

The Signs of the Times.

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

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The Signs of the Times.

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[For terms, etc., see last page.]

REST IN CHRIST.

WHERE shall the soul find rest on this frail earth,
In search of joy and peace? Where but in Christ,
The first-born Prince of Heaven, whose hallowed face,
The only sun that shines o'er life's dark paths,
Is turned benignant toward this sorrowing world;
Whose spirit breathes to kindle hallowed flames
In hearts that else were sold to sin's dark dreams.
To Christ, the Lord, my heart would flee for rest,
And, when vexations tear my harrowed soul,
I'll think of Calvary—I'll think of Him
Who suffering all that malice could invent,
Or man inflict, died calm and peaceful,
Praying for his foes; I'll think of Him
Who wept in Gethsemane, and gave his life
A ransom for the world—of Him who bids
Me welcome to his rest, and takes away
Life's burden from the soul. —Garland.

General Articles.

ISRAEL LEAVES EGYPT.

BY MRS. E. G. WHITE.

THE children of Israel had followed the directions given them of God; and while the angel of death was passing from house to house among the Egyptians, they were all ready for their journey, and waiting for the rebellious king, and his great men to bid them go. "At midnight, there was a great cry in Egypt; for there was not a house where there was not one dead." All the first-born in the land, "from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon, and all the first-born of cattle," had been smitten by the destroyer. When the Egyptians had seen the great preparations made by the people of God for that dreadful night, they had mocked at their hopes, and ridiculed the token of blood upon their door-posts. But now there was wailing throughout all Egypt. Pharaoh remembered his proud boast, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." His haughty pride was now humbled. He called for Moses and Aaron by night, and said, "Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also." He hoped that a blessing from God would protect him from the further effects of that dreadful plague. The officers of the king, and the people, united in imploring the Israelites to be gone, for, they said, "We be all dead men."

"And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required; and they spoiled the Egyptians."

The Lord revealed this to Abraham about four hundred years before it was fulfilled: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation whom they shall serve, will I judge; and afterward shall they come out with great substance."

Although the Israelites left Egypt in haste, yet they were arranged in order, being divided into companies, with a leader for each. A "mixed

multitude" accompanied them, and "flocks and herds, even very much cattle." The latter were the property of the Israelites, who had never sold their possessions to the king. Jacob and his sons had brought their flocks and herds with them to Egypt, where they had greatly increased. The children of Israel also had become exceedingly numerous, and it was a vast company that at the dawn of day were on their way from the land of bondage.

"And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt. But God led the people about, through the way of the wilderness of the Red Sea." "And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

The Lord knew that his people would meet with opposition, should they attempt to pass through the land of the Philistines. The latter would regard the Israelites as fugitives escaping from their rightful masters, and would make war upon them. In bringing them by the way of the Red Sea, the Lord revealed himself a compassionate God, as well as a God of judgment. He informed Moses that Pharaoh would pursue them, and he directed him just where to encamp before the sea. He told Moses that he would be honored before Pharaoh and all his host.

After the Hebrews had departed from Egypt, the counselors of Pharaoh informed him that his bondmen had fled, and would never return to serve him again. The Egyptians regretted that they had been so foolish as to think the death of their first-born was the result of the power of God. In bitterness they asked of one another, "Why have we done this, that we have let Israel go from serving us?" It was a great loss to be deprived of the service of these laborers, and notwithstanding all that the Egyptians had suffered from the judgments of God, they were so hardened by their continual rebellion that they decided to pursue the Israelites and bring them back by force.

Pharaoh prepared a well-equipped army, composed of the priests of their idol gods, and of the rulers, and of all the great men of his kingdom. They thought if their priests accompanied them, they would be more sure of success. The most mighty of Egypt were selected, that they might intimidate the Israelites with the grand display of their power and greatness. They thought that when the news should reach other nations, that they were compelled to yield to the power of the God of Israel, whom they had despised, they would be looked upon with derision. But if they should go with great pomp, and bring Israel back by force, they would redeem their glory, and would also have the service of their bondmen again.

On the third day of their journey, the Hebrews encamped by the Red Sea, whose waters presented a seemingly impassable barrier before them, while on the south a rugged mountain obstructed their further progress. Suddenly they beheld in the distance the flashing armor, waving banners, and moving chariots of a great army. As they drew nearer, the hosts of Egypt were seen in full pursuit. Terror filled the hearts of Israel. Over all the encampment rose a tumultuous sound. Some cried unto the Lord, but far

the greater part hastened to Moses with their complaints:—

"Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for it had been better for us to serve the Egyptians, than that we should die in the wilderness."

Moses was greatly troubled because his people were so wanting in faith, especially as they had repeatedly witnessed the manifestations of the power of God in their favor. He felt grieved that they should charge upon him the dangers and difficulties of their position, when he had simply followed the express commands of God. True, they were in a place from which there was no possibility of release unless God himself interposed to save them; but having been brought there in obedience to divine commands, Moses felt no fear of the consequences. His calm and assuring reply to the people was,

"Fear ye not; stand still, and see the salvation of the Lord, which he will show to you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace."

It was not an easy thing to hold the hosts of Israel in waiting before the Lord. They lacked discipline and self-control. Impressed by the horrors of their situation, they became violent and unreasonable. They expected speedily to fall into the hands of their oppressors, and their wailings and recriminations were loud and deep.

The wonderful pillar of cloud which had accompanied them in their wanderings and served to protect them from the fervid rays of the sun, had moved grandly before them all day, subject neither to sunshine nor storm, and at night it had become a pillar of fire to light them on their way. They had followed it as the signal of God to go forward; but now they questioned among themselves if it might not be the shadow of some terrible calamity that was about to befall them, for had it not led them on the wrong side of the mountain, into an impassable way? Thus the angel of God appeared to their deluded minds as the harbinger of disaster.

But now, as the Egyptian host approaches them, expecting to make them an easy prey, the cloudy column rises majestically into the heavens, passes over the Israelites, and descends between them and the armies of Egypt. A wall of darkness interposes between the pursued and their pursuers. The Egyptians can no longer discern the camp of the Hebrews, and are forced to halt. But as the darkness of night deepens, the wall of cloud becomes a great light to the Hebrews, illuminating the whole camp with the radiance of day.

Then hope came to the hearts of Israel that they might yet be delivered. And Moses lifted up his voice unto the Lord. "And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea."

Then Moses, obedient to the divine command, stretched out his rod, the waters parted, and Israel went into the midst of the sea, upon dry ground, while the waters stood like congealed walls on either side. The light from God's pillar of fire shone upon the foam-capped billows, and lit the road that was cut like a mighty furrow through the waters of the Red Sea, and was lost in the obscurity of the farther shore.

All night long sounded the tramping of the hosts of Israel, but the cloud hid them from the sight of their enemies. The Egyptians, weary with their hasty march, had seen the Hebrews only a short distance before them, and as there

seemed to be no possibility of escape, they decided to take a night's rest, and make an easy capture in the morning. The night was intensely dark, the clouds seemed to encompass them like some tangible substance. Deep sleep fell upon the camp, even the sentinels slumbered at their posts.

At last a ringing blast arouses the army! The cloud is passing on! The Hebrews are moving! Voices and the sound of marching come from toward the sea. It is still so dark they cannot discern the escaping people, but the command is given to make ready for the pursuit. The clattering of arms, and the roll of chariots is heard, the marshalling of the captains, and the neighing of the steeds. At length the line of march is formed and they press on through the obscurity, in the direction of the escaping multitude.

In the darkness and confusion, they rush on in their pursuit, not knowing that they have entered upon the bed of the sea, and are hemmed in on either hand by beetling walls of water. They long for the mist and darkness to pass away, and reveal to them the Hebrews and their own whereabouts. The wheels of the chariots sink deep into the soft sand, the horses become entangled and unruly, and angels of God go through the host and remove their chariot wheels. Confusion prevails, yet they press on feeling sure of victory.

At last the mysterious cloud changes to a pillar of fire before their astonished eyes. The thunders peal, and the lightnings flash, waves roll about them, and fear takes possession of their hearts. Amid the terror and confusion the lurid light reveals to the amazed Egyptians the terrible waters massed up on the right hand and on the left. They see the broad path that the Lord has made for his people across the shining sands of the sea, and behold triumphant Israel safe on the farther shore.

Confusion and dismay seizes them. Amid the wrath of the elements, in which they hear the voice of an angry God, they endeavor to retrace their steps and fly to the shore they have quitted. But Moses stretches out his rod, and the piled up waters, hissing, roaring, and eager for their prey, rush together, and swallow the entire Egyptian host in their black depths.

As the Hebrews witnessed the marvelous work of God in the destruction of the Egyptians, they united in an inspired song of lofty eloquence and grateful praise. Miriam, the sister of Moses, a prophetess, led the women in music.

God in his providence brought the Hebrews into the mountain fastnesses, with the Red Sea before them, that he might work out their deliverance and forever rid them of their enemies. He might have saved them in any other way, but he chose this method in order to test their faith and strengthen their trust in him.

There are times when the Christian life seems beset by dangers, and duty seems hard to perform. The imagination pictures impending ruin before, and bondage or death behind. Yet the voice of God speaks clearly above all discouragements, "Go forward!" We should obey this command, let the result be what it may, even though our eyes cannot penetrate the darkness, and we feel the cold waves about our feet.

The Hebrews were weary and terrified, yet if they had held back when Moses bade them advance, if they had refused to move nearer to the Red Sea, God would never have opened the path for them. In marching down to the very water, they showed that they had faith in the word of God, as spoken by the man Moses. They did all that was in their power to do, and then the Mighty One of Israel performed his part and divided the waters to make a path for their feet.

The clouds that gather about our way will never disappear before a halting, doubting spirit. Unbelief says, We can never surmount these obstructions, let us wait until they are removed, and we can see our way clearly. But faith courageously urges an advance, hoping all things, believing all things. Obedience towards God is sure to bring the victory. Through faith only can we reach Heaven.

There is a great similarity between our history and that of the children of Israel. God led his people from Egypt into the wilderness, where they could keep his law and obey his voice. The Egyptians, who had no regard for the Lord, were encamped close by them; yet, what was to them a great flood of light, illuminating the whole camp, and shedding brightness upon the path before them, was to the hosts of Pharaoh a wall

of clouds, making blacker the darkness of night.

So, at this time, there is a people whom God has made the repository of his law. To those who obey them, the commandments of God are as a pillar of fire, lighting and leading the way to eternal salvation. But unto those who disregard them, they are as the clouds of night. The fear of the Lord is the beginning of wisdom. Better than all other knowledge is an understanding of the word of God. In keeping his commandments there is great reward, and no earthly inducements should cause the Christian to waver for a moment in his allegiance. Riches, honor, and worldly pomp are but as dross that shall perish before the fire of God's wrath.

The voice of the Lord bidding his faithful ones "Go forward," frequently tries their faith to the uttermost. But if they should defer obedience till every shadow of uncertainty was removed from their understanding, and there remained no risk of failure or defeat, they would never move on at all. Those who think it impossible for them to yield to the will of God and have faith in his promises until all is made clear and plain before them, will never yield at all. Faith is not certainty of knowledge, it is the substance of things hoped for, the evidence of things not seen. To obey the commandments of God is the only way to obtain his favor. "Go forward," should be the Christian's watchword.

Pharaoh, who would not acknowledge God and bow to his authority, had delighted to show his power as ruler over those whom he could control. Moses had declared to the haughty monarch, that God, whom he pretended not to know, would compel him to yield to his claims, and acknowledge his authority, as supreme ruler.

In the deliverance of Israel from Egypt, the Lord plainly showed his distinguished mercy to his people, before all the Egyptians. He saw fit to execute his judgments upon Pharaoh, that he might know by sad experience, since he would not otherwise be convinced, that the power of God was superior to all other. That his name might be declared throughout all the earth, he would give proof to all nations of his divine power and justice. It was the design of God that these manifestations should strengthen the faith of his people, and that their posterity should steadfastly worship Him alone who had wrought such merciful wonders in their behalf.

It had been very hard for the Egyptian monarch and a proud and idolatrous people to bow to the requirements of the God of Heaven. While under the most grievous affliction the haughty king would yield a little, but when the scourge was removed he would take back all he had granted. Thus, plague after plague was brought upon Egypt, and he yielded only while he was compelled by the dreadful visitations of God's wrath. The king even persisted in his rebellion after Egypt had been ruined. Moses and Aaron related to him the nature and effect of each plague, before it came, that it might not be said to have happened by chance. He saw these plagues come, exactly as he was told they would come; yet he would not yield. At first he would only grant the Israelites permission to sacrifice to God in the land of Egypt. After Egypt had suffered by God's wrath, he consented that the men alone should go; and when the land had been nearly destroyed by the plague of locusts, he granted that the women and children might go also, but still refused to allow them to take their cattle. It was then that Moses warned the king that the Lord would slay the first-born.

