new tone and sweetness is, more of the manner as well as the spirit of the romantic courting time. Very much of the pleasure of courtship comes from the constant attention of the parties to each other. Their affection voices itself in all possible ways. Every sentence is edged with a compliment and spoken in tender tones. Every look is confession. Every act in the new world is the exhaustless vocabulary of love. Kiss and caress are parenthetical clauses and gestures in the dialect of love, and gifts and sacrifices are the most emphatic expression of the spirit no language can fully articulate and no devotion declare. And it is the fact that affection confesses itself continually in look and act, making the voice musical and the fingers poetic in their touch, and doing that makes experience so beautiful—the only Eden many a woman ever has on earth. Love must have expression or it will die. It can be kept forever beautiful and blessed as at first, by giving it constant utterance in word and act. The more it is allowed to flow out in delicate attentions and noble service, the stronger, and more satisfying, and more blessed it will be. The house becomes home only when love drops its heavenly manna in it fresh every day, and the true marriage vow is made not once for all at the altar, but by loving words and helpful service, and delicate attention to the end.

### Proud of His Work.

THERE is a natural satisfaction experienced in the contemplation of the results of diligent and well-directed toil. The workman's grandest monument is the work which he has completed. He looks at it, points to it, and rejoices in it. Even "the Lord shall rejoice in his works;" and in similar rejoicing all true workers have some right to participate.

But as our good works may be an occasion of rejoicing, so the evil which men do, not only lives after them, in dark and terrible permanence, but it often confronts them, haunts them with its shadow, and shows to them the dire and terrible results of wrong doing even in this life.

During a recent discussion of the temperance question in the Canadian parliament, Mr. Ford, of Queens County, referred to a member of one of the families in the province, who had not long before been laid in a pauper's grave in consequence of being addicted to the use of intoxicating drink, and remarked that such a circumstance was "a temperance lecture in a nutshell."

Mr. Pugh, member from Halifax, immediately arose, and in opposition to Mr. Ford stated that he was a liquor-seller, and that the business was just as honorable and legitimate as a carriage-builder's.

This remark called up Mr. Ford again, and he said: "I build carriages; and when I turn out a fine wagon, and put it to rolling along the streets, I say, 'That is my work.' I would ask the honorable member from Halifax if he is proud of his work, as he sees it rolling along the street."

There was no answer to this question; it was a question that answered itself.

### Patience with Children.

IF I were asked what single qualification was necessary for one who has the care of children, I should say patience—patience with their tempers, patience with their understandings, patience with their progress. It is not brilliant parts or great acquirements which are necessary, but patience to go over first principles again and again, never to be irritated by willful or accidental hindrance.

### Honesty.

A RIGHT mind and a generous affection hath more beauty and charms than all other symmetries in the world besides; and a grain of honesty and native worth is of more value than all the adventitious ornaments, estates, or preferments, for the sake of which some of the better sort so often turn knaves.



## Good Health.

## Sanitary Training.

THE last two or three years has produced a buzzing swarm of sanitary quacks. They are not confined to any one department. Doctors, most of whom have never heard a lecture or read a sound text-book on hygiene, talk very freely about the needs of cleanliness and the methods of its promotion. Yet for accurate learning about the diffusion of gases, the laws of air circulation, the size of tubes, the chemistry of foods, etc., they know not a hundredth part of what they credit to themselves, or a thousandth of what they are credited by others. Engineers and plumbers are eloquent about their special modes of construction and the evils of sewer-gas, and often could not stand a half-hour examination on any of the subjects of which they speak. Disinfectants are spread abroad by the ton and lauded *ad nauseam* by those who cannot explain their action, but could explain their money interest in the sale. Now, all this must not lead to any abatement of zeal and earnest inquiry, for all needs to be done that is claimed. The science, the art, the facts, the needs are all known to some and are discernible and certified. The need is that competency be tested. Cities seeking expert aid must bring their employes to the most rigid proof of fitness. Individuals must get written statements of changes proposed and submit them to other experts. It must not be allowed that so critical and real an interest be imperiled by the haphazard experiments of self-confident novices. We credit experience for all it is worth; but no mere skill of workmanship or claim of practical knowledge will substitute that exact knowledge of physical laws on which sanitary art so much depends. The public greatly needs standards of reference. We are glad to see a proposition for a plumbers' school at Cooper Institute, where technical sanitary instruction can be given to mechanics who have gone into their trade without any such training. One is equally needed for doctors who have never heard a lecture on hygiene, but have started practice with the idea that so simple a knowledge can be picked up and peddled out as a kind of perfunctory and patronizing free-gift advice to their patients, while they are showing their *skill* in prescribing. Let us for doctors, and architects, and engineers, and plumbers, etc., have a sanitary course and a sanitary diploma, which shall give certified evidence of competency.—*Independent*.

