

# The Signs of the Times.

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

VOLUME 9.

OAKLAND, CALIFORNIA, FIFTH-DAY, MAY 24, 1883.

NUMBER 20.

## The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

S. D. A. MISSIONARY SOCIETY.

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

Entered at the Post-Office in Oakland, Cal.

### CROSS WEARING.

I AM crucified with Christ—

With him nailed upon the tree;  
Not the cross, then do I bear,  
But the cross it beareth me.  
Solemn cross on which I died,  
One with him, the Crucified.

Shall I take that blood-stained cross,  
Cross of agony and shame,  
Cross of him who fought my fight,  
Cross of him who overcame?  
Shall I deck myself with thee,  
Awful cross of Calvary?

Shall I drag thee through the crowd,  
Mid the laughter that is there;  
Whirl thee through the giddy waltz,  
Bound upon my neck or hair?  
Awful cross of Calvary,  
Shall I deck myself with thee?

Shall I make that lowly cross  
Minister of woman's pride,  
Drawing eyes to me that should  
Fix upon the Crucified?  
Awful cross of Calvary,  
Shall I deck myself with thee?

Shall I call this glittering gem,  
Made for show and vanity—  
Shall I call this gaud a cross,  
Cross of him who died for me?  
Shall I deck myself with thee,  
Awful cross of Calvary?

—Horatius Bonar.

## General Articles.

### Unity of the Church.

BY MRS. E. G. WHITE.

AS ALL the different members of the human system unite to form the entire body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole.

The advancement of our church is retarded by the wrong course of its members. Uniting with the church, although an important and necessary act, does not make one a Christian or ensure salvation. We cannot secure a title to Heaven by having our names enrolled upon the church books, while our hearts are alienated from Christ. We should be his faithful representatives on earth, working in unison with him. "Beloved, now are we the sons of God." We should keep in mind this holy relationship and do nothing to bring dishonor upon our Father's cause.

Our profession is an exalted one. As Sabbath-keeping Adventists, we profess to obey all God's commandments, and are looking for the coming of our Redeemer. A most solemn message of warning has been intrusted to God's faithful few. We should show by our words and works that we recognize the great responsibility laid upon us. Our light should shine so clearly that others can see that we glorify the Father in our daily lives; that we are connected with Heaven and are joint-heirs with Jesus Christ; that when he shall appear in power and great glory, we shall be like him.

We should every one feel our individual responsibility as members of the visible church, and

workers in the vineyard of the Lord. We should not wait for our brethren, who are frail as ourselves, to help us along, for our precious Saviour has invited us to join ourselves to him, and unite our weakness with his strength, our ignorance to his wisdom, our unworthiness to his merits.

None of us can occupy a neutral position, our influence will tell for or against. We are active agents for Christ or for the enemy. We either gather with Jesus or scatter abroad. True conversion is a radical change. The very drift of the mind and bent of the heart should be turned, and life become new again in Christ.

God is leading out a people to stand in perfect unity upon the platform of eternal truth. Christ gave himself to the world "that he might purify unto himself a peculiar people, zealous of good works." This refining process is designed to purge the church from all unrighteousness and the spirit of discord and contention; that they may build up instead of tear down, and concentrate their energies on the great work before them. God designs that his people should all come into the unity of faith. The prayer of Christ to his Father, just prior to his crucifixion, was that his disciples might be one, even as he was one with the Father, that the world might believe that he had sent him. This most touching and wonderful prayer reaches down the ages, even to our day, for his words were "Neither pray I for these alone, but for them also which shall believe on me through their word."

How earnestly should the professed followers of Christ seek to answer this prayer in their lives. Many do not realize the sacredness of their church relations, and are loth to submit to restraint and discipline. Their course of action shows that they exalt their own judgment above that of the united church; and they are not careful to guard themselves lest they encourage a spirit of opposition to its voice.

Those who hold responsible positions in the church may have their faults in common with other people, and may err in their decisions; but notwithstanding this, the church of Christ on earth has given to them an authority that cannot be lightly esteemed. Christ, after his resurrection, delegated power unto his church, saying, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

A relation to the church is not to be easily canceled; yet some professed followers of Christ will threaten to leave the church when their path is crossed, or their voice has not the controlling influence which they think it deserves. True, in leaving the church, they would be the greatest sufferers themselves, for in withdrawing beyond the pale of its influence, they subject themselves to the full temptations of the world.

Every believer should be whole-hearted in his attachment to the church. Its prosperity should be his first interest, and unless he feels under sacred obligations to make his connection with the church a benefit to it, in preference to himself, it can do far better without him. It is in the power of all to do something for the cause of God. There are those who spend a large amount for needless luxuries, and to gratify their appetites, but feel it a great tax to contribute means to sustain the church. They are willing to receive all the benefits of its privileges, but prefer to leave others to pay the bills. Those who really feel a deep interest in the advancement of the cause, will not hesitate to invest money in the enterprise whenever and wherever it is needed.

They should also feel it a solemn duty to illustrate in their characters the teachings of Christ, being at peace one with another and moving in perfect harmony as an undivided whole. They should defer their individual judgment to the judgment of the body of the church. Many are living for themselves alone. They look upon their

lives with great complacency, flattering themselves that they are blameless, when in fact they are doing nothing for God, and are living in direct opposition to his expressed word. The observance of external forms will never meet the great want of the human soul. A profession of Christ is not enough to stand the test of the day of Judgment. There should be a perfect trust in God, a childlike dependence upon his promises, and an utter consecration of self to his will.

God has always tried his people in the furnace of affliction, in order to prove them firm and true, and purge them from all unrighteousness. After Abraham and his son had borne the severest test that could be imposed upon them, God spoke through his angel unto Abraham, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." This great act of faith causes the character of Abraham to shine forth with remarkable luster. It forcibly illustrates his perfect confidence in the Lord, from whom he withheld nothing, not even his son of promise.

There is nothing too precious for us to give to Jesus. If we return to him the talents of means he has intrusted to our keeping, he will give more into our hands. Every effort we make for Christ will be rewarded by him; and every duty we perform in his name will minister to our own happiness. God surrendered his dearly-beloved Son to the agonies of the crucifixion, that all who believe on him should become one through the name of Jesus. When Christ made so great a sacrifice to save men and bring them into unity one with another, even as he was united with the Father, what sacrifice is too great for his followers to make, in order to preserve that unity?

If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church-trials dishonor our Redeemer. All these may be avoided if self is surrendered to God, and the followers of Jesus obey the voice of the church. Unbelief suggests that individual independence increases our importance, that it is weak to yield our own ideas of what is right and proper, to the verdict of the church. But to yield to such feelings and views is unsafe, and will bring us to anarchy and confusion. Christ saw that unity and Christian fellowship were necessary to the cause of God, therefore he enjoins it upon his disciples. And the history of Christianity from that time until now proves conclusively that in union only there is strength. Let individual judgment submit to the authority of the church.

The apostles felt the necessity of strict unity, and they labored earnestly to this end. Paul exhorted his brethren in these words:—

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

He also writes to his Philippian brethren, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

To the Romans he writes, "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God."

"Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."

Peter wrote to the churches scattered abroad, "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

And Paul in his epistle to the Corinthians says: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

### How to Understand Bible Language.

*It is contrary to all the well established and universally accepted rules of interpretation, to put an uncommon meaning into the words of any writer, unless we are especially authorized by him to do so, or unless the character of the document itself shall warrant it.*

The Bible was not written especially for philosophers, or metaphysicians, or poets, but for men of all classes and conditions in life. Hence we find something in it that is particularly adapted to all these several classes. We have poetry, prophecy, parables, proverbs, in which we should expect to find figures of speech and a tropical and fanciful use of words, as we do in other writings of the same sort. But by far the larger part of the word of God is in plain, sober prose. It was written for the instruction of the people generally, and ought to be understood without the aid of philosophers and metaphysicians to explain it, and would be understood far better than it now is, were it not for the metaphysical, scholastic and traditional interpretations which the schoolmen of the middle ages, and the commentators and creed-makers of the present age, following in their lead, have contrived to put upon its meaning.

But this is an old device for "making the word of God of none effect." It was very common among the Hebrews. Christ denounced it in his day. Of this Jehovah speaks, when he inquires of Job, "Who is this that darkeneth counsel by words without knowledge?" Indeed, we trace it back to the garden in Eden, and see the great adversary of God and man, in the very beginning, construing the threatening of death, which God had declared to be the penalty of sin, to mean, "Ye shall not surely die; ye shall be as gods, who are immortal." And could our Platonic Christian brethren have been present at that interview, they must have said "AMEN" to the declaration of the tempter, "that is just what we believe. Man is an immortal being. He cannot actually die. The death which his Creator threatens cannot mean actual death. It must mean 'an unchanging, eternal state of wretchedness and misery,' or something else, or anything but death."

Now it was against this very traditional doctrine that Paul warns the early Christians, when he says: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8. Referring especially to this act of the adversary, he says: "I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your mind should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3.

The word of God ought certainly to receive the same honest treatment which we accord to the writings of men. When we read fiction or poetry, we may indulge our fancy. The author invites us to do so. But when we read a volume of history, or a legal document, we are bound to construe the language in its literal sense. So should it be when we read the Bible. Who would think of giving a fanciful construction to the Constitution of the United States, or to the laws of the country? When the law specifies "death," as the penalty for capital crimes, no one understands this to be a figurative expression for some other mode of punishment. When the judge solemnly sentences the criminal "to be hung by the neck till he is dead, dead, dead," the culprit does not understand him to mean perpetual and life-long imprisonment with torture. But when we read the constitution of God's government over us, and the laws which he has instituted and declared in the most solemn manner, we are taught to construe his words just in this fanciful way, and to understand the penalty of death which he threatens as meaning, not death at all, but simply "the

destruction of the sinner's well-being," "a forlorn and miserable existence endlessly perpetuated!"

On this point Locke says: "By death some men understand endless torments in hell-fire. But it seems a strange way of understanding a law which requires the plainest and directest word, that by death should be meant eternal life in misery. Can any one be supposed to intend by a law that says, 'For felony thou shalt surely die,' not that he should lose his life, but be kept alive in exquisite and perpetual torments? And would any one think himself fairly dealt with who was so used?"

And when we read the precious promises of our Lord to his people about life—a life of purity, blessedness, and glory in his everlasting kingdom—a life that shall never end—we are taught to understand something quite different from what he promises. Indeed, he does not mean life at all, but simply a pure and blessed condition of life, that shall endure forever. As for life itself, his people are not indebted to him for it. It is their own inalienable inheritance from Adam. Christ did not die to save us from the power of death, but only from a state of sin and misery, into which we are all born, and which we must endure forever, unless we are rescued; and from the further suffering due to our own sins, to which there can be no end unless he saves us.

So many believe and talk. And this would be a great salvation indeed; but the salvation which Christ offers in the gospel is a greater salvation than this; for the penalty of sin is a greater, deadlier penalty than suffering. It is DEATH. "Sin, when it is finished, bringeth forth death." The pains and sorrows and miseries that follow in the train of sin, are but the inevitable results and accompaniments of sin. But they are not the death that is threatened. They are but the preludes and shadows and concomitants of that death to which they point, and to which sin inevitably leads.

It is from this death that Christ saves his people. The purity and blessedness and joys of that life which he gives them are not *the life* itself—they are but the accompaniments of that life, the necessary accompaniments—for it is his own peculiar life that he gives them, which is pure and blessed and immortal. No other life can be perpetual but one that is in perfect harmony with the divine life.

It was by this insidious device, that the great adversary of God and man succeeded at the first in compassing the ruin of man. He taught him to believe that the original threatening of death—"dying, thou shalt die"—ought to be interpreted as meaning, "ye shall be as gods and live forever." And now again he would teach his willing listeners, by the same process of interpretation, to rob the Almighty Saviour of the crown of glory which he claims, and which is his due as the Redeemer and Life-giver of his ransomed people, that man may put it on his own head, and wear it as an immortal god in Heaven or hell forever!

*These two words—Life and Death—are not merely the crucial words in this controversy, but they are the principal words by which the sanctions of the divine law are made known to us.*

They are used more than any others to mark the grand distinction between the righteous and the wicked. There are but two classes of men spoken of in the Scriptures. They are designated by a great variety of titles, as, the righteous and the wicked; the children of God and the children of this world, or of the devil; natural men and spiritual men; the elect and the reprobate; the saved and the unsaved, etc., but the specific reward that is promised to the one class is, Life, Life, Life forevermore, Life without end; and the specific doom of the other class is, Death, Death, Death. These are the principal words employed everywhere throughout the sacred volume, from Genesis to Revelation, to designate the lot, or portion, or end of these two classes respectively. The word signifying "to die," or "death," is used at least *one thousand* times by the various writers of the inspired volume; and the word signifying "to live," or "life," is used nearly as many more.