Every plague had come a little closer, and had been more severe than the preceding; and the last was to be more dreadful than any before it. But Pharaoh humbled not himself. And although, when the first-born of Egypt lay dead in every house, the rebellious monarch relinquished his grasp upon his bondmen, yet, after his people had buried their dead, and felt assured that the judgments had ceased, he dared once more to array himself against Jehovah. His last act of rebellion, in pursuing the hosts of Israel to the Red Sea, filled up the measure of his iniquity. This place was appointed for the closing display of the power of God before the infatuated Egyptians. Then were fulfilled the words which the Lord spake to Moses, "And against all the gods of Egypt I will execute judgment. I am the Lord." The judgment of God was manifested in the utter destruction of the Egyptian host.

We cannot escape the responsibility of liberty.

THE UNITED STATES IN PROPHECY.

BY ELDER U. SMITH.

AN IMAGE TO THE BEAST OF REV. 13.

The imposing miracles wrought before the people having riveted upon them the chains of a fatal deception, leading them to suppose they have witnessed the great power of God, and must therefore be doing him service, when they have only been dazed with a mighty display of Satanic wonders, and are led captive by the devil at his will, they are prepared to do the further bidding of the two-horned beast which is to make an image to the beast which had the wound by a sword and did live.

Once more we remind the reader of the impregnable strength of the argument already presented in previous articles, fixing the application of this symbol to these United States. This is an established proposition, and needs no further support. An exposition of the remainder of the prophecy will therefore consist chiefly of an effort to determine what acts are to be performed by this government, and a search for indications, if any exist, that they are about to be accomplished. If we shall find evidences springing up on all sides that this government is now moving as rapidly as possible in the very direction marked out by the prophet, though these are not necessary to establish the application of the symbol to this government, they will serve to stifle the last excuse of skepticism, and become to the believer an impressive evidence of our proximity to the end; for the acts ascribed to this symbol are but few; and while yet in mid career, he is engulfed in the lake of fire of the last great day.

We may, however, notice in passing another evidence that the government symbolized by the two-horned beast is certainly a republic. This is proved by the language used respecting the formation of the image. It does not read that this power, as an act of imperial or kingly authority, makes an image to the beast; but it says to them that dwell on the earth, that is, the people occupying the territory where it arises, that they should make an image to the beast. Appeal is made to the people, showing conclusively that the power is in their hands. But just as surely as the government symbolized is a republic, so surely is it none other than the United States of America.

We have seen that the wonder-working Satanic agencies, which are to perform the foretold miracles, and prepare the people for the next step in the prophecy, the formation of the image, are already in the field, and have even now wrought out a work of vast proportion in our country; and we now hasten forward to the very important inquiry, What will constitute the image, and what steps are necessary to its formation?

The people are to be called upon to make an image to the beast, which expression doubtless involves the idea of some deferential action toward, or concessions to, that power; and the image, when made, is an image, likeness, or representation of the beast. Verse 15. The beast from which the image is modeled is the one which had a wound by a sword and did live, or the papacy. From this point is seen the collusion of the two-horned beast with the leopard or papal beast. He does great wonders in the sight of that beast; he causes men to worship that beast; he leads them to make an image to that beast; and he causes all to receive a mark, which is the mark of that beast. These palpable evidences of co-operation with the papal power led Eld. J. Litch, about 1842, to write concerning the two-horned beast thus:—

"I think it is a power yet to be developed or made manifest, as an accomplice of the papacy in subjecting the world."

To understand what would be an image of the papacy, we must first gain some definite idea of what constitutes the papacy itself. Papal supremacy dates from the time when the decree of Justinian, constituting the pope the head of the church and the corrector of heretics, was carried into effect, in 538. The papacy, then, was a church clothed with civil power, an ecclesiastical body having authority to punish all dissenters with confiscation of goods, imprisonment, torture, and death. What would be an image of the papacy? Another ecclesiastical establishment clothed with similar power. How could such an image be formed in this country? Let the Protestant churches in our land be clothed with

power to define and punish heresy, to enforce their dogmas under the pains and penalties of the civil law, and should we not have an exact representation of the papacy during the days of its supremacy?

It may be objected that whereas the papal church was comparatively a unit, and hence could act in harmony in all its departments in enforcing its dogmas, the Protestant church is so divided as to be unable to agree in regard to what doctrines shall be made imperative on the people. We answer, There are certain points which they hold in common, and which are sufficient to form a basis of co-operation. Chief among these may be mentioned the doctrine of the conscious state of the dead, and the immortality of the soul, which is both the foundation and superstructure of Spiritualism, and also the doctrine that the first day of the week is the Christian Sabbath.

It may be objected again that this view makes one of the horns, the Protestant church finally constitute the image of the beast. If the reader supposes that the Protestant church constitutes one of the horns of the two-horned beast, we reply that this is a conception of his own. No such idea is here taught. And we mention this objection only because it has been actually urged as a legitimate consequence of the positions here taken. And then the question is asked, If the Protestant church constitutes one horn may not the Catholic church constitute the other? Under the shadow of that hypothetical "if," perhaps it might. But neither the one nor the other performs such an office. In a former article, it was shown that the two great principles of Republicanism and Protestantism were the proper objects to be symbolized by these two lamb-like horns. But there is the plainest distinction between Protestantism as an embodiment of the great principle of religious liberty, and the different religious bodies that have grown up under its fostering influence; just as plain as there is between Republicanism, or civil liberty, and the individual who lives in the enjoyment of such liberty. The supposition, therefore, that the Protestant church is to furnish the material for the image, involves no violation of the symbolic harmony of this prophecy.

(To be Continued.)

THE SECOND COMING OF CHRIST.

THAT our Lord's sojourn here, as a man of sorrows and acquainted with grief, is not the only time he is to manifest himself to the people of earth is evident from many passages of Scripture, prominent among which is Heb. 9:28. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

His first advent to the earth was with the burden of the sins of all that would accept him as the Messiah. His second is without that burden. It brings salvation to his people. He comes in glory, rejoicing that he is about to reward those for whom he has suffered so much. His breast is filled with that love that prompted him to make the sacrifice he did for a fallen race. That love is reciprocated by his people, who exclaim out of the fullness of their hearts, "Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9.

Those "that look for him" are those that receive salvation at his hands. This implies that by some means the people of God will be expecting their Lord's return. He said, "If I go away, I will come again, and receive you unto myself; that where I am, there ye may be also." It was also said, "This same Jesus, which was taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven."

But the special directions which place the earnest Christian in the watching, waiting position, are given by our Saviour in answer to the question, "What shall be the sign of thy coming, and of the end of the world?" Matt. 24:3. After giving the required signs, he says, "When ye shall see all these things, know that it is near, even at the door." Verse 33.

The trusting ones see that the signs are fulfilled, and they are watching, anxiously longing, for their Lord's return. The wicked are among the scoffers, constituting one of the signs of the last days. "Where is the promise of his coming?" is sounded from the pulpits of those that have "a form of godliness, but deny the power

thereof," to turn them from their sins. "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:3.

As we cannot realize the great sacrifice made for us in our Saviour's leaving the glory of Heaven, taking upon himself our nature, and suffering, the just for the unjust, so we cannot realize the awful grandeur of his coming in glory. With joy and yet with trembling, does the child of God look for the King of kings and Lord of lords; joy, at the thought of beholding him in whom all our hopes center, trembling, lest we have not clean hands and a pure heart, and therefore cannot stand before his spotless purity.

ALBERT WEEKS.

IT MAKES NO DIFFERENCE.

It makes no difference, we are often told, what you believe if you are only honest. This does not seem to be an argument of modern date, but one used centuries in the past to meet a plain, Thus saith the Lord.

When Naaman, the captain of the host of the king of Syria, heard that there was a man in Samaria, who could cure him of the fatal and loathsome disease with which he was afflicted, he at once set out with precious presents to find the man of God. Without pomp or ceremony, the prophet sends his servant to the captain of the victorious host, saying, "Go and wash in Jordan seven times . . . and thou shalt be clean." But hear the objection: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?"

And why not as well wash in the rivers of his own country? Would God-care for so small a matter as this? Abana and Pharpar had their source near that of Jordan. They were clear, cool, swiftly flowing mountain streams. They flowed through a pleasant country and "made the region they watered like the garden of Eden for fertility and beauty."

It is true that the deep, rolling Jordan, even at the time of year when it overflows its banks, was stopped in its progress as the feet of those who bore the ark of God touched its brink; and while the waters below rushed onward toward the Dead Sea, those above piled in a massive wall. Twice was the Jordan stopped, as the mantle of Elijah struck its waves, and a dry passage was left from shore to shore.

The answer to the above, I believe to be, It was not in accordance with the command of God.

We are often met with this argument in regard to the Lord's Sabbath. On failing to find any proof in the word of God for the observance of Sunday, our first-day friends usually resort to the argument of "It makes no difference which day we keep if we are only sincere and keep the day right."

We are often told that it makes no difference whether we believe the soul to be mortal or immortal; or whether the dead are in a conscious or an unconscious state between death and the resurrection.

We are also repeatedly told that the time of the second advent is among the hidden mysteries of the Lord, with which we have no right to meddle; for if we are prepared for death, we are for the coming of our Saviour. But our resort is to the Bible, where we find it repeatedly asserted that the seventh day is the Sabbath, with the reason why it was set apart; also that it is a sign between God and his people.

Unless we believe the Bible doctrine of the sleep of the dead, I know of no way to meet the fearful doctrine of Spiritualism, which is spreading with such awful rapidity among all classes, throughout our land. Spiritualism offers particular inducements to converts; especially to those who have lost near and dear friends. But thanks be to our kind Heavenly Father that he has made it so plain that the dead are at rest, that they know not anything.

Says our Saviour, "Blessed is that servant whom his Lord when he cometh shall find watching." And we cannot be watching, unless we are expecting and believing that our Lord is soon coming. Oh! that all would discover their mistake and retrace their steps as speedily as Naaman did, and build upon the sure foundation of truth, which alone will stand the final test.

CHAS. L. BOYD.

GOSPEL BOARDING-HOUSES.

THE work of the gospel minister, according to Paul, is to "preach the word," to "reprove, rebuke, exhort with all long-suffering and doctrine." But in these days ministers are expected to preach only those things which will please and interest. A writer in the *Christian Weekly* compares the popular church to a boarding-house, and thus remarks:—

"Some persons seem to regard the church as a gospel boarding-house, a place where they are to get their spiritual meals, and all they have to do with it is to go up, on one day in seven, to be fed. They pay their pew-rent on precisely the same principle they do any ordinary board-bill; and having done this, they think the full measure of their responsibility is met. They further claim the right to criticise the service, to grumble at anything not suited to their taste, to reject the spiritual food set before them, and even to change their spiritual boarding-place when the fare is not precisely what they like, or is not served in the style they deem best. They attend church to be suited; they pay their money for a desirable equivalent; they purchase their gospel as they would a meal of victuals; they demand what is pleasing to themselves; and they pour out their censure upon the minister who fails to comply with, and satisfy their terms.

"What is this but turning the church into a gospel boarding-house and treating the services of the sanctuary as mere boarding-house fare? And in doing so it takes away all the sanctity of worship and robs the church of its beauty and its strength. No wonder that the church of to-day is so powerless for good and fails in accomplishing the high purpose of its mission. Boarders oftentimes add nothing to the home beyond the money they pay in, while they may make the house disreputable by their ill-behavior, and destroy the peace of the home with their fault-finding and censoriousness. Would that the church had more true members and fewer boarders."

GOOD POINTS WELL PUT.

Now and then we receive acknowledgments in favor of unpopular positions from eminent sources. How far their authors will admit the practical application of their own views may not be so clear, but the following from the religious column of the *Albany (N. Y.) Journal* is to the point:—

"The moral code given at Sinai has never been revoked or modified, but still stands with all its ancient authority. God's voice spoke to the Hebrews for all the ages and for all people, and the words uttered have gathered force as they have passed through the hands of the prophets, of Christ, and of his apostles. So also the grand gift of the second Pentecost was not for a temporary purpose or for the apostolic age, but as the inheritance of the church forever, an abiding ministry to the people of God through all time, designed to be more abundantly poured out and more widely diffused in the time of the latter-day glory than in the days of its first effusion."

Comment unnecessary. S. B. WHITNEY.

IS THE WATCH RIGHT?

DR. JOHNSON said of Bishop Burnett, that "he was like a man who resolves to regulate his own time by a certain watch, but will not inquire whether the watch is right or not."

In many persons there is observable an easy tendency to regulate their religious belief by some standard which they take for granted to be right, without seriously examining the grounds of its conceded authority. In the Catholic church, the priest, who is a second-hand pope, is the standard time-piece by which all the lay-watches are regulated. What the priest declares to be God's truth is accepted as such, without, in most cases we fear, an earnest and prayerful inquiry into his claim to infallibility.

