

The Signes 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 Signes of the Times.

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(For Terms, etc., See Last Page.)

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BUILD ON THE ROCK.

BY MRS. L. D. A. STUTTLE.

My strength is perfect weakness; O my God,
How oft I shrink beneath the chastening rod;
How oft I struggle with the wily foe,
Who tempts me oft, my faith to overthrow.
How shall I meet him, Lord? Shall I not fail—
'Gainst hell's dark legions finally to prevail?

"Have faith, my child. If thou wilt trust in me,
I will thy sure support and refuge be.
And would'st thou brave the tempest's sudden shock,
Lay thy foundation deep—build on the Rock."

The Judgment day approaches, O my God,
And still how oft I choose the pathway broad.
Oh! how I tremble, lest in grief and shame
I bow my head when thou shalt call my name;
Lest I be found in careless mirth and glee
When in the Judgment thou shalt call for me.

"Build on the Rock, poor soul, then shall my arm
Shield thee from sin, from danger, and alarm;
The solemn Judgment hath no fears to shock
That faithful soul who builds upon the Rock."

How oft I fail! Have pity, O my God.
I fain would tread the path my Saviour trod;
But when I would do good," how oft I fail,
When in their wrath the hosts of hell assail;
Yet in thy strength, my God, I may prevail.

Yes; on the Rock, the flinty rock, I'll build.
I'll lay a firm foundation, strong and deep;
Then when the floods descend and winds shall blow,
The power of God my trembling soul shall keep.
The storms of life that bark no more shall shock
That's anchored on the everlasting Rock.

Vernon, Mich., Oct., 1882.

General Articles.

Bible Sanctification.

BY MRS. E. G. WHITE.

CHRISTIAN CHARACTER.

THE character of the Christian is shown by his daily life. Said Christ, "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Our Saviour compares himself to a vine, of which his followers are the branches. He plainly declares that all who would be his disciples must bring forth fruit; and then he shows how they may become fruitful branches. "Abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me."

The apostle Paul describes the fruit which the Christian is to bear. He says that it "is in all goodness and righteousness and truth." And again, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These precious graces are but the principles of God's law carried out in the life.

The law of God is the only true standard of moral perfection. That law was practically exemplified in the life of Christ. He says of himself, "I have kept my Father's commandments." Nothing short of this obedience will meet the requirements of God's word. "He that abideth in Him ought himself also so to walk, even as He walked." We cannot plead that we are unable to do this, for we have the assurance, "My grace is sufficient for thee." As we look into the divine mirror, the law of God, we see the exceeding sin-

fulness of sin, and our own lost condition as transgressors. But by repentance and faith we are justified before God, and through divine grace enabled to render obedience to his commandments.

Those who have genuine love for God will manifest an earnest desire to know his will and to do it. Says the apostle John, whose epistles treat so fully upon love, "This is the love of God, that we keep his commandments." The child who loves his parents will show that love by willing obedience; but the selfish, ungrateful child seeks to do as little as possible for his parents, while he at the same time desires to enjoy all the privileges granted to the obedient and faithful. The same difference is seen among those who profess to be children of God. Many who know that they are the objects of his love and care, and who desire to receive his blessing, take no delight in doing his will. They regard God's claims upon them as an unpleasant restraint, his commandments as a grievous yoke. But he who is truly seeking for holiness of heart and life, delights in the law of God, and mourns only that he falls so far short of meeting its requirements.

We are commanded to love one another as Christ has loved us. He has manifested his love by laying down his life to redeem us. The beloved disciple says that we should be willing to lay down our lives for the brethren. For "every one that loveth Him that begat, loveth him also that is begotten of Him." If we love Christ, we shall love those who resemble him in life and character. And not only so, but we shall love those who "have no hope and are without God in the world." It was to save sinners that Christ left his home in Heaven, and came to earth to suffer and to die. For this he toiled and agonized and prayed, until, heart-broken and deserted by those he came to save, he poured out his life on Calvary.

Many shrink from such a life as our Saviour lived. They feel that it requires too great a sacrifice to imitate the Pattern, to bring forth fruit in good works, and then patiently endure the pruning of God, that they may bring forth more fruit. But when the Christian regards himself as only a humble instrument in the hands of Christ, and endeavors to faithfully perform every duty, relying upon the help which God has promised, then he will wear the yoke of Christ and find it easy; then he will bear burdens for Christ, and pronounce them light. He can look up with courage and with confidence, and say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him."

If we meet obstacles in our path, and faithfully overcome them; if we encounter opposition and reproach, and in Christ's name gain the victory; if we bear responsibilities and discharge our duties in the spirit of our Master,—then, indeed, we gain a precious knowledge of his faithfulness and power. We no longer depend upon the experience of others, for we have the witness in ourselves. Like the Samaritans of old, we can say, "We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

The more we contemplate the character of Christ, the more we experience of his saving power, the more keenly shall we realize our own weakness and imperfection, and the more earnestly shall we look to him as our strength and our Redeemer. We have no power in ourselves to cleanse the soul-temple from its defilement; but as we repent of our sins against God, and seek pardon through the merits of Christ, he will impart that faith which works by love and purifies the heart. By faith in Christ, and obedience to the law of God we may be sanctified, and thus obtain a fitness for the society of holy angels and the white-robed redeemed ones in the kingdom of glory.

It is not only the privilege but the duty of every Christian to maintain a close union with Christ, and to have a rich experience in the things of God. Then his life will be fruitful in good works. Said Christ, "Herein is my Father glorified, that ye bear much fruit." When we read the lives of men who have been eminent for their piety, we often regard their experiences and attainments as far beyond our reach. But this is not the case. Christ died for all; and we are assured in his word that he is more willing to give his Holy Spirit to them that ask him than are earthly parents to give good gifts to their children. The prophets and apostles did not perfect Christian character by a miracle. They used the means which God had placed within their reach; and all who will put forth the same effort will secure the same results.

In his letter to the church at Ephesus, Paul sets before them the "mystery of the gospel," the "unsearchable riches of Christ," and then assures them of his earnest prayers for their spiritual prosperity:—

"I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

He writes to his Corinthian brethren also, "to them that are sanctified in Christ Jesus," "Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." These words are addressed not only to the church at Corinth, but to all the people of God to the close of time. Every Christian may enjoy the blessing of sanctification.

The apostle continues, in these words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." Paul would not have appealed to them to do that which was impossible. Unity is the sure result of Christian perfection.

In the epistle to the Colossians also are set forth the glorious privileges vouchsafed to the children of God. "Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, . . . we also since the day we heard it do not cease to pray for you; and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness."

The apostle himself was endeavoring to reach the same standard of holiness which he set before his brethren. He writes to the Philippians: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all thing but loss for the excellency of the knowledge of Christ Jesus my Lord. . . . That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself

to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." There is a striking contrast between the boastful, self-righteous claims of those who profess to be without sin, and the modest language of the apostle. Yet it was the purity and faithfulness of his own life that gave such power to his exhortations to his brethren.

Paul did not hesitate to enforce, upon every suitable occasion, the importance of Bible sanctification. He says: "Ye know what commandment we gave you by the Lord Jesus. For this is the will of God, even your sanctification." "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

He bids Titus instruct the church that while they should trust to the merits of Christ for salvation, divine grace, dwelling in their hearts, will lead to the faithful performance of all the duties of life. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. . . . This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

Paul seeks to impress upon our minds the fact that the foundation of all acceptable service to God, as well as the very crown of the Christian graces, is love; and that only in the soul where love reigns will the peace of God abide. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Great—Greatest.

THE worn-out argument for Sunday, on the ground of the superlative magnitude of the work of redemption, was revamped by Rev. T. M. Evans, at the M. E. Church, in Boscobel, Wis., on the 16th of April last, as follows:—

"For this purpose the Son of God was manifested that he might destroy the works of the devil." 1 John 3:8. Creation is one of God's great works. It is so vast as to stagger the mind. To think of the worlds above us, within us, beneath us, is to be lost in wonder, and, it is hoped, in love and praise. But God's greatest work is redemption. And the fact that the Christian world observes that day on which redemption was completed—the day when Christ rose from the dead—as the Sabbath, in preference to the seventh day of the week when God completed his other work, is good proof of the statement."

Creation is one of God's great works, but redemption is his greatest work. Proof: "The Christian world observes that day on which redemption was completed, the day when Christ rose from the dead, as the Sabbath, in preference to the seventh, when God completed his other work." The confusion of ideas, and the disregard of facts, at the bottom of this statement, is bewildering. It assumes, in the first place, that "the Christian world" (whoever that is) has taken out its measuring line, and taken the dimensions of the Almighty's works, the work of creating the heavens and the earth, and all that is in them, with man, in his own image, at the head,

and the work of redeeming man from his bondage in sin. This measure of dimensions has found its line long enough to reach round both dimensions, and gravely announces that the work of redeeming man from sin takes up more space on the tape than the work of creating the teeming worlds together with man, and flinging them out into the orbits of a grand and universal order. Well, may be it does, who knows? To know that one of two dimensions is larger than the other, it must first be known just how large both are. If both are infinite, then the one is no larger than the other, so far as finite discernment can determine; but if one is finite and the other infinite, then the one is greater than the other; but before the work of creation can be pronounced finite, it must be determined to have limits; and before the work of redemption can be pronounced infinite it must be determined to have no limits. This we are told has been done. Creation finite, redemption infinite, and "the Christian world" giving "good proof" of it by keeping Sunday. The only alternative possible, is that both works are finite, and the first limited to a narrower scope, and weaker exercise of divine energy, than the other—smaller than the other.

The "Christian world" has settled the stupendous fact that the infinite God expended a greater quantum of his infinite energy in redeeming man than in creating him, together with the whole universe of being! If such attempts of finite men to determine the size of the works of the infinite God, were not so audacious, they would be little short of infinitely ridiculous. The basis of this popular argument for Sunday, is nothing more than the utterly unwarranted assumption of an unrevealed, undiscovered, and undiscoverable fact. The absolute and the comparative greatness of God's works, in creation and redemption, are away beyond the farthest stretch of finite knowledge, and of finite conception. If there were no falsities in the subsequent processes of this argument, the conclusion in favor of Sunday observance would be worthless. No valid conclusion can ever come of an unknown and unknowable fact. Admit the validity of the "Christian world's" measurement, and accept as ascertained fact, that "redemption is God's greatest work," greater, vastly greater than creation, then how came "the Christian world" to conceive the folly of attempting to memorialize the greater by transferring to it an institution only adequate to memorialize the smaller? A monument to Washington's horse would hardly be large enough for Washington himself. Men with such keen discernment as to determine the comparative size of God's productions, ought to carry their ideas of proportion over into their attempts at monument building, and erect one as much taller and grander for redemption than God has erected for creation, as they have found out the one event to be greater than the other. But did it never occur to these memorial architects, that the work of completed creation, and God's rest from it, need commemorating now as much and vastly more, than when he flung it in finished beauty and infinite grandeur from his Almighty hand? Why not let that stand with its eternal rebuke of oncoming atheism just as God erected it to stand, never fearing that God is so poor in resource as to need to move the old Sabbath monument down across forty centuries because something else had happened, that needed a monument, and that something else (as they claim) of entirely another nature, and vastly superior in grandeur and glory! Verily, God is wiser than men, and knows just what are the best memorials of his almighty procedures. When redemption, grand and glorious, was "finished" on the cross of suffering, when the antitypical Lamb of God "shed his blood," the grand transaction of atonement was made, finished. To show forth that finished atonement, Christ himself had, but the night before, set up its beautiful and exactly fitting memorial, saying, "As often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." That is redemption's memorial, and sweetly and grandly does its mellow radiance meet and mingle with that coming down from Eden; the Sabbath and the Supper, voices of God to the soul, calling through the din of man's age-long earth struggle, with sweet voice of rest and hope, and saying, "Weary one rest—sinning one live." Baptism, immersion in water, in the name of the Holy Trinity, Christ instituted to memorialize his burial and resurrection, and he

never intimated that he wished any other memorial institution of those events.—D. E. Maxon, in *Sabbath Recorder*.

The Human Conditions of a "Good Meeting."

DEACON JOEL happened to use such an expression in his running comments on prayer-meetings. Somebody at once took him up.

"What do you mean by that?"

"I mean the conditions or circumstances of a purely human kind which enter, and help make up, what we call a good meeting—the human conditions under which we can hope to have a really good meeting, and in the absence of which we shall be most sure to fail."

"But I always thought a good meeting depended on the Holy Spirit."

"So it does."

"Then what do you mean by saying it depends on human conditions?"

"I simply mean what I say. I mean that there are divine conditions and there are human conditions. Some of the essentials of such a meeting must come from God, and must always be there, or we shall have no good meeting. There are other things, also essential, which come from man, and without these we cannot expect such a meeting as we desire."

"When Elijah built his altar, the arrangement of the material was his work, the cleaving of the wood was his work, the placing of the sacrifice on it was his work, but the sending down of fire from Heaven was God's work. When the two were conjoined, the result was produced, and there was a powerful meeting that day. And so you will always find it. A divine and a human agency are forever working together. It is not that God is in any way dependent on us. But he has chosen to assign a certain responsibility to us, and made it discharge the condition upon which he will act. So we must use piety and common sense, and do our duty. Some people think that the gifts of grace are intended to supersede the necessity of common sense. It is no such thing."

"It is a matter of great importance to understand our position clearly. The work of the Holy Spirit is supernatural; but if it works above law in many things, it works according to law in all things; not human law, but divine law, a law of its own—'where it listeth.' Now it is a matter of observation that there are many things which will hinder a prayer-meeting, which grieve the Spirit, or which prevent us from heeding the leading of the Spirit, and which we ought to remove before we can expect a blessing. There are certain laws which regulate the action of mind upon mind, of spirit upon spirit, which determine the formation of an inter-sympathy. If we set these aside, we must suffer the penalty."

