

# The Signs of the Times.

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

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## The Signs of the Times.

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### THE PRAYER OF LOVE.

"Perfect love casteth out fear."

Is it for me, dear Lord, to pray  
That thou wilt love me day by day?  
When was the time thou lov'dst not me?  
When, in the long eternity?

Thou canst not more, thy heart is full;  
Thou canst not less, All-Merciful;  
Whall shall I ask then, if I must?  
Nay, Father, nay, just let me trust!

Aye, love! Thou canst not more nor less;  
Thy fullness meets my neediness;  
Thy thought, forerunning every care,  
Anticipates the troubled prayer!

I know not, in such peace I rest.  
I would, like John, lean on thy breast,  
And not so much seek else above,  
As simply listen, lean, and love.

I'll tell thee, though, my little needs,  
My foolish faults, my sinful greeds,  
Yet, O my Lord, all murmurings still,  
And let me only will thy will.

So this I ask, dear Christ, that I  
May simply on thy grace rely,  
And be soul-filled with love of thee  
Now and henceforth, eternally.

I ask not cross, crown, grief, or glee;  
I choose all these to leave with thee;  
Repentance give, wash out my sin,  
And let me just love thee. Amen.

—National Baptist.

## General Articles.

### CHRISTIAN COURTESY.

BY MRS. E. G. WHITE.

(Concluded.)

THERE is a very great want of sympathy and love and tender consideration among professed Christians. The good qualities which they may possess are hidden, and they repulse instead of attracting souls to Christ. If these persons could see the influence of their uncourteous ways and unkind expressions upon unbelievers, and how offensive is such conduct in the sight of God, they would reform their habits; for a lack of courtesy is one of the greatest stumbling-blocks to sinners. Selfish, complaining, sour Christians bar the way, so that sinners do not care to approach Christ.

Could we look beneath the surface of things, we should see that half life's misery is created by frowns and unkind speeches, which might be prevented as well as not. Many make a hell upon earth for themselves and for those whom they might comfort and bless. These are not worthy of the name of Christian. These will not dwell in Heaven, in the society of pure angels who are always kind, courteous, and considerate of others. Such ones have made hell enough upon earth, without carrying their unhappy character to spoil the bliss of Heaven.

I call upon these dissatisfied, mourning, fretting ones to reform before it shall be too late. There is still time for you to learn of Christ. You have greatly injured his cause, you have kept many souls from the kingdom of Heaven; but you may yet repent and be converted. Lay off the yoke which you have placed upon your own neck, and accept the yoke of Christ. Many are sensible of their great deficiency, and they read, and pray, and resolve, and yet make no progress. They seem to be powerless to resist temptation. The reason is, they do not go deep enough. They do not seek for a thorough conversion of the soul, that the streams which issue from it may be pure, and the deportment may testify that Christ reigns within.

All defects of character originate in the heart. Pride, vanity, evil temper, and covetousness proceed from the carnal heart unrenewed by the grace of Christ. If the heart

is refined, softened, and ennobled, the words and actions will testify to the fact. When the soul has been entirely surrendered to God, there will be a firm reliance upon his promises, and earnest prayer and determined effort to control the words and actions.

Some persons speak in a harsh, uncourteous manner, that wounds the feelings of others, and then they justify themselves by saying, "It is my way; I always tell just what I think;" and they exalt this wicked trait of character as a virtue. Their uncourteous deportment should be firmly rebuked; it is something of which they ought to be ashamed,—a cruel practice, which is born of Satan, and is not in the least akin to Heaven. Paul had great boldness in preaching Christ, but he was not harsh and impolite. He had a tender heart, and was ever kind and thoughtful of others. A cold, unfeeling nature needs to be aroused from its torpor by the quickening influence of divine grace. Unless this change shall take place, persons of such a character cannot recommend the truth of God. They may be respected and feared, but they are seldom loved.

Paul attracted warm hearts wherever he went; his soul was linked to the soul of his brethren. When he parted with them, knowing and assuring them that they would never see his face again, they were filled with sorrow, and so earnestly besought him to still remain with them that he exclaimed, "What mean ye to weep and to break mine heart?" His sympathetic heart was breaking as he witnessed and felt their grief at this final separation. They loved him, and felt that they could not give him up. What Christian does not admire the character of Paul? Firm as a rock when standing in defense of the truth, he was affectionate and gentle as a child when surrounded by his friends. But his rebuke of sin was terribly severe, especially to those who professed to believe in Christ, and yet dishonored their profession. His heart was aglow with love, and yet when duty demanded he could be stern with holy indignation. Let the example of Paul, whose life was in accordance with the life of Christ, be a lesson to us.

Those who make a profession of sanctification are frequently the most proud and selfish and overbearing. What an account will such have to render to God for their influence? They profess that their conduct is in harmony with Heaven, while they manifest the evil promptings of their natural heart. They in no way resemble Enoch, Joseph, Daniel, Paul, or Jesus Christ, the perfect pattern. They bring Bible sanctification into contempt. Their course of conduct is uncourteous, and many times really unkind and uncouth. Such are like the sign-boards at cross roads, which mislead the traveler by pointing in the wrong direction.

Though these persons claim perfection, they know not experimentally what it means. No one is attracted to them, and made better by their example. Those who say sanctification, and do not the requirements of God, have not put on Christ; they do not wear the grace of humility, and exhibit Christ in words and actions till men shall be charmed by his perfections and be led to glorify God by seeing their good works.

Christ is pleased with his followers when they show that, though human, they are partakers of the divine nature. They are not statues, but living men and women, whose warm hearts, invigorated by the dews of divine grace, open and expand as the beams of the Sun of Righteousness shine upon them. The light which falls upon them they reflect upon others in works which are luminous with the love of Christ. Cold, professedly sinless Christians are like icebergs; they seem to freeze up the cheerfulness of all who are connected with them. Their influence upon the cause of Christ is always deleterious. Nothing is so offensive to God as the atmosphere of those who profess holiness of heart, but whose lives have a bad flavor. Unsavory actions make the Christian repulsive.

Instead of isolating themselves, Christians should associate together. Their influence upon one another may be salutary. We should learn lessons of Paul, who was often found relating his experience. There is too little conversation upon the facts of religious experience, and the mercy and goodness of God. Love and gratitude are not cherished

in the heart as they should be. Little, delicate acts of courtesy are sadly neglected. Words of cheer and encouragement to one another might be spoken with the best of results. There is great need of individual sanctification to God, but we have no sympathy for the spurious article.

True sanctification is carried into all the business of life. Pure thoughts, noble aspirations, clear perceptions of truth, elevated purposes of action, yearnings to attain to perfection, will be the experience of every real Christian. These have fellowship with the Father and with the Son. They are constantly increasing in the knowledge of God. They grow in reverence and trust and love; but while they are coming nearer and nearer to perfection of character, they will feel more and more deeply their unlikeness to Christ, and have greater distrust of themselves and greater dependence upon God. As these are growing up to the full stature of men and women in Christ Jesus, they will be sought to by others, and will be a help and blessing to all with whom they associate. The most Christ-like professors are those who are the most kind, pitiful and courteous; their convictions are firm and their characters strong; nothing can swerve them from their faith or allure them from their duty.

A Christian will cultivate a meek and quiet spirit, calm, and considerate of others, happy in temper, that sickness will not make irritable, the weather or circumstances shall not disturb. We want to cherish that charity which is not easily provoked, which suffereth long and is kind, which hopeth all things, endureth all things. If this grace be in you, if you are ruled by the spirit of Christ, all who see you will take knowledge of you that you have been with Jesus; and your words and actions will testify that your religion is full of good fruits. To do good and to communicate, the children of God never forget. They have the spirit of Christ; it is spontaneous with them; for God has transformed their natures by his grace. Herein is my Father glorified, that ye bear much fruit.

### Belief Influenced by the Heart.

In a letter recently received from a gentleman who stands high in the medical profession, he says: "You speak as though it is in a man's power to believe a thing or not, just as he pleases. Now, it is evident to me that the will has nothing to do with believing. We believe or disbelieve because we cannot help it. Convictions are the result of evidence which we cannot resist. Such facts and evidence may be brought to bear upon the mind with such power, that the man is compelled to believe, whether he will or not, or rather whether it is agreeable to him or not."

With all due deference to my learned friend, I affirm that the state of a man's heart has much to do with his belief, and especially so in respect to religious matters. It modifies and moulds his opinions, and oftentimes to a large extent. Here are two men of equal mental endowments. They are alike capable of judging of evidence. And yet, when the evidence is presented, one believes and the other doubts. Why is it so? What makes the difference? It does not lie in their mental capacities nor in the facts in the case, but wholly in the state of their hearts. One is open to conviction. He loves the truth and is willing and desirous to know it. The other is unfavorably biased. He is prejudiced against the truth. He does not love it. He does not wish to believe. Let him have a new heart, a right heart. Let the love of God be shed abroad in his heart by the Holy Spirit, and, all else remaining the same, he will believe just as the other man believes. He will then see the truth as with new eyes, and he will wonder that he did not so see it before.

So was it with Saul of Tarsus. And so has it been with thousands and tens of thousands in other instances. The state of a man's heart blinds his mind to the truth, as in the case of the Jews with respect to Christ. They have no desire to believe that Jesus of Nazareth is the Messiah. And being filled with prejudice, they are in no state to investigate the facts. They are not open to conviction. They have no heart to pray

to the "Father of light" that he would open their eyes, and lead them into the knowledge of the truth. They are in this regard like Paine, and multitudes of his disciples. In the distress of his last sickness he frequently called out, "Lord Jesus! help me." And when he was asked whether, from his so often calling upon the Saviour, it was to be inferred that he believed the Gospel, he replied: "I have no wish to believe on that subject."

Infidels as a class have no wish to believe. They prefer not to believe. And, instead of examining the evidences with candor, as they ought to do in a matter of so vast importance, they wilfully close their eyes against them, and seek to confirm themselves more strongly in their unbelief. The great corrective of infidelity is a right heart. It springs from an "evil heart." Let the heart be made right toward God, let a man love him, and desire to know and do his will, as all should, and his infidelity will soon be put to flight, as has been seen in thousands of instances. It is not men of weak minds alone that are believers. Men of the most gifted minds that the world has known have been believers. Daniel Webster was one of this class. As he approached his end he strongly affirmed his belief in the Bible, and dictated amongst others the following words to be engraven on his tombstone: "My heart has always assured and reassured me that the Gospel of Jesus Christ must be a Divine reality."

The Saviour regarded unbelief as having its seat in the heart, or he would not have characterized it as a sin. Speaking of sending the Comforter, He said: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. *Of sin, because they believe not on me.*" Not to believe on Christ is a sin, and one of the greatest of sins, because the evidence is so abundant and clear. It is so abundant and clear, that a man who has a heart to believe cannot doubt.—Rev. Henry Seymour, in *Christian at Work.*

### "Till He Come."

AMONG the sights of Venice may be seen a very beautiful monument, in the form of a pyramid. A full-length figure of a sleeping maiden reclines at the foot, leaning against the partially opened gates of the tomb. Beside her stands an angel, with eyes intently gazing into the distance, and holding in his hand a trumpet. Lo, he watches the first approach of our coming Lord, in order to raise the trumpet to his lips, and peal forth such a loud triumphant sound as shall awaken those who are sleeping "till he come."

What reflections crowd the mind when gazing on this work of art! Are we waiting for the return of our Lord? Are we living as if we expected his coming? Are our lamps burning, and oil in our vessels with our lamps? "Till he come" was the simple yet pregnant inscription on a tombstone. Well did it express the faith, hope, and love of the departed!

When we awake in the morning how blessed to have our first thoughts on the Lord Jesus, to be able to look on God's face without a cloud or shadow to mar our communion with him; to live during the day, moment by moment, with a conscience void of offence toward God and man. Should anything disturb our joy in God, to flee at once to him with a full confession, to receive full restoration, and to lay ourselves down at night with a heart that does not condemn us.—*Christian Herald.*

Gov. GEAR, of Iowa, was lately asked to pardon a convicted rumseller, and replied:—

"While I have great sympathy for Mr. Newton, I also have great sympathy for the wives and children who have been made sufferers by the sale of whiskey to the fathers and husbands, by Mr. Newton. The petition cannot be granted." These words have the right ring. Other men are responsible for their acts, why not liquor sellers? A druggist must know for what purpose he sells arsenic, but arsenic never made a man commit murder, burn a barn, or beat his family. If the liquor traffic does no harm, then no damages can be collected, and the dealers are safe.—*Ex.*

WHAT a man soweth shall he also reap.

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

(Continued.)

THE reason why that heathen doctrine spread so widely and so rapidly in the church, is shown by the following from an eminent historian: "Many from the different sects of philosophers, especially from the Platonists, and also from among the rhetoricians, embraced Christianity; and they were honored for their erudition and talents by being made bishops and presbyters." (Mosheim's Commentaries, vol. ii. cent. iii. sec. 26, p. 140.) The learned Platonic Christians, being now made teachers and ministers in the various churches, soon disseminated their Platonic doctrine of the soul everywhere throughout the Christian church.

And the same author says: "In fact, there are but few points of Christian theology which the teachers who were inflamed with this eager desire to produce a union between Christianity and Philosophy left untouched." (Ibid., vol. i. cent. ii. sec. 34, p. 373.) Another historian bears this testimony: "Very soon after the rise of Christianity, many persons who had been educated in the schools of the philosophers becoming converts to the Christian faith, the doctrines of the Grecian sects, and especially of Platonism, were interwoven with the simple truths of pure religion. As the Eclectic philosophy spread, heathen and Christian doctrines were still more intimately blended, till at last both were almost entirely lost in the thick clouds of ignorance and barbarism which covered the earth." (Enfield's Hist. of Phil., p. 8.) Of the Eclectic school he says: "The muddy waters sent forth from this polluted spring were spread through the most celebrated seats of learning, and were even permitted, as we shall afterward see, to mingle with the pure stream of Christian doctrine." (Ibid., book 3. chap. ii. sec. 4. p. 331.) Once more of the teachers of the church, he says: "Through several centuries they partook of the spirit of the Alexandrian school, and the Eclectic method of philosophizing Platonized Christianity." (Ibid., book vi. chap. ii. p. 453.)

