

The Signs of the Times.

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

VOLUME 9.

OAKLAND, CALIFORNIA, FIFTH-DAY, JANUARY 11, 1883.

NUMBER 2.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

S. D. A. MISSIONARY SOCIETY.

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

Entered at the Post-Office in Oakland, Cal.

THE MASTER'S TOUCH.

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty, needs
The Master's touch, the Sculptor's chisel keen.

Great Master, touch us with thy skillful hand;
Let not the music that is in us die!
Great Sculptor, hew and polish us, nor let,
Hidden and lost, thy form within us lie!

Spare not the stroke! do with us as thou wilt!
Let there be nought unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord!

—Bonar.

General Articles.

Tests of Christian Character.

BY MRS. E. G. WHITE.

"He that saith he abideth in Him, ought himself so to walk, even as He walked." "And if any man have not the spirit of Christ, he is none of his." Conformity to Jesus will not be unobserved by the world. It is a subject of notice and comment. Yet the Christian may not be conscious of the great change; for the more closely he resembles Christ in character, the more humble will be his opinion of himself. Those who have the deepest experience in the things of God, are the farthest removed from pride or self-exaltation. They have the humblest thoughts of self, and the most exalted conceptions of the glory and excellence of Christ. They feel that the lowest place in his service is too honorable for them.

Moses did not know that his face shone with a brightness painful and terrifying to those who had not, like himself, communed with God. Paul had a very humble opinion of his own advancement in the Christian life. He says, "Not as though I had already attained, either were already perfect." He speaks of himself as the "chief of sinners." Yet Paul had been highly honored of the Lord. He had been taken, in holy vision, to the third heaven, and had there received revelations of divine glory which he could not be permitted to make known.

John the Baptist was pronounced by our Saviour the greatest of prophets. Yet what a contrast between the language of this man of God and that of many who profess to be ministers of the cross. When asked if he was the Christ, John declares himself unworthy even to unloose his Master's sandals. When his disciples came with the complaint that the attention of the people was turned to the new Teacher, John reminded them that he himself had claimed to be only the forerunner of the Promised One. To Christ, as the bridegroom, belongs the first place in the affections of his people. "The friend of the bridegroom, that standeth and heareth him, rejoiceth because of the bridegroom's voice. This my joy, therefore, is fulfilled. He must increase, but I must decrease. He that cometh from above is above all." "He that hath received His testimony, hath set to his seal that God is true."

It is such workers that are needed in the cause of God to-day. The self-sufficient, the envious and jealous, the critical and fault-finding, can well be spared from his sacred work. God is not strait-

ened for men or means. He calls for workers who are true and faithful, pure and holy; for those who have felt their need of the atoning blood of Christ and the sanctifying grace of his Spirit.

When we see those who profess the faith firm in principle, fearless in duty, zealous in the cause of God, yet humble and lowly, gentle and tender, patient toward all, ready to forgive, manifesting love for souls for whom Christ died, we do not need to inquire, Are they Christians? They give unmistakable evidence that they have been with Jesus and learned of him. When men reveal the opposite traits, when they are proud, vain, frivolous, worldly-minded, avaricious, unkind, censorious, we need not be told with whom they are associating, who is their most intimate friend. They may not believe in witchcraft, but notwithstanding this, they are holding communion with an evil spirit.

To this class I would say, "Glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom from above is first pure, then peaceable, gentle, and easy to be entreated; full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

When the Pharisees and Sadducees flocked to the baptism of John, that fearless preacher of righteousness addressed them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." These men were actuated by unworthy motives in coming to John. They were men of poisonous principles and corrupt practices. Yet they had no sense of their true condition. Filled with pride and ambition, they would not hesitate at any means to exalt themselves and strengthen their influence with the people. They came to receive baptism at the hand of John that they might better carry out these designs.

John read their motives, and met them with the searching inquiry, "Who hath warned you to flee from the wrath to come?" Had they heard the voice of God speaking to their hearts, they would have given evidence of the fact, by bringing forth fruits meet for repentance. No such fruit was seen. They had heard the warning as merely the voice of man. They were charmed with the power and boldness with which John spoke; but the Spirit of God did not send conviction to their hearts, and as the sure result bring forth fruit unto eternal life. They gave no evidence of a change of heart. Without the transforming power of the Holy Spirit, John would have them understand that no outward ceremony could benefit them.

None are farther from the kingdom of Heaven than self-righteous formalists, filled with pride at their own attainments, while they are wholly destitute of the spirit of Christ; while envy, jealousy, or love of praise and popularity controls them. They belong to the same class that John addressed as a generation of vipers, children of the wicked one. They serve the cause of Satan more effectively than the vilest profligate; for the latter does not disguise his true character; he appears what he is.

God requires fruits meet for repentance. Without such fruit, our profession of faith is of no value. The Lord is able to raise up true believers among those who have never heard his name. "Think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham."

God is not dependent upon men who are unconverted in heart and life. He will never favor any man who practices iniquity. "And now the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire."

Those who laud and flatter the minister, while they neglect the works of righteousness, give unmistakable evidence that they are converted to the minister and not to God. We inquire, "Who hath warned you to flee from the wrath to come?" Was it the voice of the Holy Spirit or merely the voice of man which you heard in the message sent from God? The fruit borne will testify to the character of the tree.

No outward forms can make us clean; no ordinance, administered by the saintliest of men, can take the place of the baptism of the Holy Ghost. The Spirit of God must do its work upon the heart. All who have not experienced its regenerating power are chaff among the wheat. Our Lord has his fan in his hand, and he will thoroughly purge his floor. In the coming day, he will discern "between him that serveth God, and him that serveth him not."

The spirit of Christ will be revealed in all who are born of God. Strife and contention cannot arise among those who are controlled by his Spirit. "Be ye clean that bear the vessels of the Lord." The church will rarely take a higher stand than is taken by her ministers. There is need of a converted ministry and a converted people. Shepherds who watch for souls as they that must give account will lead the flock on in paths of peace and holiness. Their success in this work will be in proportion to their own growth in grace and knowledge of the truth. When the teachers are sanctified, soul, body, and spirit, they can impress upon the people the importance of such sanctification.

The Lord has not closed Heaven against his people, but their own course of continual backsliding has separated them from him. Pride, and love of the world, live in the heart. Few are alarmed or astonished at their want of spiritual power. The general opinion is that the church is flourishing, and that peace and prosperity are in all her borders.

The warnings of God's word, and the influence of his Spirit, have alike been neglected. The result is apparent in the deplorable condition of the church. Impurity is to-day wide-spread, even among those who profess to be followers of Christ. Passion is unrestrained; the animal propensities are gaining strength by indulgence, while the moral powers are constantly becoming weaker. Many are eagerly participating in worldly, demoralizing amusements which God's word forbids. Thus they sever their connection with God, and rank themselves with the pleasure-lovers of the world. The sins that destroyed the antediluvians and the cities of the plain exist to-day—not merely in heathen lands, or with the avowed unbeliever, but among professors of Christianity. Base passions defile the mind and corrupt the soul. Some who are in the vilest iniquity have borrowed the livery of Heaven, that they may serve Satan more effectively. If God should present these sins before us as they appear in his sight, we would be filled with shame and terror.

And what has caused this alarming condition? Many have accepted the theory of religious truth, who have not been converted to its principles. There are few indeed who feel true sorrow for sin; who have deep, pungent convictions of the depravity of the unregenerate nature. The heart of stone is not exchanged for a heart of flesh. Few are willing to fall upon the Rock, and be broken.

No matter who you are, or what your life has been, you can be saved only in God's appointed way. You must repent; you must fall helpless on the Rock, Christ Jesus. You must feel your need of a physician, and of the one only remedy for sin, the blood of Christ. This remedy can be secured only by repentance toward God, and faith toward our Lord Jesus Christ. Here the work is yet to be begun by many who profess to be Christians. Like the Pharisees of old, they feel no need of a Saviour. They are self-sufficient, self-exalted. Said Christ, "I came not to call the

righteous, but sinners to repentance." The blood of Christ will avail for none but those who feel their need of its cleansing power.

What surpassing love and condescension, that when we had no claim upon divine mercy, Christ was willing to undertake our redemption! But our great Physician requires of every soul unquestioning submission. We are never to prescribe for our own case. Christ must have the entire control of will and action, or he will not undertake in our behalf.

Many are not sensible of their condition and their danger; and there is much in the nature and manner of Christ's work averse to every worldly principle, and opposed to the pride of the human heart. Jesus requires us to trust ourselves wholly to his hands, and confide in his love and wisdom.

We may flatter ourselves, as did Nicodemus, that our moral character has been correct, and we need not humble ourselves before God, like the common sinner. But we must be content to enter into life in the very same way as the chief of sinners. We must renounce our own righteousness, and plead for the righteousness of Christ to be imputed to us. We must depend wholly upon Christ for our strength. Self must die. We must acknowledge that all we have is from the exceeding riches of divine grace. Let this be the language of our hearts, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

Genuine faith is followed by love, and love by obedience. All the powers and passions of the converted man are brought under the control of Christ. His Spirit is a renewing power, transforming to the divine image all who will receive it.

God spared not his own Son, but delivered him to death for our offenses, and raised him again for our justification. Through Christ we may present our petitions at the throne of grace. Through him, unworthy as we are, we may obtain all spiritual blessings. Do we come to him, that we may have life?

Experience is knowledge derived from experiment. What we need is experimental religion. How shall we know for ourselves God's goodness and his love? The psalmist tells us—not, hear and know, read and know, or believe and know; but—"Taste and see that the Lord is good." Instead of relying upon the word of another, taste for yourself.

Many believe in the wrath of God, but put forth no earnest efforts to escape it. They believe in Heaven, but make no sacrifice to obtain it. They believe in the value of the soul, and that ere long its redemption ceaseth forever; yet they neglect precious opportunities to make their peace with God. They read the Bible, but its threatenings do not alarm or its promises win them. They approve things that are excellent, yet they follow the way in which God has forbidden them to go. They know a refuge, but do not avail themselves of it. They know a remedy for sin, but do not use it. They know the right, but have no relish for it. All their knowledge will but increase their condemnation. They have never tasted and learned by experience that the Lord is good.

To become a disciple of Christ is to deny self and follow Jesus through evil as well as good report. Few are doing this now. Many prophesy falsely, and the people love to have it so; but what will be done in the end thereof? What will be the decision when their work, with all its results, shall be brought in review before God?

The watchmen are responsible for the condition of the people. If they open the door to pride, envy, doubt, and other sins, there will be strife, hatred, and every evil work. Jesus, the meek and lowly One, asks an entrance as our guest, but many are afraid to bid him enter. He has spoken to us in both the Old and the New Testament; he is speaking to us still by his Spirit and his providence. His instructions are designed to make men true to God, and true to themselves.

Jesus took upon himself man's nature, that he might leave a pattern for humanity, complete, perfect. He proposes to make us like himself, true in every purpose, feeling, and thought—true in heart, soul, and life. This is Christianity. Our fallen nature must be purified, ennobled, consecrated by obedience to the truth. Christian faith will never harmonize with worldly principles; Christian integrity is opposed to all deception and pretense. The man who cherishes the most of Christ's love in the soul, who reflects the Saviour's image most perfectly, is, in the sight of God, the truest, most noble, most honorable man upon the earth.

Use of the Word "Life," "Eternal Life," etc. in the New Testament.

THE question we have to consider is—not whether this word is sometimes employed in a secondary and figurative sense, to denote the highest and all possible good—but whether, when it is one of the objects held out to be sought after, and is matter of promise by God through Christ, it has, or includes, the idea of continued and never-ending existence. The holders of the popular doctrine, proceeding on the assumption that all men have eternal life, in the literal sense, must of course deny altogether that the idea of existence is even included in the terms "life," "everlasting life," and the like. For seeing, according to the common notion, that the wicked have everlasting life (taking the phrase literally) as well as the righteous, when this is promised to the followers of Christ, as something peculiar to them and unutterably glorious, they must perforce affirm that the phrase is used metaphorically, and only so. Will the serious reader do me the favor to consider the following observations?

1. That existence, and existence only, or, at all events, chiefly, is meant by such words in some passages cannot be disputed.

For instance, when Christ, appearing to John in Patmos, says, Rev. 1:18, "I am he that liveth, and was dead; and behold I am alive for evermore," no one will affirm that the glorified Saviour, although of course unutterably happy, meant at all to convey the idea of happiness by the assertion of living, and being alive for evermore; but the idea of an existence gloriously exempt forever from all liability to a second death. So Prof. Stuart rightly expounds: "I was indeed subject to the power of death, yet only for a little time; for behold! I live for ever and ever; I have risen to a life which can never be interrupted, never cease.—Stuart in loc.

And so in Rev. 4:9, 10, "The living creatures give glory and honor and thanks to him that sat on the throne, who liveth for ever and ever; and the four-and-twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever," no one will wish to do away with the literal sense of the phrase employed, which appears to be used here something like the "I AM" of the Old Testament, to set forth the idea of infinite and independent existence. The Jews were accustomed to speak of God as emphatically "the living God," in distinction from the heathen deities which were either the objects of nature, the creations of their fancy, or the work of their own hands; and the formula was common, "As the Lord liveth," etc.