"For example: how can you expect a good meeting in a cold house, when everybody is shivering from head to feet? How can you expect a good meeting, when the house is so wretchedly ventilated, as most of our churches are? The sexton builds a rousing fire just before the place is filled with people; then he shuts all the windows and doors, and two or three hundred people in a country church will breathe over and over again the same foul atmosphere; the preacher will pound and thump to keep his hearers awake; the young men utterly fail, and your old men dream dreams in a sense not contemplated by the prophet; there is a dull meeting, and everybody is tired out. The preacher blames the hearers, and the hearers blame the preacher, and all say the Holy Spirit is not present to bless. Then, again, you will see perhaps a hundred people get together in a big house. They will be scattered all over, each man some ten or twenty feet from his neighbor. The front pews are avoided as much as they would be if the minister had the measles. The preacher's voice has to range over the vacuity of space. He heaves away like old Sisyphus trying to get the stone to the top of the hill. There is no sympathy, no magnetism. 'Rather a dull sermon that our pastor gave us.'—'Yes,'—say Brother and Sister Smith as they trudge home. 'That was a hard congregation to preach to to-day,' says the minister to his wife, once he is in-doors at home. 'I am getting discouraged,' he adds, with a sigh. 'The Holy Spirit, I fear, is deserting us.' Not so, my brother; not so, good Christian people. You are violating some of the essential conditions of success. Not

but what God can and does make men enjoy religion in the greatest physical discomfort, even in the midst of fagots; but here you are running counter to what your common discernment ought to show you is needful. First, comply with the requisite conditions, and then ask the blessing of the Holy One.

"In no one thing is Moody's earthly, as well as heavenly, common sense more conspicuous than in the attention he pays to these things. Take his Chicago meetings in proof. It is undeniable that he does lean upon the Holy Spirit at every step; but then you see, he takes his steps as well as leans. Stepping and leaning go together. Observe how carefully he regulates matters beforehand, according to certain laws which are manifest when spirit acts on spirit. He sees to it that the prayer-meeting, involves certain divine and human conditions. We must do our part and then we may look to the Lord for a blessing. We ought to study up the subject; for these physical and material conditions comprise a good many more particulars than I am now mentioning.

"Abraham waited for the burning lamp, the symbol of God's presence. But if he had not taken the pieces of the heifer, and the turtle doves, and placed them over against each other, he would not have had a way through which the smoking furnace and the burning lamp could pass. When the angel touched the offering of Gideon with his staff, there arose fire out of the rock and consumed them; but if Gideon had not brought the flesh and the unleavened cakes, there would not have been anything for the angel to touch. We come together to renew our covenant with God, and we bring neither sacrifice nor unleavened cakes. We ask the angel to touch us with the wand, and yet what is he to touch? Not only no prepared offering of thanksgiving, but also no unleavened talk, such as: 'As I was coming to this meeting, it occurred to me on the way,' etc. When we meet, let us get together in the same neighborhood; let us lay the wood or the sacrifice on the altar; make all things ready; drive off the fowls as Abraham did; continue to wait even though a horror of great darkness should sometimes come over us; and then look for the blessing. Don't let us ask God to set fire to our sacrifice, when we have no sacrifice to set fire to."

A Significant Story.

A WEALTHY banker in one of our large cities, who is noted for his large subscriptions to charities, and for his kindly habits of private benevolence, was called on by his pastor, one evening, and asked to go with him, to the help of a man who had attempted suicide.

They found the man in a wretched house, in an alley, not far from the banker's dwelling. The front room was a cobbler's shop; behind it, on a miserable bed, in the kitchen, lay the poor shoemaker, with a gaping gash in his throat, while his wife and children were gathered about him.

"We had been without food for days," said the woman, when he returned. "It is not my husband's fault. He is a hard-working, sober man. But he could neither get work, nor pay for that which he had done. To-day he went for the last time to collect a debt due him by a rich family, but the gentleman was not at home. My husband was weak from fasting, and seeing us starving drove him mad. So it ended that way," turning to the fainting, motionless figure on the bed.

The banker, having fed and warmed the family, hurried home, opened his desk, and took out a file of little bills. All his large debts were promptly met, but he was apt to be careless about the account of milk, bread, etc., because they were so petty.

He found there a bill of Michael Goodlow's for repairing children's shoes, \$10. Michael Goodlow was the suicide. It was the banker's unpaid debt which had brought these people to the verge of the grave, and driven this man to desperation, while, at the very time, the banker had given away thousands in charity.

The cobbler recovered, and will never want a friend while the banker lives, nor will a small unpaid bill ever again be found on the banker's table.

No man has a right to be generous until his debts are paid; and the most efficient use of money is not alone in alms-giving, but to pay liberally and promptly the people whom we employ.—*Youth's Companion*.

Wesley's Tact.

ALTHOUGH Wesley, like the apostles, found that his preaching did not greatly affect the mighty or the noble, still he numbered some families of good position among his followers. It was at the house of one of these that the incident here recorded took place. Wesley had been preaching; and a daughter of a neighboring gentleman, a girl remarkable for her beauty, had been profoundly impressed by his exhortations. After the sermon Wesley was invited to this gentleman's house to luncheon, and with himself one of his preachers was entertained. This preacher, like many of the class at that time, was a man of plain manners, and not conscious of the restraints of good society. The fair young Methodist sat beside him at the table, and he noticed that she wore a number of rings. During a pause in the meal the preacher took hold of the young lady's hand, and raising it in the air, called Wesley's attention to the sparkling jewels. "What do you think of this, sir," he said, "for a Methodist's hand?"

The girl turned crimson. For Wesley, with his known and expressed aversion to finery, the question was a peculiarly awkward one. But the aged evangelist showed a tact which Chesterfield might have envied. He looked up with a quiet, benevolent smile, and simply said, "The hand is very beautiful."

The blushing beauty had expected something far different from a reproof wrapped up with such felicity in a compliment. She had the good sense to say nothing, but when, a few hours later, she again appeared in Wesley's presence, the beautiful hand was stripped of every ornament except those which nature had given.—*London Society*.

A Scandal that Drew.

SAYS the Boston *Courier*: The venerable clergyman arose slowly in the pulpit, and glancing around on the thinly-scattered congregation, said in an emphatic tone, in which there was more of sorrow than of anger: "My beloved brethren, I am in hopes that there will be more present next Sabbath, as I will then have occasion to reveal a scandal which has long oppressed my heart. It concerns the members of this church very deeply, and no one who has a regard for eternal happiness should be absent." When the benediction was pronounced the handful of people slowly dispersed, but behold how much good seed a few can scatter! The next Sunday the sacred edifice was packed. There was, indeed, hardly breathing room, when the white-haired sage once more lifted his head above the pulpit cushions, and a silence as of death fell upon the expectant throng. He stood a moment looking upon the unwonted scene, and then his voice in silvery cadence broke the hush of anticipation. "Dear friends," he said, "the scandal I would reveal is this—you will gather in this place in crowds to hear mischievous gossip, but will not listen to the explanations of the inspired word. Now, my children, I offer my resignation. I am going to Europe for six months, and I shall pay my own expenses." But no one of the vast multitude took the lesson to himself; he applied it to his neighbor.

A True Chinese Story.

AN American merchant who has been engaged in the tea business for seventeen years in Hong-kong, related some incidents which had fallen under his own observation in China, which throw a pleasant light upon the character of these little-known people.

"Americans," said he, "are the best fed and best clothed people in the world. It is absolutely impossible for them to realize the excessive poverty which exists among the agricultural population of Northern China. They have no food but rice and water, and seldom enough of that. There are hundreds of thousands of them who do not possess twenty cents in currency in the course of a year.

"When famine comes—and it needs but a partial failure of the rice crop to produce famine—they are reduced to live upon earth and grass. Lots are drawn to find which of the children shall be sacrificed for the others, and the victim is brought down into the town and sold for fifty cents as a slave, the parents parting with it with

a grief and despair which are, I believe, genuine. "Female infants are strangled at birth in a 'hard summer,' because, the parents aver, it is simply impossible to feed them, and it is better for them to die in this way than by slow starvation.

"I tell you of these extreme conditions of their life to make you understand my story. I once went with some English officers duck-shooting up into these barren regions. Becoming separated from my companions, I lost my way, and asked the assistance of one of the poorest of these Chinese rice-planters. He left his work instantly, with the smiling, friendly courtesy of which, by the way, one is always sure in the poorest Chinaman at home. He remained with me from noon till dark, searching among the winding creeks and flat marshes for my companions. When we had found them, I handed him a dollar, a sum larger than he would own probably in two or three years. He refused it, nor could all my persuasions force him to take it.

"My religion," he said, "bids me be kind to strangers, and the chance to obey the rule comes to me so seldom that I dare not destroy the good deed by taking pay for it."

How many Christians might learn a lesson in humanity and faith from this poor follower of Confucius.—*Youth's Companion*.

Thanksgiving Services.

WITH all respect to the clergymen who have hitherto delivered able discourses on the annual return of Thanksgiving Day, I am in favor of a change in the order of celebrating this occasion. It is notorious that of late years it has not been possible to get many people to attend Thanksgiving Day services in this State. Churches have been obliged to unite, to get any kind of a congregation. I have doubts whether a preaching service is the best way of commemorating the day. At any rate, I would like to see a change. Let us have a testimonial service, or a praise service, or a combination of the two. There has been too much of the proxy system in these services. I am opposed to proxies, when their use can be avoided. I think we all have much to be thankful for, and that an opportunity should be given for individual expression. This can be had through a praise or testimony service. It strikes me that such a service would be more in keeping with the theory of Thanksgiving Day, and that it would be more acceptable to the Giver of all good. Where practicable, I would have gifts brought to the place of meeting for judicious distribution among the worthy poor of the parish. Let us give the day a practical turn. Let us make something of it for the common good. It ought to be a day of praise, of good deeds and of kindly remembrances. Should this suggestion be adopted, I predict a pleasant memory of the day to all who participate in such services. Fifty million people praising God in this way, would be a scene to make the heavenly host rejoice with loud acclaim.—*Bene-Berak*.

THE WAGES OF SIN. The other day in Chicago a young man of fine family, admirable talents, and pleasant address, died miserably like a dog at the hands of his mistress. He was in his life-time a jolly, good fellow, had many boon companions, who joined with him in dissipation and revels, and who probably often with maudlin fervor pledged their never-dying friendship. Yet it is stated as a fact that when the body lay stark and cold in the morgue, preparatory to removal to an interior city for interment, not one of the "fast" associates of the young man paid it the small affectionate tribute of a visit, and not one tear is known to have been shed by one of the depraved and besotted crew who once joined so hilariously with him in orgies. There is a lesson in this which young men who have an inclination to go with "fast" company, or who perhaps are now tasting what they regard as the sweets of dissipation, should take to heart. The road which is lined with "fast" company is broad; but it leads to ruin and disgrace. The friendships there contracted are false; the enjoyment unreal; the dangers terrible, and the awakening awful.—*Detroit Free Press*.

THOSE who, without knowing us, think or speak evil of us, do us no harm; it is not us they attack, but the phantom of their own imagination.

Christ and the Thief on the Cross.

THERE are several important points in connection with the passage concerning the thief on the cross, Luke 23: 39-43, that are not usually taken into account. It is too often explained to harmonize with certain fixed notions of the teacher, and not with the general tenor of the Scriptures. A few of these points will be noticed, in hope that some may be led to a right understanding of this text.

We notice first the request of the thief. After rebuking his companion for his railing, he turned to Christ, and said: "Lord, remember me when thou comest into thy kingdom." The Revised Version has it, "Remember me when thou comest in thy kingdom." An extract from the "Speaker's Commentary" will be in place right here. "The faith of the penitent thief looked forward not merely to a kingdom of the Christ, but to a kingdom beyond the grave, since he could see the Sovereign of that kingdom in one who was at the point of death. He believed in the coming of the Christ, not *into* his kingdom, as the Authorized Version would lead us to understand, but to earth, invested with the kingly dignity. (Compare Matt. 25: 31, where the Son of man, called below "the king," is said to "come in his glory.")" This criticism is a just one. The language of the thief shows that he looked forward to a future event, at which time he wished to be remembered. Griesbach's text reads thus: "Lord, remember me in the day of thy coming." This is equivalent to the ordinary version, for when Christ comes he comes in his kingdom. See Matt. 25: 31; 2 Tim. 4: 1, etc. This is also shown by the parable of the nobleman who "went into a far country to receive for himself a kingdom, and to return." It is expressly stated, Luke 19: 11, that this parable was given to correct the impression which some had obtained, that the kingdom should immediately appear. Christ teaches that the kingdom is yet future; that he is now gone to the far country—Heaven—to receive it, and that when he has received it he will return and reward the righteous and punish the disobedient. In harmony with this teaching he commands his followers to ever pray, "Thy kingdom come." The thief looked forward by faith to the time to which Christ directed all his followers to look,—the time when he should return and receive them unto himself. John 14: 3. His request was not that he should be taken by Christ to some place of happiness, but that Christ should remember him when he should return.

But it may be objected that the thief could not have understood that Christ's kingdom was far in the future, since he had had no instruction on the subject. To this we reply that Christ's teaching on this subject was quite generally known, although it was not comprehended to any great extent. Moreover, it appears from the narrative that the thief had some previous knowledge of Christ, for he said to his companion, "but this man hath done nothing amiss." He could not have made this statement had he not had some previous acquaintance with Christ and his doctrine.

Having settled the fact that the thief's request had reference to an event that was then, and is still, future, we ask, Did Christ go to Paradise that day? We will let the Bible answer. From Rev. 22: 1, 2 we learn that the tree of life is on either side of the river of life, and that the river of life proceeds "out of the throne of God." In Rev. 2: 7, we read: "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God." These texts show conclusively that Paradise is where God resides—where he has his throne. Then if Christ went to Paradise, he must have gone into the presence of God. But he did not go into God's presence, for on the morning of his resurrection, when Mary would have embraced him, he said, "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20: 17. Christ, therefore, did not go to Paradise that day. But, since it is impossible that Christ should lie, it necessarily follows that he did not tell the thief that he would go to Paradise that day.

