

# 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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### LOST AND FOUND.

I LOST the brook as it wound its way  
Like a thread of silver hue,  
Through greenwood and valley, thro' meadows gay,  
'Twas hidden away from view;  
But I found it again a noble river,  
Sparkling and broad and free;  
Wider and fairer growing ever,  
Till it reached the boundless sea.

I lost the tiny seed that I sowed  
With many a sigh and tear,  
And vainly waited through sunshine and cold  
For the young green to appear;  
But surely after many long days  
The blossom and fruit will come,  
And the reapers on high the sheaves will raise  
For a joyful harvest home.

I lost the life that grew by my own  
For one short summer day;  
And then it left me to wander alone,  
And silently passed away;  
But I know I shall find it further on,  
Though not as it left me here;  
For the shadows and mists will have passed and gone;  
I shall see it fair and clear.

I lost the notes of the heavenly chime  
That once came floating by;  
I have listened and waited many a time  
For the echo, though distantly;  
But I know in the halls of glory it thrills,  
Ever by day and night;  
I shall hear it complete when its harmony fills  
My soul with great delight.

I lost the love that made my life,  
A love that was all for me;  
Oh! vainly I sought it amid the strife  
Of the stormy, raging sea;  
But deeper and purer I know it waits  
Beyond my wistful eyes;  
I shall find it again within the gates  
Of the garden of paradise.

I shall lose this life! it will disappear,  
With its wonderful mystery;  
Some day it will move no longer here,  
But will vanish silently;  
But I know I shall find it again once more,  
In a beauty no song hath told;  
It will meet with me at the golden door,  
And round me forever fold.

—Golden Hours.

## General Articles.

### CHRISTIAN COURTESY.

BY MRS. E. G. WHITE.

WHATEVER may be the surroundings of the Christian, whatever may be his temptations, he should not be uncourteous. Affection, kindness, and forbearance were designed of God as a preparation for the society of heavenly angels.

Very many who are seeking for happiness will be disappointed in their hopes, because they seek it amiss. True happiness is not to be found in selfish gratification, but in the path of duty. God desires man to be happy, and for this reason he gave him the precepts of his law, that in obeying these he might have joy at home and joy abroad. While he stands in his moral integrity, true to principle, having the control of all his powers, he cannot be miserable. With its tendrils entwined about God, the soul will flourish amid unbelief and depravity. But many who are constantly looking forward for happiness fail to receive it, because, by neglecting to discharge the little duties and observe the little courtesies of life, they violate the principles upon which happiness depends.

Bible rules must be written on the heart, Bible rules be carried into the every-day life. The Christian may lift up his soul to God for strength and grace amid every discouragement. Kind words, pleasant looks, a cheerful countenance, throw a charm around the Christian that make his influence almost

irresistable. This is a way to gain respect, and extend the sphere of usefulness, which costs but little. It is the religion of Christ in the heart that causes the words issuing therefrom to be gentle, and the demeanor condescending, even to those in the humblest walks of life. A blustering, fault-finding, over-bearing man is not a Christian; for to be a Christian is to be Christ-like. It is no mark of a Christian to be continually jealous of one's dignity. In forgetfulness of self, in the light and peace and comfort he is constantly bestowing on others, is seen the true dignity of the man. The one who pursues this course will not complain that he does not obtain the respect due him.

He who drinks in the spirit of Christ will let it flow forth in kind words, and be expressed in courteous deportment. The plan of salvation is to soften whatever is harsh and rough in the temper, and to smooth off whatever is rugged or sharp in the manners. External change will testify of an internal change. The truth is the sanctifier, the refiner. Received into the heart, it works with hidden power, transforming the receiver. But those who profess the truth and at the same time are rough, and sour, and unkind in words and deportment, have not learned of Jesus; all these manifestations show that they are yet servants of the wicked one. No man can be a Christian without having the spirit of Christ, manifesting meekness and gentleness, and refinement of manners.

Enoch was a marked character. Many look upon his life as something above what the generality of mortals can ever reach. But Enoch's life and character, which were so holy that he was translated to Heaven without seeing death, represent what the lives and characters of all must be, if like Enoch, they are subjects to be translated when Christ shall come. His life was what the life of every individual may be if he closely connects with God. We should remember that Enoch was surrounded with influences so depraved that God brought a flood of waters on the world to destroy its inhabitants for their corruption. Were Enoch upon the earth to-day, his heart would be in harmony with all God's requirements; he would walk with God, although surrounded with influences which are the most wicked and debasing. The palm-tree well represents the life of a Christian. It stands upright amid the burning desert sand, and dies not; for it draws its sustenance from the springs of life beneath the surface.

When Christ shall come, our vile bodies are to be changed, and made like his glorious body; but the vile character will not be made holy then. The transformation of character must take place before his coming. Our natures must be pure and holy; we must have the mind of Christ, that he may behold with pleasure his image reflected upon our souls. We are, none of us, what God would have us, and what we may be, and what his word requires us to be. It is our unbelief that shuts us away from God. Joseph preserved his integrity when surrounded by idolaters in Egypt, in the midst of sin and blasphemy and corrupting influences. When tempted to turn from the path of virtue, his answer was, "Shall I do this great wickedness, and sin against God?" Enoch, Joseph, and Daniel depended upon a strength that was infinite. This is the only course of safety for Christians to pursue in our day. Those who profess Christ are too indolent in their religious life to surmount obstacles, and be patient, kind, and forbearing.

The lives of these marked men were hid with Christ in God. They were loyal to God amidst infidelity, pure amidst depravity, devout and fervent when brought in contact with atheism, and idolatry. By faith they gathered to themselves only those properties which are favorable to the development of pure and holy characters. Thus may it be with us; whatever our position, however repulsive or fascinating our surroundings, faith can reach above it all, and find the Holy Spirit.

The spirit which Enoch, Joseph, and Daniel possessed, we may have. We may draw from the same source of strength, and realize the same power of self-control; and the same graces may shine out in our lives. By re-

flecting the light of Christ to all around us, we shall become the light of the world. Said Christ, "A city that is set on a hill cannot be hid." "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." A surly, fault-finding, selfish, un-courteous person cannot have this sacred influence.

Pleasant, kind, and well-bred Christians will have an influence for God and his truth; it cannot be otherwise. The light borrowed from Heaven, will shed its brightening rays through them to the pathway of others, leading them to exclaim, "O Lord of hosts, blessed is the man whose strength is in thee." The words we speak, our daily deportment, are the fruit growing upon the tree. If the fruit is sour and unpalatable, the rootlets of that tree are not drawing nourishment from a pure source. If our affections are brought into harmony with our Saviour, if our characters are meek and lowly, we evidence that our life is hid with Christ in God; and we shall leave behind us a bright track. The Christian life will be in such marked contrast to that of unbelievers and children of darkness, that beholders will discern that we have been with Jesus and learned of him.

The Christian need not become a recluse; but while necessarily associating with the world, he will not be of the world. Christian politeness should be cultivated by daily practice. That unkind word should be left unspoken, that selfish disregard for the happiness of others should give place to sympathy and thoughtfulness. True courtesy, blended with truth and justice, will make the life not only useful, but fragrant. It is no evidence that the Christian has lost his religion, because he has a good report from those who are without. Virtue, honesty, kindness, and faithful integrity make noble characters; they will win esteem even of unbelievers, and their influence in the church will be very precious. God requires us to be right in important matters, while he tells us that faithfulness in little things will fit us for higher positions of trust. There is a very great neglect of true courtesy at the present time. Much is said concerning the improvements which have been made since the days of the patriarchs. But those living in that age could boast of a higher state of refinement and true courtesy of manners than the people in this age of boasted enlightenment.

Integrity, justice, and Christian kindness, blended, make a beautiful combination. Courtesy is one of the graces of the Spirit. It is an attribute of Heaven. The angels never fly into a passion, never are envious, selfish, and jealous. No harsh or unkind words escape their lips. And if we are to be the companions of angels, we, too, must be refined and courteous. And we have none too much time to change our wrong habits, reform our defective characters, and obtain a fitness for the society of those with whom we expect to associate not long hence. All harshness and severity, coarseness and unkindness, must be overcome in this life; for they are Satanic. Now is the very time for us to do the work. We can have no second probation. If we do not improve these hours of privilege, we would not improve a second probation should it be granted to us. It is now, while it is called to-day, that we are not to burden our hearts and continue to make Christ ashamed of the unsanctified words and deportment of us who bear his name.

(To be Continued.)

### A Negative Creed Unsatisfactory.

THE instinct of skepticism is a little like the instinct of hunting, there is more or less of it in every human being. Many a man enters upon the pursuit, not that he cares for the game—not that he wishes to prove that there is no God; not that he would satisfy himself that he is nothing; going nowhere, but for the enjoyment, the zest of the pursuit. To a brave man the keenest intellectual pleasure comes from what he calls the pursuit of truth—the hunting of truth to its lair; the attempt to measure the ways, and perhaps the thoughts of the first cause. But, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord," and if

the man gets bewildered and lost, and at last seems to himself to be nothing, gone nowhere, he has arrived at a conclusion or a destination that he did not seek to arrive at in the beginning—a conclusion and a destination that is far from being satisfactory. Lives there a skeptic who deep down in his own heart would not believe in the simplest forms of Christianity if he could? The saddest, the most pathetic utterances, are the utterances of men who, with the farthest and subtlest reach of thought, grasp only negatives. A man can no more live on negatives than he can live on stones; a negative creed is the creed of death.

### A Touching Incident.

THERE is one touching incident of the life of William Wirt. In his younger days he was a victim to that passion for intoxicating drinks which seems to be the bane of the legal profession. Affianced to a beautiful and accomplished young woman, he had broken-repeated pledges and amendments, and she, after patiently and kindly enduring his disgraceful habit, at length dismissed him, deeming him incorrigible. Their next meeting after the dismissal was in the public street in the city of Richmond. William Wirt lay drunk and asleep on the sidewalk, on a hot summer day, the rays of the sun pouring down on his uncovered head, and the flies crawling over his swollen features. As the young lady approached him in her walk, her attention was attracted by the spectacle, strange to her eyes, but alas! so common to others who knew the victim, as to excite little remark. She did not at first recognize the sleeper, and was about to hasten on, when she was led by one of those impulses which form the turning-points in human lives, to scrutinize his features. What was her emotion when she recognized in him her discarded lover! She drew forth her handkerchief and carefully spread it over his face and hurried away. When Wirt came to himself, he found the handkerchief, and on one corner the initials of the beloved name. With a heart almost breaking with grief and remorse, he made a new vow of reformation. He kept that vow, and married the owner of the handkerchief. Well might he preserve the handkerchief as he did, all his life, guarding it with the jealous care with which Othello kept the Egyptian charmer's gift, and "making it a darling like his precious one."

THE effect of crime upon the conscience has just been awfully illustrated in England by the experiences of Jonathan Geydon. Twenty years ago, when a young man of twenty-two, he murdered an old lady named Mary White, and robbed the house in which she lived. From that time until last month he was never heard of, but now he has given himself up and confessed the crime. For twenty years he has wandered about England a fugitive—the curse of Cain upon him, never able to settle to any steady work, ever haunted with the terrible remembrance of his fearful sin. On being locked up he inquired whether his parents were still living, and on learning that both were dead—they had died of grief—he burst into tears.

THE Reformed Roman Catholic Party in France is encountering much opposition from the priests of the Romish Church. One of the reformers, M. John Lemoine, having been charged with seeking to introduce a new religion, says he is well content with the old faith of France, but that Rome has introduced a new religion—"A mere tissue of mythology and polytheism. It is impossible to recognize the Christian religion in this old curiosity-shop of idols and miracles, and disguises in which the old faith is dressed up; and were any Epimenides to rise up from a sleep of half a century, he would fail to recognize the Roman Catholic religion in that heap of idolatries, superstitions, and polytheism under which it lies buried.

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

THE very essence of truth is plainness and brightness; the darkness and crookedness is our own.

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

(Continued.)

### HISTORY OF THE PLATONIC SCHOOL.

WE will now briefly notice the history and influence of Plato's teachings and followers. After finishing his travels, Plato returned to Greece, where he established a philosophical school, in which he taught his theory of the human soul, etc. This school was largely attended, and became very famous and influential. Cotemporary with the sect which Plato established, there were several other schools of philosophy, as the Stoics, Epicureans, Peripatetics, etc.; but as none of them taught the immortality of the soul, we are not now interested in them.

It was through Plato and his disciples that this doctrine came into the church; hence we are interested in their history. Enfield says: "The school of Plato long continued famous, but passed through several changes, on account of which it was successively distinguished into the *Old*, the *Middle*, and the *New Academy*. The Old Academy consisted of those followers of Plato who taught the doctrine of their master without mixture or corruption." (Hist. of Phil., p. 137.)

The Old Academy continued till about three hundred years before Christ. Then, under the teaching of ARCESILAUS, it passed into the Middle Academy. It differed from the Old in asserting that "everything is uncertain to human understanding, and, consequently, that all confident assertions are unreasonable." This school tended strongly to skepticism. It continued less than one hundred years, and met with much opposition. The New Academy succeeded it.

Carneades, born B. C. 214, was the first teacher of the New Academy. Its doctrines came back nearer to those of Plato. It allowed that a strong probability of truth might be attained by sufficient evidence. This school continued about one hundred years. "The last preceptor of the Platonic school in Greece was Antiochus of Ascalon. . . . He resigned the academic chair B. C. 80. After his time, the professors of the academic philosophy were dispersed by the tumults of war, and the school itself was transferred to Rome." (Ibid., pp. 142-146.)

Platonism, having found its way to Rome, soon made its way into the Roman Church, as may be easily shown.