So we are assured, Heb. 7:25, that Christ "is able to save them to the uttermost that come unto God by him, seeing he ever liveth, to make intercession for them," where, without dispute, the phrase is used literally, as it is in verse 16 of the same chapter, where Christ is said to be a priest, "not after the law of a carnal commandment, but after the power of an endless life." But as any concordance will give many similar passages, the reader need not be detained on this first remark, except to observe—

That Christ himself, in the days of his flesh, as well as subsequently, used the word in that literal sense which it would naturally convey. Thus, for example, when he said, John 5:26, "As the Father hath life in himself, so hath he given to the Son to have life in himself." No one will affirm happiness to be here intended, although God is the happy God, and Christ partakes of his felicity, or deny that the word is used in the strictest literalness. But to advance a step, it may be observed,

2. That the word is sometimes to be understood literally when men are spoken of, which will not be denied by the keenest disputant. Thus the apostle, in his famous discourse on Mar's hill, speaking of God, says, "He giveth to all life and breath and all things. . . . In him we live and move and have our being." And Christ affirmed in a passage we have already examined, "God is not the God of the dead but of the living." Where by "dead" we must necessarily understand the idea that our Lord was then controverting with the Sadducees, who held that death was the utter end of man, and that all who had died were clean perished out of existence, and that forever. Christ proved that the notion, as they held it, was false, for that God, after the decease of the patriarchs, had styled himself their God. Here the word "living," then,

is necessarily used by our Lord in its natural sense; and, in this passage, he who brought life and immortality to light teaches that there is an existence after the body has yielded to decay. God is not the God of the utterly non-existent and perished. Death and life are here used for existence and non-existence. But as a concordance will give a great number of texts in which the literal is the only possible sense, the reader is referred thereto, that we may avoid filling pages with quotations, and may come still nearer to the very point of the present argument. And it may be remarked,

3. That the word is sometimes to be understood literally, when employed in a declaration of the benefits bestowed by Christ on those who believe in him.

As, for example, John 6:57, 58, when Christ says, "As the living Father has sent me, and I live by the Father, so he that eateth me, and I shall live by me. This is that bread which, etc. He that eateth of this bread shall live for ever." No expositor would expound it thus: "As the happy Father has sent me, and I am happy by the Father, so he that eateth me shall be happy by me"—although a true sentiment. For the question all through the discourse was not concerning happiness, but about bread that could preserve from death, which the bread furnished through Moses in the wilderness could not do. And in the verse here quoted, since no one would wish to set aside the literal sense of the word in the first and second clauses, so neither can it be rejected in the last, especially if regard be had to the scope of the entire discourse.

So in John 14:19, "Because I live, ye shall live also." Where, again, no one will attempt seriously to expound it, though the sentiment is true, "Because I am happy, ye shall be happy also." And to revert to a passage already quoted, John 5:26, when Christ says, "For as the Father hath life in himself, so also hath he given to the Son to have life in himself;" in this connection it is, when obviously using the word in its literal sense, that he says in the verse immediately preceding, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself," etc.

And the statement of our Lord to Martha, weeping bitter tears of sorrow, may, perhaps, be fairly adduced, John 9:23: "Thy brother shall rise again." But at that moment of intense grief, when her recent loss was so vividly realized, the prospect of the general resurrection, to her apprehension so indefinitely remote, did not very greatly pacify her mind; and her gracious Lord, intending to gratify her wish, scarcely half-formed, and not to be intimidated, begins to remind her that the general resurrection was to be accomplished by himself, who could, therefore, at any moment, quicken whom he would. It is to his words, at this point of time, that the reader's attention is invited.

When he says, verse 25, "I am the resurrection," we of course understand him, by the use of a common figure of speech, to mean that he would be the efficient cause, the author of the resurrection,—he would accomplish it. Now the word "resurrection" is universally and of necessity here taken in its literal sense. So, therefore, must the next word be, "life." "I am the resurrection and the life." Strange indeed would it be to interpret the one word literally, and the next word figuratively. In whatever way Christ is "the resurrection," in that same way must he also be "the life." And it would indeed be something very like wresting the Scriptures to serve a purpose, to understand the word resurrection literally, and make the very next word, "life," a metaphor. Our Lord teaches that he would raise the dead, and make them live again; and that if any who had believed were already dead, he would nevertheless raise them to life; while of the then living who believed, and who must of course taste of death, it was a glorious fact that their death, not being final, was not, strictly speaking, deserving of the name, for that they should live forever. This seems to me the general sentiment of these verses, which are adduced here in support of the idea that life, literally understood, is made the matter of distinct declaration and promise by Christ. For in this passage it will not do to spiritualize the words, "life," and "he shall live," "dead," and "shall not die for ever," seeing there was no question noted about spiritual death and life, nor about misery and happiness. And to engraft these ideas

would be not only gratuitous, but would spoil the beautiful propriety of our Lord's discourse on that sorrowful occasion, and make it altogether irrelevant.

And if the life here promised could possibly mean happiness, then, according to the principles laid down by the *Eclectic Reviewer*, and already referred to, since Christ is the resurrection to all men, and the assertion, "I am the resurrection and the life," is made generally and without discriminating any, all who are raised from the dead by Christ will also be made eternally happy by him—a conclusion which none will allow to be deduced from this text. I submit, then, that we must understand the terms in this passage literally.

But here it will doubtless occur to the reader, that if the spiritualizing process would make against the popular notion, by representing happiness (life, taken metaphorically) as co-extensive with the resurrection, so the literal rendering of the passage makes as completely against my view, by exhibiting continued existence after resurrection as equally the portion of all. It is but fair that I should acknowledge whatever force lies in this rejoinder; but it is, I believe, apparent, and not real. Let it be remembered, then, that in the last of the above two suggestions, I am merely using the principle of an opponent to convince him that on his own principle he must consent to understand the word "life" literally. For the understanding it figuratively, for happiness, and then applying to the declaration his canon, that when no discrimination is affirmed, the sense is universal, would make him a universalist. I, however, deny this principle, so that the argument stands good against an opponent, but not against myself. And so I come back to this,—Christ is the author of the resurrection, and the giver of the life then to be enjoyed. This is a general assertion; leaving us yet to ascertain who are to be raised—who are to be endowed with life.

We are elsewhere assured that all the dead, both small and great, shall be raised, but that they only shall receive everlasting life, who are saved by Christ; "I give unto my sheep eternal life, and they shall never perish." "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation." Let this passage be accepted as expository of the former one, showing who are to receive the crown of life when they are raised from the dead, for as in that, life must be understood literally, so in this. And then, by my reviewer's law of antithesis, taking life literally, we understand the resurrection to condemnation to be a retributive resurrection to a second death.

The reader will be so kind as to remember that all I am asserting under this third head is, that sometimes, at all events, life is to be literally understood, when it is the subject matter of declaration and promise by Christ, and I have adduced as one proof the passage in John 11: 25.—*Future Punishment*, by H. H. Dobney.

Preaching the Law of God.

If the rank and file of the churches would only follow the teachings of the best men in the different denominations there would be more conversions than there are now. The following extract from one of Bishop Simpson's Yale Lectures on Preaching, has appeared in the *Signs* before, but it will bear repetition. We commend it to the careful consideration of all, especially our Methodist brethren, and would ask them to remember when they read it that the law to which the Bishop refers, says, "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

The law of God, in its great and solemn injunctions, should be distinctly set forth. Our congregations should be gathered as around the base of Mount Sinai, while from its summit is heard the voice of God in those commandments which are unalterable and eternal in their character. The effect of these utterances will be, that consciences will be awakened, and hearts will tremble. Some will say, with Moses, "I do exceedingly fear and quake," when they behold the majesty of the law, the purity of God, and their

own impurity. Others may be repelled and will say, "Let not God speak to us any more." Some will object to the sternness of the law, and will say, "Prophecy smooth things;" but still that law must be preached. It brings the sinner to a recognition of his sins in having transgressed God's holy law, and shows him the fearfulness of the doom which is impending over him. The law must be followed by the gospel; the awakened sinner must be pointed to the Saviour, that he may see and feel that, deep as are the stains of his transgressions, the blood of Christ can wash them all away.

There are many preachers who love to dwell on the gospel alone. They talk sweetly and beautifully of the fatherhood of God. This is well. It is more than well; it is essential. But sometimes they go beyond this, and declaim against the preaching of the law—intimate that it belongs to a past age, a less civilized society; that men can best be moved by love alone, and they rely wholly on its attractive power. Such a gospel may rear a beautiful structure, but its foundation is on the sand. No true edifice can be raised without its foundations being dug deep by repentance toward God, and then shall the rock be reached, and the building shall be through faith in Jesus Christ. The law without the gospel is dark and hopeless; the gospel without law is inefficient and powerless. The one leads to servitude, the other to antinomianism. The two combined produce "charity out of a pure heart, and of a good conscience, and of faith unfeigned."

Living Beneath Our Privileges.

"I AM sorry that I live so far beneath my privileges." How often we hear a testimony similar to this. The phrase has become a stereotyped one, and like all stereotyped phrases, is used without thought as to its meaning. In the first place what are these "privileges"? It is the Christian's privilege to "be strong in the Lord and in the power of his might." We may "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." We may cast all our care upon God, knowing that he cares for us. 1 Pet. 5:7. We may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." All who are weary and heavy laden have the privilege of coming to Christ, and the promise of rest if they do so. It is our privilege to "taste and see that the Lord is good." These and a multitude of similar things are not only privileges, but they are duties.

Now if we do not enjoy these privileges whose fault is it? These blessings are offered to us; we are invited, yes, urged, to accept of them. If we say we are sorry that we do not possess them, do we tell the truth? If we really wanted them, would we not have them? If we should go out on the street and offer a boy a handful of coin, and he should stand and bewail his poverty, and tell how sorry he was that he had no money, while he made no offer to accept the gold in our outstretched hand, would we believe his sincerity? How long would it be before we would turn away from him, and put the money in our pocket? We would not stand long begging him to accept a gift at our hands.

Well, this is just the way it is between us and Christ. He offers us pardon and rest, and help for every trial, and pleads with us to accept it; and we stand and tell how weak we are, and how sorry we are that we are living so far beneath our privileges. Are we sorry? If we were, would we not make use of those privileges without any delay?

Is it not wonderful that the Lord does not turn away from us, and leave us alone? It is well for us that God is more longsuffering than man is. His patience and forbearance are beyond all measure. And yet these offers will not always last. Hear what he says: "Because I have called, and ye refused; I have stretched out my hand and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh: when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." That will be a terrible time; but what else ought we to expect, if we do not "live up to our privileges."

Let us not be unreasonable. It is not a ques-

tion of whether we can overcome, but whether we will overcome. There is no merit in being continually in the Slough of Despond, or of languishing in Doubting Castle, and much of our so-called confessions of our shortcomings and weaknesses, are not manifestations of humility, but of culpable negligence. Christ says, "I will never leave thee nor forsake thee," and "my grace is sufficient for thee." Let us not say by our actions that we do not believe him. E. J. W.

Church Music.

CONCERNING the much mooted question of allowing instrumental music in church, the *Christian at Work* offers the following:—

"Our friends so opposed to instrumental music ought to familiarize themselves with the doings of the ruddy-faced, red-haired, blonde young man who once became king of Israel. Amidst his pressing duties he wrote a book of spiritual songs, called the Psalms. His name was David; and having the Psalms, he got his singers together, and the stringed instruments and the wind instruments—drums, harps, psalteries, cymbals, trumpets, etc. And what a choir he had! No one ever did so much for church music as David. He changed matters more than any modern music committee ever did, getting together four thousand from whom to choose; and he had twenty-four bands of twelve each—two hundred and eighty-eight in all. If David had only known how to make a church organ, he would doubtless have had a magnificent instrument, casting into the shade the organs at Friburg and Harlem and Liverpool—and such a cultivation of music would have brought out the Beethoven, Mozart, or Bach of his day, to play it. And that his music was not displeasing to the Lord is indicated by the fact that Solomon kept the choir up after David's death, and no disapproval is indicated at the work of either; in fact, the 150th Psalm shows David to have no regret for the part he took in promoting the use of instrumental music in the churches. But to-day—ah! to-day—the use of an organ is "blasphemy," and we are told old Satan is to be seen in some churches disguised as choir-master or organist. We fear Satan does get into churches sometimes. He has been seen in a pulpit. Sometimes he climbs up into the organ-loft. Sometimes he sits in the elder's seat. And he has been known to regularly occupy a pew and criticise the minister and the music."

Little Baptism.

A GERMAN had been a Lutheran, and of course, was baptized in infancy. When asked the question, "Have you been baptized?" he answered curtly, "Vell, now, shust a leetle!"

