

# The Signs of the Times.

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

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## The Signs of the Times.

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

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### TRUST.

WHEN dark and drear the way has grown,  
And somber clouds my soul bedim,  
My soul shall trust in God alone,  
"My expectation is from him."

When on the Lord "my mind is staid,"  
He keeps my heart in "perfect peace;"  
And nought can make me feel afraid,  
For "everlasting strength" is his.

It matters not what may betide,  
Though earth and hell my soul pursue;  
With God, my Saviour, on my side,  
"I will not fear what man shall do."

When dark forebodings fill thy soul,  
And doubts and fears disturb thy breast,  
Upon the Lord thy burden roll,  
And he will give thy spirit rest.

"Trust in the Lord with all thine heart;"  
Nor to thine understanding lean;  
Thy doubts and fear shall soon depart,  
And leave thee tranquil and serene.

"Wait on the Lord," where'er thou art;  
"Good courage" take, nor doubt his word;  
"And he shall strengthen" we'll "thine heart."  
Again I say, "wait on the Lord."

—E. A. Boynton.

## General Articles.

### Mission of John the Baptist.

BY MRS. E. G. WHITE.

DISCIPLES were being daily added to Christ, and people flocked from cities and villages to hear him. Many came to him for baptism; but Christ baptized none. His disciples performed this ordinance. And while Christ's disciples were baptizing large numbers, there arose a question among the Jews and the disciples of John, whether the act of baptism purified the sinner from the guilt of sin. The disciples of John answered that John baptized only unto repentance, but Christ's disciples unto a new life. John's disciples were jealous of the popularity of Christ, and said to John, referring to Christ, "He that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth, and all men come to him. John answered and said, A man can receive nothing except it be given him from Heaven."

In this answer John virtually says, Why should you be jealous on my account? "Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled."

John, so far from being jealous of the prosperity of Christ's mission, rejoices as he witnesses the success of the work he came to do. He assures his disciples that his special mission was to direct the attention of the people to Christ. "He must increase; but I must decrease. He that cometh from above is above all. He that is of the earth is earthy, and speaketh of the earth. He that cometh from Heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony."

John assured his disciples that Jesus was the promised Messiah, the Saviour of the world. As his work was closing, he taught his disciples to

look to Jesus, and follow him as the great teacher. John's life, with the exception of the joy he experienced in witnessing the success of his mission, was without pleasure. It was one of sorrow and self-denial. He who heralded the first advent of Christ, was not permitted personally to hear him, nor to witness the power manifested by him. John's voice was seldom heard, except in the wilderness. His life was lonely. Multitudes had flocked to the wilderness to hear the words of the wonderful prophet. He had laid the ax at the root of the tree. He had reproved sin, fearless of the consequences, and prepared the way for the ministry of Christ.

Herod was affected as he listened to the pointed testimony of John, and, with deep interest, he inquired what he must do to become his disciple. He was convicted by the plain truths uttered by John. His conscience condemned him, for a woman of vile passions had gained his affections and controlled his mind. This unprincipled woman was ambitious for power and authority, and thought if she became the wife of Herod, her object would be gained. As Herod listened to the practical truths proclaimed by John, reproving the transgression of the law of God, and setting forth the future punishment which the guilty must suffer, he trembled, and greatly desired to break the chain of lust which held him. He opened his mind to John, who brought Herod to the law of God, face to face, and told him it would be impossible for him to have part in the kingdom of the Messiah unless he should break away from the unlawful connections with his brother's wife, and, with his whole heart, obey the commandments of God.

Herod was inclined to act upon the advice of John, and stated to Herodias that he could not marry her in defiance of the law of God. But this determined woman would not be thwarted in her designs. Intense hatred was awakened in her heart toward John. Herod was weak in principle, vacillating in mind, and Herodias had no great difficulty in re-establishing herself in his favor, and holding her influence over him. Herod yielded to the pleasures of sin, rather than submit to the restrictions of the law of God.

When Herodias had gained influence over Herod, she determined to be revenged upon the prophet for his daring to reprove their course of crime. And she influenced him to imprison John. But Herod intended to release him. While confined in prison, John heard, through his disciples, of the mighty works of Jesus. He could not personally listen to his gracious words; but the disciples informed him, and comforted him with a relation of what they had seen and heard.

John having spent his life in the open air, in active, persevering labor, enduring privations, hardship, and toil, he had never before experienced the trials of confined living. He therefore became desponding, and even doubts troubled him whether Christ was indeed the Messiah. His disciples had brought to him accounts of the wonderful things they had witnessed in the ministry of Christ. But he concluded that if Christ was indeed the Messiah, he would publicly proclaim himself as the Saviour of the world.

John had indistinct ideas of the kingdom Christ came to establish, as also had the disciples of Christ. They thought Christ would establish a temporal kingdom, and reign upon the throne of David in Jerusalem. He became impatient because Christ did not immediately make himself known, assume kingly authority, and subdue the Romans. He hoped that if Christ established his kingdom, he would be brought out of prison. He decided that if Jesus was really the Son of God, and could do all things, he would exercise his power and set him at liberty.

John sent his disciples to inquire of Christ, "Art thou he that should come, or do we look for another?" The disciples sought the presence of

Christ; but they could not communicate with him immediately, because of the crowd who were bearing the sick to Jesus. The afflicted, blind, and lame, were passing through the throng. The disciples of John saw the miracles of Christ, and that at his word the lifeless clay became animate, and the glow of health took the place of the pallor of death. Jesus said to the disciples of John, "Go and show John again those things which ye do hear and see. The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me."

In these words John is gently reproved for his impatience. The cautious reproof returned to John was not lost upon him. He then better understood the character of Christ's mission. And with submission and faith, he yielded himself into the hands of God, to live or to die, as should best advance his glory.

After the disciples of John had departed, Jesus addressed the multitude concerning John, "What went ye out into the wilderness for to see? A reed shaken with the wind?" Jesus knew that a reed trembling in the wind was the very opposite of John's character. John could not be moved by flattery, nor be deceived by prevailing errors. Neither could he be turned aside from the work he came to do, by rewards, or worldly honors. He would preserve his integrity at the expense of his life. Steadfast as a rock stood the prophet of God, faithful to rebuke sin and crime in all their forms, in kings and nobles, as readily as in the unhonored and unknown. He swerved not from duty. Loyal to his God, in noble dignity of moral character, he stood firm as a rock, faithful to principle.

"But what went ye out for to see? A man clothed in soft raiment? Behold they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of Heaven is greater than he. And from the days of John the Baptist until now the kingdom of Heaven suffereth violence, and the violent take it by force."

The people whom Christ addressed well knew that the apparel worn by John was the opposite of that worn in royal palaces. Christ virtually inquires, What motive induced you to flock to the wilderness to hear the preaching of John? The wilderness is not the place to find those who live delicately, and who clothe themselves in rich, soft apparel. Christ would have them observe the contrast between the clothing of John and that of the Jewish priests. The prophet wore a plain, rough garment, possessing no beauty, but answering the purpose for which clothing was first designed. In marked contrast to the clothing of John, was the gorgeous apparel of the Jewish priests. The burden of the priests and elders was outward display, thinking that they would be revered in accordance with their external appearance. They were more anxious for the admiration of men, than for spotless purity of character and holiness of life, that they might meet the approval of God. Christ admonished his disciples, and also the multitude, to follow that which was good in the teachings of the scribes and Pharisees, but not to imitate their wrong example, and not be deceived by their ambitious pretension.

He says, "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fin-

gers. But all their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi."

John saw that the Jews who made high pretensions to piety, were exalting and glorifying themselves. Portions of the law were printed and bound upon their foreheads, and about their wrists. God had commanded the children of Israel to have a ribbon of blue in the border of their garments, upon which was embroidered words of the law, which expressed in short the ten commandments, to remind them of their duty to love God supremely, and to love their neighbor as themselves. The farther they departed from their primitive purity, and simplicity in their words and example, and the more their works were directly contrary to the law of God, the more particular were they to make broad their phylacteries, and add to the words that God had specified that they should have in the ribbon of blue. In their outward appearance, they were expressing exalted devotion and sanctity, while their works were in the widest contrast.

The spirit of reform was stirring the soul of John. The spirit of wisdom and the power of God were upon him. Inspiration from Heaven and holy zeal led him to denounce the Jewish priests, and pronounce the curse of God upon them. They made high pretensions to godliness by their gorgeous apparel, while they were strangers to mercy and the love of God. And while the Pharisees were very exact in their dress to inspire awe and command respect of men, they were abhorred of God. They did not conform their heart and life to the will and word of God. They deceived themselves with the vain supposition that eternal blessings were theirs by virtue of the promises made to Abraham, the father of the faithful. They were not clothed with humility. They bore no resemblance to the faith and piety of Abraham. They had not earned by integrity and purity of life, moral worth, which would ally them to Abraham as his children, to share with him the promises.

### Value of Marginal References.

BY ELD. A. T. JONES.

As a kind of religious "last ditch," the marginal references of Acts 20:7; 1 Cor. 16:2 and Rev. 1:10 are adopted as proof that the first day of the week is the Lord's day, and therefore holy.

I would not utter a word against the use of the marginal references of the Scriptures as *helps to the study of the sacred word*; but there are insuperable objections to their being adopted as the *basis of doctrine*, or their use as *authority* in connection with the word itself.

The marginal references, the punctuation, the divisions into verses and chapters, are all the work of men. Not of men met together for that purpose as in the translation of the Scriptures; but by several men at different times, and each independent of all the others.

First was the division into chapters. This was made by Hugo de Sancto Caro who was born at St. Cher, Dauphine, France, about A. D. 1200, was created a cardinal by Pope Innocent IV., in 1245, and died in 1263. In preparing to make a concordance to the Latin Vulgate version of the Scriptures, he divided both the Old Testament and the New into chapters, and that division still remains as he made it, in all our Bibles.

Next was the division into verses. The first direct step toward this was taken by Rabbi Mordecai Nathan, a celebrated Jewish teacher, in a "Concordance to the Hebrew Scriptures," composed A. D. 1438 to 1445. In this concordance, he made the division into verses, and marked every fifth verse with a Hebrew numeral letter. Then in 1661, Athias, a Jew of Amsterdam, printed an edition of the Hebrew Bible, in which he adopted the verses of Rabbi Nathan, and marked every verse with the figures in common use 1, 2, 3, 4, &c., &c., except the verses previously marked with Hebrew numerals by Rabbi Nathan. With the rejection of these Hebrew numerals, and placing instead the corresponding figures, the verses and numbers of Nathan and Athias are still retained in all the copies of the Bible in other languages. But observe, this refers only to the Hebrew Bible *i. e.* the Old Testament. The verses of the New

Testament as now used are the invention of a printer, Robert Stephens by name, in imitation of those made for the Old Testament by Rabbi Nathan. They were first introduced in 1551, in an edition of the New Testament printed by Stephens.

As for punctuation points, with the exception of the period, no such things were known when the New Testament was written, nor for a long time afterward, for the writing in the oldest manuscripts is all in capital letters without accent or mark of any kind, not even spaces, between the words. Here is a copy of the first few lines of the gospel of John as it was written:—

"INTHEBEGINNINGWASTHEWORDAND THEWORDWAS WITHGOD. ANDGODWASTHEWORD. HEWASINTHEBEGINNINGWITHGOD ALLWEREMADEBYHIMANDWITH OUTHIMWASMADENOTONETHING THATWASMADEINHIMLIFEWAS.

About 400 A. D. Jerome, and others from him, used points that correspond with our comma and colon, but they did not go into general use at all. Again in the eighth century the stroke now called comma was received, and Jerome's points were again used at the command of Charlemagne, and in the ninth century the Greek note of interrogation, which is now our semicolon, was first used. But it was not till the invention of printing that any of these points came into general use. Thus the colon and the period began to be used about 1485, the comma was next given a better shape, and the semicolon added about 1521, and in Sir Philip Sydney's "Arcadia" 1587 they all appear, as also the note of interrogation, the asterisk, and the parenthesis.

Then again, there were no acknowledged rules to guide the editors and printers in the use of the points, consequently they were placed just as each one pleased, and very often arbitrarily. And yet again the same editors and printers would change the punctuation in the different editions of the same work as they were successively printed; especially did Stephens vary his points in every edition of the Bible that he printed. And more than that, this variance in the punctuation of the Bible is not yet ended, as any one may prove by comparing copies of the Bible printed only as far back as 1830 or 1840 with the later editions, and looking at Matt. 19:28 and Heb. 10:12. In the earlier copies, at Matt. 19:28 you will see the comma placed after "regeneration" in the passage reading thus:—"Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory," &c., whereas in the later copies the comma is placed after "me," thus: "ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory," &c. See what a difference it makes. The first would imply that Christ had been regenerated. But the difference in Heb. 10:12 is still more apparent, for in the older editions the comma is after "sins," thus: "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God;" where in the newer editions the comma is placed after "ever," thus: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God." While the first would make Christ *sat down at the right hand of God forever*, the last only makes *one sacrifice for sins forever*, and then sat down at the right hand of God only "till his enemies be made his footstool."

To any one who will compare the Revised New Testament with the old version of common use, it will be apparent that the Revision Committee did not hold themselves subject to the punctuation of the common version, but changed it wherever they chose; and it would seem that their changes are not always for the better, for instance, Matt. 27:52, 53. From this it would appear that at the death of the Saviour, "many bodies of the saints that had fallen asleep were raised;" and yet did not come out of the tombs *till after his resurrection*, which was the third day after his death. Such a thing is hardly to be supposed, but rather, as our old version gives it, that, at the death of Christ "the graves were opened; and many bodies of the saints which slept arose, and came out of their graves after his resurrection," that is, the *graves were opened* at his death, when the earth quaked, and the rocks were rent; but the saints did not arise till after his resurrection. This looks more reasona-

ble, and is less ambiguous. Yet there are places in our old standard version where the punctuation needs to be changed before the Scripture will be in harmony with itself. One notable instance is Luke 23:43; by placing the comma after "to-day," instead of after "thee." Then it will harmonize perfectly with Zech. 9:12 and John 20:17, and with the whole course of Scripture on that subject.