And among Protestants, are there not many that blindly set their belief by the minister or the creed, rather than by an intelligent and devout study of God's word? If so, wherein are they better than superstitious Romanists? You may be all correct according to your standard, but what if that shall prove to be false? Let us take nothing second-handed. Let us try all human time-pieces by the great chronometer, constructed by him whose existence is measured only by eternity—the infallible word of truth.—*Sci.*

"COULD'ST THOU NOT WATCH WITH ME
ONE HOUR?"

The night is dark; behold the shade was deeper
In the old garden of Gethsemane,
When that calm voice awoke the weary sleeper—
Could'st thou not watch one hour alone with me?

O thou, so weary of thy self-denials,
And so impatient of thy daily cross,
Is it so hard to bear thy little trials,
To count all earthly things a gainful loss?

What if thou always suffer tribulation,
And if thy Christian warfare never cease?
The gaining of the quiet habitation
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely
The path that Jesus once himself hath gone;
Watch thou in patience through the dark hour only;
This one dark hour before the eternal dawn.

The captive's oar may pause upon the galley,
The soldier sleep beneath the plumed crest,
And Peace shall fold her wing o'er hill and valley,
But thou, O Christian, must not take thy rest.

Thou must walk on, however man upbraid thee,
With Him who trod the wine-press all alone;
Thou wilt not find one human hand to aid thee—
One human soul to comprehend thine own.

Heed not the images forever thronging,
From out the foregone life thou liv'st no more;
Faint-hearted mariner! still art thou longing
For the dim line of the receding shore?

Wilt thou find rest of soul in thy returning
To that old path thou hast so vainly trod?
Hast thou forgotten all thy weary yearning
To walk among the children of thy God?

Faithful and steadfast in their consecration,
Living by that high faith to thee so dim,
Declaring before God thy dedication,
So far from thee because so near to Him?

Can'st thou forget thy Christian superscription—
"Behold we count them happy who endure?"
What treasure would thou, in the land Egyptian,
Repass the stormy water to secure?

Poor wandering soul! I know that thou art seeking
Some easier way, as all have sought before,
To silence the reproachful inward speaking—
Some landward path unto an island shore.

The cross is heavy in thy human measure,
The way too narrow for thine inward pride;
Thou canst not lay thine intellectual treasure
At the low footstool of the Crucified.

Oh, that thy faithless soul, one hour only,
Would comprehend the Christian's perfect life—
Despised with Jesus, sorrowful and lonely,
Yet calmly looking upward in its strife.

For poverty and self-renunciation,
The Father yielded back a thousand-fold;
In the calm stillness of regeneration
Cometh a joy we never knew of old.

In meek obedience to the heavenly Teacher,
Thy weary soul can find its only peace;
Seeking no aid from any human creature—
Looking to God alone for its release.

And He will come in his own time and power
To set his earnest-hearted children free;
Watch only through this dark and painful hour
And the bright morning yet will break for thee.

THE LAW OF THE SABBATH.

STILL BINDING, AND WHAT IT FORBIDS.

In a small tract, No. 187, written by William S. Plummer, and published by the American Tract Society, the law of the Sabbath and its importance is set forth, showing that it was made at creation and could be repealed by no less than the same high authority that gave it. He asks, "Is any evidence of such repeal found in Scripture? If so, where is the book, the chapter, and the verse, containing it? After arguing the law at some length, and showing that the seventh day is the true Sabbath, as we shall shortly show from his own words, he very coolly slides over to the first day of the week, and tries to maintain that as the Sabbath, without giving us even one text, Thus saith the Lord. Now in his own words I ask for the "book, chapter, and verse," where the Lord requires us to keep holy as the Sabbath day the first day of the week. He says:—

"I ask for a few minutes of the reader's time, while I reason with him concerning one of the laws of the world in which he lives. That law is found in Exodus, chapter 20, and reads thus: 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that

is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.'

"Here is a law claiming to regulate a seventh portion of human life. If a man lives twenty-one years, this law claims the entire control of three of them; if he lives fifty years, it disposes of more than seven of them. It is therefore important. But it also devotes this portion of time to religious purposes; and these are the highest ends of life. All other time is secular. This is holy. That may be occupied with things which perish in the using. This *must* be given to things which take hold on eternity. Many questions may be raised concerning this law; but one question is at the foundation of all the rest: Is this law still in force? If it is not binding now, it never will be; and if it is binding now, it will bind while the world stands. The inquiry is of great practical interest. Public manners are vastly effected by the esteem in which the Sabbath is held. It is, therefore, right to look well to the foundation.

DOES THE LAW OF THE SABBATH BIND US?

"It is evident that laws may cease to be of force; that is, they may cease to be laws. When this occurs, it must be in one of the following ways: *The condition of a people* may be changed as to render obedience to the law impracticable. In human government such cases often arise, and the law, unless administered by tyrants, becomes a dead letter. No good government will inflict the penalty on the transgressor to whom obedience is impossible, even though the law remains on the statute book. But the law of the Sabbath can as well be kept now as at any former period of the world. Indeed, when given from Mount Sinai, it was given to a people on a long journey, to whom were wanting many conveniences which we enjoy for its careful observance. If this law was in its nature ever practicable, it is so now.

"Some laws *expire by limitation*. Such are many of the laws of every country. Such were many of the laws given by Moses. They were in force until Christ, who was their end, came; and then they bound no longer. Thus the whole ceremonial law ceased to bind after the death of Christ, to which it was limited. But no limit was fixed to the observance of the fourth commandment, either when first given, or afterward.

"A competent authority may *repeal* a law, and thus its obliging power may cease. Every free government affords numerous instances of the repeal of laws once useful, but no longer so. In a regular government, the repeal must be passed by the power which enacted the law. The great lawgiver of the world is God. He ordained the law of the Sabbath, and he has never repealed it. Is any evidence of such repeal found in the Scripture? If so, where is the book, the chapter, the verse containing it? All admit that the law was in force until Christ. Christ did not repeal it, for he says so, Matt. 5:17, nor did the apostles anywhere declare that it was repealed. If this law, therefore, has ceased to bind, it must be in some way utterly unknown to us. It is still practicable; it has not expired by limitation; it has not been repealed.

THE LAW IS PART OF A CODE WHICH IS IN FORCE.

"It may also be said that this law is *in the middle of a code*, all the rest of which is acknowledged to be binding; and why not this? Were the other precepts of this code spoken by God from Sinai, amidst the blackness, and darkness, and tempest, and terrors? So was this. Were the others deposited in the ark of the testimony, in the holy of holies, under the wings of the cherubim? So was this. No ceremonial or repealable law given to the Jews, had these marks of honor put upon it. Did Christ say, I came not to destroy, but to fulfill, the law? He said it as much of this as of any other precept. Did Christ's most devoted followers keep the other commandments? So did they keep this. Luke 23:56.

THIS LAW ENACTED WITH GREAT CARE.

"On the face of this law are found some things which prove that God, who gave it, regarded it as of great importance. In the wording of it, a more full explanation of its true intent is given than in any other commandment. It is enacted both positively and negatively: Positively, 'Remember the Sabbath day to keep it holy'; negatively, 'In it thou shalt do no manner of work.' No other precept of the decalogue is given in both of these forms, although every fair rule of

interpreting them requires that when they enjoin a duty we should regard them as forbidding the contrary sin, and when they forbid a sin we should regard them as enjoining the contrary duty. Yet in this command, but in no other, both forms are used.

"This command is also introduced as no other is. The very first word of it is a solemn memento—'Remember.' This word is not found elsewhere in the decalogue. Moreover, this command not only addresses men in the singular, 'Thou shalt,' etc., but it goes further, and tells who is thereby intended, namely, not only the head of the family, but also the son, the daughter, the man-servant, and the maid-servant, the cattle, and the stranger. No such particularity is found in any other precept of either table of the law.

"In this command God also reasons with us on the equity of his demands. He says he gives us six days out of seven, as if he had said, 'I am no hard master; I do not act unreasonably. I give you ample time to do your necessary work. I give you six days; therefore if you have any conscience, give me the seventh.' For, says he, 'It is mine—it is the Sabbath of the Lord your God.' Surely you will not deny to your God a right so equitable, a demand so fair.

"It is also stated by God in the command itself that he set us the example on the completion of the creation. And shall we not follow *such* an example? If we ought to be holy because God is holy, if we ought to forgive *our* enemies because God forgives *his* enemies, we ought also to keep the Sabbath day because God kept it. Teaching by example is the highest kind of instruction.

THE SABBATH GIVEN IN EDEN.

"Nor did the Sabbath originate with Moses, or with any sinner. It was an ordinance in Eden, when, for his sins, man was driven out of paradise. God permitted him to carry with him two institutions, established for his good before his fall. Which of these institutions is the greatest mercy to our world, or which is the dearest to the heart of a good man, I will not undertake to say; one of them is *marriage*, the other, the *Sabbath day*. If he is the enemy of virtue who would abolish the former, he cannot be the friend of God or man who would set aside the latter. By restoring marriage as far as possible, to its original purity in Eden, that is, by confining it to the pairs and rendering it indissoluble, the Christian religion has incalculably advanced civilization, peace, and all the domestic virtues. By restoring the Sabbath as nearly as possible to its purity in Eden, that is, by the holy observance of all of it, man makes his nearest approach to primitive innocence and future glory. There is no example of any community, large or small, ancient or modern, continuing virtuous or happy for a considerable time if they slighted either marriage or the Sabbath day.

"But God has also in this command done what he has not done in any other part of the moral law—he has pronounced a blessing on the institution. 'The Lord blessed the Sabbath day' and thus made it 'Day of all the days the best.'"

J. G. Wood.

NATURALNESS OF THE SUPERNATURAL.

The common ground taken by skeptics in reference to the Christian religion is, that Christianity is unreasonable because it teaches the supernatural. And the doubts that come unbidden to Christians spring chiefly from the supernatural features of Christianity. Of course there must be something mysterious about the supernatural, but yet this mysteriousness may not at all diminish its reasonableness. On the contrary, the supernatural in Christianity may be, and is, one of the most philosophical and reasonable things in the world. For illustration, let us suppose that all the creatures which God has made had been gifted with reason and intelligence, and, if you please, with a language common to all. An oyster lies in the depth of the ocean, so grown to a rock that it cannot possibly liberate itself. All around it are its companions, rock-bound like itself. From their birth they have never moved from their place, and we will suppose that they have never seen such action. It is, therefore, natural to them to live without power of locomotion. Suppose now that it were to be told those oysters that there were elsewhere other animals much larger than themselves that lived wholly out of water, and were able to move about from place to place for great distances.

The oyster replies, "I cannot believe this. It is natural for us to live here in the water, and firmly fastened to the rock, and it would be *supernatural* for an animal to live out of the water, and to move about here and there, and it is unreasonable, because supernatural." But then we know that whilst it would be supernatural to an oyster to do so, it is perfectly natural to an ox.

Again, suppose that an ox, which had never seen anything of the kind, were told that there were goodly sized animals able to rise from the ground by their own efforts, ascending to great height in the air, where they moved about at their pleasure, as an ox may move upon the ground. The ox would reply that this would be supernatural, and therefore unreasonable. He would say, "When I leap into the air I immediately fall back again to the ground, through the laws of attraction, and to suppose that an animal having weight could arise and remain suspended in the air would be to believe in the supernatural." But though supernatural to an ox to do so, it is perfectly natural for a bird to thus fly through the air. In other words, an ox can do naturally what would be supernatural to an oyster, and a bird can do naturally what would be supernatural to an ox.

Let us go a step higher. Man is created a grade above the ox. Suppose it were told an ox that a man can talk with his fellow-men three thousand miles away. The ox replies, "This would be supernatural. I have heard the voice of men, and their voices are no louder than mine, and I make myself heard only a comparatively short distance." He sees a man sit down to a telegraph table, who makes a motion with his fingers, and the ox hears a slight sound, and says, "I can hardly hear that sound three rods away, and surely one three thousand miles away can hear nothing of this." But then that man is talking intelligibly to his friend three thousand miles away, and he is doing this naturally, though it would be supernatural to an ox to do so. Thus step by step we have seen that what is perfectly natural to an animal of one grade is supernatural to an animal of a grade below.

Let us go one step further. If God be only as much superior to us as an ox to an oyster, then those things which belong to his superiority must, in the nature of the case, be supernatural to us; and it is just as reasonable in us to believe in these things of God which are supernatural to us as it is for us to believe that an ox may be supernatural to an oyster, or ourselves to an ox. Indeed, we would have the best of reason for distrusting the superiority of God, if his works were not supernatural as compared to ours. Take the case of Thomas. He doubted the physical presence of Christ in that room, because, the doors being closed, he thought a physical body could not enter. And this would have been true of a physical body controlled by a human soul. But then it might be as natural for a superior soul, as was that of Christ, to have taken its physical body through those closed doors, as it would be for Moses to take his physical body through an open door. What would be supernatural to a spirit of the grade of Thomas might be perfectly natural to a spirit a grade higher. Thus the supernatural of Christianity becomes perfectly natural. We have been led to this train of thoughts by a sentence in the Philosophy of Salvation, "Is there anything unnatural in the supernaturalness of Christianity?"—*Exchange*.