We conceive that the "leetle" fails to answer the end of baptism, for it is neither the sign which the Saviour ordained, nor does it set forth the truth which baptism was intended to embody. Between sprinkling and immersion there is a radical difference, and if either of the two be right the other must be wrong. The two ceremonies cannot be optional and equally right, for by no measure of straining can they be made emblems of the same thing. We have no right to supplant Christ's "much water" by man's "leetle," and he who does so must answer for it to his Lord.—*Sword and Trowel*.

"The Industrious Stone."

A VERY curious and almost ridiculous example of adjusting the Scriptures to the theory of converting the world by the "industrious" use of present agencies, is found in Rev. C. S. Robinson's late expositions of the Great Commission. He says; "We see the certainty of the world's conversion. The industrious 'stone' shall fill the whole earth (Dan. 2: 35)."

Suddenly and tremendously "industrious" indeed will be that Mighty Stone which smites the image with a grinding blow, so that it is broken in pieces and becomes like the chaff of the summer threshing-floors.—*Rev. E. P. Marvin*.

KNOWLEDGE does not comprise all that is contained in the large term, education. The feelings are to be disciplined; the passions are to be restrained; true and worthy motives are to be inspired; a profound religious feeling to be installed; and pure morality to be inculcated under all circumstances. All this is comprised in education.—*Daniel Webster*.

Sermon on the Second Advent.

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."—Acts 1:11.

THESE men of Galilee were the disciples of our Lord. They were standing upon the Mount of Olives. Their eyes were turned heavenward to catch the last glimpse of their ascending Master. These words of our text were addressed to them by the two angels who stood beside them at the moment. Angels had heralded the first advent and had sung the song of redemption over the cradle of the infant Saviour. Angels came and ministered to him in the wilderness, after Satan had exhausted upon him all the resources of his craft in tempting him. An angel from heaven strengthened him in the garden, when he wrestled alone in bloody agony. And now as he ascends into heaven, angels are present to comfort his disciples.

The disciples naturally gazed up after their departing Master. But their attention was speedily called back to earth. Two men stood by them, clad in white garments, and addressed to them the words of our text.

I. The first thing you will notice is that these words contain a *promise*. It is that *the Lord Jesus Christ shall appear again upon this earth*.

We are told that when he left his disciples on the Mount of Olives, he did not bid a final adieu to this world. He, who once became the babe of Bethlehem, lived a life of humiliation, died in shame upon the cross, and has now ascended to his Father—"this same Jesus" shall once more re-visit this earthly scene of his sufferings and triumph.

But we have not only the word of the *angels* that he will come again; the Lord Jesus himself explicitly declares the same thing. Turn to the 24th and 25th chapters of Matthew. There you find, in his own words, an account of how this present gospel age is to close. It is to be brought to a close by the return of the Lord in power and glory. He tells us that when the time of the end shall have come, "then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30). In continuation of the same discourse, he says that "when the Son of man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations" (chap. 25:31). In the same connection, also he tells us that his second coming shall be sudden and unexpected: "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and given in marriage until the day that Noah entered into the ark, and knew not till the flood came and took them all away, so shall also the coming of the Son of man be. Watch therefore, for ye know not what hour your Lord doth come" (chap. 24:36-39, 42).

And we find this warning repeated in Luke: "Be ye therefore also ready: for the Son of man cometh at an hour when ye think not." Luke 12:40. This prophecy was

NOT FULFILLED AT THE DESTRUCTION OF JERUSALEM.

The Son of man did not then appear visibly, with his angels, in power and glory. All nations were not gathered before his Judgment throne. He has not yet separated the righteous from the wicked, as a shepherd divides his sheep from the goats. These events are still future. They relate to the same time spoken of in the parable of the tares. "The good seed are the children of the kingdom; the tares, the children of the wicked one; the enemy that sowed them the devil; the harvest, the end of the world; the reapers the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13:37-42.

I would also like to call your attention to another passage—the passage where Christ speaks of being ashamed of those who are ashamed of him: "Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his

Father with the holy angels" (Mark 8:38). You see that it is not *here* and *now* that he will be ashamed of such a one; it is not at death; it is not immediately *after* death; but it is "when he cometh in the glory of his Father with the holy angels."

Now these teachings of Christ by themselves are sufficiently clear and positive. But it may help us to know how the apostles, who were under his immediate instruction, understood them.

Paul tells us that the Lord Jesus Christ "shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ" (2 Thess. 1:7, 8). Speaking of the resurrection of the dead and the change of the living, he says that "we which are alive and remain unto the *coming of the Lord* shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4:15-17.

And again, he says that "we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51, 52). To all this we may add the express statement of the apostle that, "To them that look for him, he shall appear the *second* time without sin unto salvation" (Heb. 9:28); that is, he shall not appear to become a sacrifice for the sins of men; and he shall appear unto salvation,—to bring to his people their final and eternal redemption.

This is the testimony of Paul. Now let us turn to Peter. We hear him exhorting the Jews after this manner: "Repent, be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord, and shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of restitution of all things" (Acts 3:19-21); and he exhorts all Christian people: "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. 1:13.

The testimony of the apostle James is equally positive. Listen to his admonition: "Be patient, brethren, to the *coming of the Lord*. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it till it receive the early and the latter rain. Be ye also patient; stablish your hearts, for the *coming of the Lord* draweth nigh." James 5:7, 8.

To the same effect the apostle John exhorts us: "And now little children, abide in him, that when he shall *appear* we may have confidence and not be ashamed before him at *his coming*."—1 John 2:28. And in the opening of the Revelation we hear him making the announcement to the world, on the direct authority of Christ himself: "Behold he cometh with clouds; and every eye shall see him, and all the kindreds of the earth shall wail because of him."

But, my friends, there is no need to multiply quotations to prove that the New Testament contains the promise of the return of Jesus Christ to this earth. You will find this truth stated over and over, from the opening of the gospel to the end of Revelation. It is the great focal point of this dispensation. It is the gleam of its coming glory, which lights up the gospel with the glow of a heavenly splendor. It is *the great event* to which the minds of the apostles and disciples constantly turned when they thought of their heavenly inheritance. And if you will turn to your Testaments simply with a desire to know the truth, you too will come to know that the greatest fact which is taught in that precious word, after the forgiveness of sins, is the return of Jesus Christ to earth from Heaven.

II. The next thing I wish you to notice about the second coming of Christ is, that it will be

LITERAL AND PERSONAL.

As it is foretold in the New Testament, it is not a figurative or spiritual coming. It is something very different from a mere flourish of rhetoric to express the spiritual presence of Christ at the hour of death. "This same Jesus which is taken up from you into Heaven shall so come *in like manner* as ye have seen him go

into Heaven." When Jesus left his disciples on Olivet gazing up after him, it was the literal, personal, corporeal Jesus who went into Heaven.

The Jesus who rose from the grave, was the same Jesus that hung on the cross and was buried by Joseph and Nicodemus in the sepulcher. He convinced his disciples of this fact by challenging their bodily senses. He showed his *person* to them, and they looked upon him with their eyes. He spoke to them, and they heard his voice. He presented to them his wounded hands, and side, and feet, and appealed to their sense of touch: "Handle me and see; for a spirit hath not *flesh and bones* as ye see me have." For forty days, between his resurrection and ascension, this same literal and corporeal Jesus mingled with the disciples. In that same body which rose from the grave he ascended into Heaven, where he is now enthroned, a personal Saviour. And in that same glorified personality, divine and human, literal, corporeal, visible, he "shall so come, in like manner" as he went into Heaven.

Would you like to catch a glimpse of his glorious person? Then with Peter, James, and John, go up with him into the mount where he is transfigured. See his divine glory as it shines out for a few moments from his person. Stand in the light of that heavenly splendor. It is so overpowering that you too would fain fall to the ground upon your face. That glory which dazzles your sight and over-masters your human strength, is the divine glory of the Son of God. In that glory you will behold him when he shall come in the clouds of heaven, in the power of his Father at the last great day. You remember the parable of the talents. The Lord has now committed to his servants their talents, five, two, one, according to their several ability. He has taken his journey into a far country where he is gone to receive a kingdom. Some of these servants are now slothful, and have buried their talents. Some have sent after him the message, "We will not have this man to reign over us." But at the hour appointed of his Father, he will return to reckon with his servants, and to render to every man according to his deeds.

While there are some passages which speak of the presence of Christ by his Spirit, there is not *one* in the whole New Testament which speaks of the second coming of Christ at the close of the gospel dispensation as anything else than as a real, actual and literal event. There is not one solitary passage which teaches that it is to be nothing but an impersonal and spiritual coming. On the contrary they all look to a real and personal appearing; to a certain and definite point of time,—when he shall be revealed from Heaven with his angels, and every son of Adam shall behold him and stand before him.

III. We further learn from the New Testament that the second coming of Christ is intimately related to the state in which men are finally to exist in eternity.

THE GREAT HOPE

Which the gospel sets before the people of God is *the return of the Lord*. The hope of the gospel is not a hope for death. We are not taught to look to the grave to bring us to everlasting bliss. And we are not taught to look forward to some ethereal, intangible, spiritual, and disembodied state immediately after death as the consummation of our Christian anticipations. This is not the fruition of the saints which the gospel promises. No; the hope of the gospel is "the coming of the Lord." We are taught to be "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Tit. 2:13.

Do you remember what was Paul's hope as he was about to go out to his bloody death?—"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day"—not at death, but *at that day*—"and not to me only, but also unto all them that *love his appearing*." 2 Tim. 4:8. The hopes and promises of the gospel take a definite and tangible shape when Peter tells us that "*when the chief Shepherd shall appear*, ye shall receive a crown of glory which fadeth not away." 1 Pet. 5:4. There is something certain and real when he assures us that there is, "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you who are kept by the power of God, through faith, unto salvation ready

to be revealed in the last time." 1 Pet. 1:3, 4. And the apostle comforts us, that though we may be in affliction now, yet our faith, being tried and found much more precious than gold that perisheth, "might be found unto praise, and honor, and glory at the appearing of Jesus Christ." 1 Pet. 1:5.

Listen to the exhortation of the apostle Paul: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with him in glory." Col. 3:1-4. And also the apostle John: "Beloved, it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." 1 John 3:2.

We take our stand in the light of God's revelation, and prolong our vision across the boundary of time to the day of final consummation; and there we see before us a life as real, tangible, and personal as the life we are now living. If we are one with Christ here, we shall be one with him in glory. When he comes in glorious majesty to assume his kingdom, to take his scepter, and to reign as King of kings and Lord of lords, we then shall enter into all his joys. "For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him he also will deny us." 2 Tim. 2:11-12.

But again, the second advent of Christ is

THE TIME OF FINAL RETRIBUTION

To an ungodly world. When the curtain of death falls upon this earthly scene of our lives, the boundary line is then crossed which marks the limits of the pardoning love of God. Beyond that it will not go.

But our effect upon the world and our influence upon others does not stop when we leave this earth. Though dead, we live on still. If our lives have been wicked and sinful, we live on for evil till the end of time. The final summing up will take place when all the actual deeds of this life with all their consequences, can be reckoned up together. But when the Son of man shall come in his glory with his angels, and shall sit upon his throne of judgment, and all nations shall be gathered before him, then every man shall receive according to his deeds. "The Lord Jesus shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4:1. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad." Rom. 14:10; 2 Cor. 5:10. And then, the apostle declares, "when the Lord Jesus shall be revealed from Heaven with his mighty angels," he shall take "vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:7-9.

My friends, we shall all stand in that awful presence, in our own proper persons. Our own eyes shall see the King, and our ears shall hear his voice. If we have believed on him here we shall then enter into life; if we have not obeyed his gospel we shall depart from his presence into darkness and death. There is to be "a day of wrath and revelation of the righteous judgment of God." Rom. 2:5, etc. The great question with every one should be: What am I treasuring up against that day of retribution? Is it "indignation and wrath, tribulation and anguish?" Or am I now seeking "for glory, honor, and immortality," the reward of which is "eternal life?" You remember what Jude says about the angels that kept not their first estate,—that they are "reserved in everlasting chains, under darkness, unto the Judgment of the great day." And when we too come down to the hour of death, we shall look forward to that great and terrible day of the Lord either with unspeakable terror and dread, or else we shall fall peacefully to sleep in Jesus, in the full assurance of a blessed resurrection and "the life eternal through Jesus Christ our Lord."

IV. It is natural that men should ask

WHEN THIS GREAT EVENT IS TO TAKE PLACE.

But that is a matter which is still among the secret purposes of God, and which he has seen fit nowhere to reveal in his word. He has reserved this knowledge expressly to himself, so that the

precise hour of our Lord's return no man knoweth. But the warning words of Jesus Christ come ringing in our ears, "Behold I come quickly."

He is not waiting to give time for some fancied triumph of human progress. He does not delay his coming to enable the race to develop some ideal civilization, and reach some golden era of earthly blessedness. He is now waiting to give the nations time to repent. This is the day of grace. He is now consummating his purposes of mercy. He would have his gospel preached in all the world, to every creature. He would have his people publish the glad tidings of salvation in all the earth. He is now gathering to himself an innumerable company "out of every kindred, and tongue, and people, and nation." When all these things shall have been accomplished, then Christ will come to end this reign of sin and bring in the everlasting glory.