We next inquire, Where did Christ go in the interval between his death and resurrection? This is answered by Peter in his sermon on the day of Pentecost. He quotes Ps. 16: 8, "For

thou wilt not leave my soul in hell [hades], neither wilt thou suffer thine Holy One to see corruption," and explains that David, being a prophet, spoke this of Christ. Thus: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell [hades], neither his flesh did see corruption." Acts 2: 30, 31. This point is admitted by the creeds of all churches, which say of Christ that "he descended into hell" [hades]. An additional proof is here given that Christ did not at death enter into his kingdom, for the promise of which Peter speaks was that God would "raise up" Christ to sit on his throne.

Now a few words as to the nature of hades. Solomon says: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [hades], whither thou goest." Eccl. 9: 10. David says: "For in death there is no remembrance of thee; in the grave [hades] who shall give thee thanks?" Ps. 6: 5. Again, "The dead praise not the Lord, neither any that go down into silence [hades]." Ps. 115: 17. And Hezekiah says: "For the grave [hades] cannot praise thee, death cannot celebrate thee; they that go down into the pit [hades] cannot hope for thy truth." Isa. 38: 18. Testimonies might be continued indefinitely, to show that the grave [hades] whither Christ went, is a place of darkness, silence, gloom, and unconsciousness. It is unnecessary to multiply texts to prove that the thief went there also, since the Bible declares that all men alike go there. See Ps. 89: 48, etc. Both Christ and the thief went to the same place, but that place was not Paradise; it was, as David describes it, "a land of forgetfulness."

Now let us recapitulate, and see what we have found. 1. The thief did not ask nor expect to be remembered that day. He looked forward to the time of reward—the second coming of Christ. 2. Christ positively did not go to Paradise that day. 3. He positively did go to hades. 4. Since Christ did not go to Paradise that day, we are forced to the conclusion that he did not say that he would meet the thief there that day. 5. The preceding points having been proved, we must naturally suppose that Christ's promise had reference to the same time to which the thief's request referred—his second coming—for this is in agreement with all his teaching. See Matt. 25: 31-34; John 14: 1-3.

"But," the objector says, "the text plainly says, 'Verily I say unto thee, To-day shalt thou be with me in Paradise.'" Let us see if this is what Christ said. And in our consideration of the text itself, we must bear in mind what has been learned in regard to the condition of men in death, and the time when the just are rewarded; and we must remember that this text must harmonize with the other Scriptures, else the Bible ceases to be a divine revelation. Now let us consider the passage as it came from the pen of Luke. It had no punctuation marks, for punctuation was not invented until several hundred years after his time. The punctuation of the Bible is not a part of inspiration, but is the work of men. Then we are doing no violence to the text if we remove the comma from before "to-day," and place one after it, or we might remove it entirely. Then it would read, "Verily I say unto you to-day," etc., the word "to-day" being used to make the declaration emphatic, and not to mark the time when the promise should be fulfilled. But it is still further objected that if the comma were placed after "to-day," the sentence would not be declarative, but interrogative; thus, "shalt thou be with me?" etc. To this, we reply that in the original there is only one word to express the three English words, "shalt thou be." The subject of the sentence, and the auxiliary of the verb, are not expressed, but are indicated by the form of the verb. The Greek word is *esee*, the future indicative second person singular of the verb *eimi*, to be, a literal translation of which is, "thou wilt be;" and this order is the most natural. We may read the whole text, then, as follows: "Verily I say unto thee to-day, Thou shalt [or wilt] be with me in Paradise." And this must have satisfied the penitent thief, since it was all he asked. The time when he would be there would be understood to be future, since Christ's coming was the generally recognized time of reward.

In regard to the reading of the Authorized Version, this may be said: The Bible was translated by men who were just emerging from the bondage of papal error. It was a wonderful thing at that time to have any version at all in the language of the common people. On most points, the reformers believed just as the Catholics did; they differed only in believing that men were justified by faith, and not by indulgences and doing penance, and that men could go to Christ direct, without the intervention of a pope.

Those who translated the Bible believed just as the Catholic Church did in regard to the state of the dead, and would very naturally construe this text to harmonize with their previously conceived ideas. With the light which we now have on the word of God, in reference to the subject of death and the final reward, this text harmonizes completely.

In order to fully realize the wondrous nature of this whole occurrence, we must bear in mind Christ's circumstances. He had been betrayed by one of his own disciples, into the hands of a brutal mob. All his other disciples had forsaken him and fled. He had been hurried from one place to another during the night previous, and was worn out with waking and fasting. He had been scourged almost to the point of death. His temples had been pierced with sharp thorns, he had been spit upon, and struck in the face with the reed and with the fist, until "his visage was so marred more than any man." He had borne the cross, which of itself was a disgrace, until he had fainted beneath the burden; and of all the throng who a few days before had shouted, "Blessed is the King of Israel that cometh in the name of the Lord," there was none to speak a word in his favor. All united in reviling him, or else preserved the silence of despair. When his disciples saw him submit to all these indignities, and finally to the cruel and shameful punishment of crucifixion, their hopes fled entirely. They thought that he had been deceived in regard to himself, when he had received their homage as King of Israel, and had told them of his future glory. But now the thief showed a faith that was almost miraculous. That which was darkness to the minds of the disciples, was clear to him. He recognized the divinity of Christ notwithstanding his humiliation, and by faith he looked beyond the grave and saw Christ coming in power and glory. On the strength of this faith he cried out, "Lord, remember me when thou comest in thy kingdom."

How refreshing this acknowledgment and trustful prayer must have been to the bruised spirit of Jesus. And He who never turns from the prayer of any humble suppliant, said, "Verily I say unto thee to-day, Thou shalt be with me in Paradise." What force there is in this emphasis on the adverb "to-day." To-day, although suffering all the insults and tortures that cruelty can suggest; although forsaken by my followers, and shut out from the presence of God; although apparently the weakest and most helpless of mortals,—notwithstanding all this, even *to-day* I can promise you a place in my kingdom. Here also is a sublime exhibition of faith. He could not feel his Father's presence as he had always felt it, and he was left alone, yet his faith was strong in his mission, and he knew that at the appointed time he could return to earth, a glorious conqueror.

And the faith of the penitent thief is a standing rebuke to any who may doubt the promises of God, or the willingness or ability of Christ to save all who come unto God by him. He had nothing but Christ's word in the face of events that seemed to preclude the possibility of its fulfillment. Still he believed. We can look back and can see Christ coming forth from the tomb, victorious over death, and can hear him say, "All power is given unto me in Heaven and in earth." How then can we doubt?

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

E. J. W.

As daylight can be seen through very small holes, so little things will illustrate a person's character.

The Sabbath-School.

Crucifixion of Christ.

UPON arriving at the place of execution, the condemned were bound to the instruments of torture. While the two thieves wrestled in the hands of those who stretched them upon the cross, Jesus made no resistance. The mother of Jesus looked on with agonizing suspense, hoping that he would work a miracle to save himself. Surely He who had given life to the dead would not suffer himself to be crucified. What torture must this woman have endured as she witnessed the shame and suffering of her son, yet was not able to minister to him in his distress! Bitter grief and disappointment filled her heart. Must she give up her faith that he was the true Messiah? Would the Son of God allow himself to be thus cruelly slain? She saw his hands stretched upon the cross—those dear hands that had ever dispensed blessings, and had been reached forth so many times to heal the suffering. And now the hammer and nails were brought, and as the spikes were driven through the tender flesh and fastened to the cross, the heart-stricken disciples bore away from the cruel scene the fainting form of the mother of Christ.

Jesus made no murmur of complaint; his face remained pale and serene, but great drops of sweat stood upon his brow. There was no pitying hand to wipe the death-dew from his face, nor words of sympathy and unchanging fidelity to stay his human heart. He was treading the wine-press all alone; and of all the people there was none with him. While the soldiers were doing their fearful work, and he was enduring the most acute agony, Jesus prayed for his enemies—"Father, forgive them; for they know not what they do." His mind was borne from his own suffering to the crime of his persecutors, and the terrible but just retribution that would be theirs. He pitied them in their ignorance and guilt. No curses were called down upon the soldiers who were handling him so roughly, no vengeance was invoked upon the priests and rulers who were the cause of all his suffering, and were then gloating over the accomplishment of their purpose, but only a plea for their forgiveness—"for they know not what they do."

Had they known that they were putting to exquisite torture one who had come to save the sinful race from eternal ruin, they would have been seized with horror and remorse. But their ignorance did not remove their guilt; for it was their privilege to know and accept Jesus as their Saviour. They rejected all evidence, and not only sinned against Heaven in crucifying the King of glory, but against the commonest feelings of humanity in putting to a torturous death an innocent man. Jesus was earning the right to become the Advocate for man in the Father's presence. That prayer of Christ for his enemies embraced the world, taking in every sinner who should live, until the end of time.

After Jesus was nailed to the cross, it was lifted by several powerful men, and thrust with great violence into the place prepared for it, causing the most excruciating agony to the Son of God. Pilate then wrote an inscription in three different languages and placed it upon the cross, above the head of Jesus. It ran thus: "This is Jesus, the King of the Jews." This inscription, placed so conspicuously upon the cross, irritated the Jews. In Pilate's court they had cried, Crucify him! We have no king but Cæsar! They declared that whoever claimed other than Cæsar for a king was a traitor. But they had overreached themselves in disclaiming any desire to have a king of their own nation. Pilate, in his inscription, wrote out the sentiments which they had expressed. It was a virtual declaration, and so understood by all, that the Jews acknowledged that on account of their allegiance to the Roman power, any man who aspired to be king of the Jews, however innocent in other respects, should be judged by them worthy of death. There was no other offense named in the inscription; it simply stated that Jesus was the king of the Jews.

The Jews saw this, and asked Pilate to change the inscription. Said the chief priests, "Write not, The King of the Jews; but that he said, I am King of the Jews." But Pilate, angry with himself because of his former weakness, and

thoroughly despising the jealous and artful priests and rulers, coldly replied, "What I have written I have written."

And now a terrible scene was enacted. Priests, rulers, and scribes forgot the dignity of their sacred offices, and joined with the rabble in mocking and jeering the dying son of God, saying, "If thou be the King of the Jews, save thyself." And some deridingly repeated among themselves: "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the son of God." "And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross."

These men, who professed to be the expounders of prophecy, were themselves repeating the very words which inspiration had foretold they would utter upon this occasion; yet, in their blindness, they did not perceive that they were fulfilling prophecy. The dignitaries of the temple, the hardened soldiers, the vile thief upon the cross, and the base and cruel among the multitude, all united in their abuse of Christ.—*Mrs E. G. White, in Spirit of Prophecy.*

Death by Crucifixion.

DEATH by the cross was the most terrible and shameful punishment known. Roman citizens were exempt from it, it being reserved for slaves, robbers, and prisoners taken in battle. Of the physical agony which the victim suffered, Geikie speaks as follows:—

The suffering in crucifixion, from which death at last resulted, rose partly from the constrained and fixed position of the body, and of the outstretched arms, which caused acute pain from every twitch or motion of the back, lacerated by the knout, and of the hands and feet, pierced by the nails. These latter were, moreover, driven through parts where many sensitive nerves and sinews come together, and some of these were mutilated; others violently crushed down. Inflammation of the wounds in both hands and feet, speedily set in, and ere long rose also in other places, where the circulation was checked by the tension of the parts. Intolerable thirst, and ever-increasing pain, resulted. The blood, which could no longer reach the extremities, rose to the head, swelled the veins and arteries in it unnaturally, and caused the most agonizing tortures in the brain. As, besides, it could no longer move freely from the lungs, the heart grew more and more oppressed, and all the veins were distended. Had the wounds bled freely, it would have been a great relief, but there was very little lost. The weight of the body itself, resting on the wooden pin of the upright beam; the burning heat of the sun scorching the veins, and the hot wind, which dried up the moisture of the body, made each moment more terrible than that before. The numbness and stiffness of the more distant muscles brought on painful convulsions, and this numbness, slowly extending, sometimes through two or three days, at last reached the vital parts, and released the sufferer by death.

"A SENIOR class was formed more than twenty years ago, in the neighborhood of London; it was composed of youths whose conduct, as they advanced in years, gave great concern to the teachers, and caused anxious thought as to what could be done to promote their welfare, and at the same time preserve the discipline of the school. They were separated from the other scholars, and instructed in the meeting-house, with which the school was connected, by a teacher who was affectionate in his manner, constant in his attention, and who was always concerned to get something to instruct and interest his young charge. He possessed no striking talents, but he had a taste for reading, and whatever he met with which he could turn to account for his class, was noted down in a book kept by him for that purpose, and which thus became a store-house whence he was always able to draw forth something to illustrate or enforce the subject of his instructions; his success in attaching to himself the affection of his scholars was great. Severe affliction, however, caused him to seek surgical assistance in one of the metropolitan hospitals; and when the young people came to the place of instruction and found

their teacher gone, they learned where he was, and proceeded thither with their Bibles; and every Sunday while he continued there these youth formed a class round his bed, and received, to the astonishment of the other patients in the ward, the Scriptural instruction of their much-loved teacher. An early death prevented his witnessing the more important results of his labors; but those of his fellow-teachers who have survived have seen the greater part of these youths unite themselves with the people of God, and follow their teacher in his work of faith, and labor of love, in various departments of Sunday-school work."—*Inglis.*

WHEN you are reading your Bible, if you come to the seventh chapter of Job, you will find in the second verse the words, "As a servant earnestly desireth his shadow." And you will not be very likely to see any sense in that unless you know that in those days, when people did not have watches or clocks as they do now, the way they used to tell the time was by measuring the length of the shadows. Thus the servant knew that when his shadow got to be a certain length it was time for him to stop work for the day, and now you see how the words become an illustration.

