

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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NEHEMIAH.

BY JULIA L. COLEGROVE.

I MET my brethren of Judah,
And eagerly asked of them
Concerning the suffering remnant,
Concerning Jerusalem.

They told me of great affliction,
Of the people suffering shame,
Of the broken walls of the city,
The city of glorious fame.

My soul then was filled with darkness,
And my heart with sorrow turned
To the wasted groves of my fathers,
In the city whose gates were burned.

I sat down and wept with mourning;
I fasted for days with grief;
I prayed to the God of Heaven
To bring to my people relief.

I said, O Lord, I beseech thee!
Thou God of compassion above,
Keeping mercy and truth for thousands
Who all thy commandments love.

For the children of Israel, thy servants,
I pray to thee day and night,
Confessing the sins of thy people;
For our fathers have sinned in thy sight.

In the power with which thou'lt redeemed us,
For thy truth and mercy's sake,
Attend, attend I beseech thee,
To the prayer I in penitence make.

The God who through the great waters
Led his people, has heard us at length,
Our walls and our city are builded,
The joy of the Lord is our strength.

If the voice of a captive of Judah
Is heard by Jehovah Most High,
He will hear through all coming ages,
The penitent suppliant's cry.

Prescott, Arkansas.

General Articles.

Death of John the Baptist.

BY MRS. E. G. WHITE.

JOHN'S preaching aroused intense interest everywhere. His earnest appeals and denunciations stirred the consciences of men. People flocked from towns, cities and villages, attracted to the wilderness by his earnest and fervent exhortations, his courageous warnings and reproofs such as they had never listened to before. There was no outward display in the dress of John to attract or to awaken admiration. He resembled the prophet Elijah in the coarseness of his apparel, and in his plain and simple diet, locusts and wild honey, which the wilderness afforded, drinking the pure water flowing from the eternal hills.

Herod's purpose to release John from prison was delayed from time to time through fear of displeasing Herodias, who was determined he should be put to death. While Herod was delaying, she was active, planning the most effectual manner to be revenged on the prophet John, because he had ventured to tell Herod the truth, and reprove their unlawful life. Herodias was acquainted with the character of Herod, and she knew that her best course to accomplish her purpose was through the gratification of intemperate appetite. She knew that although Herod kept

John in prison, he designed to release him, for he honored and feared John, because he believed him to be a true prophet of God. John had made known to Herod the secrets of his heart and life. The reproofs he had given him, had struck terror to his guilty conscience.

In many things Herod had reformed his dissolute life. But the use of luxurious food and stimulating drinks was constantly enervating and deadening the moral as well as the physical powers, and warring against the earnest appeals of the Spirit of God, which had struck conviction to the heart of Herod, arousing his conscience to put away his sins. Herodias was acquainted with the weak points in the character of Herod. She knew that under ordinary circumstances, while his intelligence controlled him, she could not obtain the death of John.

She had tried, but unsuccessfully, to gain the consent of Herod to have John slain. Her revengeful spirit was at work to accomplish her inhuman design by strategy. She covered her hatred as best she could, looking forward to the birthday of Herod, which she knew would be an occasion of gluttony and intoxication. Herod's love of luxurious food and wine would give her an opportunity to throw him off his guard. She would entice him to indulge his appetite, which would arouse passion and lower the tone of the mental and moral character, making it impossible for his deadened sensibilities to see facts and evidences clearly, and make right decisions. She had the most costly preparations made for feasting, and voluptuous dissipation. She was acquainted with the influence of these intemperate feasts upon the intellect and morals. She knew that Herod's indulgence of appetite, pleasure, and amusement, would excite the lower passions, and make him spiritless to the nobler demands of effort and duty.

The unnatural exhilaration which intemperance gives to the mind and spirits, lowers the sensibilities to moral improvement, making it impossible for holy impulses to affect the heart, and hold government over the passions, when public opinion and fashion sustain them. Festivities and amusements, dances, and free use of wine, becloud the senses, and remove the fear of God.

Herodias had prepared everything within her reach, which would flatter his pride and vanity, and indulge his passions. "And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom."

As Herod and his lords were feasting and drinking in the pleasure saloon or banquet hall, Herodias, debased with crime and passion, sent her daughter, dressed in a most enchanting manner, into the presence of Herod and his royal guests. Salome was decorated with costly garlands and flowers. She was adorned with sparkling jewels and flashing bracelets. With little covering and less modesty she danced for the amusement of the royal guests. To their perverted senses, the enchanting appearance of this, to them, vision of beauty and loveliness charmed them. Instead of being governed by enlightened reason, refined taste, or sensitive consciences, the lower qualities of the mind held the guiding reins. Virtue and principle had no controlling power.

The false enchantment of the dizzy scene seemed to take away reason and dignity from Herod and his guests, who were flushed with wine. The music and wine and dancing, had removed the fear and reverence of God from them. Nothing seemed sacred to Herod's perverted senses. He was desirous to make some display

which would exalt him still higher before the great men of his kingdom. And he rashly promised, and confirmed his promise with an oath, to give the daughter of Herodias whatever she might ask. "And she went forth and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked saying, I will that thou give me by and by in a charger the head of John the Baptist."

Having obtained so wonderful a promise, she ran to her mother, desiring to know what she should ask. The mother's answer was ready, The head of John the Baptist in a charger. Salome at first was shocked. She did not understand the hidden revenge in her mother's heart. She refused to present such an inhuman request; but the determination of that wicked mother prevailed. Moreover, she bade her daughter make no delay, but hasten to prefer her request before Herod would have time for reflection, and to change his mind. Accordingly, Salome returned to Herod with her terrible petition, "I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceedingly sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her."

Herod was astonished and confounded. His riotous mirth ceased, and his guests were thrilled with horror at this inhuman request. The frivolities and dissipation of that night cost the life of one of the most eminent prophets that ever bore a message from God to men. The intoxicating cup prepared the way for this terrible crime. "And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother."

Herod had been exalted by his lordly guests for constancy and superior judgment, and he did not wish to appear fickle or rash in character. The oath had been made on the account of Herod's guests. And had one of them offered a word of remonstrance, to deter him from the fulfillment of his promise, he would gladly have saved the life of John. Herod gave them opportunity to speak in behalf of John. They had traveled long distances to the mountains in the wilderness to listen to his earnest, intelligent, and powerful discourses. Herod told them if it would not be considered a special mark of dishonor to them, he would not abide by his oath. It was on their account he carried out his promise. Why was there no voice to be heard in that company to keep Herod from fulfilling his mad vow? They were intoxicated with wine, and to their benumbed senses there was nothing to be revered.

Although the royal guests virtually had an invitation to release him from his oath, their tongues seemed paralyzed. Herod himself was under the delusion that he must, in order to save his own reputation, keep an oath made under the influence of intoxication. Moral principle, the only safeguard of the soul, was paralyzed. Herod and his guests were slaves, held in the lowest bondage to brute appetite. The guardians of the people, men in authority, upon whose decision the life of eminent men have hung, should have been condemned to death if found guilty of intemperance and crime. Those who have power to enforce laws, should be law-keepers. They should be men of self-government, fully enlightened in regard to the laws governing their physical, mental, and moral being, that their vigor of intellect may not be clouded, and that their standard of refinement and moral feeling may be exalted.

Herod commanded the executioner to perform the terrible act of taking the life of John. This request was carried out, which branded Herod forever with dishonor. The very act which he thought, while his reason and judgment were perverted, was maintaining his honor and dig-

nity, made his name detestable. The head of the honored prophet of God was soon brought in before Herod and his guests. Those lips that had answered the inquiry of Herod why he could not be his disciple, and which faithfully declared the necessity of reform in his life, were now sealed. Never more would his voice be heard in trumpet tones calling the sinner to repentance. The reproofs of John had stirred Herod's conscience, and had caused his proud heart to tremble. But now he, himself, had commanded the head of this remarkable prophet to be severed from his body, to gratify the revenge of a licentious woman.

Herodias received the bloody head of John with fiendish satisfaction. She exulted that she had her revenge, and that Herod's conscience would no more be disturbed. But this inhuman act on her part made her name notorious and abhorred. She had, by this satanic conduct, enshrined this good and self-sacrificing prophet in the hearts not only of his disciples, but very many who had listened to his warning message, who had been aroused and convinced by his teachings, yet had not moral courage to take their stand openly as his disciples. His reproofs and his example in reform were remembered, and this inhuman act of Herod, in taking the life of John, rejoiced Herodias, but brought sorrow and regret to many hearts. But Herodias could not silence the influence of John's reproofs. They were to extend down through every generation to the close of time, and her corrupt life, and her satanic revenge, stand upon the page of sacred history, making her name infamous.

Can We Know?

TEXT: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4.

DEAR READER: We ask your candid attention to the following important scriptural propositions:—

1. *The prophecies of the Bible can be understood.* Is not the Holy Bible a revelation from God? Certainly. But if any part of it is not to be understood, that part cannot be a revelation. Why should God give to men a book which they cannot understand? This would be unwise and unjust. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Pet. 1:19. Read also verses 20, 21; Deut. 29:29. But we are specially enjoined to hear and understand the book of Daniel. Jesus says, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (*whoso readeth let him understand*)." Matt. 24:15. So of the prophecies of Revelation we read, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. 1:3. These scriptures plainly declare that these prophecies are to be read and understood.

2. *The second advent of Christ will be literal.* It will not be spiritual, symbolical, figurative; or in any way mystical. He once came to this earth actually, personally, literally. He was born of a woman, he walked on our earth, breathed its air, ate of its fruit, drank of its water, died, arose, and ascended to Heaven. This same personal Jesus is really coming again. Listen to what the angels said to the apostles when Jesus ascended to Heaven: "This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." Acts 1:11. Who is to return? This same Jesus. How? Just as he went into Heaven. Language could not be more plain or positive. John exclaims, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." Rev. 1:7. In harmony with this, Paul says, "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." 1 Thess. 4:16. Notice, the Lord *himself* is to come. It is not to be somebody else; it is not simply his Spirit, but the Lord *himself*. The words of Jesus upon this point are as plain as language can be expressed. "Wherefore, if they say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of

the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Matt. 24:26, 27, 30. This is our faith and our hope.

3. *The second advent of Christ was the constant theme of all the inspired writers.* For this they looked, and watched, and hoped, and longed, and prayed. If they warned sinners, it was in view of this event; if they comforted saints, it was with this hope; if they consoled themselves, it was in view of this. "The coming of the Lord" was constantly on their lips. I have space to quote only a few scriptures. Please take your Bible and look out the rest. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Matt. 16:27. "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7. "For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3:20. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. "And to wait for his Son from Heaven." 1 Thess. 1:10. "Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. "Be patient, therefore, brethren, unto the coming of the Lord." James 5:7. See also John 14:3; Acts 1:11; Titus 2:13; 1 Pet. 5:4; Rev. 22:20. But what a sad change has come over the professed church of Christ! In these days, little or nothing is said about the second advent of our Lord, and those who do preach about it are despised and persecuted. Reader, why is this?

4. *The apostles did not look for the coming of the Lord to take place in their day.* Now we hear men everywhere say, "You can tell nothing about the coming of the Lord. He may come to-night or it may be ten thousand years hence." But this is not the way Bible writers talked. They did not teach that he would come in their day; but they did teach that after certain things had happened he would come. Thus Paul says, "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." 2 Thess. 2:1-3. By this we see that Paul knew the coming of the Lord was not near in his day. The great apostasy must first come. Peter knew that he would die before the Lord came. See 2 Pet. 1:14. And Jesus warned them not to look for that event too soon. Matt. 24:6. But all those things have come to pass of which Paul, and Jesus, and all the prophets spoke; hence we should now look for his coming.

5. *No one knows the definite day or time of the second advent.* This is so plainly declared in the Bible that it is strange that any person could believe otherwise; for thus Jesus said, "But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." Matt. 24:36. Thus we believe and teach. We have no sympathy with those who set the day or year for the Lord to come. We always oppose those who do set the time. Many strive to give the impression that we are those fanatical people who are constantly setting the day for the Lord to come. But this is not so; Seventh-day Adventists have never set the time for it. We do no such thing.

6. *We can know when it is near; can know when the last generation has come.* To this statement we invite the careful attention of the reader. There are two extremes upon this question, both of which are entirely wrong and unscriptural. One extreme is to set the definite time for the Lord to come. This is in direct opposition to the plain word of God. The other extreme is to teach that nothing can be known about it; that it may come to-night, or that it may be ten thousand years in the future. This position is just as far from the truth as the other, and is just as squarely opposed to the Bible, as we will now show. In answer to the question, "What shall be the sign of thy coming?" Jesus said that there should be signs in the sun, moon, and stars. Luke 21:25, 26. Then he said, "And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verses 27, 28.