Shall we ask, then, "Watchmen, what of the night?" Are there signs of the coming morning? Yes, there are signs that the world is moving forward towards the day. The fig-tree is even now almost budding as the token of the fast-approaching spring.

And now, in respect to the second advent of Christ, let me ask you: Do you love his appearing? Does it send a thrill of satisfaction to your heart to think that you shall see the Lord Jesus revealed in glory? Does it comfort and cheer you to remember that Jesus is to come again to take you to himself?

If Christ is to become your Saviour, then your heart should kindle into a flame of love and longing, when you think that he will soon return,—that he shall then fully redeem you from all the consequences of sin—that he will deliver you from the power of death—that he will bring you into full and everlasting salvation.

Again, suppose Jesus Christ were to be revealed from Heaven this very day: Would you be prepared to meet him? Could you abide his presence? Would the sight of him gladden your heart? And are you certain that you would receive from him a welcome and a crown of life? If any of you are in doubt in this matter, then you had better make your calling sure without delay. You may die before he comes; but at the end you shall stand before him. You will meet him then in just that moral state in which you left this life. Your life may end at any moment. You cannot tell what instant your heart may cease to throb. Your only safety is to lay hold at once of eternal life through Jesus Christ. In him you are safe; out of him you are in peril every hour.

"May the very God of peace sanctify you wholly; and I pray God that your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.—Rev. W. H. Congdon (Presbyterian).

The Vagaries of Theology.

REV. THOMAS GUARD, an eloquent Methodist clergyman of Baltimore, recently died. Whereupon Dr. Talmage, of Brooklyn, delivered a funeral discourse, in which he said:—

"He passed out of a room where the air was heavy with opiates into an atmosphere exhilarant, and from a body painstruck into conditions rubicund with health immortal. He has become one of the athletes of Heaven—deathless as God is deathless, never to know pain or sickness or suffering or sorrow except as a vivid reminiscence. His mission is widened out. He has come to higher appointment, not to this church or to that church, or this denomination or that denomination, or this city or that city, or this world or that world. He has the universe to range in. What velocities! What circuits! What momentum! What orbits, in which the stars shall be as silvery as before the occultation, and the sun shall be as radiant as before the eclipse!"

And we are constrained to add, What eloquent nonsense! And yet the imagination, which is so largely drawn upon in this passage, is the source of most of the popular teaching concerning the dead. With Mr. Guard's mangled body lying in the grave, "he has become one of the athletes of Heaven!" "He has the universe to range in!" If this is true, certainly the canon of Scripture was not complete when John finished the Revelation, and we must believe that Talmage and others of the nineteenth century are completing the work by special inspiration! For there is not a

word about dead men becoming "athletes of Heaven," or having "the universe to range in," in the old-fashioned Bible. That declares that the "dead praise not the Lord," but are "silent" and "know not anything;" that they "sleep;" and that without a resurrection they "are perished." How different! Paul waxes eloquent over the resurrection, and tells of the spiritual and powerful bodies which the saints will have; but he omits to mention dead athletes in Heaven, or to describe them ranging among the stars and suns.

But again Mr. T. says:—

"You could not understand fully Thomas Guard here, you cannot understand Thomas Guard there. More difference than between an eagle in an iron cage and an eagle pitching from Chimborazo toward the sun. His work on earth is not done, it is not half done, it is not a fourth done, it is not a thousandth part done. He resumes it now under better auspices. How do I know? 'Are they not all ministering spirits, sent forth to minister to them that shall be heirs of salvation?' The lines of telegraphy and of rail track connect no two earthly cities so well as earth is connected with Heaven. . . . Flocks of immortals sweeping this way and that. Earth no more an orphaned world, but a suburb of Heaven. Blessed is that earthly home where Christian parents preside, but more mightily defended is that home which a glorified ancestry canopy, with their benediction. Elisha saw the mountains full of horses and chariots of supernatural aid, and so they are yet. Which way are they driving? The horses head this way. How the chariots rumble down the sky steeps. Sent forth to minister. Is yonder a soul in great excruciation of pain, and shall Thomas Guard refuse the ministry when he knows about suffering? Is yonder a soul awfully bereft? Surely Thomas Guard cannot refuse his ministry, for he knows what it is to be bereft? Shall we have revivals of religion in our churches, and Thomas Guard not join in the hallelujah?"

This is Spiritualism—one of the legitimate results of the doctrine of disembodied spiritual existence. If Thomas Guard can return and minister to the suffering and bereaved, and rejoice in revivals, that very thought of ministry involves some kind of communion; it matters not whether it be by speech, raps, or table-tipping. And yet Mr. Talmage would disown Spiritualism! Surely theology is not an "exact science!" Surely nobody but a "theologian" could be tolerated in such contradictions and absurdities!

There is, however, in this last quotation a reference to Scripture, for the ostensible purpose of supporting the views presented. But what is it? What proof is there of Thomas Guard's posthumous labors? It is this: "Are they not all ministering spirits, sent forth to minister to them that shall be heirs of salvation?" Now, Mr. T. must know that this passage refers to angels, and not to dead men. But what has the ministry of angels to do with dead men? Nothing, in the Scriptures. There the angels of whom Paul is writing are as distinct from men as Mr. Talmage's theology is from truth. It is true that Elisha saw a vision "of horses and chariots of fire" round about him; but these are not disembodied ghosts of men. Does Mr. T. think there are horses in Heaven? Certainly spiritual "athletes" would not need them, even to "range through the universe;" for they would be able to run, or fly, or, perhaps, like one in the Arabian Nights stories, sit down upon a piece of carpet (if there is any carpet there), and wish himself to any place!

What must sober, sensible men who are not theologians, think when they hear Mr. Talmage talk so eloquently about that of which he knows nothing, because he has no revelation or information concerning it? Must they not also relegate to the realms of imagination much that he says on other subjects and occasions? Must it not tend to weaken his hold on the consciences and reason of his hearers? We think so.

The word of God must be the arbiter. What we do not find therein must be rejected, even if it comes from Mr. Talmage. Let us hold fast the form of sound words.—Herald of Life.

RELIGION is the tie that connects man with his Creator, and holds him to his throne. If that tie is sundered or broken, he floats away a hopeless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation, and death.

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
J. N. ANDREWS, }
URIAH SMITH, } CORRESPONDING EDITORS.

OAKLAND, CAL., FIFTH-DAY, JANUARY 11, 1883.

"Almost a Lost Art?"

UNDER the above heading, the Rev. Geo. F. Pentecost, of Brooklyn, N. Y., writes in the *Independent*, concerning the work of converting sinners. We believe that the case is even worse than it is represented by him, for the figures that he gives indicate simply the accessions to the church, and it would be too much to claim that *all* who join the church are really converted. While we do not look for any general improvement in the state of things, we are glad that there are some who realize the necessity of improvement. We regard the indifference of the churches as a sign of the last days. Christ said, "Because iniquity shall abound, the love of many shall wax cold." And this was spoken, of a time just preceding the coming of our Lord. But we quote a portion of the article referred to:—

"I do not wish to be understood as affirming that the art of converting men is entirely lost, nor that all ministers are among those who seem in a great measure to have lost this gracious gift and power. I know that any one who persists in calling attention to the unsatisfactory 'state of religion' in the churches, is set down at once as a gloomy dyspeptic, who needs a blue pill more than anything else. Nevertheless, an examination of the year-books of the denominations for the last five years show anything but a satisfactory state of things in this regard. When it is seen that the increase in our membership by conversion is less than one and a half per cent. on the present membership, I think the inference is a fair one that conversion may be set down as being, if not altogether, at least almost, among the lost arts. Miracles have long ago been surrendered, as not belonging to this age, and now one trembles to think that perhaps it will be soon advanced as a theory, that, in the advanced period of civilization, we are no more to expect conversions, except in rare individual and exceptional cases; but we are to look for the general improvement and culture of the whole community as the proper equivalent for revival and converting grace."

He then presents figures taken from the records of some of the leading churches in the Eastern States. The seven leading churches of Boston, with an aggregate membership of 3,441, report only fifty-three conversions for the whole year. In two of these no conversions were reported. In Andover, five churches report eighteen conversions as the result of all their labors; and the seminary church, presided over by the theological professors, reports none. In other places about the same showing is made. In the six largest churches in New York and Brooklyn, whose pastors have a national reputation, and whose aggregate membership is 7,224, only one hundred and sixty-one conversions are reported. Of this Mr. Pentecost says: "This is the worst showing of all; and, if facts and figures prove anything, it proves that in proportion as churches have numbers, wealth, and a brilliant ministry, they seem to lose the art of converting sinners."

After giving these figures, he proceeds as follows:—

"If any Christian minister can look over these facts and figures without a headache, I should say that he needs to be prayed for. And yet all the pastors in this sad list have won scholarship; all have won leading pulpits; all have won reputation; all of them have won personal popularity, and deservedly so; almost all of them have won their doctorates. The only thing they seem to have failed conspicuously in, is in winning souls. I speak not in the tone (far less with any spirit) of uncharitable criticism. Why should I? Must we not all take shame to ourselves in this matter? Ought not the whole church to be on its face and low in the dust before God, beseeching him to take away the reproach of weakness from us, restore unto us the joy and power of salvation, that we might teach transgressors his ways, and convert sinners to him?"

"I know that there are those who, in the face of such facts as these, still take a rosy and cheerful view of 'the state of religion,' and declare in elaborate sermons that we are no worse than our fathers, if, indeed, we are not a great deal better. But, in the face of an open Bible, I think it is to be affirmed that no advance in civilization, no progress in the arts and sciences, no general culture of the age, no increase in the wealth of the church and its liberality and organized benevolences and charities can compensate for the loss of converting power. The word of God tells us that 'he that winneth souls is wise,' that 'they who turn many to righteousness shall shine as the stars forever.'

"Jesus, when he looked over the neglected, unconverted, and unsaved masses of the people, had compassion on them, and bade his disciples to pray 'for more laborers.' Not to educate them and advance them in the arts and sciences and general culture of a Christian civilization; but that they might put in the sickle of divine truth and gather them as a harvest into the garner of the Lord; and that means, convert them to God with the word of truth and by the power of the Holy Ghost.

"He that winneth souls is wise." I believe that soul-winning is the great business of the church. There is no fear, if the power to win souls is restored in plenty to us, that the culture and growth of men in the knowledge of Christ and eternal things will lag behind; but if we lack the presence and power of the Holy Spirit, all our efforts in the direction of soul-culture will go for naught. I believe thoroughly in soul-culture; but we must be soul-winners before we can be soul-culturers. The harvest must be gathered before it can be threshed and sent to the mill; and does not this very scarcity of harvest show that we have failed in the proper education and training of the church? Can a church of a thousand members be in any kind of spiritual health and year after year report less than fifty souls won to Christ? If the ministry have lost apostolic power, have not the disciples lost power too? for in the days of the Spirit's power, they also went everywhere preaching the word. Again I say that soul-winning is the chief business of the church, and in our success in this work God is to have his highest glory."

The writer is certainly correct in his statement that soul-winning is the chief business of the church; indeed, it is the only business of the church. And the reason why conversions are so rare is because the church has made this subordinate to other things. The "friendship of the world" has been courted by the church, and James informs us that this is "enmity with God." How can a church expect to win souls to Christ when it is at enmity with God? A study of the history of the church will show that it has invariably been the case that "in proportion as churches have numbers, wealth, and a brilliant ministry, they seem to lose the art of converting sinners." We are not decrying wealth nor education; we believe both are important factors in the spread of the gospel, but they are by no means the chief. Wealth always has a tendency to draw the mind away from God. It creates wants and tastes, the gratification of which deadens spiritual power. It is rare that the spirit of liberality in any person increases in proportion as his wealth increases. But a selfish spirit is incompatible with the Spirit of God, which alone can convert sinners. As riches increase, the heart is set upon them, and since the treasure is laid up on earth, the heart is drawn away from Heaven and heavenly things. The Saviour said, in view of this fact, "How hardly shall they that have riches enter into the kingdom of God!"

Observe that Mr. Pentecost does not say conversion becomes a lost art with simply an educated ministry, but with a "brilliant ministry." Sensationalism is the curse of the modern pulpit. The desire to "draw" a full house has placed the minister too often on a level with the actor, who does the same thing, and for the same reason. It is not alone the ministers who are to blame for this. The people demand it. The time has come of which Paul prophesied, when "they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and shall turn away their ears from the truth, and be turned unto fables." 2 Tim. 4:3, 4. The ministers, instead of speaking those things that the people need, cater to a depraved taste, and regulate their preaching by the belief and practice of their congregations, speaking only what will please the people. Should any ministers refuse to thus prostitute their talents, they will be unpopular, and, failing to "draw," will be removed to make room for those who will meet the demand to speak "smooth things" and "to prophesy deceits." Isa. 30:9, 10. See also Jer. 5:30, 31.