Job, in his suffering and sorrow, looked for the passing of the nights and days and the coming of relief, as a servant would look eagerly for his time to rest and enjoy himself. This practice of measuring shadows still prevails in some of the Eastern countries where modern watches have never been seen, even, though the sun-dial is known to most all people. But we would think it pretty hard if we had no better way of telling the time than by watching the sun-dial; to say nothing of the trouble of getting along when the sun happened to be behind the clouds as, he so often is.—*N. Y. Examiner.*

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OAKLAND, CAL., FIFTH-DAY, NOVEMBER 23, 1882.

Similitude of Adam's Transgression.

A BROTHER asks for an explanation of Rom. 5:14. The query is, What is meant by sinning, or not sinning, after the similitude of Adam's transgression?

This question was raised by hearing a man preach a discourse in which he took the position that Adam sinned against a positive or expressly revealed law, that those who lived between Adam and Moses had no revealed law, though they were counted sinners, and therefore did not sin after the manner of Adam's sin, against a revealed precept.

This is not a new idea; it has been held by many, but we consider it a great error, and think it is not difficult to show that it is an error. The letter of Paul to the Romans has been a favorite subject of study with us for years, and we are satisfied that no one will arrive at right conclusions on some parts of the argument while he overlooks the main points in chapter three, namely, that the whole world is condemned by the law of God, that the justice of God is maintained by the gospel, and that the law of God is established by the faith or gospel of Christ. We will examine some points of the argument by which we think it may be clearly shown that the position noticed on the similitude of Adam's transgression is an error.

1. That position supposes that no law was known by the people who lived "from Adam to Moses." And if that were true it would follow necessarily that they had no knowledge of sin, and that by their actions they incurred no guilt. We rest these declarations on the express statements of Paul himself, for he says, "By the law is the knowledge of sin." Chap. 3:20. And this is strengthened by the reasonable assertion that "Where no law is, there is no transgression;" 4:15, and also this: "Sin is not imputed when there is no law;" 5:13. Now as matters of fact we know they were sinners; see Gen. 13:13. "But the men of Sodom were wicked and sinners before the Lord exceedingly." And many other texts. But as there is no sin where there is no law, they had a law to transgress. Also, sin is not imputed when there is no law; but sin was imputed to them. Therefore there was a law. See the cases of Cain, the people in the days of Noah, the men of Sodom, etc. And the law was revealed to them, for they had a knowledge of sin, which, Paul says, is by the law. Abraham plead with the Lord that he would not destroy the righteous with the wicked. Lot entreated the men of Sodom not to do so wickedly. We might cite a multitude of cases, but will only quote the words of the Lord himself to Isaac. "I will perform the oath which I swear unto Abraham thy father; . . . because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:3, 5. How could this have been so if there were then no commandments, no statutes, no laws, for him to keep? In the light of these and other scriptures, the idea that they had no express or revealed law to keep or to break, is absurd. This, then, is not the idea of Rom. 5:14.

Prof. Stuart, in his Commentary on the Romans, repudiates the idea that they had no law, but strangely mistakes the teaching of the Scripture as to what that law was which they had. He says that in chap. 2:14, 15, Paul "asserts the existence of another law antecedent to that of Moses, to which men were accountable." We suppose that he attributes to Moses the revelation of the moral law, the ten commandments, as many authors do, for he is speaking of a law to which men were accountable. Passing that, we wish only to notice that Paul has not in Rom. 2:14, 15, spoken of "another law" antecedent to the time of Moses. Paul speaks of "the law" throughout his argument; one and the same law, affecting alike both Jews and Gentiles. Even his expression, "without law," Rom. 2:12, must be taken in a limited sense, for he says they have "sinned," which they could not do in the entire absence of law, as we have already shown. Notice the following:—

1. Not the hearers but the doers of the law shall be justified. Verse 13.
2. The Gentiles do by nature the things contained in the law. Verse 14.
3. They show the work of the law written in their hearts. Verse 15.
4. The Jews rested in the law. Verse 17.
5. They knew the will of God, being instructed out of the law. Verse 18.
6. Stealing, committing adultery, and the worship of idols are condemned by the law. Verses 21, 22.
7. The Jews made their boast of the law but dishonored God through breaking it. Verse 23.
8. Circumcision was profitable only if they kept the law; otherwise it was counted for uncircumcision—was a nullity. Verse 25.
9. And if the uncircumcision, or Gentile, kept the law he was counted as circumcised, that is, accepted of God. Verse 26.
10. Jews and Gentiles are all counted sinners; proved to be such by Scripture (Old Testament) authority. Chapter 3:9-18.
11. All the world has sinned; all are condemned by the law, and stand guilty before God. Verse 19.
12. Inasmuch as all have transgressed the law, no flesh can be justified by the law, but all are condemned by it. Verse 20.
13. The knowledge of sin is by the law. Verse 20.
14. All being condemned by the law, justification or the righteousness of God must be outside of the law; yet that righteousness is witnessed by the law. Verse 21.
- But a law witnesses or testifies to nothing outside of itself. Rom. 2:13 says, the doers of the law shall be justified, which proves that the power to justify is in the law, if there were found any doers of it. This is in harmony with 3:21, which shows that the law condemns all unrighteousness, by taking cognizance of the righteousness of God.

Now we invite any reader to point out to us where there is "another law" spoken of here. And so it continues throughout the argument in succeeding chapters. We could give much evidence to show that it was *the same law* that was declared on Mount Sinai, but that is not the object of this article. But we must notice verse 13 of Rom. 5. "For until the law sin was in the world; but sin is not imputed when there is no law." The expression, "Until the law," cannot mean, until the *existence* of the law, as is often inferred, for this would contradict other texts, and even this verse itself; for the law did exist, inasmuch as sin both existed and was imputed to those who committed the sin. The evident meaning is, until the *giving* of the law, in the time of Moses, which was, indeed, but a renewing of the law.

What, then, is the idea of the apostle in verse 14, where he says they did not sin after the similitude of Adam's transgression? The solution of this apparent difficulty, which has proved so great a difficulty to many minds, is found in the immediate context and in the argument which follows. The verse reads: "Nevertheless death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." How was it that Adam was the figure of him that was to come? Was it in sinning? No; for he that was to come was not a sinner. How was Adam in his sin, a figure of him that was to come, more than they who sinned after him? Notice what the apostle says in succeeding verses. "Through the offense of one many be dead." "The judgment was by one to condemnation." "By one man's offense death reigned." "By the offense of one judgment came upon all." "By one man's disobedience many were made sinners." This is the idea on Adam's side. But there is another idea running through all these verses. "The gift by grace is by one man, Jesus Christ." "By the righteousness of one the free gift came upon all men unto justification of life." "By the obedience of one shall many be made righteous."

Here is seen a series of antitheses running through the whole argument, based on the *representative character* of Adam and of Christ—the first and the second Adam. It is as certainly true that we fell, that death passed upon us all, in Adam's transgression, as that we rise, have righteousness restored to us, in Christ. And as Christ is the only one given through whom righteousness can be obtained, so Adam was the only man whose sin involved his posterity. In this—his representative character—and in this only, he "is the figure of him that was to come," And in this respect, and in this

only, no other has ever sinned after the similitude of his transgression. This is the very heart of the apostle's argument, so evident that we can only wonder that authors have so largely overlooked it.

We noticed an error into which Prof. Stuart fell in regard to *the law*, though he successfully combats the greater error that the people before Moses had no law. Of the similitude between the two Adams he is, however, clear and explicit, as the following from his Commentary shows:—

"The actual and principal point of *similitude* between Adam and Christ is, that each individual respectively, was the cause or occasion, in consequence of what he did, of greatly affecting the whole human race; although in an opposite way. Adam introduced sin and misery into the world; and in consequence of this all men are, even without their own concurrence, subjected to many evils here; *they are born entirely destitute of a disposition to holiness; and this condition and their circumstances render it certain that they will sin, and will always sin* IN ALL THEIR ACTS OF A MORAL NATURE, *until their hearts are renewed by the Spirit of God;* and of course, all men are born in a state in which they are greatly exposed to the second death, or death in the highest sense of the term, and in which this death will certainly come upon them, unless there be an interposition of mercy through Christ. On the other hand; Christ introduced righteousness or justification, and all the blessings spiritual and temporal which are connected with a probationary state under a dispensation of grace and with the pardoning mercy of God. A multitude of blessings, such as the day and means of grace, the common bounties of Providence, the forbearance of God to punish, the calls and warnings of mercy, the proffers of pardon, etc., are procured by Christ for all men without exception, and without any act of concurrence on their part; while the higher blessings of grace, actual pardon and everlasting life, are indeed proffered to all, but are actually bestowed only upon those who repent and believe. The *extent* of the influence of Adam, is therefore a proper *typos* of that of Christ. Each of these individuals, by what he did, affected our whole race without any concurrence of theirs, to a certain degree; the one has placed them in a condition, in which they actually suffer many evils, and in which, by their own voluntary acts, they are peculiarly exposed to the most awful of all evils; the other has actually bestowed many and important blessings on all without exception, and proffers to all the opportunity to secure the greatest of all blessings. Here then is antithetic *typos* of the like *extent*, in both cases."

We think nothing more is necessary on this subject. All who read the fifth chapter of the letter to the Romans with care, having in view the idea of representation which is there so clearly set forth, must see the conclusion here aimed at. And he who does not hold in view that idea of representation while reading this chapter reads it to a very little purpose. To such an one the force of the argument is lost. It is a rich and glorious subject, because it vindicates the government of God, both in the maintenance of his law, and in the provisions of his grace in behalf of a fallen, sinful, and sinning race.

Is It Good Logic?

It may seem presumptuous to question the reasoning of so celebrated a man as Joseph Cook; nevertheless we wish to lay before the reader a gem of his, in the way of an attempt to prove the immortality of the soul. We must state the case briefly, but we will endeavor to do it fairly; and then the reader may judge for himself of the nature of the logic employed.

It was our privilege a few weeks since to listen to Mr. C.'s noted lecture, "Does Death End All?" So far as it was an argument against a certain kind of atheistic materialism, many good things were said. But it was not correct to charge, even by implication, all believers in conditional immortality, with holding this materialism. This however we let pass, and also his first argument for the immortality of the soul, which was simply an argument of probabilities drawn from the existence of conscience in all men, which prompts in every heart anticipations of future rewards and punishments; hence there will be a future existence that each one may receive such reward or punishment, as the case may be. To this all believers in conditional immortality could subscribe, the only issue being the means by which such future existence is secured.

But his principal argument was this: Organization is the result of life, not life the result of organization. Life is the cause, organization the effect. Every cause must precede its effect. The cause exists independently of the effect. The cause exists after the effect ceases. Conclusion: Therefore the life in man, the effect of which is his organization in this state of existence, con-

tinues right on after this organization crumbles back to dust.

Two queries suggested themselves, on listening to this argument. First, is the life of which our present organization is the result, our own life? In other words, Did we make ourselves? We have an impression that David somewhere addresses the Lord in these words, "Thou hast made us and not we ourselves." Now granting that the life to which we owe our present organization, is the Lord's life (for he is the author of our existence), we do not object to the conclusion, that our organization may cease, and the continuance of that life not be affected thereby.

The second query was, adopting his premise, what was the condition of our life (the cause) before our present organization (the effect) resulted therefrom? What was its form of existence? How much did it know? Through what medium did it act? and so on indefinitely. Then when this organization ceases, what will be its condition? What will it know? etc., etc. And then further what becomes, even on this showing, of the doctrine of the immortality of the soul in the popular sense, that is, that death puts us in possession of more knowledge, greater activity, and higher powers, than we before possessed?

To our mind the argument was not altogether satisfactory; for it looked like an assumed premise, and consequently a false conclusion. U. S.

Christian Advocate on Sabbath-Keeping.

OUR readers will remember that a little more than two years ago the editor of the SIGNS published a series of articles in review of a Sunday book by Dr. Benson. In that review the demerits of the book were plainly shown. At that time, it was stated that the book was not noticed on account of any strength of argument which it contained, but because it was indorsed by the leading men in the Methodist denomination on this coast. The book itself was one of the weakest things ever put into print; its assertions had not enough of the semblance of reason to be dignified by the name of sophistries. The California *Christian Advocate* has been repeatedly called on to defend the obviously untrue statements of that book, together with another Sunday book, or else to cease circulating them; but it has contented itself with an occasional advertisement of the book, and wisely refrained from attempting to substantiate any of its assertions. But at last it has spoken, and here is what it says:—

"Our friend who wishes something on the Sabbath day, will find Dr. Benson's little work very good."

We do not know that we can seriously dissent from this statement. We must judge of the value of a thing by the use for which it is intended. An instrument that is of no use for one purpose, may be well adapted for another. A plow would be of no account as a vehicle for pleasure riding, but it is a very serviceable farming implement. So Dr. Benson's book is utterly useless for the purpose of showing the truth on the Sabbath question, or converting any one to Sunday observance; but it is as good as is required for satisfying those who are determined to keep Sunday, and want somebody to assure them that they are right. The Sunday side of the Sabbath question does not admit of Bible argument, and, consequently, assertions are all that can be brought to bear in its favor. Dr. Benson's book is profuse with these; therefore, we see no reason why it is not as good as could be desired. But the *Advocate* proceeds thus:—

"We wish to state two things: 1st. We believe it is impossible to show that in the latitude of Egypt, Sinai, or Palestine, Christians do not now keep the original, identical Sabbath day as Moses and Joshua kept it."

We care very little for what the *Advocate* "believes," but would very much like to learn something about what it knows. We know and can prove that neither the Christians of Egypt, Sinai, or Palestine, nor those of any other country, who observe the first day of the week, keep the original, identical Sabbath day as Moses and Joshua kept it. Will the *Advocate* undertake to prove that they do? It is a very easy way to pass the whole thing by, and say, "We believe it is impossible to show" that certain things are not so, but that does not begin to show that they are so. Moreover, the *Advocate* itself does not believe that the Christians of Egypt, Sinai, or Palestine, who keep the first day, keep the original Sabbath that Moses kept. This can easily be shown. The latitude of these places is also that of California. Then if first-day Christians there

keep the original Sabbath that Moses kept, first-day Christians here must also keep the original Sabbath. The *Advocate's* statement concedes this. If that is so, what mean the sneers so frequently found in Dr. Benson's book and in the *Advocate*, against the Seventh-day Adventists for keeping the "Jewish Sabbath"? Moses was a Jew, and if they are keeping the same day that he did, they must be keeping the Jewish Sabbath, and we some other day.

