

The Signs of the Times.

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

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The Signs of the Times.

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HELP IN CHRIST.

'Tis true the road we do not know,
And sometimes feel afraid to go;
But Christ, our Master, goes before,
And where 'tis rough will help us o'er.

'Tis sometime rocky, sometimes steep,
Or leads o'er foaming waters deep,
With cliffs that frown above our head,
And snares beneath, and pitfalls spread.

But though it seems a dangerous way,
Let not our ready steps delay,
So long as Christ, our Leader, knows
The snares and dangers which oppose.

We do not know what's known to him;
His eye is bright, though ours be dim;
To him the way is straight and clear,
Then let us follow with ut fear

—T. C. Upham, in *World's Crisis*.

General Articles.

Christian Unity.

BY MRS. E. G. WHITE.

(Concluded.)

CHRISTIANS should regard it as a religious duty to repress a spirit of envy or emulation. They should rejoice in the superior reputation or prosperity of their brethren, even when their own character or achievements seem to be cast in the shade. It was the pride and ambition cherished in the heart of Satan that banished him from Heaven. These evils are deeply rooted in our fallen nature, and if not removed they will overshadow every good and noble quality, and bring forth envy and strife as their baleful fruits.

We should seek for true goodness, rather than greatness. Those who possess the mind of Christ will have humble views of themselves. They will labor for the purity and prosperity of the church, and be ready to sacrifice their own interests and desires rather than to cause dissension among their brethren.

Satan is constantly seeking to cause distrust, alienation, and malice among God's people. We shall be often tempted to feel that our rights are invaded, when there is no real cause for such feelings. Those whose love for self is stronger than their love for Christ and his cause, will place their own interests first, and resort to almost any expedient to guard and maintain them. When they consider themselves injured by their brethren, some will even go to law, instead of following the Saviour's example.

Even many who appear to be conscientious Christians are hindered by pride and self-esteem from speaking privately to those they think in error, that they may talk the matter over in the spirit of Christ, and pray for one another. Contentions, strife, and lawsuits between brethren are a disgrace to the cause of truth. Those who take such a course expose the church to the ridicule of her enemies, and cause the powers of darkness to triumph. They are piercing the wounds of Christ afresh, and putting him to an open shame. By ignoring the authority of the church, they show contempt for God, who gave to the church its authority.

Paul writes to the Galatians: "I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty

for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

False teachers had brought to the Galatians doctrines that were opposed to the gospel of Christ. Paul sought to expose and correct these errors. He greatly desired that the false teachers might be separated from the church, but their influence had affected so many of the believers that it seemed hazardous to take action against them. There was danger of causing strife and division which would be ruinous to the spiritual interests of the church. He therefore sought to impress upon his brethren the importance of trying to help one another in love. He declared that all the requirements of the law setting forth our duty to our fellow-men are fulfilled in love to one another. He warned them that if they indulged hatred and strife, dividing into parties, and like the brutes biting and devouring one another, they would bring upon themselves present unhappiness and future ruin. There was but one way to prevent these terrible evils, and that was, as the apostle enjoined upon them, to "walk in the Spirit." They must by constant prayer seek the guidance of the Holy Spirit, which would lead them to love and unity.

A house divided against itself cannot stand. When Christians contend, Satan comes in to take control. How often has he succeeded in destroying the peace and harmony of churches. What fierce controversies, what bitterness, what hatred, has a very little matter started! What hopes have been blasted, how many families have been rent asunder by discord and contention!

Paul charged his brethren to beware lest in trying to correct the faults of others, they should commit sins equally great themselves. He warns them that hatred, emulation, wrath, strife, seditions, heresies, and envyings are as truly the works of the flesh as are lasciviousness, adultery, drunkenness, and murder, and will as surely close the gate of Heaven against the guilty.

Christ declares, "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea." Whoever by willful deception or by a wrong example misleads a disciple of Christ, is guilty of a great sin. Whoever would make him an object of slander or ridicule is insulting Jesus. Our Saviour marks every wrong done to his followers.

How were those punished who in olden time made light of what God had chosen as sacred to himself? Belshazzar and his thousand lords profaned the golden vessels of Jehovah, and praised the idols of Babylon. But the God whom they defied was a witness of the unholy scene. In the midst of their sacrilegious mirth, a bloodless hand was seen tracing mysterious characters upon the palace wall. Filled with terror, king and courtiers heard their doom pronounced by the servant of the Most High.

Let those who delight to trace words of calumny and falsehood against the servants of Christ remember that God is a witness of their deeds. Their slanderous touch is not profaning soulless vessels, but the characters of those whom Christ has purchased by his blood. The hand which traced the characters upon the walls of Belshazzar's palace, keeps faithful record of every act of injustice or oppression committed against God's people.

Sacred history presents striking examples of the Lord's jealous care for the weakest of his children. During the journeying of Israel in the wilderness, the weary and feeble ones who had fallen behind the body of the people, were attacked and slain by the cowardly and cruel Amalekites. Afterward Israel made war with the Amalekites and defeated them. "And the Lord said unto Moses, Write this

for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven." Again the charge was repeated by Moses just before his death, that it might not be forgotten by his posterity: "Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary, and he feared not God. . . . Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it."

If God thus punished the cruelty of a heathen nation, how must he regard those who, professing to be his people, will make war upon their own brethren who are worn and wearied laborers in his cause. Satan has great power over those who yield to his control. It was the chief priests and elders—the religious teachers of the people—that urged on the murderous throng from the Judgment Hall to Calvary. There are hearts to-day among the professed followers of Christ, inspired by the same spirit that clamored for the crucifixion of our Saviour. Let the workers of evil remember that to all their acts there is one witness, a holy, sin-hating God. He will bring all their works into Judgment, with every secret thing.

"We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself." As Christ has pitied and helped us in our weakness and sinfulness, so should we pity and help others. Many are perplexed with doubt, burdened with infirmities, weak in faith, and unable to grasp the unseen; but a friend whom they can see, coming to them in Christ's stead, can be as a connecting link to fasten their trembling faith upon God. Oh, this is a blessed work! Let not pride and selfishness prevent us from doing the good which we may do, if we will work in Christ's name, and with a loving, tender spirit.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." Here, again, our duty is plainly set before us. How can the professed followers of Christ so lightly regard these inspired injunctions? Not long since I received a letter describing a circumstance in which a brother had manifested indiscretion. Although it occurred years ago, and was a very small matter, hardly worthy of a second thought, the writer stated that it had forever destroyed her confidence in that brother. If that sister's life should show, upon review, no greater errors, it would be indeed a marvel, for human nature is very weak. I have been and am still fellowshiping as brethren and sisters those who have been guilty of grave sins, and who even now do not see their sins as God sees them. But the Lord bears with these persons, and why should not I? He will yet cause his Spirit so to impress their hearts that sin will appear to them as it appeared to Paul, exceedingly sinful.

We know but little of our own hearts, and have but little sense of our own need of the mercy of God. This is why we cherish so little of that sweet compassion which Jesus manifests toward us, and which we should manifest toward one another. We should remember that our brethren are weak, erring mortals, like ourselves. Suppose that a brother has through unwatchfulness been over-borne by temptation, and contrary to his general conduct has committed some error; what course shall be pursued toward him? We learn from Bible history that men whom God had used to do a great and good work committed grave sins. The Lord did not pass these by unrebuked, neither did he cast off his servants. When they repented, he graciously forgave them, and revealed to them his presence, and wrought through them. Let poor, weak mortals consider how great is their own need of pity and forbearance

from God and from their brethren. Let them beware how they judge and condemn others. We should give heed to the instruction of the apostle: "Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." We may fall under temptation, and need all the forbearance which we are called to exercise toward the offender. "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

The apostle adds a caution to the independent and self-confident: "If a man think himself to be something, when he is nothing, he deceiveth himself. . . . Every man shall bear his own burden." He who considers himself superior in judgment and experience to his brethren, and despises their counsel and admonition, evinces that he is in a dangerous delusion. The heart is deceitful. He should test his character and life by the Bible standard. God's word sheds an unerring light upon the pathway of man's life. Notwithstanding the many influences which arise to divert and distract the mind, those who honestly seek God for wisdom will be guided into the right course. Every man must at last stand or fall for himself, not according to the opinion of the party that sustains or opposes him, not according to the judgment of any man, but according to his real character in the sight of God. The church may warn, counsel, and admonish, but it cannot compel any to take a right course. Whoever persists in disregarding the word of God must bear his own burden,—answer to God for himself, and suffer the consequences of his own course.

The Lord has given us in his word definite, unmistakable instructions, by obedience to which we may preserve union and harmony in the church. Brethren and sisters, are you giving heed to these inspired injunctions? Are you Bible-readers, and doers of the word? Are you striving to fulfill the prayer of Christ, that his followers might be one? "The God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God." "Finally, brethren, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

Certainty of Christ's Personal Coming.

In the *Christian Union* of December 28, Lyman Abbott speaks thus of the coming of Christ:—

But it is a strange and inconsequential logic which concludes that he will not come again because history has perpetually baffled all this irreverential guess-work. If there is not to be a future and more glorious revelation of Christ to men, then all the prophetic revelation of the Scripture is falsified, and the Bible is no book of divine promise. The prophecy of a first coming of the Messiah is not so clear in the Old Testament as the prophecy of a second coming is in the New Testament. It is the hope held out to his church for the future. It is explicitly reiterated and promised by Christ. It was unmistakably the anticipation of his apostles. It is made by both the basis of many a practical exhortation. The disciples are bid to be ever hastening toward the coming of their Lord; to live soberly in this present life, looking for that blessed hope and glorious appearing; to be as virgins, with lamps trimmed and burning, that wait for the bridegroom; to be as stewards keeping their trust till their King returns to receive their accounting. Are they oppressed? They are to be patient unto the coming of the Lord. Are they in sorrow? They are to comfort one another with the hope of the day when the Lord shall descend from heaven with a shout. Are they weary of waiting? They are warned against scoffers who ask, Where is the promise of his coming? With this hope Christ comforts his disciples ere he departs from them. With this the angels again encourage them after his resurrection. It is idle to attempt to interpret these prophecies by the gradual and invisible appearing of Christ in the spiritual experience of his own disciples. The exegesis which can thus explain away the words of Scripture, can at will make nothing out of something, and something out of nothing. The one appearing is gradual, the other is to be sudden like a stroke of lightning; the one is invisible, the other shall be seen of all men; the one is without observation, the other with a shout and the sound of a trumpet; the one is recognized only by believers, and sometimes with difficulty even by them, the other shall bring terror to the foe and triumph to the friend of Christ. I would not put undue

emphasis on the emphatic words of the angel at the time of the Ascension: "This same Jesus which is taken up into heaven shall so come in like manner as ye have seen him go into heaven;" but if they do not indicate a far different manifestation of Christ from any we have seen in the gradual development of a Christian spirit among men, words have no meaning.

The Spirit the Only Guide.

THE *Christian Union* having printed several articles on "What to Believe about the Bible," a correspondent, who says that for thirty years he lived a skeptic, and believed in the infallibility of human reason as a guide in religious matters, gives his testimony as follows. We think he has the right idea of the matter:—

Do not Christian teachers sometimes undertake the work which alone belongs to the Spirit, in trying to prove the divine origin of the Bible and the plan of salvation to people ruled alone by "human reason," and by so doing place "a stumbling-block" in their path?

It seems to me that teachers too often ignore the work that the Holy Spirit must perform on a person before he can understand or believe the truths taught in the Bible, and thus are led into controversies that are positively injurious to the cause of Christ.

The Bible and my own experience teach me that the carnal mind, which is the natural mind guided by "human reason," cannot understand the spiritual teachings of the Bible. I believe thousands of honest skeptics have gone down to the grave unbelievers because the teachers of Christ's mission have failed to impress the truth upon the minds of their hearers that it is through the agency of the Holy Spirit above that they can understand the Scriptures.

It makes no difference how learned a man may be, how perfect his reasoning powers the Bible, with all its saving truths, will remain a sealed book to him except he will become "as a little child," in order to receive the Spirit, "which only can guide him in the way of all truth," "which will teach him all things." "For no man can say that Jesus is the Lord but by the Holy Ghost." "The natural man cannot receive the things of the Spirit." "They are foolishness to him."

To me one of the greatest as most unanswerable proofs of the truth of the Bible, and that the plan of salvation is of divine origin, is that, from the fall of Adam to the establishment of the Kingdom on the day of Pentecost, it is in almost every particular directly contrary to any plan that human reason unguided by the divine Spirit could have devised, and therefore the Bible is not a reasonable Book to any one that has not been "born again."

It seems to me that Christ's interview with Nicodemus should be carefully studied by Christians before they attempt a controversy with skeptics.

Christians for the World—Not of It.

THERE was a prodigious significance in that intercessory prayer of our Lord on the eve of his sufferings: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." The preservation of the world from moral ruin depended on the preservation of the church of God. "Ye are my witnesses," said the Master. The followers of Christ were to be his representatives; the visibility of Christ on earth was to be in the persons—in the acts and lives of those whom he had redeemed to be a peculiar people, zealous in good works. They were to be a wholesome leaven, penetrating the whole mass of humanity; they were to be the salt of the earth, preserving society from putrefaction by the savor of pure godliness. "Let your lights shine!" To "shine" means something more than the possession of a renewed heart or the enjoyment of an inward peace. It signifies the luminous reflection of Christ in character and conduct.