Of course, it is not pretended that these words are employed in an absolutely literal sense at all times, and in all places where they occur. Every variety of style is to be found in this Book of many books. Some parts of it are entirely figurative, and metaphors of various sorts abound in many other parts. Perhaps there is no common

word which may not be tropically used, by some one of these many writers. But it does not follow, because instances of a figurative use of the words "life" and "death" may be found here and there, that a figurative sense should be given to them all in other places, or in any other place where the reader may choose to put such a construction upon them, to suit his fancy, or to sustain his own peculiar doctrine. It does not follow, because figures of speech are employed in the poetry and prophecies and parables of the word of God, that its plain, sober prose, its didactic instructions, its judicial utterances, its gospel promises, are to be treated as tropes and metaphors, and the plain, ordinary meaning is to be taken out of them and another put in, to suit the minds of speculating theologians.

If there is any book that demands of us an honest, reverent treatment, it is the word of God. We should come to its reading, saying, in the simplicity of our hearts, "I will hear what the Lord will speak;" and not, as too many do, with the deliberate purpose of reading into its language what we have determined beforehand to believe.

If this principle of interpreting the word of God figuratively, of finding a double meaning, or an uncommon meaning in the plain terms it uses, according to the pleasure of the reader, be allowed, anything or rather nothing can be proved by Scripture; we are all afloat in our theology, with no one truth to which we can anchor ourselves. Indeed, this practice has already wrought incalculable mischief in the church and out of it. It is one of the chief causes of the error and confusion that now prevail throughout Christendom, as regards theological questions in general, and especially in regard to this question of the destiny of man. The church of Christ, which was designed to be "the pillar and ground of the truth," and those who are set for the instruction of others in the things of the kingdom, will never be able to agree among themselves, or to know what the truth of God is on this question, until they shall consent to lay aside all their human philosophies and traditional dogmas, and come, as children, to the reading of the Scriptures, desiring only to know what the great Master himself would teach them. Then they will be able to make the great discovery, which will scatter all the fogs and mists that men have been gathering about this question for ages, and let in a flood of light upon the whole gospel system—a discovery of the truth that has always lain upon the very surface of the word, but which they could not, or would not see, because they were looking for something else—that "*the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.*"—From Prof. J. H. Pettingell's "*Life Everlasting.*"

### The Three-Fold Mission of Christ.

THE true disciple is one with Christ. In that memorable prayer contained in the 17th chapter of John he prays "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory thou gavest me I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one."

In this mysterious union Christ has so completely made the redeemed culprit a part of himself that as a matter of absolute right the culprit may plead this unity, so that in Christ, of whom he has become a part, he pays the penalty of his sin. Let no one think that this is a forced argument. There is no union in the natural world that is so perfect and complete in itself as this oneness with Christ, so that while in one place the apostle Paul calls himself the chief of sinners we find him in his letter to the Galatians exclaiming, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." And again he says, "For ye are dead, and your life is hid with Christ in God." If we then have become a part of Christ is not absolute justice fully satisfied when he stands as our substitution?

Now we must not get a wrong idea of God the Father, because it was necessary that Christ should die in order to maintain the majesty of the law. Christ did not die to appease the wrath of an angry father. I take it that the Father loved us just as much before Christ died as he did afterwards. I have no sympathy with the doc-

trine that Christ died to reconcile God to us. We are everywhere told that he died to reconcile us to God. God's love was infinite. "He so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." What wonderful love that he should give this priceless gift that we might have life! Christ died not to appease God's wrath; but that God might be just, and yet the justifier of the sinner. There was no other way whereby he could be saved. Hence it is that if one rejects Christ there is no possible way left for him but to pay the penalty of his own sin. The law is, "The soul that sinneth it shall die." If therefore we are unwilling to accept Christ's substitution nothing but eternal death is left for us. There is no way left by which God can save us without bringing contempt upon his law, which is a thing impossible even with God. This is such a vital point in Christian doctrine that I wish if possible to fix it indelibly in the mind of every one. The judge upon the bench who would abate any part of the penalty of the law because his son might be the culprit would deserve impeachment. How then could God have forgiven sin if Christ had not died?

Christ's expiation in the garden was in the presence of angels and devils. All were beholding the wonderful redemption so that the universe could ever afterwards adjudge God just when, for Christ's sake, he would pardon sin.

Now if God's law is so great that his only begotten Son chose to bear the full penalty rather than that it should be violated with impunity, should we not tremble at the thought of violating such a law, and must not all the intelligences of Heaven, realizing the majesty of such a law, bow with greater reverence before it on account of the sacrifice that was made to fulfill it?

The second object was to teach us the law more fully. He was the great Teacher sent from God. Nicodemus was made to fully realize this when he came to our Lord by night. The sermon in the mount with all his other teachings embody an absolutely perfect code of ethics. They are the bed-rock of all spiritual truth. The man that builds his character upon these shall build a temple that shall never fall, because it is founded upon a rock. The storms of adversity and of temptation may beat about him in all their fury, but his house should never fall if he heareth and doeth the sayings of the Master.

The third mission of Christ was to be our example. He not only taught us the truth in his wonderful precepts, but by his life of sacrifice and patient endurance of suffering he showed us by example that it was possible to live the doctrines which he taught. There was no self-denial which he shrunk from. Coming to the world in a manger he placed himself beneath the lowest of humanity that he might lift up all. There is no one so poor but that he can feel that Christ knows by experience how to sympathize with him. No one is so friendless but that he may feel that Christ as he bore his cross alone to Calvary was even more friendless.

We find therefore embodied in his life this triune mission: 1. The sacrificial atonement, without which there could be no salvation unless God could sacrifice justice, which is impossible. Otherwise he would cease to be a just God. 2. That of the lonely Galilean teacher. 3. That of our great example. And so perfectly has he fulfilled these three missions that he stands out in history as the one over-shadowing character of all the world. The infidel world have come to acknowledge him in his character of teacher and exemplar. But in his first and greatest mission they find in him but a rock of offense.—*J. E. Downey, in Golden Censer.*

THE German Emperor's diary must certainly be one of the great historical treasures of the age. For nearly fifty years Emperor William has carefully noted down with his own hand the chief events of each day—such as interviews, conversations, decisions, political intelligence, and domestic occurrences. Every morning a fresh sheet of folio size is laid upon the Emperor's desk, headed with the date and a sacred text, and the diary already forms several volumes, which are to pass into the Crown Prince's hands. The diary is illustrated by loose sheets, bearing water color pictures of the chief occurrences of the Emperor's life. These are executed by eminent German artists, from original outlines furnished by the Emperor himself.—*Selected.*

### Which is the Better Evidence?

BY W. N. GLENN.

THE latest, and, as is supposed, the clinching, evidence in favor of the immortal soul-doctrine, is the testimony of Mrs. Mary Livermore, of Massachusetts, as given in a lecture in Boston on "Immortality." And this is the point now being emphasized in a circulating item:—

"In all her experience with dying men, while she was in the service of the Sanitary Commission through the war, not once did one man say or hint that he believed he was passing out of existence."—*Morning Star.*

Mrs. Livermore is said to be "probably the most able and eloquent speaker of her sex in the world;" so of course her testimony, backed by the fact that dying soldiers did not express certain sentiments, is evidence sufficient for that class who pin their faith to eloquence and popularity. But as nearly all the Protestant world is now studying the "Acts of the Apostles" in the Sabbath and Sunday-school lessons, it would be well to refer to Peter's testimony on the day of Pentecost. Peter spoke under the influence of the grandest demonstration of the Holy Spirit of which we have any record, and withal was no doubt very eloquent.

Referring to the patriarch David, Peter says, Acts 2:29, that "he is both dead and buried, and his sepulcher is with us to this day;" and this assertion is given as proof that David referred to Christ, and not to himself, when he prophesied: "Thou wilt not leave my soul in hell (*hades*—grave), nor suffer thy Holy One to see corruption." Ps. 16:10. Although David was a prophet, and rested upon the promises of God, Peter testified by the Spirit that he "is not ascended into the heavens." Acts 2:34.

As the Holy Spirit has told us that David was a prophet, let us hear his testimony as to the state of the dead: "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Ps. 146:4.

Is it any wonder that theology grows loose, and Christianity degenerates to a "form of godliness," in these last days, when the imaginations of man's wisdom and the eloquence of the popular lecturer is made the basis of doctrine, in direct variance with the express utterances of the Holy Spirit? Which is the better foundation of belief, the inspired words of prophets and apostles, or imaginary inferences from what dying soldiers may not have said or hinted? Surely we see to-day the fulfillment of Paul's prophecy, as recorded in 2 Timothy 4:34: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

THE *National Baptist* has a correspondent under the nom de plume of "Dr. Philetus Dobbs," who writes some excellent things. From an answer to the question how to find out who is right or wrong in any discussion, we take the following, which we commend to the perusal of all. There are certain religious journals that sometimes discuss the Sabbath question, that can, we think, find their picture faithfully delineated here:—

"When a man gets mad in a discussion, it is so far forth *prima facie* evidence that he is in the wrong. I do not think that we ought to lay it up against him; it is really a very trying position, when a man has sailed in with flying colors, expecting to knock everybody down, and to have the field all to himself, and then finds that he is on the wrong side, and that he really has not a leg to stand upon, and that everybody whose opinion is worth having is on the other side. No wonder that he gets mad, and tears his hair (or the place where the hair once was), and wants to tear somebody else's. 'Tis nature (though, perhaps, not grace). But I am not speaking of the moral quality; I am speaking of the state of mind as an indication of who is in the wrong."

"When you see, then, a man in a debate on some point, say of doctrine, begin to foam at the mouth, and to break things, and to sling around names, and to apply adjectives such as 'flippant,' 'idiotic,' 'ignorant,' to persons who may, by a moderate stretch of charity, be regarded as equal to himself, you will risk nothing in saying: 'That man is in the wrong.'"

### Why We Don't Stop.

THERE are some who wonder why the SIGNS OF THE TIMES should devote so much space to the Sabbath question, and to teaching the doctrine of the soon coming of Christ. It is all well enough to speak of these things occasionally, in a general way, but why keep writing about them continually. Many seem considerably troubled over the matter, and no doubt wish we would stop. Indeed, some have threatened that if we did not stop they would "expose the whole thing." We don't wonder that they are annoyed, but we cannot stop on that account. It is our design not only to annoy people, but to make them tremble. See Joel 2:1. We say we cannot stop, and the reason why will perhaps be better appreciated by our readers after reading the following story, which, though old, is good:—

A Scotch clergyman once preached the same sermon on repentance three consecutive Sundays.

A good elder came to him to remonstrate against this breach of custom. "Dominie, the people have heard that sermon once before," he began, mildly. "Ah! have they?" responded the preacher, as he looked over his glasses into space.

"Yes, they have heard it twice before," ventured the elder, this time rather doggedly. "Indeed!" said the preacher, with a smile that was full of meaning. "Well, Dominie, to tell the truth, you have preached that sermon three times, and the people are pretty well tired out."

The minister rose from his chair, showing his six feet and two inches of longitude to advantage, and inquired: "Elder, that sermon was on the subject of repentance, was it not? Now, tell me, have the people repented, as I told them to?"

The abashed official, stammered: "Well, no, Dominie, I don't think they have." "Then," thundered the minister, "go you and tell them that I propose to continue to preach that sermon until they do repent."

### Who Denied Him?

"But ye denied the Holy One and the just." Who is it speaking these words in Acts 3:14? It is Peter—that same Peter who denied Jesus thrice in an hour. Well may we imagine these proud Pharisees whom he is now addressing, throwing back the taunt: "No, Peter, we never denied him; we never professed to love or to follow him, but you, *you*, Peter, denied him. It was you—one of his best friends; you who said you were willing to die for him, and would never deny him though all others did." Ah, how the words would have stung Peter's loving, impulsive heart even to the core. "Yes," says Peter, "I did; I did deny my blessed Lord. I did pierce afresh his bleeding side. He was wounded in the house of his friends. Yes, I was a poor, lost, undone, guilty sinner; but Jesus looked on me with that loving face so full of sorrow; and with that look came the memory of my sins, and I wept to think how cruel, how ungrateful I had been, and I asked the dear Master to forgive me, and I was restored to fellowship and communion with him, and now I trust not in *Peter* for sustaining grace, but I trust in *Him* who said to me, 'When thou art converted (turned from self to me), strengthen thy brethren;' and it is through him that I have done this miracle, and not by any holiness in myself."