When they shall see these signs begin to come

to pass, then they are to look up, watching for the Lord to come. After giving the parable of the fig-tree, he says, "So likewise ye, when ye see these things come to pass, *know ye* that the kingdom of God is nigh at hand." Verse 31. How plain is this declaration! When they see these signs come to pass, they are to know that the kingdom is nigh at hand. Then we can know something about it, we can know when it is nigh. The next verse tells us how near we can know: "Verily I say unto you, This generation shall not pass away, till all be fulfilled." Verse 32. What generation? The answer is given. That generation that sees these signs and is warned by them, shall not pass away. See verses 28-32. That is, when the last generation has come, to them the Lord will give the signs of the end. So when we see the signs, then we are to know certainly that that generation is not to pass till the Lord shall come. The same plain truth is stated in Mark 13:29, 30; Matt. 24:32-35.

That the righteous will not be in darkness concerning the coming of the Lord is plainly declared by the apostle. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4. And Jesus says, "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3:3. Those who do not watch will be overtaken as by a thief; but if they do watch, will they also be thus overtaken? No, indeed; for having seen the sign of the advent near, they are expecting it and watching for it.

7. *Whenever the Lord has purposed to bring judgments on the earth, he has given a warning to his people, and even to the wicked, of what is coming.* This he declares in his invariable plan: "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets." Amos, 3:7. How was it in the days of the flood? The Lord did not bring the flood in a moment, without any warning; but long beforehand he revealed it to righteous Noah, in order that he might be prepared for it. Gen. 6. Then through him the Lord warned the ungodly world of what was coming, though they did not believe it. So at the overthrow of Sodom, the Lord first revealed to Abraham, his righteous servant, what he was about to do. See Gen. 18. Then he warned Lot of what was coming, that he might be prepared. Through Lot he warned the ungodly inhabitants of Sodom; but they mocked at him. Gen. 19:14. So when the Lord determined to overthrow Nineveh, he sent his servant Jonah to warn them. Jonah 1. At the first advent of Christ, the Lord by a special providence raised up John the Baptist to go before him with a solemn message announcing his immediate coming. Matt. 3. The righteous in that generation were not only expecting him to come soon, but they knew that that generation would not pass till he did come. See the cases of Simeon and Anna. Luke 2:25, 36. For many years, Anna had been waiting in the temple, watching for the coming of the Lord; and Simeon knew that he should not die till he saw the Lord. Numerous other similar cases might be mentioned, all teaching this one fact, that the Lord is a merciful being, not willing that any should perish; and that hence he always gives, not only his servants, but even the wicked, a fair warning of what is coming.

Is it reasonable to believe that the Lord would warn the world of such events as the flood, the fall of Sodom, the first advent, etc., and yet give no warning when the final close of all things is about to take place? Consider what a wonderful event that will be. It will be the Judgment of the great day; it will be the coming of Christ with all the glory of the Father, and the millions of angels. The dead who have slept for thousands of years will be raised. It will be the end of probation, the closing up of all human history. Everything on this earth will come to an end, and God's controversy with man will close.

Reader, do you think that such solemn and awful events as these will transpire without one breath of warning either to saint or sinner? No. The Lord declares that he will give a solemn warning to all the world when the Judgment is at hand. Rev. 14:6-16. I beseech you to stop and think of this matter. If these things are so, it is all-important that you should not be deceived about it. If they are not so, it will not harm you to investigate the matter. Are you willing to learn the truth, or do you choose to remain in darkness?

When John the Baptist warned the Jews of the near coming of the Messiah, they fortified themselves with the thought that they, the children of Abraham, did not need so stern admonitions. But he replied: "Think not to say within yourselves, we have Abraham to our father." The ax was being laid to the root of the tree; everything must stand the test of the coming change. And thus we urge upon you now. Do not say we are Christians; we have made our peace with God; we need not be stirred in view of the Lord's coming. Noah was approved as righteous before the flood, but the event was extraordinary, and something more than ordinary was required to meet it. He was commanded to build an ark, and his righteousness would not have saved him if he had refused or neglected to do this. And God has revealed to us that we may know when the advent is near, not to gratify our curiosity, but because it brings the close of probation, the final decision of the destiny of all. His word points out special dangers in the last days, and a special work of preparation is required to meet all these things. Do not turn away from the warnings lest that day overtake you as a thief.

An Engineer's Maxim.

I WAS once allowed to visit the engine-room of one of the Conant Thread factories in Rhode Island, a branch of the famous English Coat's Thread Company's works. It was a rare treat. To one unaccustomed to such scenes there will come in such an engine-room peculiar impressions. An engine of a thousand horse-power, engaged in its mighty work, is a grand sight.

We stood between the cylinders and watched the movements of the pistons, as with powerful arms they laid hold upon the cranks and turned the monstrous belted wheels between them. Steadily and with apparent ease, they worked together as if rejoicing in the consciousness of unwearying strength. The rythmical click of valve arrangements; the occasional clap of the broad belts upon the great wheels, together with a deep under-tone, kept up a sort of music, "as seamen sing when at the windlass working."

We followed the engineer between the rims of the mammoth driving-wheels, and stood near the central bearing of the shaft. Fifteen feet above our heads arched the under surface of the rims of those revolving wheels, and on either side the spokes as they passed fanned us with their hands. We were in the midst of motion, above, below, on either hand. It seemed like being in the center of a planet. We laid our hand on the polished shaft, and thought of the forces centered there. Yonder was the factory filled with machinery resisting; and there—boilers and engine triumphantly attacking. One must needs visit the place to have any idea of its grandeur.

Having spent some time in the room, we were about to leave, and extended our hand with thanks to the engineer for his courtesy, when he asked us to remain a few minutes longer and see the engine "run down"—come to a stop—as it was very near bell-time. We were sure it would be an impressive sight to witness the mighty mechanism cease from its toil and come to its rest. So we waited. Meanwhile the engineer and his assistant took their oilers, and went quietly but rapidly from place to place, carefully oiling every bearing. As he passed us, he stopped just long enough to say, "I always oil up just before she stops. I take it for granted if she's all right when she stops, she will start all right."

That remark had time to make a deep impression on my mind before the steam was shut off, and the engine, carried for a while by its own momentum, came at length to the full stop. That strangely gradual subsidence from intense action to silent rest was well calculated to give the engineer's remark a broader application than he intended. His confidence seemed reasonable. "I take it for granted if she's all right when she stops, she will start all right."

The remembrance of that remark comes to me sometimes at the close of a busy day, and leads me to self-examination and prayer. Do you wish to wake on the morrow ready for its earnest duties? End the day well. See that all is well with you before you go to rest for the night. More depends than we sometimes think, upon the frame of mind and heart with which we go to sleep. We carry over, from day to day, our words and feelings. We cannot count upon

starting well upon to-morrow's duties, unless we are right before we rest to-day. It is wisdom to examine ourselves, seek fresh anointings of God's Spirit and grace. Then we may lay aside care and toil, and retire in confidence to rest. Concerning this marvelous mechanism of ours, this intricate combination of powers—physical, intellectual, spiritual—we may take it for granted if it is all right when it stops, it will start all right.

The same thought comes to me as I see strong men coming to the end of their life-work; as I think upon nearing the close of my own life's day. The admonition comes, Care well for your soul now. There is an eternal to-morrow ahead. We cannot see far into the mysteries of that life; but we know there is the promise of glorious activity there; and we long to be ready to commence well. We are assured that everything depends upon how we are at the close of this life's day. We think with anxiety of this life slowing by degrees until it comes to silent rest! But we may take this for granted, if it is all right when it stops, it will start all right.—H. C., in *Examiner*.

A SABBATH POEM.

ALL thanks and praise unto His holy name,
Who was, and is, and still must be, the same:
The self-existent, wise, and mighty Lord,
By ev'ry human creature be adored!

His works of beauty grow upon our sight,
Around on earth by day, in heav'n by night.
The world's vast structure shows his might and skill,
That contemplative minds with wonder fill.

Our finite thoughts in vain attempt t' explore
His boundless presence, or resistless pow'r;
Yet would our tongues with gratitude express
His love, his goodness, truth, and faithfulness.

Honor, obedience, love, to Thee belongs,
To Thee the tribute of ten thousand songs,
Accept, Creator, while this day, we raise
Our humble monument of Sabbath praise.
—Rev. W. H. Black.

An Unanswerable Question.

AN American contemporary quotes a recent demand of the zealous French reformer, Pere Hyacinthe, which is worth repeating. As our readers know, this eloquent preacher would be glad to effect a compromise with Rome—to retain some few superstitious customs and observances, while giving up grossly erroneous and notoriously corrupt practices. We are not, therefore, surprised that he contends, with Romanists, that they should observe and do what the Bible prescribes, and, with Protestants, that they should allow the authority of tradition. He ought to be a successful pleader with Pseudo-baptists. Where is the answer to this appeal: "How could we baptize our children if we had not tradition to enlighten us on this point, for the Scriptures say nothing about it?" Just so. But why make the divine commandments about baptism of none effect by tradition? Why not follow the divine rule? Christianity is not supplemental or to be supplemented. Was it not a traditionary religion that the Master referred to in the parable, "No man rendeth a piece from a new garment and putteth it upon an old garment, else he will rend the new, and also the piece from the new will not agree with the old"? The Christian religion is wholly divine, and there should be no mixture of the human with it. The fact that Pere Hyacinthe cannot find infant baptism in the Scriptures, should lead to his rejection of what is a mere human ordinance.—*The Free Man*, Dec. 22.

Just so, indeed! But why make the divine commandment about the Sabbath "of none effect by tradition?" "Why not follow the divine rule," which says, "the seventh day is the Sabbath of the Lord thy God"? "The Christian religion is wholly divine, and there should be no mixture of the human with it;" no, not even of consecrating Sunday either for the Sabbath, or as "supplemental" to the design of baptism—in commemorating the resurrection of Christ, which baptism plainly does—but the Sunday does not, for it is not of divine command; and the more Baptists use that day as the memorial of the resurrection, the more they lessen the import and importance of baptism. "The fact that" Baptists "cannot find," either Sunday Sabbath, or Sunday Lord's day, in the New Testament, "should lead to their rejection of what is a mere human ordinance." Baptism comes to a man personally but once in his life, but the Sabbath is a practical matter fifty-

two times a year, every year of his life. The Lord wrought a miracle in the wilderness during forty years to distinguish and emphasize the Sabbath. The transgression of the fifty-two Sabbaths of the year, and year after year, is a fact for serious reflection; and especially for ministers, who "watch for souls as they that must give account." Heb. 13:17.—*Sabbath Memorial*.

Worldliness in the Church.

THE current question of our day is, How shall we stem the tide of worldliness which is setting in upon us? Like a freshet down a valley this potent evil is sweeping everything before its irresistible tread. All other topics at Brooklyn, or elsewhere, are nothing but chips on the surface, sure to be lost to view and overwhelmed in the mad rush of waters. Write to any score of intelligent, watchful pastors in any part of the country, and ask them what the main drift of thought is among their people. They would true answer make as follows:—

"1. Three out of every five persons in any given population do not even attend divine service.

"2. Out of every one thousand church members only one in five ever attends prayer-meeting.

"3. Only one in five of those attending prayer-meeting can be depended upon to take any part in the meeting.

"4. As the result of any year's work of any two thousand Christians, there are only one hundred conversions. In the State of Maine last year there were only three hundred and eleven conversions, with a membership of about twenty thousand.

"5. Two-thirds of our church edifices are not more than one-half filled.

"6. In many churches dancing, card-playing, and theater-going are openly tolerated.

"7. In almost all communities there is a woe-lack of Christly earnestness in doing God's work, notwithstanding the apparent general prosperity of many churches, and the great popularity of many pastors.

"These estimates, which are the result of personal observation in a section of country not notoriously irreligious, are indisputable. They show the direction of the current. . . . There is nothing the Christian church of to-day needs so much as more spiritual power. The discussion of the methods of reaching such power, for the sake of saving men, ought to occupy the attention of the leaders of thought to the exclusion of almost all other themes. To fail here is to fail altogether."—*Brooklyn Cor. of The Watchman*.

Wasted Opportunities.

It is laughable to see one hunting high and low for his spectacles when they have been only shoved up over his forehead. But it is not laughable to see Christians hunting for what they call opportunities to honor God, while overlooking such opportunities which they carry with them wherever they go. A slovenly carpenter was once heard at a weekly prayer-meeting to pray with great fervency for the spread of Christ's cause—a cause which he disgraced and hindered in his sphere every time he stood at his work-bench.

When he ended his prayer, a hearty "Amen" came from a servant who put her mistress out of temper a hundred times a day by her carelessness.

A clerk also was there, who, although he taught a class in the mission-school on Sundays, was always late at his employer's store week-days.

He whispered "Amen!" too—and meant it, so far as he knew himself. A lady hearer, as she listened, resolved to join the church missionary society, and then went home and found unreasonable fault with her cook. And others also felt warmed to do something for Christ, who never seemed to have thought that religion, like charity, begins at home. The mechanic, who is powerful in class-meeting, and weak at his trade, is no credit to the cause he professes. The servant, who drops tears feelingly at religious services, and drops dishes unfeelingly in the kitchen, has her tenderness altogether too much on one side. And it is a poor kind of religion which seeks opportunities to set others straight, but overlooks its own crookedness.—*S. S. Times*.

AN humble knowledge of thyself is a surer way to God than a deep search after knowledge.—*Thomas à Kempis*.