Again, not long since the *Advocate* said in regard to Sunday, "We cannot sustain it before the people, if we claim its sanctity as a religious institution." In this we think it spoke the truth; but if Sunday be the original Sabbath day as kept by Moses, why cannot it be sustained as a religious institution? It must be the fault of its defenders, for the Bible abounds in evidence as to the sacredness of the original Sabbath day.

Once more, Christians of every latitude and nation, claim to keep the first day of the week in honor of Christ's resurrection. We agree with them that Christ rose on the first day of the week; but will they seriously claim that they are keeping the seventh day to commemorate an event that took place on the first? No; they all claim that the Sabbath was changed at that time from the seventh to the first day of the week. But on the day that Jesus lay in the tomb, the day immediately preceding his resurrection, the disciples rested, "according to the commandment." Luke 23:56. That was the original Sabbath day as kept by Moses, and was the same day that Seventh-day Adventists keep. We can prove this in the following manner: The Jews, who made no change in their religious practices, but continued to observe the seventh day, observe the same day of the week that we do. Shortly after the resurrection they were scattered abroad, and are now found in every civilized land; but there is no disagreement as to the day of the week. The day that they keep is not the day that is kept by the majority of Christians. The Mohammedans observe Friday, not as a Sabbath, but as a festival day, and in Egypt and Palestine, they celebrate their day the day before the Jews celebrate their Sabbath. And the great body of so-called Christians, comprising the Catholic, Greek, and Protestant churches, unite in the observance of Sunday in honor, as they say, of Christ's resurrection, and there has never been any clashing between them and the Jews or the Mohammedans.

When Sunday-keepers make the claim that they are keeping the original seventh day, they virtually give up the whole argument. For it is equivalent to saying that the Sabbath of the fourth commandment, the original seventh day, is the only true Sabbath, and is still binding; and since no one has ever proved that Sunday is that seventh day, and could not if they should try, all can see at once that they are standing on nothing. The assertion is made solely for the purpose of confusing the minds of those who are not well-informed on the subject, and who do not wish to take the trouble to think for themselves. But we will read farther:—

"2d. To keep one and the same time all over the earth, for worship and rest, is a physical impossibility, and it is not now and never has been and never can be so kept, and every intelligent man must and does know it. Therefore, God did not intend to make, and did not make, any law requiring exactly the same time to be kept by all."

"Who is this that darkeneth counsel by words without knowledge?" Who ever claimed that it was a possibility to keep one and the same time all over the earth? Not Seventh-day Adventists, we can assure him. But that it is possible to keep the same day in all parts of the earth, we know and are assured of. Our knowledge is based upon reason and experience. We know that there are Sabbath-keepers in America, Europe, Asia, and Africa. We know people who have visited each of these countries, and have never met with any difficulty. Wherever they went they were agreed with the inhabitants as to the days of the week. Moreover, we never knew of any one who found any difficulty. A trip from this country to Europe is as common a thing nowadays as a trip from New York to Chicago, but we never learn that those who go away keeping Sunday come back keeping some other day. Away back in the Dark Ages, before Columbus ventured across the Atlantic Ocean, when men thought that the earth was flat, and dared not go out of sight of land for fear they might never return, there would have been an excuse for people thinking that the same day could not be observed in all parts of the world;

but for a person in this enlightened age, who has had the privileges of our common schools, who is old enough to vote, and who even presumes to talk on politics and religion,—for such a one to make the above assertion, is the quintessence of silliness. We are inexpressibly thankful that our religion does not oblige us to make such inane claims in its defense.

We close with these propositions: God, who in the beginning created the heavens and the earth, made man. His intention was that man's descendants should inhabit, not one place merely, but the whole of the earth. Isa. 45:18; Acts 17:24-26. He also at the close of his creative work sanctified the seventh day as a rest-day for man. Gen. 2:2, 3. That is, he set it apart and made it holy, and commanded man to observe it. He formally repeated this commandment, together with others, on Sinai, twenty-five hundred years after creation. In neither place did he limit its application to any particular people or any particular locality. The other commandments are conceded on all sides to be of universal obligation. We can see no reason why the Sabbath commandment is not of universal obligation also; for it is nowhere stated that it was to be an exception. Besides, Paul says that the law, in which this Sabbath commandment is contained, was made "for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine," etc. 1 Tim. 1:9, 10. He also says that "the Scripture hath concluded all under sin." Gal. 3:22. There is no spot on this earth where these sins are not committed. By these texts we think we are fully justified in saying that God did intend to make, and did make, a law requiring the same day—the seventh day—to be kept by all, the editor of the *Advocate* among the rest. When the *Advocate* quits dodging the point, and says squarely that God did not make any law requiring the same day to be kept by all, we have a few more propositions for its consideration.

E. J. W.

How and When Sunday Appropriated the Fourth Commandment.

THE light of the Reformation necessarily dissipated into thin air many of the most substantial arguments by which the Sunday festival had been built up during the Dark Ages. The roll that fell from Heaven—the apparition of St. Peter—the relief of souls in purgatory, and even of the damned in hell—and many prodigies of fearful portent—none of these, nor all of them combined, were likely longer to sustain the sacredness of the venerable day. True it was that when these were swept away there remained to sustain the festival of Sunday, the canons of councils, the edicts of kings and emperors, the decrees of the holy doctors of the church, and, greatest of all, the imperious mandates of the Roman pontiff. Yet these could be adduced also in behalf of the innumerable festivals ordained by the same great apostate church. Such authority would answer for the Episcopalian, who devoutly accepts of all these festivals, because commanded so to do by the church; but for those who acknowledge the Bible as the only rule of faith, the case was different. In the latter part of the sixteenth century, the Presbyterians and Episcopalians of England were involved in such a controversy as brought this matter to an issue. The Episcopalians required men to observe all the festivals of the church; the Presbyterians observed Sunday, and rejected all the rest. The Episcopalians showed the inconsistency of this discrimination, inasmuch as the same church authority had ordained them all. As the Presbyterians rejected the authority of the church, they would not keep Sunday upon that ground, especially as it would involve the observance also of all the other festivals. They had to choose therefore between the giving up of Sunday entirely, and the defense of its observance by the Bible. There was indeed another and a nobler choice that they might have made, viz., to adopt the Sabbath of the Lord, but it was too humiliating for them to unite with those who retained that ancient and sacred institution. The issue of this struggle is thus related by a distinguished German theologian, Hengstenberg:—

"The opinion that the Sabbath was transferred to the Sunday was first broached in its perfect form, and with all its consequences, in the controversy which was car-

ried on in England between the Episcopalians and Presbyterians. The Presbyterians, who carried to extremes the principle that every institution of the church must have its foundation in the Scriptures, and would not allow that God had given, in this respect, greater liberty to the church of the New Testament, which his Spirit had brought to maturity, than to that of the Old, charged the Episcopalians with popish leaven, and superstition, and subjection to the ordinances of men, because they retained the Christian feasts. The Episcopalians, on the other hand, as a proof that greater liberty was granted to the New Testament church in such matters as these, appealed to the fact that even the observance of the Sunday was only an arrangement of the church. The Presbyterians were now in a position which compelled them either to give up the observance of the Sunday, or to maintain that a divine appointment from God separated it from the other festivals. The first they could not do, for their Christian experience was too deep for them not to know how greatly the weakness of human nature stands in need of regularly returning periods devoted to the service of God. They therefore decided upon the latter."

Thus much for the occasion of that wonderful discovery by which the Scriptures are made to sustain the divine appointment of Sunday as the Christian Sabbath. The date of the discovery, the name of the discoverer, and the manner in which he contrived to enforce the first day of the week by the authority of the fourth commandment, are thus set forth by a candid first-day historian, Lyman Coleman:—

"The true doctrine of the Christian Sabbath was first promulgated by an English dissenter, the Rev. Nicholas Bound, D. D., of Norton, in the county of Suffolk. About the year 1595 he published a famous book, entitled, 'Sabbathum Veteris et Novi Testamenti,' or the True Doctrine of the Sabbath. In this book he maintained 'that the seventh part of our time ought to be devoted to God—that Christians are bound to rest on the Lord's day as much as the Jews were on the Mosaic Sabbath, the commandment about rest being moral and perpetual; and that it was not lawful for persons to follow their studies or worldly business on that day, nor to use such pleasures and recreations as are permitted on other days.' This book spread with wonderful rapidity. The doctrine which it propounded called forth from many hearts a ready response, and the result was a most pleasing reformation in many parts of the kingdom. 'It is almost incredible,' says Fuller, 'how taking this doctrine was, partly because of its own purity, and partly for the eminent piety of such persons as maintained it; so that the Lord's day, especially in corporations, began to be precisely kept; people becoming a law unto themselves, forbearing such sports as yet by statute permitted; yea, many rejoicing at their own restraint therein.' The law of the Sabbath was indeed a religious principle, after which the Christian church had, for centuries, been darkly groping. Pious men of every age had felt the necessity of divine authority for sanctifying the day. Their conscience had been in advance of their reason. Practically they had kept the Sabbath better than their principles required.

"Public sentiment, however, was still unsettled in regard to this new doctrine respecting the Sabbath, though a few at first violently opposed it. 'Learned men were much divided in their judgments about these Sabbatarian doctrines; some embraced them as ancient truths consonant to Scripture, long disused and neglected, now seasonably revived for the increase of piety. Others conceived them grounded on a wrong bottom; but because they tended to the manifest advance of religion, it was a pity to oppose them; seeing none have just reason to complain, being deceived unto their own good. But a third sort flatly fell out with these propositions, as galling men's necks with a Jewish yoke against the liberty of Christians; that Christ, as Lord of the Sabbath, had removed the rigor thereof, and allowed men lawful recreations; that this doctrine put an unequal luster on the Sunday, on a set purpose to eclipse all other holy days, to the derogation of the authority of the church; that this strict observance was set up out of faction, to be a character of difference to brand all for libertines who did not entertain it.' No open opposition, however, was at first manifested against the sentiments of Dr. Bound. No reply was attempted for several years, and 'not so much as a feather of a quill in print did wag against him.'

"His work was soon followed by several other treatises in defense of the same sentiments. 'All the Puritans fell in with this doctrine, and distinguished themselves by spending that part of sacred time in public, family, and private devotion.' Even Dr. Heylyn certified the triumphant spread of those puritanical sentiments respecting the Sabbath.

"This doctrine," he says, "carrying such a fair show of piety, at least in the opinion of the common people, and such as did not examine the true grounds of it, induced many to embrace and defend it; and in a very little time it became the most bewitching error and the most popular infatuation that ever was embraced by the people of England."

J. N. A.

At a Buddhist meeting held lately in Japan, the special object of which was to protest against Christianity, one of the speakers said: "Of late the progress made by this sect has been marvelous, and may be compared to a fire sweeping over a plain, which constantly increases in power."

The Missionary.

THE MASTER IS CALLING FOR REAPERS.

BY MARY C. OGDEN.

THE Master is calling for reapers
To gather the fair, golden grain;
For those who will prove the most faithful,
In weariness, sorrow, and pain.
For the earnest, with zeal soul-inspiring,
To work while the daylight shall last,
For night's gloomy shadows and terrors,
Are gath'ring around thick and fast.

The Master is calling for reapers
To seek out the children of men;
To point all the weary to Jesus,
Whose blood cleanseth all from their sin;
For those counting life as not precious,
A sacrifice small to be given,
But earnestly toiling and laboring,
Seeking souls for the "kingdom of Heaven."

The Master is calling for reapers,
But soon will he call us no more;
The wheat will be stored in the garner,
The time for the reaping be o'er.
And crowns of bright, dazzling glory,
Will Jesus place on each fair brow
Of those who will faithfully labor
In the weary, lone harvest field, now.

San Francisco, Nov. 4, 1882.

Missions and Missionaries.

THE word "mission" means an errand, a message, a duty which one has to perform. A missionary is one who is sent on any special business. When the State sends an ambassador to a foreign nation to transact certain business, that man is really a missionary. To bring it still closer, a child who is sent on an errand, and charged with a certain duty by its parents, is a missionary. There may be missionaries of good and missionaries of evil. When a country sends a man with instructions to negotiate a treaty of peace with a neighboring country, that man is a missionary of good; and when an association of liquor-sellers sends a man to the Legislature to buy the influence of the law-makers in favor of a license law, that man is a missionary of evil, sent forth and accompanied by the powers of darkness.

The term "missionary," however, is usually applied to one who is sent forth for the purpose of winning converts to some religion. There have been missionaries, both of good and evil, from the foundation of the world. Noah, sent to warn the world in regard to the flood, and Jonah, sent to Nineveh to warn its inhabitants of threatened judgments, were missionaries of the true religion. Elijah is a fine type of a true missionary. Mohammed is an example of a missionary who was zealous in spreading false doctrine. But the word is usually still further limited in its application to those whose business it is to propagate the Christian religion. The reason for this is that this religion is essentially missionary in its nature. The human heart is naturally inclined to evil, and false doctrines will almost propagate themselves; but the pure doctrines of Christianity can make headway only by the most determined efforts. Christianity, therefore, is a grand missionary system.

Christ himself may be considered as the first missionary. He was sent to this earth on a mission inconceivably grand. His whole life was devoted to the one work which he came to do. While but a child he recognized its importance, when he said to those who were seeking him, "Wist ye not that I must be about my Father's business?" He was the model missionary. His whole being was engaged in the work which he came to do. He always went about doing good, and nothing could for a moment cause him to turn from the line of duty. Having finished his work on earth, he commissioned those whom he had been instructing to go forth "into all the world, and preach the gospel to every creature." The word "apostle," is essentially the same as "missionary," meaning "one sent," and the apostles were simply a band of missionaries. Christ said that he was sent "to the lost sheep of the house of Israel." His labor was to expand the principles of the government of God, and to endeavor to recall the chosen people of God to their allegiance. But the apostles' field of labor was the world, and in their hands the gospel "went forth conquering and to conquer."