Ah, dear Christian readers, let us beware lest we too, like Peter, give unbelievers occasion, by our unfaithfulness, to blaspheme the name of the Lord. Let us ever remember that forgiveness only heals the wound, but the scar still remains. True, we are complete in Jesus when accepted by him, but these backslidings, these denials, will do us lasting harm. They hurt our influence with the unsaved, and they at once say to us, "Physician, heal thyself." Let us look well to it how we walk. Let us ever bear in mind that the fire will try our works, and whatever we have done that has any of self in it at all, shall be burned up.—*Mrs. E. Risdon, in Gospel Banner.*

"MEN have tried various plans for the transformation of character; but the gospel plan has the advantage of them all. Human expedients propose a change of circumstances; but the gospel proposes a change of heart."



## God's Memorial.

(Concluded.)

BUT to return to God's memorial: The position taken in these pages presents the one-day-in-seven-and-no-day-in-particular, or one-seventh-part-of-time theory in its true light. If the Sabbath was made for man, for the simple reason that he needed rest from physical toil, and a day of worship, one day may answer as well as another. But if it be a memorial of Jehovah's rest, the seventh, and no other day of the week, is the day of the Sabbath. Sabbatarians are charged with being great sticklers for the day. And so they are. Sabbath signifies rest. Man is required by the fourth commandment to celebrate the rest-day of the Lord, or the day on which the Lord rested. God rested on the seventh day. He hallowed the seventh day. Hence, the seventh day, and no other, is the day of the Sabbath. Change the day of the Sabbath, and you cease to celebrate the rest of the Lord. If God rested on one day in seven and no day in particular, man may do the same; but if God rested on the seventh day of the first week, acceptable Sabbath-keeping is the celebration of the seventh day of each succeeding week.

The American people celebrate their national independence on the fourth day of July. And why? Because July 4, 1776, patriotic men signed the Declaration of Independence. The men of this nation are great sticklers for the day; and well they may be. Should they change our national celebration from the day on which the Declaration of Independence was signed, to a day on which it was not signed, it would lose its significance. It would cease to be a celebration of our independence. Let the people of this country celebrate their independence on the twenty-fifth day of December, and let the Declaration of Independence be read from every orator's stand on that day, as is customary on the fourth of July, and the American people would be regarded as a nation of simpletons.

And what Jew ever thought of observing one three-hundred-and-sixty-fifth part of time, or one day in three hundred and sixty-five and no day in particular, and calling that the passover? And we might as well talk of celebrating our national independence on one day in three hundred and sixty-five and no day in particular, as to talk of celebrating the rest-day of Jehovah upon one day in seven and no day in particular. The veriest American idiot that can recollect of ever hearing about George Washington or the Declaration of Independence, might well laugh at the folly of changing the day of our national celebration. Verily, as our Lord has said, the men of this world are wiser in their generation than the children of light. It is only in matters of religion that people seem to be satisfied with that which, in regard to any other subject, would be considered consummate folly.

And do these men who use the one-day-in-seven-and-no-day-in-particular theory, advocate a change of the Sabbath from the rest-day of the Father, to the resurrection-day of the Son? Then we inquire of them, Who ever thought of celebrating the resurrection of Christ on one day in seven and no day in particular? If they say that this can be done, then we inquire again, Where is the change of the day of the Sabbath? Was it a change from one day in seven and no day in particular of the former dispensation, to one day in seven and no day in particular of the present dispensation? This would be "confusion worse confounded."

And to those who assert that redemption, as a greater work, is to be celebrated on the first day of the week, as creation was anciently to be celebrated on the seventh day of the week, we would say, We only have your word for that. Please notice these facts:—

1. The Bible is silent relative to redemption's being greater than creation. Who knows that it is?

2. The Bible is silent as to the observance of a day to commemorate redemption. Who knows that a day should be kept for that purpose?

3. We have, in the Lord's Supper, and baptism, memorials of the two great events in the history of the Redeemer's work for man. These are appropriate.

4. There is no fitness in keeping a day of weekly repose to commemorate the agonies of the crucifixion of Christ, or the activities of the morning of his resurrection.

5. But if a day of the week should be kept, to celebrate man's redemption, which should it be? the day on which he shed his blood for our sins? the day on which he rose for justification? or the day on which he ascended to the Father, to intercede for sinners? The day of the crucifixion, when the greatest event for man's redemption occurred, has the first claim. The apostle does not say that we have redemption through the resurrection; but he does say, "We have redemption through his blood." Eph. 1:7. Now if a day should be kept to celebrate redemption, should it not be the day on which he shed his blood? Redemption is not completed; but in the Lord's Supper and baptism, are two memorials of the greatest events that have occurred in connection with this work for man. Neither of these are weekly memorials. Baptism may be received by the believer on any day of the week; and it is said of the emblems of the broken body and shed blood of the Son of God, without reference to any particular day, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26. These memorials point back to the death, burial, and resurrection of Jesus Christ. God's great memorial points back to the day of his rest. And why not let all these remain, answering the purpose for which they were instituted? Why should the work of creation be lost sight of in the work of redemption? Why not celebrate both here? Both are equally remembered hereafter. It is said of the redeemed:—

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9. The same also "cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:10, 11. Here the redeemed are represented as ascribing praise to both the Creator and the Redeemer. And again, every created intelligence in the universe, in joyful sympathy with man in view of his redemption, is represented in chap. 5:13, as ascribing "blessing, and honor, and glory, and power, unto Him that sitteth upon the throne and unto the Lamb, forever and ever."

We here see that the redeemed, with all the enrapturing facts of redemption completed before them, do not lose sight of the creation. The Creator shares their adoration equally with the Redeemer. How, then, must Adam have felt, when, in the garden of Eden, he first awoke to all the glories of this creation which the redeemed so joyfully remember! Fresh from the hand of his Creator, he springs to life in all the vigor of perfect manhood. With an intellect capable of appreciating the grandeur and dignity of his position, and with a heart unsullied by sin, how must he have turned in gratitude and adoration toward the mighty Maker of himself and all these glories! If the redeemed could cast their crowns before Jehovah in reverent worship, in view of a creation accomplished over six thousand years before their song of praise was uttered, how must every fiber of Adam's being have thrilled with emotions of thanksgiving and adoration to the beneficent Author of his creation, as he stood there in Eden, enraptured with the strange delight of a new existence! And how could he best express the emotions of his heart? Would it not be by celebrating, amid all the surrounding glories of his Eden home, a day of rest in honor of his God? Say not that Adam had no occasion for the Sabbath in Eden. It was the very means by which he would rise into communion with his Maker, and offer the service of a grateful heart to him from whom he had just received the gift of life and all its blessings.

And if the Sabbath was thus appropriate, thus necessary in Eden, what shall we say of it since the fall? With sin came man's estrangement from God, and his proneness to forget his Maker, and wander away from him. How much more needful the Sabbath, then, that he might not entirely break away from the moorings which held him to the heavenly world. The flood of sin and crime has rolled broader and deeper with each succeeding year; and the further we come from Paradise, the weaker and more prone to sin do we find the race, and hence more in need of God's great memorial.

Did Adam, while yet unfallen in Eden, surrounded with all its heavenly influences, and in free and open converse with his Maker, need the Sabbath? How much more, when, with the gates of Paradise forever closed against him, he could no longer speak face to face with his Creator, but must henceforth grapple with the sinful promptings of his own heart, and grope his way amid the moral darkness that began to settle upon the world when the glorious light of Eden was obscured by sin! And if needed then by Adam, how much more still by Abel, whose eyes had never looked upon the beautiful garden, and who had never personally experienced the nearness to Heaven which Adam there enjoyed! And it was still more essential to the spiritual wants of the race in the days of Enoch and the more degenerate age of Noah, when the influence of Eden, like the last rays of twilight from the setting sun, were fading from the hearts of men. Abraham needed it still more to save him from the idolatry of his father's house; and Moses and the Jewish nation, yet more, to keep them from the open apostasy of the heathen nations around them. But more than to Abraham, to Moses, or to the Jews, was the holy Sabbath a necessity to the church in the gospel dispensation, when the Man of Sin was to arise, and oppose, and exalt himself above all that is called God; when there should be a tendency to multiply feasts and festivals, uncalled for by the Scriptures, in honor of Christ, and to rank the Sabbath of Jehovah with Jewish ceremonies, and sweep it away with them.

And now we have come down nearly six thousand years from the gates of Paradise. Through all this time, has sin reigned, and iniquity abounded, and the hearts of men grown less and less susceptible of divine impressions, and in the same proportion more prone to forget the Creator. And can we dispense with the Sabbath now? True, the dawn of Eden restored, is visibly approaching; but the world is farther from God than ever before. Infidelity and atheism run riot, and seemingly the race would fain banish all thoughts and love of God from mind and heart. More than ever, then, is the Sabbath now needed, to save men from utter apostasy. With all the original reasons for the institution, the accumulated necessities of six thousand years of sin, now call upon us to throw all possible safeguards around this sacred institution. If ever a memorial of the great God and a golden link to bind man to Heaven, was needed, it is needed now. And the necessity of this institution will even yet increase through the few remaining days of peril. Can we dispense with it? Never. More and more sacredly should we cherish it, while with earnest hearts we breathe the prayer,

"Let earth, O Lord, again be thine,  
As ere with vengeance cursed;  
And let the holy Sabbath shine  
As glorious as at first."

## Smoky Farces and Smoky Sermons.

CHARLES LAMB once wrote a farce to be acted on the stage, but it proved a failure. The next day he wrote a letter to his friend Hazlitt, in which he said: "We are determined not to be cast down. I am going to leave off tobacco, and then we must thrive. A smoky man must write smoky farces." Lamb was right. He never uttered a truer word; and he might have added, A smoky preacher must preach smoky sermons. We have listened to sermons when one could fairly smell the tobacco smoke. Some kinds of smoke may add to the flavor of ham and bacon, but tobacco smoke certainly adds nothing to the flavor of a sermon. The only way to cure an old pipe of its indescribably offensive odor is to throw it into the fire and burn it. We would suggest the same treatment for sermons saturated with tobacco. There is a very quick way of getting rid of smoky farces, as poor Lamb found to his sorrow, when the curtain fell amid a storm of hisses; but smoky sermons kill the people, because a due respect for the day and the place will not allow the people to hiss and kill them. What a mercy if smoky sermons could be hissed out of the pulpit as quickly as smoky farces are hissed from the boards of the theater! It might bring preachers to their senses as it did Charles Lamb.—*Exchange*.

If you intend to do a mean thing, wait till tomorrow. If you are to do a noble thing, do it now.

## The Sabbath-School.

Lesson for the Pacific Coast—June 2.  
ACTS 6; 7: 1-16.

Daily Reading in Connection with the Lesson.

SUNDAY—1 Peter 5: 1-7; 1 Tim. 3: 1-15.  
MONDAY—Acts 2: 41-47; 4: 32-37; 5: 1-4.  
TUESDAY—Gen. 12: 1-5; 13: 14-18.  
WEDNESDAY—Gen. 15: 1-18.  
THURSDAY—Gen. 17: 1-14.  
FRIDAY—Heb. 11: 8-19, 39, 40.  
SABBATH—Psalm 105.

Verses to be memorized: Acts 6: 8, 10-15; 7: 5.

### Notes on the Lesson.

"THERE arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration."—We should not confound "Grecians" with "Greeks;" a distinction is made between them in the Bible. The latter term applies to those who were natives of Greece; it is used also as synonymous with Gentile. Rom. 1: 16. The former term is used to designate those Jews who lived in foreign countries, and spoke the Greek language. The word occurs but in two other places in the New Testament—Acts 9: 29, and 11: 20. In the latter instance the preceding verse clearly shows that this distinction is made.

The Assyrian and Babylonian captivities had scattered the Jews into various countries. Alexander, it will be remembered, settled many of them in Egypt. These spoke the Greek language, and it was for their use that the Septuagint, the Greek version of the Old Testament, was made. The Revised Version gives them their proper title—"Grecian Jews."

BETWEEN the native and foreign Jews there would naturally exist some of that jealousy that existed between Jews and Gentiles. This adds force to the statement in the second chapter, that "all that believed were together," and in the fourth chapter that "the multitude of them that believed were of one heart and of one soul." The religion of Christ had broken down all sectional differences; and all classes, both native and foreign Jews, rich and poor, were as one in the belief in a crucified and risen Saviour.

"THE daily ministration" refers to the daily distribution to the poor, from the common fund. Up to this time the apostles had had charge of this business, Acts 4: 37, although we cannot suppose that they attended to it in person, as in that case they could hardly have had time for anything else. The fact that the murmuring was against the "Hebrews" instead of against the apostles, shows that others were deputed to do the work. The "neglect" of which the Grecians complained might have happened in one of two ways: The national jealousy between the two parties may have caused some partiality to be shown, perhaps not from deliberate design, but from long habit. But it is probable that this neglect was unintentional. The number of Grecian Jews must have been small in comparison with the natives of Judea, and their widows would be easily overlooked. The fact that they spoke a different language would add to their natural timidity, and would prevent them from coming forward to claim that which was their due. This unintentional neglect of their widows was quickly noticed by the Grecians, and they began to complain. This murmuring would soon have caused a division in the church, if left unchecked. The apostles did not claim the power to "lord it" over the believers, but called "the multitude of the disciples together," and proposed a remedy for the difficulty. They were not willing that there should be even the appearance of injustice to any one.