Babylon Is Fallen.

BY ELD. J. B. GOODRICH.

AFTER the proclamation of the first angel's message, Rev. 14: 6, 7, the second angel announces the fall of Babylon. After her fall she changes her position, and "Becomes the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Rev. 18: 2. When the application of the fall of Babylon is made to the popular churches as bodies (not as individuals), it seems as though no candid person can fail to see the correctness of the position taken. The Lord says, "Come out of her my people [then there are those in her after she falls that are recognized as God's people], that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4.

Paul describes the last days as perilous: "For men shall be lovers of their own selves;" and "lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof; from such turn away." 2 Tim. 3: 1, 5. Now note the fulfillment: Let an appointment be given for a prayer-meeting in the vestry, there to meet with Jesus, the Saviour of the world, the one that loved us so well that he laid down his own dear life for our sakes, and you may find six, eight, ten, or twelve present, out of a church numbering from fifty to two hundred or more. Some are driven with work; or they are not feeling well, and the weather is a little unfavorable, and they would be sure to get cold if they should go out in the evening, so they stay at home. But appoint a levee, where they are going to have the grab-bag, the post-office, the fish-pond, the pound cake, the cake with the gold ring, or the oyster supper, and in many cases a dance, and you will see the work will be laid one side, and the feeble ones will be on hand. If it snows or rains a little it does not stop them; they are not afraid of getting cold now; there is going to be so much fun and a good time generally that they cannot possibly afford to be absent. The vestry will be well filled and the report goes out that there were some over two hundred people present. Where are we living? Answer: "In the last days;" "Lovers of pleasures more than lovers of God." I was reminded of this when I read the following in one of our county papers of January 25, 1882:—

"SUPPER AND SOCIABLE.—The supper and auction sale of young ladies at the Congregational church last evening was a success in every particular, there being over two hundred people present. There were thirteen young ladies on the auctioneer's block, and they sold all the way from one dollar each, to four for twenty-five cents, but seventy-five cents seemed to be about the general price. Owing to the early commencement of the sale many of the heaviest bidders on such goods were unable to reach there in season to take part, which accounts for some of the great sacrifices made. After the supper was served, the tables were removed and a grand social time was enjoyed by both old and young.

"The same society are to give an oyster supper with an auction sale of twenty-five young ladies at their vestry on Tuesday evening February 7, sale to commence at 7:30 o'clock, thereby giving all who wish to bid an opportunity of being present and taking part."

Hartland, Me.

Letters to Cardinal McClosky.

SOME time ago we noticed these Letters written by "Father O'Connor," of the Independent Catholic Church of New York. The following is the report by a New York religious paper of a lecture given by Mr. O'Connor in that city. It is full of interest in its presentation of facts concerning his experience in, and knowledge of, the Roman Church:—

At a crowded service of the Independent Catholic Church in this city, the pastor, the Rev. James A. O'Connor, preached from Acts 26: 4, 5, 22, and 23. Applying the text to the subject of the discourse, which was, "My life as a Roman Catholic priest and my present position," he said that for the words Jerusalem and Jews he would substitute Ireland and the Irish, and for the word Pharisee in the fifth verse he would substitute Roman Catholic. These verses well expressed his

position as a young Irishman and a Roman Catholic priest.

His family and friends were of old Roman Catholic stock, and even the strictest of the adherents of that church. From his twelfth year he was destined for the priesthood by his parents as the most exalted position in life. A Roman Catholic priest was, as it were, a mediator between God and man, and the treasury of heaven could be opened only by the priest for the laity. No higher position in this world, therefore, could be conceived than that of the priest who is the only medium known in that church for the prayers of the people to reach the throne of grace. In his family was a venerable priest, the speaker's grand-uncle, Father Batt O'Connor, parish-priest of Milltown, County Kerry. The speaker's own nephew was recently ordained a Roman Catholic missionary priest, and other near relatives, male and female, were priests and nuns. Trained up amid such surroundings, his manner of life from his youth was after the strictest sect of the Roman Catholic religion. Having made the preparatory studies in the Diocesan Seminary in Killarney, the delightful home of his early life, he proceeded to France and studied philosophy and theology in the great Seminary of St. Sulpice, Paris. As a young man he was filled with zeal for the salvation of souls, and, as he considered there was an abundance of priests in Ireland, he resolved to make America the scene of his priestly labors, as his countrymen were spreading over this new land by thousands every year. That he might be more thoroughly prepared for his ministry, he spent some time in the Seminary of St. Francis, near Milwaukee, Wisconsin, and then entered St. Mary's Seminary, Baltimore, which is conducted by the same society of priests who have charge of the Sulpician Seminary in Paris.

He was ordained sub-deacon and deacon in the seminary chapel in Baltimore, in 1871, and six months afterwards was ordained priest in Chicago, by the late Bishop Foley. He began his priestly life in the city of Chicago, and for eight years he labored in the ministry of the Roman Catholic priesthood in that city and other parts of Illinois. He faithfully tried to fulfill his duties as a priest, offering masses for the people, hearing confessions, attending their sick calls, ministering to all their spiritual wants, and taking a kindly interest even in their temporal affairs whenever he, as pastor, could help and benefit them. Lest, while preaching to others, he should be a cast-away himself, he observed, in his own person, all the duties required of a Catholic and a priest; he said his mass every morning, went to confession every two weeks, paid daily visits to the parochial schools, and in every way was a live, active, zealous young priest. The example of older priests around him, which was not always good, had no effect upon him, and he continued for eight years, bravely working for the Irish Roman Catholic people, until he found that, as regards the moral elevation of his people and the influence of Christianity in their lives, his labors were in vain. Looking back from his present position, he thanked God that he retained his good character and reputation through all his ministry. He had seen priests around him become intemperate through sheer recklessness and despair. Many of the priests of the Chicago diocese, while he was among them, were hurried into early graves from dissipation brought on by the tyranny and despotism of this hideous ecclesiastical system,—a system which makes them slaves until their hearts are broken, and they find what they consider a relief in sensual excess. Like many other priests around him, Father O'Connor began to see that the Roman Catholic Church was not all she professed to be. His observation led him to see a lack of fruit in his ministry and in that of his brother priests. If, he asked himself, the Roman Catholic Church was the church Christ established on earth, with which he promised to abide forever, why did not the people who had such great faith in that church show in their lives more evidence of their Christian profession? As a priest, he was continually handling sacred things, and giving them to the people who had a full and perfect faith in them and in him; yet he never experienced conversion of heart in his own person, nor did he see any evidence of it in any one of the thousands to whom he ministered. He gradually lost faith in the sacraments which he was giving to the people, the mass, the confession, the eucharist, the extreme unction, and the other means of grace that the Roman Catholics so lib-

erally used. Recognizing that he was in a false position, he resolved at all hazards to free himself from the deplorable state of hypocrisy in which he saw so many other priests spend their lives.

Accordingly he went to Cincinnati in May, 1878, where he obtained literary employment, and thence to Boston. From there he came to New York and, after his conversion to Christ, organized the Independent Catholic Church, in conjunction with other priests who had also renounced the teachings of the church of Rome.

The following is the opening address of the Letters to the Cardinal. We shall give further extracts from this book, the author having kindly given us permission to use as much of it as we choose.

SIR: I address you in a reasonable and respectful manner, to call your attention to some matters of the deepest importance to all who believe in God and wish to serve him. You are the head in this country of an organization that claims to be the only true church of Christ. There are other religious societies that make the same claim, but you say they are heretical, and that yours is the only genuine one containing the whole truth.

Until a few years ago I was an active worker in that organization, and exercised to the full capacity the power that some of our population suppose a priest to possess. You must concede that only a small proportion of the people of this country believe in such power. Yet their number is so considerable that you and 6,000 other priests find it very profitable to humor them in their delusion. It is known of all men that the class of people that believe in you and your system of religion are the least intelligent of the population. Here and there throughout the country an educated and refined man or woman will be found who believes in this system, but they are very few indeed, and they could well dispense with your ministrations. But the common people, the working people of the country, need to be uplifted by some means from the sinful lives that they are leading. You say that you and your church can do it if they will come to you. They have been coming to you and your predecessors for centuries, and why do you not do it? If you possess the power of reconciling poor sinners to their offended Creator, why do you not make good your claim by using it with effect?

Address to the Young.

BY MRS. E. G. WHITE.

SOLEMN responsibilities rest upon the young, which they lightly regard. The introduction of music into their homes, instead of inciting to holiness and spirituality, has been the means of diverting their minds from the truth. Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer. Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find only at the throne of grace, while humbly making known his wants, and with strong cries and tears pleading for heavenly strength to be fortified against the powerful temptations of the evil one. Satan is leading the young captive. Oh, what can I say to lead them to break his power of infatuation! He is a skillful charmer, luring them on to perdition. Listen to the instructions from the inspired book of God. The sensibilities of the youth are so blunted that they regard not the injunctions of the holy apostle:—

"Children, obey your parents in the Lord; for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth." "Children, obey your parents in all things; for this is well pleasing unto the Lord." Children who dishonor and disobey their parents, and disregard their advice and instructions, can have no part in the earth made new. The purified new earth will be no place for the rebellious, the disobedient, the ungrateful son or daughter. Unless such learn obedience and submission here, they will never learn it; the peace of the ransomed will not be marred by disobedient, unruly, unsubmitive children. No commandment-breaker can inherit the kingdom of Heaven. Will all the youth please read the

fifth commandment of the law spoken by Jehovah from Sinai, and engraven with his own finger upon tables of stone: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." The youth do not read the word of God enough to know its claims upon them; and yet these truths will judge them in the great day of God, when young and old will be rewarded according to the deeds done in the body.

Says John: "I have written unto you, young men, because ye are strong, and the word of God abideth in you; and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

This exhortation to young men extends to young women also. Their youth does not excuse them from the responsibilities resting upon them. They are strong, and are not worn down with cares and the weight of years; their affections are ardent, and if they withdraw these from the world, and place them upon Christ and Heaven, doing the will of God, they will have a hope of the better life that is enduring, and will be crowned at last with glory, honor, immortality, eternal life. If the youth live to gratify the lust of the flesh, the lust of the eyes, and the pride of life, they are seeking for the things of the world, pleasing their great adversary, and separating themselves from the Father. And when these things that are sought after pass away, their hopes are blasted and their expectations perish. Separated from God, they will then bitterly repent their folly in serving their own pleasure, gratifying their own desires, and, for a few frivolous enjoyments, selling a life of bliss that they might have enjoyed forever.

"Love not the world, neither the things that are in the world," says the inspired apostle. Then he adds the warning, "If any man love the world, the love of the Father is not in him." It is an alarming fact that the love of the world predominates in the minds of the young. They decidedly love the world and the things that are in the world, and for this very reason the love of God finds no room in their hearts. They find their pleasures in the world and in the things of the world, and are strangers to the Father and the graces of his Spirit. God is dishonored by the frivolity and fashion, and empty, vain talking and laughing that characterize the life of the youth generally. Titus exhorts the youth to sobriety: "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed; having no evil thing to say of you."

I entreat the youth for their souls' sake to heed the exhortation of the apostle. All these gracious instructions, warnings, and reproofs will be either a savor of life unto life or of death unto death. Many of the young are reckless in their conversation. They choose to forget that by their words they are to be justified or condemned. All should take heed to the words of our Saviour: "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of Judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." How little regard is paid even to the instructions of the heavenly Teacher. Many either do not study the word of God or do not heed its solemn truths, and these plain truths will rise up in judgment and condemn them.

Words and acts testify plainly what is in the heart. If vanity and pride, love of self and love of dress, fill the heart, the conversation will be upon the fashions, the dress, and the appearance, but not on Christ or the kingdom of Heaven. If envious feelings dwell in the heart, they will be manifested in words and acts. Those who measure themselves by others, do as others do, and make no higher attainments, excusing themselves because of the faults and wrongs of others, are feeding on husks, and will remain spiritual dwarfs as long as they gratify Satan by thus indulging

their own unconsecrated feelings. Some dwell upon what they shall eat and drink, and where-withal they shall be clothed. These thoughts flow out from the abundance of the heart, as though temporal things were the grand aim in life, the highest attainment. These persons forget the words of Christ, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

The youth have their hearts filled with the love of self. This is manifested in their desire to see their faces daguerretyped by the artist; and they are not satisfied with being once represented, but sit again and again for their picture, each time hoping that the last will excel all their previous efforts, and appear really more beautiful than the original. Their Lord's money is squandered in this way, and what is gained? Merely their poor shadow upon paper. The hours that should have been devoted to prayer are occupied upon their own poor selves; precious hours of probation are thus wasted.

Satan is gratified to have the attention of youth attracted by anything to divert their minds from God, so that the deceiver can steal a march upon them, and they, unprepared for his attacks, be ensnared. They are not aware that the great heavenly Artist is taking cognizance of every act, every word, and that their deportment, and even the thoughts and intents of the heart, stand faithfully delineated. Every defect in the moral character stands revealed to the gaze of angels, and young and old will have the faithful picture presented to them in all its deformity at the execution of the Judgment. Those vain, frivolous words are all written in the book. Those false words are written. Those deceptive acts, whose motives were concealed from human eyes, but discerned by the all-seeing eye of Jehovah, are all written in living characters. Every selfish act will be exposed.