This world cannot afford to have Christians degenerate or become demoralized. No city can afford to have its gas apparatus so damaged as to leave its streets in darkness; or its sanitary system so neglected as to leave it a prey to typhoid fevers or cholera. Divine grace is imparted in order to purify its possessor; and he, in turn, is to do his part to purify the community. If he fails, the community is the loser. We, who pro-

fess to call ourselves Christians, ought to know that the world expects us to stand for righteousness, and never to compromise; to act as disinterested and to maintain our savor; to hold them up, and not to be dragged down by them. If all the Christianity in existence were to become bankrupt in character, even the scoffers themselves would be frightened. Sneer as they may, they expect us to stand by our colors. Our desertion of God and of the right would not only disgrace us; it would alarm even the ungodly. "If this world is so bad with the Christian religion," said the shrewd Franklin, "what would it be without it?"

A personal incident will illustrate this secret reliance which the people of the world have in the people of God. A young man, who professed Christian, was seeking to win the hand of a young lady of wealth. His suit did not prosper, and one day he said to her: "You know that you are a Christian, and I am a gay girl, very fond of the pleasures of the world." She said to suspect that his religion was the cause of his success in winning her. He accordingly applied to the members of his church (which must have been a large one in its joints) for a release from his betrothal. They granted it. "Now," said he to her, when he met her again, "the barrier is removed. I have withdrawn from my church and I do not make any profession to be a Christian." The honest-hearted girl turned on him with disgust and horror, and said to him: "M—, you know that I have led a frivolous life and I feel too weak to resist temptations. I determined that I never would marry any man who was not strong enough to stand firm himself and to hold me up also. I said what I did just to try you; and, if you have not principle enough to stick to your faith, you have not principle enough to be my husband. Let me never see you again."

Whether this incident be actual or not, the lesson it teaches is beyond dispute. The world expects Christians to stand by their colors; when we desert them, we not only dishonor our Master and ourselves, but we disappoint the world. Conformity to the world will never convert it. "Come out and be ye separate," saith the Lord, "and touch no unclean thing." Even if the world could succeed in bringing the church down to its own standard of opinion and practice, it would only work its own moral destruction. It would extinguish the light-houses which illuminate its own channels; it would destroy the spiritual leaven which Christ has ordained and prepared to save human society from corruption.

The demand of this time is not to lower the claims of God, but to elevate them; not to weaken the authority of divine inspiration, but to reinforce it; not to unloose obligations to Bible creeds, but to tighten; not to accommodate Christianity to the thought and fashion of the times, but to keep it stoutly and steadily up to its primitive standards. Not only must we stand fast to the faith once delivered to the saints, but to the practices enjoined in God's word. The church of this day is in no danger of excessive Puritanism. The peril is in the opposite direction. Conformity to the world is weakening the backbone of the church, and thus far diminishing its power to lift the world up toward God. "If thou wouldst pull a man out of a pit," said quaint old Philip Henry, "thou must have a good foothold, or else he will pull thee in."

In no direction should Christians make their testimony more emphatic than in the line of righteousness living. The sin of modern civilization has been well described as "making more of condition than it does of character." The very essence of Bible religion is to make character every-thing, and conduct the test and evidence of it. By their fruits ye shall know them. The tree good and the fruits shall be good. This is the core of Christ's practice. He "gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people." The Revised Version says it "that he might purify unto himself a peculiar people for his own possession." Our first duty is to him, and really the most effectual way of serving him. If we fail to be the world's salt, the moment we betray him we betray the world, empty ourselves of all refining and purifying power. When the salt has lost its power, thenceforth good for noth-

ing, but to be cast out and trodden under foot of men. When a Christian so conducts himself as to be despised by his unconverted neighbors, he inflicts upon them an incalculable injury. He confirms them in unbelief. He brings Christianity into contempt. He poisons the well from which they ought to draw good influences. "Ye are my witnesses," said our loving Lord and Master; but what if the witnesses *swear falsely*?

In commerce and trade Christianity has its indispensable place, and God's people their sphere of usefulness. The Golden Rule is the true Christian's yard-stick; commerce becomes a cheat if it is disused or broken. When a church member defaults or turns swindler, he repeats the sin of Judas. Christ is betrayed, and men's faith in Bible integrity is so far shattered. A Christian merchant, manufacturer, or mechanic has a call to serve Christ and save his fellow-men as much as any gospel minister. Every ounce of heaven has its place.

Special life (with increase of wealth) has a trend toward demoralization. Luxury enervates. Popular amusements become sensualized and offer their temptations to the church. "Be ye not conformed to the world" applies to the stage, the ball-room, the wine-cup, and to everything that would turn God's earth into a "Vanity Fair." Conformity to the world amounts (in the end) to more than the corruption of Christ's church. It puts out the light which Christ kindled; it destroys the very heaven which he has prepared to purify, and sweeten, and save a "world lying in wickedness."—*Dr. Cuyler, in Independent.*

The Knowledge of God.

THE knowledge of God is gained by living much with him. If we only come across a man occasionally, and in public, and see nothing of him in his private and domestic life, we cannot be said to know him. All the knowledge of God which many professed Christians have, is derived from a formal salute which they make him in their prayers, when they rise up in the morning, and lie down at night. While this state of things lasts, no great progress in Christian life can possibly be made. No progress would be made even if they were to offer formal prayers seven times a day, instead of twice. But to try to draw God into your daily work, consult him about it; offer it to him as a contribution to his service; ask him to help you in it; do it as to the Lord and not unto men; refer to him in your temptations; seek a refuge under the shadow of his wings until the tyranny of temptation be overpast; go back at once to his bosom, when you are conscious of a departure from him, not waiting till night to confess it, lest meanwhile the night of death should overtake you, or you should lose time in your spiritual course; in short, walk hand in hand with God through life (as a little child walks hand in hand with its father over some dangerous and thorny road), dreading above all things to quit his side, and assured that, as you do so, you will fall into mischief and trouble.

Seek not so much to pray as to live in an atmosphere of prayer, lifting up your heart momentarily to him in varied expressions of devotion, as the various occasions of life may prompt, adoring him, thanking him, resigning your will to him many times a day and more or less all the day; and you shall thus, as you advance in this practice, and it becomes more and more habitual in you, increase in that knowledge of God, which fully contents and satisfies the soul.—*Evangelical Messenger.*

An Empty Spoon.

A YOUNG minister, who was quite self-satisfied with his own discourses, was always very curious to know what others thought of them. The Lord permitted him to gratify his curiosity one Sabbath evening as he was passing the cottage of an humble but pious laborer. The good man was kneeling with his family, and the young minister paused a moment to listen. He was thanking the Lord for their spiritual mercies, and for the blessed Bible on which their souls might feed, "for thou knowest, O Lord," he said, "that we have been fed this day out of an empty spoon."

Sunday-school children are often fed the same way, by people who undertake to address them.

"Now-children," said a learned gentleman, "do you desire to know what it is that you all want—every one of you? I will tell you. You want

an organic law and a fundamental basis!" It is quite doubtful whether the children duly realized their wants. Said another good minister to the children, "I will now give you a summary of what I have been saying." Here the children's pastor hinted in a whisper, that "summary" was too hard a word. "Your pastor tells me," continued the orator, "that you do not understand the meaning of summary. Summary, my little friends, is an *abbreviated synopsis*."

Do not feed the little ones from the empty spoon of high-sounding words. That is far from following the Master's direction, "Feed my lambs." If you have no good, earnest word that will come home with power to their souls, keep silent, and do not take up golden moments that others might use with profit to perishing souls.—*Selected.*

INTELLECTUAL ENDOWMENTS.

"ONE man there was, and many such you might Have met, who never had a dozen thoughts In all his life, and never changed their course; But told them o'er, each in its customary place, From morn till night, from youth till hoary age. Little above the ox which grazed the field, His reason rose. So weak his memory, The name his mother called him by, he scarce Remembered; and his judgment so untaught That what at evening played along the swamp, Fantastic, clad in robe of fiery hue, He thought the devil in disguise, and fled With quivering heart and winged footsteps home. The word philosophy he never heard, Or science; never heard of liberty, Necessity, or laws of gravitation; And never had an unbelieved doubt. Beyond his native vale he never looked; But thought the visual line, that girt him round, The world's extreme; and thought the silver moon That nightly o'er him led her virgin host, No broader than his father's shield. He lived—Lived where his father lived; died where he died; Lived happy, and died happy, and was saved. Be not surprised; he loved and served his God.

There was another, large of understanding, Of memory infinite, of judgment deep, Who knew all learning and all science knew; And all phenomena in heaven and earth, Traced to their cause; traced the labyrinths Of thought, association, passion, will; And all the subtle nice affinities Of matter traced; its virtues, motions, laws; And most familiarly and deeply talked Of mental, moral, natural, divine. Leaving the earth at will, he soared to heaven, And read the glorious visions of the skies; And to the music of the rolling spheres Intelligently listened; and gazed far back Into the awful depths of Deity; Did all that mind assisted most could do; And yet in misery lived, in misery died, Because he wanted holiness of heart. A deeper lesson this to mortals taught, That not in mental, but in moral wealth, God excellence placed; and only to the good, To virtue, granted happiness alone.

Admire the goodness of Almighty God; He riches gave, and intellectual strength To few, and therefore none commands to be Or rich or learned; nor promises reward Of peace to these. On all He moral worth Bestowed, and moral tribute asked from all, And who that could not pay? Who born so poor Of intellect so mean, as not to know What seemed the best; and knowing might not do? As not to know what God and conscience bade? And what they bade, not able to obey? And he who acted thus fulfilled the law Eternal, and its promise reaped of peace; Found peace this way alone; who sought it else, Sought mellow grapes beneath the icy pole; Sought blooming roses on the cheek of death; Sought substance in a world of fleeting shades.

—*Pollok's Course of Time.*

THE "Sick Man of the East" has been a long time dying, but there are of late fresh signs of the inevitable, though long-delayed dissolution, and with it the collapse of that false religious system upon which the Ottoman empire has rested. Murder and crime in the palace, riot and anarchy among the people, in the imperial city, and misrule and misery everywhere within the Turkish empire, are among the signs of rapid disorganization. An observing correspondent of the New York *Tribune* writing from Constantinople, says, "One cannot prognosticate the rate of dissolution in a mass that is already jelly-like in respect to consistency. But it is safe to say that fifty years have not seen such languor, such flabbiness of body and mind, as has befallen the Turkish body politic since Tel-el-Kebir and its destruction of the Pan-Islamic idea. * * * The destroying forces at work in Turkey become more and more evident every day, and the fact that this ancient empire has close before it new disasters, becomes more certain."—*Lever.*

Lessons of Providence.

BY ELD. R. F. COTTRELL.

God teaches men by his providence. Happy is he who learns the lessons which God designs to teach. But, alas! how slow is fallen human nature to learn.

All that we have is the Lord's. We are only stewards of the gracious gifts of God. We ourselves are not our own. Our being is of his bounty; and, besides this, after we had forfeited life, we were bought with a price. By sin we lost all claim to life and all its blessings. But these have been purchased by the blood of Christ; therefore we owe all to the favor of God through our Lord Jesus Christ. Then it is, as the apostle says, "our reasonable service," not only to hold the gifts of Providence as stewards, but "to present our persons a living sacrifice." All that we have should be held upon the altar, ready to be used in the cause of God—the benevolent work of human salvation.

But when the cause of God calls for means we are apt to say, We would like to help, but we cannot spare the means. We see no way that we could spare five or ten dollars, and meet the calls and just demands against us. But Providence, perhaps, soon demonstrates to us that we can spare ten times as much. Lightnings, tornadoes, and hail may burn or demolish our buildings, destroy our crops in the field, or our beasts. Sickness in our families may hold us from our labor and bring additional expenses. Other calamities may befall us. In such ways we may be taught that we can spare hundreds, instead of tens. Still we may live and want none of the blessings that are needful for us.

The design of God's adverse providences is to teach us benevolence and liberality. Those are happy that learn the lesson and heed the instruction. But sad is the case of those upon whom it has the contrary effect.

The Majesty of Bible Precepts.

THERE is no weakness in them. No one of them is emasculated by the modern prefix, "try." The Bible says, "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." "Cease to do evil, learn to do well." "Depart from evil and do good." And thus through the whole book from Genesis to Revelation, a moral precept is never prefixed with the enfeebling "try," now so universally common.

Just think of the Bible saying, Try to depart from evil! Try to cleanse your hands, ye sinners! Try to speak the truth to one another! And instead of "Do not kill," "Do not steal," "Do not commit adultery," suppose we had, Do try not to kill! Do try not to steal! Do try not to commit adultery! It is time to stop experimenting in morals. None of it is from above. It is all from beneath, a device from the devil to break down the force and majesty of the precepts of the Bible.

