

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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LET ME LEAN HARD.

LET me lean hard upon the Eternal Breast.
In all earth's devious ways I sought for rest
And found it no.

I will be strong, said I,
And lean upon myself! I will not cry
And importune all Heaven with my complaint—
But now my strength fails, and I fall, I faint.
Let me lean hard.

Let me lean hard upon the unfailing Arm.
I said I will walk on, I fear no harm;
The spark divine within my soul will show
The upward pathway where my feet should go.
But now the heights to which I most aspire
Are lost in clouds. I stumble, and I tire.
Let me lean hard.

Let me lean harder yet. That swerveless Force
That speeds the solar systems on their course
Can take, unfeared, the burden of my woe
Which bears me to the dust, and hurts me so.
I thought my strength enough for any fate,
But lo! I sink beneath my sorrow's weight.
Let me lean harder yet.

Let me lean hard, with that abandonment
Of self to God that means complete content.
I said, I do not fear the hosts of sin;
I will be true to the divine within.
But lo! I find I am not great enough
To make my way o'er places that are rough,
And through strange valleys, dark with shades of
doubt,
Unless help comes from some high source without.
Let me lean hard.

—Ella Wheeler.

General Articles.

The Love of Christ.

BY MRS. E. G. WHITE.

OH, was there ever suffering and sorrow like that endured by the dying Saviour! It was the sense of his Father's displeasure which made his cup so bitter. It was not bodily suffering which so quickly ended the life of Christ upon the cross. It was the crushing weight of the sins of the world, and a sense of his Father's wrath that broke his heart. The Father's glory and sustaining presence had left him, and despair pressed its crushing weight of darkness upon him, and forced from his pale and quivering lips the anguished cry: "My God, my God, why hast thou forsaken me?"

Jesus had united with the Father in making the world. Amid the agonizing sufferings of the Son of God, blind and deluded men alone remain unfeeling. The chief priests and elders revile God's dear Son while in his expiring agonies. Yet inanimate nature groans in sympathy with her bleeding, dying Author. The earth trembles. The sun refuses to behold the scene. The heavens gather blackness. Angels have witnessed the scene of suffering until they can look on no longer, and hide their faces from the horrid sight. Christ is in despair! He is dying! His Father's approving smile is removed, and angels are not permitted to lighten the gloom of the terrible hour. They could only behold in amazement their loved Commander suffering the penalty of man's transgression of the Father's law.

Even doubts assailed the dying Son of God. He could not see through the portals of the tomb.

Bright hope did not present to him his coming forth from the tomb a conqueror, and his Father's acceptance of his sacrifice. The sin of the world with all its terribleness was felt to the utmost by the Son of God. The displeasure of the Father for sin, and its penalty, which was death, were all that he could realize through this amazing darkness. He was tempted to fear that sin was so offensive in the sight of his Father that he could not be reconciled to his Son. The fierce temptation that his own Father had forever left him, caused that piercing cry from the cross "My God, my God, why hast thou forsaken me?"

Christ felt much as sinners will feel when the vials of God's wrath shall be poured out upon them. Black despair like the pall of death will gather about their guilty souls, and then they will realize to the fullest extent the sinfulness of sin. Salvation has been purchased for them by the suffering and death of the Son of God. It might be theirs if they would accept of it willingly, gladly; but none are compelled to yield obedience to the law of God. If they refuse the heavenly benefit, if they choose the pleasures and deceitfulness of sin, they can have their choice, and at the end receive their wages, which is the wrath of God and eternal death. They will be forever separated from the presence of Jesus, whose sacrifice they had despised. They will have lost a life of happiness, and sacrificed eternal glory for the pleasures of sin for a season.

Faith and hope trembled in the expiring agonies of Christ, because God had removed the assurance he had heretofore given his beloved Son of his approbation and acceptance. The Redeemer of the world then relied upon the evidences which had hitherto strengthened him, that his Father accepted his labors and was pleased with his work. In his dying agony, as he yields up his precious life, he has by faith alone to trust in Him whom it has ever been his joy to obey. He is not cheered with clear, bright rays of hope on the right hand nor on the left. All is enshrouded in oppressive gloom. Amid the awful darkness which is felt even by sympathizing nature, the Redeemer drains the mysterious cup even to its dregs. Denied even bright hope and confidence in the triumph which will be his in the near future, he cries with a loud voice, "Lord into thy hands I commit my spirit." He is acquainted with the character of his Father, his justice, his mercy, and great love. In submission he drops into the hands of his Father. Amid the convulsions of nature are heard by the amazed spectators the dying words of the Man of Calvary, "It is finished."

Nature sympathized with the sufferings of its Author. The heaving earth, the rent rocks, and the terrific darkness, proclaimed that it was the Son of God that died. There was a mighty earthquake. The vail of the temple was rent in twain. Terror seized the executioners and spectators as they beheld the sun veiled in darkness, and felt the earth shake beneath them, and saw and heard the rending of the rocks. The mocking and jeering of the chief priests and elders was hushed as Christ commended his spirit into the hands of his Father. The astonished throng began to withdraw, and grope their way in the darkness to the city. They smote upon their breasts as they went, and in terror, speaking scarcely above a whisper, said among themselves, "It is an innocent person that has been murdered. What if, indeed, he is, as he asserted, the Son of God?"

Jesus did not yield up his life till he had accomplished the work which he came to do, and exclaimed with his departing breath, "It is finished!" Satan was then defeated. He knew that his kingdom was lost. Angels rejoiced as the words were uttered, "It is finished." The great plan of redemption, which was dependent on the death of Christ, had been thus far carried out. And there was joy in Heaven that the

sons of Adam could, through a life of obedience, be finally exalted to the throne of God. Oh, what love! what amazing love! that brought the Son of God to earth to be made sin for us, that we might be reconciled to God, and elevated to a life with him in his mansions in glory. And oh! what is man that such a price should be paid for his redemption?

When men and women can more fully comprehend the magnitude of the great sacrifice which was made by the Majesty of Heaven in dying in man's stead, then will the plan of salvation be magnified, and reflections of Calvary will awaken sacred and living emotions in the Christian's heart. Praises to God and the Lamb will be in their hearts and upon their lips. Pride and self-worship cannot flourish in the hearts that keep fresh in memory the scenes of Calvary. This world will appear of but little value to those who appreciate the great price of man's redemption.

All the riches of the world are not of sufficient value to redeem one perishing soul. Who can measure the love Christ felt for a lost world, as he hung upon the cross, suffering for the sins of guilty men? This love was immeasurable, infinite.

Christ has shown that his love was stronger than death. Even when suffering the most fearful conflicts with the powers of darkness his love for perishing sinners increased. He endured the hidings of his Father's countenance, until he was led to exclaim in the bitterness of his soul, "My God, my God, why hast thou forsaken me?" His arm brought salvation. The price was paid to purchase the redemption of man, when, in the last soul-struggle, the blessed words were uttered, which seemed to resound through creation, "It is finished."

Many who profess to be Christians become excited over worldly enterprises, and their interest is awakened for new and exciting amusements, while they are cold-hearted, and appear as if frozen in the cause of God. But here is a theme, poor formalist, which is of sufficient importance to excite you. Eternal interests are here involved. The scenes of Calvary call for the deepest emotions. Upon this subject you will be excusable if you manifest enthusiasm. That Christ, so excellent, so innocent, should suffer such a painful death, bearing the weight of the sins of the world, our thoughts and imagination can never fully reach, so that we can comprehend the length, the breadth, the height, and the depth, of such amazing love. The contemplation of the matchless love of the Saviour, should fill and absorb the mind, touch and melt the soul, refine and elevate the affections, and completely transform the whole character. The language of the apostle is, "I determined not to know anything among you, save Jesus Christ and him crucified." And we may look toward Calvary, and also exclaim, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Considering at what an immense cost our salvation has been purchased, what will be the portion of those who neglect so great salvation? What will be the punishment of those who profess to be followers of Christ yet fail to bow in humble obedience to the claims of their Redeemer, and who do not take the cross, as humble disciples of Christ?

Some have limited views of the atonement. They think that Christ suffered only a small portion of the penalty of the law of God, and that while the wrath of God was felt by his dear Son, they suppose that he had, through all his painful sufferings, the evidence of his Father's love and acceptance, and that the portals of the tomb before him were illuminated with bright hope. Here is a great mistake. Christ's keenest anguish was a sense of his Father's displeasure. His mental agony because of this was of such intensity that man can have but faint conception of it.

With many the history of the humiliation and sacrifice of our divine Lord does not stir the soul and affect the life any more, nor awaken deeper interest than to read of the death of the martyrs of Jesus. Many have suffered death by slow tortures. Others have suffered death by crucifixion. In what does the death of God's dear Son differ from these? It is true he died upon the cross a most cruel death; yet others for his dear sake have suffered equally, as far as bodily torture is concerned. Why, then, was the suffering of Christ more dreadful than that of other persons who have yielded their lives for his sake? If the sufferings of Christ consisted in physical pain alone, then his death was no more painful than that of some of the martyrs.

But bodily pain was only a small part of the agony of God's dear Son. The sins of the world were upon him, and also the sense of his Father's wrath as he suffered the penalty of the law. It was these that crushed his divine soul. It was the hiding of his Father's face, a sense that his own dear Father had forsaken him, which brought despair. The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness. He had not one ray of light to brighten the future. And he was struggling with the power of Satan, who was declaring that Christ was in his hands, and that he was superior in strength to the Son of God, that God had disowned his Son, and that he was no longer in the favor of God any more than himself. If he was indeed still in favor with God, why need he die? God could save him from death.

Christ yielded not in the least degree to the torturing foe, even in his bitterest anguish. Legions of evil angels were all about the Son of God, yet the holy angels were bidden not to break their ranks and engage in conflict with the taunting, reviling foe. Heavenly angels were not permitted to minister unto the anguished spirit of the Son of God. It was in this terrible hour of darkness, the face of his Father hidden, legions of evil angels enshrouding him, the sins of the world upon him, that the words were wrenched from his lips, "My God, my God, why hast thou forsaken me?"

We should take larger, broader, and deeper views of the life, sufferings, and death of God's dear Son. When the atonement is viewed correctly, the salvation of souls will be felt to be of infinite value. In comparison with the enterprise of everlasting life every other sinks into insignificance. But how have the counsels of this loving Saviour been despised by many. The heart's devotions have been to the world, and selfish interests have closed the door against the Son of God. Hollow hypocrisy and pride, selfishness and gain, envy, malice, and passion, have so filled the hearts of many that Christ can have no room.

He was eternally rich, "yet for our sakes became poor, that we through his poverty might be made rich." He was clothed with light and glory, surrounded with hosts of heavenly angels awaiting to execute his commands. Yet he put on our nature, and came to sojourn among sinful men. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Here is love that no language can express. Our souls should be enlivened, elevated, and enraptured with the theme of the love of the Father and the Son. "And every man that hath this hope in him purifieth himself, even as he is pure." The followers of Christ should learn here to reflect back in some degree that mysterious love preparatory to joining all the redeemed in ascribing "Blessings, and honor, and glory, and power unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

WHILE the Great Teacher was infinitely above his disciples, he was also one with them. The Sabbath-school teacher should seek to be as far in advance of his pupils as possible in every attainment of knowledge, but he should be one with them in familiarly and earnestly imparting knowledge to them.—*Our Bible Teacher.*

A SLENDER acquaintance with the world must convince every man that actions, not words, are the true criterion of the attachments of friends; and that the most liberal professions of good will are very far from being the surest marks of it.

The Resurrection Not Progressive.

THE theory which especially calls for our attention is that which is sometimes known as the progressive theory. It is largely favored by "liberalists," and indeed by all classes that deny the personal coming of our Lord to raise the dead. We state it briefly, in the language of a distinguished writer, in one of the leading periodical organs of Universalism, as follows: "The truth is, that the resurrection is a progressive work. It is a translation from the earthly to the spiritual life. It is simply a release of the spirit of man from his corporeal surroundings. He continues to live. The essential element that constitutes man a rational and intelligent entity does not die when it lays off its tabernacle of clay, but is given greater facility to do its exalted ministry as an angel of God."

This is a "progressive" statement, the first sentence being explained by the second, the second by the third, and so on to the end. The "progressive work," according to this theory, is not to be construed so as to imply that there is progression in the process of the resurrection, as an individual experience, but that the matter of passing into the resurrection state is a progressive work, in opposition to the common idea of a simultaneous resurrection. The translation from the earthly to the spiritual life does not take place by degrees, but is accomplished at once as to the individual, while it is progressive as to the race. The idea is, that the soul possesses all the elements of the spiritual or resurrection body, and that its emergence from the corporeal structure, the earthy body, in the event of death, is in itself the resurrection. Hence the statement that "it is simply a release of the spirit of man from its corporeal surroundings." It being "simply" this, and nothing more, there is no radical difference between death and the resurrection from the dead, and no perceptible distinction in time between the two events, if we can call them two events. Death is the resurrection; for death releases the spirit from its corporeal surroundings, removes the "intelligent entity" from its "tabernacle of clay," and translates it from the earthly to the spiritual life beyond.

This is no misconception of the doctrine of a progressive resurrection. We take it in the language of its friends, and clothe it in the garb they have prepared for it, and shall deal with it in all honesty. If it does not confound death and the resurrection, at least as to time, we fail to comprehend it. Death does all for the man that this theory ascribes to the resurrection; and the two events are so related, if they are not identical, that one never takes place without the other.