### PLATONISM INTRODUCED AMONG THE ROMANS.

Rome was founded about seven hundred years before Christ; but for centuries the Romans were a barbarous, warlike people, taking little interest in theology or speculative philosophy. Enfield says it was not till the year 156 B. C. that philosophy began to be studied at Rome. It was then introduced by Grecian philosophers. At first it met with strong opposition from the leading men of the nation; but when Rome conquered Greece, and the two nations began to mingle, it was but a short time before the Grecian religion and philosophy were transplanted to Rome. Here they began to flourish with new life. "Hence," says the historian, "Greece, which had submitted to the arms, in her turn subdued the understandings of the Romans; and, contrary to that which in these cases commonly happens, the conquerors adopted the opinions and manners of the conquered." (Enfield's Hist. of Phil., p. 296.)

That the Romans received their religion mostly from Greece, is attested by all writers who treat of the subject. "The religion of the Romans," says a learned author, "appears to have been that of Greece—a mixture of Syrian and Egyptian fables. The principal gods of both people were the same." (Elements of Mythology, p. 244.) "The religious system of the Romans," says Mr. Fisk, "gives clear evidence of its Grecian descent, being in scarcely any part of it a native growth, but borrowed chiefly from the Greek colonies in Italy." (Class. Antiq., p. 86.) Dr. Good says, "The philosophers of Rome present us with nothing new, for they merely followed the dogmas of those of Greece." (Book of Nature, p. 380.)

Very soon every Grecian sect of philosophy had its patrons among the Romans. The Epicurean, the Stoic, the Pyrrhonic, and other schools, which openly denied the soul's immortality, had numerous followers. But Platonism also was embraced by others. Among the most noted of these was Cicero, who was born B. C. 106. He was a great admirer of Plato, and said and wrote much to prove the immortality of the soul. He did for that doctrine among the Romans what Plato had done for it among the Greeks. Yet even he confessed that he felt sure of the soul's immortality only while he was arguing for it; in his hours of sober reflection he doubted it. Nevertheless, a goodly number adopted this view, at least in theory.

### THE ALEXANDRIAN SCHOOL.

About this time a singular school was started at Alexandria in Egypt, then a part of the Roman empire. It was called the Eclectic or New Platonic School. The origin of it was this: Certain philosophers, seeing the endless disputes and contradictions among the many different sects of philosophy and religion, formed the plan of gleaning from all whatever was good and consonant to reason, and rejecting the rest. Platonism was the basis of this school, and the doctrine of the immortality of the soul held a conspicuous place in it. It was through this school, further improved in the second century by Ammonius Saccas, a Platonic Christian, that this doctrine came into the church; hence we are interested in its history. It is not certain just when it started; but probably not far from the time of the birth of Christ. So say Dr. Mosheim, Enfield, and the Encyclopedia of Religious Knowledge. (Mosheim's Commentaries, vol. i. p. 38; Enfield's Hist. of Phil., p. 343; Enc. Rel. Knowl., art. Eclectics.)

Referring the reader to the above authors for a full history of this school, I will only select a few facts bearing directly on my subject. "Upon the foundation of the Platonic philosophy," says Enfield, "with an abundance of heterogeneous materials collected from every other sect, was erected an irregular, cumbrous, and useless fabric, called the *ECLECTIC SCHOOL*." One Potamon, a Platonist, is supposed to have been its founder. (Mosheim's Com., vol. i. p. 38.) Says the Encyclopedia of Religious Knowledge, "They held Plato in the highest esteem, but did not scruple to join with his doctrine whatever they thought conformable to reason in the tenets of other philosophers." (Art. Eclectics.) "Potamon endeavored to reconcile the precepts of Plato with those of other masters." (Enfield's Hist. of Phil., p. 327.)

"The Christian religion, too, which had now found its way to Alexandria, became incidentally the occasion of encouraging and promoting this coalition of opinions; for when the heathen philosophers perceived that this new establishment, supported by the splendor of its miracles, and the purity of its doctrines, was daily gaining credit even in the schools of Alexandria; and saw that, like the rising sun, it was likely soon to eclipse every inferior light; despairing of being able either to refute its claims by argument, or to stem its progress by authority, they determined to oppose it by every effort of ingenuity and artifice. In order to support the declining credit of their own schools, they incorporated Christian ideas and principles into their new system. Several fathers of the Christian church themselves, such as Pantæus, Clemens Alexandrinus, and the author of the work called the Shepherd of Hermas, by studying philosophy in the Alexandrian school, injudiciously favored the views of their opponents, and from their sacred magazine contributed their share toward that confused mass of opinions, Egyptian, Oriental, Pythagoric, Platonic, and Christian, which, about the close of the second century, rose up into the *ECLECTIC SYSTEM*." (Enfield's Hist. of Phil., p. 326.)

Alas that the church of Christ should have left the simple truth of the Holy Bible to learn wisdom and doctrine from the "vain philosophy" of heathenism! But such was the sad fact. From this time we find innumerable errors mixing in with the pure truth of the Bible. This Eclectic school was started about one hundred years after the death of the last apostle, toward the close of the second century.

That the main object of this school was to reconcile and unite Christianity and heathen philosophy, particularly Platonic philosophy, is abundantly proved by the historians treating upon the subject. The learned Dr. Mosheim thus speaks of this school: "This [Eclectic] mode of philosophizing was changed near the close of the [second] century, when Ammonius Saccas, with great applause, opened a school at Alexandria, and laid the foundation for that sect which is called the *New Platonic*. This man was born and educated a Christian, and perhaps made pretensions to Christianity all his life. Being possessed of great fecundity of genius, as well as eloquence, he undertook to bring all systems of philosophy and religion into harmony; or, in other words, to teach a philosophy by which all philosophers, and the men of all religions, the Christian not excepted, might unite together and have fellowship." "The grand object of Ammonius, to bring all sects and religions into harmony, required him to do much violence to the sentiments and opinions of all parties,—philosophers, priests, and Christians; and particularly, by means of allegorical interpretations, to remove very many impediments out of his way." (Eccl. Hist., vol. i. pp. 111-113.)

Of this scheme Enfield says: "By combining into one system all the important tenets, both theological and philosophical, which were at that time received, either in the pagan or the Christian school, they hoped to confirm the heathen in their attachment to their old superstitions, and to reconcile the Christians to paganism."

"In the infancy of the Alexandrian school, not a few among the professors of Christianity suffered themselves to be so far deluded by the pretensions of this sect as to imagine that a coalition might, with great advantage, be formed between its system and that of Christianity; and this union seemed the more desirable as several philosophers of this sect became converts to the Christian faith. But the consequence was, that pagan ideas and opinions were by degrees mixed with the pure and simple doctrine of the gospel; the fanatical philosophy of Ammonius corrupted the pure religion of Christ; and his church became a field of contention, and a nursery of error." (Hist. of Phil., p. 344.)

The object they had in view is thus stated by Mosheim:—

"The Christian teachers were well aware of what essential benefit it would be in promoting their cause, not only with the multitude, but also amongst men of the higher orders, could the philosophers, whose authority and estimation with the world was unbounded, be brought to embrace Christianity. With a view, therefore, of accomplishing this desirable object, they not only adopted the study of philosophy themselves, but became loud in their recommendation of it to others, declaring that the difference between Christianity and philosophy was but trifling, and consisted merely in the former being of a nature somewhat more perfect than the latter. And it is most certain that this kind of conduct was so far productive of the desired effect as to cause not a few of the philosophers to enroll themselves under the Christian banner. Those who have perused the various works written by such of the ancient philosophers as had been induced to embrace Christianity, cannot have failed to remark that the Christian discipline was regarded by all of them in no other light than as a certain mode of philosophizing." (Commentaries, vol. i. cent. ii. sec. 26, pp. 346, 347.)

The effect of this was soon manifest. The above-quoted author says: "Hence it came to pass that the greater part of these Platonists, upon comparing the Christian religion with the system of Ammonius, were led to imagine that nothing could be more easy than a transition from the one to the other, and, to the great detriment of the Christian cause, were induced to embrace Christianity without feeling it necessary to abandon scarcely any of their former principles." (Ibid., sec. 32, p. 366.)

To us at this day it seems incredible that such a scheme should ever have been formed or that any Christians would have listened to it a moment. But when we remember that the apostles had been dead one hundred years, that the church had already degenerated to an alarming degree, that nearly all the Christian converts had themselves been pagans, that they brought into the church with them more or less attachment for their former pagan notions, and that their nearest friends and relatives were still pagans, it is not so remarkable that they were induced to look favorably upon such an effort. But it was the most fatal step the church ever took; it opened the doors for a flood of error to pour into the pure stream of gospel truth, and, alas! they have never been wholly separated since.

D. M. C.

### Peter's Vacation and What Came of It.

"THERE is no new thing under the sun" wrote the wise man. Human nature remaining ever the same and the conditions of life being in all ages essentially alike, the statement must ever be true. Perhaps for this reason it came about that Peter like many of his modern followers had a vacation. Whether Joppa was a fashionable watering place or not it was a most ancient city and sea-port. Thither Peter went at first to be instrumental in a notable miracle, and afterward to tarry many days with Simon a tanner whose house was "by the sea." It was a delightful place both for rest and instruction. The modern Jaffa is described as built on a promontory jutting out into the sea, rising to the height of one hundred and fifty feet, crowned with a fortress and offering on all sides picturesque and varied prospects. To the traveler approaching from the sea the town looks like a heap of buildings crowded so closely as to be in danger of pushing one another off the precipice, and from the steepness of the site they appear in some places to stand one on another. The whole place is crowded with historic associations, reaching back to the occupancy of that territory by

the tribe of Dan. Here the materials for building both the first and second temples sent from Lebanon and Tyre were landed. Here Jonah embarked in the foolish attempt to run away from the Lord. The shoal and unprotected harbor was a vast cemetery of Tyrian, Roman and Alexandrian galleys, concerning many of which there was still extant a story. We can imagine the interest which one who came of a race which gloried in its past history would take in all this. The Orientals at that time were ignorant of the modern style of building, so as to shut out all the outside world for the better effect of the artificial adornments within, but regarded the best room as the house-top, which they thought no furniture could improve. Here they spent their evenings, and here often brought their couches and slept. Simon's house-top was Peter's place for rest, meditation and prayer. The scene spread out before him must have been inspiring, whether he looked westward beyond the ships of the harbor to the open sea, southward over the plains of Philistia, northward toward Carmel Sharon, eastward to the hills of Ephraim and Judah, or as he lifted his eyes aloft to the same heavens which had so touched the heart and harp of David. Here during the "many days" of his stay with Simon he gained that strength and inspiration which were expended in heroic conflict all along the skirmish line of the rising Church.

The law of rest is a universal one. Inorganic matter may be exempt, but every organization requires periodic rest. Plants have their time for rest when growth ceases, the leaves drop and the vital forces retire into the root or seed. Animals whose every motion is at the expense of vital energy, are led by unerring nature to seek rest and recuperation. Man though he aspires to rule nature is not above her laws.

"He goeth forth unto his work and to his labor until evening." But this is not enough. From the beginning the extraordinary rest of the Sabbath day was thought necessary and enjoined. If they needed it who lived in Oriental lands where life crawls its slow length along, how much more do we in this lightning age? Our modern life is unquestionably too *intense*. Its results are seen in scores of men prematurely broken down or gone hence before their time, and in asylums full of men whose mental machinery has given away under the strain of excitement. The physician finds the most powerful inducement to the consumption of ardent spirits is the need of rest, which men seek by intoxication to supply; and the moralist finds in the over tension of business an explanation of the excuse of the ungodly, "no time for religion." Who will start a movement in favor of a Sabbatic year? He shall have our voice and vote.

"Over the study of the minister as over the fall of a sparrow or the conflagration of a world there beads the arch of natural law." So in due time and through due process of law there is sickness and a location all of which is piously ascribed to providence. There are other results not so tragic but equally disastrous. The minister becomes dull, lifeless, and pointless. Sometimes it is suspected that he is backsliding. The truth is he has sinned against nature, himself, and his congregation, in not seeking the rest he needed. While it is bad for a minister to be absent, especially on the Sabbath, (the congregation may not think so) it is better than for him to be present with a demeanor as worn and weary as his sermon is stale and threadbare.

But as to Peter's vacation, it was the most eventful period of his life. Up to this time his preaching and thought had run in a Jewish mould. He had only preached to Jews. The gentiles must first become Jews if they would be saved. Had there been no break in his labors he might have continued to preach his partial gospel. It has always been God's way when He would instruct men in the deep things of the spirit, to take them "apart into a desert place to rest awhile" where they might better hear the still small voice. Thus Moses gained his "meekness," and David his "songs," Elijah his unction, and the disciples their sweetest lessons. So God chose this resting time of Peter as an occasion to instruct him in larger things. The house-top vision, of the sheet let down from heaven, wherein "unclean beasts" that were to be "eaten," was the symbol of gentile dogs, that were to share the fatness of the gospel, made a revolution in Peter's theology and practice. He had new truth now to break forth unto the people, which was like fire shut up in his bones. His old sermons if he had any were now out of date. Immediately he retraced his steps to Jerusalem to declare to the brethren what the Lord had shown unto him.

E. S. Todd, in Cal. Chris. Advo.



THREE WORDS OF STRENGTH.

THERE are three lessons I would write—  
Three words as with a burning pen,  
In tracings of eternal light  
Upon the hearts of men.

*Have Hope.* Though clouds environ now,  
And gladness hides her face in scorn,  
Put thou the shadow from thy brow—  
No night but has its morn.

*Have Faith.* Whereby a bark is driven—  
The calm's disport, the tempest's mirth—  
Know this: God rules the hosts of Heaven,  
The inhabitants of earth.

