

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.]

THE WAY OF THE WILDERNESS.

"He knoweth thy walking through this great wilderness." Deut. 2:7.

WHEN smitten by the plagues of God the pride of Pharaoh broke,
And Jacob's seed, their bondage o'er, went forth free from the yoke,
Out through the waste, with wife and child, those men of Israel press,
God knowing all their journeying through that great wilderness.

The sea, that lies across their course, like thread of tow is riven;
They thirst, and streams break forth from rocks—they feed on bread from heaven.
And Amalek and Amorite, His sovereign power confess,
Who drives, like drifting sands, their hosts along the wilderness.

Child of the living God, to-day, freed from Egyptian chains,
But toiling yet through rugged ways, barren and burning plains,
Write thee on banner and on heart this balm for thy distress:
He knoweth all thy journeying through this great wilderness.

No blast from out the ruthless north, nor red Sahara's breath,
Nor pestilence that creepeth forth from Asia's dews of death,
Nor hunger, thirst, nor arm of man too hard or long can press,
He knoweth all thy journeying through this great wilderness.

Ye fathers, bowed beneath the toil crowding each weary day,
Oh, sad-faced mother, girt with cares that drain thy life away,
Oh, mourning, broken, bleeding one, whate'er thy grief or stress,
He knoweth all thy journeying through this great wilderness.

Whatever cross, whatever thorn, is placed beneath thy roof,
Be thankful still for chastening, grateful for His reproof.
Until his hand shall bring relief, seek thee no sorrow less,
He knoweth all thy journeying through this great wilderness.

And when the lesson hath been learned, consumed the lurking dross,
And changed to fellowship with him the suffering and the "loss,"
Then shalt thou see, because his feet a path of tears did press,
He knew so well thy wanderings through this great wilderness.

Oh, weeping ones in desert lands, widowed and homeless now,
What shall ye have, when he shall come with laurels on his brow?
What shall ye be in that glad day when Sharon's rose shall bless,
And Zion's throned peaks, like suns, light up the wilderness!

General Articles.

NEARING THE PROMISED LAND.

BY MRS. E. G. WHITE.

AFTER passing to the south of the land of Edom, the Israelites turned northward, and again set their faces toward the promised land. Their route now lay over a vast, elevated plain, where the air was pure and cool, and the breezes swept refreshingly around them. It was a pleasant change from the hot, scorched valley and the dreary deserts through which they had been traveling, and they pressed forward, buoyant and hopeful. Having crossed the brook Zered, they pressed to the east of the land of Moab; for the Moabites and the Ammonites being descendants of Lot, the Lord had commanded his people not to molest them in any way.

Still pushing northward, the hosts of Israel

soon reached the country of the Amorites. This strong and warlike people originally occupied the southern part of the land of Canaan; but increasing in numbers, and being attracted by the rich lands east of the Jordan, they crossed the river, made war upon the Moabites, and gained possession of a portion of their territory. Here they had settled, holding undisputed sway over all the land, from the Arnon as far north as the Jabbok. It was necessary to pass through this territory in order to reach the Jordan, and Moses sent a friendly message to Sihon, the Amorite king, at his capital:—

"Let me pass through thy land; I will go along by the highway, I will neither turn to the right hand nor to the left. Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink; only I will pass through [on my feet, until I shall pass over Jordan into the land which the Lord our God giveth us."

The answer was a decided refusal; and all the hosts of the Amorites were marshaled to oppose the progress of the invaders. This formidable army struck terror to the hearts of the Hebrews, who were poorly prepared for an encounter with well-armed and well-disciplined forces. Moses was filled with anxiety. He knew that so far as skill in warfare was concerned, their enemies had every advantage. To all human appearance, a speedy end would be made of Israel. Moses had implicit faith in God, but he had little confidence in the people. He knew that God would be true to his covenant with Israel, that his power would be sufficient to carry them through every danger; but he had been so many times disappointed in the people,—they had so often failed in their allegiance to God, and had so often been filled with rage against himself,—that he now had little hope of seeing them pass safely this trying ordeal. Would they, he anxiously questioned, by unbelief and rebellion separate from God, as they had so often done before, and thus bring upon themselves disaster and defeat? He saw them hopeful because of their recent victory, but he could not discern a deeper humility before God, a firmer reliance upon his mighty arm, and a more lofty courage. He knew that obedience to the divine command would make all the difference between success and failure, triumph and defeat. If God's power were withdrawn, well might sinful Israel fear for themselves and for their children, in the day of peril and conflict.

Moses kept his eye fixed upon the cloudy pillar that enshrined the Son of God, and strengthened his soul with courage as he was assured that the Guiding Hand was with them still. He encouraged the people with the thought that the token of God's presence was still vouchsafed to them, and sought to inspire their hearts, by words of faith and holy cheer: This mighty God, who has so many times delivered his people Israel, is our God still. If we are obedient to his voice, he will be our guide, and will deliver us in every emergency. Therefore obey the divine command with ready mind and cheerful heart, and God will open our passage through the land where he has bidden us to go. The trials and hinderances which you now fear will be removed as you march forward with firm and resolute step in the path where God leads the way.

Moses not only encouraged the people to trust in God, but to do all that human power could do in preparing for war. Their enemies were violent and blood-thirsty, ready and eager for the excitement of conflict, and confident that with their superior skill and numbers they would wipe out the unprepared Israelites from the land. But the mandate had come from the Possessor of all lands, in view of the refusal of these nations to let Israel pass through their borders, "Rise ye up, take your journey, and pass over the river Arnon. Behold, I have given unto thine hand Sihon the

Amorite, king of Heshbon, and his land; begin to possess it, and contend with him in battle. This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish, because of thee."

These nations on the borders of Canaan God would have spared, had they not stood in defiance of his word, to oppose the progress of Israel. The Lord had shown himself to be long-suffering, of great kindness, and tender pity, even to these idolatrous nations. Abraham was shown in vision that his seed, the children of Israel, after his death should be strangers in a strange land, and should be afflicted four hundred years. But the Lord gave him the promise, "In the fourth generation, shall they come hither again, for the iniquity of the Amorite is not yet full." At the appointed time, the descendants of Abraham were to receive the land of Canaan for a possession, from the river of Egypt to the river Euphrates.

Although the Amorites were an idolatrous people, violent and cruel, God spared them four hundred years to give them unmistakable evidence that he was the only true and living God, the maker of the heavens and the earth. All his wonders in bringing Israel from Egypt, the judgments visited upon the Egyptians because they refused to let his people go, his mighty miracle in opening a passage through the Red Sea, and destroying Pharaoh's host; his wonderful works in the wilderness, the bread sent down from Heaven, the pure water brought from the rock, the punishment of the rebellious in Israel,—with all these facts those idolatrous nations were familiar. Sufficient evidence was given; they might have known the truth, had they been willing to turn from their idolatry and licentiousness to serve the living and true God. But none were to be compelled to believe, against their will. They were free moral agents, and must decide for themselves their future destiny.

Pharaoh once proudly inquired, "Who is the Lord, that I should obey his voice?" He learned by his own experience that it was He that bath power to create or to destroy. So the light had been given in the revelation of God's power to those fierce idolatrous nations, that they might know the true and living God. That light had been spurned, rejected; they had turned away, from the true God to serve and worship idols, and their cup of iniquity was well nigh full.

When the Lord brought his people, after their long wandering in the wilderness, a second time to the borders of the promised land, additional evidence of his power was granted to those heathen nations. They could see that God was with Israel in the victory gained over king Arad and the Canaanites. They had still another evidence, in the miracle wrought to save those who were perishing from the deadly sting of the serpents. Although the Israelites had been harshly refused a passage through the land of Edom, thus being compelled to take the long and difficult route by the Red Sea, yet in all their journeyings and encampments, past the land of Edom, of Moab, and Ammon, they had shown no hostility; they had done no injury to the people or their possessions. On reaching the border of the Amorites, Israel had asked permission only to travel directly through the country, promising to observe the same rules which had governed their intercourse with other nations. When the Amorite king refused this courteous solicitation, and defiantly gathered his hosts for battle, their cup of iniquity was full. God would now exercise his power for their destruction, even as he had fought against Pharaoh and his hosts.

Again the great Commander of nations had bidden his people "Go forward." In obedience to the divine command they immediately crossed the river Arnon, and advanced upon the foe. An

engagement took place, in which the armies of Israel were victorious; and following up the advantage gained, they were soon in full possession of the country of the Amorites.

It was the captain of the Lord's host who vanquished the enemies of his people. He would have done the same, thirty-eight years before, had Israel believed and trusted in him. They might have gained full possession of the land then, as they were obtaining it now. Here the Lord again proved to his people that he alone was their helper; for no other power could have delivered them in this emergency.

THE PRESENT TRUTH.

BY ELD. D. M. CANRIGHT.

III. *A warning message will be given to the world, immediately preceding the coming of Christ.*

This is an important proposition, and, if it be true, it shows the importance of engaging in such a proclamation. Here, again, we might give a great many texts to the point, but have room for only a few. Let us first reason a moment. God is merciful, long-suffering, not willing that any should perish; hence he always warns the wicked of coming judgments in sufficient time for them to repent and escape them if they will. He loves his people, and does nothing without revealing it to them. Did God warn the world in the days of Noah? So, then, he will here. Christ says, "But as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37. Did God warn the Sodomites? Did he warn the men of Nineveh? Did John the Baptist give a warning message before the first advent? Did Jesus warn them of the fall of Jerusalem? How much more reasonable, then, that there should be a warning here. Did the righteous know when the flood was to come? when Sodom was to fall? when the Jews were to come out of Egypt? when Nineveh was to be overthrown? when Christ was to come the first time? Then will they know in regard to his second advent. Nothing is more reasonable and just than this conclusion. But let us hear the word of the Lord:—

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. What is the day of the Lord? It is when the Lord comes, as will be seen by the following texts: "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Pet. 3:10. This shows that the day of the Lord is when all things shall end. This is the time of which the prophet speaks:—

"For the day of the Lord cometh, it is nigh at hand." This fact is further confirmed by the language of verses 10, 11: "The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining. And the Lord shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of the Lord is great and very terrible; and who can abide it?"

Having shown what the subject is, now look at the prophecy. "Blow ye the trumpet in Zion." This was always done to warn the people of some important event. "Sound an alarm in my holy mountain; let all the inhabitants of the land tremble." This shows that it is some awful event that is just pending. What is it? When is this warning to be given, this alarm to be sounded? "For the day of the Lord cometh, for it is nigh at hand." Then when the day of the Lord is drawing near, is even nigh at hand, then is the time that this prophecy must be fulfilled. Will not God see that it is fulfilled? He certainly will, if he has to raise up men from the very stones to do it; and when it is thus fulfilled, what will the world hear? They will hear the blowing of the trumpet and sounding of the alarm here predicted.

Compare this with Isaiah 40:3: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Here was a prophecy given 700 years before Christ. Age after age rolled on, and no one came up to fulfill it. By and by, in the wilderness of Judea, is heard the voice of a humble man proclaiming this very message. The proper time had come. God, who very jealously guards the fulfillment of his word,

raised up a man to accomplish it. So it must be with regard to this prophecy relating to the end. When the day of the Lord is nigh at hand, God will lay the burden of his work upon those who will blow the trumpet and sound the alarm. All the powers of darkness cannot prevent it.

Take another text. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord. The mighty man shall cry there bitterly." Zeph. 1:14. Thus he goes on describing the terrors of that day, and then says: "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you." Chap. 2:1, 2. This shows that in connection with that great day of God's wrath there will be a gathering message to prepare the people to stand in that awful time of trouble. Once more: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come." Rev. 14:6, 7. Here is another prophecy. It is in your Bible the same as in mine. God put it there. He worded it just right. He will see that it is fulfilled at the proper time. God's word cannot fail. This message will be accomplished.

When it is fulfilled, what will the world hear? Just the message here given, "Fear God, and give glory to him; for the hour of his Judgment is come." This, it will readily be seen, is an announcement that the time for God's Judgment to sit has arrived, and this announcement is made to every nation, tongue, and people; hence, it is a world-wide message. Now such a message as this could be true only in the last generation, because that is the time when the Judgment will occur. It would not have been true if given a thousand years ago, or five hundred years ago; for the hour of God's Judgment had not come then. Hence, this is a last-day message. It is a positive proof that, immediately preceding that event, God will cause a solemn warning to be given to the world concerning it. When the proper time shall come, and the signs shall appear, and God shall cause this message to be heralded to the world, will it be a matter of no account whether men heed that warning or not? Can men disregard it with impunity? Can they mock at it and denounce it as the work of the devil, and still enjoy the blessing of God? Can they please God by simply passing it by unnoticed? How did the men who rejected Noah's warning fare? and those who did not believe the words of John the Baptist, and other similar messages? And will not those fare the same who shall reject this, when God shall cause it to be given?

We are not now arguing as to whether this message is now being given; that is not the point. But we are endeavoring to show that such a message must certainly be given, whenever the proper time comes, immediately preceding the second advent. Let me call attention again to that oft-repeated assertion, that if we are only prepared to die, we are prepared for the coming of the Lord; and, hence, even though the Lord is coming soon, and there are signs which show it, and the warning is being given concerning it, yet it does not matter if we do not heed them, provided our hearts are only right. This, I firmly believe, is a subterfuge gotten up to lull men to sleep and to close their eyes to the truth.