Though this is astonishing beyond measure, yet we readily see how it was accomplished. All the sects of heathen philosophers except the Platonic denied any future life to man; but Plato strongly contended for a future state of rewards and punishments. This naturally led the Christians to regard the Platonists as friends and allies upon this great question of the fact of a future life, though they differed as to how it was to be obtained. Christians rested their hope upon the resurrection of the dead as promised in the Bible. At this the heathen philosophers mocked as being unreasonable and unphilosophical, as they cared nothing for what the Bible said. See their answer to Paul at Athens in Acts 17. Now the Platonists came in with their philosophical argument to meet their antagonists, and prove a future life by means of the soul's immortality. In this way reason and philosophy could be made to support the hope of the simple-minded Christians, which before rested solely upon the promise of the Scriptures. The promise of relief and help, and of having a more philosophical faith, was a very flattering one. As Eve listened to, and was beguiled by, the serpent, so they listened to these philosophers, were flattered with their praises, accepted their help, adopted their notions, and finally united with them.

Reader, here is the origin of the present orthodox doctrine of immortal souls, disembodied spirits, ghosts, eternal hell, etc. Thus the learned commentator on Cudworth's Intellectual System says: "The Platonic philosophy, indeed, which was approved by the ancient Christians, has been abandoned, and another substituted in its place; but the dogmas and conclusions derived from it have been retained by most men in all their pristine integrity; and any one conversant with the ancient philosophy, might write a long and copious commentary upon the relics of the Platonic philosophy among Christians. Thus happens it with mortals. The primary and fundamental doctrines of a sect are very often repudiated by those who preside over communities; while they either are unwilling to interfere with the consequences and institutions that proceed from them, owing to their ignorance of their origin, or are unable to do so, because the people are not easily prevailed upon to abandon inveterate customs. In the course of time, many opinions and rites are held sacred, which those who are addicted to them would hold in far different estimation if they were thoroughly aware of their origin." (Cudworth's Intel. Syst., vol. iii. p. 265, note.)

Yes; the immortal soul theory is a relic of Platonic philosophy which thousands would quickly drop did they know its origin.

## PLATONISM OPPOSED.

But was all this heathen philosophy and

pagan doctrine received into the church without opposition? No, indeed. Many, nay, all, of the more pious men warmly opposed it, for they foresaw its effects. Mosheim thus records the controversy: "The rise, however, of this taste for philosophical speculation, and the ascendancy which they perceived it gradually acquiring in the minds of so many of their teachers, became a source of the most poignant regret to all such as continued steadfastly attached to that ancient and simple species of piety which had been delivered down by the apostles and their disciples, inasmuch as they saw reason to fear that the cause of celestial truth might be thereby materially injured, as in reality proved to be the case, and that divine wisdom would not long retain either its proper value or dignity in the estimation of mankind. In consequence of this, the Christian church became divided into two parties, which opposed each other with the utmost warmth. . . . The issue of this dispute, which lasted for a considerable while, at length was, that victory declared itself in favor of the patrons of philosophy, and that those teachers came to be most respected, who, in unfolding the doctrines of religion, called in the aid of philosophical principles and precepts." (Commentaries, vol. i. cent. ii. sec. 21, pp. 343, 344.) This was the very thing against which Paul had warned the church: "Beware lest any man spoil you through philosophy." Col. 2:8. The better class of Christians remembered this, and were opposed to receiving this heathen philosophy into the church.

In his "Ecclesiastical History," Mosheim, after naming the class who were in favor of introducing Platonism into the church, adds: "But a great majority thought otherwise." (Vol. i. book i. part ii. chap. i. p. 115.) "But gradually the friends of philosophy and literature acquired the ascendancy. To this issue Origen contributed very much; for, having early imbibed the principles of the *new Platonism*, he inauspiciously applied them to theology, and earnestly recommended them to the numerous youth who attended on his instructions. And the greater the influence of this man, which quickly spread over the whole Christian world, the more readily was his method of explaining the sacred doctrine propagated." (Ibid., p. 162.) Hence, in a short time, Bible truth and those who advocated it were put down and held in contempt. Says our author: "There were various persons of this sort in the fourth century, who were disgusted with the progress of superstition and of errors respecting the true nature of religion, and who opposed the general current; but the only fruit of their labor was, that they were branded with infamy." (Ibid., p. 274.) Rome came in and condemned them as heretics, and thus silenced all opposition.

## ALLEGORICAL INTERPRETATION OF THE SCRIPTURES ADOPTED.

How could these Platonic doctrines be harmonized with the Bible? How could the doctrine of the immortality of the soul, conscious state of the dead, etc., be reconciled with the opposite doctrine everywhere taught in the Scriptures? This was, indeed, a serious difficulty; but the genius of these Platonizing teachers devised a mode of harmonizing the two. It was this: They assumed that all the Bible was to be understood, not literally, or according to its plain, obvious meaning, but allegorically, or as metaphors under which the truth was concealed. By this method, of course, they could make it teach any doctrine they pleased! Clement and Origen, especially the latter, were the chief movers in this work.

So plainly and fully has the learned Mosheim, in his Ecclesiastical History, treated this part of my subject, that I have only to quote him. He says: "One of the earliest evils that flowed from this immoderate attachment to philosophy, was the violence to which it gave rise in the interpretation of the Holy Scriptures. For, whereas the Christians had, from a very early period, imbibed the notion that under the words, laws, and facts recorded in the Sacred Volume, there is a latent sense concealed—an opinion which they appear to have derived from the Jews—no sooner did this passion for philosophizing take possession of their minds, than they began, with wonderful subtilty, to press the Scriptures into their service in support of all such principles and maxims as appeared to them consonant to reason; and at the same time most wretchedly to pervert and twist every part of those divine Oracles which opposed itself to their philosophical tenets or notions." Of Clement he says: "Whatever, therefore, appears to him just and consonant to reason in the maxims or tenets of the philosophers, he is sure to discover laid down somewhere in the books of the Old Testament; and this leads him, not unfrequently, to strain and distort, in a most extraordinary manner, the words of Moses and the other sacred writers, in order to make them, apparently,

speaking one and the same language with Plato and the rest of the philosophers of Greece." (Ecc. Hist., vol. i. cent. ii. sec. 33, p. 368, and note 2.)

He also says they tried to make the Bible doctrine of the resurrection fit their immortal-soul theory. "The restoration, or resurrection of the dead, was so interpreted as to accommodate it to the tenets of the Grecian sages." (Commentaries, vol. i. cent. ii. sec. 34, note 1, p. 373.)

Origen, who lived in the close of the second and the first half of the third century, was a disciple of Clement, and also for a long time sat under the teaching of Ammonius. These teachers he followed, and carried their Platonic doctrines still further, especially with respect to the immortality of the soul.

The following quotations from Mosheim will clearly show all this: "Origen's new method of explaining and illustrating religious truths by means of philosophy, required also a new method of expounding the Sacred Scriptures; for, meeting with many things in the Scriptures repugnant to the decisions of his philosophy, he deemed it necessary to devise some method of removing this disagreement. And, as it would add confirmation to his opinions if he could make it appear that they were supported by the authority of Scripture, some plausible way was to be devised which should make his speculations appear to be taught in the holy Oracles." (Ibid., vol. ii. p. 165.) Hence, "perceiving that many of the facts and declarations of the Bible conflicted with the principles of his philosophy, he felt the necessity of resorting to some means of escaping their force; and he could find none more easy and effectual than this assumption: Whatever in the sacred books conflicts with my philosophy must not be taken literally, but must be converted into allegory. Safely posted behind this rule, he could easily resist whatever the Scriptures might oppose to his opinions." (Ibid. p. 170.) "I have," says Mosheim, "already touched upon the causes which led him to adopt this very dangerous rule for interpreting sacred history. They are obvious to every attentive reader. The statements of the Bible respecting the creation of the world, the origin of man, etc., were contrary to the precepts of his philosophy, and, therefore, he would sooner deny the truth of a portion of sacred history than give up his philosophy." (Ibid., p. 184.)

Was the Platonic, or Ammonian, doctrine of the soul among those errors which he wished to make the Bible uphold? Yes; hear our historian on this point: "The foundation of all his faults was, that he fully believed nothing to be more true and certain than what the philosophy he received from Ammonius taught him respecting God, the world, souls, demons, etc.; and therefore he, in a measure, recast and remodeled the doctrines of Christ after the pattern of that philosophy." (Ibid., p. 159, note 8.) Here we have the doctrine of Christ recast and remodeled, and the Bible distorted, to make them fit the heathen doctrine of the soul, and other errors. Our author continues: "He could not discover in the sacred books all that he considered true, so long as he adhered to the literal sense; but allow him to abandon the literal sense, and to search for recondite meanings, and those books would contain Plato, Aristotle, Zeno, and the whole tribe of philosophers. And thus nearly all those who would model Christianity according to their own fancy, or their favorite system of philosophy, have run into this mode of interpreting Scripture." (Ecc. Hist., vol. i. cent. iii. part ii. p. 181.) Behold here the origin of the figurative interpretation of the Bible. It was invented expressly to harmonize that book with Plato's doctrine of the soul.

(To be Continued.)

## The Pulpit Use of Slang.

WHILE some defense may be found for the employment of unwonted methods of preaching, such as familiar and colloquial and anecdotal forms of utterance—partaking of the nature, if not, indeed, formed upon the model of the sensational; we insist upon it that there can be no excuse offered—or none admitted if offered—for the use of slang and slovenly expressions in the house and service of God. These we hear but too frequently, and while they are occasionally the outcome of defective education and taste, they are more frequently the affectation of young preachers who ought not to be allowed to plead ignorance in their defense. They probably would not do so, but would claim that the active force of slang phrases reaches the mind of the hearer quicker and more effectively than expression of a more sober and dignified tone. We grant that this may be true, but they reach the ear of all cultured persons to offend it, and of the majority of devout hearers, to produce the

impression of a levity at utter variance with the solemnity of religious worship.

We have heard preachers only recently use such slang phrase as "taking stock," "getting a square meal," "going the whole animal," "keeping his head level," "putting his foot in it," "getting a corner on brimstone," and many others, equally coarse and unfit for the pulpit—unless, indeed, the theory which some would set up is to be admitted, that the pulpit is no more sacred than the platform.—*The Standard.*

## Assassinations of Royalty.

THE following has been given as a list of the attempts on the lives of royal personages and rulers during the last thirty years:—

The Duke of Modena, attacked in 1848; the Crown Prince of Prussia (now emperor William.) at Minden, in June, 1848; the late King of Prussia, in 1852; Queen Victoria (by an ex-lieutenant,) in 1852; an infernal machine discovered at Marseilles on Napoleon III.'s visit in 1852; Emperor of Austria, slightly wounded by Libenez (a Hungarian) in 1853; attack on King Victor Emmanuel, in 1853; on Napoleon III., opposite the Opera Comique, in 1853; Duke of Parma mortally stabbed in 1854. Napoleon III. fired at by Planori in the Champs Elysees in 1855; attack on Queen Isabella of Spain, by Fuentes, in 1856; King Ferdinand of Naples stabbed by Milano, a soldier, in 1856; conspiracy against Napoleon III. by three Italians in 1857; the Orsini plot against Napoleon III. in 1858; King of Prussia twice fired at, but not hit, by the student Beker, at Baden, in 1861; Queen of Greece shot at by the student Brusios, in 1862; another conspiracy against Napoleon III. by three Italians in 1862; President Lincoln assassinated in 1865; the Czar attacked at St. Petersburg in 1866 and in Paris in 1867; Prince Michel, of Serbia, assassinated in 1868; attempt on the Viceroy of Egypt in 1868; assassination of General Prim in Madrid in 1870; attempt on Senor Zorilla, Spanish Minister of Public Works, in 1870; assassination of Lord Mayo, Governor General of India, in 1872; attempts upon the Mikado of Japan in 1872; attempt on King Amadeus of Spain in 1872; General Melgar, Dictator of Bolivia, 1871; President Balta, of Peru, in 1872; attempt upon the life of the Emperor of Germany while visiting St. Petersburg, 1873; attempt upon President Pardo, of Peru, in 1874; President Ecuador in 1875; President Gill, of Paraguay, in 1877; attempts of Hodel and Nobeling upon the life of the Emperor of Germany, 1878; King of Spain, October 24, 1878; King of Italy, November 15, 1878, and the assassination of Prince Krapotkin, Governor of Khar-doff, Russia, March, 1879.

To the above must now be added the late attempt on the life of the Czar. The frequency of these outbreaks reveals far more than a passing discontent with local administrations. Nor will any mere preference for republican over monarchical or aristocratic institutions account for this deadly and persistent assault upon the men clothed with authority. The cause lies deeper than the distinctions between various forms of Government. It is a malignant revolt against authority, and is aimed no more against those who inherit their offices than against those who are chosen by the suffrages of the people. Parental authority as well as civil goes down before it. It is the fulfilment of those prophetic intimations which tell how, in the last days, men shall be "boasters, proud, disobedient to parents," "despising government, presumptuous, self-willed, not afraid to speak evil of dignities." The Nihilism of Russia is its theory, the Paris Commune its typical form of social order. It is the deadly foe of religion, liberty and human progress, and must be resisted by the only weapons available in such a struggle—justice, charity, education, moral laws impartially enforced, and the influences of pure religion.—*Christian Statesman.*

A curious superstition is exhibited in Western and Southern India, where the lands desolated by the famine of 1877 are now being ravaged by millions of rats. These animals have overspread the country like locusts, they destroy the crops almost as thoroughly, and are even more difficult to keep down. So grave has become the aspect of affairs that a "Rat Committee" has been appointed to inquire into the best means of getting rid of the creatures. The natives in some places refuse to destroy the rats, as they believe that the souls of the people who died in the famine have come back in the bodies of rats to get the food they should have had in their previous existence.—*Ex.*

LET every one sweep the drift from his own door and not busy himself about the frost on his neighbor's door.