Another great cause of the lack of conversions is the "liberality" which is now so prevalent. This is, indeed, the primary cause. The early church was a power, because all of its members were "of one heart and of one soul," and the truth was preached in its purity. No concessions were made to suit the people, but the people had to bring themselves to accept the plain truth. Paul said, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." But the church nowadays is getting ashamed of the gospel of Christ. The foundation of the gospel is the law of God; but this does not suit the wants of this "enlightened age," and in ignoring its claims, the church virtually denies the gospel. The preaching of the gospel under such conditions must necessarily be like raking with the teeth upward, or at-

tempting to work with a saw, the teeth of which have been filed off.

When Ingersoll fulminates his blasphemies, and prates about the "Mistakes of Moses," what do the ministers do? They meet his assertions with apologies. They yield every point, and seem to try to convey the impression that there is not much difference between him and them after all. They are ashamed of the plainness of the Bible, and repudiate a large portion of it. All that cannot be forced into harmony with the changing moods of modern science, must go by the board. The doctrines of the Bible are rarely preached, except for criticism. The church has practically rejected the purifying doctrine, of the return of Christ, and consequently the truths necessary to a preparation for that event are rejected. "The form of sound words" is no longer held fast, and persons are taken into the church with any belief, or with no belief at all. To be tried for heresy is the surest way for a minister to become popular.

How can conversions be expected with such a state of affairs? To what would people be converted? "Liberal thought" is a very uncertain thing to tie to. It is very vague, and contains nothing which could effect a change of heart. "Sanctify them through thy truth," was the Saviour's prayer; and Peter speaks of those who have "purified their souls by obeying the truth." And by this means alone can it be done. "The word of God is quick and powerful," and through it the Spirit of God can work, but it has become too old-fashioned for modern use. The oft-repeated assertion that what a person believes is of little importance, is bearing fruit. People accept this saying, and refuse to believe the Bible. We say, without any fear of successful contradiction, that the professed church of Christ is responsible for a large share of the infidelity that prevails.

It is not pleasant to contemplate the existence of these things; and still less so to think that the evil is on the increase. Can there be any question as to the position the people of God should occupy at such a time? The command is, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." This command may not be disregarded with impunity. The cause of God demands earnest laborers who will give force to the preaching of Bible truth, by consistent, godly lives. Who will respond to the call?

"Oh, who will help us to garner in
The sheaves of good from the fields of sin?"

A Question Easy to Answer.

A SHORT time since, an article appeared in the SIGNS in regard to the coming of Christ. Certain lines of prophecy, reaching down to the end of time, were briefly examined, to show that we are very near the end. It was shown that but little yet remains to be done before that event, the enforcement of Sunday as the "Christian Sabbath," and the warning against such an act being all that is not already fulfilled. The National Reform Association is actively engaged in trying to bring about the first, and those who love and keep the Sabbath of the Lord, are doing the second. After reading that article, a gentleman in the northern part of the State writes as follows:—

"You as in duty bound pray for the coming of the Lord, hope for it, work for it; and you say that but one point in the line of prophecy remains to be fulfilled, and that one point is this one sought for by the National Reform Association. Now how can you have the heart to work against that consummation? Why oppose the coming of your Lord? If this image of the first beast is to be made, why oppose the making? Would it not be better to work with all your might for a consummation so devoutly to be wished?"

We can show the fallacy of this position by stating a similar proposition. In 2 Thess. 2:1-8. Paul corrects an error that had obtained in the Thessalonian Church in regard to the coming of the Lord. They thought that it was then close at hand, but he says: "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed," etc. Now it would not have been a mark of wisdom on the part of those Thessalonian brethren to say, "The coming of the Lord is what we earnestly desire, and since it cannot take place until after there has been a great falling away from the truth, it will be a pious act for us all to apostatize, and thus hasten the desired event." Such a course would have been the height of folly.

Again, Paul says that "in the last days perilous times shall come," because of the selfishness of mankind, and

that men shall be "covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." 2 Tim. 3:1-5. Here is a list of grievous sins that the inspired record says shall be prevalent just before the coming of the Lord. Now would our friend say, "Why work against that consumption? Why not begin to commit these sins with all your might, and by increasing the amount of wickedness on the earth hasten the coming of the Lord?" He would not take any such position. He would say that the apostle's admonition to "turn away" from those who do such things, and to "reprove, rebuke, exhort with all long-suffering and doctrine," ought to be obeyed.

The Bible says that these things will take place, but it does not oblige any body to take part in them. There is opportunity for every one to do right; but He who sees the end from the beginning, and knows the perversity of the human heart, could plainly see that the majority of mankind would not do right. Therefore the condition of things is portrayed, in order that those who desire may be warned. Christ said, "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh."

Thus it is in the case under consideration. Just as the apostasy was foretold, which culminated in the papal abomination, so it is foretold that just before the coming of the Lord men will have so far departed from God, that they will be ready to exalt a rival power to the position which he should occupy, by yielding allegiance to its laws; that they will trample the Sabbath of the Lord under foot, and keep a day which is the badge of authority of the pope of Rome. Now shall those who love the Lord and long for his coming, think to hasten that event by joining his enemies? Preposterous! If our friend had read Rev. 14:9-12 he would hardly have suggested such a thing.

But it will be urged that the National Reform movement differs from these other cases cited, in that it is carried on by Christian men, clergymen and other eminent men, men who are actuated by love to Christ. Still we claim that the cases are exactly parallel. Paul says that those who commit the sins enumerated in 2 Tim. 3:1-5, have a "form of godliness;" they are members of the church. It is the professed church of Christ, and not infidels, from whom the most is to be feared. All the persecutions that Christians have ever endured, have been the fruit of religious zeal. When men were burned to death at the instigation of the papacy, it was styled an "act of faith." Professed followers of Christ exerted themselves to punish so-called heretics, and the depth of their piety was measured by the zeal in persecution which they manifested.

We are therefore not led astray by the professions of those who would exalt Sunday above the Sabbath. That there is much good in them, we admit. They set themselves against intemperance and many kindred vices; but this fact does not atone for their stand against the Sabbath. We acknowledge the good that is in the movement, and earnestly lift our voices against the manifest sin. We do not say that they sin intentionally, but that they are deceived. Many there are who will yet see their position, and will, like Paul, find pardon, because they did not sin willfully. Others will continue in their delusion.

Our friend, like many others, misapprehends our position in regard to this movement. We have no idea that we can stop it. We would not waste our time in trying to do so. But we do intend to call attention to the evil, and warn men against taking a stand against the law of God. Having received the light, the blood of souls would be on us if we did not make it known to others. We are commanded to "cry aloud," to "sound an alarm," and we pray to be enabled to do this more effectually. And by so doing we are not hindering the Sunday movement, but in reality are hastening its consummation. If Christ, when on earth, had kept silent, the priests would have had no desire to put him to death; but every discourse, every act of mercy that he performed, only made them the more active in their opposition. If no one observed the Sabbath, and none were teaching its observance, there would be no activity among the observers of the Sunday. The more the light spreads in regard to the Sabbath, the more

sharply is the line drawn between truth and error, and the sooner will the final decision be made. We expect that our motives will be misunderstood, and that we will be accused of joining the enemies of law and order, but this is nothing more than Christ himself had to endure, and "the servant is not greater than his Lord." We have the example of thousands of learned, eminent, and professedly pious men, to warrant us in choosing the path of error, but we are not to take any man as our pattern. Taking the word of God as our guide, we shall endeavor to follow its teachings, looking steadfastly unto Jesus, the author and perfecter of the faith.

The Bible Sanctuary.

THE eighth chapter of Daniel is a prophecy of wonderful interest; for it gives the prophetic history of the world from the rise of the Persian Empire till the final destruction of all earthly kingdoms by the God of Heaven. The succession of earthly empires was presented to the prophet under the symbols of a ram, a goat, and a little horn that became exceeding great. And when these had been shown to him, he was told by the angel Gabriel that the ram represented the kingdom of Media and Persia; and that the goat was the kingdom of Grecia; and the horn which became exceeding great, though not called by name, was identified by several decisive facts, among which are these: That it should be the great destroyer of the people of God, and that it should put to death the Prince of princes. These facts show that the Roman power is intended.

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

Now, it is plain that the period of twenty-three hundred days cannot be understood to mean so many literal days; for this would not make quite seven years, and would cover only a very small part of the duration of one of the three great empires of this vision. But we should remember that in this vision the great empires of the world are represented by symbols, and thus are given on a scale which brings them distinctly before the eye of the observer. It is necessary that the time should be given on a scale that corresponds with this in order not to involve an absurdity, for the Persian, Grecian, and Roman Empires have in all continued between 2000 and 3000 years. Now when these empires were represented by beasts, if the time that the empires were to continue was given without a corresponding abatement, then we should have these beasts living a thousand years apiece! This would be absurd. But it would not be absurd to represent them as living and acting that number of days.

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

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

But the date of this great period is not given in the

eighth chapter of Daniel. In that chapter, however, the commandment is given by Michael thus: "Gabriel, make this man to understand the vision." Verse 16. And yet, in verse 27, he tells us that he "was astonished at the vision, but none understood it." The angel in explaining to him this vision, set before him the destruction of the mighty and the holy people, and the cruel death of the Son of God. The prophet could bear no more, for he "fainted, and was sick certain days;" so Gabriel reserved the remainder of the explanation till another time.

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

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

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

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

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

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

J. N. A.

(To be Continued.)

The Law of God.

BY ELD. R. F. COTTRELL.

ONE of the greatest of the wonders of human depravity is the idea that the moral law of God is subject to abolition or change. To suppose that that law, which was distinguished from all typical, ceremonial laws that owe their existence to the fact that sin had entered into the world, being given by the Almighty in person, by his own voice, and in his own handwriting, was only designed for a section of our race, and was subject to change or abolition, is one of the most marvelous absurdities that ever disgraced the human intellect. There is disloyalty—treason against High Heaven—in the very thought. All would know this, if they would stop to think upon it. But an eagerness for self-justification in following the customs of the world and the corruptions of apostate Christianity, blinds the mind and perverts the judgment; and the result is that we hear from the desk consecrated to the proclamation of the everlasting gospel, and from the lips of those sworn to be faithful ministers of Jesus Christ, that the holy law, the transgression of which made it necessary for the Son of God to die in order to the redemption of the transgressor, has been in part, or wholly abolished? Yes, many are the professed friends of God, who are engaged in the work of undermining and overthrowing his holy law, the only moral code he ever gave to man, and of which Jesus said that one jot or tittle should not pass from it till heaven and earth pass.

The difficulty is, they blindly work for the support of creeds and custom, not looking at the fundamental principles, nor giving a thought to the character of God, the nature of his law, and the probabilities or improbabilities of a change of the moral code of Him who has said, "I change not," and of which law the Holy Spirit testified by David that it was "perfect." Ps. 19:7. They go to work to pervert and prostitute the utterances of the New Testament which relate to the law of types and shadows that all know have been abolished, applying them to that law which is declared to be holy, just, good, spiritual, and by which is the knowledge of sin, and which is declared to be perfect and the truth itself. Rom. 7:12, 14; 3:20; Jas. 1:25; Ps. 19:7, and 119:142. They do not stop to consider how that which is perfect can be improved by a change, or what effect it must necessarily have upon the truth of God to change it.

But why all this blind antagonism to the law of God? The whole strife is concentrated upon a single point—the Sabbath of the Lord our God. But for the Sabbath, and the fact that the church, as well as the world, are trampling it under their feet, there would be no open controversy in respect to the perpetuity and immutability of the decalogue. And why should the Sabbath be singled out as unfit to have a place in the moral law, and consequently as something that must be abolished? No other answer can be given but that men have abolished the Sabbath of the Lord and substituted one of their own.

We first find the Sabbath in Eden, before sin entered the world, Gen. 2:2, 3; we trace it through the Scriptures from Genesis to Revelation, and find it one and the same thing. No other weekly Sabbath is once named in all the Book of God. And as we look to the promises of the world to come, we find the Sabbath still in existence, and all the redeemed and holy inhabitants of that bright world keeping it. Isa. 66:22, 23. Ah! if men could see the value of a part in that world, they would be willing to bear the cross of unpopular truth here. They would leave their strivings against self-evident truth, and choose the blessedness of those who keep the commandments of God, "that they may have right to the tree of life." Rev. 22:14. "If thou wilt enter into life, keep the commandments." Matt. 19:17.

Healdsburg College.

OPENING OF SPRING TERM.

OUR school entered upon its second term January 3, with a largely increased attendance over last term. About thirty new students have been enrolled, and a number of others are expected within a few days. All have found good homes, and there are still a few places for others.

We are gratified to see the interest manifested by our people in our College, not only in subscribing liberally of their means for its establishment, but also in sending their children here to be educated. Several of the newcomers are men of mature years, who have come to fit themselves for the ministry. We receive such gladly, and only regret that there are not more of them. Ministers are greatly needed in our Conference, to meet the demands upon it now. How much greater will be the demand in the near future! Now is the time to make preparation to meet this demand. Men of other professions, in order that they may become more efficient in their business, find it necessary to receive a special training for their work. Teachers attend normal schools; doctors, medical colleges; and lawyers, law schools; How much more necessary that those who labor in the cause of God have a special training for their work. We desire that the training of young men and women for labor in spreading the Third Angel's Message shall be the prominent feature of Healdsburg College.