To show the fallacy of this statement, look at it in the light of other similar events. Suppose the men who heard Noah preach had reasoned that way. Perhaps the flood is coming, said they, and perhaps it is not, we do not know; and it don't make any difference any way; if our hearts are only right, let it come. What would have been the consequences? They would have perished in the flood just as they did. Suppose that Noah himself had reasoned that way; who would have built the ark? who would have warned the world? Would not God have rejected him, and let him perish with the ungodly, while he raised up somebody else to do that work? Suppose Lot had reasoned thus when he heard of the threatened destruction of Sodom. Suppose, again, that the men who heard John the Baptist had argued thus: He says that the Messiah is soon to come, and that he is his fore-

runner; may be it is so, and may be it is not. We cannot tell. What matter is it to us? When we see him it will be time enough to believe on him. What good will it do us simply to have our bodies put under the water? If we only love God and obey him, we shall be safe enough, whether the Messiah comes or not. Could they thus reject God's work and God's message with impunity? No; the fact is, God never causes any warning to be given unless it is needed. And when he does this, it cannot be ignored nor rejected with impunity. Those who reject it thereby give evidence that they do not really love God, nor his truth, and they are not walking in the light. If they were, they would discern the work of God, would hear the voice of the Master, and would gladly obey it.

IV. *The Scriptures teach that when Jesus appears, there will be two classes upon the earth.*

One class, the saints, will be brought out by this proclamation, and will not be in darkness with regard to that event, but will be looking and waiting for him; the other class will be those who do not believe the signs nor regard the warning, but are scoffing at these things; and upon them that day will come as a thief in the night. These facts are clearly stated by Paul, in 1 Thess. 5:1, 2: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

"Yes," replies one, "that is just what I believe. That day will come as a thief in the night. This shows that the Adventists are mistaken, thinking that they can know something about it." Not too fast, my friend. The next verse shows that all who are overtaken by his coming as by a thief will be destroyed: "For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Verse 3. This verse gives us the class who will thus be surprised by that event, viz., those who are crying, Peace and safety. But the next verse brings to view the other class—the saints. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Verse 4.

Nothing could be plainer than this statement. One class will be overtaken as of a thief; the other class will not. Those who are thus surprised by his coming are found crying, "Peace and safety;" but what are the other class doing? This class are found in the light and watching. Watching what? The signs of the times. Here is one class preaching that the world is growing better, and will so continue to do until the whole world will be converted. They have no idea that the Lord is coming; they see no signs of it. They do not believe he is. Now, suppose that the Lord should come to-day; would it not come upon them as a thief in the night? It most certainly would; for they do not even dream that such an event is at hand. Hence they would certainly be destroyed; for this is the very class spoken of. Christ says it shall come upon them as a snare. Luke 21:35. They have fixed their attention on something away in the future, and are utterly blind with regard to the great and terrible events of the end of all things. The first they will know of it they will find themselves overtaken by it, and utterly unprepared for it.

2 Pet. 3:3, 4, brings out additional facts touching these two classes in the last days. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." The time mentioned is the last days. What will come then? Scoffers. A scoffer is one who ridicules and makes sport of what somebody else is saying. But what is the subject about which they are scoffing? Their words show plainly what it is, viz., the coming of the Lord; for they sneeringly ask, "Where is the promise of his coming?" This shows that another class is preaching with regard to the promise of his coming. These scoffers proceed to argue the case. Why, say they, all things continue as they were from the beginning of creation. This language lets us into the subject of their scoffing. They are scoffing at those who are calling attention to the signs showing the advent near, opposing them in their work and trying to meet their arguments.

This shows, 1. That in the last days one class

will be found opposing and making sport of the coming of Christ. 2. That another class will be doing exactly the opposite of that, viz., preaching it and proving it. This, again, shows that there will be two opposite classes, the same as our proposition asserts. Daniel gives us some information on this. Speaking of the time of the end, the angel said to Daniel, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12:9, 10. This is in harmony with the other texts showing that the wicked will not understand with regard to the end, but the wise will understand. The same fact is brought out in Matt. 24:44-51. "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." Verses 44-47.

This is the position of the faithful and wise servant. When the Lord comes he finds him giving the household meat in due season. We have already shown what that means, viz., to be teaching truths which are applicable at that time. Now, what would be present truth just before the Lord comes? Would it not be the signs of the times, the fulfillment of the prophecies, and a warning to the people of the approaching Judgment? Most certainly it would. The context shows that this is just what the wise servant is doing; for that is the very subject that is under consideration. This fact is further proved by what the evil servant says, whose work is just the opposite of that of the wise servant. Listen, therefore, to what the evil servant is saying: "But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." Verses 48-51. By this we see that the evil servant is saying that his Lord delays his coming; that is, that the coming of Christ is not near at hand, as the other servant affirms. Now, while the evil servant is thus preaching against the coming of the Lord, and is feasting and making merry with the ungodly, the Lord suddenly comes upon him and he is destroyed. This text certainly confirms what we affirm in our proposition, viz., that there will be two classes when the Lord comes—one class faithfully teaching the people with regard to the signs of the times and the coming of the Lord; the other class opposing this work, and arguing that the Lord is not coming.

THE SECOND ADVENT.

SAYINGS OF EMINENT MEN.

HON. H. MONTAGUE VILLIERS, rector of St. George, Bloomsburg, Eng., says:—

"Whatever blame may be attached to myself or to my brethren in the ministry, for enforcing the duty of serving God on other grounds than those which the Scriptures have laid down, this, at any rate, must be clear,—the apostle considered the second advent of the Lord worthy of the greatest prominence in his ministry; and if this be clear, I am free to confess that I am ignorant how any one can venture to neglect this important subject. It does appear to me to be great presumption to omit a topic so scriptural, and still more presumptuous to maintain that any other topic is better calculated to warn the sinner to walk close with his God. When I reflect that there are special blessings to those who look for his coming, and special warnings to those who say, 'My Lord delayeth his coming,' I cannot but feel that it is my duty prominently to set forward the doctrine of the second advent."—*Lectures during Lent, 1843.*

Stephen Tyng, D. D., of New York City, says:—

"Jesus will reign in visible glory among his saints upon the earth. . . . He has now, as regards his visible presence, gone to receive for himself a kingdom, and to return. When the

appointed hour arrives, the Son of man shall appear in his glory, and all his holy angels with him. . . . To this blessed kingdom of the Son of God multiplied prophecies of the Scriptures bid us look forward continually; and it is our blessed privilege to live in unceasing expectation of the happy day when angel voices shall thus announce unto his waiting Zion: 'Thy God reigneth.'"

Hill, in his "Saints' Inheritance," says:—

"In the great view of the Saviour's personal reign on a regenerated earth as the final and everlasting abode of his redeemed, I rest with confidence and delight."

Edward Winthrop, M. A., rector of St. Paul's church, Norwalk, Ohio, says:—

"The second coming of our Lord in power and great glory, in the sense of a visible and personal advent, has always been a cardinal doctrine in the faith of the church, and is inserted as such both in the Apostles' and in the Nicene creed. . . . This was, from the earliest times, the hope of the church. This personal and visible advent of the Saviour is at the resurrection of the saints; but the resurrection of the saints is anterior to the millennium, and therefore the advent also is anterior to the millennium." "As we are rapidly approaching the great crisis of this world's history, it becomes us, in a devout and prayerful spirit, carefully to note the signs of the times."

PETER'S HOUSE-TOP VISION.

BY W. N. GLENN.

MODERN epicureans find much satisfaction in the vessel of promiscuous animals, creeping things, and fowls which Peter saw in a trance at Joppa. They lay particular stress upon Acts 10:9-16, which tells what occurred during the trance, but do not read enough of the chapter to find the lesson intended to be taught by the vision. So many refer to this scripture as proof that under the gospel it is proper to eat anything fancy may suggest or appetite crave, that a few thoughts on the subject may not be amiss.

The Lord had a much greater object in view than the mere gratification of human appetite. The duty of preaching the gospel to the whole world was the lesson to be inculcated, as a careful reading of the entire chapter will plainly show. Some striking manifestation seemed necessary to convince the apostles that the Gentiles were to be included in the gospel message; for notwithstanding their commission was to "go into all the world and preach the gospel to every creature," they had labored several years with the Jews only.

The day before Peter's trance at Joppa, one Cornelius, a Gentile, had a vision at Cesarea. He was a man who feared God, and Heaven responded to his prayers and good deeds. An angel told him to send to Joppa for Peter, who would tell him what he ought to do. Accordingly messengers were dispatched, and as they came near to Joppa, Peter went upon the house-top to pray.

"And he became very hungry, and would have eaten; but while they made ready he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners and let down to the earth, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter, kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice, and the vessel was received up again into heaven." Verses 10-16.

While Peter was thinking about the vision, the messengers from Cornelius arrived, and the Spirit said to the apostle, "Get thee down and go with them, for I have sent them." Now we will see how Peter understood the things that had been shown him. He went with the men to Cesarea, and "found many that were come together" at the house of Cornelius, waiting for him. Verse 28: "And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shown me that I should not call any man common or unclean."

So much for Peter's interpretation. Now we will turn to the 11th chapter and see how others

understood it. When Peter afterwards came to Jerusalem (the news having preceded him), he found there apostles and brethren ready to upbraid him for having had communication with the uncircumcised. Verse 3: "But Peter rehearsed the matter from the beginning, and expounded it by order unto them."

And after the whole story had been told to these apostles and brethren, we find their verdict recorded in the 18th verse: "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

So far as the record goes, it did not occur to any one at that time, that God had literally cleansed all the filthy creatures of the earth and made them fit for food. This idea is of modern conception. Peter, to whom the vision was presented, and the apostles and brethren to whom it was related, realized only the lesson that they "should not call any man common or unclean," and that "repentance unto life" was free for all. And this is a lesson worthy of being taught upon the house-tops to the end of probation.

THE DECAY OF SERIOUSNESS.

ONE of the depressing signs of the times is the general decay of seriousness, which shows itself in many ways—in conversation, in literature, and in the occupations of life. How hard it is to engage anybody in a sober and earnest conversation! People like to talk well enough, and will talk without ceasing on the most trifling subjects. They are ready to gossip, to entertain each other with the small talk of society, but it is rare in comparison that we sit down with one who seems to delight in conversation of a higher kind. The mass of people do not even think seriously. They have no convictions, and do not care to have any, even while life is so solemn and earnest, and so swiftly passing away. They do not care to think deeply about anything outside of their special lines of business. They avoid the trouble of a real intellectual grapple with any of the great problems of life. They do not want to be burdened with opinions which are only formed as the result of thought, and which may compel them to some positive action or to sacrifice. They would get their views as they get their dinners, where they can be had the easiest, and take their creeds as they buy their clothes, "ready made," and as easy to put off as to put on. In politics, they go with a party; in religion, with a sect; to which they give up their own independent thinking, content to have it done for them.—*N. Y. Evangelist.*

ON THE MOUNTAIN TOP ALONE.

No matter how much social religion we may have, no one who does not spend hours alone with God need expect to grow in holiness. When we are to be used, there will be means employed to perfect us. Jacob, after having wrestled alone with the Lord, became a prince, and his character was changed and settled. God called Moses to meet him on the top of the mountain alone; it was a private interview. It is always on the top of the mountain, no matter where we are, if we are alone with God. We can never be strong in the Lord and the power of his might, unless we lie down alone before him. As we see his greatness we learn our own littleness; and we are taught our own weakness as we learn a little of his power. Comparing ourselves with others may lead us either into discouragement or vanity, but acquaintance with God humbles us in the dust, and fills us with the hidden power of Him who is strong to redeem and mighty to save. No matter how weak the instrument, if it is wielded by an almighty hand.

PEOPLE who do not believe in prayer lose a wonderful rest and refuge. When time and space, the wants, the bitterness, or the duties of life, separate us from those we love so far that our help is useless to them, our voices silent, our eyes blind; when we know that suffering, illness, danger, death, may lie in wait for them every hour, and no strength or longing of ours can avail to help them, where do they fly, what hope or comfort do they have, who cannot give their beloved into the safe keeping of an omnipotent God; who cannot pour out their tortured and anxious hearts to Him who heareth and answereth prayer?—*Hope Ledyard.*

THE SPIRIT LAND.

BY C. W. WARD.

THERE are many assumptions, vagaries, and curiosities in modern theological literature; and among the rest we wish to call attention to some contained in an article entitled "Christ in Paradise," from *The Churchman's Companion*. The writer, speaking of man's creation, and his being placed in paradise, where he "talked face to face with God," partaking of the luscious fruits of the garden, etc., observes: "But God knew that man would sin, be expelled, and die; and he provided a heavenly paradise, where Satan cannot enter, nor man sin, nor die, while he is educating for Heaven." From this we learn that God made another paradise, distinct from the one in Eden, to which the souls of men go when released from the body. As to the character of paradise No. 2, we learn more in the following remarks: "But it was not until Christ came that the nature of those abodes was revealed: that Hades is the general name for the prison of the righteous and the wicked—one division called Paradise, the other Tartarus; and both knowing what will be their fate when Christ comes to judge them; the righteous growing in righteousness, and the wicked in wickedness and hopeless despair." Such is paradise theologically considered.

But further on in the article we obtain more light upon this realm of the departed. Please notice the use of personal pronouns in the following quotations: "Christ told the Jews and his disciples that he should be absent from them for three days after his death; he did not tell them where, but on the cross he said to the penitent, 'To-day thou shalt be with me in paradise.' Friday evening he was buried; Saturday he lay in the tomb; Sunday morning he returned and raised his body." We cannot understand from where he returned (as he was buried on Friday, and lay in the grave on Saturday) unless there were two personalities. And if there were, which was the real Christ?

Speaking of the saints confined in this prison, he says: "And the saints know what goes on all over our world better than we do with our steam and telegraphic mediums, because there is a continual influx of departing spirits into those intermediate abodes, from every part of our globe." It is very natural to suppose if the soul—or the real persons themselves—go to this Paradise, that they would frequently hear from the earth; hear from those incoming spirits all about their friends, relatives, neighbors, etc.; who of their friends had accepted Christ as their Saviour, and who had rejected him; how the church was prospering; if the same pastor was there that they used to listen to when upon earth; how much money was realized at the last fair and festival; and who among their enemies had died and gone to the Tartarus division of this Hades. But it is rather singular that Lazarus, the widow's son, and the maid—whom Christ, according to this theory brought back from Paradise—had no revelation to make of the things they saw, felt, and enjoyed, in this wonderful vestibule of spirits. As to the condition of man in death, we are inclined to take the words of Solomon rather than these vagaries and speculations of the *Companion*. Says Solomon: "The living know that they shall die; but the dead know not anything, neither have they [the dead, or man in death] any more a reward; for the memory of them is forgotten." Eccl. 9:5. Here we are "working out our salvation;" there, they are "praising God."