## Cellars.

CELLARS under houses are generally poorly ventilated, for most of them do not have at any time the direct rays of the sun,—the chief of all healthy hygienic influences. There are very few that are not damp enough to accumulate mold.

In our cities many of our cellars have water-closets in them, which are in daily, or what is vastly worse, in occasional use, and from which sewage gas escapes. The cellar, both in town and country, is the depository both of fruit and vegetables, more or less of which are always in process of decay. Rat-holes frequently connect it with cess-pools, or other sources of miasma. Rubbish is apt to accumulate in it, either interfering with its proper cleansing, or directly increasing the impurity of its air.

Now what would be thought if beneath every house, instead of a cellar, there was an open pit that was constantly exhaling poisonous vapors? And yet, practically, a cellar such as we have described, which must generate impure air, is just this.

Its air comes up into the house through the cellarway, or through the cracks in the floor, or through the airpipe of the furnace, not only when the furnace is supplied with air from the cellar, but quite often through cracks and loose joints in the cold-air box.

We may not be able to remedy the evil in full, but we may reduce it to a minimum by such ventilation as is possible; by the use of disinfectants; by frequent cleansing; by keeping vegetables and rubbish out of the cellar; by abolishing the cellar water-closet; by having the floor thoroughly cemented, the walls well painted and whitewashed, and the beams overhead lathed and plastered.

An effectual method of ventilating a cellar is the following: take a small pipe, place the lower end about four inches above the bottom of the cellar; connect the upper end with the flue or stove pipe in the room above. By this means a draft of air will be kept up from the bottom of the cellar where the coldest, dampest air collects, and the circulation insures a constant supply from without.

PEOPLE are never so near playing the fool as when they think themselves extra wise.

## Healthfulness of Fruit.

DR. B. F. DUNKLEY has made public some interesting facts derived from his own experience in regard to the healthfulness of fruit. When he first went to the West, thirty years ago, no orchards were there, and few vegetables were raised. The diet of the people consisted of corn bread, bacon, and a little black coffee, without sugar or cream. Inflammatory disorders, such as relate to the lungs, brain, bowels, and heart, prevailed in the winter, and were often attended with fatal results. Malignant dysentery, the pest of armies shut off from fruit, afflicted many of the inhabitants in the summer and fall, and in the spring it was not uncommon for whole families to be sick with scurvy, the disease so fatal to sailors on long voyages before canning fruit was discovered. Dr. Dunkley told his scurvy-stricken patients, to their great surprise, that their blood needed no medicine other than vegetable acids, and he ordered them to eat oranges, lemons, and sheep sorrels. Now fruit and garden vegetables are abundant in the locality, and the diseases are not of so malignant a type, and yield much more readily to treatment. When orchards first began to bear, Dr. Dunkley noticed that those children whose fathers had planted apple trees, ate plentifully of the fruit, and enjoyed most excellent health, while children living where no apple trees grew, were dying of flux.