THE FIRST RAFFLE.

BY EGBERT L. BANGS.

THERE are some phases of modern life, whose beginning may be found in Holy Writ. Murder is now, if not a fine art, at least an every-day occurrence. Go back to the first one, and you find that the victim was engaged in a solemn act of worship when his life went out. Wait, as the years go by, and the first drunken scene is enacted. Righteous Noah makes himself so ridiculous that a garment must be thrown over him to cover his shame. Would that a mantle of charity could as easily be thrown over the modern drunkard as the concealing garment was thrown over him!

Leap now the chasm of the centuries, and stand before the Saviour of the world in his hour of agony, and then wait a little, and you shall see coarse men casting lots for his vesture. That was the first raffle on record. The element of chance entered into it, and he who was lucky had the garment. There is something indescribably

revolting in the scene just referred to. It is heartless to the last degree. I have often thought of this piece of gambling, when I have seen the church, engaged in a raffle to make money for the preaching of the gospel; and I have wondered if He could say of a church when so doing, "Many have done virtuously, but thou excellest them all." Probably few who engage in such enterprises ever connect their grab-bags, their cakes with rings hidden in them, and their bed-quilts, arm-chairs, and other goods too numerous to mention, for which drawing-tickets are sold—probably few notice the connection between the scene they enliven with their sunny presence, and the one in which lots were cast for the garments just stripped from the Redeemer of the world. Perhaps that raffle was agreed upon while the clothes were still upon him. The same principle was involved in both transactions, for one was gambling as much as the other. Which of the two is the worse?

The men who gambled for the Saviour's vesture did it for a purely selfish purpose, and we have a right to suppose that they had no clear conception of his divine character and mission. His followers to-day have the light of almost nineteen Christian centuries to guide them, and they ought to know better than to gamble in the name of religion for the support of preaching and the adornment of a Christian church. Imagine a church raffle where the proceeds were to be used for the purchase of a communion set; and, if that is a perfectly right way to raise money, no one ought to see anything incongruous in such an association of ideas.

A Christian woman once excused herself for being overdressed, on the ground that, as she could thus make a better appearance, she could do more good in the world. She said she did it all for Christ's sake. When the active spirits in church financial work say they sell cigars and lottery tickets for Christ's sake, some one ought to say to them, "For His sake, don't." Christ did say of those who took his life, "Father, forgive them, for they know not what they do." Looking down from the temple above upon some of the church fairs for the benefit of his temples below, could he say as he saw his butterfly followers flitting about to sell tickets for the coming raffle, "they know not what they do?" The same spirit that sent him through the temple at Jerusalem, with a whip of small cords in his hand, must cry out against all such irregular and dishonest customs, no matter if they are covered with the gold-laced mantle of the highest respectability and social standing.—*S. S. Times*.

The Sabbath School.

IMPORTANCE OF EYE-TEACHING.

THE importance of illustrating before the eye that which we wish to communicate cannot be over-estimated. In a discussion, a few years since, upon the subject of the perpetuity of the law of God, a chart containing the ten commandments was hung up before the audience. The gentleman who was to contend for the abolition of the law objected; "for," said he, "the looking at the ten commandments will carry conviction with them."

This was true. All the information we receive comes to us through our five senses. And no one means is the medium of greater information than our eye-sight. The sense of hearing and touch is far more acute with a blind person than with one who is blessed with eye-sight. Yet the loss can never be wholly made up.

The prophets spoke by inspiration, yet much of what they said and wrote was taught them of the Lord by presenting before them either the object itself, or a symbol which would make it more impressive. The utility of eye-teaching is not only self-evident, but it is made forcible by the method the Holy Spirit has adopted to communicate to the human family. The thunderings of Sinai were terrible to hear; but the smoke and appearance of God as beheld by Moses, was awfully impressive.

Maps showing the geography of Bible lands, the rivers and places, and their relative distances from each other, can and are made very useful in the Sabbath-school. If the lesson relates to any land, city, river, or lake, to point it out and briefly refer to circumstances which occurred there, will add greatly to the interest in the school, and make impressions on the mind which will never be forgotten. It will also add much to the interest of reading the Scriptures.

No school should be without such maps. Every

person should become more or less acquainted with the country mentioned in sacred history. Maps showing the land of Palestine, the travels of St. Paul, and the journeyings of the children of Israel, are full of interest to the Bible student, and should be in every Sabbath-school. Schools which have used them could not now be prevailed upon to do without them. We recommend them to all.

S. N. HASKELL.

MOTHER AND TEACHER.

BY MRS. REV. J. H. CASTLE.

It is said that two grey-hounds running together, will kill more hares than four others, running separately. There is power in combined effort which cannot be secured when the forces act apart. One may chase a thousand, but two may put ten thousand to flight. It is co-operation that secures the best successes.

The mother and the Sabbath-school teacher are engaged in one work,—the spiritual education of the child. Shall they act in concert, or separately? If separately, there may be good results. A bow drawn at a venture sometimes hits the mark, and this is well enough for an emergency. But child-training is not work in an emergency. It is the regular, heaven-ordained means to an end. The mother by nature, and the teacher by grace, are ordained, in the truest and most sacred sense, for this very duty; and there should be no chances or risks on either side.

But even Christian mothers differ, and so do Christian teachers. The child at home, too, often differs from the child at school. Co-operation is therefore demanded. The teacher must confer with the mother, or the bow, on Sabbath, will be drawn at a dangerous venture. True, the facts of the lesson are the same to all, the spiritual lessons also; but the applications must be adapted to each child. There are children, whose deportment is most exemplary under the maternal eye, but who, in the class, work all manner of mischief. The mother's view of these children differs materially from the teacher's. They look from opposite stand-points,—both of which are wrong. The child is not all good, as the mother thinks; nor all bad, as the teacher thinks. The teacher is purblind until he knows the home-life of the child, and so is the mother, until she knows the school-life. This is the rule, and exceptions should never be the guide for action. Between rock-ledges, from a handful of sand, clusters of blossoms often grow; but a gardener would be mad, who, because the wilding blossomed, thought it unnecessary to bestow careful labor on his garden.

When the teacher is young and inexperienced, and the mother is mature, august, possibly wise and rich; then the teacher who might face the lowly in their homes, perchance finds it difficult to cross the portals of the mansion and of the heart of this mother. What is to be done in such a case? Does duty belong to the teacher only? May the mother content herself by saying, "My child's teacher has never called?" Or should she, with a woman's nice intuition, appreciate the situation, and invite the teacher to her home and heart, as her co-worker and assistant? The mother, whether rich or poor, wise or unwise, has serious responsibilities in connection with Sabbath-school work; and this is one of them.

The wilding may grow with beauty. The boy who sleeps in a barrel, and who roams the streets by day, may become a zealous worker for Christ. A tinker of Elstow may kindle a light that shall shine through the ages. But the children of our families are not wildings nor waifs. They are planted in our homes for the most thoughtful cultivation, and this can be secured only by the union of all the forces for good. There are zealous conferences with the tailor and the dress-maker, that the outer garments may have a comely appearance; the mother and the cook confer to please the palate; but about spiritual food, and the garments which time and fashion may not change, there is altogether too little conference.—*Baptist Teacher*.

MR. SPURGEON says: "I see it publicly stated by men who call themselves Christians that it would be advisable for Christians to frequent the theater, that the character of the drama might be raised. The suggestion is about as sensible as if we were bidden to pour a bottle of lavender into a great sewer to improve its aroma."

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, APRIL 1, 1880.

UNITY AND GIFTS OF THE CHURCH.

"AND he gave some, apostles, and some, prophets; and some, evangelists, and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:11-13.

It may be thought, by reading the caption of this article, that we have undertaken two subjects at once. But we regard the unity and the gifts of the church as being so closely connected, one dependent on the other, that we introduce them as one subject.

Apostles, prophets, evangelists, pastors, and teachers are given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith," etc. The object of these callings and gifts, is here most plainly stated. And not until the object for which they were given shall be fully accomplished, will they be laid aside. While conversing with a certain minister on this subject some time since, he stated that the gift of prophecy was not in the church, that it ceased about 1800 years ago. We then quoted the above words of Paul to the Ephesians, to which he replied, that these were fulfilled, and that the gifts ceased with the apostles. "But sir, you profess to be an evangelist, a pastor, or a teacher, do you not?" "Certainly," was the reply. "Then, according to your view of this subject, your calling ran out about 1800 years since." He was silent, because he had nothing to say. Nothing is plainer from the sacred page than that these callings of God, and the gifts of the Holy Spirit run parallel.

Read the following list, and if any have ceased, please tell us which. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." 1 Cor. 12:28. Have all ceased? Then our religious teachers are not moving under the authority of Heaven. Their commission run out eighteen centuries ago. But if these teachers of God's word are moving out under the high commission given by the Head of the church, "Go teach," etc., then why not expect the manifestation of all the gifts when the church shall stand forth in the order of God?

It is the opinion of some that the working of miracles, signs and wonders, and gifts of the Holy Spirit, were designed only for the week (seven years) of confirming the covenant, by the ministry of Christ, three and a half years, and by his apostles three and a half years. This view makes all the gifts cease at the close of that week, A. D. 34. But we hear Paul, A. D. 59, twenty-five years later, saying, "Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gift of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts." 1 Cor. 12:29-31.

Were these gifts needed in Paul's day? they are needed now. Were they necessary to guide and sustain the early church? how much more necessary in the perilous times of the last days. Were the gifts necessary to preserve the unity and purity of that church, which had received the pure doctrines of the gospel from Christ, and had been baptized with the Holy Spirit on the day of pentecost? how much more are they needed in the work of bringing out a people onto holy, apostolic ground, and of preparing them for a home in Heaven. J. W.

DESTRUCTION OF JERUSALEM.

THE terrible visitation of God's wrath upon Jerusalem has been eagerly seized upon by many as the fulfilment of all the vengeance against sin which the Bible threatens. So when Malachi speaks of the day "that shall burn as an oven," or Peter of the melting of the elements with "fervent heat," or Paul of the revelation of the Son

of God "in flaming fire," these awful declarations are said to have been fulfilled when Jerusalem was destroyed. Undoubtedly when Noah preached the coming of the flood, the antediluvians had some great woe, which had come on mankind some centuries before, to cite to him as the real fulfillment of all God's threatenings against sin. They satisfied their own minds so that they regarded not his warnings. But in spite of all this comfortable explanation, the flood came and destroyed them all. The destruction of Jerusalem now swallows up all the unpleasant truths of Scripture. But, instead of that terrible event calming the fears of the guilty, it ought to alarm them. If God has marked iniquity in the Jews, and inflicted on them such terrible blows, will he not do the like by the Gentiles? J. N. A.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER TWELVE.

THE SEVENTY WEEKS AND 2300 DAYS.

HAVING passed through the symbols of the second, seventh, and a portion of the eight chapters of Daniel, we turn again to this last chapter to notice another subject there introduced. It is recorded in verse 13 that Daniel heard one saint ask another the question, "How long the vision concerning the daily [sacrifice] and the transgression of desolation, to give both the Sanctuary and the host to be trodden under foot?" The angel then addressed himself to Daniel and said, "Unto two thousand and three hundred days; then shall the Sanctuary be cleansed." How far this declaration was designed to be an answer to the question which he had heard, we will not now endeavor to determine; but this much is revealed—enough for Daniel to know, enough for us—that unto twenty-three hundred days, or at the end of 2300 days, the Sanctuary should be cleansed. This period is not again mentioned in Dan. 8. All the other parts of the vision are there fully explained. It must have been therefore, this point concerning the time, that troubled the mind of the prophet, and in reference to this, solely, that he exclaims at the end of the chapter, "I was astonished at the vision, but none understood it."

The date of this vision was the third year of Belshazzar, B. C. 553. Fifty-three years previous to this time, B. C. 606, Jerusalem had been taken by Nebuchadnezzar, and the seventy years' captivity commenced; and thirty-five years before this, B. C. 588, the Chaldeans had utterly demolished the city, broken down its walls and burnt the house of God with fire. 2 Chron. 36:19. Daniel in the first year of Darius, B. C. 538, had learned from the prophecy of Jeremiah, chap. 25, that the seventy years of captivity were drawing near their close, as we read in the first verses of Dan. 9; and it is evident that he so far misunderstood the period of the 2300 days as to suppose that they ended with the end of the seventy years of Israel's servitude; therefore turning his face toward the prostrate city and the ruined temple of his fathers, he prays God to cause his face to shine upon his sanctuary which is desolate. Verse 17.

"And while I was speaking and praying," says he, chap. 9, 20-23, "even the man Gabriel whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication, the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city," &c.

That this is a continuation of the explanation of the vision of chap. 8, would seem sufficiently evident on the very face of it, without the aid of any special argument to prove it so. But as a vital point in the argument hinges upon this fact, and as this is denied by some for very apparent reasons, we will offer a few thoughts, which place it beyond the limits of contradiction, that the vision which Gabriel explains in Dan. 9, is the same that is recorded in chap. 8.