Teaching Singing to the Little Ones.

ALL primary teachers should be interested in singing; not only at Christmas time, when, all over the land, scholars are being drilled for the Christmas celebrations; nor only at anniversary time, when the little ones are expected to take part in the public exercises; but all the year round. It may not be inappropriate to give a few hints on how to teach singing to the very little ones.

One great advantage of singing is that it needs so few "appliances." A good piano or organ, a blackboard, a large hymn roll, and an exquisite voice, are all delightful, but they are *not* essential. Some of the best teaching is done without them. You need only a correct ear, to be painstaking, and to love your work. Do not think that teaching singing is any less important than teaching the lesson. I grant you that it should never supersede or interrupt the lesson; but it is quite as much a work for God, and has as great an influence—with little children a greater influence—for good as the lesson teaching. If possible, teach the singing at a separate session; either in the afternoon, if your school meets in the morning, or on a week-day. Only one teacher is needed for a large number of children, for the singing, if interspersed, for little ones, with a march around the room, or some motion songs, does not tire them or make them restless.

Get the co-operation of your pastor in your work. Let him know what hymns the children sing, and then the little ones will hear one of "their hymns" given out in church, and the sweet, childish voices will ring out, while eager little heads will twist and turn to see if they can catch "teacher's eye."

Now, as to the teaching. There are three kinds of children in every Sunday-school; the children that can sing, and delight in so doing; the children that can but don't care to; and the children that *cannot*, but long to. If you devote yourself to the last class, you will carry the others along, though you will not have those touching and beautiful solo performances which do such infinite harm to the little performers.

Little children should be taught hymns that tell the gospel story, that teach some lesson helpful in their every-day lives, or such as can be used as part of their morning and evening devotions. I know no better hymn to help the little folks to fight the arch-enemy than that one: "Yield not to temptation." Teach it to a hot-tempered little lad, and then, when he is in

a perfect fury, take his flushed face between your hands, and, looking down into the angry eyes, sing the chorus softly. The effect is wonderful. "Glory to thee, my God, this night," is a hymn that every child should learn. I know of one case where this hymn, sung night after night by a little child after he was left alone, was the means of awakening a careless soul.

In teaching a new hymn, it is best with little children to rouse their interest by talking to them and getting them to talk; sing the first verse to them, and then let them repeat the words of each line twice; they will not all have learned it perfectly, but enough will have been taught to begin the singing. That, too, must be a line at a time, and you must be thorough. Children enjoy doing a thing well, and if you are bright and good-tempered, and make them laugh a little at their own mistakes, they will enjoy thorough practice. Talk as you teach; tell a story about when you were little and learned hymns. Ask the boys to sing alone, and then call on two or three at a time. I do not advocate solo singing, for those who do it well do not need the encouragement, and those who lack confidence cannot sing alone, and grow discouraged. But get one little one with a true sweet voice to sing with half a dozen poor singers, and praise them all, without making any discrimination between the good and the poor singers; the poor ones will pluck up heart wonderfully, while the good singer is sure to appropriate all the praise she deserves—the good singers always do.

Be careful the children understand what they sing, and for that reason teach them the words with regard to the punctuation. A very simple hymn sometimes becomes strangely twisted before it enters a child's brain. My own little boy once said to me: "Mamma, baby's a heavenly babe-u; just like Jesus, isn't he?" I could not think what he meant; and, like all little ones, he was hurt and angry, and kept repeating: "A heavenly babe-u," with looks that said plainly I was very stupid. Suddenly I remembered. He had been learning that old carol, "Hark, the herald angels sing," and the music made the words of the second verse come in this way: "The . . . heavenly babe you . . . there shall find." So mind your stops! Be careful as to definitions. Mission children need every word explained.

Do not spend your whole time on new songs. Children like to listen, and you can sometimes sing to them, letting them join in the chorus with very good effect, teaching them truths they might slur over if they were singing themselves. Do not despise the simple old favorites of childhood—"I have a Father," "Come to Jesus," and such like. These are such delightful plain sailing to children. Have you forgotten your one joy at being able to sing one of them "alone"?

It is a good plan to form a choir in the school, letting the members sit near you, and help you lead. These need not be only good singers, some can be selected as models of attention. Then get one of the older boys to turn your music if you use an instrument, and treat him as a gentleman assistant, and let two or three boys take charge of the books; you get hold of the boys in this way.

Be careful to teach children, from the first, that they take God's name in vain when they sing holy words thoughtlessly, that singing is worship or preaching. Let them regard their ability to sing as a gift from God for which they must give an account. Nothing will shield them more from the poisoned shafts of injudicious praise and fulsome flattery. Teach them that if a friend is sick, one of their Sunday-school hymns will do her good, that an aged person may be pleased by a little girl singing for her, and you give the children a new incentive to attend the practicings.—*Hope Ledyard, in S. S. Times.*

EVERY one delights in looking upon a face that is truly beautiful, it appeals to the noble sentiment of the being; but there is a beauty of Christian character that is more delightful, and appeals to the noblest sentiments of our soul. Better a thousand times be loved for a beautiful character than for a beautiful face.—*The Golden Rule.*

CANON FARRAR says: "Man's liberty ends, and it ought to end, when that liberty becomes the curse of his neighbors."

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 8, 1883.

Commencement of the Sabbath.

PETER said he wrote his second letter, not to acquaint them with the things of which he wrote, but, because they knew them and were established in the truth; his desire was to stir them up by putting them in remembrance. The truth cannot be made too plain nor be too often stated. And yet we should hardly have thought of writing on the time of the commencement of the Sabbath had we not received a request so to do. We consider that no point is better settled than this. But certain friends in a distant State have commenced the observance of the seventh day by reading; they are alone in their place, and this subject is not clear to them.

When God created the heavens and the earth all was in darkness. He then called forth light, which appears to have been diffused o'er the whole extent of the earth's surface. And he separated the light from the darkness, so that the light was gathered to one side of the earth, while the darkness was on the other side, as it continues to this day. But it was not until the fourth day that the sun was constituted the bearer of light to the earth, and to this system.

This order in the work of creation and formation is the basis of the declaration: "And the evening and the morning were the first day." And so of the other days.

The word *day* is used in the record in two senses. 1. Meaning the light in distinction from the darkness, which is also called morning. 2. Meaning the period of a complete revolution of the earth, twenty-four hours, including one period of darkness and one period of light; and the period of darkness has two terms applied to it, namely, night and evening.

In measuring off the day the evening naturally comes first, because when the earth was created there was darkness, and afterward light. From the very beginning the day was divided into two periods, one of darkness and one of light, the darkness coming first. And so it has continued until this day. This fixes the commencement of every day with the evening, or, with the beginning of the darkness.

This is sufficient to settle the question of the time to commence the Sabbath, or rather, the time when the Sabbath commences. But God has spoken on the subject defining the time when the observance of a day should begin. Thus, the tenth day of the seventh month was the day of atonement—the most notable of all the yearly sabbaths. Of this the Lord said in Lev. 23:32, "It shall be unto you a sabbath of rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even shall ye celebrate your sabbath." Of course all days commence at the same point of time; otherwise there would be constant confusion. And therefore every Sabbath must be observed "from even unto even," which indeed is equivalent to saying it must be observed from its commencement to its close.

We will quote a few texts of Scripture confirming what we have drawn from Gen. 1 and Lev. 23. In Josh. 8:29 are these words:—

"And the king of Ai he hanged on a tree until even-tide; and as soon as the sun was down Joshua commanded that they should take his carcass down from the tree."

And again, in chapter 10:26, 27, we find as follows:—

"Joshua smote them, and slew them, and hanged them on five trees; and they were hanging upon the trees until the evening. And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees."

And the same language is used in the New Testament. In the first chapter of Mark there is an account of Jesus teaching in the synagogue on the Sabbath day. After they left the synagogue he entered into the house of Simon and healed his wife's mother of a fever. But the people would not bring their sick to him on the Sabbath; they waited until the close of the day. And the record says:—

"And at even, when the sun did set, they brought unto him all that were diseased."

Thus the time when the day commences is clearly given in the Scriptures, namely, at even, or at the setting of the sun. The idea of commencing the day at midnight, in the middle of one of the periods into which a full day is divided, was never derived from the Bible. It originated with those who did not follow the Bible, and who cared nothing for the ways of God. We endeavor to follow the rules given by the Lord, and not to learn "the way of the heathen." Jer. 10:2.

And this is a matter of importance. God blessed the seventh day, and sanctified it, and commanded its observance. If we rest a part of the seventh day and a part of the first day, we do not rest upon that time which God has said is holy unto himself. Ex. 31:14, 15. As the day commences at the setting of the sun or at the commencement of the evening, if we do not commence our Sabbath rest until midnight, one quarter of the sacred day (on the average) is past when we commence our rest, and then, after it is all past, we rest a quarter of another day, until the midnight following. The Bible is so plain on this subject that we shall be without excuse if we do not follow its teachings.

The Day of the Sabbath.

In connection with *the time* of the Sabbath it is not out of place to make some remarks upon *the day* of the Sabbath. It is a subject so plain that no one who professes reverence for God's commandments ought to permit himself to entertain a doubt in regard to it. Yet their "name is legion" who make this an excuse for turning away from God's law as an instrument which they cannot understand.

B. F. Roberts is one of the leaders of the "perfectionists" of this day. He is editor of the *Earnest Christian*. In regard to keeping the Sabbath he wrote thus:—

"To keep the seventh day of the week in regular succession, I must know, wherever I am, when it comes. How am I to know? I have studied as much as Christians generally, but I should be very unwilling to have my salvation depend upon my knowing that the day of the week we call Saturday, is the seventh day in regular descent from creation or from the days of our Saviour, down to the present time. If this is a fact, I cannot prove it to be such. I do not know, I cannot know."

It is not usual that we see a person who claims a large share of intelligence, culture, and piety, so nearly base his chance of salvation on his ignorance, nor rest so complacently in his ignorance. What has he studied so much that he yet does not know anything about it? He may have studied to evade the responsibility; but he has not studied much in regard to the facts in the case, if he can honestly say, "I cannot know." Let us examine his statement.

He has divided his negation into two branches: (1) That he cannot know that the day now called Saturday is the seventh day in regular succession from creation. (2) That he cannot know it is what was known as the seventh day in the days of our Saviour. He may indeed be ignorant on both these, but if so it is an impeachment of his veracity when he says he has studied much on the subject. For no one can possibly study much and be ignorant of the truth, so easily learned. He may possibly hide behind the vague expression—"I have studied as much as Christians generally." If so, "Christians generally" are not complimented by the expression.

1. That the day we call Saturday is the true seventh day from creation is easily drawn from the statements of the Scriptures and well-known facts relating thereto. Let us divide the history of the world into three periods: the first, from creation to Moses; the second, from Moses to Christ; the third, from Christ to the present time. The day was neither lost nor changed during the first great period, for the seventh day was well known at the very close of the period. In Ex. 16, we learn that the Jews were not permitted to gather manna on the seventh day, and in Ex. 20, where Jehovah spake to them with his own voice, this seventh day was shown to be the identical seventh day on which God rested when he made the worlds, and which he set apart at the time of creation to a holy use. And it was impossible that there should be any mistake in the day, as it was identified by constantly recurring miracles for the space of forty years. This point is settled positively.

The second, from Moses to Christ, is settled in the same manner. In the days of our Saviour "the Sab-

bath" was well known—it had never been lost. And here again the day was identified. Luke records that it was the day of the commandment, referring to the fourth commandment which enjoins the observance of the Creator's rest day. And all the evangelists prove that it was the true seventh day,—the last day of the week,—because they place the first day of the week immediately after it, without any day intervening. This is equally positive.

The third, from Christ to our day, has not the same kind of testimony in regard to it, because the Scriptures close their account early in this period. But we are not left to conjecture here. The Jews, to whom the day was committed in the moral code proclaimed to them, did not lose the day in all their dispersions during the centuries between Moses and Christ, nor have they lost it yet. Much of the time since the advent of the Saviour there have been three days, rivals to each other, the Mahomedan Friday, the Lord's Sabbath, and the Roman Sunday, acting as a check upon each other to guard against a change, were it necessary. But no check was ever necessary. It is beyond our power to conceive how the counting of the days of the week should be universally lost, and nobody know it. The order of the days changed universally, without universal consent, and yet after the change was made, all the nations and all the individuals of all the nations were found in perfect agreement, all unconscious that there had been a disarrangement of the days of the week! That is to suppose that the Jews lost the seventh day, and skipped over on to some other day, and did not know it. The Romans lost the venerable day of the sun, the first day of the week, and adopted some other day without any knowledge of the change; and, strange to say, their change agreed exactly with that made by the Jews. Millions of others, who were well acquainted with the order of the days of the week, but were not particularly interested in the observance of either of these two days, also suffered the same loss, at the same time, and were also ignorant of the fact. The Mahomedans, or the people who afterward became followers of the prophet, as the case may be, lost the sixth day in like manner, and at the same time, and adopted another day in its stead, neither did they know that any change had taken place. These several losses and changes must have been of the same amount of time, in the same direction, and at the same time; otherwise one party would have checked the error of the other. Furthermore, all navigators on the seas must at that time have lost their reckoning, and made a mistake in the keeping of their "logs," and all made the same mistake, and their mistake is found to agree perfectly with that made on land. And nobody knows how it was made, when it was made, or to what extent it was made. And "Rev. B. F. Roberts" has studied as much as Christians generally, and does not know, "and cannot know" but all this has actually taken place! Does anybody wonder that the "theology" of the day is looked upon with contempt by thousands of intelligent, thinking people, seeing that it leads men who are possessed by nature with fair reasoning powers to adopt such vagaries.