Now we come to the *marginal references*. The first introduction of these was in Coverdale's Bible, the first English translation of the entire Bible, which was printed in 1535. The marginal references were few however, but they served as an introduction, and as an inducement to others to follow his lead. The next was King James' translation of 1611, now our Authorized Version. This had in the first edition, 6,588 references in the Old Testament and 1,527 in the New. In an edition printed by J. Hayes, in 1677, there were 14,699 references in the Old Testament and 9,857 in the New. In Dr. Scattergood's edition, 1678, there were 20,357 references in the Old Testament, and 11,371 in the New. In Bishop Tenison and Lloyd's, 1699, there were 24,352 in the Old, and 13,717 in the New. In Dr. Blayney's, 1769, there were 43,318 in the Old Testament, and 19,898 in the New. In Bishop Wilson's, 1785, there were 45,190 in the Old Testament, and 19,993 in the New, making total in Old and New of 65,183. These with perhaps a few additions are the ones we now use, and thus we have Acts 20:7, and 1 Cor. 16:2 referring to Rev. 1:10. No doubt these Bishops believed, as many will claim now, that the first day of the week is the Lord's day, but the Scripture does not say so, and their running the references from one to the other does not make it so, any more than the references from Lev. 16:10, 21, 22 to Isaiah 53:6, 11, 12, and 1 John 2:2, &c., make Christ, the Holy Saviour, the *scapegoat*. Neither of these is any nearer to the truth than is the explanation in the margin of Daniel 9:24, in saying that the seventy weeks begin from the twentieth year of Artaxerxes. And not one of all three is any nearer to the truth than is the margin of 2 Chron. 21:12, in explaining the writing which came to Jehoram from Elijah the prophet, when it says, "Which was writ before his [Elijah's] death." Everybody knows that there is no truth in that, for all know that Elijah *never died*, but was caught up *alive*, by a whirlwind, *into heaven*.

All this goes to show that the references are not to be followed implicitly as are the Scriptures, but simply and alone, as *helps to the study of the Scripture*. As such they are a very great help. But always bear in mind that the *plain reading of the word of God* is to be taken *above any, or all, references, punctuation, or division of verses or chapters*.

### Who are Orthodox?

WEBSTER defines orthodox as, "Sound in the Christian faith; believing the genuine doctrines taught in the Scriptures." According to this definition, can one be orthodox who denies the Scriptural doctrine that the seventh day is the Sabbath, and instead of it, places the first day of the week, for which they know there is no Scripture command, as they often admit, but only a custom of long standing in the church? When questioned as to the practice of following a church custom that is opposed to the word of God, they reply that, "It does not matter which day we keep, so long as we keep one out of each seven," and they claim that this doctrine is orthodox. Then why do they say that we are not orthodox? for we keep one day in each seven. But an association of ministers in this State, not long ago, decided that those who believe in keeping the seventh day are not orthodox. In substance, their doctrine amounts to this: Keep any day in seven, only do not let it be the seventh day, but the first. "Consistency thou art a jewel." W. M. HEALEY.

A GOLDEN STATEMENT.—Remember John Trapp's golden statement: "God respecteth not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how neat they are; nor the geometry of our prayers, how long they are; nor the music of our prayers, how melodious they are; nor the logic of our prayers, how methodical they are; but the divinity of our prayers, how heartsprung they are. Not gifts, but graces prevail in prayer."—*Examiner*.

## Is the Reformation Complete?

BY ELD. I. J. HANKINS.

EVERY work of reform meets opposition. As the work grows in strength, the opposition increases. But why are reformations necessary? Because men have neglected, or have not made a proper use of, the light and knowledge they have had. Especially is this true when we speak of religious reforms. Our minds at once revert to the important religious movement of the sixteenth century, in which Martin Luther was the prominent character. His object was, not to bring out new truths, but to restore the truths taught by Christ and his apostles—truths which for ages had been covered over by papal superstition. It was by preaching the plain, simple truths of the Bible that the papal errors were exposed.

The Roman bishops were sensible of the weakness of their position, and when it was to be tested in open discussion they greatly feared the consequences. And they had cause to fear; for the gross darkness, under whose cover they had committed their crimes, must soon vanish before the light of the gospel as presented by the great reformer.

Luther points to the close of the discussion at Leipsic as the moment of his emancipation from the papal yoke. "Learn from me," said he, "how difficult a thing it is to throw off errors confirmed by the example of all the world, and which, through long habit, have become second nature to us."

For several years after Luther began to expose the errors of the papacy, he still retained his connection with the church. He did not at once discover all the errors in the creed of the Romanists, nor the terrible wickedness of their practices. But as light broke in upon his mind, these iniquities appeared to him in all their enormity, and he resolved to expose them, even at the risk of his life. It required no small degree of faith and courage to stand up in defense of a doctrine which, if maintained, would undermine the foundation of Popery. "I am surprised," said Dr. Eck, Luther's opponent at Leipsic, "at the humility and modesty with which the reverend doctor undertakes to oppose, alone, so many illustrious Fathers, and pretends to know more than the sovereign pontiffs, the councils, the doctors, and the universities! . . . It would be surprising, no doubt, if God had hidden the truth from so many saints and martyrs—until the advent of the reverend Father." Nor is this so strange after all; for error is always surprised at the appearance of truth,—though its humble and modest garb should not occasion surprise, because truth is always clothed in this manner.

Not very unlike the days of Luther do we find the professed Christian church in our time. People are married, as it were, to some particular church, and they express great surprise at any intimation of error in their creed.

All Protestants believe that Luther was a special agent in the hands of God in breaking the Roman yoke, and freeing God's true people from papal errors and superstitions. But, it may be asked, did Luther finally discover and eradicate all papal errors? And are the churches sound in their religious principles to-day? Let the various opposing sects answer in the negative.

Then how, since there is such a diversity of opinion, shall errors be corrected, and the pure, unadulterated principles of truth be established in the churches? Only in one way can this ever be accomplished, and that is by comparing very critically our various theories with the Bible—the only true standard—and conforming to its teachings. This course would unite the people of God, because the Bible teaches but one doctrine. But, alas! we find too few that, when convinced of error, will renounce it, or exchange it for truth, and are therefore not so sanguine as to hope for this desired unity.

The Christian world has for some years past avoided religious controversy. Each sect has seemed to feel satisfied with its creed, not perhaps because they know of a surety that it is founded upon the Bible, but because it has been handed down as the religion of their fathers, and established by learned and eminent men. It is a question whether or not these eminent divines are not more highly regarded by many than the apostles themselves, and the creed of the church considered of greater authority than the Bible.

The prevailing sentiment seems to be, "I am rich and increased with goods, and have need of nothing"—let me alone. If there is a well-established doctrine in any particular creed, one that has stood the test of severe criticism, it may be discussed at length to the perfect satisfaction of its adherents; but let a point in which there is an apparent weakness be suggested for investigation, and there is a cry raised at once. We do not believe in religious discussions; they create strife and division. But this claim only betrays a conscious weakness in the positions of those who present it.

Man trusts his eternal salvation to the performance of certain requirements which he *supposes* are found in the Bible. But when the thought is suggested to him that in all probability he is following tradition instead of the Bible, it should be his first duty to settle the matter by careful and prayerful investigation; and, if he find himself arrayed on the side of error (though he may have been honest), to change immediately to the platform of truth.

Christ found a people in his day who transgressed the commandment of God by their tradition, and he said that they worshiped him in vain. Martin Luther found many of the same class; and even in our own age of boasted light there may be found not a few who are more willing to follow the customs of their fathers than they are to obey the commandments of God.

The reader doubtless believes that the keeping of the commandments of God is necessary to man's salvation, and that "whosoever keeps the whole law and yet offends in one point, is guilty of all." Now allow me to suggest a thought which may not have occurred to all the readers of the SIGNS. Are you well satisfied that the observance of the first day of the week for the Sabbath is not authorized by custom and tradition instead of by an express command of God? Do not reply as others have done, that it must be right, or the church would long ago have discovered the error. Thus did people reason in Luther's day, as was seen in Dr. Eck's remarks; and thus have some tried to reason away every work of reformation. But this is poor satisfaction to the earnest seeker after truth. If the work of reformation for our time consists in a restoration of the seventh-day Sabbath, as the SIGNS affirms, this then becomes the matter of vital importance to every lover of truth. And vain would be the efforts of man in opposing it; for what can the opposing arm of flesh effect when God has set his hand to the accomplishment of his work?

## Old Testament Criticism.

In the N. Y. *Observer*, Professor Shedd, of Union Seminary, gives the following clear statement of the real point at issue in the controversy as to the authorship of the Pentateuch:—

"There are two views of the Old Testament; the historical or traditional, and the rationalistic or critical, so called. The one is held by the church, the other is held by parties and individuals, sometimes within the church and sometimes outside of it.

"The historical or traditional view is: That the books of the Old Testament are the infallible word of God communicated to a small circle selected out of the people of Israel for this purpose. Certain holy men of old spake as they were moved by the Holy Ghost. These books, consequently, do not contain the religious ideas of the Hebrew race, but the teachings of the Supreme Being. The Old Testament, though Hebrew in language and modes of expression and forms of thought, is not Hebrew literature, but divine revelation; because literature, properly so called, is the natural and spontaneous product of a national mind. Originated in this manner, the Old Testament religion, unlike the natural and national religions of the world, is homogeneous in its nature. It is pure monotheism, from first to last; from Genesis to Malachi. From beginning to end, also, it contains the promise and the doctrine of a Redeemer, and of redemption. There is no polytheism, deism, or pantheism in the religion of Israel, as enunciated by Moses and the prophets. The Hebrew people themselves, from time to time, were more or less idolatrous and deistical, but the religion which Jehovah gave them through inspired individuals had nothing of this tincture. In brief, the Old

Testament is a revelation, not an evolution; a revelation from the divine mind, and not an evolution of the Hebrew mind.

"The rationalistic or critical view is: That the books of the Old Testament are the product of the common Hebrew mind, as this spontaneously developed in a national literature from age to age. The religion of Israel, like the religions of Babylon and Assyria, of Egypt and India, of Greece and Rome, has no uniform and homogeneous character. It begins, like all human religions, in polytheism, and passes gradually upward into monotheism.

"This theory supposes that there was no supernatural revelation of religious truth to the Hebrew people, but only that ordinary unfolding of man's religious nature, which is common to every nation. The books of the Old Testament are a history of this unfolding in the case of the Hebrews, and are no more infallible and entitled to be the rule of religious faith for all mankind than any other books or literatures which contain similar accounts of national religions. In brief, the Old Testament is an evolution, and not a revelation; an evolution of the Hebrew mind, and not a revelation from the divine mind.

"Such are the two views of the Old Testament. They are antagonistic in every fiber. In the entire history of opinions, there are no two theories that are more hostile and deadly to each other than these. The latter of these two views calls itself the 'critical' theory, but the method by which it is attempted to be established is wholly uncritical."

## Progress in the Truth.

PROGRESS belongs to the human mind. The converted man is illuminated, but he does not at once discover or apprehend all truth. The treasure hid in the field is only revealed to the man who searches for it. There is "strong meat" for men, and we are warned not to be children in understanding. However ably men may summarize truth, it is utterly impossible for any creed to give so correct an exhibition of it that it shall not make more of one truth than another, both of equal importance, and to avoid altogether neglecting others. Yet as all Scripture is profitable for our instruction, we ought never to rest from the most anxious reach into the meaning of the divine volume.

To be thoroughly furnished with Christian knowledge, we must remember the mutual relation of truths, and realize their conjoined influence in promoting the highest and best form of Christian character. It is possible to magnify a truth till its influence on one's self shall be as pernicious as a positive error. Such was the case with the men whose course constrained Paul to ask: "Shall we continue in sin that grace may abound?" It has been well remarked that some people have been so afraid of justification by good works, that they took care to have no good works. The controversies of every age tend to the obscuration of some truths by the prominence given to what may be the "present truth."

Progress in divine knowledge greatly tends to the enjoyment and strength of the spiritual life. The consolations of the divine word are most attainable by the man who has striven most to understand its meaning, and for service to our fellow-men, we can only gain the character that leads men to glorify God as in the highest sense we learn the "truth as in Jesus."

Let it not, however, be thought that progress in the truth is evidenced by changeableness of doctrinal views. There are people who gain notoriety by espousing opinions which are new to them, and discarding sentiments they have heretofore held. We are exhorted to leave the principles of the doctrine of Christ, and go on unto perfection; but we are not in doing this to leave or dishonor Christ. We may leave the first elements of Christian truth as we leave the alphabet behind when we make progress in literature; but we shall with true progress, become only the more firmly grounded and settled in the faith.—*Baptist Weekly*.

HUMILITY is to make a right estimate of one's self. It is no humility for a man to think less of himself than he ought, though it might rather puzzle him to do that.—*Spurgeon*.

EACH man is a hero and an oracle to somebody, and to that person, whatever he says has an enhanced value.—*Emerson*.



## Christ's Coming at the Judgment.

(Concluded.)