That glorious Book never uses the word "try" in any such connection. It knows nothing of experimental morals. "Try" is never properly used except where a failure may be justifiable. A failure in morals never was and never can be justified.

SINCE 1843 an average of 575 earthquakes a year has been known to occur. Mallet has collected the records of 6,830 earthquakes which took place over a period of 3,456 years previous to 1850; but 3,240 of these occurred during the last fifty years. It seems, therefore, that our earth is almost constantly shaking at some point, and no part of the world is entirely free from tremors of some degree. Professor Milne has recently urged that the study of earthquakes should receive more attention in countries little subject to their visitations. Such countries may at long intervals be shaken by earthquakes of a severe character, and it is suggested that even the stable ground of England may not be secure against disturbance by convulsions as calamitous as that which suddenly swept away 60,000 of the inhabitants of Lisbon in 1755.—*Exchange.*

HOMES are like harps, of which one is finely carved and bright with gilding, but ill-tuned, and jarring the air with its discords; while another is old and plain and worn, but from its chords float strains that are a feast of music.

The Doctrine of Endless Torment Not Essential to the Maintenance of Religion.

WE referred to the philosophy of human nature, and affirmed that it lent no countenance to the objection of our friends, that the doctrine of infinite terror was indispensable to the maintenance of religion; that if it were abandoned for the theory of ultimate destruction, men would thereby be encouraged to persist in sin; and that nothing less than the fear of infinite misery would suffice as an adequate motive.

Now, not to press the fact that human governments have uniformly found crime to rise in amount and aggravation in proportion to the severity of the punishment, and to diminish in proportion as the penalty has accorded with the universal sense of justice, I content myself with asking on what known principle of our nature a man will be more thoroughly and beneficially affected by an indefinite amount of punishment, which he therefore cannot realize, if that which is more level to his apprehension, and more consonant with his sense of justice, is utterly powerless. On what principle would a man be deterred from any course by the threat of a million years of misery, if he laughed to scorn the threat of a thousand years of punishment? In reference to the hitherto untried, we must be affected to a great extent through the imagination. And that which can be somewhat comprehended and realized, will inevitably be more powerful than that which no effort can avail to grasp. The definite will prevail more than the indefinite.

And if we dared to imagine such a thing, as that it were left to us to represent such future punishment for the impenitent as we deemed most likely to affect them beneficially, I, for one, should represent the sinner who would not return to God, and who therefore could answer no end by his continued existence, as blotted out of being by a solemn and judicial act, in sight of numberless spectators, who would thereby learn what an evil and bitter thing is sin, and how God will by no means clear the guilty. And this, if I mistake not, would prevail more than the scheme of never-ending misery, for these two reasons already suggested; namely, First, That it could be more thoroughly realized, and so would more powerfully affect the mind; and secondly, and chiefly, Inasmuch as the sinner would in the deep recesses of his conscience feel it to be just, and so, instead of being additionally hardened against God, would be the more ready to embrace his message, and seek to love him with all his heart.

On this part of our subject, the reader perhaps may be pleased with an extract from the valuable work of the late Abraham Tucker:—

"Let us suppose, then, we could know for certain that the duration of future punishment were precisely one thousand years; what encouragement could this give to the sinner? Is not this length far greater than that of any enjoyment he can expect to get by sinning? Let him consider what it is to pass a day, a week, a month, in exquisite tortures, and he will soon find a less time than that we have specified sufficient to discourage him effectually from running the hazard. Suppose a wicked man talked to by the parson of the parish, who terrifies him with the dread of everlasting flames into the resolution of amendment. You come in afterwards and bid him not mind the parson, for you know better than all of them put together, and can assure him there is no such thing as everlasting flames. Ay, says the man, I am heartily glad of that, for then I may take my pleasure without fear of an after-reckoning. No, no, you say, I cannot engage for so much either; you must expect to smart, but it will be but for a while, only a thousand years, and all will be well again. What comfort could this give him? Must it not rather damp his spirits, and the naming so vast a length increase his terrors more than the limitation to that term abate them?

"For both choice and evidence have their certain weight to render them complete; while below this pitch, you may increase them by adding to the weights; but when once arrived at it, all further addition is superfluous. For in moral arithmetic, as observed before under the article of pleasure, the same rules do not hold good as in the common; nor does two and two always make four. If I hear an unlikely fact related by somebody I know little of, I shall not heed him much; if another confirms what he said, I may begin to doubt; two or three more agreeing in the same

story may make me think it probable; but if twenty persons of approved honor and veracity assert it upon their own knowledge, I should give an unreserved assent, nor could I do more though a hundred of the same character were to come in. So were a man offered a long life of pleasure for a month's future sufferings, perhaps he might be stout enough to accept the condition; were they increased to a year, he might hesitate; but were they multiplied to a thousand years, he could not delay his choice a moment, if he had any consideration at all. Where demonstration will not convince, nor things beyond all comparison determine the choice, it proves an insensibility in the mind which no further outward application can cure. If those who hear not Moses and the prophets would not believe though one rose from the dead, neither would he that is not touched with a thousand years of severest punishment be moved with an eternity. For it is plain the present wholly engrosses his imagination; he has no regard for the future, and you may as well make a blind man see by lighting up more candles; or a mortified limb, that has utterly lost its sensation, feel by laying on more stripes, as affect him by any future sufferings whatsoever.

"Therefore since a mind that has any feeling of futurity will be filled with as much terror by the length above specified as it is capable of receiving, you cannot lessen the discouragement by paring off what lies beyond; and one that has no sense of anything further than this present life, will not be affected by all you can say concerning a hereafter; so you cannot lessen the discouragement where there was none. Besides, for a man to pretend he should have paid a due regard to his future state if I had not persuaded him it was finite, would be contradicting himself in the same breath, for why does he make nothing of a limited term unless because he conceives it fifty or threescore years distant? How absurd then is it to tell me he sets no value on a reversion after threescore years, yet should value one extremely after a thousand years? He that makes this excuse either is not in earnest or deceives himself egregiously, and only catches hold of a specious argument to cover his thorough attachment to present pleasures.

"After all that has been suggested, if any considerate person should happen to come into my notion upon this article, I think he could not be induced thereby to become a whit the less careful of his future concerns; and for the inconsiderate, they are not likely to meddle with my speculations. But if any of them should be hurt, it may be attributed to the common practice of expatiating, with all the powers of oratory, upon the word eternal, which carries a tacit implication that if punishment were not eternal, it would not be worth minding. This seems to be inuring men never to stir unless upon the strongest inducement; perhaps it might be more expedient to bring them into a habit of answering the gentlest call of judgment. It has been remarked that a trader never grows rich who despises little gains; and it might as justly be said, that a man never grows happy or prudent who despises little advantages, although large enough to be visible. The mind has been often compared to a fine balance, and we know the excellence of a balance lies in its turning with a hair; so the excellence of judgment lies in discerning the minutest difference, and the excellence of disposition, in pursuing measures readily upon view of the slightest preference."—*The Light of Nature Pursued, &c., vol. i, pp. 653, 654.*

But we pass on to consider another objection already hinted at, namely, That the idea of a literal destruction being the doom of the impenitent, has an untoward aspect on the doctrine of the atonement.

Thus writes the *Eclectic Reviewer*:—

"The salvation of the soul is the object and result of the redemption which is in Christ Jesus. The expiatory offering of the Son of God is a mystery at least as great as any involved in the doctrine of eternal punishment; and the awe which a serious contemplation of it is adapted to produce passes into actual pain unless we take some grand and awful view of the object which was to be effected by it. To think of the eternal Father slaying his well-beloved Son for any purpose is amazing; but to think of his doing so for a slight one is altogether appalling and impossible. The immortality of the soul stands in the fullest harmony with the vastness of the price that was paid for its redemption, and the eternity of future

punishment with the infinite costliness of the ransom. It would afford a devout heart little satisfaction to adopt a view which would represent the Most Blessed as tender to his rebellious creatures, at the cost of representing him as cruel to his Son."

Let me be pardoned by the writer if I say that I read this with deep and painful regret. The unutterably glorious fact of an adequate expiation for human guilt, by the mysterious sacrifice of our adorable Redeemer, is ever to be spoken of with reverent lips. And the idea of God's being represented as "cruel to his Son," unless all sinners are kept alive through eternity to be tormented, does strike me as unutterably painful. Will my esteemed friend then peril the precious doctrine of atonement, by resting it on the everlasting misery of the sinner, as its only solid basis? Is the atonement of Christ, unless the eternity of hell torments?

And is the voluntary death of his beloved Son, an act of cruelty, if the incorrigible are destroyed, notwithstanding "a great multitude which no man can number," "having washed their robes and made them white in the blood of the Lamb," spend a joyous eternity in Heaven as the glorious reward of his mediatorial undertaking? Must the ears of the compassionate Redeemer drink in, not merely the songs of the saved, but also the groans of the impenitent, through eternal ages, in order that he may not resent his former ignominy as an act of cruelty on the part of the Father? I tremble at the thought.

"For if I must express my regret at the strain, which, though I am sure it was well intended, will be acknowledged to be most unhappy, I may also deplore that the writer should have allowed himself to build the fortification of his own position with what, in any less honorable opponent, one would have called the wood, hay, and stubble of misrepresentation. I allude to his exhibiting "the Almighty Father as slaying his beloved Son" for "a slight" purpose, if our view be correct; that is, if it were *only* to save innumerable millions of sinners from destruction, and endow them with immortality, and raise them to Heaven, and make them, in some bright and glorious spheres of action, kings and priests unto God, rendering them growingly happy as the ages of eternity roll on, so that Christ is everlastingly glorified in them, and the eye of paternal Deity rests on them with ineffable complacency and love.

All this is accomplished by our blessed Saviour, "whom having not seen we love, in whom though now we see him not, yet believing we rejoice with joy unspeakable and full of glory." But unless it were unending misery that was originally threatened to man, and unless this be the portion of the lost still, "it was a slight purpose," says the *Reviewer*, for which the Mediator died!

Let me remind the reader that, when we believe the fact of an atonement for sin, we believe it, not because we have first of all reasoned out the propriety of such an amazing procedure in the government of God, but because it is revealed. The Scriptures, which we know to be from God, affirm it, to our apprehension, with unmistakable plainness. And as nothing can ever set aside a fact, all reasoning against facts being absurd, nothing else that we find in Scripture will shake our confidence in this. And as all facts lie quietly side by side with one another, so, whatever be the fact touching the final destiny of the incorrigible, it cannot in the faintest degree affect the previously ascertained fact of an atonement. And as a guilty sinner, humbly basing my hopes of Heaven on the merits of our Lord and Saviour, Jesus Christ, I grieve at such a dangerous doctrine as that which I regret being thus brought to notice. And I beseech my beloved friends to beware how they snatch up wearisome theories, which a common enemy would snatch from their hands and employ against us both. Let us keep close to the philosophy, and hold fast all facts, which we can harmonize them or not. Let us not forget, as child-like disciples, that our duty is "the obedience of faith."—*Dooney, in Future Punishment.*

"I MAY sometimes tremble on the rock, but, blessed be the Lord, the rock never trembles under me."

Most of the grand truths of God have to be burned into us by the hot iron of affliction.

The Sabbath-School.

Thoughts on Review Lesson for Feb. 3.

GOD'S PURPOSE IN DEALING WITH PHARAOH.

Those who are disposed to cavil, make a great deal of capital out of Ex. 9:15, 16: "For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth." One who is not proposed to find fault with the Bible, will have little difficulty with this passage as it stands; but the best critics, among whom is Dr. Clarke, tell us that our translation does not convey the idea of the original. As Dr. Clarke says, God did not bring a pestilence upon Egypt, although the first-born were slain; nor was Pharaoh cut off from the earth at that time. The true meaning is said to be expressed by these words: "For now indeed had I stretched forth my hand and smitten thee and thy people with the pestilence, then hadst thou been cut off from the earth. And in very deed for this cause have I made thee to stand [allowed thee to live until the present time], for to show in thee my power," etc.

This relieves the subject of all difficulty, and makes the passage harmonize with the context. In verse 13, God tells Moses to command Pharaoh to let his people go. If he refuses, he says that he will send all his plagues upon him and upon his servants and upon his people. Verse 14. In order that he may not think lightly of the judgments of God, or that he has already exhausted his power, God tells Pharaoh that if he had so ordered it, he would have been cut off from the earth. And then he assures him that it is only an act of mercy that his life has been spared. God might have destroyed Pharaoh at the very outset, and delivered Israel at once; but that, to short-sighted man, would have appeared to be an act of unwarranted cruelty. Instead of this, he allowed Pharaoh to show out his real character, and so vindicated his course, and at the same time displayed his wonderful power.

THE HARDENING OF PHARAOH'S HEART.

"And the Lord hardened the heart of Pharaoh, and he hearkened not unto them." With what avidity skeptics seize upon this passage! "If the Lord hardened Pharaoh's heart, he was not to blame for what he did, and the Lord was arbitrary and cruel to punish him for what he could not help." Thus they will talk, and having once satisfied themselves that God is a hard taskmaster, and a cruel tyrant, they feel justified in refusing to serve him. But before we jump at such a conclusion, let us see just how it happened that Pharaoh's heart was made hard.