The apostle Paul is the one whose life is given

most fully, and the book of Acts is a missionary history. Any one who wants to understand just what the missionary spirit is, should read the life of Christ and of the apostle Paul. The missionary spirit is the spirit of sacrifice. Paul, in his letter to the Philippians, gives the model, when he says: "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant." It is the spirit which will lead one to endure any hardship, in order to win souls to Christ. The history of the founding of Christianity is a record of self-denial, persecutions, scourgings, imprisonment, and hardships of every kind. To obey the command of Christ to preach the gospel to every creature was not an easy task. But the men who undertook it made it the one object of their lives. Not all who have succeeded them in the work have been subjected to the same hardships and persecutions; but all who have been effective laborers have had the same self-denying spirit, and have suffered privation, the loss of friends, have turned away from wealth and worldly honor, and have lightly esteemed the comforts which are deemed so essential to happiness. Like Paul, they have been men of one idea.

The history of Paul and his associates is familiar to all, or, if not, is within the reach of all, and should be carefully studied. But it may not be unprofitable to study the lives of other missionaries, that we may more fully understand what spirit should characterize those who would be missionary workers in our own time. In this and a few succeeding articles it is proposed to give brief extracts from the lives of some of the most noted missionaries.

Although the great apostasy arose soon after the death of the apostles, and covered the whole world with the darkness of superstition, there were zealous missionaries in the early centuries. We have not the record of many individual workers, but the rapid spread of Christianity, and the wholesale persecutions that followed, show that there were still laborers who counted not their lives dear if they might preach the gospel. One of these planted the gospel in Ireland, and bore the name of Patrick. The Catholics claim him as one of them, and he is familiarly known as St. Patrick; but there is no reason to suppose that he, any more than Paul or Peter, had any connection with that mystery of iniquity. It is possible that in a period when the pure doctrine of Christ was being corrupted by a mixture of pagan superstition, he imbibed some errors; but his life and teachings show him to have been a true disciple of Christ. The following brief sketch of his life is taken from "Anderson's Foreign Missions."

He was born, as is supposed, in Scotland, about the beginning of the fifth century. In his youth he was taken captive by pirates, and, with many others, was carried to Ireland. He was sold to a chieftain, who placed him in charge of his cattle.

His own statement is that his heart was turned to the Lord during the hardships of his captivity. In his old age he wrote what is called the "Confession," in which he says: "I prayed many times a day. The fear of God, and love to him, were increasingly kindled in me. Faith grew in me, so that in one day I offered a hundred prayers, and at night almost as many; and when I passed the night in the woods or on the mountains, I rose up to pray in the snow, ice, and rain, before day-break. Yet I felt no pain. There was no sluggishness in me, such as I now find in myself, for then the Spirit glowed within me." This shows the work that was first done for himself before he felt moved to labor for others.

Some years later, having in the meantime gained his liberty, he was again taken by the pirates, but soon regained his liberty and returned home. His parents urged him to remain with them, but he felt an irresistible call to carry the gospel to those among whom he had passed his youth as a bondman. In his "Confession" he says: "Many opposed my going, and said behind my back, 'Why does this man rush into danger among the heathen, who do not know the Lord?' It was not badly intended on their part, but they could not comprehend the matter on account of my uncouth disposition. Many gifts were offered me with tears, if I would remain. But, according to God's guidance, I did not yield to them; not by my own power—it was God who con-

quered in me, and I withstood them all; so that I went to the people of Ireland to publish the gospel to them, and suffered many insults from unbelievers, and many persecutions, even unto bonds, resigning my liberty for the good of others. And if I am found worthy, I am ready to give up my life with joy for His sake." Thus it will be seen that he was sent out by no one, neither bishop, pope, nor council, but that he relied solely on his divine call. Early Catholic historians do not mention him; others, still later, attribute his success to Palladius. This is evidence that he had no connection with that system of false doctrine that emanated from Rome. It is stated that Patrick was never sainted till all Ireland was sainted or canonized.

Patrick's mission in Ireland, although highly successful as to the number of converts obtained, was not unattended with persecutions, but of these he scarcely speaks except to thank God for his deliverance from them. His greatest success, like that of his predecessors in the Christian work, was among the common people. Among the higher order of Druids there existed strong prejudice against him. He says: "At a certain time they endeavored to kill me, but my time had not come. Everything they found with us they seized, and bound myself with fetters; but on the fourteenth day the Lord delivered me, and what was ours they returned." Again he thanks God, "who had given grace to his servants to persevere, and that although they were threatened with terrors, they stood the firmer." This shows that his work was done well, and that his followers had the true Christian spirit.

So zealously did he labor that before his death Christianity was quite generally diffused throughout Ireland. Of course all the people were not converted, and the conversion of many was merely nominal; but toleration for Christians and Christian institutions was secured. His manner of work was to gather the people about him in large assemblies, at the sound of a drum, and then tell them the story of Christ so as to move their hearts. He then taught them to read, and established schools, called cloisters, but in no respect resembling papal monasteries. They were really mission-schools for educating the people in the knowledge of the gospel, and for training a native ministry and missionaries. He made a vow that he would never leave Ireland, and he faithfully kept it. During his mission of thirty-four years, he nearly lost the use of his mother tongue. He was a man of great meekness; in his government of the church and his intercourse among men, love and humility were always and everywhere predominant. His religion lifted him above the love of wealth or worldly honor. Everything had to bend to the one object of his life—that of winning souls to Christ. With Jeremiah he might have said: "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

E. J. W.

What Shall Hinder?

DR. W. P. MACKAY, preaching one day to some British soldiers, put the question: "If Queen Victoria were to issue a proclamation, and placing it in the hands of her navy and army, should say, 'Go into all the world and proclaim it to every creature,' how long do you think it would take to do it?" One of these men, accustomed to obeying orders without questioning or delay, and at the peril of their lives, replied (he was a brave and intelligent officer): "I think we could manage it in about eighteen months." And who can doubt it? Or what shall hinder the church, in this day of almost miraculous facilities, from taking its King's proclamation to every creature in very nearly if not quite the same time?—*Christian Intelligencer*.

It was a saying of Dr. Sharpe, of Boston, that a man who doubts and only half believes, does not believe at all. One can not believe a thing and have the least doubt about its truth. Belief is equivalent to knowledge. A man cannot believe a thing which he is not wholly convinced is true. "I know that my Redeemer liveth," is the frame of mind in which we should approach the great truths of the gospel.—*Sel.*

THERE is something so good about work that sometimes it seems almost saintly.

Temperance.

One, Ten, and—Gone!

A TRUE STORY.

I SAW him three times; first a baby; then a boy of ten; last at twenty. What if it be put in three short chapters?

CHAPTER I.—WHEN HE WAS CHRISTENED.

I was there and saw it all, and heard what was said. He was a beautiful little fellow, in his long white cambric dress, and rich scarlet sash about the waist, and gold ring on his finger, and a gold pin upon each shoulder. The child was so fair, and his mouth and eyes so sweet to look upon. And while the friends were coming in and gathering in knots about the room, I was gazing at the beautiful being, and wondering how he would look at ten.

The minister came soon, and the darling was christened "Worthington," though they called him "Worthy." The minister prayed tenderly that the child might grow up in the beauty of the Lord. I remember well that prayer. It has often come to me since, the very words.

"Well, one gave the child a silver mug; another, a silver spoon. One laughed, and said he'd no doubt Master Worthy would some day be a great man—maybe become governor or president. And the child laughed in turn as if he thought so too."

Then the refreshments were passed around. Wine was offered. And I noticed the father and mother drink, "To the health of their boy," they said.

So it was all over. The baby got many a kiss, and we all came away, wondering what manner of a child he'd some day be, with such a beautiful name upon him.

CHAPTER II.—AT TEN.

Forty boys and girls used to meet me in the church, and we would have a fine temperance meeting, singing and speaking and praying. We called ourselves a Temperance Band. Each one signed the pledge.

One evening I saw a stranger there, and after the meeting I took him by the hand and asked him his name, when, to my surprise, I found he was "Worthy," whom, ten years before, in another town, I had seen christened. Here he had come with his parents to live for a few years.

How glad I was to see him, and to tell him of that day at his father's house, when I saw him but one year old. So I invited him to join our Band.

"I guess I'm as good a temperance boy as any of them," he said; "but please excuse me from signing the pledge now."

He came a few times after that, but I could never get him to join our Band.

At last he told one of the boys that he could not sign the pledge, because his father and mother sometimes drank wine out at parties, and they had cider at home, and he liked it, and wouldn't give it up for any society.

We could not persuade him, and he came no more.

CHAPTER III.—AT TWENTY.

He is now living two hundred miles from my home; but he does not look like the sweet baby boy I saw when the minister came and christened him "Worthington." He's greatly changed. They say I would not know him, he's so bloated, and his eyes are so red, and his nose is so big, and red, like a beet. He steals, and lies, and swears shockingly, and often curses his mother, and sometimes even strikes his father. And he staggers through the streets, and the boys make fun of him and call him—"Worthy?" No, he has lost that name; but they call out to each other, as he reels along the street, "There goes old bloat;" or, "Bummer," "or "Swill-tub." Others call him "Drunkard," or "Pest," or "Nuisance," or "Vagabond," or "Sot."—*Rev. C. M. Livingston, in the Signal*.

An Appeal for Prohibition.

I HEARD a young man in a railway carriage tell his own story, while conversing on the Maine law. He said: "My father was a drunkard for years; my mother was a strong-minded, energetic woman, and with the help of the boys she man-

aged to keep the farm free from debt. When my father signed the pledge, that which pleased her most, next to his having signed it, was that she could tell him there was not a debt nor a mortgage on the farm. My father used to drive into the city, about eight miles distant, twice a week, and I recollect my mother saying to me: 'I wish you would try and persuade your father not to go any more. We don't need that which he earns; and, George, I am afraid of temptation and old associates.' 'Oh,' said I, 'don't think of it; father's all right.' One evening we had a heavy load, and were going home, when my father stopped at one of his old places of resort, and gave me the whip and the reins. I hitched the horse, tied up the reins, and went in afterward. The landlord said: 'I am glad to see you; how do you do? You are quite a stranger. How long is it since the temperance whim got hold of you?' 'Oh, about two years,' said my father. 'Well,' said the landlord, 'you see we are getting on pretty well,' and they chatted together for some time. By and by he asked my father to have something to drink. 'Oh, but I have got a little temperance bitters here,' said the landlord, 'that temperance men use, and they acknowledge that it purifies the blood, especially in warm weather. Just try a little.' And he poured out a glass and offered it. I stepped up and said, 'Don't give my father that.' To which he replied: 'Well, boys aren't boys hardly now-a-days; they are got to be men amazingly early. If I had a boy like you I think I should bring him down a little. What do you think, Mr. Myers? Do you bring that boy to take care of you?' That stirred the old man's pride, and he told me to go and look after the horses. He sat and drank till ten o'clock; and every time the landlord gave him a drink, I said, 'Don't give it to him.' At last my father rose up against me—he was drunk. When he got up to the wagon, I drove. My heart was very heavy, and I thought of my mother. Oh, how she will feel this! When we got about two miles from home my father said: 'I will drive.' 'No,' said I, 'let me drive.' He snatched the reins from me, fell from the wagon, and before I could check the horses, the forward wheel crushed his head in the road. I was till midnight getting his dead body on the wagon. I carried him to my mother, and she never smiled from that day to the day of her death. Four months after that she died, and we buried her.' 'Now,' said the man, after he had finished his story, 'that man killed my father, and he was my father's murderer.'

There is not a publican but can take your brother, your father, your son, into his dram-shop to-night and make him drunk in spite of your entreaties and prayers, and kick him out at midnight, and you may find his dead body in the gutter. All you have to do is to take the dead body and bury it, and say nothing about it; for you have no redress or protection. Now, protection is what we want. Come and help us. Vote for prohibition.—*John B. Gough*.

A WRITER in the *Journal of Science* has an article on the sanitary legislation of the Pentateuch, in which he examines the laws of health set forth by Moses, not from the position of the archæologist, the orientalist, or the divine, but simply from that of one interested in sanitary science. He finds that the Hebrew law-giver long ago anticipated the oracles of to-day. "So peculiar," he concludes, "is human progress, that it has taken three thousand years to bring the civilized world to a point less advanced than that occupied by Moses. Less advanced we say, emphatically, because if we now admit the value of personal cleanliness, the importance of avoiding putrescent and loathsome matters, and of expelling them rapidly from our cities, and if we are theoretically aware of the disinfecting and deodorizing power of earth, we are far from embodying this, our knowledge, in the practice of actual life. As to the avoidance of the blood or flesh of foul-feeding animals, and of such as are liable to introduce entozoa into our systems, we do not recognize even verbally the importance of the Mosaic teachings. We eat 'blood puddings,' we feed swine with blood and with foul-smelling offal, and then we eat the animals which have been gorged on this revolting diet. And we pay the price of this uncleanness in shortened lives and in waning vigor. We again call attention to the remarkable physiological insight displayed in the sanitary code of the ancient Israelites and we repeat the question, Whence did it spring?"

The Home Circle.

THE END.

THE course of the weariest river
Ends in the great gray sea;
The acorn, forever and ever,
Strives upward to the tree.
The rainbow, the sky adorning,
Shines promise through the storm;
The glimmer of coming morning
Through midnight gloom will form.
By time all knots are riven,
Complex although they be,
And peace will at last be given,
Dear, both to you and to me.

Then, though the path may be dreary,
Look onward to the goal;
Though the heart and the head be weary,
Let faith inspire the soul;
Seek the right, though the wrong be tempting,
Speak the truth at any cost;
Vain is all weak exempting
When once the gem is lost.
Let strong hand and keen eye be ready
For plain and ambushed foes;
Thought earnest and fancy steady
Bear best unto the close.