Hezekiah thought differently about his condition, should he die; for when the Lord ordered him to set his house in order and make preparation for death, which was sure to overtake him, he felt quite disappointed, and in great bitterness cried: "The grave (*sheol*) cannot praise thee; death cannot celebrate thee." Isa. 38:18. In harmony with this, David says: "In death there is no remembrance of thee; in the grave (*sheol*) who shall give thee thanks?" Ps. 6:5. How the writer in the *Companion* obtained the following information we know not. Hear it: "He joins in the same chants and doxologies to Christ and the most Holy Trinity, the same prayers and praises which he had learned on earth." At the conclusion of the article we read this interesting nonsense: "The saints in paradise are still a part of Christ's kingdom; they are the great van of the army of the redeemed of our race, who have finished their course on earth, in faith, and have gone so far on their way to Heaven—because

Christ went there before his ascension into Heaven—and are waiting for the rear of the army, yet fighting in the church militant, to come up and join them, before the resurrection, when they will go with Him in his triumphal entry into his kingdom in heaven. . . . Such is the marvelous lesson we have learned from the revelations made by our divine Lord respecting the departed into the interval between death and the resurrection."

From what part of revelation he gained such a full account of this spirit world he does not tell us. We have read the Bible through from Genesis to Revelation, and we have never yet found one passage from which to draw such a conclusion, that the dead are still alive, singing, praying, etc. This looks very much like ghostology. It has some resemblance of Mahomet's theory of seven heavens and seven hells; in his spirit-land there were fourteen heavens and hells, but only one of each in this modern theological ghostland.—*Bible Banner*.

WHO CHANGED THE LAW OF GOD?

BY ELD. R. F. COTTRELL.

ABOUT 555 years before Christ, it was revealed to Daniel the prophet, that the great antichristian power, the abomination of desolation, should think to change times and laws. Dan. 7:25. That power was not fully developed till 538 years after Christ, being, 1093 years after the prophecy was given.

The laws mentioned must be the laws of God; for the changing of them was to be a distinguishing mark of that power; and the changing of human laws would not distinguish that power from any other government under heaven. And it must be the moral law, the ten commandments; for the ceremonial law was nailed to the cross 500 years before this antichristian power was matured.

To predict that this apostate, antichristian power should think to change the moral law of God, is as much as to tell us that that law is unchangeable; a fact of which no intelligent reader of the word of the unchangeable God should need to be informed. In fact, the prophecy of this attempted change is a pledge that the law should not be changed before the rise of that power.

Now, if the papal power has not meddled with these laws of God to change them, we cannot prove that it is the power alluded to in the prophecy; for if it cannot be proved that it has fulfilled each characteristic specification given, it is not the predicted power; neither can it be shown that the prophecy has been fulfilled at all; for no other power has fulfilled it; and in this case the prophecy has failed, or otherwise the power must yet arise to fulfill it.

Again, if that power has attempted to change the law of God, it must have taken place 500 years after Christ had changed it as some teach, and since he has left no record of the change made by him, it is utterly impossible for us at this time to distinguish the work of Christ from that of antichrist. Christ does not work in partnership with antichrist; who, then, made the change? Who changed the Sabbath from the seventh to the first day of the week? Was it He of whom it was foretold that he should "magnify the law and make it honorable?" or he of whom it was said that he should "think to change times and laws"? Let each answer for himself.

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law."—Christ.

"Q. How prove you that the church hath power to command Feasts and holy days?"

"A. By the very act of changing the Sabbath into Sunday." "Had she not such power, . . . she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."—*Roman Catholic Catechisms*.

These witnesses agree with each other, and each is in perfect harmony with the prophecy. Who, then, changed the law? Christ, or antichrist? The unprejudiced believer in the Bible as a divine revelation can give but one answer to this question. Having the evidence before him, he cannot charge upon Jesus Christ the work of antichrist.

PAUL says one of the degrees of Christian perfection is to "rejoice in tribulation." Satan has no power over one who, in the midst of trouble, praises God for the victory that is to come.

OBEDIENCE THE FIRST DUTY.

SUPPOSE a Christian man is hired to watch at night in a large factory in a closely built village.

He has agreed to be there from sundown until morning. His task is a very simple one. It is only to walk back and forth in the long rooms, and to go up and down the high stairways, keeping his eyes open, ready to put out the first show of fire, or to sound an alarm in danger. It seems to him a very insignificant work. On all sides sinners are impenitent, and souls are perishing. Oughtn't he to be up and doing in the Lord's cause? This is prayer-meeting night. He will go over and say some earnest words to his sluggish Christian brethren, to arouse them to action. He may be the means of a revival in that village.

He quits the factory and goes to the prayer-meeting. His exhortation is cut short by the cry of fire. As he walks among the smoking ruins of that village the next morning, it may occur to him that he would have done better had he attempted less; that as watching was his business, he ought not to have allowed even praying or exhorting to interfere with his watching. It was because Saul, in worship, sacrificed sheep and oxen which he had been sent to destroy, that the Lord rejected him from being king of Israel. Saul thought that those sheep were so fat, and the service of worship was so delightful, that surely God would be pleased to have him stop his work of slaughtering and enter on religious exercises. "And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord?" (Is that the question you are asking? you ought to have known the answer.) "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Saul did a great many evil things in his day. The one thing for which he was deposed from his kingship was for worshiping God when he had no business to worship: when he had another work to do, a work which he had no right to quit in the hope of doing something better—something more distinctively religious. The Lord is no better pleased to-day with the shirking of one's plain duty under the plea of doing religious service, than he was in the days of Saul.—*S. S. Times*.

HE DIED FOR ME.

IN the cemetery at Nashville, Tennessee, a stranger was seen planting a flower over a soldier's grave. When asked, "Was your son buried there?" "No," was the reply. "Your son-in-law?" "No." "A brother?" "No." "A relative?" "No." After a moment the stranger laid down a small board which he held in his hand and said:—

"Well, I'll tell you. When the war broke out I was a farmer. I wanted to enlist; but I was poor, and had a wife and seven small children. I was drafted; I had no money to hire a substitute, and so I made up my mind that I must leave my poor, sickly wife and little children, and go and serve in the army. After I was ready to go, a young man with whom I was acquainted came to me and said: 'You have a big family, which your wife cannot take care of; I will go for you.' He did go in my place; and in the battle of Chickamauga he was wounded, and taken to the hospital at Nashville. After a long sickness, he died, and was buried here; and ever since, I have wanted to come to Nashville and see his grave. I saved up all the money I could, and yesterday I came on; and to-day I found my friend's grave."

With tears of gratitude running down his cheeks, he took up the small board and pressed it down into the ground, in the place of a tombstone. Under the soldier's name were these words: "He Died for Me."

He died for me! Oh, wonder of wonders! Oh, love unspeakable! How a soul can for a moment take home this truth, and remain unmoved, is almost as wonderful. What infinite condescension for the King to die for the subject; the Master for the servant; the sinless and holy for the sinful and vile; and all to raise a rebellious worm to the place of an heir of glory, whose inheritance shall be an eternal home in his presence, "in the city which hath foundations, whose builder and maker is God."

He suffered in my stead. And the shafts of divine justice which I deserved to receive, were turned aside, and entered his breast. For me "He who was rich became poor, that I, through his poverty, might become rich." He was re-

proached and rejected of men, scourged, and nailed to the shameful tree, and his precious blood freely shed, that I might be freed from the dominion of sin; and regenerated and sanctified, walk before him blameless and in love, and with all my ransomed powers to work for him, live for him, for all time and all eternity.—*Advocate.*

LIFE.

BY ELIZA H. MORTON.

LIFE is, and ever has been, to the candid, thoughtful mind, a mystery. Who fashioned the delicate and intricate organs of the human body, and from whence came the vital spark which animates the same? Why is it that after a little time we must yield up our individual existence and, seemingly, become as if we had never been? Why this little season of life, strength, and activity, and why these hopes, longings, and aspirations? Why this multitude of beings, similar, yet unlike ourselves?

These questions have been asked, pondered, and studied carefully by wise men in all ages of the world. Search the annals of the past, study the open book of nature, ponder carefully every philosophical reason, and weigh well every hypothesis which may be formed, and you will obtain no light, no well-grounded theory, no foundation upon which to build your hopes. But is there no information for the human race as to their origin, object, and destiny? Yea, verily, there is a sure guide, a safe pilot, a "thus saith the Lord."

The Bible is the only compass which points through the gloom and darkness of the grave, and opens before the mind of man views of heavenly bliss and visions of immortal glory in the future. If we disbelieve the Bible, where are we in this world's darkness, and what have we to rest our hopes upon?

The hope of the Christian is a glorious one—big with immortality. It tells us that life is not limited to three-score years and ten, but may be eternal. It tells us that this short, earthly life is given us in which to prepare for that life which has no end, but is one long eternity of joy, peace, happiness, and rest.

As we look back into the past, we find that sorrow, pain, anguish, tribulation, and death, have followed in the footsteps of man. What heart-aches, weariness of the flesh, disappointments, and unrest, the human race have endured! As we look forward into the future, our earthly eyes, unaided by the light of revelation, can discern nothing but gloomy shadows and thick darkness; but by the eye of faith we can look down through the dim vista of coming years and see far ahead a tiny star, which grows brighter and brighter until it merges into the light and glory of the eternal world. What views of loveliness and gleams of glory flash before the mind, and what longings for a nobler, truer, better life, are awakened by these foretastes and glimpses of the restful peace of that far-off heavenly land.

Let us then endeavor to make *this* life a success, that when *that* life shall dawn our lives may run parallel with the life of God through a never-ending eternity.

THE LESSON OF THE TELEPHONE.

CALLING upon a business acquaintance the other day, he suddenly interrupted our conversation with these words, "Excuse me a moment," turned toward his desk and said—as if to a third person, though there was no third person in the room—"Well!" The person addressed, though quite invisible and inaudible to us, seemed to communicate intelligibly with our friend, who uttered requests and made promises and expressed gratitude to vacancy, in a way which would have led one a few years since to have deemed him insane. But he wasn't insane by any means. On the contrary, he was extra sensible and clear-headed. Attached to his desk there was a telephone, which communicated with his home. In the midst of his conversation he had heard a call which my ear did not detect. He had been talking with his father—acknowledging with gratitude the fulfillment of requests previously made, venturing upon new petitions, encouraged by that father's love, and in turn making such promises as were prompted by a filial heart.

Isn't it a perfect parallel, we said, to prayer? The infidel taunts us with talking to vacancy when we pray. Sometimes the skeptical doubt rushes upon the Christian in the midst of his

supplications. Is there an ear that listens and a voice that answers? Why not? If man, by the exercise of a little ingenuity, can communicate with his distant fellow-man; if, when he seems to be talking to vacancy, he is really pouring his requests into the ear of a friend; if his father, invisible and inaudible to the bystanders, still does hear and answer prayer—why is prayer such an absurdity as it is sometimes represented? Why may not divine ingenuity have established a spiritual telephone between earth and heaven so that when the Christian is seemingly talking to vacancy he is really talking to God? There are a good many people who believe that there is a God, but regard it the height of absurdity to think that he hears and answers prayer. We commend to such the lesson of the telephone. Why should God not be able to do on a large scale what man has done on a little scale? There are many who believe that he is—that the heavenly telephone antedates the earthly—that from the place of business, on the pressure of sudden emergency, they can just as surely, just as safely, just as speedily, reach a heavenly as an earthly father.

The Sabbath School.

REPORT OF GENERAL S. S. ASSOCIATION.

At the late meeting of the General Sabbath-school Association, held at Battle Creek, Mich., seventeen Associations were represented by sixty-eight delegates. Eld. Matteson was received as delegate to represent the Sabbath-school cause in Norway; Bro. H. Nielson, to represent the German people; and Bro. Oyen and Gelotte, to represent the Scandinavian people.

The Constitution of the Association was so amended as to call for a Vice-president, in addition to former officers.

The following are officers for the coming year: President, G. H. Bell; Vice-president, J. E. White; Recording Secretary, H. P. Holser; Corresponding Secretary, Eva Bell; Executive Committee, W. C. White, D. A. Robinson, H. W. Kellogg; Publishing Committee, W. C. White, G. H. Bell, U. Smith.

The Committee on Resolutions submitted the following:—

1. *Whereas*, The importance of the Sabbath-school cannot be overestimated, as it holds to the church the relation of the nursery to the orchard; therefore,

Resolved, That we recommend all our churches to take a greater and more active interest in sustaining the Sabbath-school work.

2. *Resolved*, That every member of the church should be a member of the Sabbath-school.

Resolved, That we urge all our schools to supply themselves with maps and books necessary to successfully conduct their work.

3. *Whereas*, The success of any work depends upon its unity of action; and whereas, confusion otherwise results; therefore,

Resolved, That we urgently recommend that all our schools carefully follow the arrangement and course of lessons prescribed by the Executive Committee of this Association.

4. *Resolved*, That the executive and publishing committees shall form a joint committee on lessons and Sabbath-school supplies, and all questions on these points shall be referred to said joint committee.

5. *Resolved*, That we recommend the use of the collection box in all our schools.

6. *Whereas*, Some on account of conscientious scruples, have not felt free to contribute on the Sabbath, and in some cases have allowed a spirit of murmuring to come in; therefore,

Resolved, That we warn all our brethren against indulging in a feeling of alienation and complaining over this matter; and we heartily recommend a spirit of forbearance and liberality toward each other.