Notice first the character of the king. He was ungrateful, as is shown by the statement that he "knew not Joseph." This does not mean that he was not familiar with Joseph's history, and what he had done for Egypt; but that he cared nothing for him. The fact that Joseph had saved all Egypt from starvation, did not seem to the king to be any reason why he should befriend Joseph's people. His was a nature upon which kindness had no softening effect. His treatment of the Israelites shows that he was selfish, cruel, and vindictive, and utterly regardless of human life. He had grown insolent and haughty, and when the demand was made upon him to let Israel go, he replied, "I know not the Lord, neither will I let Israel go." Then plagues were sent upon him. When the frogs covered the land, and the magicians could not remove them, he relented, and promised that if they were taken away, he would let the people go. He was taken at his word, but what was the result? "But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them." Ex. 8:15.

Again another plague was sent, but he remained stubborn. Then swarms of flies filled their houses, so that everything was corrupted. This induced the king to say, "I will let you go, that ye may sacrifice to the Lord your God in the wilderness." So Moses intreated the Lord, and the flies were removed at the time appointed; but the result was the same as before. The record says: "And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh,

from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go." Chap. 8:31, 32.

Yet again, after the cattle had been killed by the murrian, and boils, and the hail; when the terrible storm of thunder and hail and fire had devastated the land, Pharaoh was alarmed. Sending for Moses and Aaron, he said, "I have sinned this time; the Lord is righteous, and I and my people are wicked. Intreat the Lord (for it is enough) that there be no more mighty thunders and hail; and I will let you go, and ye shall stay no longer." Chap. 9:27, 28. As before, Moses set a time for the removal of the plague. and the result is stated in verses 34, 35 thus: "And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go."

Now we can see just how it was that the Lord hardened Pharaoh's heart. He did it by his manifestations of mercy. The king was very humble in the face of death, but as soon as the cause of fear was removed, he became stubborn. Had he not been so willful, the mercy of the Lord would have moved him to repentance; but he was one of those persons who think that an exhibition of kindness is a manifestation of weakness. Having nothing like mercy or kindness in his own nature, he was unable to appreciate it in others.

Theodoret very aptly says: "The sun by the action of heat makes wax moist, and mud dry, hardening the one while it softens the other, by the same operations producing exactly opposite results; thus from the long-suffering of God some derive benefit, and others harm, some are softened while others are hardened." Numerous cases, besides that of Pharaoh, might be cited to further illustrate this. The same words and actions of Christ that bound his disciples closer to him and gained him many devoted followers, hardened the hearts of the wicked priests, and moved them to kill him. It will ever be found the case that when a man falls, he falls on the side of his natural inclination.

A LESSON OF TRUST.

The Israelites were commanded to gather of the manna "an omer for every man." This was sufficient for the wants of one day, and as they were to "go out and gather a certain rate every day," it would have been useless to take any more, even if it would have kept. But the people were not content to follow the Lord's directions; some gathered more than the required amount. They doubtless reasoned thus: "It is true that this manna is promised every day, but there may come a time when it will fail, and it is no more than prudent to prepare for such a time, while we have abundance." By gathering more than the specified quantity, more than they could use during the day, they showed their lack of faith in God's promise. They thought that they could provide for themselves better than God could.

But their planning proved to be useless, for "when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack." Thus there was an equality. During their sojourn in the wilderness, God wished to have his people learn to trust him.

As we look back on this incident, the course of the Israelites seems foolish; but we will not have to search far in order to find its counterpart. Paul makes their case the text for a lesson in giving. He desires that there should be an equality, that all should give in the same proportion. Then he quotes, "He that had gathered much had nothing over; and he that had gathered little had no lack." God has promised to care for each one of his children; to give them their bread day by day. If we gather millions, we can have no more than our daily sustenance, and if we are in the depths of poverty, God is able to provide for our daily wants. Are we not, then, even more culpable than were the Israelites, if we refuse to return to God his rightful portion of our means? God is testing us just as he did them, but how many of us prove to be dull scholars. We have more faith in ourselves than we have in God.

THE MURMURINGS OF ISRAEL.

As we look at the wanderings of this people, the most prominent thing seems to be their murmuring disposition, and lack of faith. We can

hardly realize how they could so easily forget God. Through all the fearful plagues that had been visited upon the Egyptians, they had been miraculously preserved; yet no sooner are they brought into a difficult place by the sea than they complain. They were taken through the Red Sea on dry ground while the pursuing Egyptians were drowned. This raised their spirits once more, and they joined with Moses in singing that wonderful song of deliverance, found in the 15th chapter of Exodus; yet within three days they were murmuring because the water was bitter. Why could they not remember that He who could divide the Red Sea, could provide water to drink? Water was miraculously provided, but in a few days their stock of provision ran low, and again they murmured. They even wished themselves back in their former bondage. Again their wants were supplied; bread was furnished, and a series of miracles was begun, that lasted for forty years, yet it seems to have made but little impression on them. In a short time they came to Rephidim, and here their complaints were renewed, the same as before. Because there was no water at hand, they were about to stone Moses. The former miraculous provision of water seems to have been utterly forgotten.

Now all this was extremely wicked. They were tempting God, and there can be no excuse for their course. But while we justly condemn their actions, let us see if we are not condemning ourselves. Human nature has not changed much since that time. We have received blessings innumerable from the hand of God. We can truly say with the psalmist that "goodness and mercy have followed us all the days of our life." Israel had a standing manifestation of God's power and goodness in the manna, which was furnished fresh every day. But it is just as true in our case that the mercies of the Lord are "new every morning." And yet we murmur and become discouraged at everything that crosses us. If discouragements come, we, like the Israelites, are tempted to turn back, and imagine that we cannot gain the promised land. It is doubtful if we possess any more faith than they did.

We can easily see how much better it would have been for the Israelites if they had been grateful to God for his favors, and had trusted him in times of need. It is well that we are able to do this, for the apostle says, "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. If we can see wherein they erred, let us see to it that we do not follow their course. "Wherefore let him that thinketh he standeth take heed lest he fall."

THE FLIGHT FROM EGYPT.—ITS MEMORIAL.

It is claimed by many that the Sabbath commemorates the flight from Egypt. They argue thus, because in Deut. 5:15 their deliverance from Egypt is noted as a thing for which the Israelites should be grateful, and an additional reason why they should remember his commandments. But the fourth commandment itself shows what the Sabbath is intended to commemorate, and no hint of the flight from Egypt is given. That claim is so palpably absurd that it must disappear upon the slightest candid investigation. It may not, however, be amiss to notice Ex. 12:41, 42, in this connection. "And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt; this is that night of the Lord to be observed of all the children of Israel in their generations." The people fled in the night, and the passover, which was the true memorial of their deliverance (See Ex. 12:26-28), was celebrated in the night. Ex. 12:6-10; Deut. 16:6. God's memorials are always fitting and appropriate; when man attempts to improve upon God's plan, he always makes confusion.

E. J. W.

The life of Christ inspires us, the example of Christ elevates us, the teaching of Christ convicts us, but beyond all things else, it is the death of Christ that draws us.

CENSURE is most effectual when mixed with praise; so when a fault is discovered, it is well to look up a virtue to go in company with it.

The Signs of the Times.

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

J. H. WAGGONER, - - - - - EDITOR.
J. N. ANDREWS, }
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OAKLAND, CAL., FIFTH-DAY, JANUARY 25, 1883.

Bible Meaning of the Word Soul.

A VERY common error, into which many eminent writers and speakers have fallen, is that of taking every expression found in the Scriptures which speaks of a future life and using it as evidence that "the soul is immortal and cannot die." *Future life* does not necessarily indicate *continuous life*. The Scripture declarations of *death and a resurrection*, forbid the idea of continuous life. Where there is continuous life and no death, there can be no resurrection of the dead. And thus it is that wherever the belief of the immortality of the soul strongly prevails, faith in the resurrection declines in a corresponding degree. The doctrine of the immortality of the soul has become almost all-prevailing in Christendom, and, as a natural result, the doctrine of the resurrection is no longer dwelt upon and valued as it was in the early church. Thus Dr. Clarke speaks in his comment on 1 Cor. 15:—

"One remark I cannot help making; the doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness, through it. And their successors in the present day seldom mention it! So the apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect."

And that which was so plainly seen when Dr. Clarke wrote, is still more prominent now. The Spiritualists, who have no foundation but that of natural immortality, very consistently deny the resurrection, and reject the scriptures which teach that the dead will be raised. The Catholics, who place so much stress upon purgatory, practically deny the resurrection, for they really ignore it, and make the doctrine of continuous life, or the immortality of the soul, one of the most profitable factors in their vast financial system. As Luther said, it has made the Pope's pot boil, and probably brought more money into his treasury than all other causes combined. That church could dispense with the intercession of Christ, but would become bankrupt without the doctrine of the immortality of the soul. Many popular religious teachers of this time, such as H. W. Beecher, and probably the majority with him, deny the resurrection of the dead. Upon those scriptures which speak of a resurrection, they place the same construction that the Spiritualists do, namely, that they only indicate that there will be a future life, which is really by a continuous life, or by reason of our natural immortality; and that the resurrection from the dead means that the soul leaves the body when the body dies.

But scarcely a word is needed to show that this is not the Bible idea of the resurrection. "Them that sleep in the dust of the earth shall awake." The dead were raised by the Saviour; not by his taking their souls from their dead bodies! but by restoring to life those dead bodies, in one case after it had lain four days in the grave. Jesus himself was raised from the dead the third day after his death. Thus the resurrection and the future life taught in the Scriptures is not a continuous life, but a renewed life.

And some theologians have gone so far as to assert that we do live is proof that we shall live in the future. And this they call Christian philosophy! Such assertions are proof only of the folly of those who make them. The fact of *living* is equally a fact in the case of all animals. The elephant lives and displays a large measure of intelligence. Is that proof that he is immortal—that he will continue to live,—or that he will have a future life? It is no proof in any case. And no man would offer it as proof who had evidence upon which he could rely with any confidence.

But the theory which we call in question affirms that it is only *the soul*, not the body, which continues to

live. Let it be so. Is it not the soul of the elephant which displays such remarkable intelligence? Is it not the soul of the dog which manifests sagacity, faithfulness, affection, joy, fear, hatred, &c.? Or have these suddenly become "properties of matter"? The truth is that, according to the Scriptures, the term *soul* applies to all animals, even to the reptiles that creep upon the earth. Do they therefore live forever, or have a future life? All that can properly be affirmed of man, as far as the term *neh-phesh*, or *soul*, is concerned, can with equal propriety be affirmed of all living creatures.

But it is asked, Has not man the promise of eternal life, which is not promised to the lower animals? Is not man, therefore, superior to the brutes in regard to the matter of a future life? Yes, man has the promise of eternal life, but not the promise of a *continuous life*, or an eternal continuance of the present life. There are a number of important considerations connected with this matter of eternal life.

1. Eternal life is a matter of *hope*, of *promise*. See Titus 1:2; 2 Tim. 1:1, etc. We do not hope for that which we possess. Rom. 8:24.

2. Eternal life is conditional, to be given to those who seek for it. Rom. 2:6, 7; John 5:40. The incorrigibly wicked have no promise of it.

3. Eternal life is not an attribute or condition of our nature. It is the gift of God, and is laid up for us "in his Son." 1 John 5:11; John 3:36; etc.

4. The soul—whatever it may be—has no relation to our eternal life, and gives no assurance of eternal life. If it did, the wicked would have eternal life; for they, *by nature*, are exactly as the just. Faith in Christ, or grace, gives eternal life, and makes all the difference between the righteous and the wicked.

5. The soul—whatever it may be—has no relation to a future life, and gives no assurance of a future life, either limited or eternal. Otherwise all animals, down to the very lowest, would have a future life, for the term *living soul* is applied to every one of them in exactly the same manner and the same sense in which it is applied to man.

A future life is not based on the soul, or on man's nature, but on the promise of God through Jesus and the resurrection of the dead (for all die). Herein, and not in nature, is shown the distinction between man and the lower animals, in respect to the future, or to a future life. Christ died *for man*, "for every man." He took hold of the seed of Abraham. Heb. 2:9, 16 margin. He was "the second Adam," or *man*. We learn that he did not die for the fallen angels—he did not take hold of them. Heb. 2:16. We do not learn that he died to resurrect the lower animals. The grace of God in the gospel of Christ raises man above the lower animals in respect to a future life. It also raises the righteous above the wicked in respect to eternal life.

The doctrine of natural immortality obliterates all distinction of nature, in respect to eternal life, between man and the lower animals. It proves all to be equally immortal. Or the denial of immortality to the lower animals, because of their natures, is also a denial of it to man, if it be rested on his nature, or on the possession of a *soul*. And this is true whether we look to philosophy or to the Scriptures for proof.

The doctrine of *conditional immortality* exalts and ennobles man, magnifies the gospel, and gives to Christ all the glory of our exaltation and eternal life. From Adam we inherit a mortal nature and consequent death. All our hope of the future rests upon Christ. He is our life. Col. 3:4. He is the only life-giver.