The heavy clouds may be raining,
But with evening comes the light;
Though the dark low winds are complaining,
Yet the sunrise gilds the height;
And love has his hidden treasure
For the patient and the pure;
And time gives his fullest measure
To the workers who endure;
And the word that no law has shaken
Has the future pledge supplied;
For we know that when we "awaken"
We shall be "satisfied."

—Tinsley's Magazine.

"Don't Tell Mother."

Not long since we passed two little girls, perhaps eight or nine years old. Their arms were thrown around each other in a simple, loving, unaffected manner that quite enchanted us. But the first words we heard them utter dispelled the charm and left a very painful impression.

"I'll tell you something that I am going to do, May, if you will promise not to tell mother a word about it."

If at that early age boys or girls begin to have secrets from their parents, especially from the mother, it does not require a prophet's skill to form a tolerably correct judgment of what the character will be, and the results springing from such tendencies when they arrive at mature age.

A disposition to deceive is bad enough, but when a little child arranges to conceal her actions from her mother, the outlook is sad indeed.

Whatever may be taught or believed about natural depravity, it would be very difficult to imagine that a little child naturally inclines to conceal its actions from the mother, who for the few earliest years at least must, almost of necessity, be with it more than any other one. In such cases it is impossible not to feel that the parents must be held, in part, accountable. Over-strictness in governing children too often proves a temptation to deceive and conceal. When a child first understands that it is under surveillance and all its acts are criticised or censured, it becomes uncomfortable, and soon feels frightened, and seeks to escape from the thralldom by prevarication or deceit. To deny, conceal, invent or give an excuse that to a youthful mind appears plausible, if not unanswerable, opens in their childish judgment the readiest way of escape from blame or punishment. Let any one enter on that way, and concealment, deceit and excuses become easy. It will not be long before this course will be taken not merely to avoid punishment or reproof, but to secure some pleasure known to have been forbidden.

Young parents often enter upon their new duties with very high ideas. They have theories which, if strictly followed out, will place their *nonpareil* far above all other babies, and bring it into maturity a bright and shining light, only a little lower than the angels. And in its rare development it is expected that the parent's theory will be glorified. It is vain for parents who have had several experiences and many new theories to try to convince the young matrons that there never was a mode of training children that would be suitable for all dispositions, or that fully realized the bright expectations with which they first tried to bring them into daily practice.

Some begin with the idea that implicit, unquestioning, instantaneous obedience must be insisted on, and any hesitation or deviation must be met at once by severe punishment. Children brought up under such a system are the ones most likely to deceive and conceal. Those parents who are thoroughly good, and act in the most conscientious manner, in their hearts believing that their theory, "though for the present not joyous but grievous," will in the end work out peaceable fruits of righteousness, are the ones who in riper years, taught by that rough school-master, experience, greatly modify if not entirely change their mode of bringing up their younger children. Indeed, finding that strict discipline and rigorous oversight have not entirely perfected their first children, they are in great danger of swinging clear over to the opposite side, and do their last children as much or more harm by being too lenient and indulgent as their first received by needless severity.

Poor children! If parents could only know exactly what spirits they had to deal with, if they had wisdom to guide and govern through love and gentleness, how much less temptation to deceive and conceal—how much more happiness, both for parents and children.

Wholesale license and indulgence do not make the happiest child-life, but with all its evils we doubt if it is morally as injurious as over-governing and severity. But whatever mode of training children may be adopted, that is best which is so modified as to teach all, particularly the girls, that the mother is the sagest and wisest confidant.

Children will make mistakes, but no great harm will follow if they have no secrets from their mother; and they will not be tempted to hide a blunder if they know she will not rebuke sharply but with loving kindness. A girl will not do anything very wrong who has no secrets from her mother. Every girl stands on slippery, unsafe ground the moment she thinks or says, "Don't tell mother." The fewer secrets girls or boys have, the safer they are. If there should be a few which may seem important and unavoidable, let the child test the real necessity of encumbering herself with them by taking the mother in partnership. No companionship should be tolerated, no letter written, that she may not know of.

Secrets, mysteries, are bad things for any one, boy or girl, man or woman, but much worse for a girl or woman. We wish we could show the young how much of unrest, trouble and wrong has come through those small mysteries and secrets that so many young girls take delight in, but we close with this one item of advice for children of both sexes:—

Hide nothing from your mother. Do nothing that you would be ashamed or unwilling to have your father know. If you have done wrong, don't wait for them to learn it from others. Go to them and own it, trusting that their love will enable you to right it. If you have made a mistake, look into their eyes with loving boldness and tell them yourself. Prevent others from telling your parents tales of you by taking the whole matter to them, your best friends and advisers, your own self.—Mrs. H. W. Beecher, in *Christian Union*.

Luck.

Dick stood looking in the window of a gift-store. He ought to have been in his place at the office half an hour before, but he stayed over night with Phil Barney, and overslept himself.

"I might as well be hung for a sheep as a lamb," thought he; "I am late anyhow, and I'll take a peep in here and finish my cigar. If I should buy any of these gift-things, I shouldn't get a decent prize. I never had any luck in my life. Some folks are always in luck. There is Tom Porter. He has not been on the street any longer than I have, and his salary is raised, and he has one hundred dollars in the savings bank. It's too bad. I've a good mind to go out West, where wages are better and board cheap."

Just then, to use Dick's language, "as bad luck would have it," his Uncle Richard, for whom he was named, and whose good-will he particularly valued, drove up in a carriage, to call on an architect whose office was over the gift-store.

"What are you doing here, Dick, at half after nine in the morning? Throw away that cigar; get into my carriage, and I'll take you to the office. I want to talk with you."

The architect was out, and Uncle Richard's feet, that had been in active use sixty-two years, carried him up and down the stairs and back to his seat

about as soon as his eighteen-year-old nephew could walk from the window to the carriage.

"What does the savage old fellow want of me? This is just a piece of my bad luck," thought Dick.

Uncle Richard got in, and repeated his question, "Why a'nt you at your office? At your age I began my work at six o'clock by filling lamps and sweeping the store. You have one of the best places in town, and I'm afraid you'll lose it if you hang around mornings in this style. Dick, if you were not my only sister's orphan son, I'd wash my hands of you."

"It would be just my luck, uncle, if you did."

"Nonsense! Dick, don't use that word to me. It is a word of the devil's coining. There is no such thing as luck."

"You call me a lucky man, do you?" said Uncle Richard.

Dick nodded his head.

"Well, I didn't sleep nights with idle fellows like Phil Barney. I worked to learn the business, and make myself necessary to my employers, so that they would have to take me into partnership when I became a man—not with my eye on the clock, and hand on my cap, ready to rush for home. I wore pants a little too short for me, and coat-sleeves that would not cover my wrists, and coarse boots, till I could honestly pay for better ones. I walked when I wanted to ride, worked when I wanted to play, fasted when I wanted to eat, held my tongue when I wanted to make pert replies, got up when I wanted to lie abed, and went to bed when I wanted to sit up, and, to cap all, I never felt too old to obey my mother's wishes. The devil soon got tired hanging around me whispering about good luck. I laughed in his face, and now have the reward of a life of honest, active labor, through God's blessing. Dick, what are you going to do?"

"Uncle, sometimes I think I'll go to Chicago or California, where so many young men make fortunes."

"You'll make a beggar or a thief if you do. The West is overrun now with silly fellows that are in search of luck. The men who succeed out there work just as I have done. Your luck lies in your feet and hands and head. Listen to me, Dick. Don't run after luck. It is a device of the devil to lead young men into fatal pitfalls, gambling-dens, and jails."

Just then the carriage stopped. Tom Porter hurried by on his way to the bank, too busy see Dick or any one.

"Look at Tom Porter, Dick. Instead of hanging around a gift-window in the middle of the morning, sponging cigars, and dreaming about good luck, he is hard at work learning business, and gaining the esteem of his employers."

"Never say luck to me again, Dick, as long as you live."—*American Messenger*.

"Tears and Kisses."

A WRITER in the *Sunday-School Times* tells a pathetic story of that language of signs which is common all over the world: "Two little Italians accompanied a man with a harp out of the city along the country roads, skirted with fields and woods, and here and there was a farm-house by the way."

"He played and they sang at every door. Their voices were sweet, and the words in an unknown tongue."

"The old ladies came out of the door, and held their hands above their eyes to see what it all meant, and from behind them peered the flaxen heads of timid children."

"Not knowing how to make themselves understood, the little children, when they had finished singing, shyly held out their little hands or their aprons to get anything that might be given them, and take it to the dark man out at the gate, who stood ready to receive it."

"One day the dark harpist went to sleep, and the little boy and girl, becoming tired of waiting for him, went off to a cottage under the hill and began to sing under the window."

"They sang as sweetly as birds. Presently the blinds were opened wide, and they saw by the window a fair lady on a sick-bed, regarding them."

"Her eyes shone with a feverish light, and the color of her cheeks were like a beautiful peach."

"She smiled, and asked them if their feet were tired. They said a few words softly in their own tongue."

"She said, 'Are the green fields not better than your city?'"

"They shook their heads.

"She asked them, 'Have you a mother?'"

"They looked perplexed.

"She said, 'What do you think while you walk along the country roads?'"

"They thought she asked for another song, so eager was the face, and they sang at once a full song of sweetness and pity, so sweet the tears came into her eyes.

"That was a language they had learned; so they sang one sweeter still.

"At this she kissed her hand and waved it to them. Their beautiful faces kindled and like a flash the timid hands waved back a kiss.

"She pointed upward to the sky, and sent a kiss thither.

"At this they sank upon their knees and also pointed thither, as much as asking, 'Do you also know the good God?'"

"A lady leaning by the window, said, 'So tears and kisses belt the earth, and make the whole world kin.' And the sick one added, 'And God is over all.'"

Religious Notes.

—The colored Baptists have twenty-five churches in New Orleans.

—Michigan is now the third State in the Union in the number of its Congregational churches.

—The Salvation Army has invaded Spain, and men and women are now parading the streets of Madrid.

—The new census shows 92,653 Protestant churches in the United States, with 74,662 ministers and 9,003,030 members.

—Jewish Rabbis residing in Prussia have petitioned the Government to permit them to place the title "Reverend" to their name.

—A gentleman in Scotland has offered \$5,000 to any Roman Catholic who will prove that Peter had no wife. It has not yet been called for.

—Cardinal Manning has warned the Roman Catholics of Great Britain against the Salvation Army. The Army must be accomplishing some good.

—During the month of September, 17,274 copies of the Scriptures, of the value of \$6,183.20 were sent to colporteurs engaged in the fourth re-supply of this country with the Bible.

—Canon Farrar declares that the secret of the success of the Salvation Army is not hard to find. "It lies," he says, "in a less conventional standard and a more thorough self-denial."

—When Joseph Cook was in San Francisco, he made a special request that, as he thought it the duty of all good citizens to discourage Sunday journalism, his Sunday service should not be advertised in any Sunday paper.

—Dr. Sprecher, pastor of the First Presbyterian Church, Oakland, has accepted a call to the Calvary Presbyterian Church, San Francisco, to fill the place made vacant by the removal of Dr. Hemphill to Philadelphia.

—It turns out that the vote of the New York Congregational Association, asking Beecher to reconsider his resignation, was not so unanimous as was asserted. Not half of the members were present when the vote was passed. This relieves the society of quite a load of responsibility.

—There is a head man of a kraal in Natal, South Africa, who does not object to his people becoming Christians, but this is the way he puts it: "If you become better men and women by becoming Christians, you may remain so: if not, I won't let you be Christians at all."

—Rev. (?) John P. Hopps said in the Unitarian Convention: "There are other names under heaven besides the name of Jesus, wherein men may be saved;" and the *Christian Register* indorses his statement, and pronounces it "a great truth." We have known individuals who thought they could save themselves, but did not know that there were any men who would undertake to save anybody else.

—The *Monitor* says that a society has been formed at St. John's Catholic Church, in Worcester, whose members pledge themselves to abstain from intoxicating drinks from Saturday noon of each week, and that it already has 200 men, women, and children in its ranks. It does not say how long they are pledged to abstain, but we suppose it is till evening.

—The *Christian Union* says: "The Bible is to be accepted because it accords with educated human reason and rational moral sense. If it was discordant with them it would be rejected, and ought to be." We dissent; educated human reason never yet led a man to a real faith in God's word. Some of the clearest thinkers, men of giant intellect, have been skeptics. On the other hand, the purest faith is often found among the lowly and uneducated. Faith and unbelief depend on the heart, not on the head. Educated human reason is good, if it be sanctified, but otherwise its possessor may

grope blindly in the fog of infidelity. One of the deepest reasoners the world has ever known once said: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

—An Eastern Presbyterian journal finds a strong argument for infant baptism in the alleged fact that of fifty infants baptized (?) in a certain church, "twenty-nine have united with this church, seven died before reaching a thoughtful age, five joined other Presbyterian churches, one united with another denomination, three moved out of the State, and nothing is known of their religious condition, and five are as yet among the unconverted." And it further says: "What a proof this showing is that God is true to his covenant obligations." This is a very summary way of proving a doctrine. It remains to be proven that the same results would not have taken place if the children had not been sprinkled; and, more than all, it needs some proof to show that God ever made any covenant based upon the so-called baptism of infants.

—The *Christian at Work* wants missionary societies not to spend their receipts, but to invest them and use simply the income. It says: "The result in the end would be permanent income, with an avoidance of starved missionaries and the debt-lifting process which every missionary society in good health resorts to every year." Of this plan the *Independent* says: "And the loss to Christian benevolence would be greater. Each generation must do its own work with all its energy, instead of relieving the next generation of its duty. The proposal would dry up the fountain of beneficence. Imagine Paul investing the benevolence of Achaia in Roman bonds, to feed the next generation of Jewish poor instead of his, or to convert the next generation of Galatian pagans, instead of doing with his might what his hands find to do for bodies and souls now perishing." There is truth in this. Christianity would have died out entirely in less than a hundred years after the apostles died, if each generation had not been obliged to carry it forward by the greatest sacrifices. The missionary society that receives \$10,000 a year for ten years, is much better off than one that receives \$100,000, and no more for ten years. "If we rest, we rust."