THY COMING AGAIN.

I'm waiting for Thee,  
Thy beauty to see.  
I'm waiting for Thee—for Thy coming again.  
Thou'rt gone over there,  
A place to prepare,  
Thy home I shall share, at Thy coming again.  
Mid danger and fear,  
I'm oft weary here,  
The day must be near, of Thy coming again.  
'Tis all sunshine there,  
No sighing nor care,  
But glory so fair, at Thy coming again.  
Whilst Thou art away,  
I stumble and stray,  
Oh! hasten the day of Thy coming again.  
This is not my rest,  
A pilgrim confest,  
I wait to be blest, at Thy coming again.  
Our loved ones before,  
Their troubles are o'er,  
I'll meet them once more, at Thy coming again.  
The blood was the sign,  
That mark'd them as Thine,  
And brightly they'll shine, at Thy coming again.  
E'en now let my ways,  
Be bright with Thy praise,  
For brief are the days, ere Thy coming again.  
I'm waiting for Thee,  
Thy beauty to see,  
No triumph for me, like Thy coming again.  
—Words of Grace, Melbourne.

Modern Spiritualism.

THEY OPPOSE MARRIAGE.

(Continued.)

Dr. A. B. Child is one of the most popular Spiritualist authors. He fully confirms the above. He is the author of a work entitled, "Christ and the People," recently published at the office of the *Banner of Light*, which is thus highly recommended in Hull's *Monthly Clarion* for May, 1866:—

"Everybody knows that Dr. Child never speaks without saying something worth hearing. In this book he has thrown out some of his best thoughts."

In the *Banner of Light's* office advertisement of the book is the following very strong indorsement:—

"This book should find its way to every family. . . . Its liberality reaches the very shores of infinity. It is born of Spiritualism, and reaches for the manhood of Christ. It is the most fearless presentation of the folly of the present moral and religious systems of the land of any book yet written. It is free from fault-finding; but its truthful description of self-conceived goodness everywhere, in morals and religion, are withering. Through sacrifice and sin it shows the open gate of Heaven for every human being."

The following extracts show the tendency of its teachings:—

"The present laws of marriage, that now give birth to regrets and sorrows unnumbered, to prostitution, with its long train of curses and agonies, will be abandoned for a holier, purer, diviner revelation that will ere long be given to the people." page 27.

"A religion more spiritual will be discovered and acknowledged— . . . a religion without written laws, without commandments, without creeds—a religion too sacred to be spoken, too pure to be defiled, too generous to be judged, resting upon no uncertain outside standard of rectitude, upon no dogma of another, no purity of earthly life, no glory of earthly perfection—a religion that every soul possesses by natural endowment, not one more than another.

"This religion is simply desire. . . .  
"With every one desire is spontaneous and sincere, pure and holy; no matter what the desire is, whether it be called good or bad, it is the natural, God-given religion of the soul." Pages 28, 29.

He occupies a chapter in deriding justice; he scoffs at holiness, and exalts sin, as the following brief extracts show:—

"Ere long, man will come to see that all sin is for his spiritual good. . . . To see that holiness lays up treasures on earth. . . . Sin destroys earthly treasures, and causes them to be laid up in Heaven." Pages 32, 33.

"There is no criminal act that is not an experience of usefulness. The tracks of vice and crime are only the tracks of human progress. . . . There has been no deed in the catalogue of crime that has not been a valuable experience to the inner being of the man who committed it." Page 137.

"Man has yet to learn and yet to admit that all sins which are committed are innocent, for all are in the inevitable rulings of God." Page 175.

"He who wars with sin leaves nothing lovely in his tracks." Page 191.

These extracts will serve to show the character of the book. Doubtless the *Banner of Light* is correct—"It is born of Spiritualism; it could have had no other origin! and yet

the *Banner of Light* affects to repudiate free-love and to plead for morality. Such morality, of course, as it recommends in Dr. Child's book!

John M. Spear is a noted medium through whom popular spirit works have been indited; but, like a practical Spiritualist that he is, he became the father of an illegitimate child. Some even among Spiritualists, were so infected with what A. J. Davis calls a "sort of Atheism" as to blame him for this act! But he was safe among his friends—he found plenty of defenders. A Mr. Stearling wrote two articles, which were published in the *Spiritual Telegraph*, in vindication of Mr. Spear, and Miss H., his affinity. The following is an extract from this defense:—

"Suppose, then, Miss H. has become a mother. Does that fact warrant you in calling Mr. Spear a libertine or a debauchee? May he not, after all, have acted in this affair in perfect consistency with all his past life, a pure, good man? Again, does this fact of Miss H.'s maternity necessarily imply wrong or corruption in the movement? She desired to be the mother of a child; but she was not willing to become a legal wife, in which relation she might be compelled not only to give birth to unwelcome children, but also to yield her body to the gratification of unhallowed passion. Now, sir, will you, believing this, condemn such conduct? I cannot—will not! I deem it a matter with her own soul, and the one she loved, and her God, with whom she is at peace. *The smiles of Heaven have been upon her*: her religious nature has been greatly blessed; her spiritual vision has been unfolded, and her prospects of health and happiness, and especially of usefulness to her race, greatly augmented, and she feels to bless God that strength and courage have been given her to walk thus calmly, deliberately, and peacefully, in a path ignored by a corrupt and unappreciative world."

Such a defense of crime—such a mingling together of mock reverence for God with a total disregard of his authority, and insult to the purity of his government, cannot be found outside of Spiritualism.

But Miss H. has also spoken—she asserts her rights as follows:—

"I will exercise that dearest of all rights, the holiest and most sacred of all of Heaven's gifts—the right of maternity—in the way which to me seemeth right; and no man, nor set of men, no church, no State, shall withhold me from the realization of that purest of all inspirations inherent in every true woman, the right to rebeget myself when, and by whom, and under such circumstances, as to me seems fit and best."

One would think by the above that woman's most sacred rights were being invaded by both church and State; but it is enough to astonish Heaven and earth that a woman should rise up in this enlightened age and covet the honor of martyrdom for the cause of prostitution!

Adin Ballou, though a Spiritualist author, has not progressed beyond the common decencies of life. He has pointed out exactly what is developed in the above action and defense; he says:—

"They will receive revelations from high-pretending spirits, cautiously instructing them that the sexual communion of congenials will greatly sanctify them for the reception of angelic ministrations. Wives and husbands will be rendered miserable, alienated, parted, and their families broken up. There will be Spiritual matches, carnal degradations, and all the ultimate wretchedness thence inevitably resulting."

Warren Chase describes Mr. Spear as "Highly eccentric, and devotedly honest and philanthropic of all mediums. The Lone One was greatly pleased with and strongly attracted to this man, and received through him the singular title of the 'Elementizer,' and a commission to do great things if he could, mentally and experimentally, with the elements."—*Life-Line*, page 213.

But of Mr. Ballou, who seems to grieve over the licentiousness of Spiritualists, he speaks in tones of pity, as follows:—

"He goes as far as the creed he has set up will allow, but dare not step one point over. He is not like a convict, with ball and chain, but like a martyr, tied to a stake, from which he cannot escape."—*Life-Line*, page 217.

Those who are acquainted with the course of Warren Chase (self-styled the Lone One) will not be astonished that he is much more strongly attracted to the libertine and fornicator than he is to a man who yet retains respect for the Bible and for purity of life!

No one, perhaps, in the whole clan of disorganizers, has done more to lower the standard of right and purity, and to destroy respect for the institution of marriage, than Warren Chase. As a representative, he stands prominent. He is not as boldly outspoken as some; he is too crafty for that; but he will do tenfold more harm by his smooth, insinuat-

ing manner than the more open advocates of lewdness, though they are laboring for the same end. And, as claimed by a Wisconsin paper some years since, he has prepared the way, in many communities, for the theory and practice of licentiousness in its most repulsive form. He is a very popular lecturer, his popularity proving that his views are indorsed by that people. He never lets slip an opportunity to speak disparagingly of the marriage institution, and to revile the Bible and all that pertains to Bible religion. In his autobiography, or "Life-Line," speaking of his own marriage, he says:—

"The priest said God put two beings together so that no man should dare to put them asunder. If God did do it, then the priest surely did not; and if God did not, then the priest surely did not; and hence his act was useless either way, except as a license to society to call them man and wife." Page 67.

But if the marriage rite is useless, it is evident that men and women may, as he quotes approvingly, "trust their attractions" without any restraint to protect society. And to carry out the idea of the uselessness of the marriage rite, he publicly and privately advises to disregard its obligations where it has already been solemnized. Thus with the present wife of A. J. Davis—if it be proper to call her his wife—he was the first, according to his own showing, to advise her and her husband to separate, though living peacefully together, but as he says, *only legally married—not otherwise!* It is doubtful whether he ever stopped in his wild career to reflect that by that act he was instrumental in bringing grief to more than one Christian household of sorrowing relatives. He seems to pride himself on his expertness in discovering family difficulties (which he does by denouncing marriage and thus enlisting the favor of the restless and reckless), and on his forwardness in advising separation. And he is not only quick to discover, but he, too, has done somewhat to create such difficulties, if we are permitted to judge by reports and circumstances combined. True, he pleads innocent, and lauds his own purity of life and motive to the last degree of egotism; and so do all of that class. But what does purity of life mean among anti-marriage or free-love people? Read the defense of Mr. Spear for an answer. That he has given occasion for these reports he cannot deny. But he is too shrewd and discerning not to know that to abolish legal marriage, in the present and prospective state of society, would be to bring upon our sinful race the greatest possible calamity; that without the restraints of law over the vicious, society, as such in any civilized sense could not exist. What, then, are his motives for persistently opposing the legal relation of marriage? What substitute will he offer? The law of attraction, or the "religion of desire," as Dr. Child has it?

But there is one name we must mention in this connection, and we do it with especial regret. It is that of Moses Hull. Having associated with him on fraternal terms, having loved him as a brother, and esteemed him as a Christian, we can but lament the course he has pursued and the position he occupies. Eccentric and impulsive, he needs the restraining influence of Christianity to be useful to society. We have intimately known him when he believed the Bible, and loved and defended its truth; then he highly honored and appreciated the institution of marriage. But he embraced Spiritualism, and where is he now? Let his own words answer. He has written and published a pamphlet entitled, "A Few Thoughts on Love and Marriage," which the *Banner of Light* recommends as "a very worthy pamphlet." In it, he says:—

"Whether there are wrongs in the marriage relation or not, people are very generally getting the idea that it is so. The idea is proving contagious, and when the American mind gets started, who can tell where it will stop? *Nothing short of revolution—of anarchy—of an opposite extreme, even to the total annulling of the marital tie, will be the result.*"

"When we look at the commotions ahead merely as a revolution, we pray, 'O God, stay the elements;' but when we look at it as being the work of disintegration, the preparatory work for the soul union, the true marriage that shall follow we say, 'Let the battle rage, and if necessary put us in the front.' The result will be cheap enough.

"Enough of this. If we continue, our readers will say, 'He has turned prophet.' Not so; we only judge of 'coming events' by the 'shadows cast before,' and where are there no shadows? where are there not evidences of dissatisfaction in the marriage bonds? One only has to pick up the daily papers to find the history of infidelity of husbands to wives and wives to husbands. Read the record of the suits for divorce, the elopements, prostitution, lewdness, and almost

every other imaginable crime, which can be traced directly to the inharmonies of the matrimonial relations of the parties. Such things can do no less than result in a conflagration. Let its fires purify the institution, nay, let it consume the institution, and give us the true marriage in its stead."—*Love and Marriage*, pages 4, 5.

If these were the sentiments of some lone fanatic, they might be passed by as unworthy of notice; but when we reflect that there are thousands upon thousands, and their numbers fast increasing, who are all pressing to the "front" in this horrid warfare, it is enough to make the heart sick. He may well call it a "rebellion," tending to "anarchy;" it is a rebellion as much worse than that against our nation, as Heaven is higher than earth; a rebellion against the authority of God, who created man, male and female; who instituted marriage, and ordained that the "woman is bound by the law to her husband so long as he liveth."

More recently, in a paper called the *Crucible*, Mr. Hull informs us what he thinks is the true marriage:—

"We believe that true marriage is the union of two souls, the blending of two natures; that where this soul-blending does not obtain, no priest can make men and women husbands and wives; that where it does obtain, no priests are needed to make men and women husbands and wives; the marriage lasts while the blending lasts, and no longer; when the blending ceases, the law of divorce steps in and does its work without the aid of judges or jury." EDITOR.

(To be Continued.)

Be True.

THERE are persons whom you can always believe, because you know they have a habit of telling the truth. They do not "color" a story or enlarge a bit of news in order to make it sound fine or remarkable.

There are others whom you hardly know whether to believe or not, because they are so accustomed to "stretching" things. A trifling incident grows in size, but not in quality, by passing through their mouth. They take a small fact or slender bit of news and pad it with added words, and paint it with high-colored adjectives, until it is largely unreal and gives a false impression. And one does not like to listen to folks when so much must be "allowed for shrinkage."

Cultivate the habit of telling the truth in little things as well as great ones. Pick your words wisely, and use only such as mean what you wish to say. Never "stretch" a story or a fact to make it seem bigger or funnier.