*Have Love.* Not love alone for one,  
But man, as man, thy brothers call,  
And scatter, like the circling sun,  
Thy charities on all.

Thus grave these lessons on thy soul—  
Hope, Faith, and Love, and thou shalt find  
Strength when life's surges roughest roll.  
Light when thou else were blind.

Modern Spiritualism.

DANGERS OF MEDIUMSHIP.

DR. HARE and Judge Edmonds said the vicious spirits had no means of gratifying their passions; but these statements have large limitations, for the Judge gives numerous instances wherein the desires of mischief, revenge, etc., were gratified even in the spheres. And all spiritual authorities agree that spirit intercourse is a recent discovery, and is progressive in its manifestations. On this point, the following is copied from Mr. Matteson's work:—

"After the writing of the spirit Hebrew in Mr. Fowler's room, B. Franklin is made to say—'My dear friends, I am happy to announce to you that the project which has engaged our attention for some years has been in part accomplished.'—*Telegraph*, No. 22. In Mr. Boynton's 'Unfoldings,' John Wesley is made to say, 'Never was more joy in the spirit world when it was made known that a mode of communication was opened to mankind. Such a gathering to hear the joyful news—such rejoicing never was known in the spheres.' Page 10. So in one of Judge Edmond's 'visions,' 'Shekinah,' Vol. i, p. 268, the Judge describes the inhabitants of the spheres, as 'rejoicing that a communication had at length been opened between the inhabitants of earth and the spirit land. . . . They set up one glad shout which rang through all space, and pointed to Dr. Franklin as him to whose practical and enlarged philosophy they were indebted for perfecting the discovery.'—*Spirit Rapping Unveiled*, pages 143-4.

Hudson Tuttle, a very popular spiritualistic writer says:—

"A few years since, the discovery of the method by which these pages are written, have elapsed. During the first years of its growth but few demonstrations were made, and those of a disconnected character."—*Life in the Spheres*, page 62.

Again, after describing a circle, and a spirit acting on a medium, etc., he says:—

"The members of that circle went to their homes wiser and better than they came. Their spirit friends departed wiser, too, rejoicing that the long-sought method of communication had been discovered, and that the earth received by its means a new impetus by the influx of higher life."—*Id.*, page 66.

This is sufficient to show the fact as claimed by Spiritualists; our main object is to show what use is made of this discovery. Remember, the spirits are represented as being as low and as vile as any on earth, and that they act on the medium with a power irresistible. The result can be calculated by any one capable of reckoning in simple addition. Let us hear their own testimony. Dr. Randolph says:—

"I saw that one great cause of the moral looseness of thousands of sensitive-nerved people on earth resulted from the infernal possessions and obsessions of their persons by delegations from those realms of darkness and to all but themselves—unmitigated horror. A sensitive man or woman—no matter how virtuously inclined—may, unless by constant prayer and watchfulness they prevent it, and keep the will active and the sphere entire, be led into the most abominable practices and habits."—*Dealings with the Dead*, page 150.

There are several reasons why mediums are very subject to these "abominable practices." They are instructed not to "keep the will active," but to be perfectly passive to the influence of the spirits in order to be well-developed mediums. And they do not watch and pray; on the contrary, the spirits teach that "whatever is, is right;" that "God does not condemn;" that there is no judgment but "the judgment of self;" and that men and women are not responsible for their actions. And of those who profess to pray, some of them pray to the devil; others to no

particular object. The "controlling spirit," through Mrs. Conant of Boston, said:—

"It is good to pray. It matters not whether you address a principle or a personality; indeed, it is not necessary that you address any one."

And Warren Chase says:—

"But let no person mistake me and suppose I claim that each medium is a Spiritualist. By no means; many of our best test mediums know little or nothing of Spiritualism, and some are members of churches, and read or say prayers in their places."—*Gist of Spiritualism*, page 71.

As much as to say, and rightly too, that they who are yet in churches and say prayers, cannot be full-grown Spiritualists. Again, recounting his trials and sufferings, he says:—

"Reader, do you think he had reason to thank God for life, and ask his blessing on every meal, and to believe him a God of love, with especial care of his children? Or, was he one of the adversary's children? If so, he should pray to the devil, for he certainly ought to serve and obey his parent, if any being, until his powers are equal to the parent; then he should be free. But not free to serve his devil-father's worst enemy."—*Life-Line of the Lone One*, page 83.

Surely there is not much to either guard or restrain from evil, in such teachings.

In Dr. Randolph's work the danger and deception of mediumship are stated in the following terms:—

"Those ill-meaning ones who live just beyond the threshold, often obtain their ends by subtly infusing a semi-sense of volitional power into the minds of their intended victims; so that at last they come to believe themselves to be self-acting, when in fact they are the merest shuttlecocks, banded about between the battledoors of knavish devils on one side, and devilish knaves on the other; and, between the two, the poor wretches are nearly heart-reft and destroyed."—*Dealings with the Dead*, pages 108-9.

If the mediums do not feel flattered by the description of their position, they must bear in mind that we are only giving the testimony of the very highest Spiritualistic authorities. A note by the publisher of the above work, on the same point, page 108, says:

"Good spirits do not break the sphere. They approach the crown of the head and infuse thoughts, else blend themselves with the subject, but never by destroying either consciousness or will. Evil spirits attack the lower brain, the amative organs, the lower passions, and force the spheres of their victims."

So, then, Prof. Brittan's plea for Davis and the mediums is only a plea for malignant obsessions! Look at the following from a work by Hudson Tuttle, a very popular author:—

"Reader, have you ever entered the respectable saloon? Have you ever watched the stupid stare of the inebriate when the eye grew less and less lustrous, slowly closing, the muscles relaxing, and the victim of appetite sinking over on the floor in beastly drunkenness? Oh, how dense the fumes of mingled tobacco and alcohol! Oh, what misery confined in those walls! If you have witnessed such scenes, then we need describe no further. If you have not, then you had not better hear the tale of woe. Imagine to yourselves a bar room with all its sots, and their number multiplied indefinitely, while conscience-seared and blighted fiends stand behind the bar, from whence they deal out death and damnation; and the picture is complete! *One has just arrived from earth.* He is yet uninitiated in the mysteries and miseries of those which, like hungry lions, await him. He died while intoxicated—was frozen while lying in the gutter, and consequently is attracted toward this society. He possessed a good intellect, but it was shattered beyond repair by his debauches.

"Ye ar' a fresh one, ain't ye?" coarsely queried a sot, just then particularly communicative.

"Why, yes, I have just died, as they call it, and 'tain't so bad a change after all; only I suppose there'll be dry times here for want of something stimulant."

"Not so dry; lots of that all the time, and jolly times too."

"Drink! can you drink, then?"

"Yes, we just can, and feel as nice as you please. But all can't, not unless they find one on earth just like 'em. You go to earth, and mix with your chums, and when you find one whose thoughts you can read, he's your man. Form a connection with him, and when he gets to feeling good, you'll feel so too.—There, do you understand me? I always tell all fresh ones the glorious news, for how they would suffer if it wasn't for this blessed thing."

"I'll try it, no mistake."

"Here's a covey," spoke an ulcèrous-looking being; 'he's of our stripe. Tim, did you

hear what an infernal scrape I got into last night? No, you didn't. Well, I went to our friend Fred's; he did n't want to drink when I found him, his dimes looked so extremely large. 'Well I destroyed that feeling, and made him think he was dry.' He drank, and drank, more than I wanted him to, until I was so drunk that I could not break my connection with him, or control his mind. He undertook to go home; fell into the snow, and came near freezing to death.' I suffered awfully, ten times as much as when I died."

Reader, we draw the curtain over scenes like these, such as are daily occurring in this society."—*Life in the Spheres*, pages 35-37.

Thus daily are poor deluded mediums made to believe they want to drink, etc., and their aversion (if they have any) to crime and lewdness is destroyed by fiends whose presence and influence are courted by thousands. This is Spiritualism! But we have further testimony. Dr. Randolph says again:—

"The bodies and souls of mediums may be and are attacked, the remnant of will destroyed or lulled, the moral sense stupefied, and the entire being subjugated by spectral harpies and human ghouls, who wander on either bank of existence."—*Dealings with the Dead*, pages 107-8.

Dr. Gridley received from his special spirit friend, Bryant, the following revelation. Joshua is represented as the spirit of a strong, but brutish man whom he had known in life:—

"On one occasion, while Joshua was possessing the medium, it appeared evident that the love of rum in the former was by no means impaired by his transfer to the world of spirits. To test this I asked him if he would have a glass of brandy. The inviting, even bewitching, manner with which he reached forth and waved his hand invitingly toward me, with the sweet-loving motion of his lips, surprised me beyond measure; and I replied, perhaps rudely, that if he came here for brandy, he would get nothing but water. His countenance instantly exhibited the most fierce and terrible anger. He grated his teeth furiously, doubled his fist, and made a most desperate blow at the pit of my stomach, and exclaimed, 'Damn you!' I now inquired, 'Friend Bryant, is it possible that a man who loves rum in this world carries that love with him into the next?' 'Yes, it is certainly true.' 'But there can be nothing there by which to gratify it,' I said, inquiringly. 'No, not in ours; but you must not forget that our world, especially with low, wicked spirits, is not far from yours.' 'But you do not mean to say that such an appetite in a disembodied spirit can be gratified?' 'Spirits who have left the rudimentary body can gratify a drunken appetite ten times as easy as those in that body.' 'But how can that be?' I asked in wonder. 'Joshua can enter the body of any drunken brute in human form, and partake of the exhilarating influence of his cups with the greatest ease imaginable.' He stated too that spirits were guilty of licentious acts, and that quarreling and licentiousness were as inseparable in their world as in ours."—*Astounding Facts*, pages 26, 27.

We have given testimonies to prove the licentious tendencies of Spiritualism and the licentious practices of Spiritualists; and is there not herein a sufficient reason given, as well as a sufficient justification of the charge? One says that "the moral looseness of thousands" is owing to spirit control. Most of the evidences speak of tobacco-chewing and dram-drinking, but will apply just as well to adultery. Read the following from Dr. Randolph:—

"Generals who attack a fort do so at the most pregnable points. So with a certain class of spirits. They enjoy forbidden things through mortal proxies, as by sympathy. A, a spirit, was on earth a drunkard; if he can get control of B, a medium, and can induce B to imbibe, he can partake sympathetically of the exhilaration. *As it is with stimulants, so it is with amativeness, only that ten persons can be made to err in the last direction where not over two could be in the former.*"—*The Unveiling*, page 47.

While we do not admit that the spirits are the spirits of dead people, as claimed by these writers, we do admit that the mediums are made to believe they are such spirits, and are controlled by them for evil and licentious purposes. And it is astonishing that, with such facts before their eyes, any should wish to be developed as mediums. We knew a man of intelligence and of standing in community, who was well-disposed toward Spiritualism. He took considerable pains to attend their meetings; but after examining the subject of mediumship he declared he would rather see every member of his family laid in the grave than have one of them developed as a medium. And who would not?

We have known the most abominable and shameful crimes to be excused by the perpetrators, by saying that spirits of such propensities took possession of them! And is anything else to be expected? The whole system is the greatest abomination that ever was promulgated.

The tragedy enacted in Battle Creek, Mich., where a mother, under the direction of the spirits, poisoned her children, is worthy of note, together with the false reasoning of Spiritualists concerning it. The *Religio-Philosophical Journal* of Chicago, commenting on it, says it is no more to be laid to the charge of Spiritualism than a similar crime committed by a professed Christian is to be laid to the charge of Christianity. The editor of this paper has the reputation of being a man of ability, and if he is indeed such he knows there is no parallel. Suppose two communities; the first pledged to maintain the marriage tie sacredly, the other pledged to destroy it and disregard its obligations. Now if a member of each community should be found guilty of adultery, would the two systems be equally chargeable with the crime? Surely not. The first would be violating the principles of his community, while the second would only be carrying out the avowed intention of all his comrades. The first community would stand free from the crime of one of their members, committed against their rules, while the second would all be chargeable, as accessories, with a crime which they sanctioned and had banded together to commit. *Crime is the natural outgrowth of that system of lawlessness called Spiritualism!* And every Spiritualist in the land justly stands charged with the crimes which are the legitimate fruits of their teachings.

Apply the teachings of Christianity and of Spiritualism to the case of this murder in Battle Creek. Believers in the Bible teach that "no murderer hath eternal life abiding in him" or her; that God condemns the evil-doer; that he abhors iniquity; that he will bring every work into judgment; that he will punish the guilty; and they show their regard for righteousness by withholding their fellowship from the vile, and recommending only the pure. But Spiritualists teach that "God does not condemn" even the murderer; that he does not abhor evil, but regards it as undeveloped good; that no one has a right to judge of her conduct; that she has only to satisfy her own mind—"answer to herself." To impute blame to her is, according to Davis, "a sort of Atheism." And to carry out these principles, the National Convention of Spiritualists say they will not hear charges against their members; with them good moral character is no recommendation, and licentiousness and all crime are no faults!

"O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."—*Bible*. EDITOR.

He Didn't Want to Hear It.