Why will the professed followers of Christ adhere to that which really degrades man, and deny that which glorifies the Redeemer in our exaltation? Why will professed Christians cling to the superstitions of the heathen, and reject the truth of the divine word, which shows our dependence and the ground of our hope? "An enemy hath done this?" Perverse human nature has always preferred human inventions to the right ways of the Lord. Man, in the pride of his heart, is pleased to find his hope and his nobility in *himself*, rather than to acknowledge his frailty and his dependence, and that he owes all to Christ. The prayer of David is becoming to us mortals: "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." Ps. 39:4.

THE English Presbyterians are taking steps to thoroughly equip a theological college in China, for the training of native evangelists.

Seventh-day Adventists.

It has not been the custom of the SIGNS OF THE TIMES to deal in personal matters; it has been our policy, and it is our desire, to say as little as possible about ourselves or our own people. We set ourselves in defense of *principles*, and would gladly confine our attention to these. But it often happens that principles are wounded through their exponents, and then justice demands that matters relating to persons receive a proper notice. For some weeks past reports concerning the Seventh-day Adventists have been quite extensively copied by the papers throughout the country. These reports were put in circulation by a paper in Battle Creek, Mich., and outlined certain supposed movements having for their object the removal of the editor of the *Review and Herald*, and certain changes in the denomination. A Boston paper, in these reports, speaks of W. C. Gage, as the largest denominational publisher in the West. At the late meeting of the P. M. Association, Eld. Smith was unanimously recommended to the *Review*. The idea of his removal was entirely to the authors of the reports. In answer to inquiries Eld. Smith furnished the following statement to the Battle Creek Journal:—

INQUIRY ANSWERED.

To the Editor of the Battle Creek Journal: An inquiry in regard to the correctness of an article which is going the rounds of the papers, concerning the Seventh-day Adventists of this city from an important source is at hand. Such articles we do not generally consider worthy of any notice, and hence have said nothing about it. As, however, an inquiry is raised we will say that the article on which a widely current press dispatch is based first appeared in a paper published in this city. It purports to give some facts, but deals more largely in innuendoes, inferences, and conclusions. What it attempts to relate as facts, is false, and its conclusions and opinions are simply silly. There is no excitement nor turmoil as represented, and the changes which are predicted to occur have never even been contemplated.

It would not be worth while to notice the matter at all were it not for the fact that the dispatch based on the article is extensively published by the press of the country. It is much to be regretted that papers, no doubt honestly disposed, should be imposed upon by such misrepresentations. W. C. Gage, who is mentioned as business manager and proprietor of the publishing house, is simply employed as foreman of the job department, and he has no financial interest in the institution except the ownership of two out of the four thousand shares of stock already sold. As for Mrs. White and her writings, they were never apparently held in higher esteem by this people than at the present time.

Yours truly,
URIAH SMITH,
Editor Review and Herald.

Battle Creek, Mich., Dec. 26, 1882.

We presume many of the papers which published the reports will notice this statement in refutation of them.

The Bible Sanctuary.

(Concluded.)

THE sanctuary being cleansed, the high priest comes out of the building, and having caused the other goat to be brought which was for Azazel, he lays both his hands upon his head, and confesses over him all the transgressions of the children of Israel in all their sins. These he puts upon the head of the goat, and sends him away by the hand of a fit man into the wilderness. And it is said that "the goat shall bear upon him all their iniquities unto a land not inhabited." Verses 20-22.

The work of the high priest on this great day of atonement was for the purpose of completing that which had been partially accomplished in the apartment. By the work in that apartment, the blood of sin-offering, had been transferred to the sanctuary. By the work in this apartment, the sanctuary is cleansed and the people of God blotted out. Such is the work in the earthly sanctuary, and such is the work in the heavenly sanctuary, as set forth in the light and shadow of heavenly things.

The earthly sanctuary was made as the pattern of the sanctuary in heaven. Heb. 8 and 9. Itself and its services pertained to the first covenant. Heb. 9:1. With the coming of the new covenant came the real sanctuary, the tabernacle which the Lord pitched, and dwelt in. Heb. 8:1, 2. While the first tabernacle stood, it signified that the way into the holy places of the heavenly temple was not opened. Heb. 9:8. But when our Lord ascended on high, he became a great High Priest, and by his own blood he

entered the temple of God. Verses 11, 12. The order of his ministration is clearly indicated by the service in the two apartments of the earthly sanctuary. Heb. 8:5; 9:8-12; 10:1. And we are able to trace the ministration of Christ in these two apartments of the temple above in the New Testament.

Thus, when John looked into the temple of God in Heaven, he saw the Father sitting upon the throne, and before the throne were seven lamps burning. Rev. 4. In this place also he saw the Son of God. Rev. 5. Before the throne also stood the golden altar of incense. Rev. 8:3. These things do clearly mark the first apartment of the heavenly sanctuary, and show that this was the place where our Lord began his ministration as our High Priest.

But there is a time when his ministration is to be within the second apartment. This is marked in John's statement of the events under the seventh trumpet: "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. The ark marks the second apartment, as the seven lamps and the golden altar of incense mark the first. The second apartment is therefore opened under the seventh angel, and the days (or years) at the beginning of his voice constitute the period in which the mystery of God or work of the gospel for fallen man is finished. Rev. 10:7; Eph. 3:4-6. It is certain, therefore, that as there was a time each year devoted to the finishing up of the round of service in "the example and shadow of heavenly things" so is there such a period in the conclusion of Christ's ministration, when once for all our High Priest finishes his work of priesthood; and as this work in the former dispensation took place in the second apartment, so also under the new covenant does this work find its accomplishment within the second vail by the ark of the ten commandments. The work in the second apartment of the earthly sanctuary does not therefore represent the work of the whole gospel dispensation, but only of that part of it devoted to the finishing of the mystery of God.

The work within the second apartment was for the cleansing of the sanctuary, and this was performed by the high priest with blood, and when it was accomplished the sins of the people were blotted out. It was, therefore, an event of the greatest importance to the people of God. The heavenly sanctuary is to be cleansed, and for the same reason that the earthly sanctuary was cleansed. So Paul testifies in Heb. 9:23. The same word which Paul uses to express the purification in this text is used in the Septuagint version of Dan. 8:14, for cleansing. The prophecy of Daniel shows us that the sanctuary of God is cleansed in the last days of the new covenant dispensation. The sanctuary of the new covenant is in Heaven. Heb. 8:1, 2. This heavenly sanctuary is to be cleansed, for Paul affirms it. Heb. 9:23. The time marked for its cleansing is that fixed by John for the opening of the temple in Heaven and for the finishing of the mystery of God. Rev. 11:19; 10:7. The cleansing of the sanctuary is the removal from it of the sins of the people of God that had been borne into it by the High Priest, and their blotting out from the record that stands against the saints, preparatory to their being placed upon the head of the scape-goat, or Azazel.

Now this Azazel, as the word is in the original, or scape-goat, as some translations render it, can be no other than Satan; for the being that receives the sins of the righteous after the High Priest has finished his work in the sanctuary, can be no other than Satan, the author of sin. The word Azazel was understood by the ancient people of God to mean Satan. When, therefore, the goat was sent into a land not inhabited, it represents the fact that Satan at the conclusion of Christ's work as priest shall be cast into the bottomless pit. Rev. 20.

Under the foot of the sanctuary is not permitted to trample it in the dust. It is in the same manner that men are represented as trampling the Son of God who ministers in the sanctuary. Heb. 10:29.

But does Daniel's sanctuary in the heavenly sanctuary? We know the earthly sanctuary as understood by him was the temple of God. Dan. 9:17, 26. His view was in exact harmony with that of Paul in Heb. 9:1-5. And ought we not to understand that the entire 2300 days belong to the temple in old Jerusalem? Such is the view taken by some, and yet it is not at all in harmony with the statement of Gabriel. The entire period of 2300 days does not belong to old

Jerusalem; for Gabriel said, "Seventy weeks are determined upon thy people, and upon thy holy city." The words literally translated from the Hebrew are, "Seventy weeks are cut off upon thy people, and upon thy holy city." Dan. 9:24. So we have the highest authority for saying that only 490 of the 2300 days pertain to the earthly sanctuary. And it is worthy of notice that the actual transition from the earthly sanctuary to that of the new covenant, which is the heavenly, is in close proximity to the end of the 490 days.

And this is not all. Gabriel introduces the heavenly sanctuary itself, for the last event mentioned under the seventy weeks is the anointing of the most holy. In the Hebrew, this is the anointing of the holy of holies. This cannot mean Christ, but must mean the sanctuary of God. It cannot mean the earthly sanctuary, for that was left of God at this very time (Matt. 23:38), and was, with all the typical system, here set aside. The anointing of the sanctuary was that which prepared the way for the ministration therein. Lev. 8:10. The ministration in the earthly sanctuary was now finished, and that in the heavenly was about to commence. The sanctuary, therefore, which at this time was anointed, was that which at this very point took the place of the earthly sanctuary. It was the temple of God in Heaven which Gabriel then brings to Daniel's view. The 2300 days do, therefore, embrace the closing period of the earthly sanctuary and the entire history of the ministration in the sanctuary of the new covenant. They end in the last days of the new-covenant dispensation, and the cleansing of the sanctuary is the consummation of the work of our great High Priest therein.

The nature of that work we will now briefly indicate. The work of the judgment is divided into two parts. The first part is the investigative judgment, which takes place in the heavenly sanctuary, God the Father sitting in judgment. The second part is the execution of the judgment, and is committed wholly to Christ, who comes to our earth to accomplish this work. John 5:22-27; Jude 14, 15. It is while the investigative judgment is in session that the cleansing of the sanctuary takes place. Or, to speak more accurately, the cleansing of the sanctuary is identical with the work of the investigative judgment.

This part of the judgment is described in Daniel 7:9-14. God the Father sits upon the throne of judgment. Those who stand before the Father are the angels; compare Rev. 5:11. It is not upon earth, for the Father does not come to our earth. It is before the second advent of Christ, for Christ comes to our earth as a king sitting upon his own throne (Matt. 25:31, 34; Luke 19:12, 15; 2 Tim. 4:1), but this tribunal of the Father is the very place where he is crowned king. Dan. 7:13, 14. It is the time and place where our Lord concludes his priestly office, and must, therefore, be in the second apartment of the sanctuary above. Rev. 10:7; 11:15, 18, 19.

When the Saviour comes, he gives immortality to the righteous dead. 1 Cor. 15:23, 51-55; 1 Thess. 4:15-17. The rest of the dead are left until the resurrection of the unjust. Rev. 20. But those who are thus made immortal were previously accounted worthy of that great salvation. Luke 20:35. There can be no examination afterward, to ascertain whether they shall be saved or lost, for they are put in possession of eternal life at the moment when the trumpet sounds. And such, also, is the case with the living righteous. They are changed to immortality in the same moment with the dead in Christ. 1 Thess. 4:15-17. These are previously judged worthy of this great salvation (Luke 21:36), and can never afterward be subjected to trial for the determination of this point. The decision who shall have eternal life has, therefore, been made before Christ descends to execute the judgment.

The books are examined before the deliverance of the saints. Dan. 12:1. The opening of the books is described in Dan. 7:9, 10. The book of life shows who have ever set out in the service of God. Luke 10:20; Phil. 4:3. The book of God's remembrance shows the record of their faithfulness in his cause, and whether they have made clean work in overcoming. Mal. 3:16. Other books contain the record of men's evil deeds. Rev. 20:12, 13.

As the object of this final work in the sanctuary is to determine who are worthy of everlasting life, no cases will come before this tribunal except those who have had their names entered in the book of life. All others

are left out of this investigation as having never become partakers in Christ's atoning work. The investigation will determine who have overcome their sins; and these will have their sins blotted from the record, and their names retained in the book of life. It will also determine who have not overcome; and these will have their names blotted from the book of life, Rev. 3:5, and their sins will be retained in the record, to be visited with retribution in the resurrection to damnation.

The righteous need a high priest until their sins are blotted out. They cannot be blotted out till the judgment; for God has decreed to bring every work into judgment, whether good or evil. Eccl. 12:13, 14; 3:17.

He certainly cannot bring any record into judgment, after he has blotted it out. The blotting out is therefore the last act of our High Priest, and is done when the Father has counted each person worthy of this; which will only be when the High Priest has shown from the record in the book of God's remembrance that he has actually overcome. The blotting out of sins (Acts 3:19) is therefore the great work which brings our Lord's priesthood to a conclusion. As this is an individual work, it evidently begins with the first generation of the righteous, and so comes down to the last, that is, to those who are alive at the coming of Christ. It is the time of the dead that they should be judged. Rev. 11:18, 19. The first angel gives notice to the inhabitants of the earth that the hour of God's judgment has come. Rev. 14:6, 7. The living are still on probation when this solemn announcement is made to mankind.