We object to this theory that it is liable to the censure that Paul passed upon some heretical theories of the resurrection in his day. He encountered some who affirmed that "the resurrection was passed already;" and they doubtless argued the subject learnedly, and made their theory appear plausible; for the apostle assures us that they had "overthrown the faith of some." It is clear, however, that the apostle did not agree with them. Whatever he taught concerning the resurrection of the dead, it is certain that he favored no theory that would allow it to be said of those gone before, that their "resurrection is past." This is the very point he denied and censured. But if the resurrection occurs at death—if it is simply a release of the spirit of man from its corporeal surroundings—how are we to avoid saying of the dead of other generations, and even of our friends who have recently died, that with them "the resurrection is past already?" There is, indeed, no possibility of avoiding this; and if the theory is correct, Paul might as well have complained of any who asserted that the death of the dead was past, and charged them with "overthrowing the faith," as to complain of those who affirmed that the dead had already passed into the resurrection state.

We object to this "progressive" theory, again, that it destroys the very idea of the resurrection of the dead. It teaches instead the resurrection of that which never died. Of the man "translated from the earthly to the spiritual life," it says, "He continues to live." How, then, was he dead? Only as to his body—the "tabernacle of clay." But does the "tabernacle of clay" ever live again? Does the body that died have any share whatever in the rising again? Not according to this theory. Its teaching is, that the spirit is released from its earthly surroundings; that it

lays off its corporeal incumbrance and never puts it on again. It passes at once to a higher plane of life, in total separation from all that is material. That which died never lives again, and that which "continues to live" never dies. Where, then, is the resurrection of the dead? There is, in this theory, absolutely no room for the idea of the dead living again. There is a "translation" of the spirit, a separation from the body, which might be called a promotion, but we see no resurrection. No intelligible conception of a resurrection can be formed without the idea of something living again which had been dead; but this radical idea of a resurrection is excluded utterly. When Christ arose, he said, "I am he that liveth, and was dead, and, behold, I am alive for evermore." His was a resurrection, a coming back to life.

The resurrection is a miracle. It belongs to no other class of facts than the supernatural. Those who have gotten above or beyond the admission of the miraculous have no place for this doctrine, and no business with it. And being a miracle, it must be studied in the light of miracles. If it were a natural event, we should study it in the light of natural events. We should then want to see something about the laws, the forces, or the agents or causes, that were to bring it to pass. We should look after the obstructions or difficulties to be encountered, and scan all the conditions necessary to the production of the contemplated result, and summon to our aid all the light that philosophy and science could bring; but this is all out of place while studying a miracle. The resurrection does not result from natural laws or causes, and therefore the study of these will shed no light upon the question of its possibility or probability. In order to determine the possibility of its occurrence, we must study the supernatural powers and agencies on which miracles depend; and in deciding upon its probability we are to look at the moral ends proposed, and see whether he who only can accomplish the work has given his word that he will do it. We are thus brought back to divine revelation for all light and all hope. It is a subject of revelation purely, an effect of divine power and wisdom, beyond the range of natural agencies.

So the Saviour regarded it, and would have others regard it, when he rebuked the Sadducees for their unbelief, and their vicious methods of argumentation on the subject. They tried to carry the laws of earthly life, and the limitations of natural agencies, over into the sphere of the miraculous. In this they erred, as do modern objectors, who disbelieve the doctrine of the resurrection because they are unable to see its processes, or to comprehend the forces necessary to accomplish it. The Saviour's reply to all such objectors was pertinent, and will never cease to be appropriate, so long as men strive to obstruct faith in the resurrection by alleging difficulties arising from their imperfect perception of natural laws. "Ye do therefore err, not knowing the Scriptures, neither the power of God." The resurrection depends on God's power. If he is able to raise the dead, that is enough. It is illogical to reason on this subject without taking God into the account. If he possesses power enough and wisdom enough, and promises to do it, that ends controversy with Christians. We therefore close this chapter with the remark, that it is absolutely impossible for any one to frame an objection to the resurrection of the dead on natural or philosophical or scientific grounds, that does not imply a limitation of the power of God, and make that limitation material to its statement and its ultimate reliance.—*Second Coming of Christ, by Bishop Merrill.*

BE CAUTIOUS.—Don't judge a man by the clothes he wears. God made one, and the tailor the other.

Don't judge him by his family relations, for Cain belonged to a good family.

Don't judge a man by his speech, for a parrot talks, but the tongue is but an instrument of sound.

Don't judge a man by his failure in life, for many a man fails because he is too honest to succeed.

Don't judge a man by the house he lives in, for the lizard and the rat often inhabit the grandest structures.

When a man dies they who survive him ask what property he has left behind. The angel who bends over the dying man asks what good deeds he has sent before him.

Charity—What Is It?

BY ELD. R. F. COTTRELL.

CHARITY is love, the great duty of man—supreme love to God, and equal love to man. "Thou shalt love the Lord thy God with all thy heart." "Thou shalt love thy neighbor as thyself."

If we love God we will keep his commandments. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." If we love men, we shall not only not injure them, but seek their good, their highest good, even their eternal salvation.

The Lord has said, "In all that I command thee, be circumspect." That is, do exactly what I say. Is it charity to our neighbor to tell him he need not be very particular in his obedience to God?—that you can have charity for him, a charity that encourages him in whatever course he chooses to take in his professed service to God? Not at all. "Charity suffereth long and is kind;" but it "rejoiceth not in iniquity, but rejoices in the truth." The law of God is the truth, and iniquity is its transgression. "Thy law is the truth." Charity rejoices in the law of God; it delights in it. Its language is, "How love I thy law!" It cannot encourage its transgression. The law of God is law; it is not license; it gives no countenance to looseness.

But the popular charity of the present day speaks in this way: "We can fellowship all denominations. It makes no difference what your faith and practice is, if you only love God. You may serve him as you choose." Says one, "The Sabbath question is of very little importance. You may keep the seventh day, and I can receive you to the church. I would keep it, if I lived in a community where they all kept it."

Is it a matter of little importance whether we obey God or not? whether we do what he has said, or something else? Who has given men the right to trifle with his law? to say to our neighbor, "You may do this or that, just which you choose, and all will be well"? Is this charity to our neighbor, to whom God has said, "In all that I command thee be circumspect?" Far from it! Charity to him would teach him to obey God, that he might be saved. If God requires a thing of us, he requires it. There are no choosing notes in his requirements; if men introduce them, it makes discord. That man that would keep the seventh day, if he lived where they all kept it, ought to keep it where he is. His own mouth testifies against him; and the marvel is, that he does not know it.

Men offer a choice between three or four "modes of baptism." This is thought to be liberal and charitable. It gives the liberty of choice; but who has the right to give such license? Christian baptism is one. "One Lord, one faith, one baptism." Who says there are three? If immersion is baptism, sprinkling is not. The best authorities give immersion as the meaning of baptism. If they are correct, to be baptized by sprinkling is equivalent to being immersed by sprinkling. Immersion and sprinkling are two things. There is no record that God has given men a choice between them. Who has a right to do this? Is it charitable to teach men that they are at liberty to choose between different actions, when God has not said so? He has said, "In all that I command thee, be circumspect." Who is it that says the contrary—that we need not be circumspect, but may choose for ourselves?

True charity does not consist in countenancing every form and shade of error, excusing and encouraging men in their departures from the word of God, and making no difference between the truth and those fables and inventions by which it is made of no importance and of none effect. But it honors that word, and exhorts all to abide by its authority, and warns of the danger of disregarding it.

But the objector says, "We do not all understand that word alike."

If those who desire to understand it, so that they may do its requirements, cannot, of course the word is in the fault; but true charity will not take this ground, but will charge the fault to men, rather than to the Author of the Bible. Let men obey the precepts of Scripture as they are given, and these differences will cease to be. Charity would have all obey and live.

"THE end of the commandment is charity."

A Lesson from Ezra.

IN the action of Ezra as he was about to go up to Jerusalem to rebuild the city, there is a lesson for those who at the present time are asking the aid of civil authority in favor of Sunday observance. He had received permission from the king to go up to Jerusalem, and had gathered together a company of his people for that purpose. But the country through which they were to pass was hostile, and they were not men of war, and could not defend themselves. The king was well-disposed toward them, and would, no doubt have given them a guard of soldiers if they had desired it. But Ezra would not ask help from the king; "for," said he, "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." Ezra knew that if he should ask for assistance, the king would think that the Lord was not with them, or else that they were afraid to trust him. So he proclaimed a fast, that they might afflict themselves before God, to seek of him the right way. Ezra 8:21. And the result is summed up in these words: "So we fasted and besought our God for this; and he was intreated of us."

If Ezra had not been convinced that he was doing the work of the Lord, he would not have trusted in the Lord, but would have asked the assistance of the king. In every instance where people ask for human protection in matters pertaining to religion, it is because there is a belief in their hearts that the Lord is not with them. If there was Bible evidence of the sacredness of Sunday, would its friends ask for a human law in its favor? Never. God has intrusted his truth to men, for them to disseminate, but he has never authorized them to use carnal weapons in its behalf. The commission is to teach all nations; but it is not said that the disciples must force all nations to believe. If anything is really of God, all man has to do is to observe it, and teach it, calling on the Lord for help, and the Spirit of God will convict men of sin.

If the advocates of Sunday observance really believe that it is of God, let them teach it with all diligence, asking God to guide them. If it is of God, he will not let it suffer, but will vindicate his truth. But when they ask the aid of politicians, worldly men, these men will help them from worldly considerations, and not as a matter of religion. They will not believe that God is in the movement; but they will identify themselves with it, because they will expect to derive personal advantage from it. And this is the only consideration that will move politicians and men of the world; so that if the movement really were of God, it would be dishonored by such advocacy. God is able to take care of his own truth and people, without the aid of weak and sinful men.

E. J. W.

The Sabbath in the New Testament.

1. DURING the life of Christ, the Sabbath was always observed by him and his followers. He corrected the errors and false ideas which were held concerning it, but gave no hint that it was to be abrogated.

2. The book of Acts gives a connected history of the recognition and observance of the Sabbath by the apostles while they were organizing many of the churches spoken of in the New Testament. These references extend over a period of eight or nine years, the last of them being at least twenty years after the resurrection.

3. In all the history of the doings and teachings of the apostles there is not the remotest reference to the abrogation of the Sabbath.

Had there been any change made or beginning to be made, or any authority for the abrogation of the Sabbath law, the apostles must have known it. To claim that there was, is therefore to charge them with studiously *concealing the truth*, and also, with recognizing and calling a day the Sabbath which *was not the Sabbath*.

But some will say, "Christ and his apostles did all this as Jews, simply." If this be true, then Christ lived and taught simply as a *Jew* and not as the *Saviour of the world*. On the contrary, he was at war with the false and extravagant notions of Judaism concerning questions of truth and duty. If Christ were not a "Christian," but

a "Jew," what becomes of the system which he taught? If his followers who periled all for him and sealed their faith with their blood, were only Jews, or worse, were dissemblers, doing that which Christians ought not to do for sake of policy, where shall Christians be found? The idea dies of its own inconsistency. More than this, Bible history repeatedly states that the Greeks were taught on the Sabbath the same as the Jews, and in those churches where the Greek element predominated there is no trace of any different teaching or custom on this point. The Jews kept up their *national* institutions, such as circumcision and the passover, while all Christians accepted the Sabbath as a part of the law of God. Indeed, the popular outcry against the Sabbath as "Jewish" savors more of prejudice and ignorance than of consistency and charity. Christ was in all respects, as regards nationality, a Jew. So were all the writers of the Old Testament, and all the writers of the New Testament. God has given the world no word of inspiration from Gentile pen, or Gentile lips. Is the Bible therefore "Jewish?" The Sabbath, if possible, is less Jewish than the Bible. It had its beginning long before a Jew was born. It is God's day, marked by his own example, and sanctified by his blessing, for the race of man, beginning when the race began, and can end only when the race shall cease to exist. Christ recognized it under the gospel as he recognized each of the other eternal laws with which it is associated in the decalogue; recognized them as the everlasting words of his Father whose law he came to magnify and fulfill.—*The Outlook*.

"It Makes No Difference!"

Nor unfrequently we hear people try to justify themselves in keeping Sunday instead of the Lord's Sabbath with the plea that it makes no difference what men believe or practice if they are only sincere in it. If this be true in regard to one article of faith or practice, it must hold equally true in regard to every other, and hence God does not care whether we believe him or the devil, if so be we are sincere in believing one or the other; for whatever is opposed to God is of the devil. And if God does not care which we believe, he does not care which we obey; for obedience proceeds from faith. If this be true, why did he turn Adam and Eve out of Paradise and follow them with penalties because Satan succeeded in making them believe and obey him instead of God? Without doubt they were sincere in their change of belief, for they knew nothing about falsehood and deception then.

Again, if this plea be true, why did God send his Son to die for the redemption of men, if simply being honest, in any sort of belief and conduct is sufficient to render men acceptable to him? And why did Christ pray that his disciples might be sanctified through the truth, if they could be sanctified through a lie as well? and they certainly could, if this argument be correct. He taught that whosoever committeth sin is of the devil, and Paul taught that sin is the transgression of the law. The testimony of Christ and Paul is in direct opposition to this argument, and therefore, both cannot be true. One or the other must go down. Which shall it be?—*N. W., in Sabbath Recorder*.

THE HOUR BEFORE CHURCH.—I have in my eye at present the hour before you go to church on Sabbath forenoon. I am anxious about it. The note struck then is likely to give tone to your spirits all day. Redeem it as much as you can from family duties; redeem it wholly from plaiting and putting on of apparel; redeem it wholly from all vain conversation. How very much the power of the minister depends upon the preparing of the hearer's heart! If you once come up to church with your mind crowded with trifles, what can minister's do? They can do nothing but beat the air. What else can they do if there be nothing before them but air to beat at? It will make a sound and that is all. I fear that many of my dear people spend more time on Sabbath morning in putting veils on their faces than in taking the veils off their hearts—more time in trying to make themselves appear before men what they are not than in trying to make themselves appear before God what they are.—*W. Arnot*.

WHATEVER makes men good Christians, makes them good citizens.—*Daniel Webster*.

Authenticity of the Old Testament Scriptures.