"It is not reason that we should leave the word of God, and serve tables."—The apostles did not intimate that it was inconsistent with their dignity for them to perform this service. They were not above even physical labor, and they remembered the words of Christ, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not

to be ministered unto, but to minister." But they saw that the care of these matters would detract from their usefulness as ministers of the word. There were others who could do this work, who did not have the important work of preaching to do. The minister of the gospel has to do with high and exalted themes; and while he should be willing to perform any service, he should not allow a round of petty cares to distract his mind.

THE seven who were chosen to have the charge of this business are usually termed "deacons," although they are not called by that name in the Bible, but are designated as "the seven," Acts 21: 8. And it is worthy of note that in the Greek there is no verbal difference between the "ministration" that was daily, and the "ministry" of the word. Both words are from the same Greek word, the one from which we get our word deacon; it means an "attendant," or "waiter." The "twelve" and the "seven" had different duties to perform, but both were servants. And so well did the new arrangement work, so well did both classes serve, that "the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

It is worth our while also to notice the order of the work which the apostles laid out for themselves: "But we will give ourselves continually to prayer, and to the ministry of the word." First they would get from God, and then they would give to men. They felt the need of constant prayer in connection with their teaching. They had been filled with the Holy Ghost on the day of Pentecost, but that would not suffice for all time. They had a daily work to do, and needed to be continually filled with the Spirit; but as the Spirit was given at Pentecost only in answer to fervent and united prayer, so it was necessary that they should "pray always," in order to keep it with them. And if this was necessary for them, how much more so for us! If the apostles could not teach without constant prayer, what can be expected of the Sabbath-school teacher who does not "pray without ceasing"?

"THE seven" were also men of prayer, for they were "full of the Holy Ghost and wisdom." Their business was not merely to act as clerks, to distribute food and clothing, but to visit the poor, especially the sick and afflicted, and to give relief to them whenever it was in their power. Although all the seven were full of the Holy Ghost, Stephen had the pre-eminence in this respect. He was "full of faith and power." He had unbounded confidence in the willingness of God to answer prayer, and as a consequence, like Jacob he had "power with God." As he saw the afflicted ones, his heart was drawn out in sympathy for them, and by means of his faith and power, he performed mighty miracles. From this we may learn that even those whose duty it is to "serve tables" may attain the greatest piety, and that God can work through any one, the only requisite being that he shall be "full of faith and of the Holy Ghost."

THIS work in which Stephen was engaged naturally attracted much attention. As was the case when Peter and John healed the lame man, the people would naturally inquire by what power these miracles were done, and this gave Stephen an opportunity to teach the resurrection of Christ. The foreign Jews who still clung to their traditions "disputed" with him. This does not imply angry dispute, but simply discussion of the truth which Stephen taught. But Stephen spoke with wisdom from above, and the Spirit of God. This they could not answer. They were put to silence and forced to confess to themselves that Stephen was right. But there is always one resource left for those who are honestly beaten in argument yet are too set in their ways to yield to the truth, and that is treachery and force. This they used in the case of Stephen. First they "suborned men;" that is they privately caused the idea to go forth that Stephen was a blasphemer. This they did, not by direct means, but in an underhanded manner, by perverting his doctrine. It is very easy to set an evil report afloat. This report stirred up "the people and the elders and the scribes" to bring Stephen before the Sanhedrim. Then to complete their work they hired

false witnesses to testify against him. With their testimony before the bigoted members of the council, Stephen was virtually condemned to death before he had uttered a word.

STEPHEN'S sermon, while it contained nothing that would show a spirit of fear, was admirably adapted to disprove the charges that were made against him. He spoke of God with the utmost reverence, and proceeded to rehearse the history of the Jewish nation, a history which no Jew ever tired of hearing. And here is a point worth noting, in regard to all these sermons; and that is the use the speakers made of the Old Testament. If they had been as fearful of seeming to indorse all that it said as some of our modern preachers are, they would have been in a bad condition, for they had nothing else from which to preach. Another thing worthy of note is that when these early teachers were put on trial for their lives, they invariably preached Jesus. Their own safety was a secondary matter with them.

VERSE 5 of chapter seven is a very important one. Stephen has told how God called Abraham out of his own country to go into the land of Canaan, and that he finally came into it. But he says, "And he [God] gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." God did not forget his promise to Abraham; and Abraham was not disappointed because he did not receive the land. It will not do to say that the promise was fulfilled in giving the land to his descendants, for the promise was that Abraham himself should inherit it; and besides, the land was never fully owned by the Jews. The subject is made plain when we read in Rom. 4: 13 that it included not merely Palestine, but the world; that the "seed" to whom the promise was made was Christ (Gal. 3: 16); and that if we are children of God, then we also are heirs. See also Gal. 3: 29; James 2: 5. Abraham did not expect to see the promise immediately fulfilled; he received the inheritance through faith. He looked forward to the time when the earth should be made new (Isa. 65: 17); and we are to look forward to the same time for our reward. Till that time, if we are really heirs, we will be content to be merely "strangers and pilgrims on the earth." We expect that "all the earth will yet be filled with the glory of the Lord," and that the Lord will rule as "Governor among the nations;" but it will not be until he has dashed in pieces the wicked nations of the earth like a potter's vessel. The Lord will see to this part of the work himself, and will not ask any assistance from men, in the way of votes or political influence. E. J. W.

### The Teachers' Meeting.

THE following from the *S. S. Times* is just what we have many times repeated, and what we intend to repeat many times more:—

"A teachers' meeting can never do its best work unless the teachers who attend it have studied their lesson before they come to it. No leader of a teachers' meeting can fit the teachers for their teaching work, nor can the teachers gain the benefit which a teachers' meeting is designed to give, if they bring empty minds and hearts. Each teacher ought to study the lesson beforehand, and bring to the teachers' meeting the results of his study, to put into the common stock for the benefit of all. Then each teacher can carry away all that he brought—that is worth carrying away; and a great deal more besides."

A PROMISING boy, not more than five years old, hearing a gentleman at his father's table discussing the familiar line, "An honest man's the noblest work of God," said he knew it wasn't true; his mother was better than any man that ever was made.

GOD'S sweet dews and the showers of grace slide off the mountain of pride and fall on low valleys of humble hearts, making them pleasant and fertile.

A WISE man reflects before he speaks; a fool speaks and reflects on what he has uttered.

# The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, MAY 24, 1883.

## J. S. Green's Pretended Exposure.

WITH much regret we have seen in circulation a printed article signed J. S. Green, under the pretentious title of "Expose of Oppression." The article contains two points: (1) That Seventh-day Adventists are oppressed by the tithing system, etc., and (2) That Eld. White may have misappropriated the funds left in his hands by Bro. James Harvey, to be used for the cause.

1. No one is oppressed by the tithing system. If a person makes nothing, according to the tithing system he has to give nothing; if he makes but little he gives but little—or rather, *pays* but little; for in the Scriptures the tithes are always counted as the Lord's and are truly *paid*, not *given*. We think it will be difficult to convince any reasonable person that there is any oppression in the system, for the Lord is the author of it, and he who said the Lord was a "hard master," was styled a "wicked and slothful servant." We hope that Bro. Green will recede from a position by which he takes to himself such a character. And the system is approved by the most devoted in all churches. We have often seen regrets expressed in religious papers of various denominations that they could not carry out the system in their churches, and they attributed the failure to the selfishness and worldliness of the members. And yet again, there can be no oppression among Seventh-day Adventists in this respect, for they only direct their members to the teaching of the Scriptures, and leave it to their own consciences to comply or not. We regret to say that there are quite a number among us of the same mind of J. S. G., who do not give the Lord his due according to his own word. We do not oppress them, for we leave them to settle it with the Lord who instituted the system—not with us.

As for gifts, we have known Bro. White, and others having charge of our institutions, to return money given to the cause, when the circumstances of the donors so changed as to make it appear an act of justice to them. In some cases the money was taken back, and in other cases it was refused, because the persons consecrated it to the cause of God when their circumstances made it an easy matter, and they preferred to leave it there. But in no case have we ever known anything taken in a spirit of oppression.

2. Bro. Harvey went into despair some years ago, from which state he was rescued by a message from Sister White. He ever had the utmost confidence in the devotion and integrity of Brother and Sister White, and in his latter days was oppressed with fears that he had not done justice to the cause of present truth, in regard to the bestowal of means for its support. Consequently he placed a large proportion of his means in the hands of Bro. White, to be used at his discretion as he thought the cause most needed from time to time. He did this because he knew, as we all knew, that Bro. White had always been faithful to trusts of means committed to his hands. We have, in years past, had occasion to trace up reports raised up against him by the enemies of our cause, of his unfaithfulness in money trusts, and we found them to be false every time. Sister Harvey thought that her husband had not given to her as liberally as was her due, and so expressed herself; but in regard to Bro. White's action she has recently published the following card in the *Review and Herald*:—

TO WHOM IT MAY CONCERN.

My attention has been called to a tract written by J. S. Green, in which he seeks to convey the impression that Eld. James White appropriated to his own use and benefit a certain portion of the property which my husband assigned to him with the understanding that it should be used exclusively for the benefit of the cause. I wish it distinctly understood that I have no sympathy with the writer of that tract in his attack upon Eld. White and wife, and that I am perfectly satisfied with the disposition which has been made of my husband's estate, believing as I do, that it has been disposed of as nearly in harmony with the wish of my deceased husband as was possible under the circumstances. The time was when, through a misapprehension of

the facts in the case, I was led to do and say things which I very much regret at the present time. That which causes me the most pain is the circumstance that the name of my husband is employed to injure a cause which was dearer to him than his life, and to scandalize those whom he loved, and in whom he had the most implicit confidence.

So far as my personal interest in the estate of my husband is concerned, I wish to say that I have not the slightest cause for complaint, as I have been dealt with even more liberally by those who have managed his estate than was provided for by the terms of his will.  
ADDIE P. HARVEY.

It would be well for the reader to understand that Sister Harvey was the second wife of Bro. H., married after he had acquired his property and retired from business. Yet some others thought as she did, that it would have been well for him to leave her more than he did, and it appears from Sister Harvey's card that they who managed his donation thought so too, as she has received more than the will called for. Mr. Green says: "Rumor has it that the estate was worth from eight to twenty thousand dollars." Quite a large margin to guess on! Were not Sister Harvey in comfortable circumstances we presume she would have received still more than she has. But where the "oppression" was we cannot see.

Were J. S. Green acting with the Seventh-day Adventists, instead of with their enemies, there would seem to be more propriety in his course. But occupying the position that he does, he is not an interested party in any sense. We give more honor to Eld. Long in his recent article against the Seventh-day Adventists, because he is open and avowed in his opposition to us and to the Third Angel's Message. Mr. Green occupies a far more unenviable position, by *professing* to love the truth, and *acting* with those who oppose it. We would be glad to see him confess his error. If he does not, we cannot believe he is actuated by a love of either the truth or justice; but he is endeavoring to bring about that "disrupture" of the church, of which he speaks, and which we fear he would rejoice to see.

We do not often admit such subjects in the SIGNS, but as certain parties are trying to produce disaffection among our people on this coast by such means, we consider it our duty to place our brethren on their guard, by exposing the nature of the effort they are making.

## Remarks upon Zech. 5:5-11.

IN this vision the prophet saw an ephah go forth, the top of which was covered by a mass of lead. This lead was removed, and a woman was seen sitting within the ephah. The woman was lifted out of the ephah in order that the prophet might distinctly see her. This fact is implied rather than distinctly stated. Then the angel cast the woman back into the ephah, and placed the weight of lead upon the mouth of the ephah. Then there came two women having wings like those of a stork and the wind was in their wings. These women lifted up the ephah between the earth and the heaven that they might carry it to the land of Shinar, in which Babylon was situated, and that they might there build it a house and establish the ephah upon its own base.

The ephah was the common measure of quantity in use among the Jews. It contained about one bushel, or thirty-five litres. God gave a special commandment that this measure should not be falsified. Lev. 19:35, 36; Eze. 45:10. He said that if they used just weights and just measures their days would be prolonged upon the land which God gave them. Deut. 25:15. But when they were about to be carried to Babylon, Jeremiah said of them, that from the prophet even to the priest every one was given to covetousness. Jer. 6:13; 8:10. The prophets and the priests were the two classes of men who were set apart by God to minister in holy things during the period of the Old Testament. When both these classes were given to covetousness, we can well understand what must have been the condition of the common people. Amos illustrates their covetousness by saying that they made the ephah *small* (this was the measure of quantity by which they sold), and that they made the shekel great (this was the measure of weight by which they received money as pay), so that they defrauded doubly in all their business transactions. Amos 8:4-7.