We have many valuable books in our library, but not all that we desire. Many of our brethren, no doubt, have valuable books that they do not read. Brethren, donate them to our library; and also specimens for our museum, if you have any good ones. I would suggest that our ministers solicit books and specimens for our College.

We teachers feel greatly encouraged in our work, and consider that the future prospects of our school are very bright indeed.

W. C. GRAINGER.

Healdsburg, Jan. 5, 1883.

The Missionary.

Tract and Missionary Societies.

IN the last article it was shown how each individual may be a missionary. It was shown that it is not optional with the individual, but that every one who professes Christianity must be a missionary; that his standing as a Christian is measured by his diligence and earnestness in working for Christ. The Saviour's words were quoted, "He that is not with me is against me; and he that gathereth not with me, scattereth abroad." Christians must let their light shine. Not only are they commanded to do so, but it is a necessity. If men have any light, it must shine forth, it cannot be hid; and if they have no light, then they are not Christians. To be a Christian means to be like Christ. But there is no union or similarity between Christ and the world; the word of God declares that whosoever will be a friend of the world is the enemy of God. James 4:4. It therefore follows that the disciples of Christ will be different from the world. The daily life of the true Christian will be such that those who see him can at once detect the difference between him and his worldly associates, without being told of his profession. Does any one say that this rule is too strict? Then tell us of what use it is to profess to be a Christian, or even to be one. If Christianity does not make a man better than the unchristian world, then it is a failure, and worse than a failure, for that is what it professes to do. But there is no question about the matter; true Christians are different from the world. Two things that are entirely unlike cannot be mistaken for each other. Light is never mistaken for darkness; but there is no more difference between light and darkness than there is between the real follower of Christ and the unbelieving world.

Some will say, "If this is the case, if Christians are so easily distinguished from the world, then there are but few who are Christians indeed." We are obliged to admit this. The Bible plainly teaches that the followers of Christ will ever be few in number, and that many who are the loudest in their profession, are not recognized by Christ as being his followers. Matt. 7:22, 23.

But while we are doing this sort of work for Christ, we may also be doing what many would term "active labor." To this end various missionary societies have been started. All Protestant denominations have engaged in this work, and some have obtained in foreign fields many converts that for piety and zeal often put to shame those who have been brought up under Christian influence. These missionary enterprises afford a field of labor for many earnest workers. The world will never know the sacrifices that

have been made by the devoted men and women who have literally "left all" for Christ's sake. And whatever their success may have been in obtaining converts, it is safe to say that their own souls were watered. This is one of the invariable accompaniments of laboring for the good of others; the worker gains strength for himself.

But all cannot go to foreign lands, yet all must be missionaries. There are comparatively few that can take part in these active missionary labors, even though they were prepared for it. To be sure, missionary societies are often organized in various churches, and occasional reports are read from the foreign missionary, and each one has an opportunity to contribute for the support of the mission. Still it is impossible for the majority to get in full harmony with the work, although they wish it well. The foreign field is to them a vague, indefinite place; it is difficult for them to realize the situation of things in India, Africa, and China. They do not feel any personal interest in the work, but give of their means to support it because it is a duty. And from simple inability to realize the situation, they do not give any adequate sum for the support of the cause, and that little is given in a half-hearted manner. Of course, these persons who take little or no interest in missions of any kind, must suffer spiritually. They literally freeze to death; they do not work enough to keep themselves warm. The lack of interest in missionary work must be regarded as the great cause of the spiritual lethargy which is now so prevalent. It is evident that if every member of the church could have some personal work to do in the missionary line, it would add greatly to the spiritual life of the church. There is a great deal of useless material in the church that might be put to good service. A person who is doing nothing is worse than useless, for he hinders those who are engaged in work.

We know of no plan that has been devised whereby all the members of the church may be set to work, except the Tract and Missionary Societies organized by the Seventh-day Adventists. The object of these societies is to do missionary labor both at home and abroad. All the heathen are not in foreign lands, and even among Christians there are very many who need instruction in regard to many parts of the word of God. The plan adopted is substantially this: Whenever a church of Seventh-day Adventists is formed, the missionary society is at once organized. This is as much a matter of course as is the Sabbath-school. Every member is requested to join. Donations are made for the purpose of securing a supply of tracts and books. A club of from ten to five hundred copies of the SIGNS OF THE TIMES is ordered, not for the use of the members of the society, but to be mailed to various parts of the world, wherever interested readers may be found. The names and addresses are obtained in many ways. Sometimes a member will send the SIGNS to a friend in whose spiritual welfare he has an interest. But more often the papers are sent to entire strangers. Names and addresses are obtained from newspapers, directories, or by correspondence. It matters little who the individual may be, for the object is to reach everybody, and give all an opportunity to learn the truths for these last days.

A postal card accompanies the first number of the SIGNS that is sent, stating in few words why it is sent, requesting that it be carefully read, promising to continue sending it free, if the person addressed is willing, and asking for a reply. If no reply is received within two or three weeks, the paper is discontinued. Should a favorable reply be received, the member continues sending the SIGNS, and soon writes a letter, asking the person how the paper is regarded, and expressing, in a respectful manner, his interest in the reader's eternal welfare. The good sense of the writer must be exercised in order to give no offense, for as yet he knows nothing of the one to whom he is writing. He may already be a professing Christian, or he may be an infidel. This letter is intended to draw the reader out on these points. In this manner a correspondence is started that, if properly conducted, will result in much good. Very many instances are known where the conversion of sinners has resulted, and we cannot doubt that this has occurred oftener than is known.

Since the doctrines advocated by the SIGNS are

entirely new to so many persons, it is to be expected that questions will be asked in regard to them. This is just what is desired, as it shows an interest. And now comes the most difficult part of the work, when the worker needs wisdom greater than his own. A grave responsibility rests upon him; if he should through ignorance, or rashness convey wrong ideas of truth to his interested reader, incalculable injury will be done. The truth must be correctly represented, but how is it to be done? The worker feels his inability to converse fluently on the subjects that are perfectly clear to his own mind. Even if he were able, there would be danger that, being unacquainted with his correspondent's peculiarities, his words might be of no effect. Right here the tracts come into service. Each one of these discusses a single point thoroughly. The proper one can be sent, and the inquirer has the answer to his question. As reference is made to the Bible for authority on every point, the tract cannot fail to commend itself to the candid.

It will be seen at once that such a course as this, pursued by each member of a church, must greatly increase the spirituality of that church. "He that watereth shall be watered also himself." Each one has his mind upon the work of God, and the effect cannot fail to be seen in the daily life. When each member is heartily engaged in this work, there is no room for gossip, slander, and fault-finding. Church trials are unknown in a church where each member has the missionary spirit. How could they exist? The missionary spirit is the spirit of Christ, and those who have that cannot indulge in quarrels, or in envious or jealous feelings. All church difficulties spring from selfishness, but when the individual is earnestly engaged in the missionary work, self is lost sight of; the mind is drawn out for others. Besides this the meetings of the church will never become dull, for each one is constantly gaining an experience. The minister can be left free to devote much of his time in new fields; for there will be no difficulties to settle, and the members are growing in grace.

We believe that this is the way to have a "live church." But it is necessary that every member join in this work. Just as the pastor of a church cannot be successful without the co-operation of his flock, so the church will not be really alive, unless every member is alive. Those who do not work will be dead weights upon those who do. This is not mere theory; the matter has been tested. In every church it will be found that those who are advancing spiritually, are those who are working for others. But if you find some that are cold and indifferent, who are in a backslidden condition, or who are busybodies, working trouble on all sides, you will find that they have done no real work. Shall we not all, then, who profess to love the Lord and to look for his appearing, go to work earnestly? It will do no good to sit down and mourn our sad condition; that will never cause us to advance. Let us heed the command of the Master, "Go work in my vineyard," and we may be sure that he will supply the necessary strength.

E. J. W.

Healdsburg and Napa.

IN Healdsburg we have found the work required much steady labor since camp-meeting, and have given much of our time to it. In this place we have had the valuable services of Sister White and the college faculty, as well as some of the reliable workers in the church. Much good has been done, but there is need of constant care and watchfulness in this church, where so many are gathering from all parts of the conference. God is blessing the school and church here. Twenty have signed the covenant since we began the tent-meeting here just before camp-meeting. Prof. S. Brownsberger has been elected Elder of the church, and J. Morrison and F. V. Harmon, Deacons.

Christmas Eve we had a meeting at the college, and devoted the time to prayer, singing, reading, and speaking, and after a pleasant and profitable evening, took up a collection of cash gifts for the poor fund amounting to \$45.55. How many of our churches are giving to the poor fund? Each church ought to have such a fund, to be kept by the treasurer and used for the poor of that church as they have need.

At Napa we had meetings last Sabbath and first-day. This is one of the oldest churches in the conference, but so many have moved away

that it is getting quite small, and not one-half of the present membership are living near enough to attend meetings. Good interest is manifested by the few, and we had a profitable season with them. We go to Vacaville for quarterly meeting and spend the next Sabbath and Sunday after that in Woodland.

W. M. HEALEY.

Missionary Work in San Francisco.

Six weeks have now elapsed since we came to this city. Much of this time has been spent in the interest of the ship-mission. Nearly three hundred ships have been supplied with reading matter. Sixty dollars' worth have been sold. Many have expressed an interest in our work, and are desirous of informing themselves on the points of our faith. If a place could be found accessible, many seamen could be induced to attend meetings and thus hear more of our views. Some who have received publications on previous voyages, have expressed great satisfaction in what they have learned, and have become missionaries while in this port, in scattering our reading matter, and thus arousing an interest and preparing the way for further work.

Some have left sea-life in order to keep all of God's commandments, and others are on the point of decision. Ships from England show the result of missionary work done there. Thus the truth is carried from ocean to ocean.

Brn. Palmer and Brorsen have assisted in this work, and all are encouraged to continue.

Jan. 4, 1883.

WM. INGS.

Temperance.

A Case in Point.

THE New York *Evening Post*, although far from being radical on the temperance question, presents an argument in its favor that cannot be refuted. It is based on the difference in the expenditures of two towns nearly equal in population. The one, Vineland, N. J., actually as well as legally prohibits the sale of intoxicating liquors; the other, Yonkers, N. Y., licenses 145 saloons and has in addition 70 places where liquor is sold in violation of law. Here are the figures:—

"Vineland has about 12,000 inhabitants and Yonkers less than 15,000. Yonkers spends on its police \$37,000; the police duties of Vineland are performed by one constable at the annual expense of \$75. Yonkers has a police judge with a salary of \$4,000, and a clerk who is paid \$800; Vineland has no police court and needs none. The paupers of Yonkers cost the town \$12,000; Vineland has a corresponding expense of \$400. Altogether these articles of expense cost in Yonkers \$53,800; in Vineland \$475. Making proportionate allowance for the difference in population, the government of Yonkers, so far as these expenses are concerned, cost more than ninety times as much as that of Vineland."

If we carry the computation a little farther, it will be seen that in Yonkers the cost to each man, woman, and child is more than three dollars and a half; while in Vineland it is less than four cents to each individual. And this, we must remember, is only one of the ways in which whisky indirectly robs the people. No account is taken of the enormous amount of money which is spent every year in these 215 places where liquor is sold. Two thousand dollars a year would not be an extravagant estimate for the average receipts of each place. Some receive many times this amount, and none of them could keep up their running expenses, pay taxes, rent, and help, besides their living, on much less than this. So we have at the very lowest calculation \$430,000 additional expense, or nearly thirty dollars for each man, woman, and child in the city, all of which the citizens of Vineland save.

These figures speak for themselves. They make a strong plea for prohibition. Not the strongest plea by any means, for the want and suffering, the sickness and distress, the sorrow and anguish of heart that is caused by this accursed liquor traffic, plead for prohibition in language stronger than words. But yet figures appeal more strongly to many minds. They are the only things that are taken into account by the liquor-dealers. These men say that municipal and government expenses could not be paid were it not for the liquor traffic. But Vineland and Yonkers are standing witnesses to the falsity of

this claim. Just remember that for every cent which the citizens of Vineland pay into the city treasury, the citizens of Yonkers pay three hundred and sixty. And then when whisky makes this great expense, it takes away the money with which it should be met, out of the pockets of the citizens, so that their burden is increased a thousand fold.

Thus it appears that whisky is both a pauper and a robber. It does nothing for its own support, but lives off from the community; and when men put their hands into their pockets to pay for its keeping, they find that it has stolen their money besides. Can we afford to support such a thieving beggar any longer?

E. J. W.

Ten Years' Work.

"O HAN! I've heard bad news about you," said Mrs. Eldred, excitedly, rushing into her friend Mrs. Peebles's cozy room.