## Reserved Power.

It is not wise to work constantly up to the highest rate of which we are capable. If the engineer of the railroad were to keep the speed of his train up to the highest rate he could attain with his engine, it would soon be used up. If a horse is driven at the top of his speed for any length of time, he is ruined. It is well enough to try the power occasionally of a horse or an engine, by putting on all the motion they will bear, but not continuously. All machinists construct their machines so that there shall be a reserve force. If the power required is four-horse, then they make a six-horse power. In this case it works easily and lasts long. A man who has strength enough to do twelve honest hours of labor in twenty-four, and no more, should do but nine or ten hours' work. The reserve power keeps the body in repair. It rounds out the frame to full proportions. It keeps the mind cheerful, hopeful, happy. The person with no reserve force, is always incapable of taking on any more responsibility than he already has. A little exertion puts him out of breath. He cannot increase his work for an hour without danger of an explosion. Such are generally pale, dyspeptic, bloodless, nervous, irritable, despondent, gloomy. We all pity them. The great source of power in the individual is the blood. It runs the machinery of life, and upon it depends our health and strength.

A mill on a stream where water is scanty, can be worked but a portion of the time. So a man with little good blood can do but little work. The reserve power must be stored up in this fluid. It is an old saying among stock-raisers, that "blood tells." It is equally true that blood tells in the sense in which we use the word. If it is only good blood, then the more of it the better. When the reserve power of an individual runs low, it is an indication that a change is necessary, and that it is best to stop expending and go to accumulating, just as the miller does when water gets low in the pond. Such a course would save many a person from physical bankruptcy.—*Herald of Health*.

## Medical Value of Soap.

THE scientific investigation of Prof. Tyndall on air-dust, spores, fever germs, etc., has been of great value to sanitary science. They demonstrate the value of cleanliness as a preventive of disease. In a recent lecture reported by the *Philadelphia Press*, Dr. Richardson called attention to this fact, and remarked as follows:—

"It is worth while for common people to learn that 50,000 typhus germs will thrive in the circumference of a pin-head or a visible globe. It is worth while for them to note that these germs may be desiccated and borne like thistle-seeds, everywhere, and, like demoniacal possessions, may jump noiselessly down any throat. But there are certain things spores cannot stand, according to the latest ascertained results of science. Soap chemically poisons them. Here sanitary and microscopic science come together. Spores thrive in low ground and under low conditions of life. For redemption, fly to hot water and soap, ye who live in danger of malarial poisoning. Hot water is sanitary. Soap is more sanitary. Fight typhus, small-pox, yellow fever, and ague, with soap. Soap is a board of health.—*Good Health*.

## Religious Acts and Notes.

—After prolonged debates the Great Council at Geneva has postponed the further consideration of a separation of church and State until next May.

—It is said the publishers cannot print Canon Farrer's "Life of St. Paul" fast enough to supply the demand. The first edition was sold before it left the press.

—On Sunday morning Oct. 19, the unusually large number of 280 persons were admitted to membership in St. John's Methodist Episcopal church, Brooklyn, N. Y.

—The Rhode Island Baptist Convention, after a warm discussion, admitted delegates from the Second Baptist church of Newport, which is regarded as "open communion."

—By the intercession of the Pope, Prince Napoleon and his wife, Clotilda, have come together after a separation of seven years. The Pope evidently has no love for the Republic.

—To a young brother complaining that his field was so small, an old preacher replied: "You have as large a congregation, perhaps as you will want to account for at the day of judgment."

—Prof. Christlieb, of Bonn University, Germany, has been invited by the Yale Faculty to deliver next year's annual course of lectures on "Preaching," before the students of the Theological Seminary.

—The *Religious Herald* pronounces dram drinking and prohibition as both evil; "but we are not wise enough to decide which is worse!" We readily decide that the religion heralded by such a teacher is the "worse" in its influence.