OUR next appeal is to Paul's epistles to the Thessalonians. It is freely admitted that the proceedings of the day of Judgment did not form the theme of these epistles, and, therefore, whatever light they shed upon the subject in hand comes incidentally. It is, however, none the less clear when it comes, and none the less satisfactory because it comes as it does. We commence by reading from 2 Thess. 1:3-10: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer; seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

In this passage two things are apparent, which, together, make out that the coming of Christ is the day of Judgment. First, the unbelieving and disobedient shall then be punished; and, secondly, the punishment is that final award which follows the judgment. The first point is plainly affirmed, so as to admit of no denial. The last point, though not stated in so many words, is quite evident from the nature of the language employed: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints." There is no doubt that the punishment is connected with the coming of Christ, and, from the terms in which it is described, it must be final. It is no temporary infliction, no preparatory or premonitory judgment, to be renewed or repeated or reversed at a subsequent day. It is expressed in the strongest language that ever occurs with reference to the ultimate doom of the ungodly, and corresponds in this respect with the terms of the final sentence pronounced by the Son of man when he gathers the nations and separates them as a shepherd divideth the sheep from the goats, and consigns the condemned to "everlasting fire prepared for the devil and his angels."

In the preceding epistle this same coming of the Lord is connected with the resurrection of the dead, as we have seen in another chapter. We turn to it here to show that in that epistle, and in the immediate connection where the resurrection is described, the retribution of the ungodly is recognized as occurring at the same time, and in language that properly denotes the day of Judgment, and is positively and uniformly applied to that day. Let us read the paragraph as written, without regard to the division of the chapter: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we, which are alive and remain shall be caught up together with them, in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words. But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. 4:16, to 5:4. Here the descent of the Lord from Heaven, to raise the dead, is called "the day of the Lord," and it is affirmed that "the day of the Lord so cometh as a thief in the night." And the Thessalonians knew this so perfectly that it was not needful that the apostle should tell them anything concerning the time of the advent. They knew, as

well as he, that the time was not revealed, but purposely left in all uncertainty, the times and the seasons being left in the Father's own power. They must have learned this from some one who had told them the words of the Lord himself, which he so frequently used in the presence of the disciples. "Watch, therefore, for ye know not what hour your Lord doth come." "For ye know neither the day nor the hour wherein the Son of man cometh." "But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." This, then, is "the day of the Lord that so cometh as a thief in the night," the day that "overtakes" the unwatchful as a thief. It brings not only surprise, but "destruction." It is "the day of Judgment and perdition of ungodly men," and they that are unready "shall not escape." It is the same day of which Peter says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." It will be observed that in this Peter used the same words that Paul did in regard to "the day of the Lord." They both had in mind the same day, and Paul alludes to the "destruction" it will bring upon the ungodly, and Peter expressly calls it "the day of Judgment and perdition of ungodly men." Where, then, is there room for doubt that the unrevealed day of the Lord's second coming is the day of Judgment? It is certainly the day of the resurrection of the dead, and no less clearly is it now shown to be the day of final retribution. Thus inseparably are the great events of "the last day" linked together. The coming of Christ and the resurrection are joined together; the coming of Christ and the Judgment are joined together, and, as another chapter shows, the resurrection and the Judgment are joined together. Then, "what God hath joined together let not man put asunder."

This showing is met by the assumption that the coming of Christ, treated of in these epistles, was not a personal, but a "figurative," advent—that same "figurative" advent supposed to relate to the destruction of Jerusalem, which we have so fully considered and refuted. But we must look at it again in this connection, or be thought neglectful of something which our "liberalistic" friends regard as highly important.

First of all, our attention is called to the fact that the Jews were somewhat numerous in Thessalonica, and that they had a synagogue there, and were full of zeal for the maintenance of their own worship. Acts 17:1-13. This is to assure us that the Jews, who were the persecutors of the disciples at Thessalonica, would be interested in the judgments that might befall their brethren in Jerusalem. But suppose this to be so, since the Lord made no promise to come again at that time, but warned his disciples not to be deceived by the appearance of false christs, on what ground the Thessalonian Christians could be expected to interpret the language Paul addressed to them concerning the coming of Christ, the resurrection of the dead, and the retribution of the wicked in the day of the Lord, as relating to a figurative coming at the destruction of Jerusalem, is something which ordinary minds can neither see nor comprehend. The truth is, that figurative coming, which has figured so largely in modern expositions, is simply a figment of the fancy, without foundation in the Scriptures, and without use or meaning in exegesis.

It is probably true that some gathered the impression from Paul's first epistle, in which he spoke of "the day of the Lord" coming "as a thief in the night," that they ought to expect the coming of Christ very soon—to regard it as "imminent"—and needed further admonition on that point. If such were the case, it is evident that they did not confound "the day of the Lord" with the national disaster that awaited the Jews. There is absolutely nothing to warrant any supposition to that effect. But whatever their thought in regard to the nature of the advent—and it is pretty certain that they began to cherish the idea of a speedy personal coming to raise the dead and punish the wicked—the apostle did not rebuke their error on that point, but only in regard to the "imminence" of the event. There was, doubtless, reason for his solicitude in relation to this matter, as the earnestness of his exhortation shows too much feeling to have arisen without the perception of danger to his brethren. His language is, "Now we beseech you, brethren, by

the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." We are not concerned, just now, about the identification of the "man of sin," but remark, in passing, that there are some characteristics here which fit the Papal power better than any personage or thing that has ever appeared on the earth. The titles which are given to the chief Pontiff in Rome, as "our Lord God, the Pope," the prerogatives and powers he claims, as the vicar of Christ; the homage he receives, in the bended knees and prostrate forms of the multitudes that do him reverence; and the place he occupies on solemn occasions in the "temple of God," so called, all point to him as the only one on earth who "exalteth himself above all that is called God or is worshiped," and who claims to exercise divine authority in the church.

But the fact most important, in this connection, is the apostasy or "falling away" predicted. It was, evidently, a great departure from the simplicity of the gospel, whose origin could be traced to elements already at work in the church, and whose results were to reach onward through the centuries to the revelation of Christ. It was also to be closely related to the coming of the lawless one, the man of sin, whose coming was "after the working of Satan with all power and signs and lying wonders." This apostasy, if we can at all depend on the facts revealed in the unimpeachable history of the church, began in the days of the post-apostolic fathers, and reached its full development in the fifth century, when worldliness and fanaticism combined almost destroyed the spirituality of the Church, and the Pope aspired to universal sovereignty. If this is correct—and who can successfully controvert it?—then it is impossible to believe that the coming of Christ, about which we read in these epistles, was a figurative coming to destroy Jerusalem. And whether our interpretation of the "apostasy" be correct or not, it is evident that the "falling away" did not take place in time to allow the revelation of the "man of sin" to antedate the downfall of Jerusalem. That event took place A. D. 70, about forty years after the ascension of Christ, and not to exceed sixteen years after the date of this epistle. It cannot be that the apostle wrote this earnest entreaty to the Thessalonians not to be shaken in mind, as though the day of Christ was near at hand, if it was within sixteen years of its consummation, and the date being unknown, it might happen even sooner than that! And then there was something in the apostle's mind connected with the coming of Christ, which he called "our gathering together unto him." But there was no "gathering together unto him" when Jerusalem was destroyed, and there was to be none; for the disciples were instructed not to gather together at that time, but to "flee to the mountains."

Thus it appears, in every aspect of the case, that this fancied "figurative" advent fails its supporters, and leaves their theories of retribution, which depend upon it, without the semblance of a foundation.—*Second Coming of Christ, by Bishop Merrill.*

## Which Is the Greater Wonder?

BY ELD. R. F. COTTRELL.

THE unbelief, repeated murmurings, and the disposition of the Israelites to turn to idolatry, after they had seen God's wonders in Egypt and at the Red Sea, and had seen his glory upon Sinai and heard his majestic voice from its fiery summit proclaiming his holy law, is truly a wonder. The people of the present day are astonished at it; and, instead of accepting it as a true picture of fallen human nature, in which they may, as in a glass, behold themselves, they come to the conclusion that that people were the most flagrantly wicked of any that have ever existed upon the earth. If we had only been there and witnessed those miracles, how believing and obedient we should have been! We imagine that we should not have been tempted to bow down to the idols of Egypt and

other surrounding nations. Like the Jews in the days of Christ, the language is, If we had lived in the days of our Fathers, we would not have been partakers with them in the blood of the prophets.

But the solution of the mystery is, idolatry was the fashion in those days—it was a common custom to break the second commandment of the decalogue. The same *species* of idolatry is not now in vogue in countries called Christian. It is not the custom in these countries to worship a calf, as in Egypt of olden time; but it is the custom to break the fourth commandment of that same decalogue, the utterance of the same voice that forbade idolatry. And there are many who, knowing that the holy law of God requires the observance of the seventh day, would willingly obey, only that it is the prevailing custom to observe the first in its stead. They would be glad if it were the fashion to do what God says, but it seems to them impossible, since all their friends and neighbors observe a different day. They may be so far enlightened as to know that the "man of sin," the great apostasy predicted by the apostles, the pope of Rome standing at the head, has made the change from the day God appointed—his holy rest-day—to another; yet since it is the established custom they fancy they can yield to it and yet please God.

As the ancient idolaters could follow the customs of their times, and though too much enlightened to regard idols as truly gods, yet could excuse themselves by the thought that they only worshiped the true God through the similitude of a graven image; so these seem to imagine that they can please and honor God, and keep in spirit the fourth commandment, while they openly disregard the God-appointed day, and keep in its stead the rival sabbath of the man of sin—the day on which the popes have sabbatized, and not the one on which the great Creator rested from his work.

Now I ask, Is not this the greater wonder—that a people having the light of the experience of ancient Israel on record for their instruction and admonition (see 1 Cor. 10), and all the subsequent history of the Jewish people down to their rejection of the promised Messiah; and furthermore, all the light of the present dispensation, with its record of the fulfillment of the ancient prophecies and also the predictions of the apostles, warning all of the usurpations of the great apostasy and its corruptions of the word of God, thinking itself able to change God's times and laws (Dan. 7:25) and living at a time when these predictions have become matters of history, and also when the final warning against these corruptions is being given,—is it not, I ask, the greatest of all wonders that people can disregard what God has said, and in its stead do what he expressly warns them against, and still hope to be accepted in his sight? (!) If Israel and the "mixed multitude" that left Egypt with them were an astonishingly wicked rabble for falling into the customary sin of their times, what shall be said of those now living in this enlightened nineteenth century who, with all the light of the past and the present, can disobey what God has plainly said, because it is the custom to do that which he has not commanded? A substitute for what God has commanded is not acceptable. Nadab and Abihu offered strange fire before the Lord, and they died. Lev. 10. Can we follow their example and hope to live? Rather let us learn the lessons which the records of the past are designed to teach us, and so escape the dangers that are imminent. "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:11, 12.

**TWO WORDS.**—One man's manner may be more effective than another's oratory. William Pitt once made an attack on Sir William Baker, a member of the House of Commons, in which he charged him with having made a large sum of money by a fraudulent contract.

Baker rose quietly and said, "The honorable gentleman is a great orator, and has made a long and serious charge against me. I am no orator, and therefore shall only answer him in two words: Prove it."

Having thus spoken, he sat down amid the applause of the members. His brief reply gained the ear of the House, and his manner satisfied all that the charge was a calumny. Two words had refuted the orator's harangue.

## The Sabbath-School.

### A Word to Sabbath-school Workers.

BY ELD. G. D. BALLOU.

THE nature and importance of the work we are engaged in will permit of an occasional appeal to stir our minds to activity. We have intrusted to us the most important branch of education—the culture and development of the spiritual nature. We cannot neglect this work nor regard it lightly, without suffering both temporal and eternal loss. Minds must be instructed in the knowledge of God so that they may have a foundation on which to base their faith. The pure seeds of truth must be planted in the mind and heart before the seeds of sin have taken root. We must make every effort to occupy the soil of the heart first. Great mistakes are made in not doing so. It is far easier to keep an enemy out than to dislodge him after he has intrenched himself. We must fortify the approaches to the soul, then we can foil the enemy. Spare no pains to interest, impress, and instruct the youngest scholars. Don't neglect these little minds. They are as plastic as wax now. Soon they will sear and harden under sinful influences unless you throw around them the spirit of the gospel. Let the most pious, loving, thorough teachers have charge of these little ones. Now is the time to begin to make Christians of them and if you don't do it, Satan and his agents will begin to make sinners of them.

The Sabbath-school work should connect very closely with the home work—the two should be inseparably united. Preparation at home will insure success in the school. Where home influences cannot be controlled, let there be such a vigorous spiritual influence in the school that it will reflect back into the home life and be like the cheerful rays of the sun, stealing through the narrow window of the dungeon to cheer the lonely inmate. There must be a life-giving power in the Sabbath-school. The healing beams of the Sun of righteousness must arise and shine into the hearts of all.

The routine work of studying and reciting the lessons must not be the great end to be attained. This should only be the channel through which the streams of heavenly grace shall flow into every heart. Knowledge is important as a means to a higher end. Look beyond to the grace which brings salvation, to the peace which is like a river, and to love that passeth knowledge. "Knowledge puffeth up but charity edifieth" [buildeth up]. Charity—supreme love to God and such love to our fellows as dwelt in the bosom of Jesus—must come in and melt away our icy coldness. Let this work be wrought in you, then peace and joy will be your portion, and you will rejoice in your efforts to help the Sabbath-school. When the eternal salvation in the kingdom of God becomes the object of all your praying and studying and teaching and giving, then the Great Teacher will come in and accept your services, and your school will become his school—the school of Christ. Does not your heart yearn for such results and privileges? They may be yours, only live for them faithfully. Supplicate the throne of grace frequently for that spiritual power that will make your labors effective, and enable you to continually hold an influence for good; and when you have prayed, watch thereunto with all perseverance.