He didn't want to hear a sermon on covetousness as it looked as though the preacher was begging money. And he should not preach on style and fashion, as the refined neighbors were very fashionable, and would stay away from church. He didn't want to hear the preacher reprove people for bad conduct in church, especially the brethren's children, as it offended them and looked too rough. He didn't want the preacher to say much about dancing and Sabbath breaking, as the young people would not come to church to hear the preaching. He didn't want anything said about Sabbath-schools or missions, and no one should ask him for the poor, as he paid for what he wanted, and worked for his money and others could do the same. He didn't like to hear the preacher exhort too warmly, as it might bring some into the church before they were ready, and they might fall back into the world. More than three or four sermons he did not want to hear in one place, as it would keep people away from their work, and might bring a "lot" into the church before they had counted the cost. He did not want a preacher to visit him that was not exactly in the "order"—hair, coat, vest, pants, and all—because it had too much worldly influence, and he did not want any one to look only as he did, as he dressed just right. He would not go to a church where carpets were in the aisles; yet his own parlor was spread with Brussels, and lace adorned the windows. He was one of the strictest of the strict, but where were his children? Out of Christ, and they never heard their father pray.—*Gospel Preacher*.

THE true source of peace is in the surrender of the will. Give that up to God. Will whatever he wills, live a life of faith, humbly confess your faults, be detached from the world, and abandoned to God; love him more than self and his glory more than life.

## The Signs of the Times.

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

OAKLAND, CAL., FIFTH-DAY, OCT. 30, 1879.

JAMES WHITE,  
J. N. ANDREWS,  
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### An Educated Ministry.

CHRIST, the teacher sent of God to give light to the world, was the greatest educator the world ever knew. The Son of God was the embodiment of knowledge and wisdom. He said to men in the common walks of life, "Follow me," because those who were proud of their education and position rejected him, and would not be his disciples. He did not call those to be his first apostles because they "were unlearned and ignorant men;" but because they would leave all and follow him. They would humbly sit at his feet, be instructed by his words of wisdom, be impressed by his example, and thus receive from the world's Redeemer the highest type of education. This qualified them to correctly represent their Master and preach his gospel.

After the opening of the ministry of Christ in the heavenly sanctuary, a man of learning was needed whose sanctified powers were to be employed under the inspiration of the Holy Spirit in tracing from the type to the antitype, from the shadow to the substance, thus directing the Hebrew mind from the worship of the old, up to that of the New Jerusalem. That man was Saul of Tarsus, now the Paul of the New Testament. He was the man for the time in which he lived. At that crisis, when the old order of things was passing out, and the new dispensation was being established, a man of learning and power was needed.

Martin Luther was the man for his time. He was daring and sometimes rash, yet was a great and good man. The little horn had prevailed, and millions of the saints of the Most High had been put to death. To fearlessly expose the vileness of the papal monks, and to meet their learning and their rage, and also to win the hearts of the common people with all the tenderness and affection of the gospel, called for just such a man as Luther. He could battle with the lion, or feed and tenderly nurse the lambs of Christ's fold.

And in order that the church might be brought up still higher from the empty forms of the papacy, and salvation by works alone, God raised up Whitfield, the Wesleys, and others, who stood high among the learned men of their day. For every crisis, God has given to the church men equal to their task.

The world's greatest crisis is upon us. The grand scheme of redemption is soon to close. And in its closing hours a message of warning is to go forth. A theological conflict is impending. The last message, with its burden of unpopular truth, is to have hurled against it the learning and power of the popular clergy. Men of God, qualified for the work of standing in defense of the great truths of the gospel of the coming kingdom, are wanted.

Time is short, and preparations for the great work to be accomplished in a brief space of time should be made as speedily as possible. Some of those yet in their teens who have the ministry in view should take a full course of study at the Battle Creek College, while others more advanced in years, and who feel pressed to enter the field, should take time, and should be helped, if necessary, to take a term or two. The field is the world, and in the vast harvest there is work for harvesters of different qualifications. Rural districts must be entered, as well as our large cities.

Christ's ambassadors need not be all Pauls, Luthers, Whitfields, and Wesleys. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. 1:26, 27.

There is room for all to labor who have a heart to work, and each should seek that locality to which his ability and qualifications are best adapted. We have but few men who are now qualified to enter large cities and hold a congregation of those who have listened to able speakers. Young men and small men have made grave mistakes in spending time and means laboring in places too large for them, where they have accomplished next to nothing. The same amount of labor and means, in connection with our publications,

might have raised up a good church in some rural district. The Lord had places and work for the fishermen of Galilee as well as for Paul, the scholar for his time. J. W.

### "Having Eyes They See Not."

AN article, in a certain family journal, entitled, "A plea for the Sabbath," contains the following words:—

"There are certain primeval doctrines concerning the seventh day, that no treatises ever written can gainsay. First, there is the declaration of the Saviour, 'The Sabbath was made for man, and not man for the Sabbath.' The next is, that the day of rest is coeval with the creation; it is not as many would have us believe, a Hebraic institution, coeval with the promulgation of the ten commandments. Our record of it is coeval with the work of creation; it followed the creation of MAN; it was coeval with that other divine and wise, unerringly wise, institution, which men try equally hard to subvert as old-fashioned, the institution of the human family. But though men in their madness say of these two witnesses for God: 'Let us break their bands asunder, let us cast away their cords from us,' yet do they but 'imagine a vain thing.' Immutable are the decrees of the Almighty, and as at the beginning of the world so now doth 'he set the solitary in families,' and bless the seventh day and the man that keepeth it holy."

The writer in the same article confounds the seventh with the first day, and speaks of "Sunday desecration" with as much assurance as though Sunday had been blessed of God, and its observance enjoined in the commandment. It seems strange that any one having eyes to see the facts set forth above, should not also see the following truths:—

1. Not a single "primeval doctrine" can be adduced to sustain the claims of the first day of the week.

2. The "primeval doctrines" of the Bible explicitly "gainsay" every argument in favor of the first day.

3. The claims of the first day are not only independent of facts coeval with the work of creation, but they contradict or subvert these facts, making them of no effect. Thus:—

(1). The fact that "God blessed the seventh day" is no reason that the first day is holy.

(2). The fact that man was commanded to keep holy the seventh day is no reason for observing the first day.

(3). The fact that a blessing was promised to them that keep the seventh day is no reason why any are blessed for keeping the first day.

(4). The fact that the Lord calls the seventh day "My holy day," is no evidence that the first day is "the Lord's day."

It is plain enough to be seen by any one that they who endeavor to sustain Sunday by Bible doctrines, "imagine a vain thing."

Bibles are plentiful enough, but professed Christians talk, write, and act, as if they had none. "Eyes have they, but they see not." "The spirit of deep sleep" is fast being poured out upon this people, and when such plain "primeval doctrines" are so abused and perverted, it is no wonder that the "sure word of prophecy" is to them "as the words of a book that is sealed."

### Women in the Bible.

AN article in an eastern paper says: "Women were not permitted to speak in the early Christian churches. The Bible takes no more account of women generally than the Koran or any other Oriental book."

Nothing could surprise us more than to read this statement in a paper which ought to know better. Women were not only degraded among Oriental nations, but they are always degraded where Christian civilization is unknown. It is in the diffusive benevolence of Christianity that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Gal. 3:28.

And the New Testament is not contrary to the Old, in this respect. Sarah was honored in the promise and birth of a son, as well as Abraham. She was called by name as the mother of "the seed," to the exclusion of all others. Her name was changed as well as that of her husband. Miriam was honored as well as her brothers, Aaron and Moses. Dr. Smith, in his Bible Dictionary says, "In Mic. 6:4 she is reckoned as amongst the three Deliverers. She is the first personage in that household to whom the prophetic gifts are directly ascribed; Miriam the Prophetess, is her acknowledged title."

Deborah was not only a prophetess, but she "judged Israel." She was also a deliverer in the day of their trouble, as Barak refused to lead the armies of Israel against the Canaanites unless she went with him. And Jael, the wife of Heber, has honorable mention in the song of triumph which they sung.

When Josiah repaired the temple, and learned by the book of the law which was found therein that there had been a great departing from the ways of God, and that wrath was like to come upon Israel, they took counsel of "Huldah the prophetess," and the king and the priest and the king's officers gave attention to the word of the Lord by her.

In Joel's prophecy of the present dispensation it was said, "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy." No promise was given there to the men which was not given also to the "handmaids." On the day of Pentecost Peter quoted this prophecy without any suppression or diminution, and soon after we find a remarkable fulfillment in the household of Philip, the evangelist, who had four daughters "which did prophesy." If four sons in any one family ever prophesied we certainly have no record of it.

The number of women of whom honorable mention is made for their labors in the gospel is not small. Now, in view of these facts, how can any man in this age of Bibles say that the Bible does not notice women, or give them a place in the work of God? The Lord chooses his own workers, and he does not judge as man judges. Man looks at the appearance; God judges the heart, and he never makes mistakes. Happy for the people when they can heartily co-incide with His judgment, and be co-workers with him, instead of taking an independent course, and choosing their own way, which is sure to lead to darkness, confusion, and ruin.

### Principles and Faith of Daniel.

THE Sabbath-school lesson being the first chapter of Daniel, we were recently led to examine somewhat closely the action of Daniel, recorded in verses 8-16, and the faith displayed in his action.

The position which Daniel occupied, at that time, was a peculiar one, in several respects; this must be duly considered in order to appreciate his faith.

1. He was a captive. Thus he was inferior to an ordinary subject. When Paul was abused by his persecutors, he caused his abusers to tremble by declaring himself a Roman citizen. Daniel enjoyed no such privilege. He was of that class usually held or sold as slaves, by all Oriental nations. Under the Persians the Jews became colonists, rather than slaves, but this was not the case in the early part of the Babylonian captivity.

2. He was brought under special obligation to the king by being raised from his servile position in order to become one of the king's wise men or counselors. It was for this purpose that he and his three brethren were placed under the special charge of an officer, who was to care for them, and supply all their wants.

3. The food brought to them was according to the King's own appointment; not that which might be prepared for general use by the officers. And this is yet more apparent from the consideration following.

4. It was a "portion of the king's meat." The word here rendered "meat" is a Persian word, and is nowhere used in the Bible except in the book of Daniel,—in verses 5, 8, 13, 15, 16, of chapter 1, and in chapter 11:26. The last named text reads:—"Yea, they that feed of the portion of his meat shall destroy him." Our common translation does not nearly give the full meaning of the original, which is, "lordly food," "delicate food, or dainties of the king's table." This idea is readily gathered from the construction of Dan. 11:26, and it is also the true idea of Dan. 1.

5. It therefore appears that, in refusing the portion of the meat,—that which was by appointment of the king himself—he was not only apparently disregarding the king's authority, but disregarding the king's regard for him, and scorning his kindness. Hence it would have been easy to construct a charge against him of both rebellion and ingratitude.

6. But Daniel was not influenced by any such motives. He was always faithful in the kingdom; see chap. 6:1-5; and when the danger of the king was revealed to him, he gave such advice as tended to "a lengthening of his tranquillity;" chap. 4:19-27. He was also kindly considerate of the welfare of the officer, and promised to comply with the king's

appointment if there was prospect of endangering the head of the officer to the king; chap. 1:10.

7. Therefore it appears that Daniel acted solely out of regard to the authority and will of God. He "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." In all probability the king's dainty food contained that which God had forbidden to be eaten,—that which was unclean in its nature. And, though Daniel is supposed to have been of the royal family, he had respect to the counsel of the Lord which was given to the Levites, to abstain from the use of wine. Wisdom dictates abstinence from wine, and abstinence is favorable to wisdom.

8. Daniel also had confidence that the plain, simple, vegetable diet, which he chose, was favorable to health, and to the development of strength and wisdom. He was willing to be proved. His confidence was of that nature that he did not shrink from a test of his faith. In this, as well as in other respects, he stands as a pattern to the people of God in these last days.

9. Finally, when he was proved, and was found to be fairer in flesh on his simple diet, and ten times wiser than his associates or competitors, he took no honor or glory to himself. He interpreted the dream of the king when all the wise men of Babylon, failed, but said: "This secret is not revealed to me for any wisdom that I have more than any living." "But there is a God in Heaven that revealeth secrets."

Daniel is one of that great "cloud of witnesses" who testify to us of the faithfulness of God, Heb. 11 and 12, and who is set before us as an example of faith and righteousness; Eze. 14.

Paul says that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. And surely there is much to learn in the lesson here given to us by Daniel,—much comfort and hope to be derived from the example of his faithfulness, and from the Lord's dealing with him.

### Our Light and Our Responsibility.

THE Bible is full of references to the second advent of the Saviour, and the events of the great day of God. It represents that day as the great day of his wrath; as the time when destruction from the Almighty shall come upon the wicked, and when the land shall be made desolate, and the sinners thereof destroyed out of it. The language of the inspired writers expresses in the most vivid manner the awful and terrific scenes of that day in which God arises from his place to punish the inhabitants of the earth.

Shall mankind have no warning when this destruction is about to burst upon them? Shall there be no token of coming wrath to arrest the guilty in their downward career? Shall irretrievable ruin swallow up a sinful world, and God give them no intimation of its approach?

Such was not the case with the antediluvian world; nor has it ever been the manner of the just Judge of all the earth to visit mankind in judgment without giving them warning of the coming vengeance. The attentive reader of the prophets will find ample testimony in proof of this statement. The judgment of God upon Jerusalem, Samaria, Tyre, Nineveh, and Babylon, are striking illustrations of this fact. Shall we conclude that the last and most dreadful judgment of God shall come upon our earth without previous warning to its inhabitants?

The people of God at the commencement of the great day of wrath shall be translated into his everlasting kingdom. That is, they shall be clothed upon with immortality, and shall never taste of death. What shall prepare the saints of the last generation for such a distinguished honor? Shall they be found at their Lord's return in a state of confusion and anarchy? Will this be their condition when their returning Lord shall take them in a body unto himself?