The ephah, therefore, represents a just measure, like the shekel of the sanctuary, which was kept as a standard under the eye of the priest. Ex. 30:24; Num. 7:13, 19, 25. This ephah went forth as the eye of God, to condemn all those who practiced fraud in weight and

measure. The vision of the ephah is therefore a fit supplement to the vision concerning the roll; for the roll went forth to pronounce the curse of God upon all who steal and upon all who swear falsely, and the ephah reaches and condemns the same classes, for those who do these things always defraud in measure.

The mass of lead was lifted from the top of the ephah, and then the prophet saw a woman sitting within the ephah. The angel said: "This is wickedness." Verse 7. This must signify that the woman was shut up in the ephah because of evil conduct, that is, because of fraud in buying and selling, which a just ephah would condemn. This was a terrible punishment, inasmuch as an ephah is not large enough to contain a woman unless she were crushed into it, and because also that a mass of lead was placed upon the top of the ephah to force down the woman and to confine her therein. This talent of lead must signify the hand of God, that was extended to punish this woman because of her sin.

The woman thus crushed and overwhelmed, was to be carried to the land of Shinar, where Babylon was situated. Verse 11; Gen. 10:10; 11:1-9. This must signify the carrying away of the Jewish nation into captivity in Babylon. Dan. 1:1, 2. And therefore we must understand that the woman in the ephah signified the Jewish nation, which in the Scriptures is called often the daughter of Zion. Jer. 6:2; Lam. 4:22; Micah 4:10; Zech. 2:7, 10.

But if we consider how general was the dispersion and destruction of the Jewish nation at the time when Nebuchadnezzar destroyed Jerusalem, and how few were actually carried to Babylon as the representatives of a nation which before this destruction numbered some millions, we can well understand why the captivity of the remnant of the Jews was represented by a woman shut up in so small a space as the interior of an ephah. Such of the royal family and of the priesthood as were not slain, were carried captive, and such of the vessels of the sanctuary as were not destroyed, were also carried away to Babylon. 2 Kings 25:7, 18-21; Jer. 52:10-27; 2 Chron. 36:18, 19. The feeble remnant that escaped the sword of Nebuchadnezzar and that were carried to Babylon, numbered only a few thousand. 2 Chron. 36:20; Jer. 52:28-30; 2 Kings 24:10-16. The nation thus diminished may be fitly represented by a woman crushed into an ephah beneath a mass of lead.

Who then are represented by the two women having wings like those of a stork, who bear the ephah containing the woman to the land of Shinar, or Babylon? As the woman in the ephah must signify the Jewish nation crushed at the destruction of their city by Nebuchadnezzar, and then carried captive to Babylon, the two women with wings who carry her thither, must signify the two great nations which were united under Nebuchadnezzar to conquer and to carry captive the Jews. These were the Babylonians and Assyrians. The psalmist speaks of those who were carried captive to Babylon (Ps. 137:1-4), and says that it was the daughter of Babylon by whom this had been done. Verse 8. And Zechariah thus addresses the Jews at Babylon: "Deliver thyself, O Zion, that dwellest with the daughter of Babylon." Zech. 2:7. The Assyrian nation also, as represented by Nineveh their capital, is called a woman. Nahum 3:1-5.

These two nations were united under Nebuchadnezzar in such manner that he is sometimes called the king of Assyria (compare 2 Kings 25:29 with Jer. 46:2) and sometimes the king of Babylon. 2 Kings 25:1. The contrast is great between the woman shut up in the ephah beneath a mass of lead, and the two women who were able to fly through the air with the ephah. The one was a helpless captive, the others were her captors. Conquering nations are often represented as having wings, to signify, no doubt, the swiftness with which they made their attacks, and their ability to reach places that seemed inaccessible. Thus the kingdom of Babylon is represented as having wings. Dan. 7:4; Hab. 1:6-8; Jer. 48:40; 49:22. The kingdom of the Greeks is also thus represented. Dan. 7:6. The Romans are also represented in the same manner. Deut. 28:49. The woman in Rev. 12, representing the Christian church, received wings to enable her to fly from her persecutors. Verses 6, 14. If the woman in the ephah had received wings it would signify that she was enabled to make her escape from her captors, but she remained a helpless captive; while wings were given to those who had seized her, to enable them to carry her away in triumph.

It is remarkable that the entrance of the Hebrews



into the promised land is represented as being on the wings of the eagle. Ex. 19:4; Deut. 32:9-12. This relates specially to the triumphant departure of the Hebrews from Egypt, and to their triumph over all those who opposed them, which might fitly be compared to a passage through mid-air on the wings of an eagle. But when God sent this people out of this good land, because of their sins, they go as helpless captives, represented by a woman shut up in an ephah, and it is their enemies that triumph as though they soared in the mid-air.

It is said that the wind was in the wings of these women who flew through the air. In the prophecies the term wind is used to designate war, even as waters of the sea are used to represent nations. Compare Dan. 7:2; Rev. 7:1-3; 17:15. The four great kingdoms in Dan. 7 arose by the strife of the winds upon the great sea, that is, by wars among the great nations. So the wind which blew at the time of the transportation to Babylon signifies the great war of conquest which Nebuchadnezzar was then waging with the nations.

But there is hope for the captive woman implied in the fact that those who carried her away are said to have the wings of the stork. The stork always returns at an appointed time to the same place whence she set out. Jer. 8:7. The Jews must be carried to Babylon, and must remain there a long period, so that their conquerors are represented as establishing them in that city as though it were to be their permanent home. And even God commanded the Hebrews to build houses for themselves in Babylon. Jer. 29:4, 5, 28. But at the end of seventy years they were to be returned to their own land, by the power of the king that should then rule Babylon. 2 Chron. 36:20-23; Ezra 1:1-11; Jer. 25:9-12; 29:10. The king of Persia that restored the Jews is called king of Babylon and king of Assyria. Ezra 5:12, 13; 6:22.

These things were in the past when Zechariah had this vision, even as the birth and ascension of Christ were past when John had his vision of these events in A. D. 96. But this vision of the first destruction of Jerusalem and of the captivity of the Jews was given to remind them of their sin, that the second destruction of the city and the final dispersion of their nation might not take place. But this warning was not permanently heeded, for the later visions of Zechariah predict the final destruction of Jerusalem and the dispersion of the Jews, which was accomplished by the Romans under Titus, in A. D. 70.

### The Day of the Sabbath.

"REMEMBER the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but THE SEVENTH DAY is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested THE SEVENTH DAY; wherefore the Lord blessed the Sabbath day, and hallowed it."

Language could not be framed so as to express more clearly the fact that the Sabbath of the Lord was permanently fixed upon a definite, specified day. The last charge to be brought against the fourth commandment is that of indefiniteness. If it is not definite, then language cannot be made to convey ideas.

But among the "inventions" that men have "sought out" is the theory that the commandment does not prescribe the observance of a certain day recurring at regular intervals, but that it enjoins the observance of one-seventh part of our time. The term "sought out" is fitly applied to this invention, for no trace of this theory appears in the commandment. It was brought to light about two hundred years ago as the only alternative of those who wished to persuade themselves and others that they were keeping the commandment, while at the same time they were observing a day of their own choosing. But this is one of the thinnest disguises ever invented. It is a very easy matter to show its absurdity, as we will demonstrate. Notice carefully the following argument:—

If God sanctified an indefinite seventh part of time, he must of necessity have left it optional with man to choose which day he would keep; the only thing commanded would be rest; man could suit his own convenience as to time. It would then follow that whatever day man should choose to rest upon, that would be the portion of time sanctified; and thus the act of the Creator would be dependent on the act of the creature. But it is not at all consistent with the dignity of even a human lawgiver to make the meaning

of his enactments contingent on the caprice of the people; much less would such a course reflect honor upon the Government of God.

But this is not the worst result that would naturally follow. If an indefinite seventh part of time were sanctified, then not only would it be left to man to choose the day for rest, but each individual would be at liberty to rest upon the day which might please his fancy. One man might take the seventh day, and another might take the fourth, and then, according to this theory, not one-seventh but two-sevenths of the time would be sanctified. Or, to suppose a case which would be very likely to happen if men should actually try to put their theory into practice, every day in the week might be kept by different individuals, and then it would appear that in the beginning God had sanctified or set apart all the time! But in that case what would become of the theory that he sanctified only a seventh? We submit to any one that this is not a forced conclusion; if the conclusion is absurd, it simply proves that the theory in question is absurd.

But before men reach this point in their endeavors to evade the law of God, they usually recover their reasoning faculties to some extent, and say that it is necessary for all men to keep one and the same day. The exigencies of business require it. Then we ask, Who shall appoint the day? What man is there whose judgment all will follow? There is no man or class of men whose authority even a majority of persons will acknowledge, so as to defer to it. In a case that is left open, every man is on an equality with every other. There is positively no way out of this dilemma but to admit what the commandment plainly declares,—that God, in the beginning, decided definitely which day of the week should be observed. So we see that the one-seventh-part-of-time theory is an impossibility when reduced to practice. And even if it were possible for all men to agree upon some day of their own choosing, that day would be *their* sabbath, and not the Sabbath of the Lord, which the commandment enjoins.

But some will still say, "Granting that a definite day was set apart, how can we tell which one it was?" This must be an easy question to answer, else it were useless to have a definite day appointed. The commandment says, "The seventh day is the Sabbath. Mark, the seventh day, not a seventh day. The seventh day of what? Not of the month, for that would not meet the demand for a rest after six days of labor. For the same reason it cannot mean the seventh day of the year. It must mean the seventh day of a period of time of which seven days is the sum. But this is the week; and we therefore are shut up to the conclusion that the commandment enjoins the observance of the seventh day of the week. A really candid, thoughtful person could not decide otherwise.

For further proof that the seventh day of the week is meant, read Luke 23:54-56; 24:1. The sacred historian after describing the crucifixion and burial of Christ, says, "And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Now if we can find what day it was on which they rested, we shall know beyond all doubt which day is "the Sabbath day according to the commandment." The next verse says: "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." To avoid any possibility of cavil, we turn to Mark 14:1, and there read that this visit took place "when the Sabbath was past." Luke, then, has given us in consecutive order the record of three days, as follows: Christ was crucified on "the preparation day;" the day following was the Sabbath, upon which the women rested "according to the commandment;" and the next day was the first day of the week. This proves unmistakably that the Sabbath of the commandment is the seventh day of the week.

E. J. W.

THE Roman Catholic Register of Hongkong, gives the following statistics of Roman Catholic missions in the empire: Bishops, 41; European priests, 664; native priests, 559; colleges, 34; convents, 34; Catholics, 1,092,818. Certain Catholic authorities assert that their missionaries do not propagate the faith in China as ardently as in the former century, and that the number of adherents is on the decline.

### Contrasts That Do Not Exist.

In a prominent religious journal of recent date, we find the following:—

"It is at once the peculiarity and the glory of the New Testament that it enunciates principles, not arbitrary laws. No Sabbath-day's journey is here laid out, which man may not exceed; his duties are not prescribed in rigid forms or gauged by a yard-stick. Instead, two underlying principles are laid down—love to God first, love to man next. On these two hang all the law and the prophets."

The meaning of the preceding paragraph, so far as it has any meaning, is that while the Old Testament binds men to the performance of special duties, the New Testament deals only in vague generalities, leaving men to draw their own conclusions as to what they may and may not do. Such a view as this would commend itself quite readily to the world, who would not find it very difficult to conform to a religion that had no fixed rules. When the development of principles is left to man, there are few things which they may not be made to include.

But the references which are brought forward in proof of this assertion are very unfortunate. It is said of the New Testament that "no Sabbath-day's journey is there laid out, which men may not exceed," by which it is implied that such a thing is marked out in the Old Testament. But the fact is that instead of a "Sabbath-day's journey which men may not exceed" being laid down in the Old Testament, such a thing is not mentioned. The term does not once occur in the Old Testament. The only place in the Bible in which it is found is in the New Testament, in Acts 1:12. So much for that attempt to depreciate the Old Testament.

Again, of the New Testament it is said that in it man's duties "are not prescribed in rigid forms, or gauged by a yard-stick. Instead, two underlying principles are laid down—love to God first, love to man next." What a pity it is that the one who wrote that did not read the Old Testament through at least once, before contrasting it with the New. Had he done so, he would have found in Deut. 6:5 these words: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." There is love to God in its fullest extent. Again, in Lev. 19:18 he would read as follows: "Thou shalt not avenged, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself." How much that sounds like New Testament language. We hope that none who despise the Old Testament will reject that text when they find that it is original in that book. For our part we do not know of any more appropriate motto to be hung up for constant reference. If a copy were in a conspicuous place in every house, and read carefully every day, it would improve the manners and customs of this world wonderfully.