7. *Whereas*, In many parts of the field, Sunday-schools have been organized by our people, which, under wise and judicious management have been productive of great good; therefore,

Resolved, That we recommend our State Associations to adopt measures for organizing Sunday-schools under the advice and direction of the Executive Committee of such Associations.

The resolutions were acted upon separately, and all unanimously carried. There were remarks, and some discussion on the several resolutions. Quite a number gave experiences bearing on Resolution 8, and going to show that the spirit of the resolution is to organize S. D. A. Sunday-schools, instead of going in to take part in schools already organized and conducted by Sunday-keepers.

Eld. Matteson made remarks in regard to Sabbath and Sunday-school experience in Norway,

Denmark, and Sweden. He expressed his interest and union of feeling in the work this side the water.

The Committee on Resolutions was empowered to draft an article defining the duties of the Publishing Committee, and meeting adjourned to call of Chair. J. E. WHITE, *Chairman.*

EVA BELL, *Sec. pro tem.*

PROMPTNESS.

A good woman was noticed as always punctual at meeting, though she had a long way to go. When asked how it was she was never late, she replied: "I make it a part of my religion, never to disturb the religion of others." Too few Christians realize that it is a religious duty to be promptly in their places, and punctual at all appointments. A good place to cultivate this virtue is in the Sabbath-school, and to this end it is of the utmost importance that officers and teachers set a good example to their scholars. The superintendent who is late in his place, late in commencing the services, or tardy in any of his work, must not expect his teachers to be any more prompt in their work. The teacher who is not on hand at the time for school to open cannot expect his scholars to be careful to be there in time. It is well to have the reputation for punctuality of the Elder Adams, of whom it is said that not being in his seat in the Senate one morning at the hour for business, the opening was delayed, supposing, as proved to be true, that the clock was fast rather than Mr. Adams late. Apropos of this the *Sunday School Times* says:—

"One of our contributors recently pressed the importance of a teacher being at his post a half-hour or so before the school session, that he might greet the scholars as they came in, and have pleasant words with them until the opening moment arrived. The suggestion is a good one, and it is timely; for there are few teachers who are sufficiently prompt at school to do their best work. Most teachers lose a royal opportunity of a better hold on their scholars by not coming earlier. But, if a teacher will not be ahead of the school hour, let him never be behind it. Five minutes lost at the opening of the school are lost forever. The venerable Dr. Tyng has said, out of his fifty years' Sunday-school experience, that 'an unpunctual teacher can never be a spiritually-minded teacher.' He asks pertinently, 'What if those teachers are fifteen minutes too late to get into Heaven? There are some teachers who seem to have fallen behind years ago, and never to have caught up. They bid fair to be eternally late.'"*—Sabbath Recorder.*

THE superintendent has no idle time. During the lesson he should not be content with seeing that every class has a teacher, but should know, by personal observation, just what kind of a teacher each class has. He should be careful not to interrupt the teachers. But he should see the attention or lack of attention in each class, and if the attendance is falling away in any class, it should be carefully noted. It cannot hurt a teacher to know that the eye of the superintendent is on him. When a teacher has done better than usual, commend it casually in private conversation, and the teacher will ever after work encouraged and stimulated by a consciousness of your notice.

THE writer has given years to the ministerial work, and it is not in his heart to underestimate the influence that ministers have exerted, and are exerting, in favor of the advancement of the Sabbath-school work, but he sincerely believes that a thorough awakening of ministers will give us more schools, more scholars, more teachers, more earnestness, a body of trained workers, glorious results,—in fact, almost everything to be desired. With ministers lie the fountain of power. But let us relieve no other class from a sense of their own responsibility.—*Edward Eggleston.*

STAND by your superintendent, friends. He may not suit you. His plans may not be the best in the world. But he is entitled to your hearty support during his term of office. You cannot afford to imperil the work of Christ by division.

When his term of office has expired, you may remove him; but while he is in office, support him.

JOSEPH COOK says: "The secret of securing attention is to say the thing that needs to be said." If that was intended for Sabbath-school superintendents and teachers it could not have been better said.

The Signs of the Times.

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

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

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

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 4, 1880.

OUR BAPTIST NEIGHBORS.

WE have before congratulated the Baptists of California in their having so worthy an organ in the *Herald of Truth*, published in Oakland. In its issue of October 1, we find the following notice of our late camp-meeting:—

"One of the largest camp-meetings, as such, ever held in California, was that of the Seventh-day Adventists, recently, in Alameda. It was indeed a 'city of tents.' Its management was excellent, as might be expected from so worthy a people. Its spirit was serious and decided. This body of believers has for its advocacy the conviction that it is called to stand for the restoration of Christianity to the worship of God on the seventh day of the week, and to enforce upon the attention of men an immediate expectation of the return of the Lord. It has the best of the argument on the question of the Sabbath, if the authority for the change from the seventh to the first day of the week is to rest upon a precept, either of Jesus or of his apostles, enjoining this change. It does not have the argument, however, with those to whom the example of Christ and his apostles is as binding as law. We believe in looking for and hastening unto the day of our Lord. His personal return is no small part of the joy of our faith. The certainty of that return has unquestionably been the faith of the ages. Of its uncertainty with respect to time, in view of the stupendous failures of not a few calculations in the present century, we have this remark only to make—that upon this uncertainty, as Alford has well expressed it, 'hope may be stimulated, and watchfulness aroused.' As a matter of fact, after Father Miller's erroneous expectations in 1843, he wrote as follows: 'I have fixed my mind on another time; and here I mean to stand till God gives me more light, and that is, to-day, to-day, to-day, until he comes.' And so he watched and waited till, in 1849, there came an angel, not the angel of the trumpet, but one who spoke to the old man alone, saying that the Lord was not coming to him, but that he should now depart, and be with the Lord."

"Thus writes Prof. Norman Fox, in the *National Baptist*, with whose judgment we are quite in sympathy, that on 'the calendar of eternity it is just as bold to expect the advent in a given century as in a given year.' In stating this as our opinion, we nevertheless deplore the large silence of the universal Christian church upon the sublime and inspiring second advent thought. That thought seems to us to be interwoven with almost every thread of New Testament inspiration."

We are glad to find in that paper such an expression on the doctrine of the advent; and we shall strive to always deserve so good a notice as a people, for which we return thanks. It is just what we should expect from that source. We are in no fear of ever having any injustice done to us by Dr. Abbott, the editor, who is every whit a Christian gentleman. His course has been in marked contrast with that of some California editors, who seem to let their prejudices control their judgment. The former has in them, perhaps, the controlling power. We have treated all with courtesy, and if some of them have not seen fit to return it, we bear them no ill will. If they find pleasure in indulging sullen feelings, they shall enjoy it alone.

Now we wish to have a little brotherly talk with the editor of the *Herald of Truth*. We do not forget the years in which "we took sweet counsel" with our Baptist brethren, in whose fellowship we walked. For many things we highly regard them as a people. Yet we have "somewhat against them," and we request them to listen to a word of admonition.

If the Israelites were ever greater sinners than "the nations," it was not because their actions were worse, but because their privileges were greater. "Sin by the commandment becomes exceeding sinful." In this respect their "sin abounded." Applying this principle to the Baptists, the fact that they are jealous of their claim to being consistent with the Bible, makes their inconsistency appear the greater whenever it is manifested. The papists are not at all inconsistent in following tradition, for that is their profession. The pedo-baptists are not inconsistent in their practice of infant baptism, for their principles and processes of reasoning admit of inference and supposed examples as the basis of institutions. But when the Baptists scout such principles, deny all tradition, and call for an

"explicit Scripture warrant" for an action or for an institution, their inconsistency is too evident to be hid when they follow tradition, practice on an inference, and allow supposed examples to take precedence of law. And that is just what they do on the subject of the Sabbath. While we esteem Dr. Abbott truly as a brother battling for the right, and hope that he may succeed in his efforts to raise the name of the Baptists of California from the unenviable position to which designing men have sunk it, we think his position on the Sabbath, as taken in the above article, is not consistent with Baptist principles.

1. If the Doctor esteems the example of Christ as equal, or superior, to law, why does he discard his example, explicitly recorded as such, in the case of foot-washing? And in this case the precept accompanied the example. We promise to keep Sunday with the Baptists, and sprinkle infants with the pedo-baptists, when they will show as good authority for these practices as we show for washing the feet of the disciples.

2. Were we to admit the example of Christ to be equal in all things to legal warrant, we should still be a Seventh-day Adventist, as we are not aware that even an inference exists on which it is claimed that Christ observed the first day of the week. We know that he honored the seventh day.

3. We have explicit statement, oft repeated, that the seventh day belongs to the Lord, as a sanctified, hallowed, consecrated day,—“the holy of the Lord,” the memorial rest-day of the Creator, of which the Son of man is also Lord. While not even a shadow of an inference from Scripture can be produced for calling the first day of the week “the Lord’s day,” as the Baptists do.

4. As the Baptists, without any warrant of Scripture, observe the Sunday instead of the Sabbath which Jehovah enjoined in his commandment, we inquire, by what right do they demand a warrant of Scripture for infant baptism? We honestly think that any candid person must admit that the inferences are as strong in favor of infant baptism as in favor of Sunday-keeping. If inferences are admissible as the ground of institutions, why do Baptists show this partiality?

5. As Baptists so confidently refer to the testimony of “the early fathers,” and to church history, to prove the early practice of Sunday-keeping, from which they infer its authority, why do they reject the same testimony, and deny the same inference in favor of infant baptism? It is matter of the clearest proof that infant baptism was practiced in the days of Cyprian, and of Tertullian, and that it was based on inferences drawn from Scripture. Sunday, as a subject of tradition, can show no better record. Why, then, discriminate in its favor.

Our first connection with the Baptists dates nearly forty years back. From our earliest remembrance it was the custom of pedo-baptists to taunt them with their inconsistency,—a charge from which they can never clear themselves while they observe Sunday. They may, indeed, as a last resort, claim that “example is as binding as law.” But they cannot produce a clear example; certainly they cannot destroy the force of the apostle’s declarations, that “By the law is the knowledge of sin;” and that “Where no law is there is no transgression;” that the man of God is “thoroughly furnished unto all good works,” by “the holy Scriptures,” and that “God will bring every work into judgment” by “his commandments.” These considerations moved us to “keep the commandments of God, and the faith of Jesus.” And we hope to be found among those who are so doing, when Jesus our Master shall appear, to redeem his people. Rev. 14:9-14. J. H. W.

EARLY FIRST-DAY OBSERVANCE.

JUSTIN MARTYR’S reasons for not observing the Sabbath are not at all like those of the so-called Barnabas which we examined last week, for Justin seems to have heartily despised the Sabbatic institution. He denies that it was obligatory before the time of Moses, and affirms that it was abolished by the advent of Christ. He teaches that it was given to the Jews because of their wickedness, and he expressly affirms the abolition of both the Sabbath and the law. So far is he from teaching the change of the Sabbath from the seventh to the first day of the week, or from making the Sunday festival a continuation of the ancient Sabbatic institution, that he sneers at the very idea of abstinence from labor, or days of idleness, and though God gives as his reason for the observance of the Sab-

bath, that that was the day on which he rested from all his work, Justin gives as his first reason for the Sunday festival that that was the day on which God began his work! Of abstinence from labor as an act of obedience to the Sabbath, Justin says:—

“The Lord our God does not take pleasure in such observances.”

A second reason for not observing the Sabbath is thus stated by him:—

“For we too would observe the fleshly circumcision, and the Sabbaths, and in short, all the feasts, if we did not know for what reason they were enjoined you—namely, on account of your transgressions and the hardness of your hearts.”

As Justin never discriminates between the Sabbath of the Lord and the annual sabbaths, he doubtless here means to include it as well as them. But what a falsehood it is to assert that the Sabbath was given to the Jews because of their wickedness! The truth is, it was given to the Jews because of the universal apostasy of the Gentiles. But in the following paragraph Justin gives three more reasons for not keeping the Sabbath:—

“Do you see that the elements are not idle, and keep no Sabbaths? Remain as you were born. For if there was no need of circumcision before Abraham, or of the observance of Sabbaths, of feasts and sacrifices, before Moses; no more need is there of them now, after that, according to the will of God, Jesus Christ the Son of God has been born without sin, of a virgin sprung from the stock of Abraham.”

Here are three reasons: 1. “That the elements are not idle, and keep no Sabbaths.” Though this reason is simply worthless as an argument against the seventh day, it is a decisive confirmation of the fact already proven, that Justin did not make Sunday a day of abstinence from labor. 2. His second reason here given is that there was no observance of Sabbaths before Moses, and yet we do know that God at the beginning did appoint the Sabbath to a holy use, a fact to which as we shall see quite a number of the fathers testify, and we also know that in that age were men who kept all the precepts of God. 3. There is no need of Sabbatic observance since Christ. Though this is mere assertion, it is by no means easy for those to meet it fairly who represent Justin as maintaining the Christian Sabbath.

Another argument by Justin against the obligation of the Sabbath is that God “directs the government of the universe on this day equally as on all others!” as though this were inconsistent with the present sacredness of the Sabbath, when it is also true that God thus governed the world in the period when Justin acknowledges the Sabbath to have been obligatory. Though this reason is trivial as an argument against the Sabbath, it does show that Justin could have attached no Sabbatic character to Sunday. But he has yet one more argument against the Sabbath. The ancient law has been done away by the new and final law, and the old covenant has been superseded by the new. But he forgets that the design of the new covenant was not to do away with the law of God, but to put that law into the heart of every Christian. And many of the fathers as we shall see, expressly repudiate this doctrine of the abrogation of the decalogue.

Such were Justin’s reasons for rejecting the ancient Sabbath. But though he was a decided asserter of the abrogation of the law, and of the Sabbatic institution itself, and kept Sunday only as a festival, modern first-day writers cite him as a witness in support of the doctrine that the first day of the week should be observed as the Christian Sabbath on the authority of the fourth commandment.