2. But with the second branch of Mr. Roberts' negation of knowledge we have a still more certain test to apply. We say then, that if he does not know that we have the same order of the days of the week that was in use in the days of the Saviour, or if he honestly believes that he cannot know this, he is not only ready to adopt all the absurdities above supposed, but he is ignorant of some of the most commonly-known facts of science. We have on record accounts of certain eclipses which occurred on certain days of the week according to the order of the days in use before and at the time of the Saviour. Astronomers at the present time calculate those eclipses and find that they did take place exactly at the time recorded, according to the reckoning of the days of the week now in use. Thus it is demonstrated that the present reckoning is the same that was in use at the time when these eclipses occurred; and that what is now called Saturday—the seventh day of the current week—is identical with the Sabbath—the seventh day of the week—in the days of the Saviour. But "Rev. B. F. Roberts" does not know—he cannot know! We dare not deny his word in regard to his own lack of ability, but if we give him credit for telling the truth we must be allowed to draw our own conclusions in regard to the extent of his ability.

And the wonder has not yet ceased. Mr. Roberts, and with him many advocates of the observance of "the

venerable day of the sun," after adopting all the absurdities involved in the idea of a loss and change of the order of the days of the week, and confessing his entire ignorance of well-established facts, demonstrated by the science of astronomy, and *knowing that he does not know* which is the seventh day of the week, urges with a zeal well becoming the importance of the subject, that men ought to keep the Sunday because it is the identical day—the first day of the week—upon which Christ arose from the dead; that it has been kept in honor of that event without any interruption or cessation from the days of Christ till the present time, and therefore no change of that day was possible. Of this, in his mind, there is no room for doubt. He knows to a certainty which is the first day of the present week; but, alas and alas, he does not know—he cannot know—which is the seventh day of the same week!

How much more easy it would be to identify the day in God's commandment if he had only commanded the first day instead of the seventh day! Read Rom. 8:7.

We say of this subject as we said of the cavil in regard to "the same identical time." It would not be worth while to notice such puerilities if they were not advanced by men to whom people look for information, and who are credited with the necessary qualifications of religious teachers. God pity the blind who are led by such blind leaders.

The Two Covenants.

(Continued.)

NEXT, the Lord proceeds to the final contract between himself and the people. In the preliminary contract, recorded in Ex. 19, the people had solemnly pledged themselves to obey the voice of God. In Ex. 20, they heard that voice in ten precepts. And now it is worthy of notice how careful was the Most High, in this work of entering into covenant with his people, to take no advantage of them. Before hearing his voice, they had pledged themselves to obey it. But the Lord did not treat the contract as closed yet. With an invitation to a large number of persons to come up to him, he sends Moses again to the people. Ex. 24:1, 2. They had heard the voice of God. Do they still stand to their solemn pledge that they would obey it? Lest they had forgotten something of that which God had spoken, and that they might be informed of all that God had communicated to him in the mount, it is next added:—

"And Moses came and told the people all the words of the Lord and all the judgments." Ex. 24:3. The people have the chance now to refuse to close this most solemn compact if they see cause for so doing. They might have said, "When we agreed to obey the voice of God, we had not heard it. Now that we have heard it, we cannot abide by our promise." And Moses, by repeating every word again, gave them the most perfect opportunity for so doing. But, observe the answer of the people:—

"And all the people answered with one voice, and said, All the words which the Lord hath said we will do." Ex. 24:3. We might suppose that this would close the contract between the parties. But not so. Further acts of ratification were to take place. The whole thing must be put in writing. And thus we read:—

"And Moses wrote all the words of the Lord." And now the solemnity of a sacrifice to God must take place. So it is added that Moses "rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord." Verses 4, 5.

The sacrifice of these victims having been thus made to God by the people, the blood itself is carefully secured for an important purpose. And so the record adds:—

"And Moses took half of the blood and put it in basins; and half of the blood he sprinkled on the altar." Verse 6. One half of the blood was offered upon the altar, a direct offering to God. The other half was reserved for another and most expressive solemnity.

We learn from verse 4 that Moses wrote all the words of the Lord. Now verse 7 tells us what he did with what was written. What Moses now reads is called the *book of the covenant*. For it contained the covenant between God and the people as far as, at that point, it had been consummated. And observe again

the care of the Almighty that the people should understand every word of that to which they agree. Moses reads every word of the whole transaction in the audience of the people. Thus verse 7 states the case:—

"And he took THE BOOK OF THE COVENANT; and read in the audience of the people." Here is yet another opportunity for them to say that they could not abide by their first promise. But instead of speaking thus, they give their final and unreserved assent to this solemn compact. And thus the verse continues: "And they said, All that the Lord hath said will we do, and be obedient." This closed the contract on the part of the people. But there yet remained a most expressive act on the part of Moses, and a final, solemn announcement to be made by him, which not only proclaimed the accomplishment of the work, but gave a definite idea of what had been done. And so we next read:—

"And Moses took the blood, and sprinkled it on the people." Or, as Paul states the case, he "sprinkled both the book and all the people." Verse 8; Heb. 9:19. One-half of the blood had been already offered to God upon the altar, the remaining half is that which Moses thus uses. And how solemn and expressive is this act! It is what Paul calls the dedication of the covenant. Heb. 9:18. He sprinkles both the book and all the people. And thus they enter, in the most solemn manner, into the bond of the covenant. And thus the solemn espousal of the people by the Lord of hosts having been consummated, Moses announces the result in words which define the contract with remarkable precision. Having sprinkled the book, and the people, Moses said to them:—

"Behold the blood of the covenant, which the Lord hath made with you CONCERNING ALL THESE WORDS."

We have now the first covenant, complete and entire. And certainly it is possible for us to determine what constitutes it. We say that the first covenant was this solemn contract, or agreement, between God and the people of Israel concerning the law of God. Our opponents, on the contrary, affirm that the first covenant was simply the law itself. According to the first view, the first covenant was the contract made at Sinai between God and Israel concerning the law of God, or ten commandments, obedience to that law constituting the condition of the covenant.

According to the second view, the first covenant was simply the ten commandments.

The first view is the more comprehensive, as it presents the two leading definitions of the word covenant, and answers to them both. 1. It presents as the covenant the contract between the parties. 2. It presents the condition to the contract.

But the second view presents as the first covenant that which answers to the definition of covenant only in its secondary sense; viz., the condition on which the contract rests. Undoubtedly the word covenant is thus used in the Bible. And for that reason many persons suppose that the ten commandments answer to, and constitute, the first covenant of which Jeremiah and Paul speak. That view of this subject which is really the truth will give to every part of the testimony its proper place, and will then show a divine harmony of the whole. But error must of necessity suppress, or pervert, the truth. Here are the more important passages quoted to prove that the ten commandments constitute the first covenant:—

Ex. 34:28: "And he wrote upon the tables the words of the covenant, the ten commandments."

Deut. 4:13: "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."

Deut. 9:9-11: "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water; and the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant."

1 Kings 8:21: "And I have set there a place for the ark, wherein is the covenant of the Lord, which he

made with our fathers, when he brought them out of the land of Egypt."

2 Chron. 6:11: "And in it have I put the ark, wherein is the covenant of the Lord, that he made with the children of Israel."

These are the texts relied upon by our opponents to disprove our views of the first covenant and to establish their own. We freely admit that the word covenant is applied to the ten commandments; and further, we also admit, or, to speak more properly, we *maintain* that the ten commandments do sustain a very important relation to the first covenant. But all parties must agree,

1. That the ten commandments are not a covenant in the sense of being a contract or agreement, as they contain no such thing.

2. That they are a covenant in the sense of being the conditions of the agreement which God made with Israel.

It does not seem that either of these two propositions can be denied by any candid man, as they are, manifestly, the exact truth. Both parties to this controversy must here come together upon common ground. And if they each act with a pure conscience, it will be difficult for them to disagree respecting the following proposition:—

THE TEN COMMANDMENTS DO NOT CONSTITUTE THE COVENANT OF EX. 24:8.

The text reads thus: "And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the *covenant* which the Lord hath made with you CONCERNING ALL THESE WORDS." Two palpable reasons sustain the foregoing proposition: 1. The covenant made with Israel "concerning all these words," was the agreement which the people entered into with the Almighty, as recorded in Ex. 19 and 24, that they would keep the words spoken by him. 2. The ten commandments were the words *concerning* which this covenant or agreement was made. These reasons are not likely to be disputed. They establish the fact, therefore, that the covenant which was ratified or dedicated with blood by Moses was not the ten commandments. On the contrary, it is a covenant in a more extensive sense than they can be. It is an agreement between God and Israel concerning his law, and that law is elsewhere called the covenant, not because there is in it a contract between God and his people, but simply because it is the grand *condition* of the contract, or covenant, which Moses here dedicates with blood. It is remarkable that the people entered into formal and solemn contract to obey the *voice of God* before they heard it, and that having heard his voice they ratified that contract in the most solemn manner; and that to conclude all, Moses, having written the whole thing in a book, sprinkled both it and all the people, saying, "Behold the blood of the covenant which the Lord hath made with you *concerning* all these words." Ex. 24:8.

Both parties to the controversy respecting the first covenant will here again certainly unite in saying that Moses uses the word *covenant* in this remarkable text, not as signifying the ten commandments, but the agreement made respecting them. Here we stand on solid ground, and our opponents will not attempt to drive us hence. And now that we are so happily agreed in this fact, let us advance to the important truth which lies directly before us. Here it is:—

The contract made in Ex. 19 and 24, relative to the ten commandments, which Moses (Ex. 24:8) calls "the *covenant* which the Lord hath made with you *concerning* all these words," is the identical first covenant concerning which we are involved in controversy.

This proposition, our opponents stoutly deny. But so certainly as they are honest men (and we are ready to award this noble quality to every one of them who has not given palpable proof that he does not possess it), they will be constrained to agree with us here also. Providentially, we have the testimony of the New Testament in so explicit and distinct an utterance as to leave no chance for dispute on this point. Paul quotes this very record in Ex. 24:8, respecting the dedication of the covenant *concerning* the law of God, and makes the explicit statement that this covenant thus dedicated was the first covenant. Here are his words:—

"Whereupon neither the FIRST TESTAMENT [covenant] was dedicated without blood. For when Moses had spoken every precept to all the people according to the

law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament [covenant] which God hath enjoined unto you." Heb. 9:18-20.

Here, also, we have a right to ask our opponents to agree with us. In fact, the testimony is so explicit that there is no chance for them to do otherwise. Paul settles this point in dispute, and shows that the first covenant is not the law of God, but the solemn contract between God and Israel respecting that law. And that which makes Paul's testimony in this case very valuable is, that he writes as a commentator upon those words of Jeremiah which constitute the theme of this discourse.

J. N. A.

Thoughts on the Twelfth Chapter of Hebrews.

(Continued.)

"FOR consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds." The apostle has given an exhortation based upon the trials and victories of the men of old, and now he directs us to Him who is our pattern. This is the same as in the preceding verse, where we are exhorted to look steadfastly on Jesus. From these two verses we learn that we are to ever keep in mind Christ's sufferings, the "contradiction of sinners." No one else ever suffered as he did; all the trials of the ancient worthies cannot compare with the sufferings of our Lord. But how will it benefit us to consider these things? In many ways. First, we must remember that it was as a man that Christ endured the temptations of Satan, and the mockings and persecutions of his enemies. He took upon himself "the form of a servant;" in all things he was "made like unto his brethren." He came to show that it is possible for man to resist temptation, and to overcome. In his own strength? No; Christ was in constant communion with the Father, and was given strength from Heaven. But he exercised no greater privilege than we are permitted to enjoy. We may have constant communion with Heaven. The reason why Christ was made like us was that he might sympathize with us in our temptations; "that he might be a merciful and faithful High Priest." "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:18. Here we have the assurance that he understands our case, and knows how to give the needed help. "All power is given unto me in Heaven and in earth." Matt. 28:18. By this we know that he is abundantly able to help those who are in trouble; the same help which he himself received when he was subject to temptation, he is able to give to feeble mortals. See also, Heb. 7:25, etc. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. Here he invites us to come and get the benefit of that strength which he has received on our account. The burden from which he wishes to relieve us is the burden of sin; it is the "weight" which Paul exhorts us to lay aside in order that we may successfully run the race.