News and Notes.

—Ingersoll has declined to go to Australia to lecture, Fortunate Australians!

—An organized band of incendiaries has been discovered at Lancaster, Penn.

—Within the last twelve years the population of Russia has increased 14,500,000.

—Ninety sailing vessels and eight steamers were lost on the Atlantic Coast during the month of September.

—H. H. Bancroft, the historian of the Pacific Coast, has spent over \$500,000 in collecting his private library.

—The physicians of Virginia City, Nev., lecture before the high school scholars of that city on anatomy and physiology.

—It is estimated that the total wool clip of the United States this year will aggregate 300,000,000 pounds, worth \$100,000,000.

—It is stated that in the recent election in this State there were twenty-three men chosen to office whose business is rum-selling.

—There is a strike among the printers of Vienna, and eighteen leading firms have been obliged to close their establishments.

—A union depot 250 feet long, with covered tracks extending 1,000 feet, and costing about \$400,000, is to be erected at Minneapolis.

—The steamer *Hankow* left New Orleans for Liverpool, Nov. 14, with 8713 bales of cotton, the largest cargo ever cleared from that port.

—It is stated that within the limits of Providence, R. I., there are upwards of 2,000 cases of fever, varying from light malarial to malignant typhoid.

—The Pensacola Board of Health have issued a proclamation declaring the yellow fever epidemic of that city at an end. No new cases have appeared for several days.

—The first locomotive ever built south of the Ohio River has just been completed in Chattanooga. The material used in every part of the work was produced in Tennessee.

—A cold wave seems to have passed over the State the past week. In some places in the interior ice has formed half an inch thick. The young grass has in some places been destroyed.

—Dr. J. M. L. Curry, general agent for the Peabody educational fund, states that there are 4,000,000 adult citizens in the South who cannot write their names, and that 2,000,000 of these are voters.

—One hundred Mormon converts recently left Chattanooga, Tenn., for their colony in Colorado. The Mormons have seventy missionaries in the South, and converts are being gained rapidly. That abomination doesn't propose to die yet.

—The *Chronicle* is now calling especial attention to the fact that owing to the bad condition of the sewers, San Francisco is liable to an epidemic of fever. This is the season of the year for fevers, and the number of cases is unusually large this year.

—Russia is profiting by the lesson taught by the English bombardment at Alexandria, and is depending less on fortifications and more on ships of war. The construction of nine war vessels has been ordered, seven for the Baltic, and two for the Black Sea ports.

—The Corresponding Secretary of the National Prohibition Home Protection party has challenged the President of the Personal Liberty League to a discussion of the points at issue between the two parties, the discussion to be held in the leading cities of the country.

—Chief Brooks of the Secret Service of the Treasury Department says that a counterfeit silver dollar is being extensively circulated in the West. The coin is very heavily plated, resists acid tests unless deeply cut before the test is applied, and is of the exact weight. It is considered one of the most dangerous counterfeits that has yet appeared.

—Dr. Wood, Professor of Chemistry in Bishop's College, Montreal, reports a number of cases in which acute articular rheumatism was cured by fasting. No medicines were given. The patients were allowed to drink freely of cold water or lemonade. The time required was from two to eight days; in no case was it necessary to fast more than ten days.

—The New York *Observer* says that the District Attorney's office in that city holds six thousand indictments against liquor-sellers, and that probably not six of the six thousand indicted men are in any fear about the matter. The reason is that their money gave the city officers their position. Cotton was once called king, but whisky holds the scepter now.

—Oakland was visited last week by one of the severest wind storms ever known here. In the city but little damage was done besides the uprooting of a few trees; but outside, where the wind had free play, the damage was considerable. Fences, wind-mills, barns, and some houses were destroyed. The storm was the most severe at Berkeley. The injury to property through the county is not known, but will aggregate several thousand dollars.

—During the week of the bi-centennial in Philadelphia, in honor of William Penn, 28,388 barrels, or 15,000,000 glasses of beer were delivered in that city, and the probability is that it all was consumed. The quantity delivered during the corresponding week of 1881 was 18,420 barrels, so that the recent celebration is directly responsible for the consumption of nearly 10,000 barrels of beer. Nowadays men meet to honor a great man, and instead of that they disgrace themselves.

—An association has been incorporated in Massachusetts under the name of the "Palestine Colonization and Christian Missionary Association," the object of which is to colonize Palestine with industrious Christians. We think we are risking nothing in saying that the name is the largest part of the society. A good deal of searching will have to be done to find Christians, or Jews either, who desire a residence in Palestine. Their industry would profit them very little in that country.

—It is said that one of the Japanese papers recently appeared with a large space left entirely blank in its columns. The editor's explanation of this was, that at the last minute he found that what he had written for his paper was all a mistake; so he left it out, thinking that it was better to say nothing, than to say what ought not to be said. If all our American editors were as conscientious as this Japanese, what blank sheets many newspapers would be, especially in a political campaign.

—The New York *Times* suggests that the speediest remedy for the evils of Mormonism is for the Government to instruct its Consuls in foreign countries to expose the misrepresentations of Mormon apostles, and exert themselves to break up proselyting. As Mormon recruits are obtained mostly from Great Britain, it thinks this would cut off the supply. It certainly ought to be done for the honor of the Government, but it is doubtful if it would accomplish much real good. Evil is not so easily rooted out.

—Anthony Comstock, who has done so much to stop the sending of obscene literature through the mails, says that a record kept by him between February 1 and August 10, shows that out of 457 criminals under twenty-one years of age, fifty per cent. were under sixteen; 15 had been arrested for murder, 38 for grand larceny, 42 for highway robbery, 99 for petit larceny, 100 for burglary, 40 for being common drunkards, and the rest for minor offenses. Mr. Comstock declares that in the majority of instances bad literature started these boys in their career of crime, and the wine-cup helped them on.

THOUGHTS ON BAPTISM.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, NOVEMBER 23, 1882.

TO A. LA RUE.—Isa. 65:17-19 does not refer to the present time. It refers to the New Earth state, and is parallel with Rev. 21:1-5. There is no difficulty to explain.

Postage Stamps.

PERSONS sending stamps to the SIGNS office will confer a favor by sending 5-cent and 10-cent stamps. More 3-cent stamps are received than are desired. The larger denominations are preferred.

Death of Elder Frisbie.

WE are pained to hear of the death of Eld. J. B. Frisbie, which occurred at his home in Chelsea, Mich., Nov. 8. We became acquainted with Eld. Frisbie in 1853, on our first visit to the State of Michigan. He was formerly a preacher among the Protestant Methodists; embraced the present truth under Eld. Bates, and preached it for a number of years, sometimes with marked success. He was a genial companion, and highly respected by his neighbors. He leaves a wife and several children to mourn his loss.

Days of Fasting and Prayer.

THE President of the General Conference, Eld. Geo. I. Butler, has requested the Seventh-day Adventists throughout the country to observe Friday, Sabbath, and Sunday, Dec. 1, 2, 3, as days of humiliation, fasting, and prayer. The General Conference commences its session in Rome, N. Y., Dec. 7. This will be a meeting of unusual importance, both on account of the present condition of our cause, the increasing demands of the work, and the perils which are thickening around us as time draws toward its close. It is hoped that this appointment will be remembered and generally observed. The help of God will be greatly needed in the coming Conference, and in the annual meetings of our institutions in the East. Let all unite in pleading that the divine blessing may rest upon those who are called upon for counsel and action in this important time.

Early Writings of Mrs. E. G. White.

THE readers of the SIGNS do not need a word of recommendation of the writings of Mrs. White, the article on the first page of each paper, from her pen, being so well and favorably known. The first book written by her, entitled, "Experience and Views," was small, but of exceeding great interest to all who early embraced the faith of the Third Angel's Message. It was published in 1851, and has been out of print for a number of years. We several times requested that it be republished, being among those who highly prized it when the work of this Message was yet in its infancy. It has now been republished, and we know this fact will be learned with pleasure by all the friends of this cause. As the edition first printed was small, a great many ardent believers in this work have never been able to obtain a copy. All can now be supplied.

The works entitled, "Spiritual Gifts," or "The Great Controversy," have also been out of print for several years, and have just been reprinted. We know there are many who will be glad to obtain these early writings of Mrs. White, being anxious to possess all that has come from her pen. They may be obtained at our publishing houses in Oakland, Cal., and Battle Creek, Mich. Price, Experience and Views and Great Controversy, in one volume, 75 cents.

Business Delays.

A NUMBER of complaints have been received of late that orders have not been promptly attended to at this Office. We regret these things more than our patrons possibly can, but we have reasons to offer.

1. By the publication of about 30,000 copies of the Special Edition our labor was greatly increased, not only in preparing the matter, but in attending to orders and mailing.

2. A great deal of business was transacted at the

camp-meeting, and all those of experience connected with the office, had to attend that meeting. A great many of these orders came while nearly all were absent at camp-meeting.

3. It was necessary to have special clerk service for the Special Edition; in many cases different kinds of business were mixed in one order, and it had to be sent to different rooms. This under ordinary circumstances would have been easily overcome, but in the accumulation of business during a camp-meeting of nearly two weeks, delays, and sometimes mistakes, seemed unavoidable.

4. And sometimes delays were occasioned by misdirection. We give only one instance. An order for the Special was received, the post-office being given, but not the State, and the post-mark was too obscure to be read. In about ten days another letter came, which we judged to be from the same person, complaining that the order was not filled; the direction as defective as before, and no name signed.

Under all the circumstances we are gratified that the errors were not more numerous. And we are thankful that our friends have always been forbearing in such cases. We will try to serve all correctly and promptly as possible.

Great—Greatest.

THE article on the second page of this paper, under the above head, copied from the *Sabbath Recorder*, we cordially recommend for a careful reading. On the comparative greatness of the works of Omnipotence, and on the idea of human ability to measure those works, the argument is excellent. But Dr. Maxson concedes too much in allowing (at least, apparently), that redemption was finished and the atonement fully made on the cross. We recently made a few remarks in the SIGNS to show that redemption was not finished on the cross. On this, and on the time and place of making the atonement we will speak further in a few weeks.

Poor in Spirit.

A SUGGESTION has been sent to us that there must be an error in Matt. 5:3, "Blessed are the poor in spirit." The objector thinks the blessing should be upon those who are rich in spirit. The objection is founded upon an entire misapprehension of the word. Spirit here does not mean the Spirit of God—the Holy Spirit. It has reference to the human spirit, which is prone to be high, exalted, and rich, in its own esteem. See Rev. 3:14-18. Of the Holy Spirit we are told to seek a fullness; "Be filled with the Spirit." Eph. 5:18. But Ps. 34:18 cannot have reference to the same, wherein it is said the Lord "saveth such as be of a contrite spirit." Contrition, or humbleness of spirit is the same as poverty of spirit. It is opposed to self-esteem or self-righteousness. It is all right in Matt. 5:3.

Book Notice.

LETTERS TO CARDINAL McCLOSKEY, Archbishop of New York. By Rev. James A. O'Connor, for many years a Catholic priest; now pastor of the Independent Catholic Church, New York.

The author has favored us with a copy of the above work, which we have read with much satisfaction. With his permission we shall give some extracts in our paper. "Father O'Connor," as he is called, is doing a good work, and as an "Independent Catholic" can doubtless reach many minds which he could not if he called himself a Protestant. His "Letters" are a pamphlet of 104 pages, heavy paper covers: price 25 cents. It can be had of the author, 42 South Washington Square, New York.

Only a Child, But Drunk.

NEW YORK, Oct. 3.—Katie McDonald, twelve years old, of No. 211 East Twenty-eighth Street, was brought by Policeman Price to Jefferson Market Police Court yesterday. He found her lying drunk on the sidewalk on Sunday evening. It appears that she went to see a Mrs. Magee, who sent her for lager beer and whisky to a liquor saloon kept by Ernest Wanboldt, at No. 542 West Forty-ninth Street. This woman gave the girl some of the liquor to drink. Justice Bixby committed the child to the care of the Society for the Prevention of Cruelty to Children, and Wanboldt was arrested and paroled to await examination on a charge of violating the law by selling liquor to a minor.

The above we cut from the news column of the *Monitor*, the Catholic paper of San Francisco. The *Monitor* is set against prohibition, and is sure that Maine is worse off with its strict prohibitory laws than if she had a license system. Now when the *Monitor* finds the report of such a case as the above occurring in the State of Maine, it will confer a great favor on us by sending us a marked copy. We have had some acquaintance with the Pine Tree State, and feel sure that there would be more than a passing news-note if such a case were found anywhere within her borders.

RECENTLY we heard a person say: "Where there is a will, there is a way; and where there is no will there is every way." Nothing could be more expressive of the course of the double-minded or purposeless.

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THE SEVENTH PART OF TIME.

A SERMON ON THE SABBATH QUESTION.

By W. H. LITTLEJOHN.

THIS is a refutation of the theory that God sanctified simply a seventh part of time as the Sabbath, without fixing that time to any definite day. The necessity for a

UNIFORM DAY OF REST,

Is admitted by nearly all, and is advocated in this book. The author also shows that the Creator understood and anticipated this necessity, and proves by five different processes of reasoning that the seventh or last day of the week, and no other, was in the beginning, and is now, the Sabbath of the Lord.

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OR, GOD'S MEASUREMENT OF TIME ON THE ROUND WORLD.

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WHO CHANGED THE SABBATH?

THIS question very naturally arises when the evidence is presented that Sunday is not the original Sabbath of the Lord; and a complete and satisfactory answer to it is given in the tract with the above title. The following is the plan of the argument: 1. Scripture evidence is introduced to show that God regards his law as unchangeable. 2. The prophecy is quoted which clearly points out the Papacy as the power that should make the change. 3. Standard Catholic books are quoted from to show that the prophecy has been fulfilled. Every one who desires to know the truth in regard to the Sabbath should read this tract.

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