THE following is from one of a series of articles in the *Baptist Quarterly Review*, entitled "Jesus Christ and the Newer School of Criticism," by Prof. Howard Osgood, D.D., of Rochester Theological Seminary. It is a sound and able argument, and we commend it to the careful perusal of our readers:—

By two great lines of historic criticism, the Jewish and the Christian, it is proved that the Hebrew Old Testament of to-day was the Old Testament of the Saviour's day. Both Kuenen and Wellhausen tell us that the Pentateuch we have is, barring a few common variants, the same Pentateuch Ezra had, B. C. 444.

That our Lord Jesus was thoroughly conversant with the compass, the text, the history of the Old Testament, is shown by the numerous instances of his calling upon the moment the most appropriate passages in the whole Old Testament to meet the case in hand, as the following quotations will prove, if the context is studied.

Jesus taught that he came to do the will of his Father, and to teach the truth. "I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not my own will, but the will of him that sent me." John 5:30; 6:38-40; 7:18; 8:26-29, 38, 40, 46. "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth." John 18:37; 12:48-50.

Jesus taught that the whole Old Testament, in all its parts, was the word of God, given by God for man's salvation. "Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods unto whom the word of God came, and the Scripture cannot be broken." John 10:34, 35. Here Jesus uses "law," "word of God," "Scripture," as synonymous, and applies them to Psalm 82:6, a psalm of Asaph. "And ye have not his word abiding in you: for whom he sent, him ye believe not. Ye search the Scriptures." John 5:38, 39. "It is written, man shall not live by bread alone but by every word that proceedeth out of the mouth of God." Matt. 4:4. Jesus says that Moses spoke God's "commandment" and "word." Mark 7:9-13; Matt. 15:4, 5. All parts of the Old Testament quoted by the Saviour are treated with the same reverence. He quotes the Pentateuch most frequently, next the Psalms, next the prophets and the historical books. "That the Old Testament was of divine authority to him needs no proof." Rothe, St. u. Krit., 1860, p. 65; Weiss, Bibl. Theol., p. 77; Schmid, Bibl. Theol., p. 218.

Jesus taught that these Scriptures were infallible, and that no part of them was to be treated as of slight importance. "For verily I say unto you, till heaven and earth pass away one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Matt. 5:18. "It is easier for heaven and earth to pass away, than for one tittle of the law to fall;" where "law" is the equivalent of "the law and the prophets" of the preceding verse. Luke 16:17. See also, John 10:35; Matt. 26:54, 56; Mark 14:49; Luke 24:44, 45; John 13:18; 17:12; 19:28. These Scriptures were so thoroughly God's word that Jesus appeals to single words for the proof of some of his most important teachings. Matt. 22:31, 32; Mark 12:26, 27; Luke 20:37, 38; Matt. 22:45; Mark 12:37; Luke 20:44; John 10:34.

Jesus taught that the Old Testament was from the same source and of the same authority as his own words, both were from God. Compare in preceding paragraph Matt. 5:18; Luke 16:17, with "heaven and earth shall pass away; but my words shall not pass away." Matt. 24:35; Mark 13:31; Luke 21:33. "For if ye believed Moses ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words." John 5:46, 47.

Jesus taught that there was a clear distinction between the Old Testament, as God's word, and all merely human doctrines, traditions, etc. "Why do ye transgress the commandment of God because of your tradition?" "And ye have made void the word of God because of your tradition." Matt. 15:3, 6, 9. "Ye leave the commandment of God and hold fast the tradition of men." "Full well do ye reject the commandment of God that ye may keep your tradition." "Making void the

word of God by your tradition." Mark 7:8, 9, 13.

Jesus taught that the Old Testament is an organic whole.

a. All its books had one common moral basis and doctrine. "He" (Jesus) "said unto him, Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." Deut. 6:5. "This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself." Lev. 19:18. "On these two commandments hangeth the whole law and the prophets." Matt. 22:37-40; Mark 12:29-31. "All things, therefore, whatsoever ye would that men should do unto you even so do ye also unto them; for this is the law and the prophets." Matt. 7:12. "The weightier matters of the law, judgment and mercy and faith," "judgment and the love of God." Matt. 22:23; Luke 11:42.

b. The whole Scripture, "Moses, the prophets, and the Psalms," had one common prophetic intent, himself. "The Scriptures, . . . these are they which bear witness of me." John 5:39. "All things must needs be fulfilled which are written in the law of Moses and the prophets and the Psalms concerning me." Luke 24:25-27, 44; Luke 4:17-21; Matt. 22:41-45; Mark 12:35-37; Luke 20:41-44; John 13:18; Matt. 26:31; Mark 14:27; Luke 22:37; John 15:25.

Jesus taught that his purpose in coming to earth was to fulfill the words of the Old Testament, but this presupposes that the Old Testament is in the highest sense God's word, for only God can foretell events. "Think not that I came to destroy the law or the prophets; I came not to destroy but to fulfill." Matt. 5:17. "All things that are written by the prophets shall be accomplished unto the Son of man." Luke 18:31. "The Son of man goeth even as it is written of him." Matt. 26:24; Mark 14:21; Luke 22:22; John 19:28, 30; Matt. 26:55, 56; Mark 14:40. "O foolish men and slow of heart to believe in all that the prophets have spoken. Behooved it not the Christ to suffer these things, and to enter into his glory?" "Thus it is written, that the Christ should suffer and rise from the dead the third day." Luke 24:25, 26, 46.

Jesus proved that all his teaching concerning the Old Testament came from his heart, from his deepest convictions, by his absolute reliance upon its words in the midst of his greatest trials. In the temptation at the beginning, Matt. 4:4-10, in the crowning sorrows at the close of his ministry, Matt. 27:46; Mark 15:34; Luke 23:46, Jesus meets the greatest foe, and comforts his sinking heart with the words of the Old Testament. During the last six months before his crucifixion, as he enters the shadow of the cross, his heart rests on the prophecies and promises of the Old Testament, and with these he encourages and teaches his disciples, and with these he answers his opponents. See Matt. 23:23, 35; 24:37-39; 19:3-8, 17, 18; Luke 13:28; 16:31; 17:24-32; 18:31-33; John 7 and 8; 10:34, 35; Matt. 21:12, 13, 16; 22:29-46; 24:15; John 13:18; Matt. 26:24; Luke 22:20; Matt. 26:31; Luke 22:37; John 15:25; Matt. 26:53, 54, 56; John 17:12; Luke 23:30. And on the day of his resurrection Jesus meets his desponding disciples and gently upbraids them because they do not believe "all that the prophets have spoken." "And beginning from Moses and all the prophets, he interpreted to them in all the Scriptures the things concerning himself." Luke 24:25-27. From all this it is plain that Jesus found in the Old Testament the vital air of his soul, its thoughts were his thoughts, its principles were his principles, its prophecies were the motive and support and promise of his life. He dwelt with his Father in the holy sanctuary of his word.

And, lastly, there must be no disguise of the fact that *Jesus taught that Moses was the human author of the Pentateuch.* "Moses commanded" the law in Lev. 14:2; Matt. 8:4; Mark 1:44; Luke 5:14. "Moses commanded" and "wrote" the law in Deut. 24; Matt. 19:7, 8; Mark 10:3, 4. "The scribes . . . sit on Moses' seat." Matt. 23:2. "Moses said" the words contained in Ex. 20:12; 21:17; and these words are "the commandment of God" and "the word of God." Mark 7:9, 10, 13; Matt. 15:4. Jesus asserts that the Jews then had the book of Moses. "Have ye not read in the book of Moses"—i. e. Ex. 3:6; Mark 12:26; Luke 20:37. The writings of Moses were a constituent part of the Old Testament. "Moses and the prophets, . . . all the Scriptures." Luke 24:27. "The law of Moses and the prophets and the Psalms."

Luke 24:44. Moses left writings which the Jews then had and read, but did not understand and believe. "For if ye believed Moses ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words." John 5:46, 47. "If they hear not Moses and the prophets, neither will they be persuaded if one rose from the dead." Luke 16:31. Moses gave them the law. John 7:19. "Moses gave you circumcision." John 7:22. "The law of Moses" was, in the Saviour's time, the law of the Jews. John 7:23.

German and French writers, among whom Professor H. L. Strack, in Zockler's "Encyclo.," p. 139; Professor Vuilleumier, of Lausanne, in "Revue de Theol. et de Phil.," p. 18-22, January, 1882; Siegfried, in "Punjer, Theol. Jahresbericht," 1882, p. 16, tell us that it is now an axiom of Old Testament criticism that Moses was not the author of the Pentateuch. Professor Vuilleumier assures us that it is certain Jesus believed and taught that Moses was the author of the whole Pentateuch; and Professor Vuilleumier also declares, and fortifies himself by quoting Pressensé, that Jesus "shared the opinions common in his time and among his people," and, as to everything beyond certain spiritual truths, "Jesus was the son of his race and his time." See, also, *Presbyterian Review*, July, 1882, p. 580. That is, the higher truths taught by the Saviour are to be saved at the cost of his intelligence; or, to put it with Rothe and Kuenen, Jesus was no exegete of, and was not an authority on, the Old Testament. If that conclusion is true, then Jesus was no authority in any part of his teaching, for he declares that he came to teach and to fulfill the Old Testament; and his representation of the Father is involved in that conclusion, for Jesus said, "The things which I speak, even as the Father hath said unto me, so I speak."

Criticism is only a means to an end. The criticism of the Old Testament by "the newer school" leads it with abundant assurance to stamp as fiction and fraud, that which Jesus Christ says is "the word of God," "spoken by God," which "cannot be broken." There can be no successful disguising the direct and colossal contradiction. There is no possible compromise. "Intelligent Bible readers" must make their choice.

The Sabbath.

"REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work. Exodus 20:8, 9.

This is the law of God for all ages and all men. It comes to us on the authority of revelation, the constitution of man, and the laws of nature. It is irreversible and irresistible in its sphere and mode, as are all other laws resting on both a moral and natural basis. It may be violated, but if violated the penalty follows. Obedience or penalty is the alternative.

This divine Sabbath law, then—"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work"—rises as a light from God and hangs over all nations. It is the authoritative, immutable code, framed into the being of man and the nature of things. Against this law nations may dash themselves; but they will go down, and not the law. Against this law States may frame their legislation and affect to despise it; but they are the ones to be swept aside by the encounter, like the animal that disputed the track with the railroad train, while the law holds on its course. Against this law political parties, in their blindness, prejudice, bigotry, may set themselves; but they will disappear like morning fogs which darken the sun for a time, but do not put it out; and the law will shine out again in all its divine brightness. Against this law individuals, in their impiety and recklessness, may be in haste to make their mark and put themselves on record; but they are the ones to be thrown back like spray when a storm-wave dashes against the rocks at Light-house Point.

Such is the irreversible, irresistible, divine Sabbath law, shining above us, arching all Christian nations with its clear light, and overhanging our whole civilization. It goes over, without the abatement of a hair's breadth, from Judaism to Christianity, from the old dispensation to the new, from one nation to another, one continent, one hemisphere, to another.—*The Pacific.*

No SOONER is a temple built to God, but the devil builds a chapel hard by.—*Herbert.*

The Sabbath-School.

The Sure Word.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:19.

The apostle is not comparing one prophecy with another, but he is comparing prophecy with something else. He does not say that we have one word of prophecy that is "more sure" than some other word, but that the word of prophecy is more sure than some other thing. What that other thing is we may learn from the context. In verses 16-18 he speaks of the certainty of Christ's coming, and the reason why he is so certain in regard to it. He says, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased, and this voice which came from heaven we heard, when we were with him in the holy mount. The idea is this: At the transfiguration the apostles saw Christ just as he will appear when he comes in his glory. They also heard the voice of God from Heaven. So when they declared the coming of Christ, they did it on the evidence of both their eyes and their ears. This is accounted the best possible evidence; but Peter says that there is something that is more sure than this. What is it? It is the "sure word of prophecy." It is possible that a person's eyes or ears might deceive him, but there is no possibility of doubt in regard to the prophecy: And why not? Because it did not come "by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The prophecy, therefore, is as reliable as God himself. There are very few things in this life upon which we can depend implicitly; how gladly, then, we ought to receive this sure word, and how eagerly we ought to search it.

THE OBJECT OF PROPHECY.

As noted by Peter, the object of the sure word of prophecy is that we may be more certain in regard to Christ's coming, for that is the grand event to which all prophecy points. Christ's first advent was the basis of many prophecies, and it was the most momentous event since the creation of the world. Upon that coming the redemption of the whole human race depended; but even that with its attendant sacrifice would be lost to us if Christ were not to come the second time. Christ came and died that man might be redeemed, to reign with him forever; but those whom he has purchased cannot be with him unless, according to his promise, he comes again to redeem them to himself. There is no other way by which we can go to Heaven. So the redemption of the race depends fully as much upon Christ's second coming as upon the first. It is no wonder, then, that so much prophecy has been given in regard to so important an event. We will examine a little of it, and we shall see that the coming of our Lord is not so vague and indefinite a matter as some would have us believe.

NEBUCHADNEZZAR'S DREAM.

This dream, related in the second chapter of Daniel, is familiar to every reader of the Bible. The circumstances attending it are such as would attract the attention of one who was reading merely for pleasure, for they are highly interesting. But our interest in the narrative is increased a thousand-fold when we learn the object and interpretation of the dream. The object of the dream is told in few words. Daniel said to the king, "There is a God in Heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Then it is for us far more than for Nebuchadnezzar.

The dream was as follows: A great image, bright in appearance and terrible in form, appeared to the king. Its head was of fine gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its feet of mingled clay and iron. While the king looked upon this image, a stone was cut out of the mountain without the aid of human hands. This stone smote the image upon the feet, and instantly the whole

image was reduced to fine powder, and was blown away; but the stone immediately became a great mountain and filled the whole earth.