Do not be discouraged if you do not immediately see all accomplished that you may desire. Do your part faithfully, and that will encourage others. Permanent growth is generally slow, and it is this kind of growth that is needed. It is the Lord's work we are doing, and he will help us as fast as we are ready. If all who appreciate these words would begin at once to prepare their hearts to receive the grace of God, they would soon become fountains of grace from whence the healing streams would flow, and oh, what a refreshing would follow!

Neglect no longer to cherish the plants of love, joy, peace, and gentleness. They are tender plants, and unless you cultivate them they will not thrive. Discipline self. Restrain those unholy, hateful traits which you despise in others, and which the Lord disapproves in you. Cherish pity, sympathy, and a forgiving spirit. It will cost you pain, but pleasure and peace will be the fruit. Go down into the valley of humility, and there let self die

and be buried, and then go forth to labor patiently but joyfully for the perishing.

You may be inclined as a teacher to underestimate the importance of your office. Be assured that the faithful minister of Christ has no more responsible position, save with reference to the extent of his field, than yourself. Your work is to deal out spiritual food to hungry souls; this is what God calls the minister to do. Your calling like his is holy and dignified. Put your hearts in the work and labor because you love to be a co-worker with Jesus. Many souls will thus be saved to the church, and the eternal results will bring full satisfaction for all toil and cross-bearing.

### Prize Work.

WORK done in order to win a prize is not likely to be one's best work. A "prize story," or a "prize picture," or a prize artistic design of any kind, is rarely first-class work in its line. It may, indeed, be better than its competitors—although that is not a certainty; but it is hardly possible that the highest and noblest activities of mind and heart should be drawn forth merely to win a prize. When one is thoroughly absorbed in work for his work's sake, or for the sake of one dear to him, he is in a way to put his whole soul into his endeavors, as he could not be in the mere purpose of going ahead of rivals. A good illustration of this truth is given in a recent sketch of the life of Giovanni Dupre, an Italian sculptor, who died in Florence a year ago. After several attempts—more or less successful—at winning prizes by artistic execution, Dupre was working hard for another prize, when word came to him that the proffered prize was withdrawn. "In his first fury of disappointment, he dashed his model to the ground, and broke it to pieces. And yet this very passion was but another step to his fame; for in his repentance he determined to atone for it by some grand work—a work which should live, and which he would produce alone, with no thought of winning prizes, and with no help from academies. Then it was that he designed and wrought his Death of Abel, on which his future fame was builded; and which can never be forgotten by one who has looked on it in the Pitti Palace, in Florence. Had Dupre continued to work for prizes, his best energies would never have been called forth; and his permanent reputation would never have been secured. And so in every department of mental activity; prize-offering and prize-seeking cannot bring out the best that is in those who are possessed of high possibilities.—

It is a solemn fact, that, taking the world at large, of every three persons walking on the vast globe, two have never heard of the Saviour, have never seen a Bible, know nothing of Heaven and nothing of hell.—Rev. Daniel Wilson, *Mildmay Conference*.

A Valuable Book on an Important Subject.—New Edition.

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THE Life and Epistles of Paul, by Conybeare and Howson, is emphatically a standard work, so thoroughly executed that it seems doubtful that it can be much improved upon. I have often referred to it in my studies, and always with profit. The apostle Paul was not only, to use his own words, "in labors more abundant," but his letters form a large part of the literature of the New Testament. It is not for the mere gratification of curiosity that we wish to learn what we can of such a man. By studying his personal history and the circumstances connected with his untiring labors, we are able to enter into the spirit of his work, and far better to appreciate what he has written. I can cordially recommend this book to all students of the New Testament.

J. H. WAGGONER.

THE Life of St. Paul by Conybeare and Howson, I regard as a book of great merit, and one of rare usefulness to the earnest student of the New Testament history.

ELLEN G. WHITE.

# The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, MARCH 1, 1883.

## Conditional and Unconditional.

AN esteemed brother objects to an expression of ours in the work on the Atonement, as follows:—

"With the highest regards for you I am obliged to say that I cannot receive some statements contained therein as being sound and true. For instance: On page 161, third line from the top, you state that 'Eternal life through Christ was freely and unconditionally brought to man.' And you cite in proof Rom. 6:23. Of course you immediately quote passages to show the conditions of eternal life, which most effectually destroy the force of the statement and show it to be unsound.

We think our position is correct, and our statement not unsound. Moreover, we think we guarded the statement so that there is little chance for misapprehension if the whole paragraph be considered, and not merely a single sentence. We spoke of the differences between the Calvinists and Arminians and said:—

"The great question to be decided is this: In what respect is the gospel plan unconditional, and in what respect is it conditional? If there is anywhere such a distinction, and if we can clearly trace the line, the subject must then be relieved of much difficulty. Examining this, we find the introduction of the gospel, or *setting forth Christ as the way of salvation*, is unconditional; but *the application of the gospel to individual salvation*, is conditional. Thus, it is not said to the world, nor to any part thereof, that if they would believe or do any certain thing Christ should die for them. But it is said that if they will believe and do certain things they shall be saved by his blood so *freely and unconditionally* shed for the sins of the world."

We presume our brother will admit that the whole plan of salvation was laid upon the death or sacrifice of Christ, and that his blood alone cleanses from all unrighteousness. And we think it is not too much to ask him to concede the soundness of our position, or show that there was a condition laid upon man whereby he might secure the death of Christ, or the shedding of his blood for the remission of his sins. We have studied this subject with great care for years, and we have never yet found any such condition presented in the Scriptures, and we still believe that "God so loved the world that *he gave his only begotten Son*," and that the all-important gift rested upon no condition for man to fulfill in order that the Son might die for him.

On pages 81, 82, the same point is brought to view in noticing the errors of popular authors in regard to the penalty of the law, and whether Christ suffered it for man. The following language is there used:—

"Burge on the Atonement, says: 'If a man engage to perform a certain piece of work, for a reward which is proposed, it makes no difference whether he do the work himself, or procure another to do it for him. Let the work be done according to agreement, and he is entitled to the reward. So, if Christ has done for believers the work which the law required them to do, God is now bound, on the principle of strict justice, to bestow the promised reward, eternal life. There is no grace, but stern, unbending justice, here.' Pp. 202, 203.

"Barnes takes substantially the same view, and both aver that Christ did not suffer the penalty of the law, but something substituted for the penalty. Did this illustration merely go to show the insufficiency of Christ's obedience to moral law to make an atonement, without the suffering of death, there could be no objection raised against it. But it goes far beyond this. In order for an illustration to be worth anything, there must be some analogy between its main points and the thing illustrated. In this case there is none whatever.

"Man is a rebel, condemned to death; the law can only be satisfied with the taking of life. Now in regard to rendering satisfaction to a broken law there cannot possibly be anything existing between sinful man and his Creator, answering to the nature of a contract, as this illustration supposes. But its defect is most plainly seen in this, that man does not, and cannot, *procure* a substitute. If man by his own efforts had *procured* the substitutionary sacrifice of Christ, atonement would rest on an entirely different footing from what it now does. Any illustration based on such an utter impossibility, which is so contrary to evident truths, and to the whole revealed plan of the atonement, cannot aid in a correct understanding of it. God has *set forth* his Son to be a propitiation—to suffer death, the penalty of the law, for us; so that his substitutionary sacrifice is *the gift of God*, even as Christ himself was the gift of God. "For God so loved the

world that *he gave* his only begotten Son." If we take for granted that the death of Christ meets every demand of the law, yet so long as he is the gift of God, there is mercy in the transaction."

Can any one gainsay this, and show that man did, by the fulfillment of some condition, procure the sacrifice of Christ, on which all our hopes of eternal salvation rest?

When Christ shall cease pleading "for the sins of the whole world,"—when his priesthood shall be ended,—then the plagues of God's wrath will be poured out upon a guilty, unrepenting world. The common bounties and mercies of life, which all men now receive alike, will be withdrawn. Then the whole race will understand that which they will not now consider, that Jesus is their constant benefactor; for truly, in a certain sense, he is "the Saviour of all men." But do all men recognize their obligation, and fulfill a condition that Christ may thus become their benefactor? They do not. These mercies are bestowed unconditionally; they are the necessary concomitants of the plan which embraces human probation. They are necessary in order that probation shall be complete, and that men may live under such circumstances that it is possible for them to embrace the offer of salvation and have eternal life. For without these the race would soon become extinct, and none would remain to save.

And yet again, by virtue of his power to redeem, he reverses the consequences of the fall by bringing all men from the dominion of that death which we suffer because of our relation to Adam. As the resurrection reaches all classes, just and unjust, it is proved to be unconditional, and therefore that provision of grace by which it is effected must be unconditional.

The fact that Christ died for man does not make his salvation a necessity nor a certainty. He did not die in order that any man *must* be saved, but he died in order that *all may* be saved. Our brother further says:—

"Certainly if eternal life is unconditionally brought to man, then *all men* to whom it is thus brought will have it—cannot help having it."

We do not view it in that light. It is brought to them, and placed within their reach, without any condition or work on their part. But suppose they refuse to receive it; what then? And could they refuse it if it were not brought to them? As it is said in the book in question: "How can they be said to *neglect* so great salvation, Heb. 2:3, if no salvation was provided for them?" Page 160.

Again our brother says:—

"A scheme might be arranged *sufficient* to benefit one thousand persons, and still the design of the primary movers in it embrace only ten men."

The design of this, as well as of the expression before quoted, is to show that all embraced in the plan, or all to whom salvation was brought, will be saved. The Scriptures directly negative this. It is true that a plan might be *sufficient* for a thousand, and *embrace* only ten; but if the movers in it declared explicitly that it was for the whole thousand, and if the entire thousand were exhorted to come and receive it, and earnestly warned against the consequences of rejecting it, and if they were told that their loss was because they would not come and accept it, what then must we think of the person who yet declared that it was *designed* for only the few who did accept it? If men bring upon themselves swift destruction by denying the Lord who bought them, 2 Pet. 2:1, is it consistent with his word to say that they were destroyed because the Lord did not buy them?

All readers will please bear in mind that there is the closest friendship and fullest confidence existing between the objecting brother and ourself. There is no controversy, as that word is generally understood. We write for the truth, and for profit. May the Spirit of truth guide us aright.

DR. SPRECHER, of Calvary Church, San Francisco, in the course of a recent sermon on "Science and Miracles," uttered the following, which we heartily indorse: "When God gave the ten commandments on Sinai, he did not propose that men should obey them if they commended themselves to the natural heart; but that they should obey because they were the voice of God. Truth is not always seen and appreciated at first. It generally requires a certain favorable state of the heart." We wish the Doctor would come down to particulars, and make an application of the above statement to the fourth commandment.

## The World's Correction Line.

SURVEYORS find it necessary to have a correction line, and so do navigators. It is a fact known to everybody that when we journey east or west we are continually changing from the time of the locality whence we started. But these changes do not affect the identity of the days. Yet some are so exceedingly superficial in their knowledge of the subject that they suppose (or at least say, for it is difficult to understand how any sensible man can actually suppose) we cannot keep the seventh day unless we all keep the same time. That objection assumes that the seventh day must commence in all places at the same time! He must be wise indeed who will argue on such an assumption. Yet some do it; for instance, our neighbor of the *Advocate* in San Francisco. Everybody knows that we commence the Sabbath at sunset; but does anybody suppose that the sun sets at the same time in all places? or, does anybody suppose that, because the sun does not set in all places at the same time, therefore we cannot know when the seventh day begins in different localities? They might as well tell us at once that because the sun does not set at the same time in Oakland that it does in New York, therefore we cannot tell when it does set in Oakland!

How do they avoid the difficulty in the time of keeping Sunday which they seem to suppose exists in regard to the seventh day? Shall we suppose that at that time they are all asleep, and unconscious of the fact that midnight does not come in all places at the same time? Something of that kind must be the case, for it is certain that they give proof that they are in midnight darkness whenever they speak on this subject.

No, we cannot keep the same identical time in all places and keep the same identical day, for the evident reason that the day does not commence at the same time in all places. This our opponents have learned; yet we are left to infer from their pretended arguments that they have not yet learned that the same fact exists in regard to the Sunday. Poor seventh day! in the estimation of feeble, erring, self-willed men, it is beset with unusual unfavorable circumstances; yet it has the commandment of God to sustain it, of which the "day of the sun" is in great need to give it authority.

This question of diversity of time is not new with us, though our opponents often talk as if they were imparting to us some much-needed information. Some years since, a Congregational minister by the name of Baird published sermons against the Seventh-day Adventists, in which he tried to ridicule us for "erroneously supposing that there is a sudden transition of twenty-four hours' time" in crossing "an imaginary day line somewhere in the Pacific Ocean." Of course in writing thus he betrayed his ignorance of the most common facts of travel. In our reply to him we said:—

It is a fact well known to scientific men and to navigators that each day of the week commences in the Pacific Ocean. If the reader will take the trouble to examine past volumes of the *Scientific American*, he will find the subject treated on by different writers at different times. The conclusion of all is the same, because it is not a mere theory—"an imaginary day line," as Mr. Baird says—but a settled fact.

It is well known that in traveling either east or west we find our time-pieces continually varying from the time of the different localities through which we pass. To keep our watches with sun time, that is, true, or correct time, we must often set them by local time. The whole amount of such changes in traveling around the world, will be twenty-four hours. For if we travel eastward we must correct our time-pieces by setting them forward four minutes to each degree, one hour for every fifteen degrees, and of course twenty-four hours for the complete circle. Having changed our time twenty-four hours in going round the world, it is evident that, on returning to the locality whence we started, we find there the same time with which we started, and to conform to that time we must drop out of our count all the variations we have made in traveling. The effect is the same in traveling westward, but the order is reversed.