Any attempt to find antagonism between the Old and New Testaments, will prove a failure. A house and its foundation are not more closely joined than they. In fact, that is just the relation they bear to each other. The Old Testament is the foundation; the New is the superstructure. There is not a principle laid down in the New Testament that is not found in the Old. These statements about love to God and love to man are direct quotations from the Old Testament. See Luke 10:25-28. Our Saviour and the apostles quoted continually from it. Indeed, there was nothing else from which they could quote. If all the references to, and quotations from, the Old Testament were taken out of the New, there would be but little left. The New Testament is the Old Testament explained.

And now let us make a little investigation to see if it is true that simple principles alone are laid down in the New Testament; to see if it is true that the Old Testament contains only threatenings of judgment against sin, while the New has only mercy and love. In the preaching of the gospel we find a command at the very outset: "Repent and be baptized every one of you." This is as plain as anything could be. The decalogue itself is nearly all repeated, and instead of any of its provisions being made less definite, they are enlarged and made to appear more strict than ever.

And then as to the idea that the New Testament contains only love and mercy. The threats against the sinner are as terrible as any in the Old Testament. In Rom. 2 we read that God will render "unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil."

Again Paul says that "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction." Some of the strongest threatenings in the Bible come from the lips of our Lord himself. In Rev. 14:9-12, which is the revelation of Jesus Christ (chap. 1:1), we read that they who worship the beast, and receive his mark, "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

On the other hand, we find in the Old Testament some of the most tender expressions of mercy that are to be found in the Bible. Even in the decalogue itself we learn that God shows mercy to those that keep his commandments. What expression of love could be stronger than this: "Like as a father pitieth his children, so the Lord pitieth them that fear him"? Again, "The mercy of the Lord is from everlasting to everlasting." Ps. 103:17. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Ps. 103:8. Nehemiah says that he is "a God ready to pardon, gracious and merciful, slow to anger, and of great kindness." Neh. 9:17. And, finally, we have this broad principle laid down as the sum of all duty: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:8. Here is as broad a principle as is found in the New Testament.

We do not exalt the Old Testament above the New, but we would place them on a level. They are one; and this is why we protest against decrying the Old. Undermine the confidence of the people in that, and reverence for the Bible and Bible truth will be a thing of the past. And it would not be to the glory of the New Testament if it could be proved that specific duties are not there prescribed. We need rigid rules, that our lives may be correct. When man is left to himself, he invariably goes wrong; now if the Bible dealt in vague terms, leaving us to interpret them to suit ourselves, we would be no better off than if we had no revelation at all. If we but have the principle of love to God in our hearts, we will love all his word, so that we can say with the psalmist: "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever."

E. J. W.

### The Lemoore Camp-Meeting.

THIS meeting was held on the grounds of Brother Harvey Gray, the same that were occupied three years ago. The tents were all pitched in the open sun, but the weather being unusually cool for this time of year, we suffered but little inconvenience. The meeting commenced on Thursday night, May 10, as advertised. An organized missionary effort was effected at the commencement of the meeting, and continued until its close. The brethren came in generally throughout this section of the country, and though the meeting was not so largely attended as formerly, it coming in the midst of their haying, and also on account of the rains which had recently fallen, some of our brethren were detained at home, yet the blessing of the Lord seemed to be upon the camp-ground from the commencement. All manifested an interest to draw near to God and enter his service; but the brethren have had so little labor in the past that it required some time for them to get into working order. We are more than ever satisfied that in order to have a very successful camp-meeting it is necessary that our brethren seek God for his blessing before they come, that when they arrive upon the camp-ground they may be in a condition where the Lord can meet with them. But when they do not get upon the camp-ground at the very first of the meeting, and the meeting holds but about five days, at the close of the meeting they will be just getting into a condition where they can be especially benefited. Our friends generally remained until its close, which was one good feature of the meeting.

The meetings rose in interest from the commencement. We made something of a new departure from the general order of camp-meetings, although the same method had been adopted in California before. Instead of having preaching regularly three times a day, we introduced a Bible class in the forenoon. This created quite an interest on the part of the brethren to study the Scriptures. The subject of spiritual gifts was taken up in the form of a Bible class, or rather Bible

reading. Many texts of Scripture were read, not only showing that the gift of prophecy would characterize the people of God in the last days, but also showing the character of the testimonies, the manner of their delivery, the physical tests, and the Bible evidences of their genuineness. On this subject an especial interest was manifested. A desire was expressed that the same questions, with the texts which give the answers, be written or printed in some form so that they can be used by the brethren themselves. The burden of the meeting seemed to be to educate our brethren so that they can hold Bible readings or Bible classes among themselves, that all may secure a better understanding of our faith, and be better prepared for the conflict which is before us.

Sister White had marked freedom, and at times the Spirit of God in a special manner accompanied the testimony borne. We do not know of any place in the country where her testimonies are better appreciated than in California, and especially in the southern portion. Since her miraculous restoration last fall at the camp-meeting at Healdsburg, it would seem that the Lord had given his Holy Spirit in a marked degree to accompany her testimony to the people. On Sabbath and Monday invitations were given for those who felt that they had lost their connection with God, and desired the prayers of God's people to come forward. A large share of those who were present felt deeply moved, and a general move was made to seek God, and some for the first time took their stand with the people of God. A general expression was manifested that they had felt blessed of God. The sweet influence of God's Spirit rested down as prayers were offered, and many will not soon forget the camp-meeting held at this place.

From this meeting a number will go out to visit our brethren in this section of the country, and labor in the cause of God. A general spirit of moving forward was manifested, and we think that the camp-meeting accomplished as much real good, judging from the feeling of our brethren to move forward in this work, as any previous camp-meeting in this part of the country. Eight were baptized, and others will go forward soon. Sister White spoke each afternoon, and Brother Briggs and the writer occupied the remaining portion of the time, with the exception of a Bible class conducted by Brother Ings. The parting meeting was held Wednesday morning, when in a few hours the tents disappeared, and the brethren were on their way home.

S. N. HASKELL.

## The Missionary.

### The Road to Happiness.

BY ELD. S. N. HASKELL.

THE road to happiness is always out of self. When an individual has no interest beyond himself his cup of happiness is very small. The savages have what is to them enjoyment, and it is as deep, and rises as high as that of any one who simply cares for himself. The labor of love elevates the character, and gives a nobility of spirit which is not found elsewhere.

This is true to a certain extent when the salvation of souls for whom Christ died is not the ruling motive of the heart. But as heaven is higher than the earth, so much more elevating is that labor which has a direct connection with the eternal salvation of those who are lost by sin. It is thus we become co-workers with Christ and holy angels, for in this was the love of God manifested by giving his Son as a ransom for a lost world. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Behold, what manner of love the Father has bestowed upon us that we should be called the sons of God." This is not like love which is earth born and does not rise higher than the selfish interests of the individual. But it is of heavenly origin and is planted in the human heart by the grace of God. It is purely unselfish in its character, "For when we were yet without strength in due time Christ died for the ungodly." God commendeth his love toward us, in that, while we were yet sinners Christ died for us."

When one is worn with the rude shocks against a rough world, he can find in Christ and with those who have been rescued from Satan's snares a satisfaction and peace that the world can neither

give nor take from him. It will re-establish him in the eternal verities of fidelity and integrity. Earthly comforts may be few, but so long as the daily joy is found in the real object of life, and these few comforts are used as aids to enable us to labor for others, there is sure to come a flood of consolation that makes one feel he is ready for another conflict in life. In referring to money, "I have saved a few thousand," said a friend of mine, when adverse circumstances were sweeping away his substance. A few thousand had been placed in the cause of God by aiding different benevolent enterprises, assisting the poor and befriending the widow and the orphan. A man may fall into misfortune, but if he has friends made by efforts to do them good he is rich. If he has befriended the helpless, comforted the widow, furnished homes for the orphans, so that he has secured their prayers, he has made friends with the angels of God, and secured an interest in the bank of Heaven; and when he fails, they (angels of God) will receive him into everlasting habitations.

The happiness in this life which such an one imparts and receives not only comes back to him ten-fold, but adds wings to his speed and spurs to his purpose; and difficulties that otherwise would have been too great for half-formed resolutions, yield before the impulse of a conscientiousness of having done what God has commanded. This is a sure road to happiness, and will yield fruit in the kingdom of God.

### OUR MISSION.

LET our mission be to stand  
With a firm, unflinching hand  
Mid the mustered ranks of those who love the Lord;  
And "To love is to obey"  
Be our watchword day by day,  
As we march to meet the foe with one accord.

We are few but we are strong  
With the strength that doth belong  
To all those who work for God by His own light.  
We pursue no single theme,  
Held in popular esteem,  
But accept the Scripture whole, unchanged, as right.

We advance before the world  
With our banner wide unfurled—  
Sabbath, Temperance, Education to uphold:  
One an ordinance of God,  
Though vain paganism trod  
Where the feet of desecration still are bold.

It is ours to work and pray  
For His holy Sabbath day—  
For the day which He has sanctified and blessed.  
And our own the sacred part  
To awake the Christian heart  
To acknowledge and restore that sacred rest.

We would arm with sword and shield,  
And the ready will to wield  
Heaven's force against man's formidable foe,  
The foul scourge which sweeps our land  
With the tempter hand in hand,  
Intemperance, that grim messenger of woe.

In the light of wisdom taught,  
Seeking higher realms of thought,  
We aspire to untried fields and wider sphere,  
To extend the gospel sound  
Where benighted souls abound,  
Till immortal life shall crown our mission here.  
*Annie L. Holberton, in Sabbath Recorder.*

### "Why Don't You Preach Repentance?"

BY ELD. R. F. COTTRELL.

It frequently happens, after we have spent weeks in a place preaching a message that bears upon its very front the commandments of God and the faith of Jesus Christ, showing that by the moral law is the knowledge of sin, that the only way of pardon is through Jesus Christ, and exhorting men to turn to God by forsaking every sin and obeying every precept of the divine law, and seeking pardon for the past through the atoning blood that was shed on Calvary, and so be prepared to escape the wrath that is soon to come, that the leading religionists of the place will advise us to change our mode of preaching and go to preaching repentance and faith, and thus labor for the salvation of sinners. If we would do so, they would be happy to unite with us in the work of saving souls.

They would rather, I suppose, that we would preach repentance to other sinners besides themselves. But we are not content to engage in bringing men up to the low level of those who openly and persistently break the law of God from week to week, if not from day to day. What seems to make our preaching objectionable is that we insist that men should turn from every sin—the



popular and fashionable, as well as the low and degrading ones which it is fashionable to condemn.

We would like to know whether John the Baptist met with such objections as we meet with. When he laid the ax to the root of every sin, told the eminent professors of religion of his time not to rest in fancied security, because they were Abraham's children and members of the church, and boldly insisted that they should do works meet for repentance and escape the wrath about to come upon the Jewish people in consequence of their rejection of the promised Messiah, did they object and say to him, You had better quit this, and go to preaching repentance? Had they, oo, greater anxiety to save other sinners than to save themselves?

### West Virginia.

**JERRY'S RUN.**—After a two days' drive over exceedingly rough roads and meeting with some delays, we reached our appointment at this place. We found the brethren here much in need of help, having had little or no labor for two years. Our meetings were all held, with one exception, in a private house, which proved altogether too small to accommodate those who wished to attend. Good attention was paid by those not of our faith to the word spoken, and we are persuaded that favorable impressions were left upon their minds.

A church of eleven members was organized with a full set of officers. A Tract and Missionary Society was also formed. We hope to see some good work for the Lord done at this point.

The truth was introduced at this place by reading matter sent by a brother in the Oakland, Cal., church, to a man who then lived on the west side of the Ohio River. Returning to his native State and neighborhood, he secured the services of a minister, and a small company of Sabbath-keepers were raised up. Now this man who first received the reading matter, expects to soon start out in the field to labor publicly in behalf of the truth. What the small amount of reading matter furnished by the Oakland church on that occasion may result in, will only be known by the startling revelations of the judgment. Who will now assist in putting in the sickle of truth, that sheaves of souls may be garnered for the master?

J. O. CORLISS.

## Temperance.

### Drink as a Factor in Pauperism and Crime.

Soon after the publication of an article on the "Sources of Crime," the *Herald* received a note from a prominent citizen, in which he says, in regard to the sale of liquor: "It would be interesting to know, further, what it costs the city to sustain the various courts of justice and places of correction and punishment; to meet the crimes caused by this traffic; and, in contradistinction to this cost, what revenue the city receives from licenses, so that the public might be able to judge whether the license system is a profitable one to the city."