The interpretation of the dream occupies but little more space. Daniel, after reminding the king that God has given him universal dominion, tells him that his kingdom is symbolized by the head of gold. The other three divisions of the image, the silver, the brass, and the iron, symbolize three other universal empires. The last one of these is to be divided into ten parts as is indicated by the ten toes of the image, which shall be distinct from each other. And now comes the closing scene. "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." Dan. 2:44, 45.

This dream with its interpretation was not given that men might be informed in regard to earthly kingdoms, but for the sole purpose of pointing out the fifth universal kingdom. Then we may know something in regard to the time of its setting up. Let us follow the connection. Babylon was conquered by the Medes and Persians, B. C. 538. Medo-Persia, then, was the empire symbolized by the breast and arms of silver. The Persian Empire in its turn gave way to the Greeks. This took place B. C. 321. Here we have three of the four kingdoms; and since there were to be but four universal, earthly monarchies, the fourth cannot be difficult to locate. There is no doubt but that Rome was symbolized by the iron part of the image. It was at the height of its power at the first advent of Christ, having fully completed the conquest of Greece half a century before. There is no disputing the fact that it was universal in its dominion, and Scripture proof of the fact is found in Luke 2:1. Now we have the four universal empires before us. Where shall we look for the setting up of the fifth. In the days of Christ? No; because Rome was then undivided. It could not be set up until the division of that empire into its ten parts, which was completed A. D. 476. The coming of Christ, and the setting up of his everlasting kingdom is the next thing brought to our view. And this is in reality the next thing to be accomplished. Certain things must be done by powers that now exist, but when earthly governments again fall, their place will be taken by Christ's kingdom. Other prophecies corroborative of this, and more minute in detail, will be considered next week.

Now is not this a sure word of prophecy? Kingdoms have risen and fallen just as predicted by the prophet. He said that the ten divisions of the Roman Empire would seek to consolidate their power, but would be unsuccessful, and so it has been. Every attempt to unite the nations of Europe has ended in failure. And if the past has been fulfilled to the letter, we have the assurance that that which yet remains will as surely be fulfilled. Inspiration did not point out the length of time that these earthly kingdoms should exist, and it has not told when the heavenly kingdom will be set up, but we know it cannot be far distant. The divided state of the image has continued for 1,400 years, much longer than any other division. Other prophecies show more definitely that the end is very near. We learn from this that God's kingdom is as much a reality as any earthly kingdom, and that those whose interest is in earthly things can have no part in it. Are we fitting ourselves for citizenship in that glorious everlasting kingdom?

E. J. W.

Staying Away from Sabbath-School.

It is often the case that we hear persons give as a reason for not coming to Sabbath-school, "I didn't have my lesson." But this answer should not be dignified with the title of reason, for it is really a very poor excuse. It shows that the individual offering it does not realize the object of the school. We do not go to Sabbath-school to "show-off" our proficiency, as some people go to church to exhibit their fine clothes. We go to Sabbath-school in order to learn. We are all of us ignorant, to a greater or less degree, of the

truths contained in the Bible; we go to the Sabbath-school that we may become enlightened. To stay away from the school because we are ignorant, is as foolish as it would be to stay away from dinner because we are hungry. If we do not know the lesson, that is a great reason why we should attend the school. If it were possible for us to be perfectly familiar with the lesson, so that we could learn nothing more, there would be no special reason for us to attend, except for the sake of our example; we would not lose so much personally by staying away, but our absence might influence others to stay away also. But when we do not understand the lesson, and stay away, we have not only our example on the wrong side, but we suffer great loss ourselves.

It may be asked, "If the Sabbath-school is simply the place to learn, what is the use of studying the lesson at all?" Just this: The more we know of anything, the more we are able to learn, and the better able are we to appreciate what others have learned. If we have learned the lesson as well as we can by ourselves, we shall be in the best condition to learn from others; we will have an interest in what they say. If we know nothing of the lesson, we may learn but very little in regard to it during the Sabbath-school hour; but that little is vastly more than we should learn if we did not hear the recitation at all.

Let every Sabbath-school scholar, then, whether young or old, resolve that he will attend every Sabbath, both for the good which he may do, and for that which he may receive.

E. J. W.

A SPEAKER at a recent meeting of a Massachusetts Teachers' Association said very aptly that too many of our teachers and pupils seem to entirely lose sight of the true end and aim of all study, and instead of teaching and studying to know, devote their time and energies to preparing for recitations and examinations, with little thought of anything beyond.

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OAKLAND, CAL., FIFTH-DAY, FEBRUARY 15, 1883.

Notes of Travel.

DURING the last thirty years we have traveled a great deal by public conveyance, and have very seldom spoken a word concerning our travels, or the means of conveyance to which we resorted. We now depart from our custom because we have a few things which we wish to say.

Having business in Chicago to detain us a couple of days, we took occasion to call on our old-time friend, Col. George R. Clarke, whose principal business is the care of the "Pacific Garden Mission," in which he is doing a good work for the poor and destitute who cannot be reached by ordinary church work. He has spent considerable money to establish the mission, and is spending considerable to keep it in operation; but he and his estimable wife have devoted their lives to the work, and feel happy in the performance of their duty to suffering humanity. We accompanied them to their home in Morgan Park, where we had the pleasure of calling on Prof. W. R. Harper, who is at the head of the "Hebrew Correspondence School," and editor of the *Hebrew Student*. Dr. Harper is doing more than any other man in the United States to extend the knowledge of the original of the Old Testament. We are pleased to know that his work is proving successful, and that many are studying Hebrew who would probably never have learned the Hebrew alphabet had it not been for his efforts; while many who have studied it, are availing themselves of the opportunity offered in his school to increase their knowledge of this interesting and important branch of Biblical study.

From the amount of labor he has been performing we have feared that he would early break down in health. But we found him of strong build, in the prime of youthful manhood, and we think he is capable of enduring much. We have little fear of his health if he will carry out the plan he laid down for himself: to take rest whenever he found that he could not eat heartily and sleep readily. We commend this rule to all mental workers; wish we could carry it out ourselves!

While in Chicago we had the pleasure of making acquaintance with "Bishop McNamara," who stands at the head of the "Reformed Catholic" movement in the United States. The Bishop says he is "Catholic, but not Roman." We have before spoken of this movement, to which we wish abundant success. These people can meet the Catholic people and show them the errors of Romanism where Protestants cannot.

In our frequent journeyings over the "Great West" we have traveled over the various lines of railroad, but mostly over the "Burlington Route." The "C. B. & Q." became a favorite with us some years ago, and our "bump of continuity" is so large that we have retained it in our favor still. By this line we went to Kansas City. Here we find something to blame. So many roads have their terminus in the Union Depot in Kansas City that we consider it inexcusable that the waiting-room should be so destitute of comforts and conveniences. It is a fault that should be remedied without unnecessary delay.

Of the Atchison, Topeka and Santa Fe Railroad we have heard but one opinion; it receives the unqualified praise of all its patrons as far as we know. The managers seem to strive to unite their interest with the interests of those who travel on it; not inclining to take advantage of the circumstance that many are obliged to travel on that line. We sincerely hope that it will sometime extend as an independent route to the Pacific Coast.

Feeling a just pride in California enterprise we are more than willing to extend a good word to our Pacific lines wherever the occasion offers. They have done much to develop the wonderful resources of this State. The improvements they have made are of a substantial nature, an honor to those who have projected and perfected them. But we consider it a duty

we owe to the public to mention a matter hoping thereby to prevent its recurrence.

For several reasons we chose to take the "Emigrant Train" from Kansas City to San Francisco. At Deming, where we changed to the Southern Pacific road, a sick Chinaman was placed in the rear car, which was in part occupied with families containing women and children. We do not mention this because the sick man was a Chinaman, but because the man was very sick, and his sickness was of such a nature as to make his presence a grievous annoyance to the passengers, especially to the families. We were not in that car, but formed a pleasant acquaintance with some who were, among whom we will only mention Mr. Amos Hill, who, with his wife and the family of his son, was going to join his son in San Juan, Washington Territory. Mr. Hill was formerly from Rugby, England, but lately from Knoxville, Tenn. He was in the employ of the well-known "Rugby Colony" in Tennessee as one of the early managers of the farming interests there. He is an intelligent Christian gentleman of pleasing manners. He made several efforts to have the passengers relieved from their disagreeable surroundings, but in vain. Finally at Indio, where a stop was made for supper on Tuesday evening, Feb. 6, he appealed to the agent. It was evident that the sick man could not live many hours, and he asked that he might be removed from the car, to die somewhere else. Relief was promised; but the promise was not made good. About midnight the Chinaman died in the car, and there he lay, just where he died, until the train reached Los Angeles next morning. And even then there seemed to be no haste in the work of removal.

We cannot think that justice was done to the passengers in this car; and we chronicle the event that the managers of the road may instruct their employees to not permit its repetition, or that the public may understand the facts if a repetition is to be expected.

We arrived in Oakland the morning of Feb. 9. Though we felt worn, we stood our journey well, and are thankful for good health. A dry, cold winter is the best for our health, but of course, we cannot bear exposure as we could years ago. This winter we suffered too much exposure to enjoy the cold of the East, and we are free to confess that, under the circumstances, we longed for the temperature of Oakland. But this has been a dry, cold winter in California, as almost every appearance indicates. Many leaves have been touched with frost; flowers are few; the callas have mostly made futile attempts to unclose; there is a lack of the usual deep green of this season of the year. The valley of the San Joaquin gives little encouragement of a wheat crop; and the papers report snow as recently as Feb. 6 in Petaluma, Napa, Dixon, and four inches of snow as far south as Hanford. But our friends in the East may form some idea of the difference between "cold weather" there and in California from the fact that we saw fresh strawberries in the market in Los Angeles.

We find the work prosperously moving in Oakland, though some have had to bear too many and too heavy burdens in the absence of Bro. White and ourselves. We hope Bro. White may soon return, and we trust that, after a few days, we shall recover our strength and energy for constant labor in the cause to which we have cheerfully, gladly, devoted our life.

The Sunday Law.

THE dominant party in California has been true to one pledge which it made before the election: it has repealed the Sunday Law. So far as the pretended "Christian Sabbath" is concerned, it is just what it is in law—*dies non*.

Final action on the Senate bill for its repeal was taken February 6, when the bill passed in the Assembly by the decisive vote of 47 to 21. For this result the people may thank the self-styled "Home Protectionists." Before either political party had conceived the idea of bringing the Sunday question into politics, the Protectionists of Oakland, under the instigation of certain ministers, announced their intention to form a third party and nominate a third ticket if neither of the old parties indorsed the Sunday Law in their conventions. They pledged themselves to vote for those candidates only who would pledge themselves to enforce the Sunday Law. The Democratic Convention met the issue squarely, by not only refusing to enforce that law, but

by demanding its repeal. This decisive course for a time astonished all parties, and many of the members of that party trembled for the result. They thought their Convention had gone too far, and that certain defeat awaited them.

The Republicans were not left to any choice in the matter; the situation was such that they were compelled to join issue. They made a bid for the "church vote," which was supposed to be sufficiently influential to control the election. Their platform contained a feeble endorsement of the law, but it was supposed to be sufficient as a political, or rather policy, movement, and was hailed with a show of the wildest delight. But such manifestations were of short duration. As the campaign progressed, and it was made evident to the people that the law as it stood was unjust, infringing on both civil and religious liberty, the party organs weakened in its defense, and the majority against the law was unexpectedly large. We say "the majority against the law," for this was the only issue in the campaign.

We were not disappointed in the result. We warned the "Protectionists" at the commencement of their work that they were endangering the existence of the law. Dr. Hemphill, of Calvary Church, in San Francisco, took the same view of the matter, and predicted the repeal of the law if its friends forced it into politics. And the *Chronicle* warned the Republicans that to indorse the law was to court defeat. But the church party would not receive the warning. The fact presented itself before them that Mordecai the Jew, sat at the king's gate; while he occupied this place it was not enough that they were called to the banquet—that their idolized day of the sun sat in the place of honor. They demanded that the gallows be erected. Their demand was granted, with the same result that followed the demand of Haman.

The San Francisco *Chronicle* notices the first Sunday in that city after the repeal of the law. Its article closes as follows:—

"Fewer arrests were made yesterday for drunkenness than for several Sundays preceding, and hardly any arrests for any other offense. The repeal was commented on in sermons, both in the forenoon and evening; but as the unchained, roaring lion had utterly failed to furnish the shocking example that would have given the comments point, they fell somewhat flat. Altogether, the result went to indicate that there is a savor of barren honor in the ostentatious repeal of a statute that has been practically repealed every Sunday since its enactment, and that would continue so to be repealed even if Republican nausea had not cast the unwashed and the unterrified temporarily into Legislative office."

It would seem that the remark of one of the successful party was well made, when he was asked what he thought the effect of the repeal would be. He replied: "People have heretofore done as they pleased on Sunday, and they would do so if the law were repealed. There would be no perceptible difference."

But the agitation of the Sunday question is not ended. We have looked for all that has transpired, because the "sure word of prophecy" indicated that it would come. But the end is not yet reached. We look for more exciting times before the controversy comes to its close. And we give thanks to the God of Heaven that he has not left his waiting people in darkness, but has pointed out to them both the dangers and duties of the last days.

Sunday Agitation in Chicago.