Do this, and people will learn to trust you and respect you. This will be better than having a name for telling wonderful stories or making foolishly and falsely "funny" remarks. There are enough true funny things happening in the world, and they are most entertaining when told just exactly as they came to pass. One has well said, "Never deceive for the sake of a foolish jest, or to excite the laughter of a few companions at the expense of a friend."

Dear young friend, be true. Do the truth. Tell the truth. There are many false tongues. Let yours speak the things that are pure, lovely, true.—S. S. Advocate.

The Christian Life.

THE religion of the moralist is of the world, and so differs from that of the Pharisee. It is also in the world, and so differs from that of the monk. The Pharisee says, "I will hold the two lives entirely separate." The monk says, "I will perform the duties of the religious life alone." The moralist says, "I will perform those of the daily life alone." The Christian says, "While the religious life and the worldly life do not exclude each other, the most important is the religious life; and it is only rightly conducted when it elevates the conduct of the daily life;" when with the apostle it can say, "The life that I now live in the flesh I live by the faith of the son of God." He whose life is thus conducted lives his daily life by his religious life. The latter guides the former. His faith determines his daily walk. His Christianity furnishes both the purpose and conduct of his whole course of action.—John De Witt.

THE wind is unseen, but it cools the brow of the fevered one, sweetens the summer atmosphere, and ripples the face of the lake into silver spangles of beauty. So goodness of heart, though invisible to the material eye, makes its presence felt; and from its effects upon surrounding things, we are assured of its existence.

MENTAL pleasures never cloy; unlike those of the body, they are increased by repetition, approved by reflection, and strengthened by enjoyment.

## The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, NOV. 13, 1879.

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

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

## Baptism and the Sabbath.

DEAN STANLEY confesses that baptism in the apostolic age was immersion; that this "is the very meaning of the word *baptize*," and that "on philological grounds it is quite correct to translate John the Baptist by John the Immerser." He also says that the subjects of apostolic baptism were believers only; and that infant baptism and the use of affusion and aspersion arose in post-apostolic times.

This would seem to condemn both the theory and practice of the English church, to which the Dean belongs. So it does in fact; yet the Dean himself does not. How can he avoid it, after such an avowal? His position is that "the spirit which lives and moves in human society can override even the most sacred ordinances."

The N. Y. *Independent* "raises a question" on this, and says, "If one party can justly change both the form and subjects of the ancient rite, it may be asked why 'the spirit which lives and moves' in another party may not (with the Quakers) dispense with water baptism altogether."

It will be noticed how readily the wisest men who call themselves Protestants take the ground of the Catholics when they try to justify a departure from the letter of the sacred word. "The power of the church," is the ground of appeal with the Romanist. Dean Stanley has not at all improved it when he refers the right and power to "the spirit which lives and moves in human society." What if this spirit in human society should choose to dispense with this ordinance, as here suggested, or with all the ordinances, or with the whole Bible, and dictate a way of its own choosing instead? Will not this be just as well? It will only be carrying out the principle laid down by the eminent Dean, and followed by the multitude, both Catholic and Protestant.

We strongly distrust this "spirit which lives and moves in human society," which presumes to amend and professes to improve the ways of the Lord's appointment. It seems to us to be very closely allied to "the spirit which now worketh in the children of disobedience." Eph. 2:2. If we "try the spirits whether they are of God," 1 John 4:1, we shall find it to be the "spirit of error." And why? because it teaches to err from the divine precepts. The Pope, in all his presumption, never essayed to do more than this,—to release from that which the Lord *has* said, and to bind to that which the Lord *has not* said.

The *Independent* applies this principle to other subjects, and among them, to the Sabbath. It clings to Sunday, and yet tells some honest truth which ought to wake up the dormant sensibilities of some who are daubing a slight wall with untempered mortar. It says:—

"The discontinuance of the observance of the seventh day is another case in point. True, there are grounds for sanctifying the first day; but how do these furnish a reason for the abandonment of the observance of the seventh? That Christ rose on the first day and that the disciples assembled for worship on that day may make that day sacred; but how do these things make the seventh day less sacred? The consecration of the new day would not necessarily make it 'take the place' of the old day of rest; but would simply give an additional sacred day. Indeed, the Apostolic Constitutions command the keeping of both days. They say (Book vii, 22): 'Keep the Sabbath and the Lord's Day festival, because the former is the memorial of the creation and the latter of the resurrection.' And again (viii, 32): 'Let the slaves work five days; but on the Sabbath day and the Lord's day let them have leisure to go to church for instruction in piety. We have said that the Sabbath is on account of the creation, and the Lord's day of the resurrection.' Those who laid down these rules evidently regarded the Lord's day as not superseding the ancient Sabbath; but merely as additional to it. The fact is, there is not a line of Scripture to justify the discontinuance of the observance of the seventh day. It must be justified, if at all, on extra-scriptural grounds."

Here it seems, with the majority of authors on this subject, to labor under a strange mis-

apprehension as to what it takes to sanctify or make holy a day for observance. The fact that a certain event took place on a certain day does not prove that the day is sanctified. The resting of the Lord on the seventh day did not make it holy; but the resting furnishes the reason for its sanctification—not by the people, but—by the Lord himself. Thus we read in Genesis: "And God blessed the seventh day and sanctified it, because that in it he had rested." The act of sanctifying was entirely distinct from the resting.

Again, in the commandment:—"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for this reason] the Lord blessed the Sabbath day [the day of the rest], and hallowed it." To show a parallel reason for observing Sunday, it is necessary, not merely to prove that Christ rose on the first day of the week, but, to show that God blessed and hallowed the first day because of that event. Who has yet made the attempt to show that Jehovah sanctified the first day as an act supplementary to the resurrection of Christ? Until this is done, let no one claim reasons for keeping the Sunday equal with those for keeping the seventh day—the sanctified rest day of Jehovah. And we deny "the power of the church," in the premises. We deny that "the spirit that lives and moves in human society" has any right to lay its hands upon the statutes of the Most High. Is it possible that Protestants shall join with the "mother church" to fulfill every part of Dan. 7:25? It surely looks that way now.

## Law, and The Law.

A LETTER from a friend in one of the States east of the Rocky Mountains, relates a conversation with a prominent Disciple preacher, in which he endeavored to show that the ten commandments are not now binding. It says:—

"I asked him if it is lawful to do those things now which were forbidden in the ten commandments. He said, No; that the principles are still in force, but their set form, as the ten commandments, is now done away; and it is *law* now—not *the law*."

Let us briefly notice the two points in this statement:—

1. The principles of the commandments still exist, and therefore it is now wrong to worship other gods, and to bow down to, and adore, images, or to profane the name of God, exactly as it was when the law was in force. It is now wrong to dishonor parents, to kill, to commit adultery, to steal, to bear false witness, and to covet, because the *principles* of these precepts now existing bind to the same duties and forbid the same sins which the *precepts themselves* did when they were in force. Now if this be so,—if the principle is in every respect equivalent to the precept in each of these cases, why does not the principle of the fourth commandment, in like manner, bind to the same duty which the commandment itself enjoined? If it does not, who can tell why not? The reason certainly exists still. If the abolition of the "set form" of the decalogue did not release from the duties enjoined in that instrument, how is it that we are not now under obligation to observe the Sabbath day of the decalogue? The truth is, there is a lameness in the logic of that position which at once brands it as an error. Those who assume the position affect both ability and knowledge. If they really possess that to which they pretend they must perceive the weakness of their argument.

2. There is a distinction claimed between "law," and "the law." Law, in the abstract, is presumed to embrace the "principles," while "the law," is presumed to embrace the precepts themselves. Eld. Vogel, a very well-known preacher of that denomination, argued this position in a discussion which he held in Illinois; afterward, in a discussion with us, he undertook to appropriate the benefit of the position to his side of the question. But when we invited him to assume the position openly, and to offer his proof on such use of the article in the Greek of the New Testament, he declined. Why will any man try to use a position which he will not try to defend?

We will now make a statement regarding this assumption which we think we can justify by the Scriptures. It is this: *No man who can read the Greek of the New Testament can honestly claim the benefit of this distinction.* If any think we do injustice in this statement, we answer, that no greater injustice can be done to any one than he does to himself who assumes a false position respecting the word of God. And any one who has examined the Greek of the New Testament, knows that no such dis-

inction exists as that claimed between "law" and "the law." See the proof.

Remember, it is assumed that "the law," the definite article being used, refers to the ten commandments, not now binding; and that "law," in the absence of the article, refers to law in the abstract, to principles, not the decalogue. Now Paul says, "the carnal mind—is not subject to the law; Rom. 8:7. That "the law is spiritual;" and he delighted in the law; ch. 7:14, 22. That we "are not under law, [principles] but under grace;" ch. 6:14. That "by the deeds of law shall no flesh be justified;" while "all the world," Jew and Gentile, is guilty before God when the law speaks; that the righteousness of God without law is manifested, being witnessed by the law; and that we are justified by faith without deeds of law; ch. 3:19, 20, 21, 28. That when the Gentiles which have not law, do the things which are contained in the law, these having not law are a law unto themselves, which show the work of the law written in their hearts; that they who make their boast of law (principles), through breaking the law (the decalogue) dishonor God; if the uncircumcision, the Gentile, keep the righteousness of the law, it shall be counted to him for circumcision—he will be accepted of God; the uncircumcision by nature, if it fulfill (keep) the law, shall judge or condemn those who by the letter and circumcision transgress law; ch. 2:14, 15, 23, 26, 27.

Now we are willing to rest it with the candid reader that the use (or omission) of the article in these texts does not at all help the opposers of the decalogue; and that if such a distinction as they claim did exist, it would stand against their position on the assumed abolition of the law.

The truth is that the use and omission of copulatives in the originals of the Bible is largely *idiomatic* or *euphonic*, as every reader must know. A little examination of the texts here cited will convince any one that "law" and "the law" (law with and without the article), in Paul's letter to the Romans, refers to one and the self-same instrument—the decalogue, or ten commandments.

After years of study and careful examination of objections and assumptions we are convinced that the more antinomianism shows itself, the more it exposes its own weakness. It is a maze of darkness which bewilders those who walk in its ways. "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6:23. They who keep the commandments of God and the faith of Jesus will be accepted of the Saviour in the day of his appearing. Rev. 14:12-14.

## The Sanctuary.

THE eighth chapter of Daniel is a prophecy of wonderful interest; for it gives the prophetic history of the world from the rise of the Persian Empire till the final destruction of all earthly kingdoms by the God of Heaven. The succession of earthly empires was presented to the prophet under the symbols of a ram, a goat, and a little horn that became exceeding great.

And when these had been shown to him, he was told by the angel Gabriel that the ram represented the kingdom of Media and Persia; and that the goat was the kingdom of Grecia; and the horn which became exceeding great, though not called by name, was identified by several decisive facts, among which are these: That it should be the great destroyer of the people of God, and that it should put to death the Prince of princes. These facts show that the Roman power is intended.

In connection with these symbols which represent the great empires that have since arisen, the prophet learned the duration of his vision. For he heard Gabriel ask Michael, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation to give both the sanctuary and the host to be trodden under foot?" And Michael, who answered the question to Daniel, said: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verses 13, 14.

Now, it is plain that the period of twenty-three hundred days cannot be understood to mean so many literal days; for this would not make quite seven years, and would cover only a very small part of the duration of one of the three great empires of this vision. But we should remember that in this vision the great empires of the world are represented by symbols, and thus are given on a scale which brings them distinctly before the eye of the observer. It is necessary that the time should be given on a scale that corresponds with this in order

not to involve an absurdity. For the Persian, Grecian, and Roman Empires, have in all continued between 2,000 and 3,000 years. Now when these empires were represented by beasts, if the time that the empires were to continue was given without a corresponding abatement, then we should have these beasts living a thousand years apiece! This would be absurd. But it would not be absurd to represent them as living and acting that number of days.

The days must therefore represent longer periods of time. If we compare spiritual things with spiritual, we shall find the key to the interpretation of these days. For the different inspired writers were all led by the same Spirit of truth. They were like so many workmen engaged in building a temple. If we can find the rule which governed one of them, we shall find that same rule governing all the rest in like circumstances. Now God gave this rule to Ezekiel in the interpretation of the symbols of his own vision: "I have appointed thee each day for a year." Eze. 4:6. We shall find in Gabriel's explanation of this vision of Daniel, given in the ninth chapter, that the days in Daniel's prophecy are so many years.

This period of two thousand and three hundred days was certainly given for the benefit of the people of God. But it cannot benefit them unless they are able to understand it. We have indeed ascertained that it must be two thousand and three hundred years. But if we do not know when this period commences, we shall be none the wiser for having the period given in Daniel's prophecy. But there is a certain great event to take place when this period expires, and God designed to give his people knowledge of the time. The event is called the cleansing of the sanctuary. We shall find the subject one of very deep interest when we come to examine the Bible to learn what it teaches respecting the sanctuary and its cleansing.

But the date of this great period is not given in the eighth chapter of Daniel. In that chapter, however, the commandment is given by Michael thus: "Gabriel, make this man to understand the vision." Verse 16. And yet, in verse 27, he tells us that he "was astonished at the vision, but none understood it." The angel, in explaining to him this vision, set before him the destruction of the mighty and the holy people, and the cruel death of the Son of God. The prophet could bear no more, for he "fainted, and was sick certain days;" so Gabriel reserved the remainder of the explanation till another time.

But in the ninth chapter we find Daniel earnestly seeking God with reference to his sanctuary. Verses 3, 17. He seems to have connected his own vision of the sanctuary with that of Jeremiah respecting the desolation of the temple at Jerusalem. Verse 2. His mind was upon the subject of time. He knew that the seventy years of Jeremiah's prophecy were just expiring, and he was intently studying that period, doubtless in connection with the period which Michael told him marked the cleansing of the sanctuary. It was necessary that he should now be made to understand the reckoning of the great period revealed to him in his vision of the eighth chapter.