Now let us learn what stood in the way of Irenæus’ observance of the Sabbath. It was not that the commandments were abolished, for we shall presently learn that he taught their perpetuity. Nor was it that he believed in the change of the Sabbath, for he gives no hint of such an idea. The Sunday festival in his estimation appears to have been simply of “equal significance” with the Pentecost. Nor was it that Christ broke the Sabbath, for Irenæus says he did not. But because the Sabbath is called a sign he regarded it as significant of the future kingdom, and appears to have considered it no longer obligatory, though he does not expressly say this. Thus he sets forth the meaning of the Sabbath as held by him:—

“Moreover the Sabbaths of God, that is, the kingdom, was, as it were, indicated by created things,” etc.

“These [promises to the righteous] are [to take

place] in the times of the kingdom, that is, upon the seventh day which has been sanctified, in which God rested from all the works which he created, which is the true Sabbath of the righteous," etc.

"For the day of the Lord is as a thousand years: and in six days created things were completed; it is evident, therefore, that they will come to an end at the sixth thousand year."

But Irenæus did not notice that the Sabbath as a sign does not point forward to the restitution, but backward to the creation, that it may signify that the true God is the Creator. Nor did he observe the fact that when the kingdom of God shall be established under the whole heaven all flesh shall hallow the Sabbath.

But he says that those who lived before Moses were justified "without observance of Sabbaths," and offers as proof that the covenant at Horeb was not made with the fathers. Of course if this proves that the patriarchs were free from obligation toward the fourth commandment, it is equally good as proof that they might violate any other. These things indicate that Irenæus was opposed to Sabbatic observance, though he did not in express language assert its abrogation, and did in most decisive terms assert the continued obligation of the ten commandments.

Tertullian offers numerous reasons for not observing the Sabbath, but there is scarcely one of these that he does not in some other place expressly contradict. Thus he asserts that the patriarchs before Moses did not observe the Sabbath. But he offers no proof, and he elsewhere dates the origin of the Sabbath at the creation, as we shall show hereafter. In several places he teaches the abrogation of the law, and seems to set aside moral law as well as ceremonial. But elsewhere, as we shall show, he bears express testimony that the ten commandments are still binding as the rule of the Christian's life. He quotes the words of Isaiah in which God is represented as hating the feasts, new-moons, and sabbaths observed by the Jews, as proof that the seventh-day Sabbath was a temporary institution which Christ abrogated. But in another place he says: "Christ did not at all rescind the Sabbath: he kept the law thereof." And he also explains this very text by stating that God's aversion toward the Sabbaths observed by the Jews was "because they were celebrated without the fear of God by a people full of iniquities," and adds that the prophet, in a later passage speaking of Sabbaths celebrated according to God's commandment, "declares them to be true, delightful, and inviolable." Another statement is that Joshua violated the Sabbath in the siege of Jericho. Yet he elsewhere explains this very case, showing that the commandment forbids our own work, not God's. Those who acted at Jericho did "not do their own work, but God's, which they executed, and that, too, from his express commandment. He also both asserts and denies that Christ violated the Sabbath. Tertullian was a double-minded man. He wrote much against the law and the Sabbath, but he also contradicted and exposed his own errors.

Origen attempts to prove that the ancient Sabbath is to be understood mystically or spiritually, and not literally. Here is his argument:—

"Ye shall sit, every one in your dwellings: no one shall move from his place on the Sabbath day." Which precept it is impossible to observe literally; for no man can sit a whole day so as not to move from the place where he sat down."

Great men are not always wise. There is no such precept in the Bible. Origen referred to that which forbade the people to go out for manna on the Sabbath, but which did not conflict with another that commanded holy convocations or assemblies for worship on the Sabbath.

Victorinus is the latest of the fathers before Constantine who offers reasons against the observance of the Sabbath. His first reason is that Christ said by Isaiah that his soul hated the Sabbath; which Sabbath he in his body abolished; and these assertions we have seen answered by Tertullian. His second reason is that "Jesus [Joshua] the son of Nave [Nun], the successor of Moses, himself broke the Sabbath day," which is false. His third reason is that "Matthias [a Macbean] also prince of Judah, broke the Sabbath," which is doubtless false, but is of no consequence as authority. His fourth argument is original, and may fitly close the list of reasons assigned in the early fathers for not observing the Sabbath. It is given in full without an answer:—

"And in Matthew we read, that it is written Isaiah also and the rest of his colleagues broke the Sabbath."

Thus we see that the reasons offered by the early fathers for neglecting the observance of the Sabbath show conclusively that they had no special light on the subject by reason of living in the first centuries, which we in this later age do not possess. The fact is, so many of the reasons offered by them are manifestly false and absurd that those who in these days discard the Sabbath, do also discard the most of the reasons offered by these fathers for this same course.

J. N. A.

PREJUDICE.

BY ELD. JOS. CLARKE.

THIS term is usually used to express a settled dislike to certain persons, objects, or opinions, which, from impressions that have influenced us and given a previous bias to our minds, we hold as unworthy of our support and confidence. Prejudice, then, is a mirror in which we see reflected early education, and all that is calculated to influence the mind against that which is good, or against those who are worthy. A well-balanced and properly educated mind will not fall in with prejudice, however common, wide-spread, and popular it may become; but will wait for authentic and reliable evidence before coming to a definite conclusion on any subject which may present itself to the mind.

There is a vast field spread out before the candid inquirer after truth; and after a life-time of study, careful research, and deep thought, many subjects will come before the mind, concerning which an impartial conclusion cannot be reached without waiting for additional evidence. There is no moral law or principle which can urge any intelligent person to form a conclusion in the absence of evidence. This is the virtue and privilege of superior and intelligent minds, to wait for evidence before making decisions; while weak and ignorant minds often rush to a decision without regard to evidence, or right reason.

When an opinion is formed from proper evidence, in accordance with sound reason, we do not say that this is the result of prejudice; but it is the result of investigation, thought, and enlightened judgment. Persons who are intelligent, industrious, studious, and candid in their investigations, and deliberate in their conclusions, are not liable to mistakes, misfortunes, and losses in the affairs of this life, or those of the next; but their path is approved of God, who orders the steps of the righteous.

Prejudice exists in various forms and degrees in many minds where we would not expect to find it. Sometimes it happens that those who are well-informed and candid on subjects in general are not so on religious matters. Even wise men, who would give a just decision in the courts, and in all worldly affairs would not think of deciding until they could get at the facts in the case, seem to lose all patience and candor when religious matters are discussed, and are prepared to decide without the least regard to evidence such as they would consider necessary in cases of a scientific, commercial, or legal nature.

It was prejudice which caused the opposition to Galileo, when he asserted that the earth revolves around the sun. It was prejudice which caused Copernicus to be despised and ridiculed for asserting the true position of the sun amid the lesser lights. Modern teachers admit the discoveries of Copernicus and Galileo; but the same obtuseness of the human mind may yet sway the modern schools, and gravest errors may be indorsed and upheld by those who in most respects are candid and well-informed. Let all look carefully to it that they do not allow prejudice to control their minds, and close their eyes to the progress of the truth of the Bible.

TEMPTED BY DEGREES.—Satan seldom comes to Christians with great temptations, or with temptation to commit a great sin. You bring a green log and a candle together and they are very safe neighbors; but bring a few shavings and set them alight, then bring a few small sticks, and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. "There is no harm in this;" "no great peril in that;" and so, by these little chips we are first easily lighted up, and at last the green log is burned. "Watch and pray, that ye enter not into temptation."—John Newton.

THE WORK IN EUROPE.

THE following is an extract from the report of Eld. J. N. Andrews to our late General Conference. We give it, as the readers of the SIGNS will be interested in the particulars stated:—

It is with difficulty that I prepare a brief report of our work in the European Mission the past year. At the time of the last General Conference, I had just arisen from my sick-bed at Bale, determined that I would shake off ill health and go to work among the people. I was able to keep in the field a few weeks, and then had to take my bed, which I was unable to leave for a long time. Here I prayed and reflected. I saw that there was no reason to hope that I could go out as a public laborer in a long time to come. But, as I think, the Spirit of God presented to my mind a plan of action by which the French-speaking people of Europe could be reached. It related to the use of our journal, *Les Signes des Temps*.

We had printed two thousand copies of each number, and the larger part of these copies was still on hand. It was suggested to my mind that lists of addresses should be procured, and that to each person we should send three successive numbers of our old papers, and then a copy of the last number; that with the first number we should send a letter of introduction, saying that we still publish our journal, and that we beg the privilege of sending a few specimen numbers. If these were of no interest to the receiver, we requested him to hand them to some of his neighbors. When we sent the fourth number, we sent with it a letter inviting the receiver to subscribe, but saying also that if he were unable to pay, but desired to receive the paper, we would continue to send it for a time free of charge. It seemed to me that the Spirit of God presented to me this plan of action while I was upon my sick-bed, and that it assured me that this method would succeed.

I did not know where we should get money for the postage, for I did not think it proper to take it from our funds which came from Battle Creek; but money came expressly for this purpose, and we went to work. The result has cheered us beyond measure. Notwithstanding all the difficulties of the undertaking, we have found how to bring the truth to the notice of the French people, not of a few persons merely, but of the masses. The people have responded to our letters and specimen numbers in such a manner as to fill our hearts with devout gratitude to God.

We have received from all parts of France and French Switzerland, and from other countries of Europe, the most cheering letters, accompanied with the money for our journal for one year or more. We have also received many letters from persons in all these countries expressing the highest commendation of our paper, but saying that they could not pay for it. Also many have sent us lists of addresses of persons to receive specimen numbers of our journal. It has seemed wonderful that our old papers, sent out as specimens with letters, have seemed to be equally acceptable with our new numbers. I remember but one case in which any one has mocked at them for being old papers. When we sent out papers without letters and without system, the greater part used to be returned to us. But we have made a careful estimate of the refusals under the present system, and find that they do not exceed one in sixty. By this I mean that nearly all who receive our journal retain it and suffer it to be read in their families.

You will understand that we take a list of one thousand or two thousand names, and send four papers in succession to each person, accompanied with letters; then, if we get no favorable response, we drop this list, and take as many more new names and repeat the process. We now consider our duty done for the present in the case of those who do not subscribe. Out of every such list we get a considerable number of favorable responses, and some subscribers with the money. But it is necessary to keep an alphabetical list of these names thus used, so that as we take new lists every few weeks we can strike from them all names that have been already used. Though the system we have adopted is simple, this work involves a great amount of labor.

Heretofore I have been greatly troubled because the door of access to the French seemed incapable of being opened whether by preaching or by publications. To-day I feel that a wide and an effectual door is opened, and that no man can shut it, if we ourselves

continue true to God. We have found the journal, and not the tracts, the right arm of our power for our first aggressive action. So in our present poverty we have abandoned the printing of tracts, and have put all our strength on the paper, making every number the very best that we possibly can. These papers contain a good variety of live articles upon the most important points of our faith, and they are eagerly read. We have many proofs of this. There have been two remarkable providences that have favored this enterprise: 1. Sufficient money has come to pay all the postage without taking anything from Battle Creek. Twice we have received money from Russia for this purpose. 2. I have obtained the names of many thousands of Protestants in France, and that, too, of the class that give to the cause of God. I have more than we can use in several months, perhaps enough for a year.

The postage laws of Switzerland are remarkably favorable. We now have subscribers and friends active to help us at many points in France and Switzerland, also in Holland, Germany, Italy, and Russia. Though the increase of our little churches in Switzerland has been small, for I have been so feeble that I have had to leave them to themselves, and Bro. Ertzenberger has had much to do besides laboring for them; yet I consider that the number of friends created by sending out our paper has much more than doubled our strength in Europe the past year.

Our subscribers are not persons who receive *Les Signes* at the expense of somebody else, but they have sent us the money out of their own pockets, because they are interested to read our journal; and this class hold on. We have received during the year of persons who send the money for themselves, sixty-one subscribers. Nearly every one of these is our active friend. Then not less than forty have asked for the paper, though unable at present to pay for it. The most of these interest themselves to circulate our paper, and also to send us lists of addresses.

God has turned our captivity. We have found out how to do his work, and that it is possible for us to reach the people. Though I have been so feeble and in so much danger of consumption, no previous year has shown results so encouraging. I no longer feel in doubt as to gaining the attention of the French people. God has opened before us an effectual door. If we could afford to print ten thousand copies of *Les Signes*, we could use every one of them to excellent advantage. It is very difficult for the living preacher to gain access to the people in any country on the Continent; for things are so shaped that in most cases all public halls can be closed against us by the village minister or by some rich man. In this state of things, it is evident that our right arm of power is our paper. When we have obtained a village directory we can preach the truth to the people of that place; and though the ministers quite often write us letters of remonstrance, they can do nothing effectual to shut out the truth. I take their letters and without giving names, answer them through our paper; and this works admirably. I know just what the minister says against the truth, and I can show up his argument to his own people. We have thus an effectual door open which our enemies cannot shut. In many of these villages we get subscribers, besides friends who cannot subscribe, but who labor actively to circulate our journal.

I am confident that our journal will open the way for the living preacher. My convictions are that the work in other countries of Europe will have to be opened in this same manner. If we had two or three thousand copies of a German paper to send out with letters, as we now send out our French paper, we could take lists of addresses and go to work efficiently at once. I make the same suggestion concerning England. It is true that the difficulties in the way of the living preacher are not so great as upon the Continent, yet they are very much greater than in America. Tents are used in England very freely, but it is by a class of men whose influence is not good; and hence the better classes in England are very reluctant to enter a tent. Halls are very expensive. Of course we must do our best with tents and what we can afford in the way of hiring halls. But our progress this way will be in the face of great difficulties, and considerable of our strength must be used in holding the ground we gain. A paper would add a hundred-fold to our strength. A paper printed in England would be

better than one from America, for obvious reasons. But we cannot undertake a new journal in our present poverty and feebleness of resources. The *SIGNS OF THE TIMES* is an excellent paper, and will answer our purpose well if we can have enough copies. To make an effectual movement, we ought to have two thousand copies of the *SIGNS*. If a little real missionary spirit in behalf of England can be awakened among our brethren, this number of copies can be furnished without taking anything from the Battle Creek treasury. The postage in England is one cent for each copy sent out, or \$20 for two thousand copies. If you say this is too heavy an expense, I answer, There is no other way we can do so much with the same money. If it cannot be met, we may as well abandon the attempt to get the present truth before England. But it can be done; for it ought to be done and must be done. We have many rich brethren who are piling up wealth, and could singly pay this postage bill. Besides this, it would not be long, were this plan put in operation, before a large part of this postage would come in from those who would receive the papers.