The proclamation of the third angel, which is made while Christ is closing up his work in the sanctuary, is designed to prepare the living for the decision of the Judgment. When the cases of the living are reached, probation closes up forever. The decree goes forth from the throne of God, "He that is unjust, let him be unjust still; . . . and he that is holy, let him be holy still." Rev. 22:11. The sins of the overcomers being blotted out, and the sanctuary cleansed, the Son of God is no longer needed as a great High Priest. He therefore ceases from the office forever and becomes a king for the deliverance and glorification of his people, and for the destruction of all transgressors. Dan. 7:13, 14. Satan, the author of sin, receives its dreadful burden when the work in the sanctuary is closed, and will bear it with him to the lake of fire.

It is of infinite consequence to us who live in the time when Christ is closing up his priesthood, that we understand the work which he is performing, and that we so walk in the light as to share in his great salvation.

What They Propose to Do.

THE effect which the proposed religious amendment to the Constitution of the United States is intended to produce is very clearly shown in the last number of the *Christian Statesman*. A clergyman who is engaged in the work of the National Reform Association, visited Watrousville, Michigan. At the close of the lecture opportunity was given for questions, when a member of the Seventh-day Adventist Church of that place, asked how the proposed religious amendment would affect Seventh-day Adventists. The reply was: "Just as existing Sabbath [Sunday] laws affect them in States where the first day of the week alone is recognized as the civil Sabbath."

Now we do not exactly believe this, and for this reason: Sunday laws are very rarely enforced in those States where they already exist, as in California, for instance; consequently Seventh-day Adventists are not at present materially affected by them. But the friends of National Reform (as it is called) do not contemplate such a state of things when they secure the amendment for which they are working. They are not children, and will not be satisfied with the pretense of a law. What they contemplate is such an amendment to the Constitution of the United States as will give them authority to close all places of business on Sunday, stop the running of railroad trains, the carrying of mails, printing and delivery of newspapers, etc., on that day. In short, they desire to make of the Sunday a sabbath in the full sense of the word—a day of rest for all. This is what they claim to be working for. But no such state of things exists now, consequently those who believe in resting on the Sabbath and laboring on Sunday, would be differently affected by the passage of the amendment.

It is worth while to remember, however, that existing State Sunday laws would affect Seventh-day Adventists, and other observers of the Sabbath, very seriously, if the friends of these laws were able to enforce them as they wish to. Those who are familiar with the persecutions in Pennsylvania, under the Sunday Law of 1794, and with what was attempted last year in California, will have no difficulty in understanding just how "existing Sabbath laws affect them in States where the first day of the week alone is recognized as the civil Sabbath."

But the animus of the movement is shown by the next question and answer. We quote:—

"Another said that it [the religious amendment] would lead to interference with liberty to worship according to the dictates of conscience. To this it was answered: 'No. But unless a small minority were to enjoy exceptional privileges, it would interfere with work on the Lord's day.'"

Just so. And since they do not propose to grant "exceptional privileges," the "small minority" who keep the seventh day, must refrain from laboring on Sunday. Still religious liberty will not be interfered with! They virtually say, "We have no particular objection to your observance of the seventh day; indeed, if you so desire, and can make a living, you may rest on Monday and Tuesday and Thursday and Friday as well, *but you must rest on Sunday.*" Everybody is at liberty to do just as he pleases, provided he does not wish to do anything contrary to the practice of the majority. This is religious liberty with a vengeance. The pope of Rome would grant that much.

Let us take a similar case as an illustration. Suppose that Christianity were entirely unknown in China, as it was only a few years ago. A little colony of Englishmen and Americans, attracted by the climate and by the superior facilities offered for their business, locate there. China has been represented to them as a land of religious liberty, where every man is free to worship as his conscience may dictate. After they have been there a few weeks they are brought before the officers of justice and accused of violating the laws of the empire. They ask wherein they have erred, and are told that they have neglected the worship of Joss; that they have never been seen in any temple; and that they have been known to speak irreverently of the gods of wood. The strangers reply that they worship the God that made the heavens and the earth—the one whose name is Jehovah. But they are told that that God is not recognized in China. "The majority of our people," say the officers, "worship these gods which you see. We have therefore made a law that all people in this country must worship them also. You can readily see that no exception can be made in your case, since you are so small a minority that you cannot help yourselves. But our laws do not interfere with the religious liberty of anybody. You are not prohibited from worshipping your God, but you *must* worship ours, or else your heads will be the forfeit." Just this state of things has existed in many countries, and does exist even yet; but those countries have been called despotisms, and places where there was no freedom of conscience. And this is no exaggerated picture of what will happen in this country when the National Reform Association accomplishes its object. All unprejudiced lovers of true liberty will agree that such a movement is not only opposed to the principles of our government, but to the spirit of true Christianity.

This idea that the majority must rule is a most pernicious one, if carried out to its fullest extent. It is opposed to the spirit of the gospel. The Bible gives no warrant for it. It is true that Peter exhorts the younger to be subject to the elder, but he also says, "Yea, all of you be subject one to another." This is far different from the majority ruling the minority. The idea that might makes right, which is only another way of saying that the majority must rule, has not the least foundation in the Bible.

According to our friends of the National Reform Association, Elijah was simply a headstrong fanatic, and Paul was indeed a "pestilent fellow." Both advocated ideas that were held by but a small minority, and were opposed to the established religion.

According to the theory that the majority ought to rule, Shadrach, Meshach, and Abednego richly deserved the punishment that was threatened them for standing out against the law of the land, and should have been left to their fate. Their answer, "We are not careful to answer thee in this matter," and "Be it known unto thee, O king, that we will not serve thy

gods, nor worship the golden image which thou hast set up," was simply a manifestation of impudent stubbornness. But we have not been accustomed to regard it so.

When Peter and John "preached through Jesus the resurrection from the dead," they were acting contrary to the will of the majority. The State religion was utterly opposed to the doctrine which they taught, yet they persisted in their course even after being threatened and warned not to do so. Their reply to the rulers was this: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." This noble reply has been admired by Christians of every generation, and even those who to-day plead for a State religion and the rule of the majority, will contend that the apostles were justified in their action. And we, although far inferior to them, may yet follow their example. We cannot but speak the things which we have seen and heard, and practice that which God has commanded; and though "the rulers take counsel together against the Lord," and against his holy law, we pray that we may have strength to humbly answer, "We ought to obey God rather than men."

E. J. W.

A Specimen of Religious Intolerance.

FATHER O'CONNOR, the ex-priest who is delivering anti-catholic lectures in different portions of the United States, attempted to lecture in Zanesville, O., last week, but was not allowed to do so. Here is the newspaper account of the affair:—

"Before the lecturer arrived, fully 1,500 were present. The assemblage seemed orderly enough, but the instant O'Connor appeared on the stage he was greeted with a shower of stones, rotten eggs, etc. Confusion reigned. O'Connor hastily jumped into an ante-room and locked the door. Women screamed, and it was at first thought a general riot would ensue, when the Protestants in the house would have suffered fearfully, as the opposition was greatly in the majority. O'Connor's assailants were about to leave the hall, when somebody suggested a coat of tar and feathers, and were about to carry out their threat, when a detachment of police arrived on the scene and arrested O'Connor. There is great excitement over the affair. No arrests were made. The three daily papers, two morning and one evening, are afraid to publish the names or give particulars of the affair, as the Catholic element is largely in the ascendancy."

When such scenes as this can take place in America, it is unnecessary to go back to the Dark Ages for examples of Catholic bigotry and persecution. It is an illustration of the saying that "The church never changes." The statement that the lecturer, after having been a target for stones, rotten eggs, etc., was the only person arrested, sounds almost like sarcasm. Let no one boast too loudly that this is a land of freedom, when of three newspapers not one dares comment on the outrage. The truth is that liberty can never exist where the Catholic Church is dominant, no matter where the place may be.

We anxiously look to see the *Christian Statesman's* unqualified indorsement of this suppression of free speech. Of course it may be expected to deprecate the violence, but the action was in harmony with the principles which it represents. In Zanesville, it is stated, "the Catholic element is largely in the ascendancy." Then, of course, they ought to have everything their own way. Nobody has any right to follow the dictates of his own conscience, unless he has backing enough, and the spirit, to enforce his claims. Such is, in reality, the spirit, not only of Catholicism, but of that party which is seeking to enforce the observance of Sunday, the distinguishing mark of Catholicism. Of the truth of this statement we had ample proof in the Sunday excitement that pervaded this State last year. The *Statesman* may, however, condemn the affair noted above, as it makes a great deal of difference whose ox is gored.

E. J. W.

MR. MOODY has visited Oxford, England, in his evangelical labors. Although it is the seat of literary culture, and high church conservatism, he met with remarkable success, many of the students coming forward for prayers. This shows that there is a power in simplicity. If Mr. Moody had attempted to move them by a display of eloquence and learning, he would undoubtedly have failed. They make a great mistake who think to gain the learned and influential to Christ by any other means than the plain presentation of the simple truth accompanied by the Spirit of God.

The Missionary.

Our Foreign Missions.

THESE missions are assuming a prominent place in the work of S. D. Adventists. In our last General Conference their consideration occupied more time than any other one subject. Doubtless they will be more and more prominent in our councils as the work enlarges. Many important reasons can be assigned why this will be so. We have sent to Europe men who have a warm place in the affections of our people,—men we can hardly spare from the work in this country. We have never recovered from the feeling of loss occasioned by their absence. We are still sending others whose loss will be greatly felt. Nothing but the intense interest we feel for the progress of this precious truth in foreign lands would ever reconcile our people to spare these men who have nobly consecrated their lives to the missionary work in Europe.

We have the utmost faith that the cause of God will accomplish a great work in the Old World before time closes. A few years since, there were but a handful of Sabbath-keepers in that whole country. Those who have been there now report that there are probably one thousand observers of the seventh-day Sabbath in Europe. And they are scattered over all parts of it, serving as channels of light to others around them. The success of Bro. Andrews' paper, of which he now prints 4,500 copies monthly, is most cheering. God is working in those old countries. The Scandinavian work has greatly prospered, and we hope for still greater success. The seeds of truth which we as a people have been scattering are certainly bearing fruit, and good results will be more and more apparent.

During the past six years, our people have paid into the European Mission fund for the support of our mission in Central Europe nearly \$16,000. There has been paid out of this fund for the support of the missionaries and the paper upwards of \$12,500, or on an average over \$2,000 per year. During the same period there has been paid into the Scandinavian or Danish Mission fund about \$7,000. There has been paid out a little over \$5,500, or over \$925 per year on an average. During the past five years there has been paid into the English Mission fund about \$8,000. There has been paid for the support of the mission during this time and for sending the SIGNS OF THE TIMES in 1881, \$8,250, or over \$1,600 per year on an average.

Last winter, when we called the attention of our people to the wants of some of these funds, the European Mission fund was in debt to the office about \$350. Since that time, our people have generously donated to that fund over \$4,000, besides nearly \$700 sent to this office on Brother Andrews' personal account. The European Mission fund is now ahead over \$3,000; the Scandinavian Mission fund, about \$1,200; and the English Mission fund is about \$300 behind. The calls on this latter fund the past year have been very heavy. The sending of 1,000 copies of the SIGNS OF THE TIMES for 1882, voted by the General Conference a year ago, cost the Mission fund nearly \$1,800. We have also sent several helpers there to labor, which has added to the cost.

One object we have in giving these figures from the books of the Association is to show what is being done. We also wish to show some in this country, who are zealous to see the work move forward, and are in such a hurry that they feel they cannot wait to work through the ordinary channels of missionary effort by putting their money into funds in the office, which are used to support our missionaries, because the process is so slow, that those giving to these funds are accomplishing a great and noble work. Already many hundreds have been brought into the truth, and the foundation has been laid for a vast work in the future. It is through these regular channels of effort that our missionaries are sustained, and the warning is going to the world, rather than by some side-track experiment, which comes up of a sudden.

Our people can rest assured that these funds are sacredly guarded by the General Conference Committee, who are intrusted with them by the General Conference, the highest authority recognized among us. The figures here given show that these funds are not lying idle, doing no good

They are in constant use for the noblest purpose in this world—the salvation of our fellow-men. Upwards of \$31,000 has been nobly contributed by our people during the past six or seven years for the purposes of European missionary effort alone; and all but about \$4,000 of it has actually been expended, with most excellent results. We have been doing something, but we might have done vastly more.

If we read the signs of the future correctly, we are to have a general advance all along the line of our missionary operations, in this country and in the Old World. The General Conference Committee hope to be able to manage all the funds committed to their trust in such a way as to inspire in every true friend of the cause the utmost confidence that the money is used just as the donors designed, and that it is not lying idle. The General Conference placed upon the Committee the responsibility of managing these funds. Perhaps, on the whole, it was the wisest course that could have been taken, as it is their duty to look after the cause in all parts of the field. Our people may rest assured that the Committee feel the intense interest in all our missionaries who have gone to foreign lands, or who may go in the future. Our field is the world, and as the openings appear for the light of truth to penetrate, we feel exceedingly anxious that the cause may advance in all these directions as rapidly as possible. We want our faithful missionaries to be fully sustained; and if our people put means in our hands with which to sustain them, we shall try the best in our power to do this. All money sent to the Review Office for any of these foreign mission funds will be sacredly applied to the purpose for which it is given, and money will be drawn from them to pay all expenses, according to the best judgment of the Committee. If money is sent to any of our missionaries personally, in their own name, this money is set to their account on the books of the office, and will be paid out to the order of those for whom it was given.