As the people of God, one by one, have fallen victims to the power of death, an individual work of preparation has been all that was requisite; but when the time comes that all the saints of God who are alive, shall in one body be taken into glory, surely something further than an individual work is necessary. By what means shall the saints of God be gathered in one people and be prepared for translation? What mighty truths has God in reserve for the last generation, with which to accomplish this



great work? In answer to these questions, we cite the fourteenth chapter of Revelation.

The design of the three great proclamations of this chapter is, first, to give warning of coming judgment; second, to set the people of God upon their watch-tower; third, to gather in one body the scattered saints; and, fourth, to restore the commandments of God to his people, and to prepare them for deliverance in the time of trouble, and for translation into his kingdom.

Such is the great work presented in Rev. 14. It gives the world warning, and leaves them without excuse; it lights up the pathway of the saints; and yet with its trial of patience, it shakes off the heartless, and gives the men of the world, notwithstanding its warning, a chance to lull themselves into security, when the wrath of God hangs over their heads.

Shall not these great truths arrest attention? Shall it be with us as with the antediluvians, who, though warned of the coming destruction, nevertheless knew not until it came and took them all away? When the Son of man cometh, who of us shall be able to say, Lo, this is our God, we have waited for him, and he will save us?

J. N. A.

The United States in Prophecy.

THE UNITED STATES HAVE ARISEN IN THE EXACT MANNER IN WHICH JOHN SAW THE TWO-HORNED BEAST COMING UP.

(Continued.)

ANOTHER permanent English settlement was made at Jamestown, Va., in 1607. In process of time other settlements were made, and colonies organized, which were all subject to the English government till the declaration of Independence, July 4, 1776.

The population of these colonies, according to the U. S. Magazine of August, 1855, amounted in 1701, to 262,000; in 1749, to 1,046,000; in 1775, to 2,803,000. Then commenced the struggle of the American colonies against the oppression of the mother country. In 1776, they declared themselves as, in justice and right, an independent nation. In 1777, delegates from the thirteen original States, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, and Georgia, in Congress assembled, adopted articles of confederation. In 1783, the war of the Revolution closed by a treaty of peace with Great Britain, whereby our independence was acknowledged, and territory ceded to the extent of 815,615 square miles. In 1787, the Constitution was framed, and ratified by the foregoing thirteen States, and on the 1st of March, 1789, went into operation. Then the American ship of State was fairly launched, with less than one million square miles of territory, and about three millions of souls.

Thus we are brought to the time when, in our interpretation of Revelation 13, this government is introduced into the prophecy as "coming up." Our territorial growth since then has been as follows: Louisiana, acquired from France in 1803, comprising 930,928 square miles of territory; Florida, from Spain in 1821, with 59,268 square miles; Texas, admitted to the Union in 1845, with 237,504 square miles; Oregon, as settled by treaty in 1846, with 380,425 square miles; California, as conquered from Mexico in 1847, with 649,762 square miles; Arizona (New Mexico), as acquired from Mexico by treaty in 1854, with 27,500 square miles; Alaska as acquired by purchase from Russia in 1867, with 577,390 square miles. This gives a grand total of three million, five hundred and seventy-eight thousand, three hundred and ninety-two (3,578,392) square miles of territory, which is about four-ninths of all North America, and more than one-fifteenth of the whole land surface of the globe.

And while this expansion has been thus rapidly going forward here, how has it been with the other leading nations of the globe? Macmillan & Co., the London publishers, in announcing their "Statesman's Year Book" for 1867, make an interesting statement of the changes that took place in Europe during the half century between the years 1817 and 1867. They say:—

"The half century has extinguished three kingdoms, one grand duchy, eight duchies, four principalities, one electorate, and four republics. Three new kingdoms have arisen, and one kingdom has been transformed into an empire. There are now forty-one States in Europe against fifty-nine which existed in 1817. Not less remarkable is the territorial extension of the superior States of the world. Russia has annexed 567,364 square miles; the

United States, 1,968,009; France, 4,620; Prussia, 22,781; Sardinia, expanding into Italy, has increased by 83,041; the Indian Empire has been augmented by 431,616. The principal States that have lost territory are Turkey, Mexico, Austria, Denmark, and the Netherlands."

We ask the especial attention of the reader to these particulars. During the last half century, twenty-one governments have disappeared altogether; and only three new ones have arisen. Five have lost instead of gained in territory. Only five, besides our own, have added to their domain. And the one which has done the most in this direction has added only a little over half a million of square miles, while we have added nearly two millions. Thus the United States government has added over fourteen hundred thousand square miles of territory more than any other single nation, and over eight hundred thousand more than have been added by all the other nations of the earth put together! In view of these facts, can any one doubt, looking the whole world over, which government it is that has been, during this time, emphatically "coming up"?

In point of population, our increase since 1793, according to the census of the several decades, has been as follows: In 1800, the total number of inhabitants in the United States was 5,305,925; in 1810, 7,239,814; in 1820, 9,638,191; in 1830, 12,866,020; in 1840, 17,069,453; in 1850, 23,191,876; in 1860, 31,445,089; in 1870, 38,555,983. These figures are almost too large for the mind to readily grasp. Perhaps a better idea can be formed of the rapid increase of population by looking at a few representative cities. Boston, in 1792, had 18,000 inhabitants; now, 250,000. New York, in 1792, 30,000; now, nearly 1,000,000. Chicago, about thirty years ago, was a little trading post, with a few huts; but yet it contained at the time of the great conflagration in October, 1871, nearly 350,000 souls. San Francisco, twenty years ago, was a barren waste, but contains to-day 170,000 inhabitants. [1876.]

Our industrial growth has been equally remarkable. In 1792, the United States had no cotton mill; in 1850, there were 1074, employing 100,000 hands. Only forty-three years ago the first section of the first railroad in this country, the Baltimore and Ohio, was opened to a distance of twenty-three miles. We have now 52,000 miles in operation. It was only thirty-six years ago that the magnetic telegraph was invented. Now the estimated length of telegraph wire in operation is over 100,000 miles. In 1833, the first reaper and mower was constructed, and in 1846, the first sewing machine was completed. Think of the hundreds of thousands of both of these classes of machines now in use. And there are now more lines of telegraph and railroad projected and in process of construction than ever before, and greater facilities and larger plans for manufactories of all kinds than at any previous point of time. And should these industries increase in the same geometrical ratio, and time continue ten years, the figures we now chronicle would then read about as the records of a century ago now read to us.

(To be Continued.)

Missionary Work on the Pacific Coast.

The season of the year has arrived when publishers and printers make a special effort to collect bills and get their reading matter before the public. The long winter evenings, which many improve in reading, have already commenced; harvest is over, and money is more plentiful than at other seasons of the year. The people of God should use as much wisdom in the spread of the truth, as the worldly man in accomplishing his purposes.

The Saviour, referring to the subject of a wise improvement of our means and efforts, says: "The children of this world are in their generation wiser than the children of light," and then adds, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much," making our future happiness depend upon our faithfulness in the use of the talents God has committed to us.

WHAT CAN I DO

This present season? should be the inquiry of each individual professing faith in the near coming of our Lord. The time is short; and never since the fall of man was there a period of more importance than the present; and never could efforts be put forth when they would count more in behalf of the cause of Christ than now. God is marshalling his host for the final conflict with the powers of dark-

ness. There are men and women all around us who can be reached by the truth, and we are responsible for their salvation. Selfish interests should be laid one side; sacrifices must be made, and greater efforts to help sustain and carry forward this work must now be put forth than ever before.

A system of labor has been arranged in the providence of God, whereby each individual can perform some part in the cause of Christ, and help spread the truths of the third angel's message. None can say in the day of judgment, I had no opportunity to labor, and use my talent in the service of my Master; for there is a place for each to fill, and a part that each may act.

OUR V. M. SOCIETIES

Should urge their work a little harder than ever before. Each company of Seventh-day Adventists should have a club of the SIGNS to re-mail to individuals in different parts of this country and the world. Regular weekly meetings should be held in each church by the V. M. society. If there is a lack of interest either for want of proper instructions how to conduct them, or in any other respect, secure at once a constitution of the tract society; in which are all the particulars how to conduct the V. M. meetings, obtain addresses of individuals with whom to correspond, how to canvass, etc., with an appeal from Sr. White. It can be had at the SIGNS Office, *Review and Herald*, or from the secretaries of the various tract societies. The price is only five cents in paper covers, and ten cents in flexible cloth.

A THOROUGH CANVASS

Should be immediately set on foot by each director and district secretary, and each church member should be induced to become a member of the Tract Society. The director should visit each church in his district, and find those who will canvass and also see that all enterprises which are connected with the missionary work are carried out. This can be done by calling meetings and visiting and presenting the matter before all. It will require much time and patient labor to do this, but it can be accomplished; and while this work is going on the brethren should be encouraged to subscribe for the *Review*, *Good Health*, and *Youth's Instructor*. This work should be entered upon immediately; and to each member of this conference who reads these lines, we wish to ask: "Are you a member of the California Tract and Missionary Society?" If not, will you not join at once? It will cost you but one dollar, and this dollar goes to purchase tracts for you to distribute.

Each librarian connected with the churches will take your name; it should be reported to your district secretary and thus to your State secretary. Each librarian and tract officer should immediately interest themselves to accomplish this.

CANVASSING

For our periodicals should also be made a specialty. There should be a score of men and women who will devote their time to canvassing for the *Good Health*, with the premium—Household Manual. The per cent. allowed the canvassers will amply support them if they are diligent. In each church there should be those who will canvass, and a small quantity of premiums; Way of Life, Child's Poems, and Household Manuals should be in the hands of each librarian. A large supply should be deposited with the district secretary.

For particulars as to per cent. allowed on periodicals, premiums, and canvassers' outfit, correspond with the Assistant State Secretary, Miss Barbara C. Stickney, Oakland, Cal., CARE PACIFIC PRESS. S. N. HASKELL.

Sanctification.

LAST week we published the substance of remarks made by Sister White at the Indiana camp-meeting, on the subject of fanatical ideas of sanctification. Eld. Lane gives the following cheering account of the effect of her remarks on the meeting, and on those who had gone astray on this subject:—

"It is well known by the readers of the *Review* that some two years ago Eld. A. W. Bartlett took extreme views on the subject of sanctification, and that he and several others ran into fanaticism on the subject. This caused the Conference much perplexity, as some sympathized with him and were gradually losing sight of the message, and drawing off from the body. Sister White bore a very plain testimony to Eld. Bartlett and his sympathizers; and to the Conference in general, in regard to the subject of sanctification as held by Eld. B., showing that it was the work of Satan to distract and draw away precious souls from the

truth, and lead them into darkness where they would be blinded to their own danger.

Eld. Bartlett was deeply affected by the straight testimony, and publicly confessed it all to be true, stating that he had often deplored the fruits of the move. He expressed a willingness to surrender his position on the subject of sanctification, and to labor to build up that which his course had torn down.

"The Lord gave victory, and Bro. Bartlett's heart seems to be again united with the cause of God."

To the Lone Pilgrims,

THE Jubilee is coming. The year of release to the oppressed is at hand. The conflict with the powers of darkness will soon be ended; and then, if faithful, the victor's crown of glory will be yours. What though the way grows rougher, and the conflict severer, did we not expect it? Did we not count the cost? Are we not looking for trouble and affliction and persecution? The way to be prepared for the fiery trial which is to try us, is to bear with patience and cheerfulness our present trials. They will do us good if properly endured and improved. Though we are in the midst of perils—though iniquity abounds and the love of many grows cold, yet, the blessed promise is, He that shall endure unto the end, the same shall be saved. There is something to endure, but the Lord loves us and is willing to save us.

"O thou afflicted" inhabitant of Zion, "tossed with tempest and not comforted!" thou son or daughter of Jerusalem above! the Lord loves you, and you may triumph over the powers of darkness. Thou lone pilgrim, bound down with oppression, and feeling as if there were none to sympathize with, and pray for you; look up, and press forward; for neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Jesus Christ our Lord. Those iron bands of oppression shall be broken. The time is not far distant when, if faithful, "thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee." See Isa. 54:11-14. No one can deprive the weakest saint of salvation. Thank the Lord! salvation is free. It is within our reach. The poorest and most oppressed may be rich in faith and heirs of the kingdom that God has promised to them that love him.

God hears thy sighs, and sees thy tears. We have a God that seeth in secret, and he will reward us openly. He knows all our grief. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust. We have also an High Priest that can be touched with the feeling of our infirmities. Angels are interested in our behalf, and the saints of God are praying for us. What cause then to fear? Friends and companions may turn against us, fathers and mothers may forsake us, but then the Lord will take us up.

Be patient therefore, brethren, unto the coming of the Lord. Let patience have its perfect work. These fires are intended to take away our dross; and though the furnace wax hot, let us lie passive in the crucible, till the refiner and purifier of silver can see his own image in us.

Let no lone pilgrim despond, or faint because of the oppressor. The Jubilee is coming—the time of the promise is drawing near. The strong man armed will soon let his prisoners loose homewards; for a stronger than he is coming, and will spoil his goods. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him; for he seeth that his day is coming. The wicked have drawn out the sword, and bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. The sword shall enter into their own heart, and their bows shall be broken. For the Lord loveth judgment, and forsaketh not his saints; they are preserved forever.

Take courage, fellow pilgrim. Put on the whole armor of God. The conflict, though sharp, cannot be long. The victory can be won, in the strength of our Redeemer. And then the prize—the victor's crown, the harps of God! Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

Though now deprived of the society of the saints, never despair. With calm resignation wait for the Lord. Lean upon his mighty arm which is able to support you; and soon you will meet with the general assembly and church of the first-born, which are written in Heaven.

"Lone pilgrim, cease that mournful sigh, Look up! redemption draweth nigh."