1. Gabriel had received a charge, chap. 8:16, to make Daniel understand the vision; but at the end of that chapter, Daniel says he was astonished at the vision, but none understood it. Gabriel therefore did not complete his mission in chap.

8: the charge still rested upon him, "Make this man to understand the vision."

2. The being who came to Daniel at the time of his supplication, was the very same who had appeared to him in the vision at the beginning; namely, Gabriel. And that he had now come to undeceive him concerning his application of the time, is evident in that he says, "I am now come forth to give thee skill and understanding." Why did he not give him a full understanding of the vision at first? Because, we answer, he revealed to him all that he was then able to bear; for Daniel "fainted and was sick certain days."

3. Direct reference is made to the vision at the beginning; and if that is not the vision of chap. 8, it is impossible to find it. And again, if Gabriel does not explain in chap. 9, what he omitted in chap. 8, it is impossible for any man to show wherein Gabriel ever fulfilled his commission to make this man understand the vision; and we have nothing then to shield him from the charge of being a fallen angel. But a position which will lead to either of these results, is utterly unallowable.

4. When Gabriel commenced his further explanation he does not explain the symbol of the ram; for that he had already explained: he does not explain the goat; for he had likewise explained that: neither does he commence about the little horn; for he had made that plain also in chap. 8. What then does he explain? The very point there omitted; namely, time.

But how do the words of Gabriel, "Seventy weeks are determined upon thy people," &c., explain the period of the 2300 days? The answer is, The word rendered, determined, signifies literally, *cut off*. Says Josiah Litch, in *Midnight Cry*, Vol. IV, No. 25, "Seventy weeks are determined," literally 'cut off.' The Hebrews all admit that the word determined, in our English version, does signify 'cut off.' Not one has disputed it." Prof. Whiting, also, in *Midnight Cry*, Vol. IV, No. 17, says: "Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of 'cutting off' to this verb. Should it be inquired why a tropical sense has been attributed to it, such as 'determining,' or 'decreeing,' it may be answered that the reference of the verse (in which it occurs) to Dan. 8:14, was unobserved. It was therefore supposed that there was no propriety in saying, 'seventy weeks are cut off,' when there was no other period of which they could have formed a portion. But as the period of the 2300 days is first given, and verses 12 and 23 compared with Dan. 8:16, show that the ninth chapter furnishes an explanation of the vision in which Gabriel appeared to Daniel, and of the 'matter'—(the commencement of the 2300 days)—the literal (or rather to speak properly, the *only*) signification demanded by the subject matter is that of 'cut off.'" The Englishman's Hebrew concordance says, "Determined, literally, divided."

From what period are the seventy weeks divided, or cut off? From the 2300 days; for there is no other period given from which they can be taken; and this is placed beyond a doubt by the connection of the two chapters, which has already been proved. The seventy weeks, then, are the first 490 days of the 2300; and this is the key to the whole mystery. This is vitally necessary to an understanding of that period. On no other ground can it be explained. Yet some who were once sound in the truth on this subject, have rashly denied this; but for how good reason, we shall by and by see. The commencement of the seventy weeks therefore marks the commencement of the 2300 days; for the former being cut off from the latter, they of course commence together. From what point shall we date them it is our next inquiry. U. S.

WHEN HAVE INSPIRED MEN EXPECTED THE BLISS OF HEAVEN?

THERE is no variance among the inspired writers of the Old Testament and the New, in respect to the time when they expected their reward. They expected no part of it before the resurrection of the dead. And there is no exception to this rule in any inspired writer. This is the most conclusive evidence that the dead sleep, and are not in conscious happiness or misery. We have no reason to say that the dying thief was an inspired man, yet he asked to be remembered at the same time that inspired men expected to be re-

membered. "Lord, remember me when thou comest into thy kingdom." It is claimed that the Lord granted him more than he asked for—that instead of waiting for that day to arrive, he should enjoy the bliss of the paradise of God immediately. Paradise and the third heaven are the same, 2 Cor. 12: 2-4. It would seem strange indeed, if the thief, who found pardoning mercy while dying, should be so distinguishingly honored above such men of God as David. It was sometime after the thief died, and, as it is supposed, went to heaven, that Peter said, "For David is not ascended into the heavens." Acts 2: 34. David then had not gone to paradise, when Peter, immersed with the Holy Spirit, preached to the people, on the day of pentecost. Did David, while living, look for his reward sooner? We will hear his testimony.

"As for me," says he, contrasting himself with "men of the world," "I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Ps. 71: 15. The pure in heart shall see God. Matt. 5: 8. David expected to see his face in righteousness; but not immediately. He expected to sleep; but he expected to awake with his Redeemer's likeness. Then he would be satisfied. How this testimony harmonizes with that of the apostle. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3: 2. When shall the saints see the Lord and be like him! At death? No; but when he appears. At that time shall those that sleep awake with his likeness. "For the trumpet shall sound and the dead shall be raised incorruptible." 1 Cor. 15: 52. Then all the saints shall be satisfied, shall see their Lord and be like him.

Said Job, "O that thou wouldst hide me in the grave, that thou wouldst keep me secret, till thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee." It is evident that Job expected to go into the grave and wait all the days of his appointed time—till his Redeemer should come to earth and his change—the resurrection—should come. Then he expected to respond to the voice of the archangel and the trump of God, "Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands."

I have affirmed that no inspired man, as recorded in the Bible, ever expected the bliss of paradise, before the resurrection. Of course Enoch and Elijah who did not die, are exceptions. None that have died, as recorded in the Bible ever expressed a thought of entering into conscious joys, immediately at death. If there is a state of conscious happiness for the righteous between death and the resurrection, it is exceedingly strange that no inspired man ever mentioned it; and since it is not mentioned in all the inspired word, I am confident it does not exist. Perhaps the reader will say that what I affirm is false; that inspired men *did* look for immediate conscious happiness, in the presence of the Lord, at death. What inspired writer has recorded it? Perhaps you answer Paul; for he said he had a desire to depart and be with Christ. So he did; and he is not the only Christian that has had such desire. The time which elapses between death and the resurrection is nothing to the unconscious. To the saint of God, the next moment after he closes his eyes in death he opens them in the resurrection. By faith he triumphs over death as he falls in his icy embrace, the next moment to him he leaves the grave, where he has slept centuries perhaps, and ascends to meet the coming Lord; and as he looks upon the empty grave and calls to mind his last thoughts while struggling with death, he cries out, "O death! where is thy sting? O grave! where is thy victory?"

But to the question. Did Paul say he expected to be with Christ immediately at death? No. Then this must not be made to contradict that we have already quoted from inspired men. We look for them all to agree. When *did* Paul expect to be with Christ? At his coming. When he came down to the time when he was to close his earthly career and seal his testimony with his blood, he says, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there

is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 6-8.

The apostle's work is now done. He is about to depart. And he tells when he expects to receive the crown of righteousness. It is at the advent and resurrection, the time when all who love Christ's appearing will also receive a crown. This perfectly agrees with what he says in 1 Thess. 4: 13-18. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." The apostle would comfort his mourning brethren, and to this end he would not have them ignorant concerning them that are asleep. Then if our departed loved ones are now with Christ, he will certainly tell us so. He will not withhold any consolation he can give in truth. If they are now in conscious happiness he will make it known.

But all he says of their present state is, they are asleep; and the first and only consolatory words he has to offer relate to the resurrection of the sleeping saints at the coming of Christ, when the living will be changed, and all the dead and the living, be forever with the Lord. He has not one word to say of their present bliss in the "spirit world," or anywhere else. This is altogether unaccountable upon the supposition that he believed that those for whom they mourned were in conscious bliss. It is certain from his silence concerning this upon such an occasion, when this information was so much needed, and when he himself proposed on the outset to dispel their ignorance concerning those who were asleep, that he did not believe in such a state for the dead, and the doctrine is entirely fabulous. The hope of bliss in a disembodied state is no part of the Christian hope. In fact, such a thing as disembodied men is unknown, unrecorded, and unrecognized, throughout all the Book of God. But how sweet the true consolation and hope as expressed by the apostle:

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Yes! Amen! Comfort one another with these words of the Bible believer's consolation. And let all the people say, Amen. And let all ministers of the present day comfort their bereaved hearers with these words! the coming of Christ and the resurrection! But they will not do it, because they suppose they have something better.

R. F. COTTRELL.

THE SUN IS SETTING.

THE sun of mercy is setting. The time of probation is fast closing. If we desire to do anything in the service of God, it must be done soon. The night comes when no man can work. It approaches more swiftly than we are aware. Our life also hangs by a brittle thread. Our existence is one of uncertainty. The gates of *hades* are wide open. Every hour carries thirty-six hundred human beings to the tomb. We must not marvel if the angel of death should knock at our door next.

Wonderful events are transpiring around us in nature, among the kingdoms and nations of this world, and among the people of God. The prophetic chains are being completed, link after link. The signs of the times illuminate the pathway of the saints. The warning voice of God is sounding with solemnity. The last message of mercy calls for earnestness and uncommon diligence. The remnant of God's people have slumbered too long on the enchanted ground. The sun of mercy is fast sinking. The night of sorrow—the day of Judgment—approaches with giant-steps. The lukewarm will soon be spewed out of the mouth of the Lord.

Awake, awake! If you want to serve God, serve him now. If you intend to suffer with Christ, do it now. If you mean to gain the victory over the corrupt desires and habits of the old man, make a full surrender now. Make no delay. Take hold of this matter in earnest. Be honest

before God and to yourself. Otherwise you may soon be placed on the left hand, and be compelled to listen to those terrible words: "Depart from me, ye cursed!"

Satan is often moderate when he can advance his own devices. He does not ask for the whole heart, only a small corner—a little room for a small throne. His request does not appear so unreasonable. You sympathize also some with him on account of old acquaintance. How long shall this continue? You undertake a dangerous work. You are in danger of losing the crown of glory.

Are you prepared for the coming of our Lord? Answer the question, yes or no. If you are not prepared, how long will you wait before you wash your robe in the blood of the Lamb, and cleanse your character from the stains of sin? How long before you will fill your soul with heavenly love, so that you can rejoice to meet the coming King? What will you do when your lamp goes out? What will all your prayers and sacrifices amount to when at last you sink into the lake of fire?

Do you say that you can do no more than you do? Consider this seriously. Your Saviour tells you to resist unto blood, striving against sin. Remember what he has done for you? Behold his sacred head, crowned with thorns. Behold him in the agony of death, groaning under the burden of your sins. Behold the Lamb of God that taketh away (or beareth) the sins of the world. Listen to his last agonizing cry: "My God, my God! why hast thou forsaken me?" Do you think Jesus had to put forth strong efforts to bear your sins? Then you must also make strong efforts to overcome them.

Consider how you can toil and endure to advance your temporal interests. Do you show as much diligence in spiritual things? Are you more interested in preparing to meet your God than to attend to your earthly affairs? Then you can labor for the Lord, and you can pray in earnest. Then you can break through all darkness and hindrances. Then you will not rest before rays of precious light from the sanctuary illuminate your mind. Then you can suffer with Christ and labor for him, when the heart is warmed up with his infinite love. Then you can subdue self and glorify God in trying to save sinners.

Dear reader, the sun of mercy is setting. If you mean to do anything for Jesus do it now before it is too late. May God sanctify you wholly, and "your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." JOHN G. MATTESON.

THE TWO WAYS.

"STRIVE to enter in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." These roads are distinct, separate, and in opposite directions. One leads to eternal life, the other to death, eternal death. There is a distinction between these roads, also between the companies traveling in them. One road is broad and smooth, the other is narrow and rugged. So the parties that travel in them are opposite in character, life, dress, and conversation.

Those traveling in the narrow way are talking of the joy and happiness at the end of the journey.

Their countenances are often sad, yet beam with holy, sacred joy. A man of sorrow and acquainted with grief opened that road for them, and traveled it himself. His followers see his footsteps, and are comforted. He went through safely; so can they if they follow him. In the broad road all are occupied with their dress and the pleasures in the way. They freely indulge in hilarity and glee, and think not of their journey's end, of the certain destruction that awaits them there. Every day they approach nearer their destination; yet they madly rush on faster and faster.

Why is it so hard to lead a self-denying, humble life? Because professed Christians are not dead to the world. It is easier living for Christ after dying to the world. They desire to be as much like the world as possible, and yet be considered Christians. Such seek to climb up some other way. They do not strive to enter through the narrow way and strait gate. Earth attracts them. Its treasures seem of worth to them.

They find enough to engross the mind, and have no time to prepare for Heaven. Satan is ever ready to plunge them deeper and deeper into difficulty; and as one perplexity and trouble is removed from the mind, he begets within them an unholy desire for more of the things of earth. Thus time passes, and when it is too late they find they have nothing substantial. They have grasped at shadows, and lost eternal life.