AN effort is now being made to revive and enforce the Sunday Law in Chicago. We are glad of it. Every effort of this kind is sure to bring the truth of the Sabbath of the Lord—the seventh day—to the notice of the people. We rejoice in every step, whatever the motive may be, which extends the knowledge of God's word in regard to his down-trodden commandment. Bro. No. dyke, of Kankakee, Ill., has sent us an article published by the "Chicago Sabbath Association," in the *Chicago Tribune*. It is entitled, "An Argument in Favor of a Compulsory Observance of the First Day of the Week." The following paragraph on history is interesting:—

"SUNDAY HISTORY.—In the year 321 Constantine established the Sabbath [established the day of the sun] by exempting it from being juridical. In England the Sunday Law reaches back to 693, when Ina, king of the West Saxons, punished servile work on the Sabbath by fine. In the time of Queen Elizabeth persons neglecting church services without excuse, were punished. The Statute 28, Charles II., chap. 7, enacted: 'That no tradesman, artificer, workman, laborer, or other person whatsoever shall do or exercise any worldly labor, business, or work of their ordinary callings upon the Lord's day, or any part thereof (works of necessity and charity

only excepted), and that no person or persons whatsoever shall publicly cry, show forth, or expose to sale any wares, merchandise, fruit, herbs, goods, or chattels whatsoever upon the Lord's day or any part thereof. This, somewhat modified by subsequent laws, is the present Sunday Law in England, and is the foundation of the laws on the subject in the United States. The early laws of Massachusetts, Connecticut, Georgia, South Carolina, and Virginia, compelled attendance at church, the Massachusetts law (1782) providing that such attendance was not obligatory where there was no place of worship which the person could conscientiously attend. When the Federal Government was formed and the separation of church and State was fully organized, the earlier Sunday Laws were modified in conformity with this principle."

Sunday history, as far as Sunday law is concerned, is here commenced at the right point—the decree of Constantine. The *Tribune* properly corrects the statement that Constantine established the Sabbath, by inserting in brackets, "established the day of the sun." It will be seen in these references to history that the enforcement of Sunday was always a usurpation over men's consciences, compelling them to observe religious tenets in which they did not believe; always an essential element in the union of church and State.

Another quotation is taken from "a number of the French Institute," and again the *Tribune* brackets a query, thus:—

"Whenever a nation fails to keep this commandment respecting the Sabbath Christianity ceases to exist. [What commandment respecting the first day of the week?] There would then be an end to domestic life, to family ties, and civilization would soon be succeeded by barbarism."

Such queries and corrections as the *Tribune* inserts in this article cannot fail to have a telling effect on the minds of many readers.

The keepers of the true Sabbath in Chicago are taking steps to publish a paper in that city to advocate the claims of the seventh day, and to expose this Sunday-law sophistry. They are not situated there as we were in California; there is an exemption clause in the Illinois Sunday Law. But they consider that the occasion is a favorable one for letting the light of the true Sabbath shine in that city, and in that State, and that they have a duty to do both in regard to the truth of God, and to their fellow-men. We pray that God may guide them, and give them wisdom and discretion for their work, and crown their efforts with success.

Thoughts on the Twelfth Chapter of Hebrews.

"WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

The word "witnesses," in this text, conveys to many a wrong idea, or rather, many persons give it a meaning which does not belong to it in this place. A witness is one who testifies in a cause, from personal knowledge, and in this sense it is used here. This chapter is a continuation of the argument on faith, and the cloud or multitude of witnesses who are here spoken of, are the worthies whose deeds are recorded in chapter eleven. They are not "witnesses" in the sense that they are *looking on* to see us run the race, for all of them except Enoch died. Now of the dead it is said that "they know not anything," Eccl. 9:5; that in the day of their death "their thoughts perish," Ps. 146:4; and that they are not conscious of the elevation or disgrace of even their dearest relatives, Job. 14:21. It is certain, then, that those of whom the apostle says that they "all died in faith," are not cognizant of anything that is now taking place on this earth. How then are they "witnesses"? They have all run the race, and obtained great victories through faith; and by means of the sacred record their lives bear witness to the power of a firm, abiding faith. Of Abel it is said that "he being dead yet speaketh." So likewise all these worthies are standing by to cheer us on by their testimony as to the possibility of making the race a success.

One stanza of an excellent hymn that is based on this passage, is ruined because the writer of the hymn mistook the meaning of the word "witnesses." The stanza is this:—

"A cloud of witnesses around,
Hold thee in full survey;
Forget the steps already trod,
And onward urge thy way."

But this is not true. These witnesses do not hold us in survey. They know nothing of our existence, in short, they know nothing at all, because they are dead.

"Seeing we also are compassed about with so great a cloud of witnesses." The position of a small word in a sentence may make a great deal of difference. The word "also" is here out of its proper place. The text should read thus: "Wherefore seeing we are compassed about with so great a cloud of witnesses, *let us also* lay aside every weight," etc. It is not true, as implied in the common version, that those in ancient times were compassed about with witnesses. The Bible was not written in their day, and they had no precedent for their faith. Noah had no example of those who had trusted in God before his time, and had been preserved. He had simply the word of God. There had been no rain on the earth, and if the philosophers of his day were like those of the present time, they doubtless said that such a thing was contrary to nature. Nevertheless he believed and obeyed the word of the Lord, and by so doing he "condemned the world, and became heir of the righteousness which is by faith."

Abraham was called out from heathen surroundings, and "went out, not knowing whither he went." He had not before him a long list of persons who had tested the promises of God, and found them sure. So far as we know he had never been associated with any one who worshiped the true God. Still he had evidence enough. He had "two immutable things," the promise and the oath of God. But we have in addition to these a great array of men "subject to like passions as we are," who gained glorious victories through faith in God. Since they accomplished such great victories through faith, let us be encouraged to do likewise. If they, who had so much less light and encouragement than we have, persevered thus manfully, what patience and faith and zeal ought we not to exhibit!

The apostle declares that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. Now there is to us abundant ground of hope in the lives of the patriarchs. We seldom take all the encouragement from the record of their lives that we ought. We are apt to imagine that those men were composed of different stuff from what men are now, that there was something peculiar in their natures which gave them favor with God. But this is not so. Some sin or weakness appears in the life of nearly every one. Human nature was the same in their day that it is now. Wherein, then, was their strength? Simply in this: They were able to take God at his word. It is written, "Abraham believed God, and it was imputed unto him for righteousness." All the difference between them and us is that they believed implicitly, while we doubt. But it is just as easy for us to believe as it was for them; otherwise there would be no propriety in giving them as our example. Indeed it ought to be easier for us, since we have their lives as assurance that God is "a rewarder of them that diligently seek him." If human nature is the same now that it was then, we have the assurance that God is the same also, and is just as ready to give us his aid in transforming ourselves that we may be made partakers of the divine nature. The lives of these worthies, and the exhortation of the apostle, were not written for nothing. Will we give them the attention that they deserve?

E. J. W.

(To be Continued.)

The Two Covenants.

"BEHOLD, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:31-34.

The first covenant was made with the people of Israel at the time of their departure out of Egypt. This covenant no longer exists. The new covenant long since took its place. But a very serious error prevails in the minds of many persons respecting the points of differ-

ence between these two covenants. The old covenant was made with the Hebrew people. For this reason, whatever entered into it is supposed to be Jewish. Thus the law of God is summarily set aside as Jewish; and thus might the God of Israel himself be discarded as a Jewish God. But the new covenant is held up to our admiration, because it is, as they say, not made with the Jews, but with the Gentiles. The old covenant belonged to the Jews, and with it we have no concern; the new covenant is made with the Gentiles, and we, as Gentiles, are interested in it.

How can men thus carelessly read the Scriptures? The language of inspiration is very explicit in stating that the new covenant is made with the same people that were the subjects of the old covenant. Thus Jeremiah, speaking in the name of the Lord, says: "I will make a new covenant with the house of Israel, and with the house of Judah." And he further alludes to the fact that the new covenant is made with the Hebrew people when he adds: "Not according to the covenant that I made with *their fathers* in the day that I took them by the hand to bring them out of the land of Egypt." And yet again he identifies the Hebrew people when he says: "This shall be the covenant that I will make with *the house of Israel*." And Paul quotes at length, in Hebrews 8, this entire statement of Jeremiah respecting the old and new covenants being severally made with the Hebrew people. And, as if this were not enough, he makes a statement in Rom. 9:4, 5, that exactly meets the case. Thus he says of the Hebrews: "Who are Israelites; to whom pertaineth the adoption, and the glory, AND THE COVENANTS, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever." Thus it appears that everything valuable God has given to the world through the instrumentality, or by the means, of the Hebrew people. Those who choose to do so can venture to despise the law of God because given to the Jews, and to reject Christ because he came of the Jews; but one thing they cannot do. They cannot say, "We accept the new covenant because it pertains to the Gentiles, whereas the first covenant, and the law, etc., pertained to the Jews." No such distinction can be drawn. Both the covenants pertain to the Hebrew people, according to the explicit statement of Paul; and both are said by Jeremiah and Paul, or rather by the Spirit of inspiration speaking through them, to be made with Judah and Israel.

The fact being thus clearly established that the two covenants are both made with the Hebrews, it becomes a matter of interest to inquire into the reason of this thing. Why did God thus honor one nation and pass by all others? Undoubtedly there was a sufficient reason for this action, and that reason we shall find fully laid open to our view in the Bible. The first thing which Paul has enumerated as pertaining to the Hebrews, is "the adoption;" and if we can understand why God adopted this family, we shall readily understand why all the other things which he has named should also pertain to this people.

Know, then, that God did not adopt the family of Abraham as his first action in behalf of mankind. He attempted thus to make his own the family of the first man, Adam, the common head and father of the human race. But at the end of the antediluvian age, only eight persons remained upon the earth who feared the God of Heaven. There was no alternative with him but to witness the extinction of piety in the earth, or else, by an awful lesson of judgment, to destroy every wicked man from the earth. And for this reason came the deluge. And now one family alone remains—the family of Noah, who is the second head of the human race. And this family, thus instructed in divine truth, and thus warned by God's terrible judgments, might all have been, if they would, the heritage of the Almighty. But when men began again to multiply upon the earth, they did not like to retain God in their knowledge. They forgot God. They plunged into sin. They united under Nimrod to build Babel. As they set God at defiance, he placed his curse upon them by confounding their language. Gen. 10 and 11. In the fourth century after the flood, only a handful of godly persons remained. Abraham, in the midst of this dense moral darkness, for even his immediate ancestors were idolators (Josh. 24:2), was so pre-eminent in virtue that he was called the friend of God. James 2:23. God said that he knew Abraham, that he would command his children and his household after him, and that they

would keep the way of the Lord to do justice and judgment. Gen. 18:19. God had pledged himself at the time Noah and his family came forth from the ark never again to drown the world. Gen. 9:15.

But he must do something to save this one faithful family from ruin, and, by means of them, to preserve in the earth some degree of true piety, and to retain among men a body of faithful worshippers. To do this, he adopts this family of Abraham, his friend, and separates them by circumcision and the rites of the ceremonial law, from all the rest of mankind. Thus Abraham became the third grandfather of mankind. Not the father of the whole race, like Adam and Noah respectively; but the father of the people of God. This was the adoption. He gave up the rest of mankind to idolatry and atheism, not because he was willing that they should perish, but because they would not hearken to his voice. Yet, though he thus adopted this one family, he did not so reject the rest of mankind that he did not make provision for any of them to be received among the Hebrew people if they would become circumcised and unite with the Hebrews in his service and worship. The adoption was just, and right, and necessary. By means of it, God preserved his knowledge and his worship in the earth.

The Hebrew people being thus adopted, and by means of circumcision set apart from the rest of the world, found to their great profit that, though they were separated from the world, they were united to Him who made the heaven and the earth. They had the Lord for their God. They had much advantage "every way:" the adoption, the glory, the two covenants, the giving of the law, the service of God, the promises, the fathers and the Messiah. And yet Paul says their chief advantage was that the oracles of God were committed to them. Rom. 3:1, 2. It is not best to scorn the law of God because committed to the Hebrews. It is not best to despise the new covenant, as Jewish, because, like the old covenant, it is made with Israel. Nor is it best to reject Jesus as the Messiah because he comes of that despised race; and, finally, it is not best to have some other god besides the God of Israel. Our God, indeed, bears that title; because he was for long ages worshiped by the Hebrews only, and by the Gentiles almost not at all. Yet that is not his fault, but ours. And so of all the sacred things committed to the Israelites. They were not Jewish, or Hebraic, but divine. In fact, we must have a part in these precious treasures which God gave to this people, for their preservation through the long period of Gentile darkness. They are of equal value to us, and we must share in them. "Salvation," said our Lord to the woman of Samaria, "is of the Jews." John 4:22.

J. N. A.

(To be Continued.)

The Obedience of Saul.

WHEN Saul was sent to execute God's judgment against the Amalekites, the command given him was, "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." 1 Sam. 15:3. This order was explicit enough certainly, and could not be misunderstood. All will agree that disobedience to such a plain command could proceed from nothing else but willfulness. Saul set out upon his mission, and smote the Amalekites, gaining a great victory. He did not, however, follow strictly the directions given him, for we read, "But Saul and the people spared Agag and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly." Did Saul obey orders? There can be but one answer: He went directly contrary to them. Should a modern officer obey the orders of his superior no better than Saul did, he would immediately be court-martialed and shot.

But how did Saul excuse himself for such conduct? Did he shrink from meeting the man of God, and say that the order could not be executed? No, he came boldly forward and said, "Blessed be thou of the Lord; I have performed the word of the Lord." What impudent assurance! No wonder the prophet asked in astonishment, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul had his reply ready, and said, "They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice

unto the Lord thy God; and the rest we have utterly destroyed."

From these answers of Saul's it appears that he really thought that he had obeyed the Lord. He doubtless reasoned thus: "The Lord wants all these sheep and oxen destroyed; but the end will be accomplished just as well if we offer them in sacrifice, as it would if we should slaughter them where they are. By saving them for sacrifice we can fulfill the commandment of the Lord, and at the same time offer him acceptable worship." Now it is very evident that such reasoning is not reasoning, but sophistry. If the Lord had desired that those animals should be offered in sacrifice, he would have said so; and although the Lord delights in sacrifice, he cannot accept that which is made at the expense of obedience to his commandments. Saul's course shows that he was blinded by self-will.