"Why, Emily," said Mrs. Peebles, her rosy cheeks growing more rosy still, "how you startled me! I thought the house was on fire."

"Worse than that, Han; I have heard that you have sold this lovely farm and bought a horrible hotel. Tell me it isn't so; I cannot; cannot bear it."

"We have certainly sold our farm, and bought, not a 'horrible' hotel but a nice one at Mt. Morris; I am tired of hard work. But why should this excite you?"

"O Hannah!" said Mrs. Eldred, sinking down in a chair and covering her face with her hands, "I am so sorry! so sorry! Suppose your husband and son become drunkards?"

"My husband is a gentleman, I do not fear him; and Johnny—if we cannot control such a slip of a boy as that, I'm sorry."

"Bet I'll have all the wine I want for once!" said ten-year-old Johnny looking saucily up.

"And I too," said his little sister; "it's so good!" And the dimpled little maiden began to practice her dancing steps. They were lovely children, and the mother, fresh and blooming as a girl, was a beauty. The neat, tasteful home bore evidences of good house-wifery, and Mrs. Peebles bore the palm in all the country around for cookery.

"Just the place to put you my bonnie wife," said Mr. Peebles, as he regaled himself at her bountiful table. "It's just barbarous for me to monopolize all your talents. You'll make my fortune in a hotel, where so many can enjoy your exquisite, fine cookery."

"Only think of it, Ezra! that ridiculous Emily is afraid you'll get to be a drunkard if you go into a horrible hotel, and she cried about it!"

A merry laugh followed this speech, which prevented Mrs. Peebles from noticing the flush which covered her husband's handsome forehead.

"Thank fortune! we've got a gentleman for hotel-keeper now," said the Mt. Morris people, as the new landlord and his family settled down in their new home, which was freshly garnished for the sacrifice.

Down grade is the swiftest. Is that why so many take it? Not a year had passed by when friends began to whisper, "Mr. Peebles is too good a customer of himself." Johnny grew up rough and roystering. Nettie became more beautiful than her mother, and while she was yet in her early teens, ran away with a traveling agent who frequented the house, and married him. This ill-assorted marriage was soon dissolved by voluntary separation, and Nettie, a tarnished flower, returned to her father's house. Life in the hotel only lasted a few years,—years which sufficed to plant the appetite for the "liquid fire" firmly in father and son. Disease, too, was rioting upon the abused vital forces. Consumption means something when it is superinduced by alcohol.

Mr. Peebles, after a few months of intense suffering, went down into the grave, and Mrs. Peebles, wasted and worn, looks back upon her ten years' work, lost treasures, dissipated fortune, and sighs, "Oh if I had only known!"

She sees the cows and sheep quietly grazing near the dear old farm-house, where the birds sing all the day long. She passes by the "horrible hotel," still busy at its work of death, and murmurs, "What a choice I made! and I am reaping the fruit of what I have sown."

Reader, this is no fancy sketch; only the names are fictitious. It is a true record of a part of ten years' work.—*National Temperance Advocate.*

The Home Circle.

ANISE AND CUMMIN.

WEARY with homely duties done,
Tired through treading day by day,
Over and over from sun to sun,
One and the same small round alway,
Under her breath I heard her say:

"Oh! for the sweep of the keen-edged scythe,
Oh! for the swaths, when the reaping's o'er,
Proof of the toil's success. I tithed
Anise and cummin—such petty store!
Cummin and anise—nothing more!"

"Only a meagre garden-space,
Out of the world so rich and broad—
Only a strip of standing-place!
Only a patch of herb-strown sod
Given, in which to work for God!"

"Yet is my hand as full of care
Under the shine and frost and rain,
Tending and weeding and watching there,
Even as though I deemed a wain
Were to be piled with sheaves of grain."

"Then when the work is done what cheer
Have I to greet me, great or small?
What that shall show how year by year,
Patient I've wrought at duty's call?
Anise and cummin—that is all!"

Turning, I raised the drooping head,
Just as I heard a sob arise:
"Anise and cummin and mint," I said
(Kissing her over her aching eyes),
"Even our Lord doth not despise."

"Think you he looks for the headed wheat
Out of your plot of garden ground?
Think you he counts as incomplete
Service that from such scanty bound
Yields him the tithing he has found?"

"What are to him the world's wide plains?
Him who hath never a need to fill
Even one garner with our small grains?
Yet, if the plot is yours to till,
Tithe him the anise and cummin still?"

—Margaret J. Preston, in *Independent*.

Economy in the Household.

"It's what thee'll spend, my son," said a sage old Quaker, "not what thee'll make, which will decide whether thee is to be rich or not."

Not what we spend, but what we save, is what will make rich, is the usual way of putting this matter. Evidently, the old Quaker was thinking more about the money that should be spent rather than the amount. Sometimes we hear people say, with a laugh, when they are spending an unusual amount of money, "I am buying myself rich," meaning that they are getting so many things. To teach how to buy one's self rich, is the aim of this short chapter on economy. It is easy enough to buy one's self poor; that can be done without any instruction. The first rule we shall give is,

BUY NOTHING THAT IS NOT NEEDED.

Plain food will satisfy the actual needs of the body. Pies, cakes, puddings, preserves, and sweetmeats, are not necessities; they are often the causes of disease and unfitness for work. It will take less money to buy meat, fruit, and vegetables, than these dainties, and they will yield a large return of muscle and strength in every part. The actual needs of the body in clothing are not large. An oreide breast-pin, or sham diamonds, or lace-trimmed flounces, or sparkling jets, or tinkling bangles, do not add any to the comfort of the body, but rather to its discomfort. It is not by spending money for foolish articles of food or clothing that we are going to buy ourselves rich. Economy in food does not mean that our tables shall be uninviting; neither does economy in dress necessitate ugliness. Let us bring to plainly, neatly-spread tables the sauce of hunger and the bread of contentment, and the repast will prove fit to set before a king. Let us clothe ourselves with the ornament of a meek and quiet spirit, and flashing jewels, lace, and velvet, will not be needed to make us attractive. It would not be a bad idea for a housekeeper to take an inventory of stock the first of each year, something after the fashion of business men; that is, to make a list of household possessions under two heads—"things needed" and "things not needed." It might be well, also, to add up the two columns and compare the sums. "Why spend ye your substance for that which is not bread?" would be a question that would naturally follow in many homes. The second rule to be given is,

BUY ONLY GOOD MATERIAL.

"Cheap" is a snare in which even very sensible people are sometimes caught. It is not unusual for people to buy things that they do not need, just because they are "cheap." The auction room becomes to such people somewhat like a spider's web to catch the silly fly. In making purchases, it is safe to conclude that we get no better things than we pay for. The trade cannot afford to give us better bargains than that. Our care, rather, should be to get as good as we pay for; cheap things are cheap; the price will never be below the quality. When a cheap piece of silk is offered, let us consider whether or not we can afford to pay the price asked for so much dye stuff and material. When a cheap piece of muslin is offered, let us stop to think of the price of starch, and decide that cotton, not starch, makes the best wearing material. In getting shoes, let us remember that strong leather costs more, but wears better, than brown paper soles. A dress of good material will "make over as good as new" two or three times, while a poor material will be unsightly with a few times wearing. The third rule is,

KEEP AN ACCOUNT OF EXPENDITURES.

"I must have lost some! Where can my money have gone?" are expressions that may often be heard, when one returns from a shopping expedition. Then the buyer will sit down and make a list of things purchased, and add up their cost, and find that nothing has been lost except in foolish bargains. To keep an account of all money spent is a wholesome check upon extravagance. It would be well to add up the account once a week, and see how it compares with the income. This is a sure recipe for living within one's means. The fourth rule is,

DO NOT GO IN DEBT.

It is so much harder to pay for things already eaten or worn, that they seem to cost twice as much as when they are paid for at the time of their use. Debt is a destroyer of self-respect, of peace of mind, of the good opinion of others, of one's ability to do the best possible with the amount he has to spend. A buyer with cash in hand can always do better, get fairer prices than one who must ask for time. Do without things until you can pay for them, is sound advice.

"Economy is a virtue in the richest king!" Why should the rich be careful of their means? To teach those who are less fortunate that it is not mean or stingy to be economical, and so as to have more to give to the poor. Both rich and poor should remember that the earth is the Lord's, and the fullness thereof, and that they are only stewards to make a wise disposition of what is only for a lifetime placed in their care. —Mrs. W. F. Crafts, in *Christian at Work*.

What People Will Say.

At a prayer-meeting recently the burden of three of the prayers was that we might be "freed from a man-fearing spirit." In some form this thought is frequently expressed in private and in public. We leave duties neglected, lest some one should say we are putting ourselves forward; or we do what we otherwise would not in order that persons may form of us some opinion we hold to be desirable. Multitudes of men and families sacrifice comfort, health, and self-respect to grasp and hold; not for the sake of enjoying wealth, but that they may be reputed wealthy by the world. We say "the world," and it sounds large; but really to most of us a very small circle constitutes our world. If some five or six persons approve our course, it is all right with us. In short, "what people will say" gives the key-note to many actions.

Now, a few days since we were pondering the question why it is that, with few exceptions, every one is under the thumb of Mrs. Grundy, when we called to see a friend. Her little child was playing in the room. Presently the nurse-girl came to take him away and prepare him for dinner. But the young gentleman preferred to remain with the company, when Mamma interposed in this manner:—

"Oh! Willie must go and have his hair brushed. Why, that lady thinks Willie has not had his hair brushed to-day. See how astonished she looks! And (to the nurse) Mary, every one will think

Willie has no more clean aprons unless you put one on him right away."

This had the desired effect. The child went at once to be brushed and dressed, from fear of what persons would think of him.

The next call made was on a poor sick woman. She had a child somewhat younger than the other—two years old, perhaps. Soon the little one began to cry, interrupting our conversation.

"Oh, my!" said the mother. "See Gampa looking at you. He thinks it awful queer Minnie should cry."

Now, Grandpa was a surly old man, sitting in the corner of the room, reading his newspaper and paying no attention whatever to the child. But Minnie straightened her face, and wiped her eyes, to see whether "Gampa" didn't think her "awful queer."

This visit finished, we returned home, and proposed to take Ethel, our own little girl, out for a walk. We asked the lady who has her in charge to put on her coat. But Ethel said,—

"Oh! no. I want to wear my 'tittle boo shawl." Immediately the lady exclaimed: "Mercy on us! If the little girl should go out with only her little blue shawl on, everybody in the street would look at her. And they would all say to themselves: 'Is it possible that little girl hasn't got her winter coat yet?'"

At this Ethel laughed. The coat went on and the walk proceeded. The young lady carried herself and eyed every passer-by in a manner that said "Look at me. I've got my winter coat on."

Returned from the walk, her wraps were removed; but her mittens, being a novelty from gloves, she did not wish to relinquish.

"Mercy on us!" was again exclaimed. "Did I ever hear of a little girl's wearing her mittens in the house? What would everybody think?"

At this point we sat down, with the clear conviction that we had arrived at the solution of the question previously pondered. From the earliest dawn of consciousness up to maturity, the motive most frequently held before our children is the opinion of others. What wonder that so many of us are slaves to Mrs. Grundy. Boys and girls thus trained will be at fourteen years of age thoroughly self-conscious, and will ask themselves, in regard to every action, not what is wise and right, but "What will people say?" If parents and all who have the care of children will watch themselves, they will probably be surprised in discovering to what an extent they present this motive. It is so easy in this manner to stop children from crying or induce them to conform to our motives that the temptation is great. But a very little thought will obviate this and offer true motives of action.

For instance, take the case of Ethel. The very next day she was going to play in the yard, and her warm coat was needed; but again she preferred her shawl and was 'cute enough to suggest, "Nobody tan see me in the yard."

We drew her into our arms, and said,—
"Our little darling must wear her coat because it is right to do so. Does she not remember how bad a cold and cough and sore eyes she had when she came from the asylum to live with us? She is now strong and well, and we love little Ethel too much to let her get so sick again. At that time, you know, pet, you had no warm clothes to wear; but now our Heavenly Father has given you home and friends and nice warm things, and he expects you to wear them and keep well. Is it not kind in our Heavenly Father to take such good care of little Ethel?"

By this time the coat was on and buttoned, and the child's lips were held up to us for a kiss, as she said:—

"I 'uv Heavly Father most and 'ou next."

And thus, her thoughts drawn off from herself to the goodness of God, she went out to her play.

Now we submit if such motives are not far in advance of the former. Besides, the former are not true. People are not thinking about us, are not talking about us. If we pause to reflect, it is very apparent that the world—a few gossips excepted—is thinking of itself, not us.

The one general reason to be given to children, however young, for any course to be pursued is, because it is right. Why it is right can also usually be explained to them. If we had one generation trained to such motives, we would need fewer prayers against a "man-fearing spirit," and heroes would be more common who would "dare to be a Daniel, dare to stand alone."—Anna Oliver, in *Independent*.

Religious Notes.