Besides the assurance that Christ's example gives us that we may overcome, a contemplation of what he endured, of the sacrifice that he made for us, will tend to make us more content with our lot. Compared with his sufferings, all that we may be called upon to undergo is nothing. When we complain of the hardness of the way, and murmur at trials and crosses, is it not because we have not been thinking upon "Him that endured such contradiction of sinners against himself"?

"Ye have not yet resisted unto blood, striving against sin." The commonly accepted idea of this is, that those to whom the apostle is speaking have not endured such persecutions for their faith as did the martyrs; but it seems that there is a deeper meaning than this; that the apostle refers to Christ himself. I can do no better on this point than to quote the following from Barnes:—

"I find in none of the commentators what seems to me to be the true sense of this passage, and what gives an exquisite beauty to it—the allusion to the sufferings of the Saviour in the garden. The reasons which lead me to believe that there is such an allusion are briefly these: 1. The connection. The apostle is appealing to the example of the Saviour, and urging Christians to persevere amidst their trials by looking to him. Nothing would be more natural, in this connection, than to refer to that dark night when in the severest conflict with temptation which he ever encountered, he

so signally showed his own firmness of purpose, and the effect of resistance on his own bleeding body, and his signal victory, in the garden of Gethsemane. 2. The expression, 'striving against sin,' seems to demand the same interpretation. On the common interpretation, the allusion would be merely to their resisting persecution; but here the allusion is to some struggle in their minds against committing sin. The apostle exhorts them to strive manfully and perseveringly against sin in every form, and especially against the sin of apostasy. To encourage them, he refers to the highest instance on record where there was a 'striving against sin'—the struggle of the Redeemer in the garden with the great enemy, who there made his most violent assault, and where the resistance of the Redeemer was so great as to force the blood through his pores."

Compared with this mighty struggle of our Saviour, how feeble are our efforts to resist the temptations that beset us. And it is evident that we are expected not to give up without making such a struggle, if it be necessary in order to gain the victory. If it were not so, the case would not have been brought forward as an example. Who, then, has any business to be discouraged? "But," you say, "I am too great a sinner; I have tried and failed so many times." That is not to the point. Christ died to save sinners. The Bible was written for the benefit of sinners; and all the promises which it contains are for the encouragement of sinners. All that is asked of you is to strive to sin no more, implicitly accepting the strength which Christ is able and anxious to bestow. Cannot overcome! The path too narrow! The temptations and natural inclinations too strong! How do you know this? You have not yet "resisted unto blood, striving against sin." You have not fully tested the matter. You have no right to say that you cannot overcome until you have put forth as great efforts as did the Saviour; and if you thus resist you cannot fail, for "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The comment of Barnes on this text is excellent, and I quote it:—

"The word here rendered 'chastening'—*παίδεια*—and in verses 6, 7, 8, and the word which occurs in verse 9, and rendered 'corrected'—*παίδευσις*—does not refer to affliction in general, but to that kind of affliction which is designed to correct us for our faults, or which is of the nature of discipline. The verb properly relates to the training up of a child—including instruction, counsel, discipline, and correction (see the use of the verb in Acts 7:22; 2 Tim. 2:25; Titus 2:12), and then especially discipline or correction for faults—to correct, chastize, chasten. 1 Cor. 11:32; 2 Cor. 6:9; Rev. 3:19. This is the meaning here; and the idea is not that God will afflict his people in general, but that if they wander away he will correct them for their faults. He will bring calamity upon them as a punishment for their offenses, and in order to bring them back to himself. He will not suffer them to wander away unrebuked and unchecked, but will mercifully reclaim them, though by great sufferings. Afflictions have many objects, and produce many happy effects. That referred to here is, that they are means of reclaiming the wandering and erring children of God, and are proofs of his paternal care and love."

It should be borne in mind, however, that God uses human instruments to perform his work. Men are employed to preach the everlasting gospel, and to direct affairs connected with the church of God. If God chooses men to do his work, then he speaks through them, and these persons stand, as it were, in the place of God; they are his representatives. To rebel against their counsel or reproof, is to rebel against God. We see this illustrated in the case of Moses and the children of Israel.

But there are many who do not look at the matter in this light. If they are reproofed, they make it a personal matter, and regard the reproof as persecution. Too many regard the church as a place of enjoyment simply, and the service of God as a continual holiday. They mistake self-enjoyment for the enjoyment of religion, and think that they are enjoying much of the Spirit of God, because nothing happens to mar their complacency. As soon as something occurs, of a nature to rouse them to a sense of responsibility, they are sure that something is wrong, and equally sure the fault is not with themselves.

An instance of this spirit came under our observation some time ago. A member of the United Brethren

Church was questioned rather closely by his pastor, as to his faithfulness in the performance of certain duties. The implied rebuke was not exactly well-timed, but it was well-deserved. But the self-righteous brother did not take it kindly. In conversation with a friend soon afterwards, he expressed his determination to leave the church to which he belonged, and join the Methodists. Said he, "I want to go where I can feel at home and enjoy myself. I have not had real enjoyment since I belonged to this church." We thought that his estimate of the Methodist Church was anything but complimentary.

If a person's sole object is to enjoy himself, why not leave the church altogether? If this state of feeling constitutes religion, then the unthinking devotees of fashion and vice are truly pious. The devil does not trouble his servants; he is pleased to have them enjoy themselves. Not so the Lord. "Whom the Lord loveth he chasteneth." If we have wandered from the narrow path (and who is not in danger of stumbling?), we should rejoice that God does not leave us alone. It is an evidence that he loves us; that he has not cast us off as worthless branches. Is it wise to spurn the very proofs which God gives us of his love? No; rather let the language of Paul be ours: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us."

E. J. W.

The Missionary.

Reasons for Engaging in Missionary Work.

BY ELD. S. N. HASKELL.

1. God, Christ, angels, and all nature are at work for the happiness of man and the glory of God. Man was so constituted, that, had he never sinned, labor would have been a source of happiness to him; hence God placed him in the garden to dress and to keep it. In the creation of this earth, God designed to secure the happiness of man; and he is ever at work in the great plan of salvation, by his providence and his Spirit, to save the human family from that state of sin and misery in which man finds himself in consequence of his own disobedience. "My Father worketh hitherto, and I work," are the words of the Saviour. His entire life was one of self-denial, labor, and suffering. The work which the Father gave him to finish was the work which he performed.

Angels also work. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Angels who watch over the humble Christian always behold the face of God. They encamp about the saints of God, and deliver them. They impress minds to do the will of God, and are constantly ascending and descending, to and from Heaven, performing the will of God in answer to the prayers of his people. See Heb. 1:14; Luke 15:7, 10; Matt. 18:10; Ps. 34:7; 91:11, 12; Dan. 10:12, 13; 12:1; Gen. 28:12.

The established laws of nature, which cause the earth to bring forth and bud, are ordained to give seed to the sower, and bread to the eater. Isa. 55:10; Ps. 104:14, 15. In the universe, which is governed by fixed laws, everything works; and shall man, the noblest work of God, be found in idleness? The apostle commanded and exhorted the Thessalonians that with quietness they work; "That if any would not work, neither should he eat." 2 Thess. 3:10-12.

That which does not manifest life is decayed matter; and stagnant pools breed disease, pestilence, and death. To speak of a Christian who does not work, is to use contradictory terms. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. The church becomes established by good works; we are exhorted to "consider one another to provoke unto love and to good works." Heb. 10:24.

The work of enlightening mankind and saving

precious souls for whom Christ died, is the work of God. In engaging in this work, therefore, we connect ourselves with God, Christ, and holy angels; and when this life shall fail we shall be received into everlasting habitations.

2. Works are the basis of our reward. We are rewarded according to our works. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Faith will enable us to work acceptably, but it is our works that will be examined from the record book above. Good works are therefore recommended; and we are assured that our "righteousness remaineth forever." 2 Cor. 9:9, 10. "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Heb 6:10. "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12:14. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. Yes; "every idle word that men shall speak, they shall give account thereof in the day of Judgment."

My brother, when your selfish interests come in between you and the work of God, do you stop to think that you are not only depriving yourself of the crown of life, but are sowing seed which will yield you a harvest of sorrow in the final day of reckoning? My sister, when that impatient word escaped your lips, did you realize that it was recorded by an angel, and that unless repented of, you would one day see it again in living characters? For God "will render to every man according to his deeds."

3. The joy of the Christian will consist in seeing those for whom he has labored saved with an everlasting salvation in the kingdom of God. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." 1 Thess. 2:19, 20. To meet in glory those for whom we have labored and prayed, but whom we have never seen in this life, will cause mutual joy in Heaven. Paul, in writing to the Corinthians, says, "We are your rejoicing even as ye also are ours, in the day of the Lord Jesus." 2 Cor. 1:14.

To the Philippians, the apostle writes: "My brethren dearly beloved and longed for, my joy, and crown." The crown of glory, bedecked with stars representing souls saved by the apostle's self-denying life, was the crown of *righteousness*, right-doing, which the Lord, the righteous Judge, would give him at that day, and not to him only, but to all that love his appearing. 2 Tim. 4:8. Every one that enters the portals of glory will wear such a crown; and none will enter there who have not in this life possessed a self-denying self-sacrificing spirit of labor for the salvation of others. It is necessary therefore that we labor in harmony with the plan of God, that we may gather with Christ. "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee." Ps. 128:1, 2.

4. The reward is certain. There is no danger of a failure here, for the reward is of such a nature that the dissolution of this earth cannot affect it. A gentleman of wealth asked a banker of my acquaintance: "Where is the safest place to invest a few thousands?" "In Heaven," was the banker's reply. We recommend this to all as a safe place of deposit. "He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." The harvest truly is plenteous, but the laborers are few. All are bidden to enter the field, and gather golden sheaves to be enjoyed in eternity.

My brother, my sister, do not wait until everything on your part has been so arranged that there will be no cross to bear. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." Has God intrusted to you this world's goods? do not wait until the shouts of victory are heard by the redeemed hosts, and the fruit is borne to glory by the angels of God; now is the time to make investments, and enter the harvest field.

From every nationality the cry is heard, "Come over and help us." There never was a greater need of means in the cause of God than now;

there never will be a greater need. Means now invested in the cause of God will place a "treasure in Heaven," and bring speedy returns. There is no doubt of this. The result of this matter is settled in Heaven. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5, 6. It is the blessing of God that gives success to the word spoken, to the seed sown. We should labor with courage, faith, and hope. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

Much labor will be expended without seeing great results, but ultimate success is certain. We cannot tell whose hearts God has prepared to receive the truth, but we know that they are all around us; we are directed to "give a portion to seven, also to eight." We should be like the clouds full of rain, that empty themselves upon the earth. "Blessed are ye that sow beside all waters." Isa. 32:20. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10, 11.

There never was a time when the words of our Saviour were more emphatically true than now: "Lift up your eyes, and look on the fields; for they are white already to harvest." There never was a time when eternal fruit was so soon to be given as now. Who among those who have not hitherto taken an active part in the missionary work will immediately enter the ranks of laborers?

Temperance.

Temperance Notes.

REV. JUSTIN EDWARDS, D. D., for seven years the secretary of the American Temperance Society, gave the following cases in his fourth annual report in 1831: "In one case a father adopted the plan of using a little ardent spirit every day. He was never intoxicated, and never thought to be in the least intemperate. He only took a little, a very little, because he thought it did him good. For the same reason his children took a little daily, and so did their children. And now no less than forty of his descendants are drunkards or in drunkards' graves. Another man adopted a different plan. He would not use ardent spirits; he would not purchase it, nor would he suffer it to enter his house. He taught his children to treat it as a poison, a mortal poison; and they so taught their children. And now there is not a drunkard among them, nor has one of his descendants ever come to a drunkard's grave."

For several years there has been in operation in London, under the care of an eminent physician (Dr. Edmunds), a medical institution known as the Temperance Hospital, all patients being treated there without alcohol in any form. Of the many thousands who have received treatment at this hospital during the six years of its existence, not one has been allowed to make use of wine, beer, brandy, or any other alcoholic beverage or liquid. According to the annual reports of the workings of the hospital, the experiment has thus far been a very gratifying success. This would also seem to be indicated by the fact that measures have recently been taken for the enlargement and permanent establishment of the institution. It is not impossible that it may soon be demonstrated that alcohol is altogether useless as a medicine. It is certain, at any rate, that preparations of alcohol are prescribed by physicians much more frequently than necessity demands, and to the immediate as well as remote detriment of their patients.

The prohibitory law now in force in Massachusetts was drafted by Gen. (now Governor-elect) Butler. For a liberal fee he gave to the perfecting of the measure his eminent ability and the skill acquired in his long practice in criminal law. According to *The Watchman*, he did his work so well, that in a protracted litigation it ran

the gauntlet of all the courts up to the highest, and its constitutionality was affirmed by the Supreme Court of the United States. When he was a candidate in 1879, he declared that if elected, he would enforce the prohibitory law—meaning of course that he would employ in good faith his executive authority to its fullest extent to give it effect. If our license law can be kept intact, and the towns under their local option will refuse licenses as generally as they have hitherto done, the prohibitory system will be in force in two-thirds of the towns, and a due enforcement of it will be in accord with public opinion, and a great boon to the Commonwealth.