I have had ample opportunity to see the situation of the cause in England and to judge of its wants. I therefore in the strongest manner pray that this mission may be re-inforced by a full supply of the *SIGNS OF THE TIMES*. Bro. Loughborough is laboring hard to advance the work. I believe that this mission will accomplish a great work if it can be properly reinforced by a supply of suitable papers. Bro. Ings is laboring with untiring zeal in placing publications on the steamships which touch at this port, and also in selling and distributing papers and tracts everywhere. These brethren are doing all in their power to reach the people.

We are near the time when we shall not ask any more help from the treasury at Battle Creek for our French work. Till that time comes, we shall ask as little as possible. When it does come, we shall thank God, and consider how we can repay what we have received from America. We owe no debts in Europe; to you we owe much which we will repay when we can—if not to you, then to other missions.

Bro. Ertzenberger has just returned to Germany, after an absence of twenty-seven months. He finds all our friends steadfast, and everything in good order. Bro. E. is a man of God, who seeks to labor unselfishly and diligently in the cause. He has spent much time this year in translating into German.

I think the members in France, independent of our new subscribers, remain about the same as last year, but no one has visited them. Our friends in Italy are steadfast, and have had two or three additions. I think there is no change in Egypt, only that we do not have to sustain any expense in that country.

We extend to Bro. and Sr. White the most cordial invitation to visit the entire field and to see our state. They will not despise the day of small things, and we will gladly profit by their counsel. Or if the General Conference see fit to send a committee of our brethren, as heretofore proposed, we shall welcome them joyfully, and lay before them a full view of all our affairs.

Though this has been a most trying year to me, yet I count it by far the most prosperous year in our mission. God has taught us how to reach the people, and our work is now very encouraging. I shall not die, but live, and declare the works of the Lord. And so we thank God, and take courage.

We have received other subscribers besides those that I here report. These are the ones obtained by sending out our journal on trial with letters. Besides these, there are twelve thousand persons who had not received their second letter when Sister Oyer's report was made at Bale. From these we may reasonably hope for forty subscribers and a considerable number of friends who will ask the paper to read. One young brother in Switzerland has obtained seventeen subscribers.

Below, we give the statistics of the Sabbath-keepers belonging to our churches in Switzerland and Germany. This includes none of the new subscribers, who are scattered over several countries, and it includes none of our friends in France, Italy, Egypt, and Roumania. I suppose the number in those countries to be greater than that given in my report of last year. In consequence of feebleness, I have communicated with them very little except by means of *Les Signes*.

No. of Sabbath-keepers in Switzerland,	148
" " " " Germany,	40
" " Sabbath-schools " Switzerland,	8
" " " " Germany,	2
" " " " pupils in "	28
" " " " Switzerland,	83
New Sabbath-keepers uniting with our churches in Switzerland,	12

The Missionary.

QUARTERLY REPORT OF THE CALIFORNIA T. AND M. SOCIETY.

No STATE quarterly meeting having been held for the quarter ending Oct. 1, we simply give the report of work as follows:—

Districts.	No. of Members.	No. of Reports turned in.	No. of Members Added.	No. of Visits.	No. of Letters Written.	No. of Sisters taken in Church.	New Subscribers Obtained.				
							Female.	Male.	Good Health.	Infirmary.	Other Period.
No. 1.	90	27	5	107	26	124	10	2			2
" 2.	142	24		2	46	104		12	6		2
" 3.	67	21		28	353	152		1		1	
" 4.	5	9									
" 5.	87	31	3	47	67	172		1			1
" 6.	40					45					
" 7.	91	49	10	163	262	171	3	10	13	29	27
" 8.	64	24	1	73	74	83	3	4	8	1	1
" 9.	6	2		66	10	3		4	2		
Ships.				69		26					
Total.	565	187	19	560	918	925	16	34	29	36	33

Districts.	No. of Pages of Reading Matter Distributed.	Periodicals Distributed.	Annals Sold and given away.	Donations to Tract Fund and for Membership.	Cash Received.		
					Sales.	Periodicals.	Total.
No. 1.	15039	982	136	\$ 67 20	\$ 19 95	\$ 32 55	\$120 00
" 2.	41444	980	102	54 61	25 05	59 91	139 53
" 3.	4394	3361	5	38 20	1 50	68 75	108 45
" 4.	280	39		1 50	1 35		2 85
" 5.	8312	1112	8	37 80	13 65	51 40	102 85
" 6.				22 65		30 20	52 85
" 7.	164640	7774	44	42 93	3 40	27 22	73 55
" 8.	19902	441		52 33	13 85	37 00	103 18
" 9.	2151	72					
Ships.	20585	2349	93				
Total.	276837	17110	440	\$317 22	\$ 78 75	\$307 34	\$703 31

In connection with this report we think it will be well to show the present financial standing of the districts with the State society, although this does not represent their exact condition, as some districts have quite an amount of our publications on hand, while others have but just renewed their subscription on their Sions club. District No. 1, has a credit of \$63.91, and No. 7, \$11.60; No. 2 is indebted to State society \$468.53, but has over \$200 worth of publications in the district; No. 3 is indebted \$22.98; No. 4, \$12.78; No. 5, \$162.07; No. 6, \$171.89; No. 8, \$51.17; No. 9, \$8.01.

The report is not as full as common this quarter owing to the fact that the time of the camp-meeting made it impossible for some of the more remote churches to hold their regular quarterly meetings. We are anxious to see an advance step taken in the matter of reporting. The members should each obtain one of the pass-books prepared expressly for them, and enter all the work they may do under "Memoranda of missionary work;" then at the end of the quarter it will be very easy to fill out the blank furnished them by the librarian.

It would be a source of great encouragement to have reports from all the churches, showing that the members are awake to the importance of this work. We hope that the Lord may not only "send forth laborers into the harvest," but that he may help those who remain at home to be faithful, for all have a part to perform in the work of God.

BARBARA C. STICKNEY.

FOREST CITY, IOWA.

Our meetings at this place closed Sept. 20. I have visited during the week, and held meetings on the Sabbath. As the result of our labors here so far, ten have commenced to keep the Sabbath, and have signed the covenant. These, with those who were keeping the Sabbath when we came, make a society of about thirty-five. Several have commenced to keep the Sabbath who have not signed the covenant. We have organized a Sabbath-school of about forty-five members. We hold our meetings in a school-house about one mile from town. About one-half of the Sabbath-keepers here are Scandinavians. They greatly desire a minister of their own tongue to come and labor with them.

Will the brethren and sisters pray for the work here, that it may prosper.

J. H. DURLAND.

SPENCER, OHIO.

OPPOSITION CONTINUES. We have left the tent on account of cool nights, and the Baptists kindly grant us the use of their house. From seven to ten have decided to obey. Hopeful, we labor on.

H. A. ST. JOHN.

REPORT OF THE CALIFORNIA SEVENTH-DAY ADVENTIST CONFERENCE
FOR QUARTER ENDING OCTOBER 1, 1880.

CHURCHES.	Membership.	Average Attendance.	Reported at Quarterly Meeting.	No. Added.	No. Dismissed.	Pledged Tithes.	Paid Tithes.	Amount of Tithes.	Members of Missionary Society.	Paid One-third.	Amount of One-third.	Membership of Sabbath-school.	What Ministers have visited you during the Quarter.
Oakland.....	130	80	22	76	17	4	86	65	\$658 14	81	15	30 32	140 S. N. Haskell, J. D. Rice.....
Fairview.....	68	35	29	45	2	...	48	15	77 75	47	4	4 65	50 M. C. Israel.....
Healdsburg.....	30	20	10	20	...	...	28	17	77 40	21	...	...	43 W. M. Healey.....
Bloomfield.....	20	19	...	...	3	16	8	97 60	15	...	...	...	...
Lone Oak.....	24	14	10	8	2	1	24	9	49 10	14	...	...	18
Rocklin.....	11	...	2	...	1	2	11	4	20 65	4	...	...	20
San Francisco.....	80	40	30	58	13	...	41	34	245 27	50	14	26 00	51 J. D. Rice, S. N. Haskell, J. H. Waggoner.....
San Pasqual.....	14	7	5	...	2	...	9	7	47 85	9	...	...	14 J. L. Wood, S. N. Haskell, J. H. Waggoner.....
San Jose.....	8	7	...	...	...	...	5	4	73 10	8	...	...	...
Nevada.....	11	8	2	11	...	...	11	8	28 00	11	8	7 20	14 E. A. Briggs.....
Lemoore.....	48	...	...	...	...	...	40	...	602 37	41	...	...	...
St. Helena.....	52	30	13	40	2	...	30	18	106 60	38	10	22 00	64
Napa.....	33	11	12	12	2	...	19	11	85 50	22	5	11 70	36
Red Bluff.....	18	...	7	...	...	2	7	3	31 85	18	3	4 65	9
Santa Rosa.....	64	30	25	42	3	1	24	14	109 95	35	3	15 95	77 S. N. Haskell, W. M. Healey, M. C. Israel, Mrs. E. G. [White].....
Petaluma.....	24	13	...	...	...	...	23	...	34 00	17	...	...	17
Lafayette.....	12	...	12	...	...	...	6	...	...	10	...	...	...
Woodland.....	63	35	16	40	1	7	29	28	131 50	40	8	23 25	70 J. H. Waggoner.....
Vacaville.....	27	...	...	...	...	...	9	...	63 10	20	...	...	58
Arbuckle.....	17	15	...	...	...	...	17	8	30 50	10	6	5 08	35
Chico.....	25	12	6	...	1	40	11	17 45	22	3	3 50	39 J. D. Rice, W. C. Grainger.....	
Freshwater.....	7	5	2	...	...	...	5	2	19 50	5	1	6 25	9 J. D. Rice.....
Gilroy.....	9	4	...	...	...	...	6	3	7 97	3	...	...	...
Placerville.....	5	...	...	...	...	...	2	3	7 00	...	...	...	7
Vallejo.....	5	...	...	...	...	...	...	...	...	4	...	...	...
Middletown.....	5	...	...	...	...	...	...	...	...	3	...	...	...
Christine.....	10	...	4	...	...	...	4	4	47 00	10	...	...	11
*Auburn.....	8	...	...	...	...	...	...	...	3 75	2	...	...	E. A. Briggs, J. S. Howard.....
*Grass Valley.....	10	...	...	...	10	...	...	...	25	...	...	...	E. A. Briggs, J. S. Howard.....
Total.....	888	371	237	352	63	21	551	276	\$2676 15	560	80	\$160 55	779

*Taken from report of last quarter. *New companies. †Only partial returns have been received from some of the churches.
J. D. Rice, Secretary.

We are glad to be able to present as full a report from the churches as we have for this quarter. Yet there is still chance for improvement, as will be seen by the report. All have not responded, although the publishing of this report was delayed for some time, to give all a chance to do so. We hope, next quarter, to have complete returns from every church and company of Sabbath-keepers in the State.

We trust all will see the importance of faithfully reporting whenever requested by any of the officers of the Conference. Let a ready response be given. Be assured they seek your good, the glory of God, and the prosperity of his cause. And certainly once, or even twice a quarter is not too often for us to inquire after the welfare of God's people, and to know your prosperity in the work of the Lord. Then let there be faithfulness on the part of all, in promptly and cheerfully filling out the blanks sent, and returning them to the proper officers. Any inquiries about reporting will be cheerfully received, and instruction returned.

We would also be glad to hear from the lone Sabbath-keepers in the State, as often as they are pleased to write. We will be glad to answer their inquiries, and render them any assistance we can in their work of preparing for the kingdom, and in leading others to the truth.

We would here state, that we have received word from quite a number of these lone ones, since making the request through the Signs. We hope to hear from still others. All who know of any such, will confer a great favor by reporting their names to me at any time. J. D. Rice.

CONFERENCE REPORTS.

In connection with the camp-meetings in each State, the Conference of that State usually holds its annual session. The following items are taken from reports of these meetings as found in our church paper, the *Review and Herald*:—

The Dakota Conference held its first annual session in connection with the camp-meeting at Sioux Falls, Sept. 16-21. Three new churches were admitted into the Conference, viz., Sioux Falls, Tyndall, and Springfield, and the unorganized company near Valley Springs was taken under the watchcare of the Conference. The officers for the coming year are: President, Eld. S. B. Whitney; Secretary, Geo. E. Henton; Treasurer, N. P. Nelson; Conference Committee, S. B. Whitney, N. P. Nelson, and D. T. Biggs. This report was adopted.

The nineteenth annual session of the New York Conference was held on the camp-ground at Hornellsville, N. Y., Sept. 8. This Conference reports a membership of thirty churches, and six hundred and seventy-two members. Ten received credentials; eight, ministerial licenses; and two were recommended to receive ordination. The officers for the ensuing year are as follows: President, Eld. B. L. Whitney; Secretary, E. W. Whitney; Treasurer, L. T. Nourse; remaining

members of the Executive Committee, M. H. Brown, and M. C. Wilcox.

The officers of the Pennsylvania Conference, which held its second annual session also on the Hornellsville camp-ground, are as follows: President, B. L. Whitney; Secretary, D. T. Fero; Treasurer, O. P. Galloway; Executive Committee, D. B. Oviatt and J. W. Raymond. The first member of the committee is to act as Vice-president. Credentials were granted to four in this Conference, and ministerial licenses given to five; also colporter's licenses were given to six.