It is always a fact that a person starting in China and traveling westward will find that his enumeration of the days of the week will agree with that of every place through which he passes until he again reaches the Pacific, in California. And reversing the order, starting at San Francisco, he may travel eastward, and he will find that his days of the week agree with those of every place through which he passes, until he reaches the other shore of the Pacific. Through Asia, through Europe, across the Atlantic, and through America, no change is found. But let him start from the coast of China and cross the Pacific Ocean, and the case is different. On landing at San Francisco he will find his week one day in advance of those living there, unless



he corrected his count by one day, on the ocean. And in like manner, if he crosses from California to China, he will find himself one day behind the inhabitants of China unless he corrected his time, by one whole day, on the passage. This is not "imaginary." The providence of God has preserved the certain knowledge of the order of the days of the week by indicating where each day begins, and where the correction must be made.

We might quote from the *Scientific American* to verify this fact, but for brevity's sake will content ourselves with an extract from the remarks of a correspondent of the *Buffalo Express*, who crossed the Pacific in July, 1874. He thus gives his experience in crossing the day line:—

"No one thing on shipboard creates so much excitement, or gives rise to so much discussion, as the dropping of a day on the 180th parallel of longitude; and particularly to those who have been several times over the route, are these arguments laughable. It is evident that a uniform place must be established for days to begin, and mariners—or astronomers, I don't know which—long ago agreed upon the 180th degree as that place; and they decided that ships going east should there pick up a day, and those going west should drop one. This point we reached about eleven o'clock P. M., Saturday 25, and over we skipped into Monday, July 27. We had gone to sleep on Saturday night, and waked up on Monday morning, much to the disgust of the Rev. Mr. —, a missionary from Siam, who had prepared a sermon for the lost Sunday. On Saturday we were six hours and forty-four minutes behind our Buffalo friends; on Monday, seventeen hours and sixteen minutes ahead of them."

Commenting on this again, we used the following language in the SIGNS OF THE TIMES, May 3, 1877:—

An exchange says, "When it is noon at Washington it is nine o'clock in the morning at San Francisco." Then Washington is three hours farther advanced in the same day than San Francisco, and of course Washington will see the next day three hours before it is seen in San Francisco. And he who starts from San Francisco with a watch indicating true time will find that his watch is three hours behind true time when he arrives in Washington. Say I am now writing in San Francisco at noon of Monday, April 23. Going instantly to Washington, we find at the same time it is Monday, 3 P. M. The same distance east of Washington we find 6 P. M., and once more the same distance we find 9 P. M. Counting the day from sunset, and it is evident that at some point in the last-named distance we suddenly passed from Monday into Tuesday, though it is still Monday where we started. Now if we should insist, inasmuch as we started with true time, and our watches are accurate time-keepers, that therefore they indicated true time at all the places we visit, we should find ourselves disagreeing in time with all the people of the several places, and with the sun also, the great time indicator.

We are thus explicit on this point to fix on the mind of the reader the fact that we must correct our time in traveling. Having, as supposed, changed our watches nine full hours, it is plain to see that if we return to San Francisco they will vary nine hours from true time here. Hence, we must drop nine hours to restore our reckoning.

We have now seen the necessity of changing our time, but we have not yet found the day line. In traveling eastward we have changed our time to keep in harmony with the inhabitants of the several places visited, and in this we have succeeded. Continuing our journey we pass to the opposite side of the earth, and our time varies twelve hours from San Francisco time. True, our watches in both places indicate twelve o'clock, but not the same twelve o'clock; one is noon, the other is midnight. Continuing to travel in the same direction the same distance, we will change our time to the same amount, namely, twelve hours more, making twenty-four hours. But this will bring us to our starting place, and again it is twelve, noon, both to us and to the people of the city, but not the same noon according to our reckoning. We have been regularly setting our time-pieces forward, and in the whole journey have set them forward twenty-four hours. But if it is Monday noon to the people of San Francisco, and our reckoning is twenty-four hours ahead of theirs, it is, of course, Tuesday noon to us at the same time. If we drop twenty-four hours out of our reckoning, one day, we shall restore ourselves to San Francisco time.

Now we come to the interesting point. In our travels we were constantly changing our time-pieces to avoid any discrepancy of time between us and the inhabitants of the different places visited, and we succeeded all the way till we returned to the starting point, and here we found that by the same process, we had run into a discrepancy of twenty-four hours. This is a fact which we cannot ignore. Our earth is a globe—we travel round a circle. Were it an unlimited plane all corrections of time would be in the same direction, travel as far as we would. But as we compass the circle we find the necessity for a general correction of all the gradual changes we have made. This is made by what is called the day line. Such a line exists, as we have shown, in the Pacific Ocean. The line in the Pacific is recognized by all navigators, and is the only place where one can be located to prevent confusion and secure a uniform enumeration of the days of the week.

Practically there is not a particle of difficulty in finding the day in any locality; no confusion is produced by correcting the count in the Pacific Ocean. This is easily proved. Vessels are constantly plying between California and Asia, and this change of a day is made on every trip. When our opponents find a vessel in San Francisco harbor which lost its count in coming from Asia, and has landed here reckoning by a different time from that reckoned in San Francisco, then they may revive their objections. Until that time they will show their wisdom by holding their peace.

### The Two Covenants.

(Continued.)

WHAT is meant by the word *covenant*? In the books of the New Testament, the words *covenant* and *testament* are used as signifying the same thing. They are, indeed, only two different translations of the same Greek word, *diatheke*. So that when our Lord says, "This cup is the new testament in my blood" (Luke 22:20), it is the same as if he had said "This cup is the new covenant in my blood." Webster thus defines *covenant*:—

"1. A mutual consent or agreement of two or more persons, to do or to forbear some act or thing; a contract; stipulation.

"2. A writing containing the terms of agreement or contract between parties."

He thus defines the word *contract*:—

"1. An agreement or covenant between two or more persons, in which each party binds himself to do or forbear some act, and each acquires a right to what the other promises; a mutual promise, upon lawful consideration or cause, which binds the parties to a performance; a bargain; a compact.

"2. The act by which a man and woman are betrothed, each to the other.

"3. The writing which contains the agreement of parties, with the terms and conditions, and which serves as a proof of the obligation."

It appears, therefore, that the word *covenant* has two leading significations: 1. That of agreement, or contract, between parties. 2. That of a writing containing the terms or conditions of such agreement. In the first and fullest sense, a covenant is a contract, or agreement, with the conditions on which that contract is made. In the second and more restricted use of that word, a covenant is the terms or conditions of such contract.

Such being the signification of the word *covenant*, let us now ascertain what it was which constituted the first covenant. We have ascertained who were the contracting or covenanting parties, viz., God and Israel; and when this covenant was made, viz., when God took that people by the hand to bring them forth out of Egypt. But what was the covenant itself into which these two parties entered?

1. If we take the first definition then, without doubt it was the mutual agreement, or contract, made at Sinai between God and Israel respecting the moral law.

2. But if we take the second definition, it was the law itself; for that embodied the conditions of the covenant.

Which of these views is the right one? Those persons who hold that the law of God still remains in force, believe that the truth is stated in the first of these two answers. But those who believe that the law was abolished at the death of Christ, do, with equal assurance, maintain that the law of God alone was the first covenant, and that the second of these two answers is the right and proper answer. One party, therefore, asserts that the law of God, or ten commandments, was the first covenant. The other, that the mutual agreement between God and Israel concerning that law constituted that covenant.

Let us now trace the acts by which God and Israel entered into covenant. When we have noted all these, we shall be able to determine the truth in this case. Thus we read, Ex. 19:1: "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." And the people encamped before the mount. "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed,

and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." Verses 3-6. Here is a definite proposition from the God of Heaven: "If YE WILL OBEY MY VOICE, . . . then ye shall be to me a peculiar treasure."

Next we read the action of Moses, the mediator between these parties. Having received this proposition from the Lord, he immediately bore it to the people. Thus we read of his action: "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him." Verse 7. The proposition of the Most High was thus submitted to the people of Israel. And now observe their answer: "And all the people answered together, and said, All that the Lord hath spoken we will do." Verse 8.

Thus the people with one voice accept the conditions offered them, and pledge themselves to their fulfillment. And now it is the business of the mediator to return this answer to him who had made the proposition to them. And thus we read again: "And Moses returned the words of the people unto the Lord." Verse 8. The preliminary contract was thus closed. The remainder of the chapter is devoted to the preparation of the people to hear, and the descent of the Almighty to speak the ten commandments. Verses 9-25. And now the voice of God utters the ten words of the moral law. Ex. 20:1-17:—

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbor.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

"These words the Lord spake," says Moses, "unto all your assembly in the mount out of the midst of the fire of the cloud, and of the thick darkness, with a great voice; AND HE ADDED NO MORE." Deut. 5:22. This was THE VOICE OF GOD, which the people had so solemnly covenanted to obey. Ex. 19:5.

When the ten words of God's voice had thus been heard, and the people had witnessed the awful display of the divine majesty, then they removed and stood afar off. And they besought Moses to stand between them and the great God whose voice they had heard and whose majesty they had witnessed. Ex. 20:18.

"And the people stood afar off, and Moses drew near unto the thick darkness where God was." Verse 21. The remainder of the chapter, and all of chapters 21, 22, and 23, are devoted to statutes and judgments, partly defining man's duty toward God, but principally relating to his duty toward his fellow-man. With these are precepts of a ceremonial character, but the larger part of these chapters is made up of precepts stating the principles of justice among men. These three chapters were spoken to Moses only, who was in the immediate presence of God. J. N. A.

## Thoughts on the Twelfth Chapter of Hebrews.

(Continued.)

"AND let us run with patience the race that is set before us." The word here rendered "patience," has the added idea of "perseverance." The same word in Rom. 2:7 is rendered "patient continuance." Not only must we "endure hardness" as good soldiers, but must persevere in so doing. "He that shall endure unto the end, the same shall be saved." King Darius bore the highest testimony to Daniel's Christian character when he said, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" and it is very doubtful if Daniel would have been so miraculously preserved if his service had been a fitful one. The figure itself which the apostle introduces—that of a race—implies constant progress. No man who runs a race with any intention of winning, ever stops in the course; much less does he ever turn back. "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

"Looking unto Jesus the author and finisher of our faith." The idea of continuity is still brought to view. We are to look to Jesus, to the exclusion of all others. Greenfield gives the following definition to the word rendered "looking:" "To look steadfastly, to behold, i. e., to look away from all other things and fix the view on a particular object." In the ancient races, the one who had charge of the contest sat at the goal which the runners were to touch, and held the prizes up to their view. The runners, eager to win, could not look at anything else. If they turned their heads to one side, they would be impeded just so much, and would be in danger of losing the race. So in the Christian race, he who loses sight of Jesus, is lost.

This expression, "looking unto Jesus," cannot be dwelt upon too much. People sometimes look at others for the purpose of finding fault. No one needs to be told that this is all wrong. But there is another way in which we look at our neighbors, that is almost as productive of bad results. We sometimes contrast ourselves with those whom we think are better than we are, and who doubtless are better. We say, "If such an one has fierce struggles, and finds himself yielding to temptation, there is no use for me to try to overcome." This reasoning would be in order, if we were obliged to trust in our neighbors for help, or to depend on ourselves. But to all the exhortation is given, "Look to Jesus." We are to look to him for "grace to help in time of need." We are saved, not through our natural goodness, but by the blood of Christ, and that is free for all. He has no choice of persons to whom he shall impart his grace. His love is infinite, and therefore can reach to the vilest sinner as easily as to one whose life has apparently been upright. Abraham was called the "friend of God," not because his natural disposition was better than that of anybody else, but because he believed God; and Cain was rejected solely on account of his lack of faith. We have no business to look at ourselves or others, or to compare ourselves with others. We have only one on whom to fix our eyes; and this is the faith that gives us the victory. "Being justified by faith, we have peace with God, through our Lord Jesus Christ."

Christ is the author of the faith. Not merely of our faith, as our version has it, but of faith in the abstract. "There is none other name under heaven given among men, whereby we must be saved." There can be no faith except in Christ; confidence put in any other is not faith, but presumption. We cannot save ourselves; neither can any man, or any system of man's devising save us. Christ is also the perfecter of the faith. This may mean that faith ends with him; that all faith, as we have just said, is centered in him. It is he, also, who presents the prizes at the end of the race. When we see him as he is, then faith will be lost in sight. There will no longer be any occasion for faith, for, as the psalmist says, we shall be satisfied.

(To be Continued.)

THE *Examiner* (Baptist) says that "the recruits of educated young men to the ministry are not enough to fill the gaps made in the ranks by death. It is only a question of time when the exigencies of the case will compel the churches to call untrained or half-trained young men into the ministry, to fill the places for which thoroughly-trained men cannot be found."

## The Missionary.

LABOR is rest—from the sorrows that greet us;  
Rest from all petty vexations that meet us,  
Rest from world-sirens that hire us to ill.  
Work—and pure slumbers shall wait on thy pillow;  
Work—thou shalt ride over care's coming billow;  
Lie not down wearied neath woe's weeping willow!  
Work with a stout heart and resolute will.

### Missionary Work in the Third Angel's Message.

BY ELD. S. N. HASKELL.

THE work in which we as a people are engaged is, in many respects, unlike all other denominational enterprises. It is not a work which presents one or two main features merely, but every point of practical Bible truth is made a specialty. It not only inculcates the Sabbath reform, but every good principle contained in the Bible. We believe in heeding the instruction of the apostle to eat and drink to the glory of God, and to dress modestly, as becometh the church of Christ. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit."

These truths are presented before the world as a *specialty*, having in view a definite object, namely, a preparation to meet God. To this generation it is said: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11. This truth is not of such a character that it makes no difference whether men believe it or not: but it presents as a warning against its rejection the most awful threatenings found in the Bible. It restores every lost or downtrodden truth of past centuries as presenting salvation to the receiver, and condemnation to those who reject it.