There is a great deal of obedience at the present time of the same nature as this that we have just considered. In a conversation which we once had with a lady in regard to the Sabbath, she admitted that the seventh day is the Sabbath, just as the commandment says, and that it has never been changed by divine authority; "but," said she, "we keep the first day of the week in honor of Christ; and the Father has such great love for the Son that anything done in his honor will be accepted as obedience." Just think of it. The Father and the Son are one; yet God will overlook disobedience to his plainest commandment, if the person declares it to be his intention to honor the Son. Has Christ commanded the observance of the first day? No. Has God ever given anybody permission to keep it? Never. Has either one ever said that such observance would honor Christ? Such a thing was never even intimated. Has not God commanded men to keep the seventh day? Yes; and in the same commandment he has told them to work on six days. And Christ was one with the Father before the worlds were made, and was associated with him in that work; hence the commandments of the Father are also those of the Son. Then how can anybody possessing reason imagine that breaking the Sabbath and observing Sunday, is an act of honor either to the Father or to the Son? This question is beyond our power to answer.

Under this same head comes Joseph Cook's reason (?) for keeping Sunday. He once wrote an article for the *Christian Union* on "The Sunday Question," which began thus:—

"If it be asked what is the Biblical authority for the observance of Sunday, my reply must be that the sermon on the mount, in my opinion, recognizes the moral spirit of the whole decalogue. The sermon on the Mount affirms that not one jot or tittle of the law shall pass away till all be fulfilled. That does not mean the ceremonial law, but the two great tables of the older dispensation. No one pretends that the law in the decalogue against theft is repealed by the New Testament, nor that against adultery."

Truly that is a reason worthy of Saul himself. "We keep Sunday, because the law enjoining the observance of the seventh day is still in force!" This reasoning goes beyond Saul, for he intended to obey the Lord, at some future time, and in his own way; but Mr. Cook intends to obey the Lord in his own way, which is by direct disobedience.

Let us use this reasoning in the case of another commandment. The first commandment says, "Thou shalt have no other gods before me." Now why may not the heathen who has professed to be converted to Christianity, say, "If it be asked why I worship idols, my reply must be that the ten commandments are recognized by the New Testament as of full force. The spirit of that law enjoins worship, but since the object of worship is not specified, we are at liberty to worship what we please." Is there a sin common to mankind that may not be justified by such reasoning?

Or he might say, The Lord takes great pleasure in the things that he has made. When he had finished the work of creation, he pronounced it very good; and the psalmist says: "The works of the Lord are great;" "His work is honorable and glorious;" "He hath made his wonderful works to be remembered." Now, reasoning as in the first instance, the heathen might say, "It is true that the Lord has commanded us to worship him; but I worship the sun and moon in honor of God's creation; and God thinks so much of his works that he will accept sun-worship as obedience to himself." Why should the heathen be condemned for breaking one commandment, and the Christian be justified for breaking another, for the same reason?

Do men think that they can deceive the Lord by

such sophistry, and cause him to think that disobedience is obedience? Do they imagine that they will convert the Lord to their way of thinking? or that he will withhold punishment out of respect to their persons? If they do, let them consider the case of Saul, and its consequences, and take warning. E. J. W.

The Missionary.

Who Are Entitled to Premiums.

THE work of canvassing is being engaged in with interest in many places. A premium is offered with each of our periodicals, and not one of them should be neglected. With the *Review* is offered the "Biblical Institute" for \$2.50; with the SIGNS OF THE TIMES, the "Life and Epistles of St. Paul" for \$2.25. The "Household Manual" is offered with *Good Health* for \$1.31; and "Sunshine Series" with the *Instructor* for 85 cts. The question is often asked, Can all who renew their subscription for these periodicals have the premium? Are these offers made only to those not of our faith, or are our brethren who are not now subscribers included? In reply, we would state that the premium arrangement has been made for one purpose only; namely, to increase the circulation of our periodicals. Our brethren are expected to use the premiums for this purpose, and not to benefit themselves; therefore no one who is an old subscriber should expect the premium, neither would we consider it right for persons to change their subscription to another member of the family in order to secure the premium. There may be cases where persons have lost their interest in the *Review* or *Good Health*, and ceased to be subscribers, where the premiums should not be withheld. Let all act conscientiously in the matter.

S. N. HASKELL.

Fresno and Tulare Counties, California.

I HAVE spent the last eight weeks with the churches and scattered brethren and sisters in these counties, part of the time in company with Eld. M. C. Israel, and part of the time alone. We have on all occasions borne a very plain testimony. The subjects of "present dangers and duties," "conversion," and "growth in grace," have been made especially prominent. We have labored to instill a spirit of faithfulness and devotion to the cause of God into the hearts of all connected with the work. The missionary and Sabbath-school interests have received a due share of attention. We have endeavored to set before the young the importance of taking advantage of present school privileges, to fit themselves for fields of usefulness in connection with the closing messages, and we have not failed to urge upon the older brethren the importance of encouraging the young in taking such steps.

Other interests of the cause have been looked after as occasion demanded. Nearly every family of Sabbath-keepers, and also the scattered individuals, have been visited, and their spiritual interests looked after.

Many of the brethren were very kind in rendering assistance, by going with their teams and taking us from place to place. We have found plenty of work to do every where we have been, and have seen some very encouraging results. We have often realized the truth that "He that watereth shall be watered also himself." The blessing of the Lord has attended us in all our labors, and we feel greatly strengthened to labor on in this cause.

The results of our labors in Fresno City, though encouraging in some respects, were not quite as full as we hoped for. One hundred and twenty dollars was raised to help pay for the special edition of the SIGNS, and steps were taken toward the erection of a good church building; but we did not see that deep, anxious heart searching, and that earnest desire for a personal experience in spiritual things that we expected to see. But there are omens for good and some evidences of substantial improvement, not only in Fresno City, but also in other parts of the county.

At Temperance Colony the work stands better than it did. At Burrough Valley a V. M. Society was organized, and a club of fourteen SIGNS ordered, making over twenty copies in all for that church. At Visalia ten copies were ordered.

At Lemoore the work is progressing well. A

spirit of courage and good cheer characterized the meetings from the first. Some of the seasons we had together were especially marked by earnestness and solemnity. Prejudices of long standing were removed, and new life seemed to manifest itself in every branch of the work. The brethren here subscribed \$83.50 toward the special edition of the SIGNS. I remain here one week longer.

G. D. BALLOU.

Temperance, Cal., Feb. 6, 1883.

San Juan, California.

SINCE camp-meeting I have labored in San Juan and vicinity, visiting small neighborhoods in the mountains, with tracts and papers, and holding meetings as I had opportunity. I have met regularly on the Sabbath with the little company in San Juan, to encourage them, and instruct them in the truth. The brethren have taken up a subscription, and bought the Baptist church, the only Protestant church in the place; it cost \$2,500 when built, and sold for \$500. It has a bell in its steeple, which every Sabbath reminds the people of that town and neighborhood of God's holy day. The little company of Sabbath-keepers there have a Sabbath-school of about twenty-eight members, and are of good courage.

ISAAC MORRISON.

Healdsburg, Feb. 8, 1883.

Upper Columbia T. and M. Society.

REPORT FOR QUARTER ENDING DECEMBER 31, 1882.

Districts	No. of Members	No. Reports Returned	No. Reports Kept	No. of Members Added	No. of Members Dismissed	No. of Members by Visitation	No. of Letters Written	No. of Signs taken in Clubs	New Subscribers.				
									Review	Signs	Good Health	Instructor	Other Part-Ordinals
No. 1	31	14	2	80	32	40	1	31	1	1	1	1	1
" 2	43	36	1	49	51	36	1	32	10	10	1	1	1
" 3	35	16	3	4	22	10	1	11	11	1	1	1	1
Agents	3	3	3	189	67	3	3	19	2	18	2	1	1
Totals	117	69	5	6	322	172	5	93	2	29	2	2	2

Districts	Pages Tracts and Pamphlets distributed	Periodicals Distributed	Annuals Distributed	Memberships & Donations	Sales	Cash Received.			Total	Collected on Other Funds
						Periodicals	T. and M. Reserve Fund	Total		
No. 1	1412	371	32	50	\$ 21 25	\$ 23 75	\$ 26 00	\$ 26 00	\$ 26 00	
" 2	16481	654	7	7 90	3 00	15 10	12 75	1 00	16 65	
" 3	2303	171	7	2 65	53 80	50 20	1 00	104 75	104 75	
Agents	292	86	75	75						
Totals	20458	1282	39	\$13 80	\$57 05	\$ 99 30	\$ 1 00	\$171 15	\$ 171 15	

MRS. G. W. COLCORD, Secretary.

THE American Churches give for evangelizing 800,000,000 heathen about \$3,000,000 a year. The American Churches give for home mission-work and benevolence, \$75,000,000. For a single bridal-dress is given \$6,000. For ladies' foreign dress goods are expended annually \$125,000,000. New York alone is said to expend for kid gloves annually \$30,000,000. For intoxicating drinks our American people expend annually \$900,000,000. Let the vital power of the gospel rule in Christendom, giving soul-interests their due prominence, and how easy to so divert and direct the streams of expenditure and personal effort as speedily to evangelize every individual of the race.—*Christian at Work.*

DUTIES AND CHARMS.—We urge the duties of Christianity upon the consciences of men; but duties are constraints till they are changed into charms by love. The very word duty is a harsh one, until the heart grasps it, and then the lowliest service and the boldest endeavor are cheerfully accepted and welcomed. To win men to the performance of Christian duties, it is necessary to win them to the love of Him who requires them, and to the love of those for whose benefit they are required.—*Dean Stanley.*

PEOPLE talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great gift owing to our God, which we can never repay? Is that a sacrifice, which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. It is a privilege.—*Livingstone.*

CONCEIT may puff a man up, but never prop him up.—*Ruskin.*

Temperance.

Why Indians Use Tobacco.

BY W. N. GLENN.

DEVIL-WORSHIP is quite common with the heathen, in fact with some who claim to be more enlightened than the material idol worshippers. One instance is no doubt fresh in the minds of many Californians, of a Spiritualist "professor" whose prelude to a lecture in San Jose was a prayer to Satan. The American Indians, in their savage state, are no exception to this idea of appeasing the wrath of bad spirits and soliciting their favor.

An old missionary among the western tribes, who is well acquainted with the Indian customs, and has inquired into the reasons for many of their habits and ceremonies, informs us that tobacco-smoking with them is really a form of devil-worship; that they imagine that producing tobacco fumes, and teaching the practice to their little ones, are very pleasing to the bad spirits.

This venerable missionary also informs us that he has seen many savage Indians converted to Christianity by the power of the Holy Spirit, and that they invariably threw away their pipes and tobacco, without any special instruction on that point.

To this testimony it may be added, that in both the form of devil-worship and the discarding of tobacco upon espousing Christianity, the Indian idea of the "eternal fitness of things" is to be commended. A more convincing evidence of true conversion on their part could hardly be given, and their example in this respect is worthy of imitation by all professing Christians.

An Unprofitable Trade.

TAKEN all in all, the liquor traffic isn't profitable to either party in the transaction. Now and then you hear of a man who has made a comfortable little fortune in the trade, but it generally happens that these men have had sagacious wives who held fast to the profits. A large majority of those men who have gone into saloon-keeping or tavern-keeping to get rich or to make a living by easier means than productive labor, have lost money. Look at the commercial reports of Dunn or Bradstreet; month after month I have noticed that the failures in the liquor business have outnumbered those in any other branch of trade, and in some States they have exceeded in number the failures in all other branches. Of course, in a large measure, this fact is accounted for not by the smallness of profits, but by the damaging personal consequences of the trade upon the dealers. The man who makes drunkards, soon or late, becomes a drunkard himself, and that means bankruptcy all around. Moreover, the liquor seller ruins his health, almost without exception. Here is testimony from a reliable source. The general life insurance office of Canada has lately issued the following order: "In consequence of the excessive mortality experienced in the case of inn-keepers whose lives have been assured with the company, it is hereby notified that from this date the directors will not undertake these risks on any terms." Everybody understands the meaning of this statement.

In every locality may be found conspicuous illustrations of the facts here stated. Where can you point to a liquor-selling hotel or restaurant that has had a quarter of a century of unbroken prosperity, that has not changed proprietors, settled its obligations at a discount, or been sold out under the hammer? There are some, of course, but they are few. I believe that not a dozen liquor dealers of Onondaga County, either wholesale or retail, can look back on an unbroken quarter-century of honest financial success; those acquainted with the facts will recognize the general truth of this statement without disagreeable specification, and if the estimate is found to be slightly erroneous, they can make their adjustment. I might name village after village whose inn-keeper has fallen from a position of respectability (as the word is commonly applied) down to the level of beggary or imbecility, or has gone to jail for crime. There is now pending in the United States court the case of a man, a hotel keeper, who a dozen years ago controlled the politics of the largest town in the county. His present condition is

truly pitiable, and strikingly contrasts with his affluence of a few years ago. His head is white, his strong frame is shaken, his credit is ruined, his home broken up, and he stands indicted for one of the most serious offenses against the Government.

Another case quite as distressing came to my notice not many days ago. A man who had long had a monopoly of the liquor business in one of the suburbs of this city, was supposed to have laid up a competence for himself and family. In early life he had seen the ill effects of the traffic in his father's family in England, but this did not deter him from engaging in the same business when he had reached the age of manhood. He made money, and his stout constitution endured the strain. By and by his wife died from the tremens, and he for a time abandoned the business, but subsequently re-entered it and added to his establishment year by year. The other day he was carried to the poor-house, a wreck in the prime of life, his strong frame transformed to hideousness. His property has been all dissipated, and his little ones have been taken care of by families from whom he would a few years ago have scorned to receive a favor.