And so while he was engaged in importunate prayer for the people of God and for his sanctuary, the angel Gabriel touches him, saying, "I am now come forth to give thee skill and understanding." Verse 22. And calling attention to the vision which he had been commanded to explain to him, he says: "Therefore understand the matter and consider the vision." Verse 23, compared with chapter 8:16.

Thereupon he gives Daniel the key to the reckoning of his great period. "Seventy weeks," says he, "are determined upon thy people and upon thy holy city," etc. Verse 24. The word *determined* does not express the full sense of the Hebrew word used by the angel. The word spoken by the angel was "cut off." The translators, not seeing the propriety of such a word in this place, for they did not note the fact that the ninth chapter is the key to the eighth, and so thought nothing of the long period in that chapter, could not understand how the seventy weeks could be said to be cut off, and so they departed from the literal meaning, and said that seventy weeks were "determined," that is appointed, upon thy people and thy city. But with the prophet the case was different. The angel had bidden him "consider the vision." And nothing was more natural, when told that seventy weeks were cut off, than that he should recur to the long period revealed to him without a date in that vision.

This shorter period being cut off from that

long period gives us the key to the reckoning of that period from which it is cut off. When we ascertain the date of the seventy weeks, we have also ascertained the point from which the twenty-three hundred days are to be reckoned. And this date the angel next gives us.

"Know therefore," said Gabriel, "and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two weeks." Verse 25. The commandment for the restoration of Jerusalem, which city then lay in ruins, is the event which marks the commencement of this period. Cyrus gave the Jews permission to return and build the temple, but did not say anything respecting the city itself. Ezra 1. This decree Darius renewed when the Jews were hindered by their enemies, and he provided means for the expense of finishing the temple. Ezra 6. But Artaxerxes added to the work of Cyrus and Darius the full restoration of the city to its ancient privileges, and the re-establishment of the law of God as the law of the city; and he authorized the rebuilding of its walls. Ezra 7:11-26; 9:9. The commandment is the prophetic commandment of the God of Heaven (Isa. 44:26-28; 45:13) and was carried into effect by Cyrus, Darius, and Artaxerxes, whose successive action is recognized as the legal establishment of that commandment by the authority of the Persian Empire. Ezra 6:14.

The decree of Artaxerxes, which marks the going forth of the commandment, was in the year B. C. 457 (see margin of Ezra 7), a date which has been established by the infallible testimony of many eclipses. Sixty-nine weeks, or 483 prophetic days, extended from this date to the Messiah, that is, to Christ. This period was fulfilled in exactly 483 years, which proves that we have made no mistake in reckoning Daniel's days as years, nor in fixing their date at B. C. 457.

It was in the fall of A. D. 27, just 483 full years from the going forth of the commandment in B. C. 457, that our Lord began his ministry. And this was the announcement which he made: "THE TIME IS FULFILLED." Mark 1:15. He did in these words refer to the sixty-nine weeks which marked the commencement of his ministry, and he announced the fulfillment of that period. For the period extends not simply to the birth of the Saviour, but to his anointing, which took place at his baptism, the word Messiah signifying the anointed one. See John 1:41; Acts 10:40, 41; Luke 3:21, 22; 4:14-21.

The sixty-nine weeks did, therefore, end with the beginning of our Lord's ministry in the fall of A. D. 27. One week of the seventy remained in which the covenant was to be confirmed with many. Verse 27. In the midst of this week, the sacrifice and oblation were to cease. This must signify that he should take these away by becoming himself the great sacrifice for sin which these typified. Heb. 10:1-13; Col. 2:14-17. And so it was that our Lord preached during three years and a half, until the Spring of A. D. 31, when he was crucified for the sins of men. This date Dr. Hales, one of the most distinguished of chronologists, establishes by conclusive evidence. See his "Analysis of Chronology," second edition, vol. 1, pp. 94-100. There remained of the period which was specially assigned to the Jews three and a half prophetic days to complete the seventy weeks. The termination of this period in A. D. 34 marked the close of the exclusive work for the Jews, and the commencement of the work for the Gentiles in the conversion of Saul, who was at once commissioned to them. Acts 26:17-20. Here ended the seventy weeks which were cut off from the 2300 days. When these 490 days were finished, there remained 1810 days before the time should come for the cleansing of the sanctuary. As the 490 ended in the fall of A. D. 34, the remaining 1810 days ended in the fall of 1844.

J. N. A.

(To be Continued.)

The United States in Prophecy.

MANNER OF OUR "COMING UP."

(Continued.)

"WITH wool, as with cotton, the manufacture into cloth was confined to households, for home use, until near the close of the last century. At the time of Hamilton's report there was only one woolen-mill in the United States. It was at Hartford, Connecticut. In it were made cloths and cassimeres. Now woolen factories may be found in almost every State in the Union, turning out annually the finest cloths, cassimeres, flannels, carpets, and

every variety of goods made of wool. In this business, as in cotton, Massachusetts has taken the lead. The value of manufactured woollens in the United States, at the close of the civil war, was estimated at about \$60,000,000. The supply of wool in the United States has never been equal to the demand.

"The smelting of iron ore, and the manufacture of iron, has become an immense business in our country. The development of ore deposits, and of coal used in smelting, are among the marvels of our history. English navigation laws discouraged iron manufacture in the colonies. Only blast-furnaces for making pig-iron were allowed. This product was nearly all sent to England in exchange for manufactured articles; and the whole amount of such exportation, at the beginning of the old war of independence, was less than 8,000 tons annually.

"Now iron is manufactured in our country in every form from a nail to a locomotive. A vast number of machines have been invented for carrying on these manufactures; and the products in cutlery, fire-arms, railway materials, and machinery of every kind, employ vast numbers of men and a great amount of capital. Our locomotive builders are regarded as the best in the world; and no nation on the globe can compete with us in the construction of steam-boats of every kind, from the iron-clad war steamer to the harbor tug.

"The manufacture of paper is a very large item in the business of our country. At the close of the Revolution there were only three mills in the United States. At the beginning of the war a demand sprung up, and Wilcox, in his mill near Philadelphia, made the first writing-paper produced in this country. He manufactured the thick, coarse paper on which the continental money was printed. So early as 1794 the business had so increased that there were in Pennsylvania alone forty-eight paper-mills. There has been a steady increase in the business ever since. Within the last twenty-five years that increase has been enormous, and yet not sufficient to meet the demand. Improvements in printing presses have cheapened the production of books and newspapers, and the circulation of these has greatly increased. It is estimated that the amount of paper now manufactured annually in the United States for these, for paper-hangings, and for wrapping paper, is full 800,000,000 pounds. The supply of raw material here has not been equal to the demand, and rags to the value of about \$2,000,000 in a year have been imported.

The manufacture of ships, carriages, wagons, clocks and watches, pins, leather, glass, India-rubber, silk, wood, sewing-machines, and a variety of other things wholly unknown or feebly carried on a hundred years ago, now flourish, and form very important items in our domestic commerce. The sewing-machine is an American invention, and the first really practical one was first offered to the public by Elias Howe, Jr., about thirty years ago. A patent had been obtained for one five years before. Great improvements have been made, and now a very extensive business in the manufacture and sale of sewing-machines is carried on by different companies, employing a large amount of capital and costly machinery, and a great number of persons.

"The mining interests of the United States have become an eminent part of the national wealth. The extraction of lead, iron, copper, and the precious metals, and coal from the bosom of the earth, is a business that has almost wholly grown up within the last hundred years. In 1754 a lead mine was worked in South-western Virginia; and in 1778, Dubuque, a French miner, worked lead ore deposits on the western bank of the Upper Mississippi. The Jesuit missionaries discovered copper in the Lake Superior region more than two hundred years ago, and that remains the chief source of our native copper ore. That metal is produced in smaller quantities in other States, chiefly in the West and South-west.

"In 1848, gold was discovered on the American fork of the Sacramento river in California, and soon afterward elsewhere in that region. A gold fever seized the people of the United States, and thousands rushed to California in search of the precious metals. Within a year from the discovery, nearly 50,000 people were there. Less than five years afterward California, in one year, sent to the United States mint full \$40,000,000 in gold. Its entire gold product to this time is estimated at more than \$800,000,000. Over all the far Western States and Territories the precious metals—gold and silver—seem to be scattered in profusion, and

the amount of mineral wealth yet to be discovered there seems to be incalculable. Our coal fields seem to be inexhaustible; and out of the bosom of the earth, in portions of our country, flow millions of barrels annually of petroleum or rock oil, affording the cheapest illuminating material in the world.

"Mineral coal was first discovered and used in Pennsylvania at the period of the Revolution. A boat load was sent down the Susquehanna from Wilkesbarre for the use of the Continental works at Carlisle. But it was not much used before the war of 1812; and the regular business of mining this fuel did not become a part of the commerce of the country before the year 1820, when 365 tons were sent to Philadelphia. At the present time the amount of coal sent to market from the American mines, of all kinds, is equal to full 15,000,000 tons annually.

"At the close of the war the British government refused to enter into commercial relations with the United States government, believing that the weak league of States would soon be dissolved; but when a vigorous national government was formed in 1789, Great Britain, for the first, sent a resident minister to our government, and entered into a commercial arrangement with us. Meanwhile a brisk trade had sprung up between the Colonies and Great Britain, as well as with other countries. From 1784 to 1790 the exports from the United States to Great Britain amounted to \$33,000,000, and the imports from Great Britain to \$87,000,000. At the same time several new and important branches of industry had appeared, and flourished with great rapidity.

"From that time the expansion of American commerce was marvelous, in spite of the checks it received from British jealousy, wars, piracies in the Mediterranean Sea and elsewhere, and the effects of embargoes. The tonnage of American ships, which, in 1789, was 201,562, was in 1870 more than 7,000,000. The exports from the United States in 1870 amounted to about \$464,000,000, and the imports to about \$395,000,000 in gold.

"The domestic commerce of the United States is immense. A vast sea-coast line, great lakes, large rivers, and many canals, afford scope for interstate commerce and with adjoining countries, not equalled by those of any nation. The canal and railway systems in the United States are the product chiefly of the present century. So also is navigation by steam, on which river commerce chiefly relies for transportation. This was begun in the year 1807. The first canals made in this country were two short ones, for a water passage around the South Hadley and Montague Falls, in Massachusetts. These were constructed in 1792. At about the same time the Inland Lock Navigation Companies, in the State of New York, began their work. The Middlesex Canal, connecting Lowell with Boston harbor, was completed in 1808, and the great Erie Canal, 363 miles in length, was finished in 1825, at a cost of almost \$8,000,000. The aggregate length of canals built in the United States is 3,200 miles.

"The first railway built in the United States was one three miles in length, that connected the granite quarries at Quincy, Massachusetts, with the Neponset River. It was completed in 1827; horse-power was used. The first use of a locomotive in this country was in 1829, when one was put upon a railway that connected the coal mines of the Delaware and Hudson Canal Company with Honesdale. Now railways form a thick network all over the United States east of the Mississippi, and are rapidly spreading over the States and Territories beyond, to the Pacific Ocean. To these facilities for commercial operations, must be added the Electro-Magnetic Telegraph, an American invention, as a method of transmitting intelligence, and giving warning signals to the shipping and agricultural interests concerning the actual and probable state of the weather each day. The first line, forty miles in length, was constructed between Baltimore and Washington, in 1844. Now the lines are extended to every part of our Union, and all over the civilized world, traversing oceans and rivers, and bringing Persia and New York within one hour's space of inter-communication. U. S.

(To be Continued.)

Southampton, England.

We see a little advancement in our work here at Southampton since our last report, and also in other places as the result of missionary correspondence. Our meetings in Ravenswood are fairly attended, but as cold weather comes

on some in feeble health are kept away. Two more signed the covenant during the last week. The people here move much slower than in America. A friend who has been reading and is deeply interested in our work writes as follows:—

"With reference to the papers you have sent into this neighborhood, I may inform you that in some circles they have created a profound sensation. I know of two families at least, who have become fully convinced of the truth of your views in regard to the future state from reading them; and I believe that they are 'almost persuaded' that your representations concerning the Sabbath are correct. I know, too, of one man who has given up the use of pork from reading the articles upon it which have appeared in the SIGNS, and I believe that the same man is also truly convinced that immersion is the only true method of baptism. I know that the papers have caused the majority of those who have received them to search the Scriptures more diligently, and that is something not to be despised.

"I am of opinion that you will find the English people, as a rule, harder to convince than the Americans. They are of a less excitable nature, and are not so easily induced to surrender their preconceived opinions; nor are they so enthusiastic as their transatlantic brethren."

This man has spent some four years in America, and states the case about as we find it. Still later he writes again, as follows:—

"I don't know how your members in America adhere to their covenant, but I think you will find Englishmen very consistent with regard to it—that is, of course, when they have accepted it. They may be slow to accept new dogmas, but once convinced of the truth of them, nothing will cause them to relinquish their faith. This will in some cases militate against you, as many belonging to other denominations who might be disposed to listen to you will be prevented from so doing by their determined loyalty to some other church."

Another friend to whom we have been sending the SIGNS for three months with some other reading matter, wrote us last week saying: "You are doing a noble work, and eternity will unfold the worth of labor done cheerfully for God. Work done for God it dieth not. Let our grand object be the salvation of perishing sinners for whom Christ died. Never mind if the world hate you and say you are a man of only one idea, only let it be a good one and God will honor it. Do your duty and leave the world to talk."