—The Metropolitan Temple in San Francisco, Mr. Kallach's church, was used on the 8th inst., for a sparring exhibition, "all the local fraternity," i. e. all the first-class hoodlums, taking part. Still we are doubtful if the church was desecrated by the performance. That was done long ago.

—The *Presbyterian Banner* says that the working people throughout continental Europe are beginning to plead for deliverance from a secular Sunday. It says that a meeting of three thousand workmen was recently held in Vienna, at which a resolution was passed, protesting against Sunday work.

—Rev. Titus Coan died at Hilo, Sandwich Islands, Dec. 2, aged 82. Dr. Coan was a veteran and widely-known missionary of the American Board, and had been known for years as the apostle of the Sandwich Islands, having been there for over fifty years, and wielded a great influence with the people.

—It is not alone in Russia that the spirit of intolerance is exhibited against the Jews. Even in England, where Jews have ranked the highest, and have had the most liberty, they are beginning to feel that all is not good-will towards them. The *Jewish Chronicle* says: "A remarkable change has, during the past few years, come over the outer world in relation to Judaism. Where previously all was good-will towards Jews and all that was Jewish, one finds in many quarters a tendency to criticize every point that can by any means be regarded as open to criticism."

—The *Pacific* (Congregationalist) advises all the churches that have not already done so, to fall into line, and drop out of the Sunday list of churches. As a reason for so doing, it says: "The fourth commandment is still in the Bible, which we love and have solemnly promised to make our rule of faith and practice." We fear that in spite of its professed love for the fourth commandment, the *Pacific* has not read it lately, or else it has a mutilated copy of the Bible. There is evidently something wrong. The fourth commandment as it stands in King James' Version, which we use, does not condemn Sunday work; in fact, it says nothing about Sunday whatever, except as it is included in the six days in which work may be done.

—Although Dr. Kohler, as noticed on the next page, advises his Jewish brethren to make Sunday their day of worship instead of Saturday, he does not advocate a rigid observance of the day. He rather favors a California "rest and recreation" Sunday. He says: "Why should the workingman not be allowed to exchange the close air of the tenement house or factory for the fresh air of a garden, and enjoy the healthy exercise and mirthful pastime with his family and kindred? Why should hale and hearty youth refrain from invigorating sport on the Sabbath? On the contrary, having spent part of the day in solemn devotion, in prayer and song, man should for the rest of the day display all his social virtues to the best advantage."

News and Notes.

—A violent earthquake shock was felt in different parts of Northern Ohio, Jan. 6.

—By the sinking of a flat-boat in North Carolina, Dec. 30, eighteen convicts were drowned.

—The number of failures in the United States in 1882 is reported at 6,738, with liabilities aggregating \$101,000,000.

—Los Angeles, Cal., is now lighted by electricity. The lights aggregate 69,000 candle power, and illuminate fifteen square miles of territory.

—A correspondent of the *Tulare Times* states that Tulare Lake fell fourteen inches during 1881, but lost twenty-six and a half inches in 1882.

—By the census bulletins it appears that between 1850 and 1880 the number of farms in the United States increased from 1,449,073 to 6,008,007.

—The Illinois State Board of Health has driven from the State thirty-one persons who falsely made oath that they were graduates of foreign medical universities.

—Dispatches from Germany say that 10,000 persons are rendered homeless by the floods in the districts near Worms, and are in danger of starvation. The floods are now subsiding.

—W. H. Vanderbilt proposes, on certain conditions, to erect a picture gallery in New York, and fill it himself with the best pictures that can be obtained, at a cost of not less than \$5,000,000.

—Advices from Cape Town to the National Board of Health state that during the past two months 9,000 people have been stricken with smallpox and 2,400 have died. The negroes object to vaccination.

—Smith, the man who murdered his child in Los Angeles County, and was sentenced to imprisonment for life, jumped from the train, while on the way to prison, and received injuries from which he has since died.

—Brigands have carried off the Mayor, Justice, and Board of Aldermen of Ahuacatlan, Mexico. And now some of the newspapers are wickedly wishing that those brigands would visit a few cities in the United States.

—The Deputy County Clerk of Alameda County has left for parts unknown, after appropriating over \$14,000 of the county money. His embezzlements have been carried on for over a year, and the proceeds were spent in gambling.

—The Naval Advisory Board recommends the building of the following vessels: One steel cruiser, to cost \$1,500,000; three steel cruisers, to cost \$1,041,000; one iron dispatch boat, to cost \$460,000, and one cruising torpedo boat, to cost \$38,000.

—Private letters from St. Petersburg state that the Czar recently found in his bedroom a letter from the Revolutionary Committee, demanding a commencement of the promised reforms and adding that the committee possesses power to forcibly obtain concessions.

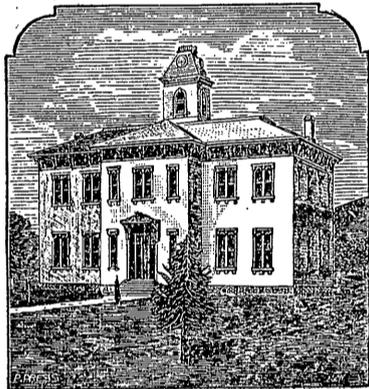
—A Mrs. Stillwell of Mt. Vernon, Ohio, has made confession on her death-bed, that she had murdered her first husband, a stranger who was stopping at her house, her daughter, and her mother, and had also attempted to murder her second husband, in order to obtain his life insurance.

—The sand-storm on the Mojave Desert, Jan. 2, extended for 100 miles along the Southern Pacific Railroad, and was the worst ever known. Trains were delayed, and the passengers on the emigrant train were nearly suffocated, the sand sifting through the cracks and filling the cars.

—A Montreal firm failed in 1875, and resumed only after paying the English creditors eleven shillings on the pound. On the 1st inst., they paid up in full, the amount required being £82,000. It is a rare instance of honesty, since there was no legal claim upon them.

—The French General Chanzy died suddenly, Jan. 4. He was one of the most noted of French Generals, and was elected Senator for life, in 1875. The *London Times* says: "The death of General Chanzy, following so quickly that of Gambetta, must disturb many political calculations, and will increase the uncertainty prevailing as to the immediate prospects of the French political parties."

—There is a deficit in the Tennessee State Treasury of \$400,000. The Legislative Committee, appointed to investigate the matter, after consultation with the bondsmen of the Treasurer, recommend a suspension of the business of his office for the present. The missing funds are supposed to have been lost in speculation, or loaned to personal friends engaged in dealing in stocks. The Treasurer has left the State on a visit, and will not return until sent for.



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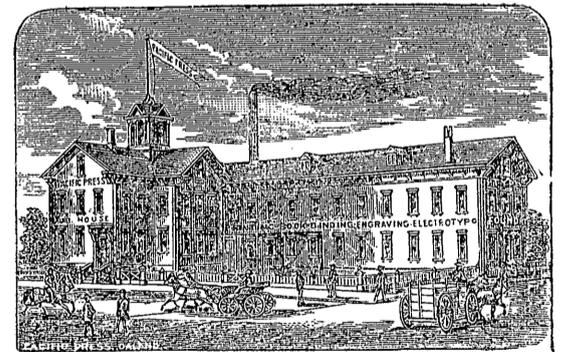
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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JANUARY 11, 1883.

A MAIL-CAR bound for the West was burned quite recently near Saratoga, New York. If any in the East have sent orders to this office, which are not promptly filled, it would be well for them to order again, as the first may have been destroyed.

"The American Sunday."

WHETHER we are to have in America a Sunday that shall be a rest day, and a day for worship, is a question that will have to be answered in the affirmative within a decade, perhaps within half that time, or not so answered within a century. A struggle is now going on, and which ever side wins the day, wins it for a long time.—*Western Christian Advocate.*

Methodism and Mammon.

THE "watchmen" are not all entirely blind as to the state of affairs in the professed church of Christ. The New York *Christian Advocate* bewails the condition of the Methodist denomination as follows:—

"Many things show that the Christian churches of this country are beginning to reap what they have sown. Sermons against covetousness and against the dangers of making haste to be rich have given place to discourses on the 'Moral Uses of Wealth and Luxury,' and things of that sort. Little public and less private admonition has been given to the disciples of Christ against the thirst for material gratifications and possessions, the great temptation of our times. Many congregations have become temples of fashion and pride, and their ministers priests of Mammon, though using the forms of Christianity. Methodism has not withstood this generation as it should have done, and Methodism must wear its proportion of sackcloth and ashes."

Correct This Time.

TRUTH and error are found side by side in this world, and nowhere are they more freely intermingled than in the popular religious journals. We have frequent occasion to notice the false doctrine taught by the *Christian Union*, and we are therefore the more glad to give place to the following forcible statements of fact, which we find in that paper:—

"It is at the end of this world, when the Son of man comes in his glory, that he gathers the wheat into the granary and burns the tares; that the angels sever the wicked from among the just; that two women are grinding at the mill, and one taken and the other left; that the door of entrance to the wedding-feast is closed, and the belated foolish virgins bewail their folly; that the unprofitable servant is cast into outer darkness; that all nations are gathered before the Judge, the sheep on the right hand but the goats on the left. It is when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, that those who know not God and obey not the gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord. Throughout the New Testament, in the words of Christ, in the teachings of Paul, in the pictures of Revelation, the thought is always the same. The final Judgment is connected with the end of all things; never with the end of the individual life."

Jews and the Sunday.

THE New York *Witness*, in discussing the new Sunday Law, says:—

"One menacing element is starting up in this Sunday question. The Jews claim a right to use Sunday for traffic, seeing they keep Saturday as the day of rest."

From the experience we have had with the Sunday Law, we would say that the law is the "menacing element" in the case, menacing those who have observed one day, and obliging them, for their own good of course, to keep two-sevenths of the time.

But the probability is that this obstruction to the law will soon be removed. The leading Jews are counseling an abandonment of the ancient Sabbath. Dr. Kohler, of New York, in a recent sermon on the Sabbath plead for this, not because the Bible record is insufficient to prove man's obligation to keep the ancient Sabbath, but as a concession to the large number of Jews who use the day for business. He said:—

"As to the Jewish historical day, alas! its pristine glory is gone, and, unless we willingly deceive ourselves,

we cannot even cherish the hope of ever seeing it carry the palm of victory. All credit and honor to those faithful few who spare no efforts in upholding and defending it; but we are not blind to the fact that God and Mammon cannot be worshiped at one and the same time. Whether acknowledging the fact or not, the Jews as a class must, by necessity of competition, keep their day of rest in common with their fellow-citizens, and only the wealthy can afford to make an exception to the rule. I am far from favoring a sudden transfer of the Sabbath, which could only injure the roots of the sacred institution; but I cannot help finding, with the ever-increasing number of enlightened Jews, the only safety for Judaism to consist in Sunday services."

The San Francisco *Jewish Times*, comments on this sermon thus:—

As prayer is acceptable to God at all times, only the best results could flow from frequent gatherings in the synagogue, whether the same be on Sunday or any other day. Sunday being by custom and usage a general day of rest, our places of worship would attract more worshippers on that day, and why deny the privilege to those whose longings are to praise God in his temple—in his sanctuary?"

Truly "the glory is departed from Israel." Their "longings" to praise God in his sanctuary are not strong enough to draw them away from their business on the day which he has appointed. "God and Mammon cannot be worshiped at one and the same time," therefore God must give place to Mammon. What a humiliating confession. Yet it is one which we often hear professed Christians make. The indications are that a few Sabbath-keeping Christians will soon be all that will uphold the law of God as of more consequence than the law of man. Although we do not expect that the Lord's Sabbath will ever be kept except by a few, we do cherish the hope that it will yet "carry the palm of victory." And our hope is well grounded, for God and his truth will prevail, though all the hosts of earth and hell combine against them; and we have the promise that in the new earth "all flesh" shall "come to worship" before the Lord "from one Sabbath to another." For this time we work and pray.

WE would not fail to keep before the minds of our readers that God's people are not yet delivered. God made a promise to Abraham, that he should be the "heir of the world," yet he died "not having received the promise." Thousands of faithful ones have died in like manner, looking to the future for the fulfillment of their hopes. We must not expect our reward in this life. If we would be the children of Abraham, we must be content, like him, to be "strangers and pilgrims on the earth." Abraham was called the "friend of God," but it was only because he was willing to sacrifice all that he had and be a wanderer, for the sake of the truth of God. "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God." The professed follower of God should never plead as an excuse for neglecting to keep his commandments, that they will interfere with his business; our only business should be to serve God. If we do this, God may prosper us beyond all expectation, but if he does not, we should remember that "the Lord is not slack concerning his promise." God does not settle all his accounts in this life.

The Lord, by the mouth of the prophet Isaiah, brings to view the future condition of those who will have their good things in this life, at the expense of God's law, as contrasted with those who serve him now. He says: "Because when I called, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not; therefore thus saith the Lord God, Behold my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit."

"BE astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts." Jer. 2:12, 13, 19.

Missionary Work for the Winter.

UNDER this heading in the *Review*, Elder Haskell speaks as follows concerning the SIGNS OF THE TIMES:—

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