R. F. COTTRELL.

## The Home Circle.

## A CLOSE, HARD MAN.

A HARD, close man was Solomon Ray,  
Nothing of value he gave away;  
He hoarded and saved,  
He pinched and slaved,  
And the more he had the more he craved.  
The hard-earned dollars he toiled to gain  
Brought him little but toil and pain;  
For little he spent,  
And all he lent  
He made it bring him twenty per cent.  
Such was the life of Solomon Ray,  
The years went by and he grew gray;  
His checks grew thin,  
And his soul within  
Grew hard as the dollars he worked to win.  
But he died one day, as all men must,  
For life is fleeting, and men but dust;  
The heirs were gay,  
That laid him away,  
And that was the end of Solomon Ray.  
They quarreled now, who had little cared  
For Solomon Ray while his life was spared.  
His lands were sold,  
And his hard-earned gold  
All went to the lawyers, I am told.  
Yet men will cheat, and pinch, and save,  
Nor carry their treasure beyond the grave;  
All their gold some day  
Will melt away,  
Like the selfish savings of Solomon Ray.

—Exchange.

## Borrowing Trouble.

It was a beautiful twilight; the western sky full of clouds, rosy and golden, piled and arched, with just the faintest somber tinge crowning the whole, enhancing the beauty of the radiant hues. The full moon glimmered through the eastern trees, and sent long waves and curves, tying up huge bouquets of pansies and lilies, and spreading out fan-like where the soft grass waved, and tossed, and bent downward, as if a thing of life, replete with joy at the flooding baptism. All this was in sight of Mrs. Edwards's open window, where she sat rocking backward and forward, with one hand upon her baby's crib, swaying it to the same motion, yet unheeding it, or aught except her own gloomy forebodings. For the first time in her married life her husband had been absent from home a week. It had been a trial from the first to have him go; and only his cheerful words, and the promise of daily letters, had won her consent; and now day after day had dragged on, and she had not received one line. Her imagination was very strong, and ruled her day and night; and the harassing picture of seeing him sink helpless before the buffeting waves, or lying stricken with fever among strangers, too delicious to give a clew to his home or friends, or waylaid and murdered, and his poor body hid where no kind hand could smooth the tangled locks and give it a decent burial, had taken from her appetite and rest, till she was weak as a child in reason.

"There, there, Mrs. Edwards, don't cry any more!" These words came sympathizingly, just as a motherly form came through the back door into the room, and paused with one hand on the weeping woman's shoulder.

"But Mrs. Douglas, Lewis must be sick or killed. I did not get a word in to-day's mail, and it is a week."

"I know, Sarah said so, and I hurried up my work and came over, for I knew just how you would feel. But I do not think there is anything wrong, there are so many causes for retention of letters. You are all worried out, and can only look on the dark side."

"I felt so sad before he started, and now I know it was almost a presentiment. You don't know."

"Yes, I do know; and when I look back over one worry and another that used to rob me of comfort, when it came out right after all, I always think how much happier we should be if we could trust God more, and feel that he rules, and does not willingly afflict his children. If we could only rest with the confidence that we do in our earthly fathers, and they, with the best intentions, often are weak in wisdom."

"But accident does come, and death sometimes."

"Yes, we must all die, and oftentimes a quick transition is a blessing. Think of a loved one going by lingering disease, painful days and sleepless nights! But most of our worries are nothing but worries, all needless. We say in our prayers, 'Father, thou art unerring in wisdom, take us and do with us as thou seest for our good;' and then we go right away and fret and trouble, as if the care and destiny of our loved ones and ourselves was in our own hands. There is a peace in religion that the world can neither give nor take away, but with too many of us

it takes many years of lessons to attain to that perfect peace."

"But he has come near being hurt so many times, Mrs. Douglass—when the lightning prostrated him, and last fall when he cut him so near an artery."

"And yet escaped uninjured. You make me think of my Willie, who seems to have equal fear of the dark and cows. He came in at dusk the other night, and finding no one at home, he ran into the street crying very loudly. The neighbors finding they could not pacify him, told him the direction I had taken, and when he overtook me his form was quivering, with the sobs that had convulsed him. I tried to reason with him, when he said he was afraid of the dark, and told him that God could take care of him in the dark as well as in the light, and he would not let anything hurt him, and questioned if he did not believe this. His reply was, 'I don't know, mother. What makes him let the cows run after me, then?' 'But, Willie, he did not let them hurt you,' was all the reply that I could think of at the moment. I do not suppose that there is hardly a day of our lives that we are not in some danger, more often hid than apparent. Perhaps I was not in any more peril when in the Mississippi river than sitting here. I do not know."

"And I have lived by you so many years, and you have never told me."

"Are you sure? I have related it till it seems stale to me. I was a young woman, and had been on a trip with my husband, who was captain of the boat, far into the Indian Territory; and we had returned to St. Louis, and were lying by over night. Almost all the passengers had left for the city the night before, and I was quietly sleeping in my berth, when the wild cry of 'fire! fire!' startled me like the shock of an earthquake. I sprang from the berth, and as my husband opened the door the forked flames rushed in and caught the curtains and bed, and shot out lurid flames along the wainscoted ceiling. Mr. Douglass and I rushed to the end of the boat ere he remembered his papers and all the wealth of his profitable trip, and he told me to stay just where I was till he returned, and he disappeared, to find papers, money, and room eaten up by the devouring flames. The roof of the boat had been newly pitched, and the fire ran along it with hissing breath, and shot up into the air; and, quivering in my night clothes, I stood, what seemed hours, for the return of my husband. Two of the crew had unloosed a boat, and waited near by, almost under me, begging and pleading for me, to jump into their arms. I told them that I should fall into the water and be drowned, but they said if I waited I should be burned to death, and they would surely catch me; and with them, and the roaring, hissing flames urging me on I gave a spring, and the cold waters closed over my form. As I came up to the surface, under the burning boat, I could hear the frantic cries of my husband urging all to help save his wife, and let everything else perish; and some of the crew crying out, 'Keep calm, Captain, we will rescue her,' and then the waters closed over me again. The third time that I was sinking I was lifted by my hair out of the water, and I knew no more till I was reclining upon a pile of lead on the shore, and an Indian was bending over me, chafing my arms, under a blanket taken from his own shoulders, and rubbing my face as tenderly as if with a mother's hand. He had been the first to spring ashore when the flames burst out, and he knew what the others did not, or had forgotten in their excitement, that I had fallen where there was an eddy that would carry me up stream; and while the rest were searching below the boat, he was looking up stream, watching the bubbles that arched above my form, and sprang in as I was sinking the last time, and saved me alive. We would have loaded him with presents, but he would accept nothing but some flame-colored leggings, and a sort of loose gown that was made of bright red material, scrawled over with yellow flowers, which he would wear with the greatest pride when he came up to the Planter's Hotel to make a daily visit.

"If the Indian had not been in the boat; if he had not known that the eddy would carry me up stream; if he had missed me, at the last moment, I should have been given, if at all, to my husband's arms a lifeless corpse; and who ordered all this, Mrs. Edwards?"

"God does not let even a sparrow fall to the ground without his notice, but I forget so often;" and then, abruptly, after holding her breath to listen a moment, "Did you hear the gate open?"

"Yes, a gentleman and lady are coming up the walk. It is Hattie Sinclair, I am sure."

Miss Hattie was a very unceremonious young woman, and before Mrs. Edwards could rise to her feet to answer the bell, whose loud peal brought baby's eyes wide open, the door

was thrust ajar, and with the exulting words, "Here are your letters, Mrs. Edwards; they were carried by this morning and brought back after mail time by the express train;" two white missives were thrown into her lap. Mrs. Edwards cried and laughed hysterically as she read them to herself, and then exclaimed, "It is the strangest thing! Not a word has he heard from home since he left! He thinks my letters must have been burned in the great fire that destroyed the depot east. He says the trains connected so closely that he had not a moment to post a letter till the second day night; and to think how I have worried!"

"Catch me fretting so over a husband," said pretty Miss Hattie, as she turned a roguish look upon her attendant, and took his arm to leave; but Mrs. Douglass only said, "Mrs. Edwards, you will never forget this lesson;" and the reply, "No, I trust I shall not," came softly as the now happy mother knelt by her sleeping baby, ostensibly to kiss its soft, fair cheek, but really to ask her Heavenly Father to forgive her for the sinful distrust.—Mrs. H. G. Francis.

## Improve the Evenings.

WITH the return of lengthened, and pleasant, and cool evenings, comes the query to all, how shall we best improve them? There are a thousand pleasant ways of spending a fall or winter evening within the reach of those who have command of their own time; and prominent among these is indulgence in literary pursuits. How few comparatively, of the young people of the present day appreciate, as they should, the inestimable privilege they enjoy? Surrounded, as are the young of large cities, with all the opportunities necessary for the cultivation of a literary taste, not one in a thousand appear to improve these golden chances. Occasionally, it is true, we meet with a young man or a young woman who firmly grasps the idea that "knowledge is power," but these, unfortunately, are the exceptions, not the rule.

Thousands of young men, who have comfortable homes—whose parents are willing to supply them with books and papers—instead of availing themselves of these advantages, spend their long fall and winter evenings either in idle lounging around corners, or in company with frivolous associates, male or female. Thus, winter after winter passes away, each one bringing them nearer to the age of manhood, but not fitting them for the proper discharge of the duties that a full manhood requires. They enter upon the busy stage of life with none of those safeguards which a cultivated intellect throws around its possessor. They start out laboring under a thousand disadvantages and confronted by innumerable obstacles, which disappear like shadows before a well-informed mind. The fact that they do not contemplate adopting a professional career does not in any degree relieve them from the charge of being untrue to themselves, their friends, and their country while thus frittering away the precious hours of their lives in idle indifference, and too frequently in the company of those whose association is contamination. How many of them will resolve to "turn over a new leaf" and improve the long evenings of the fall and winter?

## Thinking of His Mother Too Late.

THE repentance (as well as the sentimental piety) of murderers—when they are caught—very naturally excite suspicion and rebuke. Their better feelings are dormant so long as they can sin undetected, and when punishment comes they grow very tender. The *Ledger* makes these just remarks in a recent case:—"Do not let my mother know of this," was the earnest request of Cox, the murderer of Mrs. Hull, after his arrest and confession. And the daily papers have since published accounts of how the poor old woman, at her home in Richmond, was overwhelmed with anguish when she received intelligence of her son's great crime.

Thus it is that the innocent suffer for the guilty—often with greater poignancy of grief than the guilty themselves experience.

Cox had a letter from his mother on his person, asking him in the most affectionate terms to come and see her; but it had vanished from his memory until he had found himself in a situation which made it impossible ever to visit her again. Then his filial affection revived, and manifested itself in the vain request that she might be kept in ignorance of what he had done.

No man stands alone. The thread of every human life is interwoven with the thread of other lives, and no individual can be helped or hurt without helping or hurting others also.

In times of affliction we commonly meet with the sweetest experiences of the love of God.

## Correct Speech.

NOTHING bespeaks a true lady and gentleman or well bred child more than the use of correct language, pure, clean speech. Cultivate, my young friends, good English in everyday conversation. Unclean speech is in keeping with a smutty face, begrimed hands, and soiled clothes. Strange how easy and almost unconsciously one slides into a careless slipshod way of talking, even when the rules of Grammar are quite familiar. It is not uncommon to find people learned in all the rules of syntax who apply them to the art of writing, yet habitually talking incorrectly.

Early culture and association with refined persons are quite essential to give purity to speech; but if one has been unfortunately deprived of these he should continually watch his words till he gets in the habit of using decent English, for nothing so unmistakably marks one with vulgarity, no matter how elegant is the outside covering, as shabby low-born speech.

Not long since the folks belonging to several families in a certain neighborhood, who had frequent intercourse with each other, entered into an agreement to pay a small forfeit every time either of them made use of certain vulgarisms in speech that had become a habit with them. Old and young, large and small, soon became interested and entered into the compact. All had fallen into the habit, for false syntax is contagious, and spreads through whole communities when it once breaks out, and one of its worst phases is that people are affected by it without knowing it.—*Ec.*

## Wealth.

EXCESSIVE wealth is neither glory nor happiness. The cold and sordid wretch who thinks only of himself; who draws his head within his shell, and never puts it out, but for the purpose of lucre and ostentation; who looks upon his fellow-creatures, not only without sympathy, but with arrogance and insolence, as if they were made to be his vassals, and he to be their lord; as if they were made for no other purpose than to pamper his avarice, or to contribute to his aggrandizement; such a man may be rich, but trust me, he can never be happy, nor virtuous, nor great. There is in a fortune, a golden mean, which is the appropriate region of virtue and intelligence. Be content with that; and if the horn of plenty overflow, let its droppings fall upon your fellow-men; let them fall like the droppings of honey in the wilderness, to cheer the faint and weary pilgrim.

SORROWS are like thunder-clouds: in the distance they look black, over our heads hardly gray.

## Reports from the Field.

## Clyde, Ohio.

I ATTENDED the church quarterly meeting at Clyde. We had quite an interesting meeting. They now have a good bell, furnished by the citizens. Three accessions were made to the church, two by baptism. An elder and deacon were chosen. A good degree of union exists in the church, and they solemnly promise to sustain their officers.

Oct. 10.

H. A. ST. JOHN.

## Dow City, Iowa.

I HAVE spent most of the time since my last report in this county, near Dow City. As the way opened, I presented the truth in private families and school-houses. Five have embraced the Bible Sabbath and its kindred truths. Four of these were Scandinavians and heads of families. A Sabbath-school has been organized with an average membership of eleven.

JAMES SAWYER.