We shall still make earnest appeals to our brethren to see that these important missions are fully sustained. The English Mission, especially, is in need at this time, as the above figures clearly show. We hope there will be a greater degree of interest manifested in missionary operations in the near future than has ever been shown in the history of the cause. Those that take a proper interest in this important branch of our work will never have occasion to regret it. We expect to see important developments in the coming year. Let our brethren not divert their means to sudden calls outside of those made by our people. If they do, they are liable to have their money worse than wasted. Our General Conference has wisely arranged the plan of supporting foreign missions. If our brethren sustain these plans, the work will never be left to suffer. Let us all labor and pray for the success of these missions during the ensuing year.

GEO. I. BUTLER.

Meeting at Healdsburg.

THE district quarterly meeting just held at Healdsburg, was a source of encouragement to all in attendance. Sr. White gave three discourses during the two days' meeting. The subjects were just what was needed for the occasion, and were presented with power, and I trust left a lasting impression on the minds of all that had the privilege of listening. Her counsel added much to the interest of the business session. Plans were devised, that if carried out will accomplish much good in the missionary work. The members of this district are awakening to the importance of immediate action, and we expect to see a good work done the coming year.

There have been some evils existing in the district which I hope will not exist hereafter; and perhaps it may be well to mention for the benefit of those not present at the meeting:

1. Some whose subscription on the SIGNS had expired, had concluded not to subscribe further, but depended on the club SIGNS for their reading matter, and thus deprive the office of their support. Perhaps all are not aware that the SIGNS is not a paying paper at the club price, but merely covers the expense of publishing. Every member should take the SIGNS at the regular subscription price, \$2 per year, and thus be a support to the office of publication. Please read the

resolution on that point which will appear in this number.

2. Many of the members in the district are sending the club SIGNS to their relatives, and have continued them for years. This is a wrong practice, and lessens the amount of good that might be accomplished by the papers. The world must be warned, and with our limited means we must spread the truth as widely as we possibly can. It is all right to send a few numbers of the paper to our friends to test the interest they have in them, but to send them the paper for years because they are our relatives seems to me to be entirely wrong. Would it not be better to subscribe for the paper for them, or get them to subscribe for themselves, and thus leave the society free to send the club papers to different individuals? Let us work to the very best advantage, and make our limited means count in the spread of the third angel's message.

I wish to call special attention to the importance of visiting, and loaning our publications. It is much better to loan them than to give them away; they will be appreciated much more, and then more territory can be worked up with the same amount of reading matter. The packages now introduced will assist much in the work. Above all we must have the help of God. Let us go forth in the power and spirit of Elijah, and be faithful in our duty, and we will see souls saved in the kingdom of God as the result.

Jan. 17, 1883.

WM. INGS.

Vacaville and Woodland.

I SPENT the quarterly meeting occasion with the church at Vacaville, and had a profitable season. Held several meetings with them, which were well attended by our people. Several from the outside were present and manifested considerable interest. One backslider promised to again renew the conflict against sin.

I spoke twice at the Udel school-house, eight miles from Vacaville, and although the nights were foggy and very dark, and the people all lived at quite a distance from the school-house, we had a good attendance. At this place I held a series of meetings six years ago, and several embraced the message. At the present time I think additions could be had to the cause, both here and at Vacaville; could the work be followed up.

The Woodland church held their quarterly meeting one week late, so that we were present with them. I had sent appointments for meetings to begin Thursday evening, Jan. 11, and continue over the next, Sunday, but from the first there has been a good attendance of those who desire to hear the evidence of our faith and hope. This, and the wants of the church, decided me to continue meetings through the present week. I hope to see some good done, but, on account of other work, do not expect to be able to remain as long as the growing interest would seem to demand.

W. M. HEALEY.

Woodland, Jan. 19.

Temperance.

The Trials of Saloon-keepers.

If it were not for the Legislatures and the courts, which are maintained largely for the purpose of protecting criminals, and in the interest of whisky, some vendors of the poisonous stuff might fare hard. As it is they are often put to considerable inconvenience. There are some places where liquor laws are made and enforced, but they are few, and according to the following paragraph from the *Lever*, Detroit is not one of them:

"The farce of the trial of the saloon-keepers for the violation of the liquor laws, before Justice Miner's police court, continues to be enacted, with the almost invariable result of acquittal, regardless of the testimony. Two days of last week afford a sample of these disgraceful and outrageous proceedings. Nine cases were tried on Wednesday, and though policemen testified clearly to the guilt of the accused in keeping open saloons on Thanksgiving and after legal hours, the juries in four cases found the defendants not guilty, and in the other five cases disagreed, and the defendants were discharged by the Court. On

Thursday eight cases were tried, for not closing saloons on legal holidays, and all of the eight escaped through a new ruling of Justice Miner, which, if used as a precedent, renders the escape of liquor sellers still more certain—if that were possible. In the first of the eight cases the officer had given the usual testimony as to the location of the saloon, the fact that he was in the saloon on Thanksgiving day, when he was asked if he saw any liquor sold or drank there on that day. The lawyer for the defense, Mr. Crofoot, objected, on the ground that such testimony was immaterial and incompetent, and contended that under complaints for "not closing saloons on a legal holiday" the only competent testimony would be such as went to show the condition of the doors, as to whether they were open or not. The question was briefly argued by the lawyer, after which Justice Miner decided to exclude the testimony. The consequence was that when Mr. Crofoot came to argue the case to the jury he contended that there was no evidence that the saloon was open for business, and that if the officer got into the saloon he was guilty of making the opening which the law prohibits, and ought to be punished instead of the saloon-keeper!! The juries accepted this view of the matter in all but two of the cases, and gave verdicts of acquittal, while in the two excepted cases they disagreed."

Facts about Whisky and Whisky Sellers.

I was born and brought up in a State that contained twelve or fourteen hundred breweries, and was personally acquainted with a score of householders engaged in making and selling intoxicating drinks, and I can testify from personal knowledge that thirty per cent. of the male householders and three per cent. of its females, became drunkards. Of the remainder of the families in the same territory, alongside of these, but not engaged in making and selling liquor, fourteen per cent. of the male members became drunkards and less than one-half of one per cent. of the females. The greatest per cent. of drunkenness, of the male members of single families, known to the writer, the heads of which were engaged in making and selling liquor, was seventy-five, and the least fourteen; in one, none. In this the head engaged in the business only partially and not very long. I obtained the above figures by actual count in a large number of families.

I have known quite a number of men who lived sots for a long time, and their prosperity was noted for lack of energy. If a son or grandson of a sot manifests much energy, it is generally one that was born before the father or grandfather became confirmed in habits of drunkenness, or one that is strongly impressed with the features and character of the sober mother. I know eight brothers, all men grown, of good size, of common sense and well developed in muscle, not one of whom manifests energy or perseverance; and if all the property they all possess were thrown into a pile, it would be but a small one, and of poor quality; some of them under no extraordinary circumstances have had to be relieved by county aid. The father of these brothers was an old sot of long standing, and the mother would get drunk. In vain have I ransacked the histories of families for a parallel case of brothers and sober parents.

The above facts teach two leading lessons: First, it is the frequent touching, handling, and tasting of strong drink that causes so much drunkenness. Second, drunkenness of a father destroys not only his own energy, but that of his posterity also.—*I diana Farmer.*

OVERHEATED ROOMS.—"As a general principle our rooms are too warm in winter. The heat of the summer, which seems oppressive to us, we endure without a murmur in the winter, in stifled sitting-rooms where the dry and impure air is indeed oppressive. In this way we rob ourselves of the tonic effects of the cool and cold weather, as necessary and useful to us as the mild weather of the summer. Those thus exposed have more colds, more sickness, than those steadily exposed to the rigors of northern winters."

VIRTUE consisteth of three parts; temperance, fortitude, and justice.

It is upon smooth ice we slip; the rough path is safest for the feet.

The Home Circle.

SECURE.

THE winds blow hard. What then?
He holds them in the hollow of his hand:
The furious blasts will sink when his command
Bids them be calm again.

The night is dark. What then?
To him the darkness is as bright as day:
At his command the shades will flee away,
And all be light again.

The way is deep. What then?
For Israel's host the waters upright stood;
And he whose power controlled that raging flood
Still succors helpless men.

He knoweth all. The end
Is clear as the beginning to his eyes:
Then walk in peace, secure though storms roll by.
He knoweth all, O friend.

—S. S. Times.

Nurtured Prejudice.

SEVERAL years ago a young minister who had just been ordained, accompanied by his wife of three days, went to preach as a candidate for a little church in a small farming town of southern Vermont.

He knew nothing about the place, aside from the fact that the little flock of Christians were seeking a shepherd. He took his young wife with him in good faith, supposing he should find a hotel in the town, however indifferent its accommodations might be, where they could be entertained over the Lord's day, in case none of the church members were prepared to take them in.

Arrived at the village, every family, without exception, was thrown into consternation at the idea of entertaining a lady, a bride, and the bride of a minister at that, without due warning and preparation.

The young man who had brought them up over the hills from the railway station, left them on the steps of a plain pretty little church, and drove away. Not a door opened to receive them, and as there was no public house in the township, the young couple were obliged to walk off over a rough country road to the farm-house of the senior deacon, and to throw themselves upon his hospitality.

Here, although their advent was entirely unexpected, they were made welcome, and in their perturbed state of mind nothing else could have been half so sweet as the kindly Christian housewife's request that they would make themselves at home, as she ushered them into her pretty parlor.

It was an exceedingly unpleasant position; for there were younger members of the family, who, although they treated the guests politely, showed plainly that they did not join in the housewife's welcome. Probably the young couple demeaned themselves with as much dignity under the circumstances, as could have been expected of the average young couple.

The young man preached on Sunday, and the unprejudiced hearer would have said he preached well; but those of the people who came out to hear him hardened their hearts to fortify themselves in their inhospitable position, looked critically at the timid young wife's traveling suit, and said to themselves and to each other: "I am glad we didn't give her a chance to put on her airs to us."

On Monday morning the bride and groom left the little town for a term of more than a half score years. Then, by a curious conjunction of circumstances the young man was solicited by a friend, interested in both him and the little Vermont hill town church, to go there again and preach as a candidate.

Undismayed by his former experience, he went once more up the well-remembered hills, and stood again in the little church. At first no one associated the dignified man, with threads of silver in his hair, with the young preacher of so many years ago; but soon one of those women to be found in nearly every community, whose memory for trifles is simply marvelous, and who never have any hesitancy in telling what they remember, leaned over and whispered to the woman just in front of her:—

"Don't you remember him? He's the very one that nobody in the street would keep over Sunday, and he and his young wife had to walk off with their carpet bag full of finery, away down to the old deacons, don't you know?"

"Why, yes indeed! yes! so it is!"

Before the choir had finished singing the second hymn, half the people in the congregation had had their memories refreshed.

The poor innocent man's fate was sealed from that moment. He had never harbored any resentment toward them, and would have been surprised had he been told of the long-cherished animosity to him existing in the village.

He was preaching now, and there was no mistake about it, he was preaching well; but the people shut all their sympathies against him, and after service they were as shy of him as if he had small-pox.

"I never fell in with such a singular people," he said afterwards. "Not a person would have spoken to me had I not gone to them and almost compelled them to do so."

The next day after he was fairly out of town, the chairman of the supply committee said to a young lady from the city, who was visiting at his house:—

"It was a great mistake sending Mr. A. here, the people were so prejudiced against him, to begin with, that he could do them no good."

"What ground had they for prejudice?" asked the young woman. "He has always been called a fine speaker, and has left a good record wherever he has been. I have often heard him and his work spoken of. I have not been able to ascertain that he or his wife did anything reprehensible on their former visit here, on which every one lays so much stress."

"Oh! they behaved like good Christians, of course, as I have no doubt they are," the old man hastened to say, "and I have no doubt they are called of the Lord to his work, but, you see, their first coming here was an awkward, unfortunate affair all around."

"So I have been told; and as near as I can ascertain, the people here despise this man because they once ill-treated him."

"To be sure," said the farmer, hitching about in his splint-bottomed chair. "To be sure, I never thought to put it in that light before, but that just covers it, judging the rest of our people by wife and I. You see we were the first offenders because we were nearest the church, and they came first to our door. Had we taken them in, and done our best by them, the whole miserable affair would have been saved. Wife was cleaning house, to be sure, but we could have got along with them well enough, and I was just as shirky as she, for I might have hitched up the chaise and carried them down to the deacon's, but I didn't. Strange such a neglect of duty should rankle so long, but yesterday, wife wouldn't speak to him for fear he would remember her, and I only said as little as I could, and we skulked out, and came home not even waiting for Sunday-school."

"Did you ever think," said the new-comer, "that that is the true reason for many sinners bating God? They have misused him. They have profaned his name. They have refused to entertain him in their hearts, to acknowledge him in their homes at a family altar. It is nothing that God can be blamed for, he has been all kindness and consideration to them. They have received only benefits from his hand. The fault remains entirely with themselves, and do you not think the same idea holds good in regard to the foundations of nearly all prejudices?"