—The Archbishop of Moscow has publicly taught that the emperor of Russia is the vicar of God, inspired and infallible in his utterances, and to be obeyed as God himself. Thus the Greek church vies with the Latin in self-exaltation against the Most High.

—There is danger in written sermons. Dr. Lorimer read one which was greatly praised, but which was afterwards found in an older author. The Dr. consoles himself with the fact that "they all do it." But is not such deception a sure means to destroy the influence of the pulpit.

—At Andover Theological Seminary no students, except college graduates, are hereafter to be received without a thorough examination. If any enter after the beginning of the junior year, they must pass an examination in the studies passed over by the class into which they wish to enter.

—The *Baptist Home Missionary* says: "Better than your will. If you have money, the interest of which you may require for yourself during your life, but at your death you wish to devote to the objects of the Society, the Society will receive it, and give you a bond securing your semi-annual interest as long as you live."

—The Bishop of Manchester says there are more than 10,000 clergymen in the Anglican Church who have no benefice. And if they should go out into the "highways and hedges," and preach to the benighted masses, without their canonical robes, they would be silenced and condemned. Such is religion when upheld by the State.

—Warren F. Draper, the Andover publisher, has a book in press entitled "The Logic of Christian evidences," which is described as "an attempt to re-adjust the perspective of the old-time evidences, so as to meet the demands of modern discussions in science." The "demands of modern discussions in science" are frequently very unreasonable and unjust.

—A fiercely contested difference between two Mohammedan sects is whether, in the ablution before prayers, it is right to wash from the elbow to the wrist or from the wrist to the elbow. "We are reminded of the fierce contest in the church of England as to whether the preacher should face the congregation or stand with his back to them, during certain parts of the 'service.'"

—At a recent conference of the Evangelical Alliance, at Edinburgh, Dr. White, of New York, gave an interesting account of what is being done in the Southern States of America, among the freedmen, to prepare them for Christian work. "It is expected," he said, "that in a few years they will be able to provide such a supply of missionaries as would do more to Christianize Africa than could be done by any European agency with white men."

—The Bishop of Oxford, in calling upon the clergy of his diocese to offer prayers for fine weather, writes: "Preachers may do well to point out that our increased ability to prognosticate the weather has not given us the slightest power to control it, and in this time of general depression to ask whether the season of marvelous prosperity which preceded it was thankfully received or profitably spent."—Will America take warning in her present prosperity?

—A colored Presbyterian church in Kentucky wanted a church building; they obtained it as follows: "One of our members, a plain, ordinary man, an old bachelor, purchased the building from the German Methodists paying them \$4,880 cash. I saw every dollar counted. This gentleman has been a member of the Presbyterian church nearly thirty years. He never spent five cents for a cigar, a drink of whiskey, or chew of tobacco, in his life. The act, I think, is unparalleled in the history of black men."

## Secular Acts.

—A \$200,000 fire has occurred at Parker, Pa. —The tax rate at Virginia City, Nev., is \$4.55.

—Yellow fever has not entirely disappeared in Memphis.

—Heavy shipments of bullion continue to be made from London to New York.

—As late as Oct. 30 further floods were reported in Spain, with loss of property and life.

—Jacob Abbott, the well-known author, died at his residence in Farmington, Maine, Oct. 31.

—It is said that Cleopatra's Needle, lately given to the United States, has been seized by the creditors of Egypt!

—Chief Ouray of the Utes has a well-stocked farm, and cultivates one hundred acres. He lives in civilized style and rides in a carriage.

—Gen. Hooker, who won the title of "fighting Joe Hooker," in the late war, died very suddenly at his residence on Long Island on the 31st of October.

—A report from Napa says of the Insane Asylum: This institution is overcrowded with 770 inmates at present, and appropriations are not sufficient to have enough attendants.

—Philadelphia's new city hall, which has been in process of construction for several years, has already cost \$7,500,000, and the commissioners ask for \$1,250,000 more this year.