This seems to be one of the saddest aspects of the liquor evil. There is a double loss, an absolute wasting of resources. If the money which the man takes from his family to spend in drink were to be bestowed upon the family of the seller of the drink, the tragedy would be less appalling; in a certain way good would come out of evil in that case, and the produce of a generation's labor would be preserved. But this double degradation—the ruining of buyer and seller and the families of both—with what may we compare it? It is defeat without corresponding victory, loss without gain; it is murder and suicide at a single stroke.

Increase of Liquor Drinking.

THE following statistics show that, in spite of the vigorous blows struck by temperance reformers, the liquor traffic is not destroyed by any means:—

"The report just issued from the National Bureau of Statistics shows a steady increase during the past five years in the consumption of liquors in this country. The consumption (not manufacture) of distilled spirits during the years 1878, 1879, 1880, 1881, and 1882, respectively, were 57,111,982, 54,278,475, 63,526,694, 70,607,081, and 73,556,036 gallons. For the same years the consumption of wines, native and foreign, was 19,812,675, 24,532,015, 28,484,428, 24,231,106, and 25,628,071 gallons. But the chief increase has been in malt liquors, which aggregated 310,653,253, 345,076,118, 414,771,690, 444,806,373, and 527,051,236 gallons."

These figures give the simple facts, and are not gotten up in the interest of temperance. But they prove one thing beyond the shadow of a doubt, and that is that the use of beer and wine does not tend to diminish the use of other intoxicating drinks. They show, what temperance people have always claimed, that the use of any intoxicant only creates an appetite for intoxicants as a class.

Some will also use these figures to show that all this temperance agitation has done no good, but it does not strike us in that way. If the liquor traffic has increased so rapidly, notwithstanding the great amount of temperance work, what would it have been had nothing been done to check it?

INTOXICATION costs the United States annually one thousand millions of treasure. It costs one hundred thousand lives. It produces seven-eighths of the crime and pauperism in the country. It causes nine-tenths of the ignorance and illiteracy. It is indirectly the cause of nearly all the carelessness which results in accidents destructive of life and property. As a consequence life insurance companies are refusing to take risks on habitual drinkers. Fire companies are declining to insure saloons and restaurants as extra hazardous. Railway companies are discharging all conductors, engineers, and brakemen who drink. Steamboat owners are requiring their officers to abstain from drink when on duty. Why do you not vote as these men act? Acts are prayers.—*Anvil.*

EVERY person is responsible for all the good within the scope of his abilities, and for no more, and none can tell whose sphere is the largest.

The Home Circle.

HE KNOWS BEST.

LET Jesus lead thee: surely he knows best
Which way is safest for the earnest soul;
Walk where he leads, and trust him for the rest,
And he will bring thee to the highest goal.

Let Jesus help thee: surely he knows best
What is thy strength, and what thy toil and need;
Do what thou canst, and leave to him the rest,
And he will make thy trust thy noblest deed.

Let Jesus teach thee: surely he knows best
What lessons thou dost need to make thee wise;
Receive what he makes plain, and leave the rest
Till thou shalt see him with immortal eyes.

Let Jesus keep thee: surely he knows best
What hidden dangers lie along thy way;
Go, watch and fight and pray, and leave the rest
To him who is thy everlasting stay.

—Selected.

Rob's "Holt."

"It's my best holt," said Rob Strayhorn to himself, as he sat scratching his foot on the edge of the bed in the barn-loft. "They ain't anything else to hold a candle to it. Talk about keepin' one's temper. Sakes alive! it's gone afore you know it, and a feller don't know a thing till it's all over with, and he begins to feel kinder foolish. But this takin' a little time every day to read an' pray, it's—well, it's my best holt.

"This havin' a Saviour"—here Rob choked and lapsed into silence a moment. "Strange how he should care for a feller like me.

"I dunno's Mr. Jones misses the time I take fer Him, when I'm at the fodderin'; reckon I don't laze around as much's I used to anyhow. 'Pears like they's something takes holt o' me and keeps me when things git out o' kilter. Yes, it holds me and keeps me."

It was a long soliloquy for a boy who had followed the plow all day, and here he tumbled into bed and was asleep in five minutes.

Rob Strayhorn was an overgrown, awkward lad of sixteen, with tow-colored hair, sun-burned face, light blue eyes, big feet, and freckled hands, and, withal, an awkward consciousness of his personal defects that made him more uncouth than he was by nature. His best suit was of shoddy, slopwork cotton, a marvel of misfit; while his every-day overalls were redolent of their constant association with the swill-pail and cow-stable.

He was alone in the world, and thought himself fortunate to have a place at Mr. Jones', where he worked in the summer from five in the morning until eight at night, for eight dollars a month, and did chores for his board in the winter while he attended the district school.

Perhaps Miss Clara, of the dainty apparel and delicate hands, whose pet pride is in her refined tastes, wonders what such a being can have to make life desirable. Well, he doesn't have what you do. But I think that sometimes God puts the precious seed in hearts where the body is kept in a mean and toilsome life, as he plants the other seed in the unsightly ground. Both will grow and bloom.

Rob had found the Saviour the winter before, and to the friendless boy it had been a revelation of forgiveness and love that had transformed him. He never stopped to think, as Miss Clara might have done, of how much he was going to bestow on the Lord. He simply took and loved.

"Say, poys," said Pete Hæbler to Gus and Mike one morning as Rob came in for a half bushel of oats, "vat you dinks I see yesterday? I vent into der hay-loft an' dere vas Pob, pig as life, on his knees sayin' his prayers."

"Haw, haw, ho, ho," roared the two men.

"Sure an' we've got a saint among us," said Mike.

"An' never knowed it," said Gus.

"Say, Bob, cudent yeze put oop a few fur the like of us poor sinners outside? That's a noise b'y," said Mike.

Rob would have been more than human, not to have felt his temper rising, with the scarlet blood that suffused his face. But as he stood before his tormentor, the Spirit came to him, with an echo from his morning reading, "Whom, having not seen, ye love," and a sudden sense of manhood stilled his soul. Unconsciously he straightened himself as he said:

"I dunno's I'm ashamed of it. I love the Lord

I pray to, an' I a'n't a goin' to quit it nuther," and walked out with his half bushel on his shoulder.

"Sure, the lad's got spunk," muttered Mike, "I'll say that for him."

The boy did not know he had passed through one of those supreme moments of soul growth, which shape the whole life sometimes; but so it was. He had taken a long step in Christian manhood, and he felt that his "holt" was never so strong before.

One hot afternoon, Pete and Mike, after dozing on the grass and sauntering over the farm, till they were ready for any new amusement, mounted to the hay-mow, where they found Rob with his Bible and lesson-leaf.

"Three cheers for the parson," shouted Pete.

"Whist now, yez'll be brakin' the thrud av his discourse," said Mike, as he tumbled down on the hay. "Coom, praycher, we're afther wantin' a bit av yer sarmon. Rade right along an' don't be bashful."

What magnetic current of love guided Rob's slow fingers to the story of all stories.

"I'll read if you like," he said, and began about the prodigal son. He had prayed for his companions that afternoon, and now, through all the magical lines, his voice trembled with feeling. It was read in a stumbling fashion, but an unseen influence pointed each slow sentence with fire. Gus gave an angry grunt, as he slid to the floor, and went out to lean over the hog-pen; but Mike lay with his arm over his head, and his face turned away for a few moments. Then he went down, and when he was alone, he rubbed his face on his red cotton handkerchief and said to himself, "Faix, an' it's the far country I'm in now, sure."

That week, Rob and Mike were hoeing the half-grown corn, in the hot July sun, and their rows kept them together.

"Rob," said Mike, "now I want yez to tell me what's got onto ye. Why, ye're not the same b'y ye wer' last year, at all. Ye war' the grittiest little feller that iver I sawn thin; but I'm blissed, if ye didn't take all Pate's maneness as make as a lamb. The dirty spalpeen, to till Mr. Jones that the wa'ads he lift war where ye hood. I'd have knocked the head off him."

The boy's slow speech did not admit of many words in his confession of faith, and his feeling choked him, but he said, slowly,

"I've got a holt on Jesus, Mike, an' he's got a holt on me."

He was almost surprised to find himself going on, hoeing nervously meanwhile.

"It's good thing to hev Mike, an' I wish you'd ketch a holt too."

"Faix, it's myself that wishes that same, too. Ye say, I wasn't always the wild b'y ye've sa'an me here; me folks was Prasbyterians in the ould country, an' they raised me corriect, but I got sthrayed aff, like. Ye'll belave me, whin I tell ye, that all yer prayers and Bible-radin', an' yer straightforrad Christianity, has made me fale quare. Rob, tell me, b'y, d'ye think there's ony hope for the loike o' me?" and Mike gave a great sob.

Rob could not talk, but he took from his venerable pocket his Testament, and read the chapter which had once thrilled his own soul with the promise of forgiveness, the third of John, that wondrous epitome of the gospel. When he had read the words, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," he knelt down in the furrow and made his first prayer in the presence of another. When he was done, Mike broke out in a vehement appeal for mercy, and there under the rustling leaves of the corn, a soul was born into the kingdom of God.

Twenty-five years later, two pastors in Kansas were comparing their work.

"I have one man that I lean upon," said one. "In any emergency there is always the feeling, that I have one on whom I can rely. He is a tower of strength in the church, if I may use the expression."

"In what?" asked the other.

"In his character and daily life. His children are growing up to love his God, and I believe it is largely owing to the godly example he sets before them. No hurry of harvest, nor rush of visitors, keeps him from his family prayers. If the President were his guest, he would get down his Bibles, hand one to him, and ask him to take his

turn in reading a verse, and to join in prayer. He came here and took up land twenty years ago; and I'll venture to say that two-thirds of all who have been converted in the community since, owe something of their religious life to him. If he has not taught them in Sunday-school, or talked to them of Jesus by the way, they may be sure that he has plead with God in private for their salvation. Quiet, you say? Yes, quiet and slow of speech. He never had brilliant talents, and was without early advantages, but I am surprised sometimes, at the simple elegance of his few words. I think it is because the Bible has been the daily food, both of intellect and soul. I wish there were more men like Robert Strayhorn."

"Amen," said the other pastor.

This is what Rob's "holt" did for him.—*Christian Weekly.*

Touching Him.

WHEN our Lord Jesus put forth his hand and touched the leper, it was a representative act. In laying his hand on the man who was loathsome beyond expression, whose body was hideous to the eye, retaining scarce a trace of humanity, and who was, ceremonially, unclean and vile, our Lord laid his hand on all humanity. He declared his sympathy with all born of woman, however degraded.

This sympathy is one of the rarest of qualities. Even with the good, even with our nearest friends, even with our closest kindred, our fellowship is very imperfect. Like a heap of cannon balls, we touch each other only at a single point. We are too selfish to feel for each other and with each other.

Even where there is a good deal of charity and humanity, it by no means follows that there is sympathy. Often we are willing to give to the sufferer everything but the one thing for which he most hungers—sympathy. It was not hard to find men enough who would speak for the African, give for him, labor for him, fight for him, die for him, but who would not break bread with him. Many would plan a home for the incurables, and would deny themselves in order to give to it money, time, care, labor, who yet would not bend over and kiss the lips of the sufferers.

This sympathy is peculiarly rare when the barrier that separates persons is one of moral character. We shrink with almost unconquerable loathing from the vile. The women who would found a reformatory for the prostitute, would yet draw their garments about them lest the prostitute should touch the hem of their robes. A philosopher, immortalized by Bulwer, has said: "I can only pity guilt; but I can sit down by the side of misfortune."

But the man Christ Jesus sat down beside misfortune, ignorance, guilt, vileness. He laid his hand not only on the bodily diseased, but on the moral lepers. When he became a member of the race, he did not draw back; he was a brother of man. To-day, he lays his hand on the drunkard, on the prostitute, on the profane, on the impure, on the convict, on the Pharisee. He would cleanse them all, will they but allow him. To each of them he says: "I have become your brother; will you not in turn become my brother?"

This is not an affected, unreal sympathy; it is actual; it is from the heart. He sympathizes because he loves. And it is largely in this loving sympathy that his power of doing good to men resides. In matter, it is only through the closest contact that the tide of magnetism may flow. And it is because *he* enters into such tender sympathy with man, that goodness flows from him through the race. The moment that touch, firm yet tender, was felt by the leper, that moment the blood began to flow free from the dreadful taint that had come down from a former generation, and that would else have poisoned generations to come. If we will but allow him to put his hand on us, if we will but exclaim with the leper, "Lord, if thou wilt, thou canst make me clean," how quickly should we, too, be free from the leprosy of the soul.

And is there not here a lesson for every Christian laborer and every Christian disciple? If *he* laid his hand on the leper, we must not shrink from touching our fellow-sinners, the vilest even. After all, in the eye of God, it is likely that the difference between us and those we call "vile," is less than we think. They may be a shade darker than we, but it is only a shade. And the differ-

ence of a shade may be owing to many circumstances, may be due to their more overwhelming temptations, to their blasting parentage, and their debasing education. We must learn to say, "We sinners," not "You sinners."—*National Baptist.*

News and Notes.

—Ex-Governor Marshall Jewell of Connecticut, died Feb. 10.

—A stage was lost last week in Montana, and the driver and passengers were frozen to death.

—A secular paper states that although liberalism is creeping into all the churches, it has not yet reached the contribution boxes.

—The editor, proprietor, and printer of the *Free Thinker* of London have been committed for trial on a charge of blasphemous libel.

—An earthquake recently occurred in southern Michigan and northern Indiana, that was severe enough to knock down stovepipes and crack windows.

—The California Legislature has passed a bill making it a misdemeanor for any person to sell milk adulterated by water, salt, chalk, or other foreign substance.

—Two different companies have applied for charters to build a ship-canal across Cape Cod, and are ready to deposit \$100,000 or \$200,000 as a guaranty before commencing operations.

—At the banquet in honor of General Sherman's sixty-third birthday, General Grant said that in fifteen months it would be possible to go by rail to Mexico from any point in the United States.