"I never thought of it in that way before, but I don't know but it does," said the farmer. "Do you think we ought to compensate for our great ill-treatment by giving this man a call?"

"It is too late, he would not come. In my heart I believe he is God's man for this people at this time. He is lost through the sin of that old nurtured prejudice for which the preacher was not to blame either in the beginning or now."

The lesson was not wholly lost, for the next Wednesday evening the chairman of the supply committee talked it right out in prayer-meeting. The people took it in good part, although they said they knew his niece put it into his head, and it had the effect of waking some delinquent ones up to a sense of duty, and there was no more trouble in finding a place for the supply to stay over Sunday until a pastor was found.

The senior deacon's wife, now a very old woman, said the other day in telling this story: "It is strange how after so many years the old sin twisted around like a scorpion and stung itself to death; and it is dead, I do believe, for I think it would be hard to find now a more hospitable place than our quiet little village."—Mrs. Ann Preston.

What Followed.

WORDSWORTH, says, "The child is father to the man;" and more than one prison scene and prison memory has illustrated this inevitable link of character between one's earlier and later years. A young man arrested for swindling his employer out of \$20,000 sat alone in a criminal's cell, out of which daylight had faded.

Cowering on his hard bed he pictured to himself the world outside, full of warmth and light and comfort. The question came to him sharply—"How came you here? Was it really for stealing that last great sum?"

Yes and no.

Looking back twenty years, he saw himself a school-boy, ten years old. He remembered one lovely June day—with the roses in full bloom over the porch, and the dress his mother wore while at her work, and the laborers in the wheat fields.

Freshest of all he remembered his Uncle John—such a queer, kind, forgetful old man! That very morning his uncle had sent him to pay a bill at the country store, and there were seventy-five cents left, and Uncle John did not ask him for it.

When they met that noon, this boy, now in prison, stood there under the beautiful blue-sky, and a great temptation came. He said to himself, "Shall I give it back or shall I wait until he asks for it? If he never asks, that is his lookout. If he does—why, I can get it again together."

He never gave back the money.

A theft of \$20,000 brought this young man to the prison cell, but when a boy he turned that way years before, when he sold his honesty for seventy-five cents.

That night he sat disgraced, and an open criminal, in his chilly cell. Uncle John was long ago dead. The old home was desolate, his mother broken-hearted. The prisoner knew that what brought him there was not the man's deed alone, but the boy's.

Had the ten-year-old boy been true to his honor, life now would have been all different. One little cheating was the first of many, until his character was eaten out, could bear no test, and he wrecked his manliness and his life.—*American Baptist Flag*.

Employment for Children.

ANNA HOLYOKE HOWARD, in the *Household*, says: Nothing is more injurious, not to say ruinous, than a constant system of repression with children. "Don't do this," "You must not go there," "You cannot have that," etc. It is chilling to the youthful enthusiasm, cramping and dwarfing to all his faculties. Children who daily and hourly listen to such injunctions, who are checked in all their efforts and aspirations after what seems to them as glorious and worthy as seem to us our higher aims, feel like exclaiming in despair, "What may we do?" and if we do not open to them ways of pleasant employment, we are guilty of exercising toward them real cruelty.

Active children are generally healthy and intelligent. The disposition to incessant movement, noise, mischief, or frolic, which is often so trying to weary mothers, is only the expenditure of a superabundant nervous force in the child, which, if rightly directed, may in time make him a powerful agent for good in the world.

But what is to be done? We must have peace and quiet in the evening or we shall be unfitted for the duties of the morrow. Keep them happily employed for a little while and then send them to bed early, and so take your rest and recreation after they are asleep.

Some place their bliss in action, some in ease,
Those call it pleasure and contentment these.

Children certainly place their bliss in action, and we who enjoy rest after labor must be patient with them.

I know a mother who always has a little play or story-telling or reading with her children the hour before bedtime. On Sabbath she and their father each devote part of the day in walking with them and reading to them in books suited to their entertainment and improvement. I need hardly say they are among the most intelligent and promising children of my acquaintance.

Give children something pleasant to do or think about, a block-house to build, a puzzle to put together, paper to cut, bubbles to blow, a stick to whittle, a picture to paint, or to look at, a top to

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JANUARY 25, 1883.

A FRIEND sends us an article from the *Chicago Tribune* of recent date, by which we learn that steps are being taken in earnest to enforce Sunday observance in Illinois. The Sunday movement is becoming more and more general, and is of the deepest interest to us.

THE *Christian at Work*, speaking of the enforcement of the Sunday Law, says: "The day has gone by when the constable can be used to make converts to Christ." The day when that could be done never existed; but the time has been when the constable was employed to make converts to the dogmas of Rome, and there are plenty of men in this country who are willing and anxious to try it again.

WITHIN a week the newspapers have chronicled the loss by accident of over a thousand lives. By the burning of a theater in Russia, as noted last week, 300 persons perished. This week we note the sinking of the steamer *Cimbria*, by which 430 persons were lost. In the face of these, accidents in which not more than a dozen persons are killed, are called "minor accidents." These have swelled the list of victims. Many of these accidents might be avoided, if human life were not held so cheap. We grow weary and sick of hearing of this continual slaughter, and long with increasing earnestness for the return of our Lord, and the beginning of his reign of peace.

WE are pleased to know that our liberal offer is meeting with a hearty response. The SIGNS mailing clerk informs us that he has received 400 orders for the papers during the past week, besides renewals. Many V. M. Societies are also increasing their clubs. We learn by the last *Review* that the Battle Creek society resolved at a recent meeting to increase their club to 1,000 copies. We will endeavor to respond to the appreciation expressed by these orders, by making the paper better than ever before.

We wish to call attention to the "Terms for 1883," in another column. Careful attention to those points will save much trouble and dissatisfaction. When persons order the paper, without premium, for their friends, they should state that it is for a friend, or for the poor, as otherwise the price of the paper is \$2.00.

The Sunday Law.

THE following we clip from the report of the proceedings of the Legislature now in session in Sacramento. It indicates that no compromise will be made, but that the Sunday Law must go unconditionally. This also will be followed by a reaction:—

"The second reading of bills was then taken up, among which was the Sunday law.

"Whitney offered several amendments, prohibiting bull-fights, cock-fights, and other barbarous exhibitions on Sunday.

"Cross said that a law now existed prohibiting such amusements on any day. There was no necessity, therefore, to have a specific prohibition for Sunday.

"The amendments were all voted down by a party division.

"Whitney then offered a substitute for the bill providing for the closing of saloons during the hours of church worship, but allowing all stores and beer gardens to be kept open throughout the day. He did not think the Democracy had pledged itself to repeal everything calculated to restrain license on the first day of the week.

"The roll was called and the substitute was rejected by a party division."

Another Powder Explosion.

SUNDAY afternoon, the 21st, the citizens of Oakland, San Francisco, and neighboring towns, were startled by a series of explosions. A cloud of dense smoke in the north soon revealed the fact that the Giant Powder Works at West Berkeley, about six miles distant, had blown up. There were seven distinct reports, at each of which the buildings in the city shook as with an earthquake. Investigation showed that one white man and between twenty and thirty Chinamen were killed. There have been many explosions at these works before, but nothing so severe as this.

In this connection we cannot refrain from noticing

that there is on all sides a growing disregard of human life. The rapidly increasing number of frightful accidents, shows great recklessness on the part of those on whose faithfulness many lives depend. We think we cannot be accused of staining a point when we say that this negligence is a sign of the times. Men in these last days are "lovers of their own selves," and to the degree that they are wrapped up in themselves, they disregard other people's welfare.

Another thing that is an invariable accompaniment of these powder explosions is worthy of note as showing how the lives of a despised race are regarded. If one speaks to his neighbor about the frightful loss of life, the reply will be, "Yes; but they were all Chinamen."

Railroad Accident.

THE most terrible accident ever known on this coast occurred on the Southern Pacific Railroad, early in the morning of the 20th. The south-bound overland express had reached the summit of Tehachapi Mountain, in Kern County, and had stopped in order that the "help" engine, put on to assist in making the ascent, might be detached. As this engine is always behind the regular one, the train was left standing alone while the change was being made. A heavy gale was blowing, and as the brakes were insecurely fastened, the cars began to move backwards down the grade. The employees were on the ground, and before they could reach the train it was beyond their reach, and moving with rapidly-increasing velocity. After running three miles down the mountain, two sleeping coaches, the mail, baggage, and express cars, jumped from the track, and rolling over, fell about forty feet down an embankment. Here they took fire from the stoves and lamps, and were soon consumed. The other two cars kept on the track and were stopped about two miles further on without damage. Of those that were in the wrecked cars, fourteen were wounded, four were killed outright, and seventeen were burned to death. Only six persons escaped uninjured.

Astronomical Christians.

THIS is what the *Christian at Work* calls those who make good resolutions periodically on the first of January. This and that bad habit is to be broken off; a new leaf is to be turned over; church duties are to be more faithfully discharged, etc. The new leaf is turned over, but soon it becomes old; temptations assail; the old appetites clamor for indulgence; and soon the page is as black as the previous one. Then the individual becomes discouraged, but thinks to make amends for his remissness by saying, "Next year I will do better;" and he waits for January 1, to come around again before he makes another attempt.

This is a fair statement of the case of more than a few. That such a course is wrong need hardly be said. Not that it is wrong to make good resolutions at the beginning of the year, or at any other time; but it is wrong to wait until some set time before putting the resolution into practice, or to despair because a resolution has been broken. Have you turned over a new leaf that is already soiled? Have your New Year resolutions already been broken? Begin again, immediately, and press on with the help of God. The Christian life is a constant warfare; it is a race in which they only succeed who run with persevering patience, looking steadfastly unto Jesus.

Perhaps the trouble with your resolution was, as is usually the case with those that are put off till some definite time, that it was made in your own strength. If so, failure was to be expected. If you are in this condition, or if you have not made any resolution at all, do it now. Do not put it off till "a more convenient season," for you may not live to see it. Jesus Christ is as willing and able to help you now as he will be next year, for he is "the same yesterday and to-day and forever." But you are not sure of forever, nor even of to-morrow. "Now is the accepted time."

The Signs of the Times.

TERMS FOR 1883.

REGULAR subscription, one year (48 numbers) ... \$2 00
To New Subscribers, with Premium 2 25
In clubs of five or more to one address 1 50
In clubs of less than five for missionary use, or

when large clubs are broken up and mailed to several addresses 1 60
When furnished to the poor by Tract Societies, or paid for by friends, without Premium 1 60
For less than a year's subscription, at the rate of 2 00
When copies of the paper are transferred from clubs to individuals, 10 cents extra will be charged for the extra expense of wrapping and mailing.

PUBLISHERS SIGNS OF THE TIMES.

THE ADVENT REVIEW AND SABBATH HERALD, FOR 1883.

THIS paper entered upon its sixtieth volume with the new year, and under auspices the most favorable for a continued career of usefulness. The various departments which have given the paper a position among the best in the land in the past will be maintained, with several additions which will still further increase its value and usefulness. The paper will contain, from week to week, the best thoughts of the best writers, on subjects of thrilling interest and importance. Its publishers, editors, and contributors, being profoundly impressed that the paper has a specific field to occupy, and a special message to give to the world, will devote to the topics upon which they treat, the study and thought to which their importance entitles them. The events almost daily transpiring in the civil and ecclesiastical world are big with momentous importance as bearing upon the interests of the people of God in the immediate future. The *Review and Herald* will undertake not only to faithfully chronicle such events as they occur, but will seek to discover their significance in their relation to the present and future, as indicated in the prophetic Scriptures. In response to the oft-repeated query "Watchman, what of the night?" it will endeavor to give the trumpet no uncertain sound, but will seek to "discern the signs of the times," and discriminate between light and darkness. In short, it is the purpose of the publishers to make it just such a paper as every thoughtful, candid person will delight to read. To further extend its already large circulation, they make the following liberal

PREMIUM OFFER:

For \$2.50, the *Review and Herald* for one year, and a copy of the valuable work, "Biblical Institute."

The subscription price of the paper being two dollars, the inducement offered the subscriber is a splendid dollar book for 50 cents.

The "Biblical Institute" is a volume of 325 pages. It contains the substance of Eld. Smith's Biblical lectures in Battle Creek College before the class of theological students, constituting a brief but complete bird's-eye view of the principal points of faith cherished by S. D. Adventists, and the Scriptural reasons on which they are based. The subjects are clearly presented, in a way to make them plain to the investigating mind, with ample citations of texts for study in case the reader wishes to pursue his inquiries.

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Should the subscriber prefer, he may receive on the same terms, a copy of "Conybeare and Howson's Life and Epistles of St. Paul," a valuable work, retailed at the same price.

Sample copy of the paper sent free on application.

Address, REVIEW AND HERALD, Battle Creek, Mich., or, SIGNS OF THE TIMES, Oakland, Cal.

MAGNIFICENT PREMIUM OFFER WITH THE SIGNS OF THE TIMES FOR 1883.

THE Publishers desire to add several thousand new subscribers to their lists during the next six months, and to that end, make the following

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