—A very severe wind storm is reported in New England, Oct. 29, doing damage from Rhode Island to Maine. On Mount Washington the wind attained a velocity of 132 miles an hour.

—Circulars giving teachers practical instructions in regard to the ventilating and lighting of their school rooms have been issued in St. Louis. No certificate should be issued to a teacher who does not understand this subject.

—An official decree has been issued in France annulling the resolution passed by the Council-General of the Seine in favor of plenary amnesty to Communists. Other decrees dismiss twenty-six Mayors for participating in factious manifestations.

—A dispatch from Cabul says: The population of Cabul is quiet, but it is a sudden calm. There can be no doubt that beneath it there is a deep dread of British dominion. The Cabulians are kept down simply by fear, and would rise if they saw a chance of success.

—The complete cost of the Michigan State Capitol, a noble building, was \$1,502,298.23. Of the appropriations there is left unexpended, \$2,731.77. Probably the only case in the country where a public building has been completed for less than the appropriation.

—The fort at Wingate, New Mexico, is reported reduced to ashes by the Navajoe Indians. Another dispatch announces the total destruction by Apaches of Martin's Ranch, on the Tornado del Muerto, thirteen people being killed, and all the stock stolen, including that of the Mail Company there.

—Two important orders have been issued by the Post Office Department. The post-office and State must be put on all letter addresses. A letter will not be sent to a town, if the name of the post office is not the name of the town. A letter will not be sent to "New York" unless the State is added. And mail matter is not to be carried for or delivered to lottery dealers.

—Advices received at Port Townsend, W. T., state that the weather at Iuversness, on the Skeena river, has recently been extremely severe. Early on the morning of the 15th of Oct., a landslide occurred, commencing at the summit of the mountain at the rear of the cannery, and, in its downward course, swept into the sea seven buildings occupied by men employed at the establishment.

—The recent storm was more destructive in New Brunswick than in New England. A St. John's despatch says: Further particulars of Wednesday's storm are at hand, showing that the damage was greater than first reported. In addition to the losses before mentioned, many wharves were destroyed, barns and out-buildings blown down, bridges blown away, and vessels wrecked. And a report from Halifax says: Reports of the disasters by the storm continue to reach here. It is computed that seventy vessels are ashore in the Straits of Canso.

—A New York paper, giving statistics of business compared with previous years, says: "It is now just one year since the first symptoms of a revival of business appeared with the extinguishment of the premium on gold. What marvelous improvement has been effected within that year, and what wonderful power of recuperation the country has displayed, comparison of exchanges shows most forcibly. In a single year the country has gained as much as it lost in five years of unparalleled prostration and disaster." San Francisco is excepted from the favorable report.

## Obituary.

DIED, of whooping cough in the town of James, Saginaw Co., Michigan, June 22, 1879, Nellie, daughter of G. and J. Hanks, aged 7 months and 19 days. A discourse was given upon the resurrection, from 1 Corinthians, 15:51, 52, at the funeral, by

REV. McBRADNIE.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOV. 6, 1879

Thanksgiving.

THURSDAY, November 27, has been set apart as a day of thanksgiving by President Hayes.

Death of Eld. Maxson.

OUR much esteemed brother in Christ, Eld. Stephen Maxson, died at his residence in Walla Walla, Washington Territory, of erysipelas, Sept. 28, 1879, aged 62 years, 11 months, and 21 days.

Bro. Maxson was born in Berlin, Rensselaer Co., N. Y. His parents were members of the Seventh-day Baptist church, and at the early age of thirteen he found favor with God, and from this time to the day of his death he lived an active Christian life. He ever kept the Sabbath of the Lord, the seventh day, and was a firm and zealous advocate of it, both by precept and example. Soon after his marriage he moved to Milton, Wis., and in 1859 to the Walla Walla Valley, being one of the pioneers of this new country. In 1868 he embraced the views of the Seventh-day Adventists by reading, and rejoiced greatly at the prospect of the Lord's soon coming to give reward to all his saints. He was ever ready at his post of duty, and foremost in every enterprise to advance the cause he loved. When the Seventh-day Adventist Conference was formed here, he was placed in a position of trust as one of its chief officers, which he filled to the satisfaction of all up to his death.