The message is given in haste. Men and women who listen to this solemn warning will be witnesses of the outpouring of the vials of God's wrath; and those who reject it will receive the same, and be destroyed thereby. "And the first went, and poured out his vial upon the earth: and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Rev. 16:2.

This is a warning which will be given but once. There are prophecies which refer to events like the rise and fall of nations, which are repeatedly fulfilled, as those concerning "wars and rumors of wars;" but not so in this case. Like the rising of the sun as it lights up the eastern horizon, dispelling the fog and mist until the whole earth is lightened with its cheering rays, so it is with this work. It is represented in prophecy as small in the beginning, but gradually increasing as it gathers truths from every part of Inspiration, until it goes forth in majesty and power, arresting the attention of people and nations, from the king on his throne to the humblest peasant in his cot. It will present itself before the world as embracing every genuine reform. And when the message has gone to every nation, kindred, tongue, and people, has gathered together in the truth the meek of the earth, and they have enlisted under the blood-stained banner of Prince Immanuel—then the curtain drops upon the scene, and the wicked are destroyed from the face of the earth.

This people will have a different experience from those who have seemingly learned everything necessary to their advancement, and graduated in spiritual things. They will have the experience of genuine reformers; not learning to-day that the light of yesterday was darkness, but gathering additional light, and thus growing in grace and the knowledge of our Lord and Saviour Jesus Christ. Ways and means will be

devised to carry forward this work upon a larger and still broader scale, until the influence of it will be felt to earth's remotest bounds.

The commandments of God and the faith of Jesus embrace all the practical truths applicable to the present time. God will honor this message. Those who have no other earthly interest, and whose lives are devoted to the promulgation of this cause, although they may be despised by men, will be honored in Heaven. It is not a high-sounding title which gives vitality and power to this work, but the spirit of our Lord Jesus Christ witnessing to every unselfish act. It may be the sending of the SIGNS OF THE TIMES to some unknown person, if it be done in love and faith, that the Spirit of God will make fruitful of good results. Therefore the first inquiry of the heart should be, How much can I do? How much of means, or of physical and mental strength, can I put into this cause during the few remaining days of my probationary time? How much of my past life can I redeem by using what I have acquired of means, experience, learning, and ability in this closing work?

It is solemn but still glorious to live in these closing moments of the world's history. May God give us wisdom, integrity, and courage to finish our work, that with joy we may exclaim with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

### Among the Churches.

At Arbuckle one man signed the covenant, and others manifested an interest which we hope will ripen into faith and obedience.

At Nevada City and Grass Valley we have twelve or fifteen who keep up Sabbath meetings in each place, as it is not convenient for them to meet together in one company. But during my stay they all met at Nevada City, and I preached five sermons to them. I became much interested in this company that they be so imbued with the message that through them its light may shine out clearly before the thousands of unbelievers.

At Auburn and Newcastle, there are ten or twelve, mostly sisters, who meet at a private house for Sabbath meetings. We were not able to procure a suitable place for evening meetings, at the time we were there, and after visiting most of the members, we drove on to Rocklin, where we found another little company, which attracts the attention of the people to the truth of God. We had some good meetings with them and also had a goodly number of those not of the faith who listened with interest to the words spoken.

I am now at Placerville where I design to remain this week and then visit Sacramento. Thus far in our work we have had good meetings with our people, and feel satisfied that much good has been done. There has also been, in several places, an interest awakened outside, which I could not spend time to follow up; but I feel certain that if it could be done, good results would be reached. I see the need of earnestly praying "The Lord of the harvest to send laborers into his harvest."

W. M. HEALEY.

Placerville, February 20, 1883.

### Educated Women.

EDUCATED women have a wide sphere. There is, indeed, some discussion as to its exact bounds. Some doubt, for instance, whether they have a legitimate function in the pulpit. Our own view is that character and ability are God's chart of duty.

But whatever may be decided in regard to the pulpit, there is one field where educated women are in demand. That is the home. The educated woman is the best wife, the best mother, the best house-keeper, the best economist. The "coming men" could afford to pay all the expenses of a full training for their future wives merely for the greater good they would receive from them. In these days we pity the ignorant mother. Six years of hard study are well invested, if for nothing more than to be able to answer a thousand questions which curious youngsters will be asking in a few years.



## Temperance.

### The Danger of the Liquor Traffic.

1. The liquor traffic is dangerous, because it menaces civilization and is the mortal enemy of Christianity. The law protecting and giving legal existence to the liquor traffic is a devilish yahoo who takes all that is deformed in man and energizes it until every part becomes a genii. These demons go about strong in the support of law, dragging to death—not only temporal but eternal—all on whom they lay their infernal hand. The legalized liquor traffic is a danger, indeed.

"It is a strange, a woeful sprite  
As ever frightened human sight."

2. The danger is infinite, because the liquor traffic destroys the physical, intellectual, and moral powers. Drunkenness is surely burning out the very germs of manhood, permeating the coming generations with the virus of death. The baleful effects are becoming hereditary. The fearful law of transmission is showing itself in the degeneracy of the race wherever intoxicants are used. A high medical authority says: "The vitality and the physical and mental organization of the infant proceed directly from the parent." In regard to drunkenness the transmitted virus may show itself in the child, grandchild, or great-grandchild.

3. The liquor traffic is dangerous, because it is the greatest social evil that affects the human race. Sir James Greenwood says: "Whatever difference of opinion of other causes, no sane man will contest the fact that drunkenness has wrought more mischief than all other social evils put together." Again: "There is not a form of human sin and sorrow in which it does not play a part."

The celebrated Dr. Guthrie, of London, in a letter to a committee of the House of Commons, says: "Believe me, it is impossible to exaggerate, impossible truthfully to paint the effect of this evil either on those who are addicted to it or those who suffer from it. Crushed husbands, broken-hearted wives, and, most of all, those poor, innocent children, that are dying under cruelty and starvation, that walk unshod the winter snows, and with their matted hair and hollow cheeks and sunken eyes glare out on us wild and savage-like from patched and filthy windows. Nor is the curse confined to the lowest stratum of society. It has cost many a servant her place, and yet greater loss, her virtue. It has ruined trades, despoiled the coronet of its luster, and damned without number."

4. The liquor traffic is dangerous because of the poisonous adulterations of all intoxicants. The belief that there is now any such thing as pure liquors is a myth. But if there were, what of it? Nothing; for the consequences that flowed from the drinking of pure liquors in the day of their existence, were fearful indeed. And now, when we add to this dark picture this—the drinking of adulterated liquors—and they are all the kind we have—then the picture becomes a wide-spread ruin, a very valley of the shadow of death.

5. The liquor traffic is dangerous because it encourages the use of intoxicants as a medicine, thereby cultivating a taste for drinks, which may ultimate in the destruction of both soul and body.

6. The liquor traffic is dangerous, because it promotes drunkenness; drunkenness is aberration, and constant drinking ultimates in delirium, and finally insanity. Says a noted medical writer: "One of the most terrible results of drinking is the inducing of that kind of insanity which takes the name of delirium tremens." He describes this insanity thus: "The casualties of the disease are convulsions, coma, which, if not immediately fatal, are apt to leave the sufferer a wreck for the remainder of his life."

7. The liquor traffic is dangerous, because it creates an appetite that at last becomes irresistible. We would speak now briefly of the pathological, or, as it is called, the proximate cause of drunkenness. No impression from any source can affect the mind except through the brain. In drunkenness, therefore, it is the brain that is principally affected. It is only through a healthy brain that healthy manifestations can emanate. Intoxicants destroy the cerebral texture; and the act is now well established that habitual drunk-

ards have always more or less cerebral disease. And so this voluntary habit, long indulged in, becomes master, and overpowers the will and forces the victim down to death. At the last not a sound tissue or particle of flesh can be found from the sole of the foot to the crown of the head.

8. The liquor traffic is dangerous, because it destroys our statesmen and the distinguished among us. We have witnessed the sad sight of a drunken President drivelling the silly vapors of a drunkard in the presence of the titled representatives of the governments of the world. No class of officials, sacred or secular, has escaped the blight of drink; and since the legalization of the traffic the scourge in high places has increased.

Some of the brightest names of our history have fallen victims to strong drink. Vice-President Wilson says: "In this country, and in this age of light, we have an army of five hundred thousand drunkards; fifty thousand of this number annually sink into drunkard's graves. An army of half a million in Christian America! How fearful the thought, how appalling the spectacle!"

9. The liquor traffic is dangerous, because it destroys our wealth. Much has been shown of its waste, so details will not be given here. Remember that the annual cost, as shown, is \$2,550,000,000 in this country. In the city of New York, in the single year 1878, \$60,000,000 were spent for intoxicating drinks. In 1877, a distinguished lord shows that for intoxicating drinks in the British Isles, more than \$700,000,000 were expended in a year. This was more than \$20 to every man, woman, and child in the kingdom; and this was for the liquor drank by the common people, and does not include that drank by the aristocratic and upper classes, they drinking wine, etc., which cost a much larger sum during the year. Gerrit Smith, a few years ago, when in Richmond, said to the colored people: "If you will not drink a drop of liquor for thirty years, I will guarantee that you will own half the land in Virginia." Mr. Greeley, just before he died, said that during the forty years he had lived in New York, the poorer classes of the working people had spent enough for whisky to have given them half the property in the city.

10. The liquor traffic is dangerous, because it corrupts the ballot-box and demoralizes our politics. J. G. Gurney once said that "a pint of whisky in a politician's hand on election day would control more votes than a pint of brains in a sober man's head." Daniel Webster, although addicted to the fearful vice, said in a speech in 1835, "Intoxicating liquors are a danger to the ballot-box, a menace to our institutions without an equal." And yet we are told to keep temperance out of politics—that is a moral question. Well, we will consent to keep temperance out of politics if the other side will keep intemperance out. Dr. Dick says: "When intemperance prevails a barrier is interposed to every attempt to raise man from the moral and intellectual degradation into which he has sunk; and where it is so, no power can irradiate his mind with knowledge. With his passions stimulated, his moral powers enervated, he has no faculty for self-government, and is dangerous to society."

The debauchery of our times, the corruption of our ballot-box, are proof beyond cavil of this truth. In large cities the elective franchise is no better than a farce. Drunkenness has turned this highest privilege of a freeman into a two-edged sword that is being used by bad men to cut down and destroy forever self-government. The scenes often occurring in the two houses of Congress are sickening to think of. In July, 1878, sixteen Senators, in a public place, were drunk at one time, and four times that number of Representatives were under the influence of strong drink. A noted writer for one of the largest journals in the country, says, "Drunkenness is proving the cause of death to many Congressmen."

11. The liquor traffic is dangerous because it produces 87 per cent. of the crime in the whole country. And to punish legally-produced crime, 50 per cent. of the cost of maintaining the courts is expended.

12. The liquor traffic is dangerous because it produces more misery than all the other crimes combined. The suffering of women and children, brought on them by it, no pen can describe. The

misery in the world to-day, by this dragon of death, drapes all Heaven in black, and stirs to wild outbreak the chambers of hell. This curse is insatiable. The soul is ruined by it, and death crowned a king. The grave is robbed of hope, and on the fretted arch of the celestial its endless work is written: "No drunkard shall inherit the kingdom of God."

13. Finally, the liquor traffic is dangerous because it is in direct violation of the commands of God. This is its great, its infinite danger. That which violates moral law is wrong—is crime of the highest degree. But that which is allowed by custom and law of the creature, which is directly prohibited by the Creator, is sin—deep and deadly sin, and brings a ruin temporal and eternal. Such a sin is the legalized liquor traffic of modern civilization.

In the light of the foregoing, every consideration of humanity urges us to rise in our majesty and rescue the perishing. Every impulse of the heart, which beats in love for man, urges us to save the dying. The bodies of unnumbered multitudes are wasting away amid the slow fire of this consuming traffic. The best hopes of the race are imperiled—sorrow is surely settling down upon the weeping soul. The danger is infinite, the results eternal. The longing cry of the lost at this shrine appeals to us in agony to reach forth in the strength of God and snatch them from the very jaws of death and the gates of hell. Shall we falter; shall we sleep; shall we count the cost when both temporal and eternal life are in the balance? No, no, a thousand times no! But with leaning on Omnipotence, and hand strong in the Almighty, let us lift the fallen from the lazar-house of sin, and place them securely on the Everlasting Rock. And as the traffic goes down, down, down forever, let us thank God for his wondrous work. And as the saved come up, up, up from the squalor of death and the ruin of despair, singing the diapason of the Immortal King, let us thank God for his matchless love. Let joy supreme thrill our heart as the temperance banner shall crown the temple of our purified liberty; and as it rises to its holy place amid the perennial blue, fruited with Christian, temperance work, may an enfranchised nation ring out in anthem peal: "Grace, grace unto it."—Col. Jesse Harper.

### The Hidden Side.

It is one of the happiest things for man that nature is on the side of virtue, that those who live the most virtuous lives and who take the best care to preserve the purity of their bodies and their minds have the greatest happiness in life. If the young men and young women of to-day could only be taught fully to realize this great fact, we venture to think that nine out of every ten of them, who otherwise would go wrong, would be restrained.

This great truth ought to be dinned into their understandings with repeated emphasis, and illustrated by hard, practical facts from every-day life, and not merely left to the effect of a few moral maxims. They see no ill consequences flowing from vice and dissipation. These are carefully screened from view; and few quote these consequences as a warning. It is in our jails, our penitentiaries, our lock-hospitals, our lunatic-asylums, and our work-houses that the fruits of early dissipation are to be found.—Selected.