A letter came also from Scotland in which the writer says: "I have some numbers of the present volume of the SIGNS OF THE TIMES and I am so much interested in it that I should like to get the whole volume." For these he wishes to pay. In looking over our list of fifteen hundred names we have used here I do not find his name among them, and conclude the few numbers of the paper he has had were sent him by some friend in America.

Two other parties who have read the paper for a short time expressed their deep interest and became paying subscribers. A gentleman to whom I sent a single number of *Good Health* has become a paying subscriber. So gradually people are becoming acquainted with us and our views.

Since my last report there has been another rise here in the price of bread and bread-stuffs which makes still greater distress for the very poor. I give below a few words from a speech of Mr. C. P. Butt of the Queen's Court, and liberal candidate for the next House of Commons. In a speech in Southampton last week he said: "Would that it were in his power to congratulate them on any improvement in the aspect of affairs, any ray of light to relieve the dark gloomy prospect of the coming winter, any symptom of a lucid interval in the infatuation of Her Majesty's Ministers, whose acts, one after another, had only tended to increase the depression under which every class of the community was laboring. Never within his recollection were the forebodings of coming distress and suffering, among the poorer classes especially, so unmistakable. Year after year had the commercial and agricultural depression steadily increased; year after year had we been slowly but surely approaching a commercial crisis in home affairs which no thoughtful man could contemplate without feelings of anxiety and solicitude; year after year had ministers sat and looked on in hopeless and helpless impotency; not one effort had they made to stem the adverse current. Never was there greater need for anxious watchfulness on the part of our rulers; yet never in the history of this country had magnificent opportunities been so miserably wasted. Although for six whole years Ministers had had a large majority in both houses of Parliament, not one enactment of primary importance had been passed."

May the Lord grant that while distress and trouble are in this part of the earth the people may learn righteousness. May He give us wisdom so to labor that we may lead some souls to him. J. N. LOUGHBOROUGH.

## The Home Circle.

## WHAT MAKES A WOMAN.

NOT costly dress nor queenly air,  
Not jeweled hand, complexion fair;  
Not graceful form, nor lofty tread;  
Not paint, nor curls, nor splendid head;  
Not pearly teeth nor sparkling eyes,  
Not voice that nightingale outvies,  
Not breath as sweet as eglantine,  
Not gaudy gems nor fabrics fine;  
Not all the stores of fashion's mart,  
Nor yet the blandishments of art;  
Not one, nor all of these combined,  
Can make one woman, true, refined.

'Tis not the casket that we prize,  
But that which in the casket lies.  
These outward charms that please the sight,  
Are naught unless the heart be right.  
She, to fulfill her destined end,  
Must with her beauty, goodness blend;  
Must make it her incessant care  
To deck herself with jewels rare;  
Of priceless gems must be possessed,  
In robes of richest beauty dressed;  
Yet these must clothe the inward mind  
In purity the most refined.

She who doth all these goods combine  
Can man's high nature well define;  
Hath all she needs in this frail life  
To fit for mother, sister, wife.  
Contentment dwells within her mind,  
And Peace doth there a lodgment find.  
He who possesses such a friend,  
Should cherish well till death doth end.  
Woman, in fine, the mate should be,  
To sail with man o'er life's rough sea;  
And when the stormy cruise is o'er,  
Attend him to fair Canaan's shore.

—Selected.

## Servants and Housekeepers.

A LADY correspondent of the *Home Journal* in giving some hints on the subject of servants and housekeepers, says:—

Domestic service has fallen into disrepute—I do not mean among servants alone, but our people. Women have a vague idea of a perpetual motion in housekeeping—that they can furnish a house, put in a wheel here and there, in the shape of a servant, set it in motion, and leave it to go of itself. I have seen it tried; so have you. But this secret of perpetual motion is not yet discovered, and till that happy time we must be contented to follow the good old rule of the apostle Paul, who was a gentleman and a scholar, as well as an apostle, and “guide the house.” Yet good women—sensible women—will say to me, “The detail of housekeeping is, to me, utter drudgery; I dislike it, I hate it.” And when experienced, practical women hold these ideas, what wonder that their daughters hold the same. But what are we to do, if not this? What is our business in life? Our husbands do their daily work, and if a man venture to say, “I hate the detail of my business—it is drudgery,” does he, therefore, neglect it? He dare not, for he suffers the consequences, and—so do we.

Housekeeping is good for women. It keeps them out of mischief; to plan and carry out the details is good exercise for the mind, and I do not find that those who despise it are occupied with anything higher or nobler. I do not mean that, unless obliged, one should go into the drudgery of the work; but there are ten thousand little things in the department of order that a woman can do, with advantage to herself and her house. I could almost mourn for the good old days when this lighter service fell upon the mother and daughters as a matter of course. Exercise for the arms and chest is the kind we most need, not this everlasting walking. Pity that featherbeds have gone out of fashion, the shaking and making them was a famous exercise in calisthenics!

Young ladies are growing up ignorant of these details; they despise them, and, unfortunately, if the fit seizes them to learn something, the chief point is to know how to make nice cake or pastry. For this they will make a desperate effort, and having achieved a brilliant success or two, they stop and ask, “What more can I learn?” I would answer, “Everything, from the foundation to the top-most stone.”

But to go back once more to our servants. They are ruined by three causes—our indulgence, severity, and neglect.

Incompetent mistresses often think they can secure faithful service by indulgence and by presents, and they turn away in despair when they find their well-meant weakness abused. We say they are extravagant—what do they but follow the current? Our women are extravagant; it is a “crying evil,” to use a cant phrase. Our houses and our furniture, which are seldom too large to live in and to use, are after the model of state apartments in European palaces. Women sweep the streets in dresses fit only for the drawing room, and when, by some accident or careless-

ness, they come home bedraggled, the dresses are often, in a fit of disgust, handed over to the maid for her own use. Having one bit of cast-off finery, others follow; and she buys cheap and showy things conforming, for she has her ideas of fitness. Her fellows, who do not receive as much, follow her example, and buy all that their means will allow. Hence, many consume all their wages in dress, and are even strongly tempted to steal what they cannot but covet.

So much for the evils of injudicious giving, which also leads them to expect more, and to presume more and more on these indulgences. As a general rule, it is unwise to give presents, except on some special occasion, and seldom, or never, cast-off finery. It is unsuitable, and does more harm than good.

Another inconsiderate class of mistresses err through undue severity. They may be either those who know nothing of work, and are not aware how much they require; or those who, once having worked hard, seem to revenge themselves on others, when their turn comes, as it is said that those who have been serfs make the hardest taskmasters and overseers. My heart has often ached to see those who would have labored cheerfully, borne to the earth with the amount of service required, and often the most unreasonable and unnecessary. The “law of consideration” is sadly needed in these cases.

A third class of lady employers know nothing of work, and decline all trouble, and, leading an indolent and butterfly life, their servants are left to themselves. It requires superhuman strength of principle in a servant to be faithful in such circumstances.

Does Mr. Million, down town, set his clerks afloat in his warehouses, and tell them to do their work, while he reads the last essay on political economy, or smokes his cigar at Delmonico's? I trow not; or, if he did, his business would go to the dogs, as many of our fine houses do.

Well, here we are. Every article I read goes thus far, points out the evils, and stops there, with general directions, that we must reform and do better, with the assurance that there is a good time coming. I have read them eagerly, but they have never told me what to do. Perhaps these things help public sentiment—whatever that may be—and if there is a better public sentiment, that is a good starting-point.

The common idea of a good housekeeper is incorrect. A good housekeeper is one who keeps her house in painfully neat order; keeps a good table—that is, has loads of dainties, made in the best possible manner, so that you are sure to be tempted to eat more than you really want. She is wrapped up in her housekeeping—is, in fact, a housekeeper, and nothing else. All of us have met these painful people; not always at their own houses—for, to them, hospitality is a painful and self-denying duty—even their best friends do so disturb the order of things. They live in slavery, and to a hard taskmaster, for this is not a clean world. If we were sure they were fit for it, what a temptation to transfer them to that world where there is “nothing that defileth!”

I have others in mind, in whom there is a total want of method—in some cases, utter carelessness and negligence. The mistress is “easy.” Of course, there is a certain degree of comfort in doing as you please, but also great discomfort, through disregard of the declaration that order is heaven's first law. From dirt and disorder also deliver us; but sometimes there is this want of method, without carelessness, and then how the machinery creaks, and rubs, and grates. I remember hearing it said of one of these families, where there was no want of means or of elegancies, and no want of servants, that “it seemed to be just as much as they could do to get through with each meal.” They never have good servants, for they never plan for them nor trust them. I have seen such a mistress tell a servant what to do, twice over, and then, for every five minutes, to see that she was doing it, and then go afterward, to see that it was done. Why not do the work; at once, herself?

Going from this place to another I could name, was like suddenly rounding a point, from a rough and rolling sea, into a smooth and quiet harbor. The mistress was not perfect, the servants were not perfect, there was a large family, much work to be done, and great irregularity, but the machinery never seemed to have any friction. The servants needed much direction, and made mistakes, but no storm was raised; the mistress corrected them, and hoped they would do better next time. She was a busy woman, but without bustle, and what she did only declared itself by results. One of her visitors said she was sure things did themselves. Her movements reminded me of the man whom I have seen going quietly about in the bustle of a great railway station; people were rushing

here and there, trains arriving and leaving trunks tumbling about, self-moved; but one man went from car to car, oiling the wheels. He took, apparently, no note of what was going on, never seemed conscious of the confusion; he had his business, and it was done. Neglecting it, we should have had smoking axles, delays, stoppages, collisions; who knows? Of course, the parallel does not hold throughout, for my housekeeper was also engineer and conductor; but I honored her all the more for conducting and regulating the train, and keeping the wheels in order, too.

“Like priest, like people,” is the proverb. “Like mistress, like maid.” We all know those who have very little trouble with servants, who are seldom or never at a loss; and when I find one who is ever complaining, troubled, changing, I often ask myself, “Would I be willing to live with her as a servant?” and I generally find myself answering, “No, decidedly, no; not if I could find any other place.”

## “Somebody loves Me.”

Two or three years ago the Superintendent of the Little Wanderer's home, in R—, received one morning a request from the judge that he would come to the Court House. He complied directly, and found there a group of seven little girls, ragged, dirty and forlorn, beyond what even he was accustomed to see. The judge, pointing to them (utterly homeless and friendless), said:—

“Mr. T—, can you take any of these?”

“Certainly, I can take them all,” was the prompt reply.

“All! What in the world can you do with them!”

“I'll make women of them!”

The judge singled out one, even worse in appearance than the rest, and asked again:—

“What will you do with that one?”

“I'll make a woman of her,” Mr. T— repeated, firmly and hopefully.

They were washed and dressed and provided with a supper and beds. The next morning they went into the school-room with the children. Mary was the little girl whose chance for better things the judge thought small. During the forenoon the teacher said to Mr. T— in reference to her:

“I never saw a child like that. I have tried for an hour to get a smile and have failed.”

Mr. T— said afterward, himself, that her face was the saddest he had ever seen—sorrowful beyond expression; yet she was a very little girl, only five or six years old.

After school he called her into his office and said, pleasantly:—

“Mary, I've lost my little pet. I used to have a little girl here that would wait on me, and sit on my knee, and I loved her very much. A kind lady and gentleman have adopted her, and I should like for you to take her place, and be my pet now. Will you?”

A gleam of light flitted over the poor child's face, and she began to understand him. He gave her ten cents and told her she might go to the store near by and get some candy. While she was out he took two or three newspapers, tore them in pieces, and scattered them about the room. When she returned he said:—

“Mary, will you clear up my office a little for me, and pick up the paper and see how nice you can make it look?”

She went to work with a will. A little more of this kind of management—in fact, treating her as a kind father would—wrought the desired result. She went into the school-room after dinner with so changed a look and bearing that the teacher was astonished. The child's face was absolutely radiant. She went to her and said:—

“Mary what is it? What makes you look so happy?”

“Oh, I've got some one to love me!” the child answered earnestly, as if it were heaven come down to earth.

That was all the secret. For want of love that little one's life had been so cold and desolate that she had lost childhood's beautiful faith and hope. She could not at first believe in the reality of kindness or joy for her. It was the certainty that some one had loved her and desired her affection that lighted the child's soul and glorified her face.

Mary has since been adopted by wealthy people and lives in a beautiful house; but more than all its beauty and comfort running like a golden thread through it all, she finds the love of her adopted father and mother.

As weeds grow fastest in fat soil, so our corruptions grow and thrive most when our natural state is most prosperous. Therefore God's love and care of us constrain Him sometimes to use severe discipline, and to cut us short in our temporal enjoyment.—*Bishop Hopkins.*

SLANDER is the pastime of the idle.

## Reports from the Field.

## St. Vrain and Fort Collins, Col.

OUR meetings closed in St. Vrain, Oct. 22, and a church of thirteen was formed. Seven were baptized. Bro. Bealer was appointed leader. Already they have begun to give synopsis in their Sabbath-school. All are pleased with the tithing system which was organized. We sold books to the amount of \$29.20.

We began meetings in Ft. Collins last eve (24th), in the Granger's Hall, of which we have a free use, with good prospects of some success. This is a village of about 1,000 inhabitants, and in the very finest portion of Colorado. The people here are intoxicated with the idea of getting rich, and we find it hard to get them to think much about the true riches. A. O. BURRILL.

## Cedar Lake, Mich.

Bro. Francis Nelson reports that the church at Cedar Lake has recently been greatly revived and encouraged by the labors of Eld. O. Soule. Six have for the first time commenced the Christian life, and two who had previously kept the Sabbath have been baptized and have united with the church.

## Jefferson, Hillsdale Co., Mich.

THE quarterly meeting of Dist. No. 1 was held at this place. There was a good attendance, the best they ever have had at a meeting of this kind.