The cause he so much loved, the community in which he lived, and his family, have all met with a great loss. We mourn, but not without hope. He gave the best of evidence to all who were with him during his short sickness of only eight days, that the Saviour in whom he had trusted for fifty years was very near to him in the dying hour. His labors are done. He has gone to his rest. But soon the Life-giver will come and call him forth with all the redeemed of the Lord, and with them he will share in the glory and joy of the eternal world.

Words of comfort were spoken to the mourners, and to all, on the funeral occasion, by the Rev. P. B. Chamberlain, Pastor of the Congregational church of Walla Walla, W. T.

The *Advent Review* and the *Sabbath Recorder* are requested to copy. I. D. VAN HORN.

Christiana, Norway.

OUR tract society in this city sells about six dollars' worth of tracts each week. Brn. Jaspersen and Roseqvist are in Skien. They will soon get a hall for meetings. Meanwhile, they have visited people and sold tracts. They had sold about eight dollars' worth of tracts when they last wrote. Our brethren in Denmark have formed a tract society, and are at work. The consequence is that our tracts from America are all gone except two kinds and some pamphlets. Our brethren in Sweden need books and tracts. In Sweden very little can be done without tracts. Preachers who are not of the State church are not permitted to preach there, except in their own meeting-houses. But books can be sold freely, and the people like to read. Bro. Olsen, who has been with us about five months, will soon leave this place and try to labor in Sweden. It seems that the time may not be far distant when there will be a demand for Swedish tracts large enough to get them printed here.

The attendance and interest is increasing in our meetings since the tract society commenced to work. The house was crowded Sunday evening. The people listen with marked attention. The truth is gaining ground. Immediately after the close of the service, two of us hand out tracts for the members of the tract society, and receive the money which each one has received for tracts during the week. This takes about an hour. There is always a surplus of money in the treasury of the tract society. Then the tracts go out to different parts of the country as well as in the city.

Our quarterly meeting was well attended. Seven persons were baptized on the previous evening. Sabbath morning we felt a good degree of the presence of God. In the afternoon seventy-two brethren and sisters took part in the ordinances. This was the first time the washing of feet was introduced among them. All except two took part in this solemn ordinance. We have now in all seventy-five members in good standing.

Bro. Brorsen has labored some time in the southern part of Jutland, and some souls have

embraced the truth. The fields are white for the harvest in Northern Europe. The time is short, and it is a great work to be prepared to meet our God. But this is the great aim of our lives, and we desire to win as many souls with us as possible, before the Lord shall come. J. G. MATTESON.

North Pacific T. & M. Society.

OUR Third Quarterly meeting for 1879 was held at Beaverton, Washington Co., Oregon, Oct. 19, 1879. The report of the State Secretary was given as follows:—

Due SIGNS Office to date	\$101.67
" Review " " "	173.93
Total	\$275.60
Due from Dist. No. 1	\$248.82
" " " " 2	50.75
" " " " 3	55.18
" " Individuals	15.38
Total	\$370.13
Deduct	275.60
	94.53
Books, on hand	150.00
Balance in favor of society	244.53

After the statement by the Secretary that the interest of the members was declining to the extent that the districts were falling deeply in debt by not keeping up the advance pay system for our publications, the following preamble and resolutions were offered and unanimously adopted:—

Whereas, The T. & M. Society in the N. P. Conference has declined in interest, so that debts are accumulating in the districts on subscriptions to our different periodicals, which is a source of great discouragement to the work of the society, Therefore,

Resolved, That we, the officers and members of the society here assembled, do pledge ourselves to work unitedly to bring the society in this conference, between this and the next annual meeting, up to the advance pay system.