Almost every young man likes the idea of some day "setting up business" for himself. The foolish spendings of many a youth would, if wisely saved, help to give him an independent start. The following illustrates this point: A New Orleans paper tells of a printer who, whenever his fellow-workmen at the case went out to drink beer, put in the savings bank the exact amount he would have spent if he had gone with them to drink. He did this for five years. He then looked at his bank account, and found that he had laid up \$521.86. In five years he had not lost a day because of sickness. Three out of five of his fellow-workmen had in the meantime become drunkards. The water-drinker then bought out the printing-office, and in twenty years from the time he began to put by his money, he had laid aside many thousand dollars.

Col. Ingersoll has been sneering at the cost of religion. The total amount given for the support of the churches is about \$47,000,000 per annum. The value of the liquors retailed in the United States in 1878 was \$715,000,000. The annual contribution for religion per capita was \$1.11, for education \$2.02, for liquor \$17—fifteen times as much to ruin souls through the liquor traffic as to save them through the gospel. Recalling the declaration of Daniel Webster, that no state is great or secure without education and religion, is not the policy suicidal which allows five times as much to make paupers and criminals of the people as is expended in the education of their minds and the salvation of their souls combined? But this is not all. The catalogue of the expense of the liquor traffic needs to be supplemented by at least an equal amount to cover accident, sickness, loss by crime and by police, judicial and penal expenditure. And above all, in terms which no arithmetic can express, there must be added the unutterable misery, the broken hearts and desolated hopes, and blasted names and lost souls. For these there is no computation and no realization short of eternity. For this traffic no Christian man can feel anything but abhorrence.—*Selected.*

What the Beer Drinker Swallows.

THE beer or spirit drinker is wont to look with ill-concealed contempt upon the simple water drinker, and as he tosses off the glass he has just paid his money for, imagines that he has swallowed something far better and performed an action far more sensible. Yet, if he would stop but for a moment to ask what he has just taken, he might think quite differently. Let us see. A barrel of beer contains about 500 glasses. The seller gives about \$8 for it, and sells it for five cents a glass, or \$25. His profit is 215 per cent. The drinker drops in ten times per day and takes his glass of beer; in fifty days he has consumed the 500 glasses and paid \$25 therefor. What has he swallowed? Scientific men say that in the 500 glasses of beer there were 460 glasses of mere water, 25 glasses of pure alcohol, 15 glasses of extracts and gums. So the beer drinker has paid \$23 for 460 glasses of water, and impure at that, which he could have had from the nearest spring for nothing, and pure as nature made it. He has had, in addition, 25 glasses of pure alcohol, which is a poison—at enmity with every function of the system, no food, nor a heat producer. And besides all this, he has taken 15 glasses of extract of malt, sugary matter, indigestible gums, etc., etc.

Surely, there is no absurdity so absurd. To pay \$23 for 460 glasses of impure water, when he could have it pure for nothing, and \$2 for forty glasses of poison and mostly indigestible drugs! But it pays the brewers and saloon-keepers to sell water at 215 per cent. advance on all their trouble of barreling and bottling it.—*Prof. G. E. Foster.*

The Home Circle.

MY EIGHTY YEARS.

My eighty years! My eighty years!
Shall I look back with joy or tears
Across life's track, at duties done,
At battles lost and victories won,
At sad mistakes that I have made,
At hopes that blossomed but to fade,
Or, at the fruit that now appears,
Of seed well sown in eighty years?

My eighty years! My eighty years!
What lights and shadows, hopes and fears,
What glimpses of the good and true,
What friendships all the journey through,
What mercies have around me shone,
What honest hands have clasped my own,
Since that eventful time, below—
My birthday, eighty years ago!

The man who lets the days pass by
From youth to late maturity,
In carelessness of acts and deeds,
Unmindful of his nature's needs,
When opportunity has gone,
And still the days are passing on,
Will never know, as evening nears,
What may be done in eighty years.

My eighty years! My eighty years!
The western horizon now clears,
And I can see with calmer eyes
The hand that leads me toward the skies;
And listening, I can hear to-day
A still small voice that seems to say,
"What man hath sown he reaps alone."
In eighty years, what have you sown?
—Mrs. M. A. Kidder.

Susie's Examination.

"WELL Susie," said uncle Joseph, as he came into the parlor in the evening, "how did you pass your examination? But I hardly think I need ask, for your face tells me you were successful, and received your certificate."

"Yes, indeed, uncle, and I suppose I do feel happy, though I am very sorry for some who failed."

"Were there many to be examined?"

"Oh, yes, a large number, and several of them my schoolmates. I was most sorry of all for Lizzie Brown. She was very anxious to teach, and needed the employment, and her friends had obtained the promise of a position for her. I own I was afraid for her, for she has been somewhat careless about her studies some of the time, and in the examination she failed to pass just by a fraction."

"How do you mean?"

"Why, the examiner marks the degrees of efficiency in each study, and then adds all together and divides by the number of studies. One hundred is perfect, and seventy-five is required to get a certificate. When Lizzie's average was made out, it was seventy-four and a fraction, and she failed."

"How unfortunate, indeed. And how did your record stand?"

"Eighty-six, on the average."

"Then you had eleven credit marks beyond what you needed to get your certificate?"

"Why, yes, if that's the way you put it. I should have barely passed if I had had eleven less."

"But you could not tell beforehand just how the examiner would rank you?"

"Certainly not."

"What a pity you could not! you might have saved so much unnecessary study, which you have spent in gaining the eleven points you did not need."

"Why, uncle Joseph! what do you mean? I believe I am not afraid of study. You know it has long been my ambition to be a teacher, and I want to be one of the best. I would have been glad to stand one hundred in every study, had it been possible, and I was willing to work for it too. What made you speak in that way?"

"I guess I must have been thinking of what you asked me a few days ago. You remember you were very anxious to know whether dancing and card-playing were positively wicked, so that a person who practiced them could not be a Christian. What could I think but that you wanted to guard against self-denial and separation from the world just as far as you possibly could, and barely pass? And how could I know but the same principle would apply to your ambition or teaching? Why should it not?"

"Oh, uncle, how strangely you do talk! I never thought of it in that way; but you know some of my young friends practice these things."

"And they have asked you to join them?"

"Yes, sometimes."

"And you would like to do so if you could quiet your conscience so far as to believe that you could still be a Christian. Are any of your friends better Christians because of their indulgence in these things?"

"I cannot say that they are."

"Do you know of any who would rank one hundred as followers of Christ if only they did not lack these peculiar Christian graces?"

"No, I do not think anything of the kind."

"Then where is the occasion for such a question as I have spoken, if your ambition for the Christian life is like your ambition for teaching, and you aspire to be one of the best?"

"Are the cases, then, so much alike?"

"There is a difference, certainly. If you had failed in this examination, you might have gone back to your studies, and at another time you might have succeeded. But a time is coming when those that are ready will go in, and the door will be shut. Yes, there is a difference. Alas for those who are trying to walk as close as possible to the line which separates the church from the world! God save my dear niece from coming to the great examination, only to rank seventy-four and a fraction!"—*Zion's Herald*.

"No."

"No!" Clear, sharp, and ringing, with an emphasis which could not fail to arrest attention.

"I don't often hear such a negative as that," remarked one gentleman to another, as they were passing a play-ground.

"It is not often any one hears it. The boy who uttered it can say 'Yes', too, quite as emphatically. He is a new-comer here, an orphan, who lives with his uncle, about two miles off. He walks in every morning, brings his lunch, and walks back at night. He works enough to pay his board; and does more toward running his farm than the old man does himself. He is the coarsest-dressed scholar in the school, and the greatest favorite. Everybody knows just what to expect of him."

"Quite a character. I should like to see him. Boys of such sturdy make-up are getting to be scarce, while the world never had more need of them than now."

"All this is true; and if you wish to see Ned, come this way."

They moved on a few steps, pausing by an open gate, near which a group of lads were discussing some exciting question.

"It isn't right and I won't have anything to do with it."

"Well, anyway, you needn't speak so loud and tell everybody about it," was responded impatiently to this declaration.

"I'm willing everybody should hear what I've got to say about it. I won't take anything that don't belong to me, and I won't drink cider, anyway."

"Such a fuss about a little fun! It's just what we might have expected. You never go in for fun."

"I never go in for doing wrong. I told you No, to begin with. And you're the one to blame if there's been any fuss."

"Ned Dunlap I should like to see you a minute."

"Yes, sir." And the boy removed his hat as he passed through the gate and waited to hear what Mr. Palmer might say to him.

"Has your uncle any apples to sell?"

"No, sir. He had some, but he has sold them. I've got two bushels that were my share for picking; would you like to buy them, sir?"

"Yes, if we can agree upon the price. Do you know just how much they are worth?"

"Yes, sir."

"All right, then, I will call for them and you may call at my house for the pay."

The short interview afforded the stranger an opportunity to observe Ned Dunlap closely. The next day a call was made at his uncle's, and, although years had elapsed before he knew what a friend he had gained, that day his fortune was assured. After he had grown to manhood, and accepted a lucrative position, which was not of his seeking, he asked why it had been offered him.

"Because I knew you could say 'no' if occasion

required," answered his employer. "'No' was the first word I heard you speak, and you spoke it with a will. More people, old and young, are ruined for want of using that word than from any other cause. They don't wish to do wrong, but they hesitate and parley until the tempter has them fast. The boy or girl who is not afraid to say 'no' is reasonably certain of making an honorable man or woman."

"Yes, is often a sweet and loving word."

"No, is a strong brave word, which has signalled the defeat of many a scheme for the ruin of some fair young life."—*Temperance Banner*.

"It's Only John."

Six years ago I was teaching school in the northern part of Illinois. One cold, blustering evening after school, I went along home with some of my pupils to spend the evening. It was one of the well-to-do families of the district that I was visiting. I had a special object in going to this place. I desired to see how the parents governed their children in this particular home. I had been greatly puzzled over the character of one of the little boys, and in order to better understand his nature, I wanted to see his home training. He was a very bashful boy—sometimes almost to stupidity—but, by noticing his answers in the class, and his actions while playing, I soon found that he really had a clear head and a warm heart. At times there was a sullenness, and a doggish stubbornness over which I could gain but little control. When I spoke kindly to him, or did him a favor, he would look up with such a strange look of wonder in his countenance, and seemed to act as if in doubt how to receive it.

We were kindly received by the father and mother, and it made the stranger's heart beat for his home to see how mother and the older sister moved the wraps from the shivering children, kissed their rosy cheeks, and made room for them around the fire. But there was a difference. Little John came in behind the rest, and stood for a moment looking for a place at the stove, but there was no room made for him. He walked hesitatingly around, and sat behind the stove on the wood-box. After taking off his mits and comfort, he sat with his head down, looking as if he felt he had done wrong by entering his own home on that cold winter night. There were no kind words, no kisses, no notice from the household for him, that had been given so freely to his more forward brothers and sisters.

When the father and sons did the feeding, I noticed that John carried the heavy swill through the deep snow, while the older boys fed and watered the horses, a much easier task. When he came from his work, he stamped the snow from his shoes; and his sister, looking from the window, to see who was coming, said carelessly, "It's only John." This sentence told the whole story. I could not help but notice during the entire evening how the backward little fellow was slighted.

Here was a heart actually starving for kindness—and mind blunted and heart made sullen and wicked by this starvation. This incident of partiality in parents made a deep impression upon my mind. How careful Christian parents should be to avoid the evil of partiality to children, for often a bad nature is forming behind the shyness of the quiet, neglected child; and many a big trouble rankles in the little heart when the little lips are silent. Remember that want of indulgence spoils a child, as well as too much of it.—*Selected*.

A Low Voice in Woman.

YES, we agree with that old poet who said that a low, soft voice was an excellent thing in a woman. Indeed we feel inclined to go much further than he has on the subject, and call it one of her crowning charms. No matter what other attractions she may still have; she may be as fair as the Trojan Helen, and as learned as the famous Hypatia of ancient times; she may have all the accomplishments considered requisite at the present day, and every advantage that wealth can procure, and yet if she lack a low, sweet voice, she can never be really fascinating. How often the spell of beauty is broken by coarse, loud talking! How often you are irresistibly drawn to a plain, unassuming woman, whose soft, silvery tones render her positively attractive. Besides, we fancy we can judge of the character by the voice; the bland, smooth, fawning

tone seems to us to betoken deceit and hypocrisy, as invariably as the musical, subdued voice indicates a genuine refinement. In the social circle, how pleasant it is to hear a woman talk in that low key which always characterizes the true lady! In the sanctuary of home, how such a voice soothes the fretful voice and cheers the weary husband! How sweetly such cadences float through the sick chamber; and around the dying bed, with what solemn melody do they breathe a prayer for a departing soul.—*Ladies' Repository*.

Religious Notes.

—The Church of England has an income of \$22,125,000.

—There is but one Universalist Church in the State of Mississippi.

—The Bombay *Guardian* says the number of native Christians in India has doubled in ten years.