If the Christian would have a true and saving influence, let him show his faith by righteous works, and make the distinction great between himself and the world. The words, the dress, the actions, all should tell for God. Then a holy influence will be shed upon all. God hates pride. "And all the proud, yea, and all that do wickedly will be stubble; and the day that cometh will burn them up." Religion will work like leaven upon hearts that embrace it, and purge away pride, selfishness, covetousness, and love of the world.

In these days childlike simplicity is rarely seen. The approbation of man is more thought of than fear to displease God. Some spend time that is worse than thrown away in studying how to decorate their person, forgetting that the same body may in a few days be food for worms. Mothers frequently set the example of pride to their children, sowing seed that will spring up and bear fruit. The harvest will be plentiful and sure. It is much easier to teach a child a lesson of pride than of humility. If in after years they would counteract the influence of such a lesson, they find it impossible to do so. Pride early fostered in the heart remains there; and nothing but the Spirit of God can eradicate it.

Both young and old neglect the study of the Bible, and do not make it their rule of life. That important book by which they are to be judged is scarcely studied at all. Idle stories have been attentively read, while the Bible has been passed by, neglected. A day is coming when all will wish to be thoroughly furnished by the plain truths of the word of God.

It would be an act of mercy to children if parents would burn the idle story books and novels as they come into the house. The reading of them bewilders and poisons the mind. Unless parents awake to the eternal interests of their children, they will surely be lost. They should be exemplary, and rebuke pride in their children, as they value their eternal interests.

The Master's sacred head was decorated with a crown of thorns. "He was a man of sorrows and acquainted with grief. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." Many who profess to be his followers decorate themselves with needless ornaments and costly array.

The ax must be laid at the root of the tree. Pride must not be suffered to exist in the heart. It is this that separates God from his people. When Bible truths affect the heart, they cause a desire to be separate from the world, like the Master. Those who acquaint themselves with the meek and lowly Jesus will walk worthy of him.

Mrs. E. G. WHITE.

PREACHING THE BIBLE.

In Chancellor Crosby's lectures on preaching, before the Yale Theological Seminary, we find the following excellent remarks on the necessity of "acuteness of perception," on the part of the preacher; of his recognizing the fitness of things; of his depending solely on the Bible, and taking just views of its doctrines. Without this he well remarks that his capacity for doing harm is immense:—

"A preacher with this defect is apt to take a text without any regard to its context, or the conditions under which it was written, and will use it as a motto to his preconceived notions. He is readily deceived by a word. He regards hell as hell, whether it be *gehenna* or *hades*. He never discriminates between the Holy Spirit and the human spirit, between salvation in its sense of rescue from sin and death, and salvation in its sense of completed redemption. Wherever he sees the word "soul," he has only one idea regarding it. Everywhere his want of critical acumen confounds things that differ, and by his clumsiness he often, instead of implanting truth, sows the seeds of doubt in the minds of discriminating hearers.

"We hold that the preacher is the interpreter

of God's word; that he has the divine teaching first to gather and then to distribute; and that he has no other source of instruction than the revelation God has made by prophets and apostles, in using which he has the guidance of the Holy Spirit, through the ordinary faculties of his mind. All other knowledge that he may possess is of avail to him as preacher only as it is subservient to the illustration of the divine revelation. In this we take direct issue with those who would make the preacher the general instructor of his people in philosophy, who could as well take his text from the *Vendidad*, or the works of Confucius, or the dialogues of Plato as from the Bible. If the preacher is to hold this relation to his people, for Christianity is substituted culture, and for the church, civilization. It is not what man can develop out of himself; it is not what science and philosophy can teach; but it is what God has revealed, over and above all that man could otherwise know, with which the preacher has to deal. The Bible, therefore, is his one treasury from which he is ever to draw."

THE GENERAL CONFERENCE.

At the special session of the General Conference held at Battle Creek, Mich., March 11-15, 1880, twenty-eight delegates were present, representing fifteen different States. Committees were appointed on the following subjects: Resolutions, Tract and Missionary Institutes, Camp-meetings, Tent-meetings, Tithing, Proper Qualifications of Ministers, and the Length of Time Church Elders and Deacons should hold their Office without a re-election.

In view of the fact that our experience as a people is demonstrating more and more the vast importance of the tract and missionary work, the committee appointed to consider that branch of the work recommended

1. That one or more general Tract and Missionary Institutes be held in each Conference, as the circumstances may seem to demand, and that especial efforts be made to secure the attendance of all ministers and tract and missionary officers.

2. That in each Conference one or more persons be qualified to conduct similar classes, and thus extend the system to every local society.

3. That as many Institutes be held the present spring as practicable without interfering with tent-labor.

4. That as Eld. B. L. Whitney, of New York, has successfully taught several Institutes, introducing an efficient system of tract and missionary accounts and labor, we recommend the adoption of these methods, and that, as far as possible, his services as teacher be secured by those Conferences where tract and missionary Institutes may be held.

5. That a manual of instruction be published, embodying the system of instruction relative to the tract and missionary work.

The Committee on Resolutions among other things recommended,

1. That those who conduct camp-meetings, acting with the State Conference committees, prepare a programme of business at the opening of the meeting, in order to expedite the transaction of business; also that they divide the camp into sections, and appoint laborers to hold meetings in those sections and work for the spiritual interests of the people.

2. That our ministers act as agents for the T. and M. society in the sale of all books and publications, the society furnishing the publications, and receiving the profits thereon.

3. That our State Conferences employ judicious persons to act as colporters, who shall receive a license from the State Conference committees to labor in that capacity; and all such persons will be expected to give quarterly reports of their labors to the Conference; it was further recommended that the auditing committees be empowered to consider such cases; and when, in their judgment, such labor has benefited the cause, to give a reasonable remuneration for the same.

At a succeeding session it was recommended, in view of the foregoing action, that the tract societies furnish our ministers with such tracts as they need for judicious distribution.

A resolution was also offered, recommending that the local elders and deacons in our churches should be elected annually, such election to occur in each church at a time set by each State Conference, except in churches where dissatisfaction with the incumbent has been expressed by at

least a respectable minority of the church. In such cases it shall be the duty of the church clerk to notify the Conference committee of such fact; and elections in such churches shall be deferred till proper help is provided by the committee.

All the meetings were opened by singing and prayer. At each meeting the minutes of the preceding were read and approved. Subjects were more fully discussed, pro and con, than at any previous Conference, yet with the utmost cordiality of feeling, and with unanimity of action at the last in every case. It was throughout a most pleasant as well as important and profitable meeting.

The Missionary.

The Master's loving eye doth see
Each earnest effort in His name,
Though shrouded in obscurity
And all unknown to worldly fame,
Upon each brow His hand shall set
A glittering, fadeless coronet;
Then who would faint, or fear, or stay
From harvest toil? "Go, work to-day!"

A MISSIONARY SPIRIT.

WEBSTER defines a missionary as "one who is sent upon a mission." But this does not carry the full idea of the term as it is used when applied to the work of God. A more full definition would be, "One sent upon a mission to save souls." It is not necessary to go into a far country to be a true missionary, but wherever there are souls to save, there men and women should manifest a missionary spirit. It should commence in our own hearts, and its fruit be manifest in our lives, and be felt in our own families and neighborhoods.

Love is the motive from which the action springs. Love is an active principle, and cannot live without works. Its life consists in performing acts of disinterested benevolence. Love is a heavenly plant, and flourishes, not in the soil of the natural heart, but only in a heart renewed by the grace of God. It never becomes weary in doing good to others, for "it suffers long and is kind." Christ was the great exemplar of this principle. And just in proportion to the amount of his spirit which we possess, will we labor for the upbuilding of the cause for which he shed his blood.

The heart will be drawn out after souls for whom Christ died. It will feel the misery of others, and cannot be at ease at the sight of suffering. Christ was rich, but he became poor that we through his poverty might become rich. To bear the burden of others, to alleviate their sorrows and sufferings without having in view a reward in this life, is an important feature of the Christian religion. "When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed." For what reason? "For they cannot recompense thee." Now the time is mentioned when the reward is given, "But thou shalt be recompensed at the resurrection of the just."

To be a successful missionary requires true wisdom. "He that winneth souls is wise." The apostle concluded he had run in vain unless success attended his labors. He exhorts the Philippians to "do all things without murmurings and disputings," "holding forth the word of life," that he might rejoice in the day of Christ that he had not run in vain, neither labored in vain. Phil. 2:14-16. The consequences are too serious to enter upon the work of the Lord in a reckless manner. Eternal results rest upon present moves. If selfish motives prompt to action, even if it be to give all our goods to feed the poor, God does not accept it.

Christ, in the person of his unfortunate people, is often passed by unnoticed, because it requires patient sacrificing labor to care for them. To take an interest in such cases is the true missionary spirit exemplified. It reaches out for the salvation of others, and manifests itself in placing before others those blessings which God has bestowed upon us. We cannot enjoy these things alone. The exclusive "me and mine" feeling is no part of the Christian religion. Exclusiveness is a trait of the carnal heart, and belongs to the sinner. No comparison can be drawn between temporal things, and the worth of souls.

The precious blood of the Son of God which was shed for the salvation of mankind, tells the worth of the soul. And he who for the sake of sordid gain or personal ease, will neglect to labor for the salvation of others, and will let worldly

interests come in between him and such labor, deceives himself if he thinks he possesses the Christian religion. Christ left riches, honor, and glory, and took upon himself poverty in the extreme. He had not where to lay his head. He came to his own, and his own received him not. Yea, we did esteem him stricken of God and afflicted. He was despised by men, yet he went about imparting life to the dead, health to the sick, and joy to the sorrowing. This was the missionary spirit as exemplified in the Son of God. And if we have not the spirit of Christ we are none of his.

S. N. HASKELL.

PETALUMA AND HEALDSBURG.

LEAVING Oakland for Petaluma, Friday p. m., March 19, we arrived just before the commencement of the Sabbath, at the good home of Brother and Sister Chapman, whose doors and hearts are always open to receive those striving to advance the cause of truth. Sabbath morning Sister White spoke to the church assembled at their place of worship, from the words of Christ, Matt. 5 : 13: "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Her remarks were impressive, showing the fearful consequence of encouraging a spirit of questioning, of doubt, and unbelief. Following her discourse was an interesting social meeting. The Stony Point Church was well represented, and several were in from other places. It was stated that the largest number were present that had met together in their church for two years. In the evening Sister White spoke in the M. E. Church on the subject of temperance, also Sunday afternoon at the Theater.

Sunday at 5 p. m., took the cars for Healdsburg, where Sister White had an appointment for the same evening, at 7:30. Before the hour for service had arrived, the house was well filled with an intelligent audience, who listened to her discourse with manifest interest. Through the occasional labors of Eld. Healey, since the camp-meeting, the work here has been moving on and some precious souls are taking their stand for the truth. It is deeply regretted that Eld. Healey's health will not permit continued efforts in the field.

MRS. L. M. HALL.

SANTA ROSA, CAL.

We have closed our meeting at Pleasant Hill. Three took their stand for the truth. Yesterday we organized a Sabbath-school of fourteen members, with Bro. John Bean, superintendent, and Sr. M. A. Beaty, secretary.

MARCH 22, 1880. W. C. GRAINGER.
J. G. HURLEY.

MEETING AT WOODLAND.

Our meeting at this place was of an encouraging nature. The friends of the cause were present from Vaccaville, Dixon, and Arbutle. They brought encouraging reports from their respective churches. Through the Sabbath-school work and missionary effort, an interest had been awakened in some of these places for miles around. In Woodland also the Sabbath-school interest is good.

Our meetings commenced Friday night. Sister White's testimony was no less appreciated here than elsewhere. The friends showed their interest in the prospect of laborers coming from the East, by donating liberally towards the tent fund. They also voted to use the twelve-page edition of the Signs for missionary work. They now receive one hundred and thirteen copies of the eight-page edition. The twelve-page at \$1.50 would add \$56.50 to their expense for the year, but one quarter of the year being gone the additional expense for the remaining nine months would only be \$42.38. One-half of this the Association proposes to give them, which would reduce their additional expense this year to \$21.19. This they cheerfully raise that they may have the twelve-page edition for their missionary work.

On Sunday, Sr. White spoke to an interested audience composed largely of those not of our faith; and at 7:30 p. m. to a full house on the subject of Christian Temperance. At the close of her address the temperance pledges were circulated and sixteen names were secured to the Teetotal Pledge, nine to the Anti-Rum and To-

bacco Pledge, and seven to the Anti-Whisky Pledge.

Our brethren seemed much encouraged by the meeting, especially at the results of the temperance effort. A number of teams leave this morning for Arbutle where we hold meeting this evening and to-morrow.

S. N. HASKELL.

March 29, 1880.

Temperance.

TEMPERANCE MOVE IN CALIFORNIA.

In looking over the records of the Health and Temperance Society, which was organized in this State less than a year since, we are much cheered with the success it has had and the prospect before us.