2. Resolved, That the Secretary prepare a report of this meeting for publication in SIGNS OF THE TIMES, and insert in it this resolution. Adjourned.

Death of Hon. Zachary Chandler.

FOLLOWING closely the announcement of the sudden death of Gen. Hooker, comes that of Hon. Z. Chandler. On his way from Wisconsin to Chicago, Oct. 31, he complained of being ill, but spoke in Chicago that night with more than usual vigor and impressiveness. The next morning he was found dead in his room.

Born in Massachusetts, he made his home in Detroit, Mich., where he arose to eminence in the State and in the nation. As a United States Senator he won the gratitude of his own State, and the respect of all. Under Gen. Grant he acted as Secretary of the Interior. He was decided in his convictions, and outspoken in his manner; but his strongest political opponents conceded that he was strictly honest. As a public man, he had few equals in the country.

Has Dishonored the British Arms.

[We hesitated to insert the following, lest it should be considered an American judgment colored by prejudice; but on reading remarks by the Bishop of Manchester, our fears were dispelled.]

THE English have outdone the Zulus in barbarism. A native contingent speared and mutilated the wounded Zulus. The English officers gave the word, "No quarter." The Zulu troops disbanded, the several chiefs submitted, and Cetuywayo became a fugitive; yet the British went on burning the kraals. He made a special request that two kraals near Ulindi might be spared, because they contained some elements of sanctity to the Zulu mind, but this was refused. After Isandula he sought peace, but was met by the demand for unconditional surrender. To force the Zulus to capture him, their kraals were burnt if they were suspected of having given him shelter.

The war was unjust, and has dishonored the British arms. For the first time in any modern war the people called savages have shown higher courage than the troops of the civilized. English troops, armed with all the improved guns of modern time, have been afraid to meet an equal number of Africans, with the most primitive weapons, in the open field. And while the savage surpassed the civilized in martial courage, the civilized have shown themselves more savage than the savages.—*Cincinnati Gazette.*

We do not pluck our "grapes" from "thorns," Nor "figs" of "thistles" gather; The evil tree bears evil fruit, The evil deed brings ill repute; Good trees bring good fruit, ever. So evil teaching—word or deed— Doth evil "fruit" engender; And e'er example, good or ill, Must blight or bless—its end fulfill; Good follows good, forever.

WE scarcely ever heard of anything more pertinent and expressive in its simplicity than the following prayer offered by a child of four years at the side of his sick grandfather:—"O, Lord, my grandpa is sick; please make him well. For thine is the kingdom and the power and the glory for ever and ever. Amen."

AUSTRIA is content with an effective force of 800,000 men, while Italy will soon have 2,000,000. France now has 1,815,000; and Russia 2,389,000. Austro-Hungary has 1,194,000—making 7,398,000 for these four powers. A sufficient outfit if it be true, as some say, that the time is near when the nations will not lift up sword against each other, nor learn war any more.

A LONDON physician was presented with a "sample" of whisky for a certificate. Hesent a certificate that he thought it was the best vermin killer he had ever examined.

MISLEADING statements, professing to describe the benefits of emigration, are appearing in England. They paint in glowing colors the salaries paid and the prospects of obtaining employment here, and misrepresent the cost of living. This will lead to much disappointment and misery.

THE birds rise betimes in the morning, and are saluting the rising sun with their sweet notes in the air. Thus should we strike up our harps in praising God at the first appearance of a mercy.

SAID Luther: "I have so much to do to-day I must pray as much as three hours."

"Go watch and pray, thou canst not tell How soon thine hour may come."

If a man's religion is pretentious on Sundays, and obscure on week days, you had better do business with him on a cash basis.

MANY afflictions will not cloud and obstruct peace of mind as one sin; therefore, if ye would wait cheerfully, be more careful to walk holily.

Appointments.

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

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

OAKLAND—The first and third Sabbath, and the second and fourth Sunday evening of each month.

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