The business of the tract society occupied two meetings. Harmony prevailed. A large proportion of the pledges that were made during the past year to clear the district from a long-standing debt have been paid. When the remainder are paid, the district will be free from debt. As the debt rolls off, courage comes in, and we trust well-directed efforts in the future will not only keep the district clear from debt, but will accomplish much good in spreading a knowledge of the truth.

Sunday forenoon we gave a discourse on temperance, after which we obtained fifty signers to the teetotal pledge. After the services in the afternoon we repaired to Bird Lake, where seven, four adults and three children, were buried with their Lord in baptism. Thus closed our good district quarterly meeting. M. B. MILLER.

## Farmington, Illinois.

WE have closed our meetings here. We had a good attendance throughout. The no-law advocates have bitterly opposed the truth on the Bible Sabbath from the first. Nevertheless, our efforts have not been fruitless. Six have been added to the church, and yesterday five were buried with their Lord in baptism, four of whom have been Sunday-keepers. There are fourteen keeping the Sabbath here now, and we hope for others. DENNIS MORRISON.

## North Bloomfield, Bedford, and North Solon, Ohio.

ALL that attended the meeting at North Bloomfield, Oct. 4, 5, were greatly encouraged to go forward. One good sister took a stand for the truth, and two were baptized and united with the church. A local temperance society was organized, and a good interest was manifested in all branches of the cause.

We organized a church of five members at Bedford. Others will soon unite with them. An elder and a clerk and treasurer were chosen.

Two more have decided to obey the truth at North Solon. R. A. UNDERWOOD, J. C. BARTLETT.

## Mt. Jackson, Virginia.

AFTER making an effort at Bolivar, I held a few meetings in a neighborhood three miles west of this place, where there are eight Sabbath-keepers. Mrs. Sanborn is at present living in the neighborhood, and doing a large amount of missionary work, which is increasing continually. If we succeed in carrying out our plans, one thousand copies of the SIGNS will soon come into this mission every week.

Our quarterly meetings just past were good. The preaching was practical and searching, and all the lovers of the truth seemed encouraged to be more faithful than in the past. The V. M. workers are now sending out weekly thirty-five copies of the SIGNS. They also raised about \$26.00 in donations and pledges, to add to our tract fund. We have some money on hand, and a good supply of tracts. The church at Zion, Page Co., is now fully organized, having eleven members and an ordained elder and deacon. They have a Sabbath-school. The work moves slowly, but I trust its progress is sure. Pray for us. I. SANBORN.

Good Health.

Temperance.

SOME recent discussions concerning the effect of prohibitory temperance legislation in Maine have brought out a number of interesting statements concerning the prevalence of liquor-drinking in that state, in the "good old times" when the Maine Law was unknown. The *Lewiston Journal*, which is edited by an ex-governor of the State, sums up the matter by declaring that "the most prudent and cautious statistics show that there is not over one-tenth the amount of liquor consumed, in habitant for inhabitant, that there was fifty years ago;" and that the places where the enforcement of the law is now most lax, are those which show the largest proportion of crime. A well-known writer declared that in his boyhood days in a Maine town, it was by no means an uncommon thing for drunken men to freeze to death on their way home; and he has put on record, in a striking paragraph, one of the means then used to return the frozen bodies to the "relatives and friends of the family." In that town, he says, "a drunkard has been found across the river, frozen stark and stiff, with his bottle at his side. An icy rain had fallen before he was found, which, freezing as it fell, encased the body in a transparent armor of ice. He was brought to the church, and placed in the lower porch, upon a board supported by two benches, in order to be recognized. I saw him lying there, stark and stiff, like a statue of solid glass, his jug crystalized and grasped in his icy hand." If the pen of a Victor Hugo or the pencil of a Dore had drawn this picture, it would have been thought wildly extravagant; but there it is, a real picture of life in a quiet New England town. That the exhibition of vitrified men no longer has a place in the ritual of the churches of the region is one of the changes which have been promoted, if not wrought, by restrictive legislation. As ex-governor Dingley says, in the article from which we first quoted: "Prohibition supplements, just as the law against larceny supplements, moral forces. Neither suppresses altogether, but both restrain." This seems to be a pretty general opinion in Maine itself, concerning the workings of prohibitory legislation within its borders; for both the State conventions of political parties have just declared against tampering with the existing law. And yet the statement will continue to be made, by persons who are not familiar with the facts in the case, that prohibitory legislation in Maine has broken down utterly.

Advice to Dyspeptics.

AVOID pork, fat meats, grease, gravies, pastries, spices, confectionaries, tea, coffee, alcoholic drinks, beer, malt liquors of all kinds. Let your food be plain, simple, wholesome—chiefly fruits and vegetables. Let your bread be made of unbolted wheat meal. Take your meals regularly; if three, let the supper be very sparing. Eat slowly, lightly, and chew your food thoroughly. Beware of hot food and drinks. Avoid luncheons by all means.

Exercise freely in the open air; never sit moping, but turn your mind entirely from your disease and troubles. Keep regular hours; rise early; exercise half an hour gently before breakfast. Bathe frequently; keep the skin clean and the pores open. Keep the feet dry; let the soles of your shoes be thick, that no dampness may penetrate them. Keep your sitting and sleeping rooms well ventilated. Impure air is enough to kill a well person—it kills thousands. Wear loose-fitting garments, especially about the regions of the lungs and waist. Banish the pipe, quid, and snuff-box, as the plague, forever. Of all the dyspepsia breeders and promoters, nothing exceeds the use of the "Indian Weed." Keep away from the apothecary; avoid all quack medicines and nostrums. Finally, keep a conscience void of offense; pray God to forgive your past sins of gluttony and intemperance; for no one who lives temperately, as he should live, will ever be troubled with dyspepsia. The violation of the law cries out for vengeance—and vengeance it has, sooner or later.—*Evangelical Messenger.*

Grapes as Food.

WE have on former occasions referred to the value of fruits as articles of diet; both in health and sickness. Grapes may deservedly claim a high rank among the fruits in this respect. They contain a considerable amount of hydro-carbonaceous matter, together with potassium salts, a combination which does not tend to irritate, but, on the contrary, to soothe the stomach, and which is consequently used with advantage even in dyspepsia. According to Dr. Hartsen, of Cannes, in France, who has recently contributed an article on the subject to a foreign medical journal, the organic acids in grapes, especially tartaric acid, de-

serves more consideration than they have generally received. Their nutritive value has, he thinks, been much underrated. It is known that they are changed to carbo-lic acid in the blood, and possibly careful researches may show that they are convertible into fats. Dr. Hartsen thinks that they should be ranked with the carbo-hydrates as food. They have been found a valuable diet in fever, and the success of the "grape cures" in the Tyrol and other parts of Europe appears to show that they are positively beneficial in other diseases. No doubt the good results of a residence at these establishments are in a measure to be ascribed to the climate and the general hygienic discipline adopted. The advantage does not wholly consist in the fact that so many pounds of grapes are eaten daily, but partly in the fact that other less healthful things are not eaten; and pure air and exercise are also important elements in the curviture treatment. But after giving all due weight to these allied influences we must allow no small fraction of the beneficial result to the grapes.

Pare the Apples.

MANY people have the habit of eating apples and other fruits without removing the outer skin. Sometimes this is done with the idea that this is the more healthful way. This is certainly an error. The outer covering of most fruits is of a woody, indigestible nature, and hence of no use as an aliment. In many cases it is a mechanical irritant, if not injurious in any other way. But it can be shown that the eating of the skins of fruits, especially of apples, is often decidedly dangerous. Dr. Tschamer, of Graz, has discovered that the black specks which are often seen on apples and oranges are clusters of fungus growth. They are of a character similar to those which give rise to diphtheria. Dr. T. scraped from an orange some of these black specks and inhaled them. In the course of a week the unpleasant symptoms first experienced had developed into genuine whooping-cough, which led him to believe that this is one of the causes of that disease. Whether the conclusion be correct or not, it is pretty certain that fungi ought not to be eaten, and so fruit skins should be discarded.—*Good Health.*

"Strike at the Real Cause, Doctor."

A WEALTHY invalid, who was far too fond of the bottle, sent one day for his physician, and after detaining him for some time with a minute description of his pains and aches, said:

"Now Doctor, you have humbugged me long enough with your good-for-nothing pills and worthless draughts; they don't touch the real difficulty. I wish you to strike at the real cause of my ailments, if it be in your power."

"It shall be done," replied the doctor, and at the same moment he lifted his cane and demolished a decanter of gin that stood on the table.

"Now then," continued the honest physician, "I have struck at the real cause of your ailments; banish the 'bottle,' and you will far less need my pills and draughts."

Carniverous Plants.

WE are indebted to Mr. Peter Henderson, of New Jersey, the well-known seedsman and horticulturist, for an account of a number of experiments he made with *Dionea muscipula* (fly trap), to test the truth of Darwin's dictum on the superior growth of "carniverous plants" when fed upon a meat ration, over those growing simply upon soil nutriment. Mr. Henderson grew 100 plants each way; one hundred being fed daily for three months with flies, the others growing under a gauze to protect them from all approach by insects. At the end of three months the plants were carefully examined, and no difference whatever could be seen in the growth of the two sets of plants. So far as this experiment goes, it indicates that Mr. Darwin's decision is under suspicion at least.

Tobacco Fouled Air.

"WHEN we enter a foul air from the street we feel the effect and know the cause. But when we shut up a room, and sit in it till the air becomes close, we gradually grow stupid and nervous and uncomfortable; our head begins to ache; but still we struggle on with our work, till finally it grows unendurable, and at last it strikes us that the windows are all closed, and the thermometer at eighty, and the air heavy and poisonous. We step out, get the fresh breeze, and are ourselves again. Most people are educated up to the point of knowing good air from bad, very few to the knowing of the influence of tobacco when shown in the same way."

AGER understood the importance of proper food. He said: "Feed me with food convenient for me, lest I be full and deny thee."

Religious News and Notes.

—Rev. George Muller is again preaching in the United States.

—The French Government will not allow Methodist ministers to preach to the soldiers.

—A House of Rest is to be opened at Mentone, England, for broken-down clergymen of the Church of England.

—The *Baptist Weekly* says that walking matches are becoming so common that they will soon excite no more interest than a prayer meeting.

—One of the Bishops of the Church of England says it would be mockery to keep the thanksgiving feasts this year, in face of the general failure of crops!

—Bishop Peck is quoted as saying: "There is some reason to believe that the old-fashioned camp-meeting will be crucified between two 'improvements,' railroad and recreation."

—Probably the most extraordinary instance on record is that of Rev. Dr. Tucker, who has resigned a \$10,000 pastorate in New York and accepted a \$3,000 call to Andover, Mass.

—A rather gayly dressed young lady asked her Sunday-school class what was "meant by the pomp and vanities of the world." The answer was honest, but rather unexpected. "Them flowers on your hat."

—Rev. John Turner, in a speech before the Kansas Conference, said: "I would rather hear of my people freezing to death upon the free soil of Kansas, than to hear of them being shot down like dogs, in the South."

—On the twenty-fifth anniversary of the promulgation of the dogma of the Immaculate Conception, the Pope will offer indulgences to the faithful. The present Pope is called "liberal," but Rome never yields an advantage acquired.

—The annual conference of the British Evangelical Alliance will be held this month in Edinburgh, Scotland. Among the subjects of addresses announced are "Missions to the Heathen" and "State of Religion on the Continent."

—A correspondent of *The Moravian* says that body has suffered much from the absence of criticism from the outsiders. This is suggestive and instructive. Christians are never injured by the fault-finders of evil disposed persons, but often injured by their praises.

—Of the teachers of the State schools in Belgium whom the Bishops have called upon to resign, only one in eighteen or twenty have thus far complied; and if the Bishops go on to enforce the penalties they have prescribed there will be a very lively time in the churches.

—The controversy over the public schools has been sharp in Connecticut, where the Catholics, by craft, obtained many advantages. Recently the people of New Britain, by a vote of 1437 to 848, decided to erect a new school building to free themselves from the demands of the Catholic priests.

—The French mission to the Bassutas, in South Africa, reports 15 stations and 68 out-stations; native laborers, 122; communicants, 3974; catechumens, 1788; scholars in the schools, 3130. Not less than 30,817 francs were raised by the members last year, including 3576 francs for foreign, and 1710 francs for home missions.

—The General Conference of the Wesleyan Methodist Connection, in session in Pittsford, Mich., deferred the reception of a delegate from the M. E. Church, on the ground that he was a Free Mason. This action is severely censured by some religious papers; but the Connection was formed on the basis of anti-slavery and anti-secret societies, and it could not consistently do otherwise than it has done.

—The *Examiner and Chronicle* says that by the charter of Andover Theological Seminary, Dr. Tucker cannot become a professor there until he joins a Congregational church. That is a mistake. He is allowed to be either a Congregationalist or a Presbyterian, but cannot be a Methodist or a Baptist. We are sorry for the exclusiveness, but the charter was given in the early part of the century and cannot be easily altered.—*Independent.*

—The crowds of Archbishop Purcell's creditors which daily assemble in the vicinity of the cathedral and archiepiscopal residence, have become more demonstrative of late and are urgent in their demands for their money and berate the cathedral priests for not paying them. The doors have been several times kicked and battered by the crowd, and Father Quinn has twice been violently assaulted by men who forced themselves into his room. One assailant came with a large stone in each hand and another with a revolver, threatening death unless their money was produced. The priest in each instance ejected his visitor by personal force.

—Last year a conference of leading Baptists from different parts of the country was held in relation to co-operation by the denomination with the American Bible Society. Upon the understanding that the clause in the by-laws of that society which alienated Baptist support in 1836 and since, had been left out in the recent revision made by the Board of Managers, the gentlemen of the conference regarded a renewal of the co-operation of Baptists with the society very favorably. But it seems that the objectionable clause concerning versions made by foreign missionaries has been retained by the Committee on Versions, and the *Examiner and Chronicle* calls for a halt, until the course of the society has been definitely decided upon.