With regard to the proportion of crime and pauperism properly chargeable to the abuse of liquor, opinions vary. Some good judges say that 90 per cent. of all crimes are instigated directly or remotely by drink. Others say 80 per cent., and none will go lower than 70 per cent. With respect to pauperism it is safe to say that 75 per cent. is directly or indirectly chargeable to the use of liquors. In a recent report of the Commissioners of Charities and Correction, the chief of the medical staff of the Homeopathic Hospital says:—

The cause of pauperism and consequent disease and crime have received careful and thorough investigation by those long enjoying favorable advantages of observation. Many reasons for this painful and rapidly increasing pauperism among the people have been assigned, but that which takes precedence above and beyond all others is the curse of intemperance. It is this which robs the pockets of the poor man; it is this which benumbs his brain and destroys his faculties, and this which predisposes himself and his children to fatal disease. It is this which breeds sensuality in all its protean and disgusting forms; this which

induces shiftlessness and irresponsibility among the masses, and it is this which saps the life from those who would otherwise be healthy and vigorous. The statistics of alms-houses, work-houses, penitentiaries, asylums, and hospitals all attest this dark and gloomy fact. A sure remedy for this sweeping scourge, so devastating in its deadly influence is beyond human ken. Yet if the malignant character of this enemy of the people's health, and its far-reaching tendencies toward disease and death, were more thoroughly understood, a revolution in sentiment on the question might the more speedily be inaugurated. If the masses of intelligent citizens will examine carefully the records of the case books at your hospitals, they will find in them most convincing evidence that a large proportion of pauperism and life-destroying disease is caused by the excessive use of intoxicating liquors. The creation of an almost popular sentiment that shall not only uphold the passage but insure the enforcement of restricting laws is the most hopeful remedy.

In another report the Commissioners say, referring to a large number of persons committed for simple acts of intoxication unaccompanied by disorderly conduct or breach of peace:—

The law imposes a penalty of \$10.00 upon every person found intoxicated in the public streets, and in default of payment they are committed to the work-house for ten days. A large proportion of the inmates of the work-house are common drunkards. They are sent up by the magistrates, clothed in rags, covered with vermin, and broken down in health by their debauchery. They must be clothed at the expense of the city, and by the time they are discharged from the care of the physician, and are capable of labor, their term of imprisonment expires and they are released, to be in a few days sent back, their clothing destroyed, again to be re-clothed, and assigned to the hospital. It would be difficult to devise a more expensive or ineffectual means of reformation than is by law established.

In their report of 1875, the Commissioners of Charities and Correction say of the Inebriate Asylum:—

This establishment has been given a fair trial, and no means have been spared to make, if possible, one successful Inebriate Asylum. The conclusion the experiment has led to is that habitual drunkenness is not to be regarded as a disease, but as a habit practically within the control of each individual case. The majority of those admitted during the year were so demoralized by excessive drinking that their discontent was only appeased by the knowledge that their time of commitment would soon expire and they would again be at liberty to return to their former imbibations. There is little need of asylums for the cure of this infirmity, for the very small number who desire reformation can attain the object at home with their families. The Commissioners, from past experience, are of the opinion that the public funds can be put to a much better use than in equipping and maintaining an inebriate asylum.

#### PRISON STATISTICS.

Out of 51,566 persons committed to the city prisons in a single year, 34,316 were of foreign birth, and 17,250 natives; of 19,324 females, 14,077 were foreign born, and 5,265 natives. Of all the males, 19,937 were intemperate, and 12,187 temperate; of all the females, 12,770 were intemperate, and 6,572 temperate. In the same year, 31,491 were sent to the First District Prison—the Tombs. These were from the lower part of the city, where the foreign element largely predominates. The arrests directly or indirectly caused by the use of liquor were:—

	Males.	Females.	Total.
Assaults.....	2,058	295	2,353
Delirium tremens.....	14	.....	14
Disorderly conduct.....	4,679	4,159	8,838
Intoxication.....	5,462	7,593	13,051
Vagrancy.....	1,007	645	1,652
Total.....	13,220	12,692	25,912

Of the 254 persons admitted to the Asylum for the Insane in a single year, 127 were intemperate, 69 moderate drinkers, 55 unknown, and only 3 abstainants. Another year's record shows 280 intemperate, 90 moderate drinkers, 17 abstainants, and 11 unknown. If we assume, and we believe it to be much within bounds, that 70 per cent. of the crime and pauperism of the city is chargeable to the use and abuse of intoxicating liquors, we shall have to charge to liquor that percentage of the cost of the police department, of the depart-

ment of charities and correction, of the criminal courts, and properly a considerable fraction of the health and fire departments. In 1880 the following appropriations, excluding the money for street cleaning, were made:—

For Police Department.....	\$3,459,917
Police Courts and General Sessions, about.....	350,000
Charities and Correction.....	1,618,680

Total.....\$5,428,597

Awarding 70 per cent. of these items to liquor, we find the figures to be \$3,800,015. With various items that cannot be precisely classified, we may put the round sum at \$400,000,000, or \$3.30 for each man, woman, and child of our population.

What does rum pay back? In plain terms, hardly one cent on a dollar. The Excise Board do not seem to know how many places they have licensed, nor to have any definite idea of how many rum shops there are in the city. But in 1877, the year of the smallest receipts for licenses, a census was made by police precincts. This showed in the whole city 7,874 liquor shops, of which 2,177 had licenses. There were at that time in the Fourth Precinct 440 liquor shops to a population of 20,000, and in the Fourteenth, 387 to a population of 30,000. Here was a "gin mill" for every sixty inhabitants. The Ninth Precinct had just about as many inhabitants, with twice as much territory, and 250 liquor shops—one to every two hundred inhabitants. Now, the records of police arrests for the last six months of 1880 show this comparison:—

Liquor Arrests.	Shops.	Men.	Women.	Total.
Fourteenth Precinct.....	387	2,153	1,361	3,514
Fourth Precinct.....	440	2,072	1,259	3,331
Ninth Precinct.....	250	889	182	1,071

The precincts named correspond almost exactly to the wards of the same numbers. The two rum-ridden precincts (the 4th and 14th) furnish almost 20 per cent. of all the arrests in the city. It is needless to say that more than seven-eighths of the arrests were chargeable to drink. It only remains to say that the present system of excise has not reduced the expense of the city for the support of pauperism or the punishment of crime to the amount of one dollar. It was never intended or expected to do so.—*N. Y. Herald.*

When advertising a piece of residence property for sale, a shrewd real estate agent will mention among other advantages of location that "good schools are within easy reach," that "churches of different denominations are within easy distances," that "though in a quiet and retired part of the city, two minutes' walk takes you to a street-car line leading into the heart of the city," etc. But did you ever notice, in this enumeration of inducements to buy, the fact that a first-class saloon was located on the opposite corner, or that on the next block was a "free lunch counter," where "the best beer in the city" was always on draught, or a pool-room which would be so handy and pleasant for the boys? No, indeed.

While the church, the school, and the easy access to business are essential to the well-being and maintenance of the home, the others are in every sense antagonistic and inimical to everything that is reckoned dearest and most valued in that sacred place.—*The Saloon Curse.*

THE liquor laws of Copenhagen, Denmark, provide that no showily-decked girls should be permitted to serve behind the bar, to tempt by their blandishments the youth of the opposite sex. The landlords are not to furnish intoxicating drink to any person under eighteen years of age, nor to any one under the influence of liquor. A drunken person is to be conveyed to his dwelling in a cab, at the expense of the landlord at whose house he took his last glass. The Copenhagen law should be amended in the following particulars only, and then we will vote for it heartily: First, Abolish the girls from the bar entirely; second, Abolish all the liquors; third, Require the landlord to keep a pitcher of ice-water on hand, to supply every thirsty caller; fourth, Insist that every one who wants to ride home in a cab shall pay for the privilege. Such a model hotel in Copenhagen, Denmark, we are sure would be well patronized by all sane and sober men.—*Independent.*

It is a pity that boys were not taught in their earliest years that the highest success belongs only to the man, be he carpenter, farmer, author, or artist, whose work is most sincerely and thoroughly done.

## The Home Circle.

### KEEP SUNNY.

THIS world with all its beauty, its sunshine and its showers,  
Was made for highest duty, and not for idle hours.

Each leaflet has its mission, each blade of grass its place;  
Each life, spite of position, bears fruitage for the race.

Only one spring is sent us, to sow the golden grain;  
Only one summer lent us, to reap in joy or pain.

And autumn dawns not slowly; white hair too soon has  
come.

We lay us with the lowly, and all life's work is done.

What matter if life's measure be long or short on earth,  
So we fulfill His pleasure, for which the soul had birth?

So we keep sunny ever, though clouds may dim our way,  
Making the darkest weather a bright, perpetual day.

A smile has Heaven within it, if hearts be warm and true,  
A sweet voice is akin it, and both are but His due.

Who spoke us into being, blest immortality?  
Where hoping turns to seeing, and faith to things that be.

No life but has its sorrow; tell it to God alone;  
Looking for golden morrow, keep ever near the throne.

—Selected.

### Only A Geranium Slip.

LITTLE Mag Shivers, with her soiled dress, bare feet, and tangled, chestnut curls, crouched under a wall, munching some bread which a kind hand had thrown her. Now and then she looked at the gate wistfully, wishing it might open and give her just another peep at the splendid flower-beds inside. The day before, the gardener had thrown it wide upon its hinges while his wheelbarrow passed out, and the sight remained in her memory like a glimpse of fairyland. If she could only see it again!

While the child sat longing, something dropped from the wall above, struck her shoulder softly, and fell to the ground. It was only a small green sprig without a blossom, and it looked so forlorn after the vision upon which she had been feasting, that she was about to throw it away. Just then a good-natured looking woman with a basket on her arm, came out from the gate opposite, and she smiled so kindly, Mag was emboldened to run across the street and show it to her.

"Plant it, you'll have a nice red flower by-and-by. That's a slip from the geranium over there," and the woman nodded her head at the garden Mag admired.

Geranium was a big word to ignorant little Mag. It gave her no idea of the flower, but it flashed through her mind, it was just possible it might grow into one of the grand red flowers she had seen; and she forgot all about her bread, and ran up the street with her treasure.

The day was warm and she was a long way from home, so the little green stalk grew very dry, and the pretty leaves began to curl. Mag was just ready to cry, it looked so wilted.

"Hallo! what's up?" asked a little boy, seeing the tears gather in her great brown eyes, but Mag only ran away. She was used to very rough boys, and he might snatch it from her hands.

By-and-by she reached a gutter where the water was running freely. She sat down on the curb, and let the water cool her burning feet. She laid the thirsty little sprig beside them. It seemed so glad, it threatened to float away with the current, till she caught and held it a prisoner between her feet. Presently the leaves stiffened and looked so refreshed that Mag ran home with it quite encouraged.

She found an old tin can on her way, and a bit of broken glass with which she scooped it full of dirt.

A rusty cup half full of water lay by the straw that served her for a bed. She poured it over the slip as she thrust it into the can. It would be sure to grow now, because her Sunday-school teacher had told her God made the flowers for everybody. Her heart was full of faith as she poured the grateful little stream over the dry earth.

There was no sunshine able to penetrate the soiled panes in Mag's miserable little room. Mag was used to dirt, and the landlord had been so cross when he replaced the broken panes that Mag never touched them. The slip, being constantly watered, did not suffer for the sunshine

for a few days, but by-and-by it drooped again for lack of it.

Then God did not mean to let it grow, after all! And Mag, who was an orphan with no one at home to explain away her perplexities but a harsh old grandmother, was sorely troubled. "Don't bother me with your old weed, or I'll pitch it out!" was all the satisfaction Mag received when she ventured to appeal to her.

Then it occurred to Mag to ask her Sunday-school teacher. "Do you give it plenty of sunshine?" asked Miss Sweetzer, as the child told her trouble.

A light broke in upon Mag. She gathered some papers from the ash heap, filled her tin cup with water, and scoured her window panes till her pale cheeks were all aglow. Her heart leaped when the first warm, golden ray streamed in across her plant. And how much more cheerful the little room seemed, now the windows were clean! Mag could see the house opposite, and the trees, and the church tower, with its blue-faced clock and gilt hands. Even the sour old grandmother noticed the improvement, and set her to cleaning up the windows downstairs. But this was not all. Now that the light came in clear and strong, it lit up the dirty corners, and that brought the old broom into brisker use.

The grateful plant seemed growing daily. There were hints of a scarlet bloom that Mag had seen before. She remembered the garden, and she felt so hopeful and happy that she helped grandmother with all her might. Between them things commenced to mend. Mag began to see grandmother's good points, and she to recognize Mag's. As the old woman grew cleaner, she became better tempered. She showed more interest in Mag, and seemed almost as pleased as the child when the geranium buds burst forth in their first gorgeous flowers.