—The estimated value of property in the United States in 1880 was \$33,805,000,000, against \$24,169,000,000 in 1860. That is, the gain in twenty years has been \$1,320,000 a day, or nearly \$1,000 a minute.

—It has been discovered that four men in the office of Commissioner of Juries in New York have been receiving tribute from two or three thousand business men, who paid for being relieved from jury service.

—German papers urge the establishment of an International Court of Appeals to take cognizance of decisions of all maritime courts concerning collisions at sea, with the view of establishing international steering rules.

—The Czar of Russia now walks the streets of Russia without an armed escort. The police claim to have destroyed nihilism. We very much doubt it, however, and would not change places with the Czar, and run the risk.

—The Indemnity Commission includes the diplomatic agents of England, Austria, France, Germany, Italy, Russia, the United States and Greece, and is under the Presidency of Abdurrahman Pasha, Arabi's Minister of Finance.

—Gladstone, in a recent conversation, said that the curse of Ireland had been centralization. He said: "We are now trying to make the humblest Irishman understand that he is the governing agency, and also that the Government will be carried on for him and by him."

—The Chicago *Tribune* telegrams state as a result of a trip through central and southern Illinois, that the peach crop of central and western Illinois and part of Missouri, is practically wiped out, but that in the southern part of the State the buds of every kind of fruit are all in excellent condition.

—The Ohio River is higher now than was ever known before. The towns along the river have suffered immense damage. At Cincinnati the gas-works are flooded, leaving the city in darkness; and the suspension-bridge can be reached only by boats. Thousands of people have been driven from their homes.

—Woodhouse, the Poor Law Inspector, answering the demand for employment from the starving poor who had assembled at his hotel in Dublin, admitted that there was distress in County Donegal, and advocated emigration, when some one in the crowd exclaimed, "we would rather die than emigrate."

—The Guion Line steamer *Alaska* made the passage from New York in 6 days, 20 hours, and 33 minutes, being the best trip on record. She accomplished the oft-talked-of feat, of allowing her passengers to attend church in New York one Sunday, and on the following Sunday attend service in England.

—Two fights have recently occurred between Mexicans and Apaches, in both of which the Mexicans were victorious. In the last, at Secora, on the border of Sonora and Chihuahua, one hundred Indians were killed and sixty taken prisoners. Many horses and a large amount of supplies were captured.

—The highly moral and instructive entertainment furnished in Metropolitan Temple, San Francisco, by the pugilists, has about finished the business of that institution. Kalloch now inclines toward Spiritualism, and it is expected that he will soon identify himself with that people. He will be a valuable acquisition.

—The Original Jubilee Singers of Norfolk, Va., were arrested in Hartford, Conn., on a recent Sunday evening, for singing in violation of the statute of 1876, which prohibits concerts, theatrical entertainments, etc., on Sunday, under a penalty of not less than \$25. Each person in the audience is liable to a fine of \$4.

—A solemn warning, printed on fine vellum, has reached the Czar and Cabinet, claiming universal suffrage, the right of the people to own land, freedom of the press, public meetings, etc. If these demands are not granted before the coronation of the Czar, the Revolutionary Committee sending the warning threaten violence.

—By special from the Cheyenne and Arapahoe Agency, Indian Territory, it is learned that Eastern capitalists and stock men have purchased from the Cheyenne and Arapahoe Indians 500,000 acres of grass land from each, with the privilege of fencing the same and erecting the necessary ranch buildings and improvements.

—Missouri has, next to Indiana, the largest amount of permanent funds devoted to school purposes in the Union. They aggregate \$9,471,696, not including the annual apportionment of State revenue. The State has a school population of 741,632, and of this number 488,000 are enrolled in the public schools. There are 8,822 schools in operation, conducted by 10,607 teachers, and last year \$3,468,738 were expended upon these schools.

—Bismarck has no doubt nearly finished his work. He says that he is unable to attend the Reichstag this session, and probably will never attend again. He says that matters progress tolerably well without him, and that the empire is a machine that generally works capitally. Nevertheless his death would seriously disarrange matters, and as the good Emperor William is very old, the peace of which Bismarck boasts may not be of long continuance.

—A system of fire-drill has been adopted in all the public schools of Oakland, by order of the Board of Education. There is no fixed hour for these drills; but once a week, without any warning, the gong sounds the alarm, and instantly the pupils file out of the building, the girls first, no one touching another under a severe penalty. At a recent drill in one of the schools, all the class rooms, containing 475 children, were cleared in eighty-one seconds.

—A special to the *Tribune* from Washington says: The Senate Committee on Foreign Affairs to-day decided to report a bill to provide for the execution of the provisions of Article 20 of the Supplemental Commercial treaty of November 17, 1880, between the United States and China, for the repression of the opium traffic. It prohibits the importation of opium into the United States by Chinese subjects, under penalty of a fine of not more than \$500, or imprisonment of not more than six months and forfeiture of the packages, and provides a similar penalty for the importation of opium into any open ports of China, or its transportation from one open port to another by American citizens. The bill is to take effect July 1, 1883.

Obituary.

MATTESON.—Died of tuberculosis, Jan. 7, 1883, in Christiana, Norway, Tina, daughter of Anna and J. G. Matteson, aged eighteen years, six months, and two days, after an illness of about nine months. She was confined to her bed about five weeks. She did not suffer very much, but wasted away gradually. Tina labored for three years with great diligence and faithfulness in the printing-office, and confined herself too closely to the work. After she left the office, she still continued to write as her strength would permit. Her last work was copying a sermon (The Apostles of Christ) which she had taken down in short-hand for *Biblical Sermons*. She appeared too weak for the work, but succeeded, nevertheless, in finishing it. We often advised her not to write any more, but she felt unhappy without employment, and it grieved her to think that she should be unable to support herself. When she could not write, she would knit different things to sell. This she continued to do until her strength failed. She bade us all farewell on the morning of her last day, stating that she enjoyed peace in Christ, and hoped to meet us when Jesus should come. Although we do not sorrow without hope, yet we miss Tina much. This is the second child we have laid away since we left our quiet home in America. With subdued yet painful hearts we say, Thy will, O God, be done.

A. AND J. G. MATTESON.

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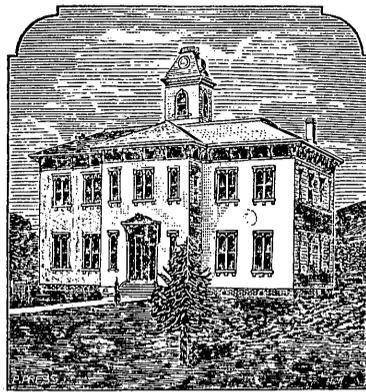
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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 15, 1883.

"Doubtless."

WEBSTER says that *doubtless* means, "Without doubt or question." A querist or objector in Iowa says that the first day of the week "was doubtless kept in commemoration" of the resurrection of Christ, by the apostles and the early church. How is it placed beyond a question? Is it so plainly stated that there can be no doubt in the case? If so, why not point out the statement? When that is done we will doubt no longer. Until that is done we claim the right to doubt and question; and he who says it is beyond doubt or question, assumes too much. The word of God should not be so treated.

People can easily believe what they wish to believe. When we commenced keeping the Sabbath we had a conversation with a prominent member of the Methodist Church in the village in which we lived, in which he said:—

"I have no doubt that Christ and his apostles changed the Sabbath from the seventh to the first day; but I have always wondered why they said nothing about it."

Inasmuch as they said nothing about it there is plenty of room for doubt. Yes, more than doubt; we may very safely affirm with confidence that they did not change it. Had they done so there must have been some mention of an event so important.

No Improvement.

THE editor of the *Christian at Work* says:—

"Socrates was a heathen philosopher. He lived and died nearly twenty-three hundred years ago. And yet his reasoning about the future life has scarcely been improved upon by those who have followed him."

We are sorry that this statement is true. By far the larger portion of Christian professors are following Socrates and Plato, in what is one of the principal doctrines of the church. Is it not a humiliating confession? The apostle John, speaking of Christ, said, "In him was life;" Socrates said that in every man there is life, independent of any other being; and men calling themselves Christians accept the saying of the heathen philosopher, and reject that of inspiration. Do Christ's words, "Ye will not come unto me that ye might have life," apply only to the Jews? Are they not as applicable now as then?

There is another thing in which the Christian world of to-day have not improved on heathenism. More than fifteen hundred years ago, Constantine, a heathen ruler, issued an edict commanding rest on "the venerable day of the sun." This was the first recognition of the Sunday; but the church soon adopted this heathen practice also. So then we find that Christians are indebted to heathenism for their two most highly cherished doctrines.

The early disciples were called Christians because they were followers of Christ. But the later disciples are followers of heathen philosophers and rulers. By what name ought they to be called? Christ taught neither of these things. "He that saith he abideth in Him, ought himself so to walk, even as He walked."

"A Novel Party."

"In Colusa last week a novel method was taken to raise money for the church. A basket party was held in a hall, and the ladies each made up a basket or box of good things to eat. The donor's name was inside the basket, and all were auctioned off to the male members of the audience. One of the conditions was that each purchaser should invite the lady whose name was found inside the package to eat with him. It was amusing to perambulate the hall after the sales closed and see here an old married man dining with some beautiful young lady. He would be eating very leisurely, while, perhaps, his wife across the way was bound under the law to lunch with some horrid old bach or benedict whose beauty had long since flown. She would cast a few glances at the partner of her bosom, and then gulp hers down rapidly. And then you would see some young fellow couched over a lunch with a girl not of his choice, while a short distance, perhaps, the darling of his life was feasting on cranberry sauce with the fellow of whom he had always been slightly jealous. So it went; but all ended well, and the crowd went home apparently happy."

Is this the work of the church of Christ? Does it

come under "the great commission?" Is it missionary work, attracting the world to the purity of the gospel as the only means of salvation, or is it "feeding the flock," building it up in the most holy faith? Perhaps some of the religious papers which commend as a "working church," that church which holds the most successful festival, may be able to place the above somewhere in the work of the Christian church; we cannot.

There is a double shame connected with this thing. It is a shame that any church calling itself by the sacred name of Christ, should be guilty of such folly. And it is a shame that a body which will resort to such practices should be recognized as a church of Christ. By such things as this the cause of Christianity is brought into contempt before the world. We shall lose no opportunity to enter our protest against such wickedness in the church whereby the name and cause of Christ are dishonored.

Circumscribed Fame.

THIS from the *Christian at Work*:—

"Charles Sorber, who made himself famous during the Miller excitement by giving away all his property and sitting on the roof of his house in Camden, dressed in a white gown, waiting to go to Heaven in a golden chariot, died last Sunday in Brooklyn."

This man may have been famous, and for the object specified, but his fame had not reached so far west as California. None of the Cyclopedias contain his name, and it is not found in Webster's "Biographical Dictionary," or the "Noted Names of Fiction." We have been trying for years to find the man who sat on the house-top clothed with an ascension robe, but he was always in the next State, or farther. Nobody had ever exactly seen him. Now if there is any body who saw Charles Sorber do this thing, and can give us all the particulars, we shall esteem it a personal favor; and we think we know men of means who will make it pecuniarily profitable for the giver of such information. We are strongly inclined to believe that he (or at least his marvelous exploit) originated in the editorial sanctum of the *Christian at Work*.

Blasphemy Rebuked.

THE Jewish temple, "Gates of Hope," was recently dedicated in New York, and in the dedicatory sermon, Dr. Browne, the rabbi, used the following language:—

"This congregation has taken a house that has been used by the Methodist Episcopal worshippers, and therefore, in business parlance, this is simply a re-opening. The old firm consisted of Father, Son, and Holy Ghost. The Son and the Holy Ghost have stepped down and out, but the business will still be conducted by the Father—the old head of the firm; One you always have trusted. The same goods will be offered for sale. We shall continue to deal in charity, brotherly love, and all the virtues, and we appeal to all our old customers to continue their trade."

This has been widely quoted by the secular press, with the evident thought that it was a witty speech. We are therefore the more pleased to see the following manly protest from the San Francisco *Jewish Times*:—

"We submit if this were merely meant for wit, it was entirely out of place and out of taste. If it may be called wit, it is of a very coarse and vulgar character. It seems to us to be an attempt at sensation at the cost of decency and propriety. Surely it is not practicing 'charity, brotherly love, and all the virtues,' to scorn and ridicule those things held most sacred by our neighbors and fellow-citizens. Sensation in the pulpit is greatly to be condemned, but how much worse is it when connected with what some might call brutality. No man has a right to injure his neighbor's feelings any more than he has a right to injure his property. We feel it our duty to express our hearty condemnation of these words of Dr. Browne. Such a speech on such an occasion, and in such a place, with such solemn surroundings, will find no approval among right thinking men. Its tone is bad, and its tendency worse. His remarks will have little effect in composing the asperities that now exist in the community where they were uttered, or in any other."

We have before us "Vick's Floral Guide" for 1883. No higher praise can be given it than to say that it is equal in every respect to those of former years. We think that no one ever was displeased with anything that Mr. Vick did in the floral line; and in his business transactions he was more than just, always doing better than he advertised. His sons have been brought up in the business, and the present "Guide" indicates that they will carry it forward in the same straight-forward manner. Price of the "Guide," ten cents, which will be allowed on the first order sent.

Literary Note.

JOHN W. LOVELL CO., have arranged with the Rev. R. Heber Newton, to publish in their popular "Lovell's Library," the sermons now in the course of delivery, on "The Right and Wrong Uses of the Bible." The whole series of sermons, seven in all, will be issued in one volume, printed from large type in neat 12mo form, paper covers, for 20 cents.

AND now, while we are reading daily of the starving condition of the people in Ireland, an item comes to our notice, stating that eighty million bushels of grain are annually destroyed by the brewers and distillers of Great Britain. This would feed a great many persons. Can anybody see any connection between this waste and the hard times?

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