We have thirteen regularly organized temperance clubs with three hundred and seven full teetotal members, and one hundred and eleven pledge teetotal members. We have nine anti-*rum* and tobacco full members, seven anti-*whisky* full members, and thirty-seven pledge members to both. This makes four hundred and seventy-one members in our clubs. These have their monthly or semi-monthly meetings. Many of our largest clubs are composed almost entirely of those who have signed the teetotal pledge and are full members. This speaks well for the clubs.

There are also in the State one hundred and forty-four full teetotal members, and thirty-nine pledge teetotal members who are not connected with any club, and eighteen anti-*rum* and tobacco, and anti-*whisky* full and pledge members; making an aggregate of six hundred and seventy-two members in the State, of which six hundred and one have signed the teetotal pledge.

Some of these were not habitually using those things prohibited by the pledges; others were in constant use of tea, coffee, tobacco, and alcoholic drinks up to the time of their signing the pledge. In order to ascertain just what has been accomplished in the direction of reform and the benefits derived from signing these pledges, the State Secretary will send blanks to clubs, and scattered individuals, which they will please fill out and return to Miss B. C. Stickney, Oakland, Cal.

In accomplishing what has been done thus far the Society has incurred considerable expense for postage, blanks, etc.; and the only provision made in the constitution to meet this is by donations and annual dues, as the initiation fees are sent to the General Association at Battle Creek, Mich., from which we receive the certificates.

We hope therefore that all, whether they belong to clubs or not, will send in their annual dues, which are only ten cents each, or a donation as a thank-offering for the benefits they have received, which donation may be anywhere from ten cents to ten dollars, just in proportion to the largeness of their heart and their ability to donate.

Those connected with clubs can send through their secretary. Small amounts may be sent in postage stamps; any sum will be acceptable.

It will be noticed that this call is not for any services rendered, but only to meet incidental expenses. The officers and those engaged in this temperance movement have thus far labored with unselfishness, cheerfulness, and devotion to the cause of reform. Whatever money may be received after meeting incidental expenses will constitute a fund to be used in forwarding the temperance work in this State.

S. N. HASKELL.

TEMPERANCE WORK IN PETALUMA.

Two societies of temperance workers besides the juveniles, have been formed in Petaluma, the Ladies' Christian Temperance Union, and the Reform Club. By special invitation of the Ladies' Union, Mrs. E. G. White spoke to a good audience in the M. E. church the evening of March 20, and at the Theater Sunday afternoon, March 21. The meeting at the church was opened with prayer by the pastor, Rev. Mr. Dille, who, after an appropriate piece was sung from a collection prepared by the Reform Club, introduced Mrs. White to the audience.

The standpoint from which the subject was taken up, and the manner in which it was treated being so different from that generally adopted by temperance lecturers, commanded more than usual attention and interest. The audience at the Theater was still larger than at the church the previous evening, although the appointed hour was

too early in the afternoon to secure the attendance of those connected with the Sunday-schools.

Many were the expressions of appreciation for the new impetus given to the work here. And it was remarked by an active member of the society, at the close of Mrs. W.'s first lecture, that the keynote had been struck. Another, a lady on a visit from the East, in speaking of the wonderful things she had seen and heard since coming to California, stated that what she had heard at these temperance meetings was the climax. May the good cause of temperance prosper in Petaluma.

L. M. HALL.

"TIS NOT MY BUSINESS."

MRS. MARY T. LATHROP delivered a most powerful address at the Ocean Grove Camp-meeting. We are indebted to her for the following incident:—

A wealthy man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. After being further pressed he said: "Gentlemen, 'tis not my business!"

A few days after, his wife and two daughters were coming home on the lightning express. In his grand carriage, with liveried attendants, he rode to the depot, thinking of his splendid business, and planning for the morrow. Hark! did some one say "Accident?" There are twenty-five railroads centering in St. Louis; if there has been an accident it is not likely it has happened on the — and Miss Railroad. Yet it troubles him. 'Tis his "business" now. The horses stopped on the instant, and upon inquiry he finds it has occurred twenty-five miles distant on the — and Miss. He telegraphs to the superintendent: "I will give you five hundred dollars for an extra engine." The answer flashes back "No!"

"I will give one thousand dollars for an engine."

"A train of surgeons and nurses has already gone forward; we have no other."

With white face and anxious brow that man paced the station to and fro. "'Tis his "business" now. In a half hour, perhaps, which seemed to him a century, the train arrived. He hurried toward it, and in the tender found the mangled and lifeless forms of his wife and one of his daughters. In the car following lay his other daughter, with her dainty ribs crushed in, and her precious life oozing slowly away.

A quart of whisky, drunk fifty miles away by a railroad employe was the cause of the catastrophe.

Who dares say of this tremendous question, "'Tis not my business?"—*Morning.*

GORMANDIZING.—"Four-and-twenty blackbirds baked in a pie," our old nursery rhyme told us, was a "dainty dish to set before a king;" but Zimmerman tells us that Frederick the Great required something more substantial. He says:—

"To-day the king has taken a great quantity of soup, made as usual of the strongest gravy drawn from the most healing things. With his portion he mixed a large tablespoonful of pounded mace and pounded ginger. He then ate a large slice of beef stewed in brandy. This he followed up by a copious allowance of an Italian dish, composed half of maize flour and half of Parmesan cheese; to this is added the juice of garlic, and the whole is fried in butter till it acquires a crust as thick as one's finger. This favorite dish is called *polenta*. At length the king, praising the excellent appetite which the dandelion had given him, concluded the scene with a large plate of eel pie, exceedingly hot and highly seasoned. While at table the king fell asleep, and was seized with convulsions."

If he had escaped the convulsions he would have had the digestion of an ostrich, which rather prefers gravel stones and ten-penny nails to anything lighter for a diet.

THE temperance people of Colorado are petitioning the legislature of that State for the privilege of voting on a constitutional amendment prohibiting the manufacture and sale of intoxicants.

THE saloons are open nearly three-fourths of each twenty-four hours, undoing what temperance people try to do in a couple of hours, once a week, and yet cannot understand why the temperance sentiment does not grow more rapidly.—*Temperance Herald, Newark, N. J.*

The Home Circle.

ABOVE THE CLOUDS.

[The scene here described was witnessed on the Pulney Mountains, in Southern India, in the year 1845.]

The darkest clouds, the poets say,
Have all a silver lining;
Above the storm and whirlwind's roar
The sun is always shining.

'Twas once my lot this fact to prove,
With closest observation,
As, far above the clouds and storms,
I occupied a station.

'Twas in the sultry clime of Ind,
Upon the lofty mountains,
Where many rivers, long and broad,
Flowed from their tiny fountains.

The sun was pouring forth his beams
In a bright flood of glory,
While lightning's crash and thunder's roar
Shook all the hills below me.

Below, the clouds, with angry frown,
Were pouring down a torrent;
Above, their white and fleecy folds
Of peace gave truest warrant.

Their smooth, bright surface spread afar,
With scarcely any motion,
Whilst crags and knobs peered here and there
Like isles in a silver ocean.

Here, balmy odors filled the air,
From flowers perennial blooming,
And fairest landscapes everywhere
With radiant luster looming.

Here, of our lives behold the type,
The favored and the lowly;
The clouds that shroud our pilgrimage
Are shades to screen His glory.

While in life's journey, then, we toil,
Though storms are bursting o'er us,
We'll upward press our toilsome way,
For Heaven is just before us.

—M. C. F., in N. Y. Observer.

THE OLD CRADLE.

THE historic and old-time cradle is dead, and buried in the rubbish of the garret. A baby of five months, filled with modern notions, would spurn to be rocked in the awkward and rustic thing. The baby spits the "Alexandra feeding bottle" out of its mouth, and protests against the old-fashioned cradle, giving emphasis to its utterances by throwing down a rattle that cost seven dollars, and kicking off a shoe imported at fabulous expense, and upsetting the "baby-basket" with all its treasures of ivory hair-brushes and "Meen Fun." Not with voice, but by violence of gesture and kicks and squirms it says: "What? you going to put me in that old cradle? Where is the nurse? My patience! What does mother mean? Get me a 'patented self-rocker.'" The parents yield. In comes the new-tangled crib. The machine is wound up, the baby put in, the crib set in motion, and mother goes off to make a first-rate speech at the "Woman's Rights Convention!" *Conundrum:* Why is a maternal elocutionist of this sort like a mother of old time, who trained four sons for the holy ministry, and through them was the means of reforming and saving a thousand souls, and through that thousand of saving ten thousand more? You answer: "No resemblance at all!" You are right. Guessed the conundrum the first time. Go up to the head of the class!

Now, the "patented self-rockers," no doubt, have their proper use; but go up with me into the garret of your old homestead, and exhume the cradle that you, a good while ago, slept in. The rockers are somewhat rough, as though a farmer's plane had fashioned them, and the sides just high enough for a child to learn to walk by. What a homely thing, take it all in all! You say: Stop your depreciation! We were all rocked in that. For about fifteen years that cradle was going much of the time. When the older child was taken out, a smaller child was put in. The crackle of the rockers is pleasant yet in my ears. There I took my first lessons in music as mother sang to me. Have heard what you would call far better singing since then, but none that so thoroughly touched me. She never got five hundred dollars per night for singing three songs at the Academy, with two or three *encores* grudgingly thrown in; but without pay she sometimes sang all night, and came out whenever encored, though she had only two little ears for an audience. It was a low, subdued tone that sings to me yet across thirty-five years.

You see the edge of that rocker, worn quite deep? That is where her foot was placed while she sat with her knitting or sewing, on summer afternoons, while the bees hummed at the door, and the shout of the boy at the oxen was heard afield. From the way the rocker is worn, I think that sometimes the foot must have been very tired, and the ankle very sore; but I do not think she stopped for that. When such a cradle as that got agoing, it kept on for years.

Scarlet-fever came in the door, and we all had it; and oh! how the cradle did go! We contended as to who should lie in it, for sickness, you know, makes babies of us all. But after awhile we surrendered it to Charlie. He was too old to lie in it, but he seemed so very, very sick; and with him in the cradle it was "Rock!" "Rock!" "Rock!" But one day, just as long ago as you can remember, the cradle stopped. When a child is asleep there is no need of rocking. Charlie was asleep. He was sound asleep. Nothing would wake him. He needed taking up. Mother was too weak to do it. The neighbors came in to do that, and put a flower, fresh out of the garden-dew, between the two still hands. The fever had gone out of the cheek, and left it white, very white: the rose exchanged for the lily. There was one less to contend for the cradle. It soon started again, and with a voice not quite so firm as before, but more tender, the old song came back: "Bye! bye! bye!" which meant more to you than "*Il Trovatore*," rendered by opera troupe in the presence of an American audience, all leaning forward and nodding, to show how well they understood Italian.

There was a wooden canopy at the head of the old cradle, that somehow got loose and was taken off. But your infantile mind was most impressed with the face which much of the time hovered over you. Other women sometimes looked in at the child, and said: "That child's hair will be red!" or, "What a peculiar chin!" or, "Do you think that child will live to grow up?" and, although you were not old enough to understand their talk, by instinct you knew it was something disagreeable, and began to cry till the dear, sweet, familiar face again hovered and the rainbow arched the sky. Oh! we never get away from the benediction of such a face! It looks at us through storm and night. It smiles all to pieces the world's frown. After thirty-five years of rough tumbling on the world's couch, it puts us in the cradle again, and hushes us as with the very lullaby of Heaven.

Let the old cradle rest in the garret! It has earned its quiet. The hands that shook up its pillow have quit work. The foot that kept the rocker in motion is through with its journey. The face that hovered has been veiled from mortal sight. Cradle of blessed memories! Cradle that soothed so many little griefs! Cradle that kindled so many hopes! Cradle that rested so many fatigues! Sleep now thyself, after so many years of putting others to sleep!

One of the great wants of the age is the right kind of a cradle and the right kind of a foot to rock it. We are opposed to the usurpation of "patented self-rockers." When I hear a boy calling his grandfather *old daddy*, and see the youngster whacking his mother across the face because she will not let him have ice cream and lemonade in the same stomach, and at some refusal holding his breath till he gets black in his face, so that to save the child from fits the mother is compelled to give him another dumpling, and he afterward goes out into the world stubborn, willful, selfish, and intractable; I say that boy was brought up in a "patented self-rocker." The old-time mother would have put him down in the old-fashioned cradle, and sung to him,

"Hush, my dear, lie still and slumber,
Holy angels guard thy bed!"

and if that did not take the spunk out of him, would have laid him in an inverted position across her lap, with his face downward, and with a rousing spank made him more susceptible to the music.

When a mother, who ought to be most interested in training her children for usefulness and Heaven, gives her chief time to fixing up her back hair, and is worried to death because the curls she bought are not of the same shade as the sparsely-settled locks of her own raising; and trims and fixes till, as she comes into church, a good old elder bursts into laughter behind his pocket-handkerchief, making the merriment sound as much like a sneeze as possible; her waking moments employed with discussions about polo-

naise, and vert-degris velvets, and ecru percale, and fringed guipure, and puffs, and sashes, rose-de-chene silks, and scolloped flounces; her happiness in being admired at balls, and parties, and receptions—you may know that she has thrown off the care of her children, that they are looking after themselves, that they are being brought up by machinery instead of loving hands—in a word, that there is in her home a "patented self-rocker!"