—Prof. Cyrus Northrop, of Yale College, pertinently says: "The Bible-class that is converted into a court for the trial of Christianity is, and in the nature of the case must be, a failure."

—Miss Whately, daughter of the famous Archbishop, has long carried on a missionary work of great interest at Cairo, at her own charges. The Khedive has presented her with land for her buildings, and her Cairo schools number 300 boys and 200 girls, more than two-thirds of the girls and half of the boys being Moslems. She has a branch school of ninety pupils at Damietta.

—The Pope, in receiving a deputation of clergymen from Mexico, recently, praised the piety of that country, and said he felt sure that its rulers, in their own interests, would renew relations with the Vatican. That country has had relations with the Vatican for some hundreds of years, and it would puzzle the brains of the wisest man to discover wherein its interests have been advanced thereby.

—A number of prominent Lutherans of Washington are planning for the erection of a colossal bronze statue of Martin Luther in that city. It is proposed to purchase for this purpose a duplicate of the figure of the great reformer which stands in the center of the celebrated group at Worms, and erect it in front of the Lutheran Memorial church, on Thomas Circle, between Fourteenth Street and Vermont Avenue.

—The *Jewish Times* thinks that, in view of the fact that there are 40,000,000 Presbyterians in the world, and that the Methodist and Baptist denominations are still larger, for Protestants to cherish jealousies and fears of the Jews, who number less than 12,000,000 in all the earth, "can only be accepted as an evidence of depravity in those who indulge them, and at the same time as a very high tribute to Jewish energy, character, and talent."

—The Presbyterian Mission Press, at Shanghai, China, sends out 35,000,000 pages of tracts a year. The Press has a type foundry of its own, and has type for English, Greek, Korean, Japanese, Mongolian, Literary Chinese, Mandarin Chinese, and five local dialects. A noteworthy feature of the institution is that every morning its workmen, sixty or seventy in number, gather in the chapel for prayers, conducted by the business manager.

—A missionary who has just returned from Egypt gives some statistics of missionary work in that country. In all the great centers of the population in Egypt there are now missions and schools; eighteen Christian churches have been organized, in which there are about 1,400 members, and there are sixty schools, with 4,000 scholars, while no fewer than 24,500 volumes of Christian and popular literature have been sold. The missionaries driven out by the late war have all returned, and found the mission property very little injured.

News and Notes.

—Congress adjourned at noon, Sunday, the 4th inst.

—A severe shock of earthquake was felt in Connecticut, Feb. 27.

—After a long contest, Thomas W. Palmer, of Detroit, has been elected Senator from Michigan.

—Two more attempts have been made to burn the Missouri penitentiary, since the one noted last week.

—The public debt was diminished \$9,630,678 during February. The decrease since June 30, 1882, is \$102,638,346.

—The steamer *Yazoo* sunk on the Mississippi near New Orleans, on the 4th inst., and sixteen persons were drowned.

—Seven hundred feet of the Mullen tunnel, on the Northern Pacific Railway, have caved in, causing heavy damage.

—Hank Monk, famous throughout the whole country as the great stage driver of California, died at Carson, Nev., Feb. 28.

—Since publishing the account of the death of seventy Michigan lumbermen, we have learned that the report was a false one.

—An immense warehouse is now building on Carquinez Strait, near Port Costa, Cal., which will have a capacity of 60,000 tons of grain.

—Five children in Pine Grove, N. Y., have been attacked with trichinosis from eating raw pork. One died, and two more are not expected to live.

—The town of Vina, Tehama Co., Cal., claims the largest vineyard in the world, owned by one man. It is the property of Ex-Governor Stanford, and contains 3,500 acres.

—The authorities of San Francisco, in a fit of economy have shut off the gas from the street lamps, and that city is now in darkness, whereat the hoodlums no doubt greatly rejoice.

—David Davis having resigned his position as President *pro tem.* of the Senate, Senator Edmunds of Vermont has been elected to that position. A better choice could not have been made.

—The Massachusetts House defeated the bill giving female citizens the right to vote for city and town officers, to hold city and town offices, and vote at town meetings, by a vote of 127 to 60.

—Elementary physiology and hygiene, with special instruction upon the effects of stimulants and intoxicants upon the human system are now among the required subjects in the Vermont schools.

—A fellow in Los Angeles, Cal., was convicted last week of whipping his mother, with a blacksnake whip, and it was shown that he compelled her to remove her cloak for that purpose. The brute was fined only \$175.

—The men who attempted to rob the train near Montello, Utah, have met with speedy punishment. All of them pleaded guilty, and were sent to the penitentiary—three of them for fourteen years each, and two for twelve years.

—Governor A. H. Stephens, of Georgia, died at Atlanta, March 4, aged 71. For years he was an invalid, being scarcely more than a skeleton, yet he was constant in his attendance on the floor of the House, and was an indefatigable worker.

—It has been estimated that the area of wheat sown in California this year is 3,200,000 acres. Should there be an average yield, the crop will be enormous, as in 1880 the crop was the largest ever produced in the State, and the area was only 1,832,429 acres.

—There is talk of introducing the steel-rope system of street-cars in New York, the same as in San Francisco and Chicago. It is claimed that such roads in New York could make profit at the uniform rate of three cents a fare, the cars running at the rate of eight miles an hour.

—A valuable lead discovery has been made in British Columbia. A gentleman returning from Kooehenay brought specimens that were absolutely pure. He says the mines there are of vast richness. At least 250,000 tons of ore are in sight. The main seam is 100 feet in thickness.

—Lieutenant Commander Gorringer, having resigned his position in the United States Navy, has leased the ship-building yard of the Philadelphia and Reading Railroad Company, and will undertake the construction of iron and steel ships of all classes. The company has already received orders for more work than it can do.

—We read lately of two idiots who, for lack of any better employment, smoked for twelve hours on a wager, refilling their pipes as soon as they were empty. The mouth of one was very badly blistered; the report did not say whether he recovered from the effects, or not. The other, unfortunately, was apparently uninjured.

—In view of the recent disaster in the parochial school in New York, the City Building Inspector is making a special examination of the public schools at the request of the Board of Education. Thus far, almost without exception, they have been found faulty in construction and dangerous. Steam pipes pass close to wooden partitions and the doors open inward.

—Reports from Oregon and Washington Territory say that the fruit crop will be very short this year. Peaches, plums, pears, and cherries, and nearly all the apples, have been nipped in the bud. Many fruit-trees were prematurely filled with sap by the warm weather last fall, and were frozen by the intense cold which followed. It is thought that the loss in the vicinity of Dayton, W. T., will not be less than \$1,000,000.

—The *Union Signal* says that the Sunday attendance at the beer gardens of Cincinnati is greater than the attendance at the Protestant places of worship; and that the husbands of women who are engaged in the temperance work have been threatened that if their wives did not cease their agitation in favor of temperance, steps would be taken to destroy their husbands' business.

—As might be expected, the distress caused by the recent floods, is on the increase. The agent who was sent to Shawneetown, Ill., to investigate and report, says that the situation is terrible. There are between 500 and 600 houses in the town, every one of which is under water. Only thirty-one are habitable, and those only in the upper stories. More than one hundred houses have floated from their foundations. Five hundred people are receiving relief. One-half to two-thirds of Gallatin County is afloat; fences are gone, corn destroyed, stock drowned and people driven from their homes. Dysentery, pneumonia and malarial fevers prevail and are increasing.

—A *Chronicle* dispatch of Feb. 25 says: "The success of the Mormon Church in securing the balance of power in Idaho and controlling legislation in that Territory has caused the leaders to turn their attention to Arizona, where small colonies have already been planted and larger ones are in contemplation. It is understood here that orders have been given for five hundred families to leave for that Territory on the 1st of March. They are to be sent from various settlements in Utah, and their places are to be filled by foreign emigrants expected in April. To seize and possess the Rocky Mountain country is the determination of the Mormon Church, and it is making strides in that direction."

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 8, 1883.

Quarterly Meeting in San Francisco.

THE quarterly meeting was not held in San Francisco last Sabbath, the time appointed, as no minister could be present. We have received a request to hold the quarterly meeting with that church next Sabbath, and have consented to do so. It is expected that all the members will be present, next Sabbath, March 10.

Last Sabbath in Oakland.

LAST Sabbath meeting in Oakland was an occasion of interest and importance. In the forenoon we spoke on Job. 22:21. Five members were received, and three names dropped. The committee on nominations reported. Baptism was appointed to take place, providence favoring, in two weeks.

In the afternoon the roll was called, and 84 responded; and some letters were received from non-resident members. The officers were elected as follows:—

Pastor—J. H. Waggoner.

Elders—C. H. Jones and E. J. Waggoner.

Deacons—W. N. Glenn and John I. Tay.

Treasurer—John I. Tay.

Clerk—James B. Leavitt.

The ordinances were celebrated. Notwithstanding the large number of matters attended to, the meetings were not so long as to be tedious, and an excellent feeling prevailed.

Moving to Healdsburg.

It is hoped that the error of moving to the vicinity of the College without a clear duty, and to the great injury of small churches, which was committed by so many in the East, will not be repeated in California. Those who contemplate moving to Healdsburg should by all means counsel with the Conference Committee, or some persons acquainted with the circumstances. Better to exercise great caution than to lay the foundation for long-standing regrets. Consider well the influence a removal will have upon the church to be left, and upon the cause in its locality. We hope to see a strong school, upheld by a strong influence, built up in Healdsburg. But that can never be done by moving unadvisedly. We shall watch this matter with deep interest, for we believe it is one of great importance.

Our 8-page Tracts.

WHILE we were in Battle Creek a joint meeting was held of the Publishing Committees of the two Publishing Associations. We have for some time been trying to devise some plan whereby these two committees might co-operate in their decisions and actions, and this joint meeting was an effort to carry out this idea. Amongst other things upon which action was taken, we were requested to revise the series of 8-page tracts which were got up mostly for use in tent-meetings. There are some things in them which refer to the circumstances and opportunities of tent-meetings which make them quite inappropriate for general circulation. These can be changed without injuring them at all as tent tracts. And some of them can be corrected and improved in some other features. We shall put them in tract form as fast as they are put through the SIGNS. Instead of the "book list" occupying one page, each will contain notices of those books which treat of the subject of the tract.

Added to that which appears on the second page of this paper, will be only a few lines calling attention to books on the same subject.

California Deaf Mute Asylum.

It was our privilege to visit this institution last week. We had previously visited the grounds and examined the buildings when the schools were not open. We cannot speak of all the matters of interest connected with our late visit; we were most interested in the exercises of the classes of the deaf who are being taught to read. The teacher wrote on the blackboard the names of our party of four, and called up several young

persons in succession who each read them off so distinctly that all could readily understand them. By request one of our party gave a sentence, reading from a copy of the SIGNS in her hand, concerning John the Baptist. "But what went ye out for to see?" This was very distinctly read by nearly all the class; by every one called upon. When this class was dismissed each one said, "Good-bye," on passing out.

We then repaired to a room wherein there was a class of beginners; children who had been in training to speak and read only four weeks. The progress made in this short time was truly remarkable. An active little girl from the other class would take a word from the mouth of the teacher and impart it to every one in this class, being sure that all articulated it with tolerable correctness before leaving them. Then such as uttered it most accurately were in turn sent to give it to, and receive it from, the others; and this continued until all were conversant with the pronunciation of that word. Then one was called to point out the word on the blackboard, which was always done with readiness.

A large number of simple sentences were written on the board. The teacher would construct a longer sentence, speaking it without any motion other than of the vocal organs, and call upon a pupil to pick out the words of this sentence on the board. The words were often found far apart, but always found, showing that they were very fast becoming conversant with spoken and written language. These children, in this short time, had learned the alphabet; that is, the position of the organs of speech in articulating the letters or sounds of a true alphabet. They had also learned to take these sounds combined into words from the teacher, and to recognize these words in writing. A class in any day-school, with all their senses, who would learn the alphabet and as much of the construction of the language, in the same length of time, would be regarded as having made great progress. Miss Garrett, the teacher, is a graduate of Prof. Bell, the originator of the system, and is doing credit both to herself and to her instructor.

A young lady, an inmate of the institution, addressing a lady visitor, said in a rather pleasing tone, "This is a very lovely day," (which it truly was); and we were surprised to learn that she was entirely deaf. She had been one of the "deaf and dumb" until she was taught to speak by the method here used.

We learned from Prof. Goodall, of the Asylum, that the present Legislature proposes to cut down the appropriation to so small a figure that it will not be possible to keep the school in operation during the year. We have no doubt that retrenchment of the State expenses is advisable; but "leaks" might be stopped in many places to such advantage that it would not be necessary to close this institution—one of the most important charities in the country. Of the deaf and blind there are now about one hundred and fifty scholars. To throw all these out of school after making a good beginning, to lose what they have acquired, as many would before another appropriation could be made, would be a calamity which every well-disposed person could but deeply deplore. We hope that wiser counsel may prevail, and the asylum schools be kept in operation.

NOTICE of the Annual Meetings to be held in Oakland in April will be given next week.

MOST of the time since our return to California the weather here has been like that of June in the East.

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By ELD. J. H. WAGGONER.

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