A LETTER from India reports that one of the serious obstacles to the work of teaching the children of the poor is the increasing intemperance of the lower classes in Bengal. Within a few years the price of intoxicating liquor has become so low, and the manufacture of it so general, that even the women and the children are forming intemperate habits. Ten years ago, the writer says, an intoxicated woman or child was never seen, but now the sight is common. Not unfrequently the schools are broken up by a drunken row, and the children are sometimes found too drunk to read. The schools have to be moved in some instances in order to get the pupils away from the sight and stench of the public stills.

An angry liquor-dealer, prosecuted for breaking the law, bluntly revealed the secret of his law-defying business. "Judge," said he, "there's no use of your trying to stop liquor-selling. Just as long as there is eight cents profit on a ten-cent drink, rum will be sold, and no one can stop it."

## The Home Circle.

Written for the SIGNS OF THE TIMES.

### GATHER THE SUNLIGHT.

OH, the sunbeam's magic power!  
It brightens all the earth,  
Filling all hearts with gladness,  
Giving all beauty birth.

Yet the same bright beams are falling  
Through the void without our air,  
Their golden gleams diffusing  
No warmth or brightness there.

And wherefore those outer regions  
So dreary and dark away?  
No power to stay the sunbeams  
On its shining path have they.

Is it thus we are wrapped in shadow  
While the light of a Saviour's love  
Is falling freely, gladly,  
Our gloomy path above?

In vain are the rays from Heaven,  
The message of holy cheer,  
If the soul stays not the sunbeams  
That would scatter its doubt and fear.

The grasp of a living faith—  
This must the promise claim,  
This gather the heavenly radiance  
In a risen Saviour's name.

Away with the doubts we cherish!  
Will He not faithful prove  
Who hath sealed with his precious life-blood  
The message of his love?

Who treasure the beams of blessing,  
Great shall be their reward,—  
Life's desert wastes shall blossom,  
A garden of the Lord.

M. D.

### Walking in Shadow or Sunlight.

I was walking along the street the other day when I saw a young girl, whom I knew, and a little tot of three years, crawling along disconsolately on the shady side of the way. It was a side street, and no one was passing, so I called out, "Come over in the sun, Mollie."

The girl looked up, crossed over, and we walked on together, the child dancing along in the happiest manner.

"Why, how pleasant it is on this side!" exclaimed Mollie. "I had no idea it was so warm and cheerful. We were half frozen, and I was going to turn back."

How like that is so many a Christian life? How many find the "narrow way" cold and dreary, and are inclined to turn back and give it up entirely. And, yet, there is the Sun, and they might walk in his light; there is the bright, sunny path of entire and full consecration, of unwavering faith, of perfect submission to him who "knoweth the way that I take." Let us see if we can find the way out of the shadow into this sunlight.

The very darkest, coldest shadow comes from want of faith. You are wrapping yourself up in your feelings, your attainments, your understanding of God's word. No wonder you shine dimly, and that the way seems cold and dark. Look across; see such as Frances Ridley Havergal or Hannah Smith, and I trust some among your own personal friends, walking in bright sunlight, never thinking whether they feel aright or have yet attained to anything, never questioning God's word. It is enough that Christ has been perfect for them, that he leads them.

"Ah! but," says one, "some lives are full of shadows—full of trouble."

Thank God, lives are not like houses—they can be brought into the sunlight; and we know that even this created sun has power to break away all shadow—how much more the Uncreated Sun who longs to shine full upon us! I do think we look upon trouble in a very unscriptural way nowadays. I am quite sure that in the apostles' time there were many in the church who were enduring great sorrow and affliction, apart from the fierce persecution which raged, for it may be that great persecution brings with it an exalted state of mind; so we will not consider that at all. But I am sure that many a mother, in the apostles' time, was mourning the loss of her darling, many a wife was dragging through years of devotion to one who was blind to all her self-sacrifice, many a man was beset by terrible business difficulties. Yet, did the apostles pity them, and wish it were in their power to take the load of sorrow, or sac-

rifice, or anxiety off? "Behold," says St. James, "we count them happy which endure."

Ah! there is the shadow, and beyond, looking at the unseen things, shines the clear light of that Sun which is risen with healing—healing for wounded, tired, discouraged hearts—in his wings. Is it not foolish,—no, is it not wicked,—to walk shivering in the shadow, when by one step, into full faith and acceptance of God's will, you may be in the warmth of his presence?—*Hope Ledyard, in S. S. Times.*

### At the Prison Gate.

"PASSING the State's Prison in Wethersfield on foot, one spring morning, thirty years ago," said an old gentleman recently (one of the prison commissioners of the State of Connecticut), "I saw the gate open, a man come out, and the gate close again. The man looked pale and worn and sad. He stood by the gate, in the broad May sunshine, in a perplexed, undecided way, and I noticed that the tears were streaming down his cheeks. He looked up and down the road, up at the sky, then stood with bowed head."

"Where now, my friend?" I asked cheerfully. "I don't know, good sir," replied the man sadly. "I was just thinking that I would throw my hat straight up into the air, and go the way the wind blew it. I would rather go back into the prison, but they won't have me now that I have worked out my sentence. They won't have me there, and I don't suppose they will have me anywhere," he went on, in a broken voice, "but I have got to be somewhere. I don't know what will become of me; foresight isn't as good as hindsight, sir."

"I am walking to Hartford; take passage with me?" I said.

"You won't care to be in such company," he replied, looking at me incredulously. "Perhaps you don't understand that I have just worked out a sentence in the State's Prison here."

"I understand," I said. "We are all wayfarers; come along, and we will talk the matter over, and decide as we go what can be done for you."

"It was a lovely warm day. We walked slowly and talked a good deal, or rather my companion talked, and I encouraged him to do so. He answered my questions frankly, clutching hungrily at my ready sympathy. He was very free to talk of himself, and said at last as I smiled at some unimportant disclosure:—

"Reserve was never one of my failings, sir. If I tell anything I tell all. That is the way I came to get into prison. Had I kept silent, I should have gone free. But by this time my heart, full of pent-up sin, would have been a mass of corruption."

"I found that he had made shoes in the prison. 'I never had a trade before,' he said. 'I think if I had, I would not have fallen into errors. Had I had a legitimate way of getting a living, I would not have been tempted as I was. I have a good trade to begin on now, however. I have brought that away with me, as well as a bitter memory and a lasting disgrace.'

"It is not the fact of your being in prison, but the crime that carried you there, wherein lies the sin," I said.

"But those who are not found out escape the disgrace," he replied bitterly, with a deep sigh, and I hastened to say:—

"I think I know a man here in the city who will hire you. He is a large shoe manufacturer, and I am sure he will make a place for you as a favor to me, even if he does not really need a man."

"The more I thought about it, the more confident I felt that my friend would take him into his manufactory."

"If I were in your place," I said, as we entered the city, "I would not lisp a word about having been in prison."

"The poor fellow stopped short and looked at me. The hopeful look dropped out of his face, his eyes filled with tears, and he said in a broken voice:—

"You have been very kind, but I had better bid you good-by, sir. I can not live and lie. I promised my God last night in my cell that was so dark at first, but so light at last when Jesus came to me there, that I would be true whatever befell me, and I will keep my word."

"Forgive me for tempting you at the outset," I said. "Come on."

"I saw my friend, and told him the whole story."

He had a little talk with my man, and made a bargain with him. That night, just at the hour for the shop to close, we three went into the work room.

"Here is a poor fellow who was discharged this morning from the Connecticut State's Prison," said the proprietor. "I am going to give him a start in life by taking him into the shop; he will begin work to-morrow."

"There were indignant glances among the men, and one spoke up, hastily:—

"I shall leave if he stays. I will not work with a jail-bird."

"Very well," said the employer, "any one who wishes to leave, can bring in a bill of his time in the morning."

"Only one man, the man who had constituted himself spokesman, left."

"Ten years later that discharged convict was the owner of that manufactory, and the man who would not work with a 'jail-bird,' was one of the journeymen. As I said to begin with, that was thirty years ago. The man whom I met at the prison door is now a Senator in the Legislature of our New England States. He said to me the other day:—

"I tremble when I think what the result might have been had an evil instead of a good friend met me outside of the prison door."—*Advocate and Guardian.*

### Iron Shod.

THE safety of the mountain climber depends upon being well shod; therefore the Swiss guides wear heavy shoes with sharp spikes in the soles. On a bright July morning, a famous man of science started with two gentlemen to ascend Pitz Morterach, a steep and lofty snow mountain in Switzerland. Though experienced mountaineers, they took with them Senni, the boldest guide in that district. After reaching the summit of Morterach they started back, and soon arrived at a steep slope covered with a thin snow. They were lashed together with a strong rope, which was tied to each man's waist.

"Keep carefully in my steps, gentlemen," said Senni, "for a false step here might start the snow, and send us down in an avalanche."

He had hardly spoken when the whole field of ice began to slide down the icy mountain side, carrying the unlucky climbers with it at a terrible pace. A steeper slope was before them and at the end of it was a precipice. The three foremost men were almost buried in the whirling snow. Below them were the jaws of death. Everything depended on getting a foothold. Senni shouted loudly, "Halt! halt!" and with desperate energy drove his iron-nailed boots into the firm ice beneath the snow. Within a few rods of the precipice Senni got hold with his feet, and was able to bring the party all up standing, when two seconds more would have swept them into the chasm.

The hair-breadth escape shows the value of being well shod when in dangerous places. The lesson is especially needed by the young. No boy is well prepared for rough climbing, unless he is well shod with Christian principles. Sometimes temptation ices the track under him, and then he must put his foot down with an iron heel, or he is gone. A poor boy of my acquaintance signed a pledge never to taste liquor. One day his rich employer invited him to dinner. There was wine on the table, but the lad was not ashamed to say,

"No, I thank you, sir; I never touch it."

Then came on a rich pudding, which the boy tasted and found there was brandy in it, so he quickly laid the tasted morsel back on his plate. The employer discovered that the boy had "pluck" enough to stand by his convictions, and he will never be afraid to trust him. He is a sure-footed boy.

God knows what steep places lie before us. He has provided the "shoes of iron and brass" for us to put on. They are truth and honesty and faith and courage and prayer. A clear conscience will keep the head cool. And up along the hard road there is a sign-board on which is written in large bright letters, "He that walketh uprightly, walketh surely."—*Dr. T. L. Cuyler.*

Our grand business is, not to see what lies dimly at a distance, but to do what lies clearly at hand.—*Carlyle.*

## Religious Notes.

—The Bible is wholly put into eight African tongues, and partly into thirty-four more, and the thirty-fifth is being prepared for.

—It is said that Mormonism is steadily spreading over Idaho, one-third of the population already belonging to that class of people.

—The Oakland branch of the Salvation Army announces that General Booth, head of the army in England, will soon visit this city.

—The Roman Catholics have been in China three hundred years, and they have not yet given the Bible, or any portion of it, to the Chinese.

—The *Jewish Times* speaks of a church that has a debt of \$200,000, and forcibly says: "We do not believe in dedicating debts to the service of the Lord."

—Prof. Bernhard Weiss, of Berlin University, places the writing of the Book of Revelation at A. D. 70, and that of John's Gospel about twenty or twenty-five years later.

—The first newspaper in India was published by Baptist missionaries in 1838. Now there are 240 papers published there, over 100 of them in their native languages.

—There are 120,000,000 women and girls in India, and at the most liberal estimate not more than one in every 1,200 has yet been placed under any kind of Christian instruction.

—The *Advocate* across the bay seems to think that the murder of Dr. Glenn was owing to the repeal of the Sunday Law. This gives us a clue to the cause of the Tehachapi disaster, and the floods along the Ohio.

—One of the Chickasaw Indians proposed to the American Bible Society to pay half the cost of supplying the school children of his tribe with New Testaments if the Society would pay the other half. The Bible Society accepted the offer and forwarded him a box of 500 New Testaments, which he is now distributing.

—The first instance of a priest of the Greek Church turning Presbyterian, occurred in New York a few days ago. At the last meeting of the New York Presbytery, Dr. Crosby stated that Rev. Bjerring, formerly rector of the Greek Church of that city, wished to become a member of the Presbytery. A committee was appointed to confer with him and report at the next meeting.

—Dr. Nevins, for ten years of the American Presbyterian Mission to China, has labored in a thickly-settled province where twenty years ago the name of Jesus had not been heard. His circuit extended over 1,000 miles, and he labored five years before he had a convert. He is now on his return to his field, where he expects a Christian welcome in over 200 villages. There are now sixty central stations where the gospel is regularly preached by native converts.

—The Sunday Law is being strictly enforced in Saxony. The Minister of the Interior has ordered that in the future workmen employed by the Government shall rest on Sunday; and the magistrates of towns and villages are prohibited from having work done on a Sunday which can be done on any other day. The police are instructed not to allow the peasants to work on Sunday in the fields, carpenters to ply their trade, sailors to load or unload ships. Hunting, and other amusements, by which divine service might be disturbed, are prohibited; and especially military shooting parties are no longer allowed to practice with music on Sunday morning during the time of service. Noisy amusements are interdicted, and all beer saloons and dance halls are put under police surveillance Saturday night and Sunday.—*Chronicle*.

—Hon. Wm. E. Dodge, who recently died in New York, will doubtless be remembered for his charities, more than for his success as a business man. It has been estimated that there have been years in which his benefactions averaged \$1,000 a day throughout the year, while frequently the sum given away by him amounted to \$250,000, and at no time within several years did it fall below \$200,000. Mr. Dodge was also consistent in his religious life, always living strictly up to his convictions. He had much stock in railroads, and was a Director in several companies, but he invariably sold out, no matter what the sacrifice, and withdrew from the company, as soon as it began to run trains on Sunday. We cannot but admire such consistency, because of its scarcity, even though it was exercised toward the Sunday. Were all the advocates of Sunday observance so careful, the Sunday-law question would be quickly settled.