So far as possible, let all women dress beautifully: so God dresses the meadows and the mountains. . . . God has hung round the neck of his world strings of diamonds, and braided the black locks of the storm with bright ribbons of rainbow. Especially before and right after breakfast, ere they expect to be seen of the world, let them look neat and attractive for the family's sake. One of the most hideous sights is a slovenly woman at the breakfast-table. Let woman adorn herself. Let her speak on platforms so far as she may have time and ability to do so. But let not mothers imagine that there is any new way of successfully training children, or of escaping the old-time self-denial and continuous painstaking.

Let this be the commencement of the lawsuit:

OLD CRADLE

versus

PATENTED SELF-ROCKER

Attorneys for plaintiff, all the cherished Memories of the past.

Attorneys for the defendant, all the Humbugs of the present.

For jury, the good sense of all Christendom.

Crier! open the court and let the jury be empanelled.—T. DE WITT TALMAGE, in *Methodist*.

THINGS THAT DO NOT MATTER, AND THINGS THAT DO.

It matters very little whether or not you have a new dress or bonnet this spring, provided you are modestly and respectably clad. The handsomest gown will be somewhat the worse for wear a year from now, and not a friend worth having will care the more for you because of the feathers and flowers that adorn your clothing.

It does matter whether your associates this season are among those who can help you onward and upward, whether you read good books, whether you have a home in a church which is working for the Master with its whole heart, and whether you shall take hold, with courage and fidelity, of your own special work.

There are very many pleasant things which are not essential to our progress. There are some things less pleasant to our ease-loving nature, yet nevertheless essential to symmetrical growth.

Prove all things. Hold fast to that which is good! Some of our young people will be glad to receive advice as to what they should read.

First, read History. This lays in the mind a solid foundation of thinking, judging and comparing. A young child given historic reading will always love it, and will be sure to develop a literary taste. Those whose taste has been vitiated so that they dislike history, can restore the natural taste for the true by a faithful course of twelve months' historic reading.

Next read Biography. You have read of great events and mighty world-changes: read now of their actors. Happy the child to whom some wise parent has given "Plutarch's Lives." Read the lives of heroes, *literati*, philosophers, and philanthropists; those masters of the world who have made history by the outliving of their individualities.

Then come Travels. Follow Kane to the Arctic Seas; go with Irving into the Far West; plunge with Livingstone into the heart of Africa. You can sit by your own warm fireside and, without change of costume or fear of sea-sickness, visit the "cradle of our forefathers," sunny France and genial Italy. Should your roving disposition wish to go farther, what a blessed thought that you can penetrate to the innermost recesses of remote Asia without experiencing any of the accompanying necessary inconveniences of modern travel. Pompeii and Nineveh, Babylon and Heliopolis, can all be explored without asking the conductor for a stop-over check.

Now the mind will be prepared for scientific research, wherein lies a world of useful knowledge.

One other book we would recommend for daily perusal. It is a whole library in itself. He who has not read and re-read the English Bible, knows nothing of English literature. In it we find his-

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 1, 1880.

THE SIGNS OF THE TIMES.

From all parts of this State from which we have had time to hear since the late changes have been made in the SIGNS, we have very encouraging words.

Eld. Wood writes from Los Angeles county: "The SIGNS has come laden with good matter, and with its new dress. I hail it as an old friend."

A brother who is taking one hundred and twelve copies to use in the missionary work, when he received the twelve-page number with new heading said: "I must have the twelve-page edition to use. The appearance of the paper will interest people."

One church that is taking nearly two hundred copies, voted unanimously to use the twelve-page paper for missionary work, instead of the eight-page.

San Francisco, with a club of forty, changes to the twelve-page edition.

The Oakland Vigilant Missionary Society has been using one hundred and fifty copies weekly, of the eight-page edition of the SIGNS, also forty copies *Stimme der Wahrheit*, ten *Les Signes des Temps*, and one hundred *College Record*. This society voted unanimously for the twelve-page edition, and also added fifty copies to their club, making an aggregate of one thousand periodicals used monthly in their missionary work, besides tracts and pamphlets.

We hope ere long to hear from all parts of the country respecting which edition, the eight-page or the twelve-page, will be used by the missionary workers.

"RURAL HEALTH RETREAT."

This is the corporate name of the hygienic institute, located at Crystal Springs, on the ranch of Brother W. A. Pratt, about two and a half miles north of St. Helena, Cal.

If there is any fortunate feature in sickness, I was fortunate in being taken sick at St. Helena. I was much worn, and nearly prostrated, for about two months before I was taken down, but bore up until the time of the dedication in St. Helena. Here I had warm-hearted friends, and at the Health Retreat I found facilities for being treated, which I could have found nowhere else in the State. More than ten years ago, I had a pleasant and welcome home with Brother Atwood, in Skowhegan, Maine, who has been the winter occupant of the Retreat at Crystal Springs.

I have had opportunity to visit many of the resorts, the hot and mineral springs in California, and this is by far the most desirable location I have seen. It is in one of the healthiest valleys in the State, and the house is on a hillside, full 300 feet above the valley. There is no marshy or swamp ground in this part of the country, and, excepting the springs, the mountain side is dry. At no resort which I have seen is there such a beautiful combination of valley and mountain scenery. Other resorts are either on low ground, or on some hot springs in a canyon, out of which there is no view.

One of the best recommendations of this place is, the water is pure and cold. It is singularly free from minerals. I have visited resorts in this State where was *hot water only*, and of course it was not possible to take a bath under proper conditions. To take a bath in safety, at all times, the temperature must be entirely under our control. This is the case here. The water is abundant, at a proper elevation above the house, and the facilities for heating and bathing are excellent.

This house will be opened the coming season, for patients and boarders. The best advertising is done freely by those who have been here.

When I was here in February it was in the midst of the wet season. I convalesced slowly. I had just reached the point where I might have recovered more speedily under favorable circumstances, when, at the urgent solicitations of those at the publishing house, I returned to Oakland. I do not regret it, I am glad it was my privilege to join them in consultation over the interests of the cause, in its several branches, on this coast. I can say in all frankness, to the friends of the good work, that my courage is good, and my hope is revived for the success of the work in California. Steps are being taken which, I believe,

will greatly extend the circulation of the SIGNS. And I earnestly hope that the favor shown to our efforts in behalf of this paper in the past may not be withdrawn, but that all the friends will unite their efforts with ours to make it more successful, and more worthy of success, than it has ever been.

Soon after my return to Oakland it became evident to all that my health would not warrant my remaining in the atmosphere of the Bay, and I have accordingly sought the "Retreat" again. I am not able to endure constant labor, but will still do what I can to aid that work which is dearer to me than anything else on earth. I expect to attend the annual meeting, beyond which I can make no calculation at present.

J. H. WAGGONER.

TEN CENTS EXTRA.

It has been the custom at this office to transfer, at the request of tract societies taking clubs of the SIGNS, copies from these clubs to individuals who have become interested readers. This is proper and right, and although it is a trouble and expense to the office it has been done for the societies free of charge.

But at the present reduced rates at which the paper is offered, it becomes necessary to charge ten cents a copy for changing names from the clubs to individuals. Papers will be transferred from one person to another, and from one club to another without charge. The ten cents will meet only a part of the difference in expense of mailing the papers singly over the expense of mailing them in clubs. It is but a trifle to each individual requesting such a transfer, but to the Office where thousands of copies are changed, it will amount to hundreds of dollars.

S. N. HASKELL.

Those persons that have signed either of the temperance pledges and paid their initiation fees, but have received no certificate of membership, will please forward the small certificate which they received from the solicitor, giving their address in full, and they will receive the large certificate to which they are entitled. Address, Miss Barbara C. Stiekney, Oakland, Cal. Care Pacific Press.

We are desirous of learning the addresses of Bro. Wm. Harmon and Charles A. White, both members of the Oakland Church. Bro. White when last heard from was in Nevada. Bro. Harmon joined us at the Yountville camp-meeting, 1878, since which time he has not been heard from. Any one knowing the whereabouts of the above brethren will confer a favor by notifying W. J. Bostwick, Box 707, Oakland, Cal.

NEWS ITEMS.

- California has 60,000 acres planted to grapes.
- The new British Arctic expedition sails next May.
- The mint at San Francisco has coined \$319,479,475 during the last ten years.
- A bill is before Congress providing for the organization of Alaska Territory.
- The probabilities of war between Russia and China are growing stronger every day.
- A Bill has been introduced in the U. S. Senate to enable Indians to become citizens.
- A line of communication is proposed between Lake Nyanza and the east coast of Africa.
- The ocean is like to undermine Fort Stephens on the south bank of the mouth of Columbia river.
- A bill increasing the police force of San Francisco to 400 has been passed over the Mayor's veto.
- The complete New Testament with maps and illustrations is sold by a London publisher for a penny.
- Diphtheria is still raging in Central Russia. Since last November it has carried off 40,000 persons in two provinces alone.
- The governor of Rhode Island recommends the adoption of a prohibitory law. A stringent one has been adopted in Iowa.
- The Emperor of Russia has presented Prince Alexander, of Bulgaria, with a war steamer, 40,000 rifles, and several Krupp guns.
- The "Independent Catholic Church" is meeting with marked success among the Irish in New York City, over 2,000 having joined it.
- The election contest is running high throughout England. There are nearly 1100 candidates in the field, comprising 499 Liberals, 495 Tories, and 97 Home Rulers.
- Mr. Helper, of St. Louis, has projected a railroad which shall run longitudinally through Mexico, Central America, and to a point far south in South America,

looking for its ultimate extension to Behring's Strait and Cape Horn.

—The Feast of the Passover was celebrated with appropriate services in the Jewish synagogues of San Francisco last Saturday. With the more orthodox the feast continues eight days.

—Over 11,000,000 pounds of tea were shipped from China to the United States during the last year. What would tea-drinkers do if commerce between this country and China should cease?

—The Brewers' Congress, which met in St. Louis recently, admitted that Prohibition does prohibit. They were forced to admit that only seven barrels of beer were sold in Maine last year.

—The act prohibiting the employment of Chinese by corporations in California has been pronounced unconstitutional and void by the United States Circuit Court in deciding the Parrott case.

—A fog-bell weighing 3,000 pounds has been placed in position at Fort Point at the entrance of San Francisco bay. The new bell is operated by clock work, and during fogs will be struck at intervals of ten seconds. The old bell weighing 950 pounds has been taken to Goat Island, where it will be used as an auxiliary signal.

—The Winchester Arms Company have received orders from China for fifteen to twenty millions of cartridges for that government. This is said to be the first order of the kind ever given by the Chinese Government to foreigners for the manufacture of cartridges. The question naturally arises, for what purpose are these warlike materials prepared? China has not at the present time any particular rebellion on hand. But of late the relations between China and Russia seem not to be very indicative of continued peace. A treaty has been negotiated between Russia and the Chinese Ambassador, which the Czar has approved, but which the Chinese Government does not, and which the Emperor does not sign. Their Ambassador has been condemned to death for negotiating such a treaty. This bids fair to create a quarrel between the two Empires. For some time past the Chinese have been organizing troops and drilling them on the European principles of warfare, and she has been procuring small arms and cannon of the most approved patterns; has been and is putting her sea boats in a state of defence, and is probably expecting a war with Russia. With her four hundred millions of people, she might prove rather a dangerous customer.—*Alta*, March 21.

Appointments.

THE stockholders' meeting of the P. S. D. A. Publishing Association, will be held as previously noticed, Tuesday, April 6, 1880, at 10 o'clock, A. M.; also a special meeting of the Association will be held Tuesday, April 6, 1880, at 2 o'clock, P. M.

L. D. CARRUTH, Secretary.

THE Southern California Camp-meeting will be held April 22-28, at Lemoore. The grounds selected are about half way between Hannaford and Lemoore. Trains will stop at the ground.

THE Eastern Oregon Camp-meeting will be held at Milton, Umatilla Co., Oregon, commencing May 27, and continuing until June 7.

THE general quarterly meeting of the California Tract and Missionary Society will be held in connection with the camp-meeting, April 22-27.

THE quarterly meetings of the several districts will be held on Sabbath and Sunday, April 17 and 18, as follows:—

No. 1 at Santa Rosa.	No. 6 " Red Bluff.
" 3 " St. Helena.	" 7 " Oakland.
" 4 " Los Bolsa.	" 8 " San Francisco.
" 5 " Woodland.	

At these meetings there should be a full report from every church in each district.

THE regular annual meeting of the Society of the Seventh-day Adventist Church, of Oakland, will be held at the house of worship, corner of Clay and Thirteenth streets, Wednesday, April 7, at 7 o'clock P. M., for the purpose of electing a Board of five Trustees, and transacting such other business as may come before the meeting. By order of the President.

GEO. MANUEL, Secretary.

THE SIGNS OF THE TIMES.

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

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