Temperance.

A VICE THAT IS SAPPING MANHOOD.

If the youth of the present day gave but a thought to the injurious effects of cigarette-smoking, and sturdily tried to avoid the pernicious habit, we are convinced that both their mental and moral well-being would be vastly improved. It has been often stated by good authority that the indulgence of this habit on the part of our youth tends to degenerate the physical stature of the person who is a slave to the cigarette. It may seem a graceful accomplishment to roll the fragile piece of paper with dexterity. There may be an innate desire on the part of an ambitious youth to arrive at that stage in the process of cigarette-smoking when one can swallow the smoke which arises from the tobacco and paper, and let the blue cloudlets find egress through the nose. But we warn our youthful readers that in becoming such adepts in the art which is sapping their manhood, they have entered upon a course which will eventually lead them to an early grave.

Perhaps the injurious effects of this habit would not be so bad were it not for the vile adulterations which enter into the manufacture of both paper and tobacco. The demand for this form of smoking has been so great, that the market is flooded with imitations made of the worst paper, and the cheapest refuse of the tobacco factory. A physician in New York recently analyzed a cigarette, and found the tobacco was strongly impregnated with opium, while the wrapper, which was warranted to be pure rice paper, was found to be the ordinary quality of white paper, whitened with arsenic! Thus does the death-dealing abomination stalk through the land, dwarfing the mind and deteriorating the body. A recent writer has said that our next generation will be born of puny-chested, slim-legged, small-necked chaps, and what kind of a generation it will be! Idiots and monkeys! This may seem drawing it rather strong, but we have no doubt that it is in the main correct. It is truly shameful to see a little fellow not higher than your knee puffing away as if his very life depended on the effort. It needs the most watchful care upon the part of parents to try and check this tendency to an evil habit in their children. If the consequences of their actions, and the fatal results which an indulgence

in cigarette-smoking would have upon their future life were forcibly impressed on them, we think our youth would try to avoid the habit. But if they bid defiance to all parental and friendly counsel, and continue upon their dangerous course, we can truthfully tell them they may as well give up all chance of ever becoming worthy citizens of this great republic. When manhood is about unfolding its charms to their gaze, it will find them weak, spiritless and unambitious, and they cannot if they would enter upon the race which leads to preferment and honor. The vice of their youth has incapacitated them from fulfilling all worthy endeavor. We hope our young readers will give heed to these warnings, and not be so foolish as to pursue a course which will eventually be their ruin. A hint to the wise is sufficient.—*Pacific States Watchman*.

THE CIDER QUESTION.

ONE of our best workers for temperance said: "I had a long talk on various phases of temperance work with a converted saloon-keeper. At last I asked him, 'What do the signs in the saloon windows mean, 'Sweet Cider Free?'' 'Well,' said he, hesitatingly, 'I really don't like to tell you;' yet I urged it, and he said, 'The thing is Satanic, it's too bad to tell.' But at last I prevailed upon him.

"It is nothing but a lure—a regular trap. You see, there are so many boys from the country going up and down the streets; they are from pure, good homes—have probably promised their mothers they never would drink; but they get awful lonesome and homesick in a great city, with no place to go to but a comfortless boarding-house; and they see these signs and they think how good the sweet cider used to taste at home; one boy remembers how father made it, and how mother never thought of there being any harm in drinking it, and he longs for it.

"One draught of cider would be almost home—it would be as good as the odor of a clover field; so he goes in, and the bar-keeper pours out a glass—so sweet, so good, and nothing to pay. Well, you see he has been in the trap once—taken one nibble at the bait—and the man behind the bar is perfectly satisfied—he is in for it now; so he goes in the second time, for 'there isn't the least harm in sweet cider—it wouldn't hurt a baby,' but he is ashamed to go in without paying something; so he buys a glass of beer; next thing there is a game of billiards; then he is fast; the business is done, and that case is secure as a regular customer!"

Is anything more to be said, is any instruction needed, as to why cider—poor harmless apple-juice—should be included and excluded with the other intoxicants, when it can do a work which nothing else can do? In this we have only indicated it as accessory; it can be fully proven as criminal *per se*.—*Our Union*.

"ENSAMPLES TO THE FLOCK."—1 Peter 5:3.

"Your church has always seemed to me like one that desired to avoid an excess of piety in its ministers." "And don't you think we have succeeded pretty well in gratifying our desires? Our present minister seems to be ready to preach to us about as we wish him to do it, and does not trouble us with disagreeable topics. I have never heard a word from him on temperance, and he smokes. I hope my boys won't see him with his cigar, for somehow they have learned to associate smoking with drinking and swearing. My youngest boy is particularly earnest in his prayers for help against these vices. He sometimes says, 'O Lord, do keep us, and don't let us smoke and drink and swear.'"

Are these boys far astray in their induction? How many men fond of strong tobacco do not find themselves fond, also, of strong drink, strong language and strong stories? What is in the atmosphere of smoking rooms and smoking cars? And what are one's thoughts when he sees these places frequented by the "Ensamples to the flock"?—*Puritan*.

THERE is poison in the cup! Throw it away. If you say, "It is not poison to me, though it may be to others," then I say throw it away for thy brother's sake, lest thou embolden him to drink also. Why should thy strength occasion thy weak brother to perish, for whom Christ died?—*Rev. John Wesley*.

As a man lives, so shall he die.

The Home Circle.

WHAT MAKES A MAN?

A TRUTHFUL spirit, a loving mind;
Full of affection for its kind;
A spirit firm, erect and free,
That never basely bends a knee;
That will not bend a feather's weight
Of slavery's chance for small or great;
That truly speaks from God within,
That never makes a league with sin;
That snaps the fetters despots make,
And loves the truth for its own sake;
That worships God, and him alone,
And bows no more than at his throne,
And trembles at no tyrant's nod;
A soul that fears no one but God,
And thus can smile at curse or ban—
This is the soul that makes a man.

WHAT MAKES A WOMAN?

Nor costly dress nor queenly air;
Not jeweled hand, complexion fair;
Not graceful form nor lofty tread;
Not paint, nor curls, nor splendid head;
Not pearly teeth nor sparkling eyes;
Not voice that nightingale outvies;
Not breath as sweet as eglantine;
Not gaudy gems nor fabrics fine;
Not all the stores of fashion's mart,
Nor yet the blandishment of art;
Not one, nor all of these combined,
Can make one woman true, refined.
'Tis not the casket that we prize,
But that which in the casket lies!
These outward charms that please the sight,
Are naught unless the heart is right.

MOTHER.

BY MRS. CHARLOTTE E. FISHER.

MOTHER! What a world of tenderness there is in the simple word! What hosts of recollections are clinging about it! The first dear word our baby lips framed; the one word that fell as music all through our childhood; the rich soprano of the home melody, linking all the other cords together.

Dear, loving mother! The little child clings trustingly to the helping hand, and falls to sweetest slumbers in the protecting arms. The boy, treading out and on to the farther bounds of childhood's enchanted land, tosses aside books and ball whenever a shadow dims his sky, and goes to mother for comfort. She can dispel the clouds; she can brighten every pleasure a thousand fold; she holds the magic key that unlocks all of life's most secret springs. The man, grown weary with all his striving with the world, all his battling with wrong, all his hopes, and fears, and aspirations, comes back to mother—comes with the old trust, as in other years, to lay his fevered head, safe and sheltered, in those dear arms, and be comforted as only mother can comfort. The woman—"my girl," mother always says, be she young or old, maiden or wife—comes to fall into many of the old-fashioned thoughts and ways for mother's sake. And when overburdened, sad, and heart-sick, when all adrift, shadowed over and shut in by clouds of doubt and fear, whose hand can soothe and smooth life's ills away but mother's? Whose eye can see beyond the clouds? Whose voice can sing to our souls, that above it all God's blessed sunlight is always burning with steady radiance? Who but mother?

Precious name! Speak it gently, aye, reverently—mother! She has suffered much, loved and waited long, ever hopeful, prayerful; "our household angel." Pray God that time's silver be sparingly sprinkled among the tresses we love so well. Pray God always and ever to bless and keep mother.—*Arthur's Home Magazine.*

WHAT TO DO WITH THE BOY.

I know a Christian woman, pure and consistent, and yet that woman, unwittingly, by her traditions made void the commandment of God. One day, from the breast of her dead daughter she lifted a little child, fatherless and motherless. The child grew. She fed him; she clothed him; she loved him; she sent him to the Sunday-school and the day-school. But she forgot that she was seventy years old, and he was only seven. She forgot that he, with his youthful restlessness, wanted something besides the primer and the Bible. And when he grew older, and brought home his little games she didn't believe in them. And what was the result? He said to me when I talked to him, "Mr. Dowling, I must have amusement. If I bring those things home they are put in the fire." And when he found he could not have these things at home, he did just what

your son is doing, though you may not know it. He went where he could have them. And ere long it was the old story; Sunday-school forgotten; church forgotten; and the very woman who would have given her heart's blood for him, forgotten. And when she came tottering to me on her staff, her head bent, and the gray locks falling upon her temples, throbbing in sorrow, and said—"What shall I do for my boy?" how I longed to tell her of her mistakes; but it was too late.—*George T. Dowling.*

CORRECT SPEECH.

PERHAPS there is nothing that more fully indicates the true lady and gentleman than the habitual use of pure and correct language. Those who would appear genteel in society, should cultivate good English in conversation. Unclean speech is in keeping with a smutty face, unclean hands, and soiled clothes. It is wonderful how easy and almost imperceptibly one glides into a careless and vulgar way of talking. And that, too, by those who are familiar with the rules of grammar, and in writing exercise good orthography and syntax, and use pure and chaste words. Yet in conversation, through neglect, they use improper language in a confused and desultory manner.

Early culture and association with refined society, are essential to the attainment of this accomplishment, but if one has been unfortunately deprived of these, much may be gained by carefully watching his own words and manner of speech, until he contracts the habit of correct speech, of using his mother tongue in sound and accurate language. Nothing so strongly marks one's bearing in society as his speech. No matter how admirably he is attired, his grade in good and refined society will be gauged by his speech.

WAIT.

WAIT, husband, before you wonder audibly why your wife don't get on with the household affairs "as your mother did;" she is doing her best, and no woman can endure at best to be slighted. Remember the long weary nights she sat up with the little babe that died; remember the love and care she bestowed upon you when you had that long spell of sickness. Do you think she is made of cast iron? Wait—wait in silence and forbearance, and the light will come back to her eyes—the old light of the old days. Wait, wife, before you speak reproachfully to your husband when he comes home late, weary, and "out of sorts." He worked hard for you all day—perhaps far into the night; he has wrestled, hand in hand with care, and selfishness, and greed, and all the demons that follow in the train of money-making. Let home be another atmosphere entirely. Let him feel that there is one place in the wide world where he can find peace, quiet, and perfect love.

THE LITTLE DRAWER.

"WHERE did you get your orderly habits?" I asked of a lady who never had to waste a moment in hunting for things out of their place.

"When I was four years old," she answered, "mother gave me a little drawer to put my clothes in." "Make it your business, my dear child," she said, "to keep that drawer neat and tidy. Let me never find it in disorder."

"Once she sent for me to come home from a party of little girls, in order to put away a pair of stockings carelessly left on the floor; and I used sometimes to think mother was hard on me; but now I see I owe my good habits to the care I was made to take of that little drawer when I was four years old."

You see how early habits are formed. It is never too soon to begin a good one.—*Child's Paper.*

WARNING TO BOYS.

MR. J. H. WELLS, of Riverhead, L. I., and his wife went to church, leaving their two sons at home. About half an hour afterward the younger boy, having got hold of an old pistol that was thought to be unloaded, went out with his brother to the front of the house, when the younger boy mounted the car-block, and, pointing the pistol at his brother, said, in a jocular manner, "Stand, villain, or I will shoot." He then snapped the trigger, as he had often done before, and continued to do so several times. Suddenly, to his surprise, the pistol exploded, and he saw

his brother throw up his arms and fall to the ground. Realizing what he had done, the boy dropped the smoking pistol, and, throwing himself on the prostrate form of his brother, cried frantically. The elder brother was shot through the heart. Those who were the first to arrive at the scene had the body carried into the house. The news of the tragedy was then conveyed to the parents in church. The boy who caused his brother's death is fifteen years of age, and always showed a warm affection for his brother. The old pistol had been handled by the boys at different times previous to Sunday night, and no one suspected that it was loaded.

THE WIDOWS OF INDIA.

THERE are in India to-day, 80,000 widows between the ages of six and sixteen! From the custom of early marriages in India arise the worst features of Hindoo widowhood; for many a child becomes a widow before she reaches the age of seven years. It may be that the child has never lived with her husband, and yet custom forbids her ever marrying again. From the hour of her widowhood her life becomes one of misery. She has no sympathy from her friends, not even from her own family. She is bereft of all her ornaments; her hair is cut off. She is clothed in the commonest apparel, and acts in the capacity of a menial for all the household. Her jewels, which she valued so much in the days of her pride, are no longer upon her person. She can never wear them again, never wear a nice dress, or eat other than a given quantity of poor food. She seldom mingles, or is allowed to mingle in the company of her more fortunate sisters. Her presence is considered a contamination. We cannot depict her misery. Her condition is almost hopeless. A childless widow, herself perhaps a child, drinks to its dregs the bitterest cup of a soulless heathenism, whose only fate is law.

How different the teachings of Christianity. "Ye shall not afflict the widow." "Let thy widows trust in me."—*Christian Observer.*

WHAT KILLED THE OYSTER?

Pick up that oyster shell. Do you see a little hole in the hard roof of the oyster's house? That explains why there is a shell but no oyster. A little creature called the whelk, living in a spiral shell, dropped one day on the roof of the oyster's house. "The little innocents," some one has called the whelk. "The little villains," an oyster would call them, for the whelk has an auger, and bores and bores and bores until he reaches the oyster itself, and the poor oyster finds he is going up through his own roof. He goes up, but he never comes down.