—In the last number of the *North American Review*, Bishop McQuaid (Catholic) had an article on the "Decay of Protestantism," which has called forth a great deal of comment. The Bishop argues that piety is dying out of the church; that ministers are worldly, caring more for wealth and a position than for the gospel; and that there is getting to be the greatest looseness in matters of doctrine. This last needs no argument; and granting that the others must of necessity follow. The article sets forth the moral delinquencies of the Protestant denominations in a strong light, and many religious journals are seeking to refute it. Some are content to say that it is not true, but a writer in the *Occident* brings the strongest argument yet produced in rebuttal. He argues in substance that the Bishop's assertions in regard to Protestantism cannot

be true because the Catholic church is not increasing in numbers! But this is no more to the point than is the Bishop's conclusion that because religion is dying out among Protestant denominations, therefore it is gaining among Catholics. We would suggest to those who come within the scope of the Bishop's criticism, that there is a practical way of disproving the truth of his article, which they would do well to adopt.

## News and Notes.

—Twenty-two persons were drowned on the 22d ult. by the wrecking of a steamer on the Bosphorus.

—A bill has been introduced into the Montana Legislature providing for the punishment of bigamy and polygamy.

—A dispatch from Hongkong, dated Feb. 21, says that the United States steamer *Ashuelot* is lost. Eleven of the crew were drowned.

—An explosion of giant powder occurred at the railroad works near East Portland, Or., on the 23d ult., by which ten Chinamen were killed.

—Thirty-five packages of opium, valued at \$15,000, were discovered by the San Francisco Custom-house officers, on board the *City of Tokio*.

—Large quantities of mineral specimens from Utah, Idaho, and Montana Mines, have been shipped to the International Exposition at Amsterdam.

—It is stated that letters have been received by the authorities, containing threats to blow up the Kremlin at Moscow, where the Czar is to be crowned.

—A boat containing a funeral party of eight persons, who were crossing the Mississippi near Clinton, Ky., was capsized, and the whole party were drowned, last week.

—The Erie road is building a locomotive to practically test an invention for at once consuming smoke, and heating air from the waste steam for use in warming cars.

—Governor Butler proclaims April 5th as a fast day, and especially exhorts ministers to feed their flocks with the divine word, and not discourse upon political or other social topics.

—Last year, the New York Exchange sold 32,700,000 bales of cotton, of which 600,000 were delivered. The 32,100,000 not delivered represents the gambling in cotton alone on "margins."

—Six new names are added to the list of those killed in the Diamond Mine disaster, at Braidwood, Ill., making eighty in all. The water is yet so deep in the mine that no bodies can be found.

—Thos. W. Palmer, of Detroit, has just received a letter from Sweden relative to lands in Michigan for a colony of 1,500 or more families of Swedes who desire to settle in that State.

—Seventy persons were fatally poisoned in a lumber camp near Saginaw, Mich., last week. The cook was a new hand, and had mixed strychnine with the biscuits, thinking it was saleratus.

—The president of the Empire Mining Company, of Summit County, U. T., having been given the agency of a large estate in New York, has proved to be a defaulter to the amount of \$800,000.

—A bill has been introduced into the Kansas Legislature making public drunkenness a misdemeanor, punishable by a fine of \$10.00 or imprisonment in the county jail for thirty days, or both.

—The Ohio River is falling, and no more danger is apprehended, but the Mississippi is rising, and the outlook is anything but pleasant. The river at Cairo, Ill., is higher than was ever known before.

—The frequency of the raids made upon the Chinese gambling dens of San Francisco, as reported by the daily papers, leads us to wonder if none but Chinese are engaged in the unlawful business of gambling in that city.

—The daily papers are full to overflowing with the details of horrible crimes. Even if we were willing to publish such things, we could not do it, as we would have no room left for other news. The land is defiled with blood.

—Forty students at St. Petersburg have been imprisoned for expressing doubts as to the administrative ability of the Minister of Public Instruction. It is hardly to be wondered at that nihilism flourishes under such treatment.

—A dispatch from Denver, Col., Feb. 24, says: "At Leadville and surrounding towns the small-pox is raging. All efforts to retard the spread of the disease failed. The schools are closed, and the situation is becoming alarming."

—Reredell, one of the defendants in the star-route case, has turned States' evidence. He pleaded "guilty as charged in the indictment," and threw himself on the mercy of the Court. His testimony makes the prospect look dark for his fellow conspirators. It is thought certain that his evidence will convict them all.

—Eighteen children were crushed to death during a panic caused by an alarm of fire in a school attached to a Catholic Church in New York, Feb. 20. The fire was insignificant, but the children rushed out, and were precipitated to the floor below by the breaking of the stair railing. By a system of drill this might have been avoided. All the victims were girls.

—Eight convicts in the Missouri Penitentiary at Jefferson City, rebelled on the 23d ult., and, setting fire to the buildings, attempted to escape. They were captured, but the fire damaged the State buildings to the amount of \$300,000. As a consequence of this offense, the Governor has sent a message to the State Legislature, recommending the passage of a law making such offenses punishable with death.

—Rumors of war with China still continue rife, and point to the possibility of a war at no distant date. Of the 7,000,000 yen which is expected to be realized by the recently imposed extra taxation, 3,000,000 is to be devoted to the navy, 1,500,000 to the army, and the remaining 2,500,000 is to be kept as a reserve. It is here stated that two iron-clads, originally commenced in Germany for the Chilean Government, are to be at once acquired. Native journals state that all the factories, etc., remaining in Government hands are to be disposed of to raise money for war-like purposes. The *Jiji Shinpo*, a native paper, referring to the apprehended hostility of China towards Japan, says that the patriots of the Celestial Empire are advocating war in order to punish the Japanese and prevent them from heaping any further insults upon China.

## Obituary.

GLENN.—George Albert, son of Wm. N. and Victoria E. Glenn, of Oakland, Cal., was born July 4, 1882, and died of pneumonia, Feb. 22, 1883.

Bro. Glenn has stood connected with us in the work in this office for several years. In this affliction he and his family have the sincere sympathy of a large circle of friends. We endeavored to impart comfort at the funeral from the words of Jesus in Mark 10:13-16.

EDITOR.

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 1, 1883.

## This Week's Signs.

THE articles in every department of this week's paper are interesting and instructive. A large part of the contents is original. The importance of the subject is a sufficient reason for calling special attention to the objections and answers on the atonement, in the first editorial. We hope to be able to publish at considerable length on this subject in this volume.

The article by Bishop Merrill is worthy of a careful reading. Although the Bishop does not consider the Judgment in its various phases and relations, his argument is none the less forcible. If some small writers in the Methodist Church would carefully read the Bishop's book they might be instructed, and save themselves from the humiliation of uttering some unwise things.

## Hard at Work.

WHEN we returned from the East we found a great many things on our table which demanded our attention, beside the regular work of the office. If some matters are delayed we hope our friends will bear with us, for we found those who had labored here in our absence nearly worn out with overworking, and we were not in a condition to write constantly. It has been difficult to do justice on every point: to give prompt attention to all the business which came to hand, to give some rest to our associates, and to avoid prostrating ourselves with overwork.

## Time of the Resurrection.

ELDER LITTLEJOHN, of Michigan, is publishing in the *Review and Herald* a series of articles on the time of the resurrection of Christ. At this time they are not concluded, but we find them of unusual interest. They will be of considerable length for our paper, but we expect to publish them or a material part of them, as the argument appears to us conclusive, and cannot fail to be both interesting and profitable to our readers.

## Two Months' Subscription.

A MISSIONARY worker in an eastern State gives us the following as the result of getting a friend to take the SIGNS two months: "This led him to investigate further, till he and his wife commenced to keep the Sabbath; and by their labors ten others, adults, are keeping the Sabbath. He says all this is due to the SIGNS. I think six of these converts are or have been school teachers. Others whom I got to take the paper for two months are interested."

These are the results as now seen, but the full results will not be known till the great day reveals them.

## Work in Harmony.

A FRIEND asks for advice in regard to the matter of canvassing for the SIGNS, and wishes to know if he had better select a place which he thinks would be suitable for tent labor, and thoroughly canvass it. We suggest that before he does this he counsel with some experienced minister who labors with a tent in his State, or with the Committee of his Conference, in regard to the time and manner of canvassing in such a place. It might be very important to canvass the place at the proper time if a tent is expected to go there. And it is best to counsel and so understand what are the prospects of a tent going to that place. Our work will always be more satisfactory to ourselves and to others, and be more effective, if there is a mutual understanding between those who are in any wise connected in their labors.

## Visit to Healdsburg.

LAST week we took a hasty visit to Healdsburg. Our call there was very short, but very gratifying to us. We found Sister White in good health, and of good courage. She is making good progress in her work on Volume Four of *Spiritual Gifts*. She has efficient assistants, and is very pleasantly situated for her work.

We cannot imagine a more beautiful scene than is presented from the windows of her study; the combination of valley and mountain, vineyard and orchard, is truly pleasing to the eye. Those who are interested in her work, and are acquainted with her love for the beautiful in nature, will be pleased to hear of her favorable situation.

The unusually cold weather somewhat hindered the work on the new building known as the boarding house; but the material for finishing has been so prepared that it can be pushed forward with great expedition when the plumbing is done and the plastering finished. It was prudently considered better to delay the plastering than to finish it in weather which was not favorable to doing a first-rate job. The whole building is inclosed and presents a fine appearance.

The prospects of the school are bright, and Professor Brownsberger is of excellent courage. The enrollment of pupils is 117, and the regular attendance slightly less. The instruction given in the school is fully adequate to the wants of all the pupils; Bible history is very properly made the foundation of instruction in all history, and this comprises all the study of the Bible that the most advanced can take in connection with their other studies. We are highly gratified with the progress made in school matters in California in the last year.

## Books to Canada.

THE following, which we copy from the *Review*, will be of interest to our readers:—

"By a recent ruling of the Canadian Postal Department, it is decided that bound books cannot be sent into Canada by mail. They must go by freight or express, so that duties can be collected on them. Under these circumstances, the office will keep a supply of bound books with Eld. A. C. Bourdeau, South Stukely, P. Q., and our Canadian friends can get them by mail from him."

## To S. S. Superintendents.

ONCE we had occasion to caution our schools against electing as superintendents those who did not take an earnest interest in the work. Now we wish to say a few words to superintendents.

1. Study the lessons thoroughly. The teachers and scholars will all expect to receive help of you on their lessons, and if you are not prepared to give it, they will be disappointed, and their work will not be so well done thereafter, because their confidence in the leader of the school is gone.
2. Have your school thoroughly organized, so that when the school is assembled you know just what you can do, and what you are going to do.
3. Do not have any changing of teachers during the quarter if it can possibly be avoided. A class cannot make good progress without a steady teacher; it takes some time for a teacher and class to get acquainted and have confidence well established. A stranger cannot understand them as well as a regular teacher, and cannot benefit them as much.
4. Have something for every one to do, and keep them all busy during class exercises. If visitors come in, old or young, invite them to take a place in some class.
5. Have your school as quiet as is consistent with the work, and have good order positively.

## A Sunday Argument Illustrated.

THE Lord always called that day of the week upon which he rested, the seventh day. And this was the Sabbath of the Lord—the day upon which he rested from his work of creation. But some are so determined to have their own way, and elevate the first day over the seventh, that they say that that day was properly the first day. Dropping out of the account that it was Jehovah's seventh day in creation week, they solemnly proclaim that, though Adam was created on the sixth day, he never saw the whole of that sixth day, and therefore the seventh was his first complete day; and therefore man's first day is the Sabbath, and therefore not that self-same day—the true seventh day—but another day, the original first day of the week, is the Sabbath. Probably logic never run riot so wildly in all the world before. The Scriptures never make mention of the first day that Adam saw; but the testimony of the Scriptures is of little worth in the estimation of Sunday people. Sunday must be upheld by some

means; and the greatest absurdity is grasped with the greatest avidity if it only has the appearance of giving aid to the cause of the venerable day of the sun.

We lately struck an excellent parallel to this Adam's first-day argument. A bright little girl went to Sunday-school. Her catechism had been neglected at home, and the teacher commenced the work.

"Who was the first man?"

"My pa," was the ready reply.

"Oh, no," said the teacher, "your pa was not the first man."

"Well, he was the first man I ever saw, anyway," was the decisive answer.

Was not the little girl right? Her pa was the first man as surely as the original Sabbath—the seventh day—was the first day.

## Goldbeck's Musical Instructor.

WE have received the January number of this monthly. It is in magazine form, and is just what it professes to be—a musical instructor. Its exposition of the "Art of Music" is in three graduating courses. The lessons and explanations cannot fail to be useful to every student. The name of Robert Goldbeck is a sufficient guarantee of its thoroughness. Published in St. Louis, Mo., at \$1.00 a year. M. Gray, San Francisco.

THE Sabbath-school Department of the SIGNS will be temporarily discontinued during the present review. At the beginning of the next quarter the schools will begin the study of the book of Acts, when we hope to make that department both interesting and profitable.

## OUR COUNTRY'S FUTURE FORETOLD.

### THE UNITED STATES IN PROPHECY.

By ELDER U. SMITH.

THIS is a full exposition of a portion of prophecy which applies to our own Government, showing the position the United States holds in prophecy, and the part it has to act in the closing scenes of time.

### THE SUNDAY MOVEMENT.

Which is now attracting such general attention, is thoroughly canvassed, and abundant testimony is given to prove that it is fast coming to be the ALL-IMPORTANT QUESTION in this country. Facts and statistics are largely presented, showing in the most conclusive manner that this Government is the one pointed out in the prophecy quoted.

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