Secular News.

—A new Turkish Cabinet has lately been formed.

—The phylloxera has made its appearance in Spain.

—There is fair prospect now that slavery will be abolished in Cuba.

—A snow storm visited Aberdeen, Scotland, before the harvest was completed.

—The revolutionists in Durango, Mexico, have been defeated and dispersed.

—House robbers in Kennett, Chester Co., Pa., rifled a safe, Nov. 5, obtaining \$300,000.

—A train between Venable and Lyons, France, was delayed by a snow storm, Nov. 5.

—The English government is sending soldiers to Ireland, on account of tenant difficulties.

—The Empress Carlotta, the unfortunate widow of Maximilian, is recovering from her derangement.

—Heavy floods have occurred in the Island of Jamaica, and nearly one hundred persons have been drowned.

—The total loss by the floods in Spain is ascertained to be 3,500 houses and 120 mills. Loss of property estimated \$12,000,000.

—A little colored boy, eight years of age, has been sentenced to three years in the penitentiary, in Memphis, Tenn., for stealing candy!

—Upper Silesia, Schwarzburg, and other parts of the Prussian Empire are threatened with famine, in consequence of a bad harvest.

—Sir Francis Hincks, one of the directors of the Consolidated Bank of Montreal, has been found guilty of signing false returns to the government.

In order to neutralize the stronghold of Belfort, on the French frontier, a fortified camp is to be constructed at New Breisack, near the left bank of the Rhine.

—The "oldest inhabitant" gives it up. A snow storm blockaded the railroads in New England, Nov. 3. Ice formed in all parts of Memphis the same date.

—A Chicago firm "failed" for about \$1,000,000, which is taken as evidence that times are not so good yet, but the creditors claim crookedness in the transaction.

—In New York city there are wills on file in Hebrew, Arabic, Latin, French, German, Russian, and many other languages, and recently one was filed in Chinese.

—Accounts have been received from St. Petersburg of the reappearance of the plague, which is not widespread, but is sufficiently serious to demand preventive measures.

—It is said that Prince Jerome Bonaparte has devised "a new departure" to raise his fortunes in France. He is coming up as a candidate for the presidency of the Republic.

—The past week has brought more than the usual number of horrors, such as a father murdering the whole family, and children murdering parents, and suicides are fearfully common.

—After settling the estate of Mark Hopkins of San Francisco, it was discovered that \$5,000,000 in government bonds, and \$300,000 in gold in the Treasury, had been overlooked; but the heirs did not miss that sum.

—The depreciation of wheat land in Napa county may be realized in the fact that an 80-acre field at Yountville, raised in 1860 2,800 bags of wheat. Now an average yield is 700 or 800, and it has run as low as 600.

—The recent elections in Massachusetts, New York, Pennsylvania, Wisconsin, Minnesota, Nebraska, and local elections in Illinois, were all triumphs to the Republicans. Maryland and Mississippi Democratic, with talk of contesting the latter State for foul play.

—A Berlin paper accuses Russia of complicity in the latest troubles in Afghanistan. Papers found in Cabul, it says, disclosed the fact that Russian influence is active in Afghanistan against England, and some papers seriously compromise the Government at St. Petersburg.

—The Eastern States must not have the credit of all the hard weather, as the following shows:—"Elias Gibson informs the Downville (Cal.) *Messenger* that he left Gibsonville on snowshoes, the snow being about 30 inches deep, or thereabouts. There has not been such a storm at this time of the year for the past ten years."

—A dispatch dated New York, Nov. 4, says: Sailing vessels which arrived this morning looked as if they had received a severe handling by the recent cyclone which swept the coast. Sails were in rags, and the vessels had generally a battered appearance. The oldest captains state that they never experienced a fiercer gale. The injury to shipping has been great.

—All accounts from Constantinople unite in testifying to the consternation prevailing in the Palace and at the Porte, at the steps taken by the British Ambassador. A St. Petersburg writer says that if the Sultan removes Mahmoud Medim Pasha, Minister of the Interior, and other Ministers, in consequence of the menacing position of the Beaconsfield Government, it would be a diplomatic defeat for Russia difficult to support. To prevent this, by sustaining the Sultan in his present choice of Ministers, as a counter demonstration in a military direction by Russia, might be considered necessary. Germany and Austria are also watching movements with anxiety. It is not probable that difficulty will arise at present, but the news is interesting as showing how easily a crisis may be brought on in Europe.

# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOV. 13, 1879.

## San Francisco and Oakland.

OUR meeting last Sabbath in "the city" was one of the best we have enjoyed for a long time. We spoke on the subject of "Unity," and its effects, and the necessity of it that our labors may be efficient. The social meeting following was marked by a degree of hopefulness, such as we have not seen in San Francisco in many months. We believe there are better times for that church if they will go forward and labor in faith, trusting where they cannot see.

In the afternoon one was baptized in Oakland. In this case the church was made to rejoice. Another candidate for baptism was received on Sunday evening.

## Astrology Not Prophecy.

A LETTER comes to this office saying that a man has been lecturing in a certain place on the third angel's message, using a chart prepared by a certain "Professor" to prove by the conjunction of planets that fearful times are coming on the earth.

We object to this mixing of things so dissimilar. If any wish to follow the astrologers and star-gazers, Isa. 47:12-14, they are welcome to; but they shall not put astrology on a par with the sure word of prophecy, especially in advocacy of the "present truth" without a protest from us. This is not treating the words of Revelation with that respect which they deserve.

## A Hard Storm.

THE night of Nov. 8, and all day the 9th, there was a heavy storm on the Pacific Coast. It caused a lively time in San Francisco Bay. Much of the shipping was moved, and many vessels damaged. The new telegraph cable was dragged away by the dragging of anchors. News has not yet been received from much of the coast, but as far as heard from some disasters are reported.

## A Smoke Consumer.

THE world of science is discussing the subject of "a smoke consumer" for the benefit of manufacturing cities which are troubled with an excess of smoke from the chimneys. We hope American genius may succeed in perfecting such an instrument. And if it can be made to consume tobacco smoke, so as to relieve us of this pest in public places, we shall vote the inventor a perpetual "royalty." We would be glad to see one put up at the corral on the Oakland wharf.

## A Sunday Convention.

SUCH a convention was recently held in Boston, attended by a large array of titled men. *Messiah's Herald*, in its notice of the meeting says:—

"While many excellent things were said about the observance of a day of weekly rest and worship, there was a manifest difference of views with respect to the divine law pertaining to the first day of the week."

This is not at all surprising, considering that no member of the Convention had ever seen "the divine law pertaining to the first day of the week." Why did not they call for the reading of the law, and thus come directly to a consideration of its terms, so that the "manifest difference of views" might be overcome by an understanding of the law itself?

But we will not tantalize the advocates of Sunday keeping with irony. They all know that "faith comes by hearing, and hearing by the word of God." Therefore it is useless to look for unity of faith where the word of God is silent. In such case there is no faith; there is only opinion and conjecture. We are not only exhorted to be one in faith—come to the unity of the faith—but to draw nigh to God in "full assurance of faith." Remembering that faith has the word of God as its source, there can be no assurance of faith where the word of God does not speak. "Manifest difference." Yes, confusion must be the result of rejecting the commandment of God and clinging to tradition. The popularity of the tradition is not sufficient to prevent the confusion. Sunday keeping is an error, and the fruit of error follows in its track.

## A Good Prayer-Meeting.

DR. CUYLER is a thoughtful, plain-speaking man. His communications to the press are among the most valuable to be found. Under the head of "Prayer-Meetings—Marred or

Mended," he writes a good article in the *Independent*, from which we take the following:—

"It commonly requires the presence of several sensible people to make a good prayer-meeting; but it is in the power of one or two weak-headed and troublesome people to mar it most wretchedly. Certainly persons of this kind will come into a meeting as moths fly into a candle. They stick there like the moth; but, instead of being scorched to death, they nearly extinguish the meeting. Now, it is the imperative duty of the pastor, or of the conductor of the meeting, to deal with such brethren most frankly. If self-conceit makes the brother so troublesome, then that self-conceit should be kindly rebuked. If he offend ignorantly, then his ignorance should be kindly corrected. The man who has not enough sense or conscience to take a wise hint gratefully will never be of any value to a devotional meeting."

## Questions.

1. WHAT is the name of the pope who was taken prisoner by the French in 1798?
  2. What is the name of the Roman soldier who plowed up the court of the temple at Jerusalem? D. E. C.
- ANS. 1. Pius VI., (Cardinal Braschi).  
2. Terentius Rufus was the Roman *General* who dug up the foundation of the temple.

## Chico, Cal.

JUST as we go to press we receive the following cheering report:—  
We have been holding meetings here in the large tent for five weeks with a good attendance; as the result, thirty-two have signed the covenant, and others are interested. There is much work yet to do, and we expect to keep up the tent the remainder of this month. Pray for us that we may be able to accomplish the will of the Lord in this place.

J. D. RICE,

Nov. 9, 1879.

R. A. MORTON.

## Vile Forgery.

THE following is going the rounds of the papers:—  
"Gladstone writes as follows in answer to a total abstinence appeal: 'I am opposed to coffee palaces. I believe they are more deteriorating than rum shops. The stimulating properties of tea or coffee are greater and more injurious than malt liquors.'"  
Mr. Gladstone has pronounced it a forgery, and declares himself decidedly against malt liquors. The item was manufactured to give the liquor trade the benefit of the influence of the name of the eminent statesman.

## Speculation.

THE San Francisco *Alta* says, on the "Science of Manipulation":—  
"Probably one silver mine in one hundred opened in Nevada, at a cost of \$10,000 or more, has paid a dividend; one of 500 has paid more than has been expended on it. Assuming that these figures are correct, the stockholders have suffered in 499 cases, though probably in at least 300 of these cases the trustees, or some of them, make profits by selling stock more than sufficient to pay all assessments upon their shares. They acted in accordance with common custom in their line of business when they took advantage of the information which came to them exclusively in consequence of their position, and bought or sold without letting the stockholders or general public know what they were doing.  
"This system may be entirely satisfactory to the insider, but is detrimental to genuine mining enterprise. The directors who look to the 'manipulation'—that's the genteel word—of the stock, keep on at work expending large sums without caring much whether there is any good prospect of finding ore or not; and, as a matter of fact, not less than \$75,000,000 collected by assessments in San Francisco within the last seventeen years, have been expended in places where economical mine managers would not have spent a cent."  
These are well-known facts, and yet buying stocks is one of the commonest methods of throwing away money in San Francisco, even by poor people who need the money thus wasted.

## California Seaman's Mission.

At the time of our last camp-meeting, there were \$9.55 in coin contributed to the Seaman's Mission, besides quite a quantity of jewelry and other valuable articles. The jewelry has just been disposed of, and its value, after being assayed, amounted to \$27.90.  
There has been considerable work done in

this part of our missionary field recently, in the distribution of reading matter, etc., and it constitutes a very important part of the missionary work in this State. Of course the expenses have been in proportion to the amount of work accomplished, and the present indebtedness of this Mission to the Cal. T. and M. Society amounts to \$228.72. This account is kept separately from that of the Districts, and we hope to see our brethren, all over the State, take an active interest in this work.

The important truths connected with our work must go to all nations of the earth, and there can be no more potent means of accomplishing this, than in placing our publications on board the ships and steamers lying almost at our door; for they visit nearly every portion of the civilized world.

BARBARA C. STICKNEY.

GLADSTONE thinks too much has been made of the alliance between Germany and Austria, as Bismarck will break it if his interest leads so, as readily as he has other stipulations!

## North Pacific T. and M. Society.

### REPORT for the quarter ending Sep. 30, 1879:

DISTRICTS	1	2	3	Total.
No. of Members	75	26	51	152
" that Reported	5	11	35	51
" added			5	5
" Families Visited	18	50	74	142
" Letters written	10	54	64	128
" Signs taken in Clubs			10	10
" New subscribers obtained—				
For Review		3	3	6
Instructor		3	3	6
Signs				
Good Health				
other periodicals		3	3	6
" Pages Pamphlets loaned	6188	788	6976	14772
" Pages Tracts given away	1089	4146	7397	12632
" Periodicals Distributed	150	400	147	697

### MONEY RECEIVED.

DISTRICTS	1	2	3	Total.
Received by Donations & Membership	\$7 40		\$16 40	\$23 80
" " Periodicals				41 50
Total receipts				\$65 30

WM. LEAVITT, Sec.

## Oakland Ferry.

### IMPORTANT CHANGES TO BE MADE—FIFTEEN MINUTE TRIPS.

THE task of filling in the wharf of the Oakland ferry to the old Cohen landing, started some two months since by the Central Pacific Railroad Co., is progressing rapidly, and already nearly 100,000 cubic yards of rock and adobe, taken from one of the Contra Costa hills, near Niles, has been dumped into the bay. It is estimated that 1,000,000 cubic yards will be required to fill in to the old Cohen landing, which is about a mile out from Oakland Point. The work is a gigantic one, and is of the utmost importance to Oakland. A space wide enough to lay six tracks will be made, thus doing away with Long Wharf, and rendering railroad travel from the ferry perfectly safe. Upon the end of this rocky peninsula the company proposes to erect a large depot. The bottom of the bay up to the old Cohen landing will be dredged out so that the ferry steamers may go to it instead of landing where they do at present. The work of filling in, will require a year of work yet. As soon as the landing is completed the Railroad Company expects to run boats across the bay every fifteen minutes, in order to accommodate the fast increasing travel to Oakland and Alameda.

## 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.

SAN FRANCISCO—The second and fourth Sabbath and the first and third Sunday evenings of each month. J. H. WAGGONER.

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