A writer speaks of noticing on the shores of Brittany the holes in the oyster bored by its enemy, both burglar and murderer we should call him.

"A little sin, a little sin!" cries a boy who may have been caught saying a profane word, or strolling with a bad associate, or reading a bad book, or sipping a glass of beer. Don't make too much of it!" he says.

Young friend, that is the whelk on the oyster's back. You have given the tempter a chance to use his auger, and he will bore and bore, till he reaches the center of all moral worth in the soul, and draws your very life away.

I WON'T.

THE other day a little boy burst out crying in school, and he cried as if his heart would break. Did another boy pinch or hurt him? No. Was his spelling lesson too hard? No. What were those tears for? His teacher called him to her side, and asked Freddie what the matter was. "I want to go home. Oh, do let me go," sobbed Freddy. "I said 'I won't' to my mother before school and I want to go home and tell her how sorry I am, and ask her to forgive me."

They were penitent tears, then, the best tears a child can shed. But then you must remember,

'Tis not enough to say
We're sorry and repent,
And still go on from day to day
Just as we always went.

Repentance is to leave
The sins we loved before,
And show that we in earnest grieve
By doing so no more.

Yes, no more, I hope Freddy had no more "I won'ts" for his mother.—*Presbyterian.*

SILENT INFLUENCE.

"I HAVE no influence," said Elsie Lee to her friend, Miss Tomsin. "Why, I am so timid when in company with others that I hardly dare raise my eyes or open my lips."

"That may be," replied the other lady, "and yet you are always exerting influence wherever you go. You cannot help yourself. An hour ago I bought a little bunch of violets from a German flower-girl, and I set them on yonder shelf, beside my dear mother's picture. It is a very tiny bunch, and a person entering the room would very likely not see them, for they do not challenge attention. But every nook and corner of the apartment feels their presence, for their fragrance is pervading the atmosphere. So it is with you, my dear. You love your Saviour, and you try to serve him. You think you cannot speak for him, but if you live for him, and with him, in gentleness, patience, and self-denial, that is better than talking. It does more good. The other evening Jerry Halcomb, who is thoughtless and giddy, made a jest of a verse of Scripture in your hearing. You wished to protest against his act, and tried to do so, but the words would not come. Yet your pained look, your quick blush, your instinctive indignant gesture, spoke for you, and the young man turned and said, 'I beg your pardon, Miss Elsie.' Was not this a proof that he saw and felt your condemnation?"

Silent influence is stronger than we sometimes think for good and for evil. Let us not underestimate it.—*Christian at Work.*

GOOD-MORNING.

Don't forget to say "Good-morning!" Say it to your parents, your brothers and sisters, your school-mates, your teachers—and say it cheerfully and with a smile; it will do your friends good. There's a kind of inspiration in every "good-morning," heartily and smilingly spoken, that helps to make hope fresher and work lighter. It really seems to make the morning good, and to be a prophecy of a good day to come after it. Such greetings cheer the discouraged, rest the tired one, and somehow make the wheels of life run more smoothly.

CHRISTIANS need to spend more time alone with God. They are suffering weakness and poverty for want of it. Says the *San Francisco Pacific*: "England's greatest engineer was said to be a man of no great natural talent, yet he performed wonders, bridged torrents, pierced mountains, etc. When he came to a difficulty that seemed insurmountable he would shut himself in his room, and neither eat nor drink that he might concentrate his mind on that difficulty. At the end of two or three days he would come out of the room with the look and step of a conqueror, and give orders to his men which seemed to them like inspiration. So it would be with Christians, if they spent more time alone with God. They would come from their closets, as Moses came from the mount, with shining faces; and having power with God, they would have power also with men."

ITEMS OF NEWS.

- Joseph Cook is in London.
- Mexico is taking measures for the expulsion of the Jesuits.
- Fifteen thousand troops in Cuba are to be disbanded shortly.
- An international congress of electricians is appointed for Sept. 15, 1881, at Paris.
- The inhabitants of China are rioting among themselves, and at the same time, arming to fight Russia.
- The Czar of Russia is said to be suffering from physical and mental prostration, and his recovery is pronounced doubtful.
- The number of immigrants arriving in this country during the months of August and September was over one hundred thousand.
- Serious damage is reported in Italy by floods. Seventeen persons were killed the 28th, by their cottages being swept down.
- The new French consul, M. De Mean, arrived in San Francisco last Thursday. For the last three years he has filled the position of consul at Bombay.
- It is computed that in the last ten years there have been 2,352 labor strikes in Great Britain, the largest number being in 1872, when there were 365.
- News comes that the Ameer whom the English seated on the Afghan throne after a long struggle, has been murdered. Now the British will have their work to do over again. Is not this rather a costly class of friends for the British?

—Joseph Taylor, the father of the late Bayard Taylor, recently celebrated the eighty-fifth anniversary of his birthday in a quiet way at Kennet Square, Pennsylvania.

—A Chinese invasion is threatened from Cuba to Louisiana. There are 150,000 of them on the island, and 10,000 wish to come where they can get better wages.

—The recent Burial Act which gives Nonconformists the right to bury their own dead has gone into operation in England without any of the threats previously made being executed.

—Brigham T. Young, a grandson of the Prophet, wound up a drunken spree last Tuesday night, by taking a fatal dose of morphine. He left one wife and two children. He was thirty years old.

—The value of ordinary postage stamps issued by our government last year was \$22,414,918, of postal cards \$2,753,470, of stamped envelopes nearly \$5,000,000, and of other stamps about \$1,800,000.

—The working of miracles is beginning to be ascribed to the remains of the late Pius IX., before the resting-place of which, in the Vatican Basilica, persons may be found at all times in the attitude of prayer.

—A terrific storm visited the English coast last Friday. Fifty vessels were wrecked between Spurn Head and Harsea, and twelve were stranded near Winchelsea. Great loss of life is reported on various parts of the coast.

—Rev. Dr. Geikie, whose *Life of Christ* has made his name so widely known, is about to relinquish his ministerial charge in Paris, and will return to London. He was originally an independent minister at Islington. He went over a few years ago to the Anglican church.

—The *Chicago Tribune* estimated that during the great storm of the 16th on the lakes, over half a million dollars' worth of damage was done to vessels and cargoes. Ninety-three persons perished. Seventeen vessels were totally wrecked, and sixty-six considerably damaged.

—A dispatch from Chicago, dated Oct. 31, says: "Sitting Bull has delayed his surrender, awaiting the result of his negotiations for a trip in which he is to be placed on exhibition through the Eastern States. Five hundred of his braves to-day surrendered to General Miles."

—A special from St. Petersburg, Oct. 30, says that the most important Nihilist trials are approaching. They are those of the authors of the Moscow explosion, the designer of the dynamite mine, and the Nihilist Congressman from Lipetsk and Tamboff, who resolved on taking the Czar's life.

—One of the most complete watch and clock factories in the country was burned in Brooklyn, the 27th. By this fire 12,000 persons are thrown out of employment; half of these are young women and girls. The building covered fifty city lots, and the machinery had only been in operation about fourteen months.

—"We are asked why," says the French minister of Public Instruction, "in consolidating the Republic, we seek new struggles? Oh," said he, "what would you say to the man who, having recovered his house, left the key with his adversary? The key of the future of our Republic is the education of our youth."

—It is estimated by the American Exchange in London, that not less than \$180,000,000 were spent by the 60,000 of our countrymen who went abroad this year. This would be \$3,000 per person. Is it any wonder that "foreigners give their heartiest welcome to the American traveler and his long purse"?

—For the last ten years Mount Everest, in Nepal, has been considered the highest mountain in the world, reaching the respectable height of 29,002 feet. Recently a peak has been discovered on the little-known island of Guinea, which has appropriately been called Mount Hercules. Its elevation has been fixed at 32,789 feet above the level of the sea.

—A London special says that the situation in Ireland is becoming more exciting hourly. Monday afternoon was the time appointed when Healy and Walsh, the Land-leaguers who were arrested for intimidating a farmer named Manning, were to be granted a preliminary hearing by the Magistrates. This meeting is only a prelude to the many State trials soon to be commenced.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 4, 1880.

THE report of Bro. Andrews in regard to the work in Europe to which reference was made last week in the Business Proceedings of the General Conference, we give in full on another page as it appeared in the *Review*. It will give our friends a good idea of the kind and amount of work being done in the Old Country.

According to the vote of the late General Conference, one thousand copies of the SIGNS OF THE TIMES are to be sent to Eld. Loughborough to enable him to labor in England in a manner similar to that adopted by Eld. Andrews on the Continent. Let those who can, help in any way which may be designated in supplying the necessary fund to furnish these papers, and then let all unite in praying for the blessing of the Lord to attend them.

"ANNOUNCEMENT is made," says the New York *Christian at Work*, "that a dramatic representation including scenes in the life of our Saviour, his death, resurrection and ascension, is to be given shortly at one of the theaters in this city. We trust our city will be spared any such sacrilegious exhibition. The stage itself, which does not at present represent the highest phase of morality, could scarcely descend into a lower depth than to travesty at the hands of comic actors and buffoons the passion and death of our Lord Jesus Christ. Every right-minded man and woman cannot but resent any attempt to thus degrade to the level of sensationalism and negro minstrelsy the grand story of human redemption. It would be an outrage beyond anything yet attempted in this city."

Much has been said of late by a certain class of religionists concerning the importance of elevating the moral standard of the theater so that its benefits (?) might be secured by professors of religion. The above we judge is one of the ways they have taken to bring this about, but it only confirms us in the opinion that any attempt to unite theater-going and religion will result in lowering the religion of Christ instead of elevating the theater. We pray to be delivered from all further efforts in this direction.

Californians will remember that some time since San Francisco refused admittance to this play. We await with interest the decision of New York in the matter.

THE RESURRECTION.

THE following from the *Christian at Work*, for Oct. 14, concerning the resurrection, is right to the point:

"Very queer and widely divergent views have prevailed touching the resurrection. The great Augustine held that all matter which had ever entered into the composition of the body from babyhood to death would be incorporated in the new body. As many hairs as have been shaved off, or nails cut, or warts or tumors as have disappeared, as much flesh as the body has ever had, and every particle of such flesh,—all shall be recovered and reincorporated in the new body; not, however, to produce excess in any member, but to be converted into a harmonious and perfect whole. Thomas Aquinas was more moderate, holding that only the particles at death would be incorporated. Others assume that it is not necessary to the identity that all the particles should be included in the resurrection body; while Tertullian thought God had rendered the teeth indestructible in order to furnish material for the future body! Still others have held and many now believe that there is an indestructible germ in our present body which is to be developed in the future. Dr. Lange, whose imagination sometimes walks away with him, assumes that the soul is endowed with the power of gathering to itself a body as the seed gathers the forces necessary to make it a tree, and so the soul will gather its own body under spiritual conditions.

"Touching all of which a few remarks: 1. There is a resurrection of the body. 2. It is not necessary to this that every particle of the present body shall be reincorporated. 3. That body will not be miraculously bestowed—that is, as an event astounding and exceptional—but will be bestowed in accordance with a higher LAW, of which we are now ignorant. 4. It will be a *spiritual* body, not a *spirit* body, the former being a body adapted to the wants, functions and offices of a perfect spirit, tangible and visible, the latter being a non-tangible, unsubstantial spirit-body, for which there is no warrant in Scripture. 5. Beyond the two facts of the resurrection and an identity, we know little or nothing, and all speculation is vain."

SEPARATION OF CHURCH AND STATE.

THE English and Scotch are said to be rapidly coming to our ideas of the separation of church and State. A San Francisco exchange of July 11, contains the following interesting facts in regard to the disestablishment of the English church:—

"The population of England connected with the English church numbers about 13,500,000, the opposition numbers 11,000,000. In Scotland, dissenters from the Established Church are already in the majority. The most influential dissenters in England are the Methodists, Independents and Baptists. The Methodists, including all their subdivisions, which are many, have, according to official returns, 9000 places of worship. Independents, 3500, and Baptists 2000.

"The connection between church and State brings about some things that look and sound exceedingly queer to American eyes and ears, which have been trained under institutions founded upon principles which Mr. Jefferson learned from 'that little Baptist church.' For instance, efforts have been made to revise the book of Common Prayer, which in its English form is far more glaringly and egregiously obnoxious and intolerable to evangelical minds, than the American Revision. [We have heard of a conscientious English missionary bishop who, when he had certain services to perform, would habitually borrow an American Prayer Book.] But in order to revise the Book of Prayer, every proposed change must be laid before Parliament and passed upon just as any other law, or any change in the law.

"The *Standard* commenting upon the matter says: 'Undoubtedly the book could be improved in some respects, but to set a body to doing the work, which is composed of not only Episcopalians, but dissenters of all creeds—Catholics, Jews and Bradlaugh—would seem to be rather an incongruous piece of business, and likely to result in changes which would be no improvement. Only think of our Congress revising a prayer-book! Disestablishment must come, the consciences of pious Englishmen in the State Church cannot much longer submit.'

H. W. Beecher, in the *Christian Union*, predicts that in the near future there is to be a great advance in Christian liberty and church life. The bondage to ordinances, such as baptism, the Lord's supper, and the Sabbath, will largely cease, he thinks, and Christians will generally come—as he says he has already come—not to disregard these ordinances altogether, indeed, but to sit loosely to them or consider them not of binding obligation or as necessary to salvation. Christians are coming, he says, to take a larger view of the Sabbath and to devote it more to social life and enjoyment. Those who take this enlarged and liberal view regard music and "amusements of all kinds" to be "as sacred as prayer or as baptism, if held in the right spirit, with a deep and profound sense of the divinity of things in human life." For himself, he adds, if he does not work in his field on Sunday, it is not because he thinks it would be "violating God's law" to do so, and if he abstains from wine, it is not because he considers it a sin to drink it. Is this the kind of liberality so much desired and talked about in our day?!

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