## Hoopeston, Illinois.

OUR most interested hearers come to the tent four miles. I have thoroughly canvassed the Sabbath question. Five more kept last Sabbath with us. These additions, with those of our converts who had moved here, make a company of twelve keeping all the commandments.

October 6.

D. T. BOURDEAU.

## Leesburg, Ohio.

WE have finished our work in this place. Only a few have begun to observe the Sabbath, but the brethren here have been greatly strengthened.

Our quarterly meeting last Sabbath was a profitable occasion. Several said it was the best meeting they ever attended. Three were baptized, two of whom were sisters who have just started in the service of the Master. Two or three others will become members of this church soon.

Oct. 6.

E. H. GATES,  
W. S. BOONE.



## Good Health.

## Healthy Women.

A WRITER, in urging the necessity for more attention to physical culture, notes as a favorable sign the fact that "the pale and interesting" female beauty is fast losing its popularity, and that men of position and influence are declaring for the healthy standard of womanly beauty, such as was ever recognized by Greece and Rome. This is certainly an important and happy change in public taste and already the effects of it are to be detected in an improved condition of feminine health; for it will hardly be denied that on an average the women of to-day are physically superior to what they were a few years ago, when tight-lacing and similar destroying customs prevailed. Young women take more exercise than they formerly did. They ride and walk more and more in the open air. They have not the insane dread of the sun's rays which they once had. But there is much room for improvement yet. Many homes are still presided over by invalid wives and mothers, who furnish a constant spectacle of sadness and misery to their families and friends, and are a subject of unlimited expense to their husbands. In such homes the greatest of all blessings that could be hoped for would be the health of the mistress restored; but too often it is the one blessing which never comes. American homes more than others perhaps in the world, have been saddened by sickly women. If this shall be so no longer, it will be a great blessing to the nation. And the remedy is simple. American women are as strong and healthy as those of other nations; there is no reason why American women should not be. All that is needed is proper attention to dress and exercise. Let women dress as men do, so that their bodies shall not be squeezed and pressed together, but have free room for motion, and let them get out into the air and sunshine, as men do, and exercise their bodies, and the race of American women will not become extinct, as it once threatened to do. On the contrary, it will be improved, built up and beautified, and a time will come when a healthy man will not have to hunt a whole country over to find a healthy wife. We are on the right track now; all that is needed is to go ahead, and the result will soon be manifest. Women will die to be in the fashion; therefore let the fashion of female beauty be vigor and strength, and all the ladies in the land will be swinging dumb-bells, practicing archery, riding on horseback, and walking as for a wager, but they will be in style.

## Water for Babies.

A FEW days ago I was called upon to visit a sick little one in a family residing near my office. The babe I found in apparent good health, but crying and struggling in its mother's arms as though suffering excruciating pain. The mother informed me that the child seemed desirous of nursing continually; and that, to quiet it, she had given it the breast as often as the crying commenced. When this did not soothe the little one, a dose of Mother Somebody's cordial had been administered.

"My good woman," I inquired, "when did you give your child a drink of water?"

"I don't remember," replied the lady; "I seldom let him drink water; does he need it?"

"Need it? Why should he not need it as much as you? This child is suffering from thirst—nothing more."

I called for cold water, gave the infant a few teaspoonfuls, and it was relieved of all its troubles, stopped crying, and sank peacefully to sleep in its mother's arms.

Let this be a reminder to mothers and nurses. Infants who nurse at breast may often suffer as much from want of water as adults who eat more solid food. Often when a child cries it is thirst alone which causes it. Do not then, dose it with the poisonous soothing syrups or nursing cordials, or press it to the breast, which it will eagerly grasp, thinking to satiate its burning thirst; but, filled to the brim with its natural food, it cries on harder than ever. Use a little discretion. The poor little one cannot tell its wants; if it could it would often cry, "Water! water!"

## Orange Peel a Poison.

THE habit of chewing orange and lemon peel is a very bad one which is much to be deprecated. The little follicles contained in the rind of the orange and the lemon contain a poisonous acid of a very irritating character, as is evidenced by the sensation produced in the eye when a drop is projected into it by the bursting of one of these follicles. The slight headache which often follows the eating of orange or lemon peel is doubtless due to the effects of this poison.—*Good Health.*

## Sulphuric Acid in the Air.

ONE of the great objections to the use of coal is its contamination of the air. This is much greater with coal than with wood. This fact seems to have been recognized as long ago as the first introduction of this kind of fuel into England. The outcry against its use at that time was so great that a royal edict was issued making its use a capital offense. It is said, indeed, that a man was actually executed for using coal in violation of the law.

The great injury from the use of coal arises from the sulphur which it contains. By the process of burning, this is converted into sulphuric acid. It is stated by good authority that the coal annually burned in England sends into the air by its combustion 3,500,000 tons of sulphuric acid. It is needless to explain to any one familiar with this terribly corrosive acid the exceedingly injurious effects of such a powerful chemical substance upon both animals and vegetables.—*Good Health.*

## Cure for Drunkenness.

DRUNKENNESS in Sweden and Norway is cured in the following manner: The drunkard is put in prison, and his only nourishment is bread soaked in wine. During the first day the prisoner receives the bread and wine with pleasure. On the second day the food is not so acceptable. After that he takes his food with great repugnance. In general, eight or ten days of this treatment suffices to produce such a disgust of liquor that the unhappy man is compelled to absolute abstinence. After leaving prison, his drunkenness is radically cured, with an occasional exception, and the odor of liquor produces an invincible repulsion.

## The Political Power of Beer.

ONE of the most striking of the late illustrations of the political strength of beer is furnished by New Jersey. Its last legislature, late in the session, passed an act to prohibit the sale of intoxicating liquors to minors and children. Two Methodist Conferences passed resolutions asking Governor McClellan to sign the bill, or to file it in the office of the Secretary of the State, and thus permit it to become a law. This reasonable request was seconded by presidents of colleges, professors in theological seminaries, temperance and law and order societies, by many clergymen and other distinguished citizens, but all to no purpose. Listening to the voice of the breweries and grog-shops, the governor vetoed the bill. Great indeed is the power of beer!—*National Temperance Advocate.*

## Turkish Cleanliness.

AMERICANS can learn two wholesome lessons from the Turk. First, a Mussulman never drinks whisky; second, he keeps his skin clean. These excellent habits are required by his religion; and there is no reason why they should not be considered an essential part of any man's religion. They really are a part of genuine religion; whether mentioned in the church creed or not. The Bible enjoins both as religious duties. There is a terrible amount of sinning in these two directions in this country; and it may never be known how much crime and misery are due, directly or indirectly, to whisky and dirty skins.

The Turk is required to wash not only his head, face, neck, ears, and feet, but also his teeth, at each of the five daily calls to prayer.

## Dress of American Women.

A LADY writer in *Zion's Herald* says: "There is an impression abroad, as well as here, that our American women think more of their attire than of anything else. At a school at Frankfort-on-the-Main, no American pupils are admitted, the preceptor saying in reply to questions as to this rule, 'We do not take American girls, because they dress so extravagantly; they think and talk so much of their clothes, that they disturb the simple, quiet ways of our German girls; and we find that their influence does us more harm than their money does good.' In Dresden there is, I believe, but one private school where American girls are admitted, for similar reasons.

A GLASS of whisky sells for a dime and is drunk in a minute. It fires the brain, and deranges and weakens the physical system. On the same table lies a newspaper. It is covered with half a million type; it brings intelligence from the four quarters of the globe. The newspaper costs less than half the glass of grog; but it is none the less true that there is a large number of people who think whisky cheap and newspapers dear.—*Washington Market Index.*

SHARP and intelligent rascals are more respected by the world than virtuous fools.

## Religious News and Notes.

—Mr. Wigton, of Berkshire, Ohio, a Baptist minister, died aged 99 years.

—Bethany College, W. Va., was partially destroyed by fire, Oct. 23. The west wing, with libraries, was entirely destroyed.

—Dr. Buddington is in Boston, being treated for cancer. He has been operated upon a number of times in this country and London.

—A camp-meeting in Anderson Co., S. C., is described as being the theatre of the most outrageous scenes. The disorder on Sunday was so great that services had to be dispensed with, and the profanity, vulgarity, and abusiveness of the large mob of people were beyond description.

—Contrary to expectations the Governments of England and Germany receive with favor and act upon Secretary Evarts' letter on Mormon immigration, which, it is thought, will be nearly stopped. This, with measures taken in Utah by our Government, will strike a heavy blow against the abominable system of polygamy.

—The following we take from the *Oakland Evening Tribune*: "The fair held for the last two days and nights, at Assembly Hall, under the auspices of the ladies and friends of St. John's Episcopal Church, closed last evening. The enterprise was a success financially and socially. Last evening the shadow pantomime entitled 'Mary Jane,' was performed, and proved a mirth-provoking feature. At 9:30 o'clock the floor was cleared for dancing, which was continued until midnight." No comment.

—Attention having been drawn by recent extensive departures from Liverpool of Mormon converts to the proselyting efforts made by professors and elders of that faith, Major Creig, head Constable of Liverpool, has issued a notice by way of warning, reciting that there is reason to believe that the system of soliciting persons to join the faith and emigrate to America extensively prevails, and reminding that by the American law polygamy is prohibited, and that those who practice it are liable to heavy fines and long terms of imprisonment.

—The California Chinese Mission shows an aggregate membership in its schools of 554, with an average attendance of 280. Nine schools are in operation. Nineteen teachers are in service, five of whom are Chinese missionary helpers. A large amount of additional service is rendered by volunteer helpers, both American and Chinese. Four cases of conversion are reported, and several others of apparent conviction concerning the truth of the Gospel, and interest in it. The membership and average attendance in the schools are increasing.

—To a petition of the Roman Catholic clergy of the dioceses of Munster and Paderborn to the Prussian Educational Minister for the removal of the hindrances now in the way of religious instruction in schools, Herr von Pulkammer has replied as follows: "The almost unanimous and systematic resistance of the clergy to the laws of the country has been, and still is, the cause of their exclusion from the schools of so many places. I deplore this state of affairs, for which the Government is not to blame; but I can do nothing to bring about any essential change until the Roman Catholic Church has formally acknowledged the inalienable right of the State to make its own laws."

—It is related of a dissenting minister in England that he went to preach in a country village, and met the vicar. The vicar was very angry with him for his intrusion in his parish, and concluded some offensive remarks by saying roughly, "You ought to be stopped." "That would be difficult," was the reply; "it would be easier to stop your preaching." "Why so," inquired the vicar. "Because," said the preacher, "there is but one way of stopping me, and there are three ways of stopping you. If I took away your book you could not preach; if your pay was stopped you would not preach; and if your gown were taken off you dare not preach. But the only way to stop me would be to cut my tongue out."

—Rev. James A. Spurgeon said, in a lecture in New York:—I was once at a meeting of Quakers, and I noticed one intelligent man sitting silently all through. One after another spoke, but my neighbor remained silent. I said, "Does not the Spirit move thee to say something?" He rose solemnly, and said: "I have a talent, and I use it, but not in speaking; my work is to make money for the Lord." That was all he said, and then he sat down. I found afterwards that he was a very successful business man, and that his liberality was equal to his business capacity. I have often thought of his short speech since, and I think that if it does not require much talent to make money, it requires a great deal to give it to the Lord.

—Gee Gam, an educated Chinaman, for many years interpreter in the Oakland Police Court, and a missionary helper in connection with the California Chinese Mission, has gone to Chicago to attend the annual meeting of the American Missionary Association. The *Pacific* (a religious journal) of yesterday, says: "He goes on the invitation of that Association, and after its annual meeting will participate with its District Secretary of the Interior, Rev. James Powell, in the proposed missionary campaign in Ohio and other States. Gee Gam has made a fine record as a helper, speaks English fluently and correctly, and never addresses an audience without securing close attention, and awakening a practical interest in the work he has in hand."

## Secular News.

—Monroe, La., and Richmond, Va., report ice formed Oct 25.

—A great fire in the French quarter at Shanghai, consumed 991 houses.

—Frost having come, the yellow fever has been declared at an end in Memphis.

—A fire in the village of Azua, Hayti, destroyed one hundred houses and stores.

—A fire in the suburbs of Montreal, Oct. 23, destroyed 20 houses, and left 200 persons homeless.

—The anti-rent agitation in Ireland is greatly increasing. The counties are effecting a solid organization.

—The Supreme Court of Pennsylvania has decided that Alleghany county is liable for the damage by the Pittsburg riots.

—The Baptist ministers of New York disapprove of the practice of advertising the subjects of sermons; and so do many others.

—The Governor of Alexandria has delivered Cleopatra's Needle to the United States Navy, and it will soon be removed to New York.

—A man in Buffalo, N. Y., abducted a school girl to extort money from her father. He goes to the penitentiary for seven years.

—One thousand and twenty emigrants arrived at Castle Garden, N. York, Oct. 25. The emigration this season is unprecedented in point of numbers.

—The authorities say the loss of life by the floods in the districts of Murcow, Alicante, Almeria, and Carthagen, in Spain, will exceed two thousand.

—A dispatch from Strasburg says there has been an immense fire at Ulfa. More than a fifth part of the town was consumed, and many persons killed. The loss of property is enormous.

—A freight train was wrecked on the Pittsburg and Lake Erie Railroad, Oct. 21; engineer, fireman, and brakeman killed; also one on the Connellsville road, Oct. 22, one man killed.

—The war in Afghanistan is far from being ended, various tribes lately uniting against the English. There is great complaint of the heavy war bills in England, while so many are suffering in want.

—Weather in the east was unusually hot the first part of October. The change was sudden and severe. Snow is reported in many places, but Meadville, Pa., takes the lead; twelve inches fell there the 24th.

—An oil well sunk near Lexington, Santa Clara Co., Cal., penetrated true oil sand rock at a depth of about 700 feet. The rush of gas threw the oil one hundred feet into the air; it flows sixty barrels a day of oil of first quality.

—From Oct. 18 to 22, \$4,541,000 in gold arrived in New York from Europe. Nearly \$55,000,000 of specie has come into the country since the resumption of specie payments, and nearly nine-tenths of the whole amount arrived since August 1st.

—An oil well in Cattaraugus Co., N. Y., ceased to yield oil, when a rumbling was heard, the ground trembled, and a shower of stones, ashes, and dry dust was thrown out, the stones being dry and light like pumice stone. Since this volcano-like eruption it has returned to yielding oil.

—The members of Agent Meeker's family, taken captive by the Utes, have been delivered up to Gen. Adams. It is now learned that the Utes were on the eve of a great battle with Gen. Merritt, when they received orders from Chief Ouray to cease fighting, and they retired.

—The steamer *Nuevo Pajaro del Oceano*, from Algiers, Africa, was burned Oct. 18, in Bahama Straits. She had a crew of 42, and about 20 passengers. Seventeen were rescued by the steamer *Louisa H.*, after they had been in the water 18 hours, and suffered greatly. Some of the missing are supposed to have been destroyed by sharks, as some were seen.

—The distress in Hungary, on account of bad harvest, is very great. The Government has suspended the collection of taxes until the next harvest shall have been gathered. In 57 towns and villages in the Temes country, the greatest distress prevails. In Saros county, where several cases of starvation have occurred, forty Parishes are threatened with famine. Frightful accounts have also been received from the counties of Ahanj, Heves, and Zemplin.

—Walker, statistician for the Produce Exchange, after careful estimate, places the wheat crop of the United States this year at \$425,000,000 bushels. The spring wheat crop was over estimated, Minnesota producing only 38,000,000 bushels. The amount consumed by 48,000,000 persons, plus the amount required for seed and other purposes, is placed at 250,000,000 bushels, leaving 160,000,000 for export to Europe and 15,000,000 for other ports.

—A daily paper has the following: "Russia is giving enormous orders for implements of war, and is increasing the number of her cruisers. Germany is increasing her army, strengthening fortifications and adding to her artillery. France and Austria are perfecting their military systems. Italy maintains a considerable army. England is jealously watching Russia's encroachments on Asia. All the great powers are standing with their hands in their hip-pockets, as it were, waiting for a chance to 'get the drop on' one another. The Treaty of Berlin was only a truce."

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCT. 30, 1879.

General Conference.

THE appointment is for Nov. 7. Our last paper made it Oct. 7, but as the date of the paper was Oct. 23, there was no chance to be misled by the mistake. Eld. Haskell expects to start for the Conference, Nov. 2.

Answers to Questions.

To F. C. W.—You will find our opinion of the latter part of Ezekiel's prophecy briefly given in the work on the "Age to come." We firmly believe there are "conditional prophecies," founded upon certain promises with conditions, which cannot be fulfilled if the conditions are not complied with. For the rule, see Jer. 18:1-10. There are good and sufficient reasons to believe that portions of the book of Ezekiel are of this kind.

J. M. G.—We believe that so far as an election before our action was concerned, that we are chosen in Christ, as Eph. 1:4 says. But the unbeliever and unregenerate person is not "in Christ." He is not partaker with Christ in the election, which is not personal or unconditional, but is of character. When an individual "puts on Christ," and becomes a member of his body, he partakes of the privileges and blessings of the head of the body. The only personal pre-election is that of Christ himself; 1 Peter 1:19-21. By repentance, faith, and obedience we become his, "if," as Paul says, Heb. 3:6, "we hold fast the confidence and the rejoicing of the hope firm unto the end." Compare Matt. 24:13; Rom. 2:7, etc. This shows the necessity of our making our "calling and election sure," 2 Peter 1:10; for even the branches which are in Christ, the heavenly vine, will be taken away if they do not bear fruit. John 15:1-6.

W. T. P.—The charge that we worship the Sabbath instead of Christ is too frivolous to call for any explanation. We think it is possible to keep both "the commandments of God and the faith of Jesus." Rev. 14:12. We do not go to anything for our faith instead of the Bible. The Bible, as the word of God, is the test of everything with us. But how is it with your "first-day friends?" Do they prove from the Bible that it is duty to keep Sunday? In keeping it, contrary to the commandment of God which is in the Bible, are they not more open to the charge of worshipping Sunday instead of the Lord of the Sabbath? Let us cling to God's revealed will, and let those scoff who choose to speculate on things not revealed.

Agents Wanted.

WE have spoken elsewhere in reference to canvassers for our periodicals. This branch of the missionary work is one of the most important. It arrests the attention of the people and brings to their notice, sometimes indirectly, our people and work. And all who engage in this work, although they may not speak a word directly upon present truth, are contributing to the advancement of the cause in which we are engaged.

What we wish to speak of in this article is, canvassing for "Plain Facts," a work written by J. H. Kellogg, M. D., the leading physician at the Sanitarium, Battle Creek, Michigan, and published by the "Good Health Publishing Company," of that city. At the Sanitarium, hundreds have become favorably impressed with our work and people while being treated for their health.

We are personally acquainted with Dr. Kellogg, of Battle Creek, Mich., and believe him to be a Christian, and know him to be a thoroughly educated man. There are thousands, and not exclusively outside of Seventh-day Adventists, who need the information contained in that book. It would improve them morally, mentally, and physically. The subject upon which it treats is a delicate one, and yet it is adapted to the most refined and cultivated taste.

It is exclusively sold by agents who have a territory assigned to them, so there will be no interfering one with another. The per cent. allowed to the agent is such that an active man can obtain a good livelihood while he is accomplishing a good work for humanity, and indirectly calling the attention of the public to the publishing houses where the rays of light and truth in the form of tracts and periodicals are sent, in many of the principle languages, to all parts of the civilized world.

We want men of good moral character to take agencies for this work in different portions

of this coast, from Washington Territory to southern California. A portion of the territory has already been taken. Every city, town, village, and part of the country which is peopled should be canvassed. The agents should also take with them Health and Temperance annuals for 1880. And not only will this be found pecuniarily profitable to themselves, but it will accomplish a good work for humanity. A complete canvasser's outfit will cost but \$2.50, which consists of a sample book, a subscription book, guarantee cards, circulars, and a manual of confidential instructions to agents.

Arrangements can be made with the Pacific Press, Oakland, Cal., direct or through the California Tract Society, for all this coast. All requests for particulars in reference to prices to agents, territory, &c., will be cheerfully and promptly given. Address Pacific Press, Oakland, Cal. S. N. HASKELL.

THE book above noticed, "Plain Facts," contains 416 pages, plainly and neatly printed, splendidly bound, and attractive in every way. It is brim full of information on an important subject. The writer has shown taste and judgment, as well as thorough knowledge, in its preparation. The book is free from those ultraisms which have so often marred works on the same subject, and destroyed their usefulness by exciting the prejudices of the reader. We know of no other book on this subject which has been so well received where it has been circulated, or which has received so many cordial recommendations from the press, and no one, certainly, is more worthy of it.

ED. SIGNS.

Cheering News.

FROM a letter written by Bro. Wm. Ings to the V. M. Society of Battle Creek, from Southampton, England, we take the liberty to present the following interesting particulars to our readers.

There are features in the work here that are very encouraging. It is astonishing to see those who are not with us eager to scatter our publications. There is a power attending this work which compels men to herald the notes of warning. There is a person at the docks at this place, who has a large acquaintance among sea-faring men and who occupies a position where he can send our publications to the ends of the earth. He told me only yesterday that many persons come to him and beg of him to loan them our tracts and papers, which he does with as much delight as I would myself. He says their remarks are, "What wonderful things they contain," etc.

We are sending publications to all parts of the globe. No ship has ever refused to take them. We put up five packages for each steamer going to foreign parts: one for the passengers, one for the crew, and three to be left at different ports at which they call, or to be given to other vessels as they pass them, for they frequently inquire for reading matter. One ship that will make a trip around the world touching at all principal ports, has been supplied with publications. Some of them have been sent to China and the India Islands, as well as other distant lands. I find many Danes and Swedes who are eager to get the limited supply of publications we have in their language, which they carry to their native country. I have subscribed for five copies each of the Tidende and Harold. If any of your society has a surplus of these papers, I can use them to good advantage. I take ten copies of our German paper, and I could use many times that number on German steamers which call at this port every week, with their hundreds of passengers, on their way from Bremen to New York. The other day I visited a ship from San Francisco. When I handed them copies of the SIGNS they recognized them immediately. On inquiry I learned that our friends had put some copies aboard while at that port. They had had a good effect.

I hope you are of good courage in sending out the papers. You cannot be too active in this direction. I know of whole neighborhoods here in England, that have been aroused by a few copies of the SIGNS. We have a dear brother who received the first intimation that there was such a people as Seventh-day Adventists from a copy of this paper. He is now, with his family, rejoicing in the truth, and is valuable aid in extending its light by preaching and in other ways. This brother is a professor of different languages.

I might mention others in whom an interest has been awakened by reading a few copies of

the Signs. We are getting some very encouraging letters from different parties as the result of sending the paper.

The work here is making steady advancement. New ones are constantly coming to hear Bro. Loughborough. They go away and tell others what wonderful things the American Evangelist has to say, and thus others are brought in. The heaven is at work, and the effort made here is not in vain.

We are all of good courage, and labor in harmony and love.

Quarterly Report of the State Sabbath-School Association.

OWING to the close proximity of the camp-meeting to the time for holding the quarterly meeting of the State Sabbath-school Association, that meeting was permitted to go over until the next quarter. We however give below the report for the quarter ending Oct. 19, which, we think, will be of interest to every lover of the Sabbath-school.

Although this is by far the largest number of schools we have ever had reports from, yet the list might have been swelled considerably larger had all the schools reported. The schools failing to report are as follows: "Red Bluff, Christine, Guenoc, Mendocino, Locust Grove, and Lakeside. We are unable to account for the failure of these schools to report, as blanks were carefully sent to all. Brethren, next quarter let us hear from all.

Table with columns: Schools, Superintendents, Membership, Average Attendance, No. of "Instructors" taken, Amount contributed. Lists various schools like Arbuckle, Bloomfield, Church's Coly, etc.

J. E. WHITE, President, W. J. BOSTWICK, Secretary.

BISHOP HUNTINGTON, of the Central New York Episcopal diocese, advertised for five young clergymen to do home missionary work for board, clothes, and \$150 a year. The requirements were thus expressed: "They must be well educated, sound in mind and body, users of no artificial stimulants or narcotics, men of good practical sense; and the possession of these qualifications must be sufficiently certified to." Severe comments having been elicited by this advertisement, the Bishop replies that he neither creates nor approves the conditions, and adds (speaking of himself in the third person): "His gross sin is that he imagines that out of hundreds who have forsown the world for the kingdom of Heaven, and who preach sermons and sing hymns about cross-bearers and marching soldiers, and a suffering sainthood, and the glories of self-renunciation, there may possibly be five, who would not count a very abstemious ministry in one of our middle States intolerable, or the offer of it either an affront or a 'joke.' The days of great sacrifices and great honors, young men, are gone by; Christian heroism is out of fashion. After you have recited your Pearson and Hooker, take down your list of good 'parishes,' light your pipe and discuss with your companions the comparative salaries, the social refinements, snug rectories, and other material advantages. If you hear of a bishop who wants the other style of man, laugh at him. Make early arrangements for matrimony and settling down. Resist any expectation that you are to be more sparing of yourself than the children of the world whom you are going to convert; and preach the crucifixion of eighteen centuries ago."

Business Department.

\$2.00 EACH. Richard S Rickett 6-43, Mrs Geo Deans 6-40, Antonio Lippi 6-40, Alt Events 6-40. \$1.50 EACH. Mrs D W Jones 6-40, Z Lewis 6-40, Salema McCall 6-40, Mrs Mary Butterworth 6-40, Laura McCleary 6-40, Maggie Clemons 6-40, Melvin Roberts 6-40, Erwin T DeLapp 6-40. MISCELLANEOUS. Mrs Martha A Cummings 6-6-16, Mrs Matilda Wolsey 6-6-16, Mrs Nancy Smith 6-6-16, Wm Whitney 6-6-16, Wm Fackler 6-6-16, Margaret Stewart 6-6-16, T J Conrad 5-6-3, Horace Mann 5-0-0, 8-13, A C Bainbridge 5-0-3, Mrs E A Halst 5-0-3, Mary Saunders (10 copies) 15-00, 6-40, Peter Powers 5-0, 6-3, Alice K Hersum (20 copies) 12-00, 6-17, Edwin Partridge 3-0-4, C S Clark 1-20, 6-40, Allen Willson (6 copies) 3-00, 6-16, James Smith (3 copies) 1-80, 6-16, Noah Carahoff (6 copies) 3-00, 6-16, E C Penn (10 copies) 12-00, 6-40, Mrs A H Bradford 87c 6-27, S B McLoughlin 1-20, 6-40, E J Waggoner (2 copies) 2-40, 6-40, Jens Sorrense 75c 6-16, James Shore 1-20, 6-40, Mattie E Torrey 1-20, 6-40, Edward Tillotson 1-20, 6-40, Dealtin Lyman 1-20, 6-40, Columbus Patrick 75c 6-16, H A Castle (11 copies) 13-20, 6-40. CAL CONFERENCE. Red Bluff church 75.00, Santa Rosa church 13.40. RECEIVED ON ACCOUNT. Illinois T and M Society 60.00.

BOOKS, PAMPHLETS, AND TRACTS.

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

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

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