But the change for the better did not stop here. The neighbors began to notice how much better grandmother's house looked than theirs, so they undertook to clean up also. The benevolent society, visiting the district, inquired who had started the improvement, and rewarded grandmother with a nice, bright carpet on her best room and a neat paper on her walls. One lady, who had a little daughter about Mag's age, made up a nice bundle for her of old dresses and a stout pair of shoes. In these better clothes Mag was pronounced fit for the public school. And now what started this good work? Only a neglected little slip of geranium. Tossed out to die, it yet had its use in the world, for the wise God wastes nothing.—*Mrs. C. H. Addicks.*

### Dreaming and Working.

"I HAVE dun at length with dreeming;  
Henceforth, oh, thou sole of mine,  
Thou must take up sord and gantlet  
In the warfare most divine."

That was what a little girl eleven years old had written in a fair, round hand in a diary, on that pleasant summer morning out under the trees.

"Why, Hattie Jordan, what dreadful spelling!" exclaimed her sister's voice behind her. "You had better stop dreaming, at all events till you learn how to spell the word, and go to studying your spelling-book instead. Why, there are six words wrong there."

"I wouldn't peek, anyway," answered Hattie, springing up, flushed and angry.

"I really didn't, dearie," replied wise Agnes, drawing her down to her side. "I called you twice, but you did not answer. But now tell me, Hattie, what are you going to do in the place of dreaming, for you know you've spent a great deal of time in that?"

"Oh, sister, I want to do everything that's strong and good. Sometimes I think I'll be a great scholar, as Margaret Fuller was, or a writer, or a lecturer, or something. Oh, Agnes, what would you do first?"

"Well, dear, I think the first thing I would go to the dictionary, and study until I could spell every word in that pretty verse of yours correctly; and every day of this vacation I would write out one page of something, and then study it out in the same way, until I could do better. What do you say? For I must go now."

But Hattie only shrugged her shoulders, and, left alone, leaned back against the tree and watched the birds flitting about, and thought of doing great things by-and-by, until the dinner-bell called her in to more practical things.

After dinner Hattie's father, who was a minister, came out on the piazza and asked the little girl to write a note for him, as his right hand was bound up from a bad cut, and every one else was busy.

"Ask Deacon Conners if he will please send the choir up here," her father said; for they often practiced with his organ.

So Hattie wrote, "Please send the choir up here."

And about an hour later who should come up the steps but Deacon Conners—who was a bookseller—with several packages in his arms. "I didn't know which kind you wanted, sir, as I brought several," he said, wiping his hot face.

Mr Jordan looked in surprise at the various styles of paper displayed, and finally said, "but I was not needing any paper just now."

The deacon took out Hattie's note, and the laugh they had over it sent the poor child in tears to Agnes.

"You will believe me now, dear," said her sister, "that if you want to be of any use or help in the world, you must be willing to begin improving just where you see you need it. Thinking of doing isn't working. Now you know you are a poor speller; just begin there, and that will be one step."

Then Hattie took her pretty diary and the dictionary, and made those six words right that she had spelled so poorly that morning, but that seemed such a little step toward becoming a woman.

"I believe I could do better if I had a verse to go by," she said to Agnes that night.

"Then here is one for you: 'By patient continuance in well-doing.' Six words made right does not seem much to you to-night; but six words every one of the more than three hundred working days in the year make how many?"

"Most two thousand," answered Hattie quickly.

"Yes, and if every one of them means, in God's sight, something done so as to make you a wiser and more helpful woman to others, and taking care of the talent he has given you, isn't that worth while too, darling?"

And Hattie answered very softly, "Yes," for she saw then how her life might be like a ladder reaching up to what God called her to be, and the steps of the ladder would be the patient doing of each little duty or work she found in her way. And right there at the beginning she placed an earnest prayer asking the dear Christ's help. Of course he helped her; and if any of you will look at a true life in just the same way, he will help you; for even the little steps, if there be many of them, take you a long way in time.—*Sel.*

### Something to be Learned.

COMMENTING on a recent burning casualty in Philadelphia by which a young lady lost her life, the *Public Ledger* makes these pertinent observations:—

"The first thing to teach a girl in this matter is that fire makes headway more rapidly in burning clothes when the endangered person is standing up. The difference in progress between a burning lamplighter of twisted paper, held in the hand perpendicularly, flame down, and the same paper laid flat on a marble hearth, can be seen in a moment. The first thing to do when clothing catches fire is to lie flat and cover up the flames, if there is nothing within reach to smother it. If, as it is probable, there was a bed in the room where Miss Manship was standing, getting into the bed, between the blankets, and rolling up in them would have been a sure way of putting out the fire in a burning skirt or sleeve. The worst, the very worst thing to do was to run downstairs. Opening the door made one draught, the flight down stairs another, and rushing out into the street, in the last frenzied moment, the worst of all. The impulse to get out of doors is very strange in all such cases, because within the house there are always means for putting out a fire, and outside there are none—rugs, rag carpet torn off the kitchen floor, a heavy overcoat, blankets from the beds, even pieces of bedside carpet, put round the person in the twinkling of an eye, while water pails and pitchers are there to hand, ready to be emptied. In every case let the person whose clothes or hair has caught fire throw herself flat on the floor and roll upon the flame. If there is anything in the room, of thick woollens or carpets to smother it, even a gossamer water-

proof cloak, snatch these and smother the fire while calling for help. If the fire has caught the hair, bury the head in bedclothes. Fire cannot burn without air, and by shutting out all air from the flames, they must go out. But an open door fans the flames, and a standing position gives them headway. Girls are much more liable, from their long floating hair, their cotton aprons, and altogether thinner and more loosely bouffant, dress to be set on fire than boys, whose stout cloth jackets are not easily ignited. The rules for putting out fire in burning clothing may not be taught in the Normal School, but every teacher ought to know them, and so thoroughly that even the fright of mounting flames will not drive them out of mind."

### Religious Notes.

—It is said that the gods of the Hindoos number 330,000,000.

—There are 2,000 Indians in Dakota that belong to the Catholic Church.

—The Congregationalists of Utah have six preachers and twenty-two teachers.

—Mr. Gladstone, it is said, is writing a book on the "Evidences of Christianity."

—It is now proposed to establish a regular National Evangelical Church in Egypt.

—Bishop Jesse T. Peck, of the Methodist Episcopal Church, died May 18, at Syracuse, N. Y., of pneumonia.

—E. S. Todd, pastor of the First M. E. Church, Oakland, is soon to assume the pastorate of the 61st Street M. E. Church, New York City.

—King Humbert, of Italy, recently received a deputation of Protestants, inquired about their doctrines, and in dismissing them, wished them "God speed."

—Atafu, one of the islands of the Samoa group, reports that all its adult population are either members of the church or candidates for membership. The missionary in charge thinks that it ought to be called the "Millennial Isle."

—A St. Louis clergyman has the credit of stating an old truth in the following striking manner: "If a man is thoroughly a Christian, the nerve that runs from his brain to his wallet will be just as much Christianized as the one that runs from his brain to his tongue."

—In a recent country trip in Japan, Miss Clara A. Sands, with her helpers, made the largest sale of Scriptures that was ever made in that country in the same length of time. Three hundred and fifty copies of the Gospel were sold in an hour and a half, in the interval between addresses. The people present numbered more than five hundred.

—The *Christian Union* speaks of an infidel town "where there has been practically no Christian Sabbath." That's nothing; we can mention scores of places where there is no Christian Sabbath; in fact, we don't know of any place where it does exist. The "Sabbath of the Lord," however, exists everywhere, a weekly witness against those who trample it under foot.

—From 1865 to 1880 the population of Brooklyn, N. Y., doubled, but the number of Presbyterian churches was increased by but one. The present seating capacity of the churches of Brooklyn is one hundred and sixty thousand. This, with a population of over half a million, hardly entitles it to be called "The city of churches." Only one-fourth of its inhabitants could attend church at one time, if they wished to do so.

—The secular journals quite frequently assume the censorship in religious matters, and are wont to speak contemptuously of religious journals. Here is an illustration of their ability to guide in matters of religion: A correspondent of one of the largest New York dailies inquired: "Will you be kind enough to tell me where in the New Testament I will find the passage, 'She hath done what she could'?" To which, after due search with concordance, the great paper replied: "We cannot find it, and doubt the accuracy of the quotation, if it is meant as a Scriptural sentence."

—The *Congregationalist* gives the following item: "At the celebration of the two hundred and fiftieth anniversary of Jesuitism in this country at the church of the Immaculate Conception in Boston recently, Bishop O'Reilly said: 'No one outside of the church of Jesus Christ can be saved, and it is needless to prove that this church is the only church of Jesus. One might as well have tried to be saved outside of the ark in the days of Noah.' After this there followed a banquet, and on the bill of fare were five different kinds of alcoholic drinks." "By their fruits ye shall know them."

—Joseph Cook says: "President McCosh is a philosopher of most eminent rank, abreast of modern science, and almost monthly publishing something that leads thought in most learned circles, here and abroad. What does he do? In spite of his learning, in spite of the dignity of his office, in spite of the majesty of his character—or, rather, on account of it—he is accustomed to take young men to his study for personal conversation on religion and for prayer. Very few skeptical and dissipated young men leave Princeton without knowing what the president's private intercourse is, and its relations to these high matters."

### News and Notes.

—California's gold product last year was \$17,000,000.

—Of the population of India but one-nineteenth are able to read and write.

—A second canal is proposed across the Isthmus of Suez, by the old company.

—This year's wheat crop in Dakota Territory is expected to reach 20,000,000 bushels.

—The number of immigrants arriving from the East, during the week ending May 19, was 1,737.

—It is expected that the Northern Pacific Railroad will connect with the Pacific Coast in August.

—Official reports indicate that in several States of Russia crops are a total failure and famine expected.

—The great bridge over East River, between New York and Brooklyn, has been completed, and is now open for travel.

—A party of excursionists, numbering about sixty, from Eastern States, are expected to arrive in California about June 1st.

—The new wheat crop of New Zealand is reported to be very heavy. One field of 380 acres yielded 102 bushels per acre.

—J. Proctor Knott, the humorous Kentucky Congressman, has been nominated by the Democrats for Governor of that State.

—There is great excitement in Guaymas and other Mexican ports over the reported discovery of rich mines in Lower California.

—Of the 180 graduates of the Maine State Agricultural College, only twelve are entered as farmers in the catalogue just issued.

—At a recent bull-fight in Guaymas, Mexico, Fernando Lopez, one of the *torreros*, was trampled to death by the infuriated beast.

—A snow-storm passed over Milwaukee, Wis., the afternoon of May 20. On the same day, two inches of snow fell in northern Michigan.

—A company of Mormon converts from Australia and the Pacific Islands passed through San Francisco last week, en route to Salt Lake.

—A heavy storm at Deadwood, D. T., May 20, destroyed property to the amount of \$700,000. Five persons are known to have been killed.

—An official statement reports that the farmers of Kansas hold over from last year 5,000,000 bushels of wheat and 37,000,000 bushels of corn.

—In Lincoln County, Arkansas, a peculiar caterpillar is destroying the pineries. The worms appear in great numbers and strip the trees of foliage.

—A man named Smith sold a golden brick in Prescott, Arizona, for \$1,000, which proved to be gilded lead. He has been arrested at Los Angeles.

—Residents in the vicinity of the Chinese quarters in New York City have become indignant at some of the revolting practices of their heathen neighbors.

—A decree from the Chinese throne has ordered several high officials to cease opium-smoking or forfeit their positions. A good example for "Christian" nations.

—The Denver and Rio Grande Railroad has been completed to Ogden, and connection made with the Central Pacific. This opens another transcontinental line.

—The leader of the "Salvation Army" in Melbourne was recently fined \$25 and costs for marching his followers through the streets, to the great annoyance of citizens.

—On the 17th inst., a cyclone passed through the eastern part of Nebraska, touching the suburbs of Omaha. Houses were demolished at different points, and some lives lost.

—A white man named Streeter has been captured by the Mexican authorities, at the head of a band of Apache marauders. Some years ago he was a clerk at one of the Arizona agencies.

—A bill has passed the Illinois House of Representatives requiring railroad companies to build station houses at all points along their lines where the United States mail is delivered.

—Lydia Pinkham, of proprietary medicine fame, died in Lynn, Mass., last week, aged sixty-four. She spent \$180,000 a year in advertising, and secured a trade netting her \$300,000 a year profit.

—Governor Cleveland has signed the Campbell Penal Code amendments, which practically repeal what are known as the Sunday "blue laws," which have been so obnoxious to a large class of citizens of New York and Brooklyn.

—Another of the cherished traditions of early American history has gone by the board. The New England Historical-Genealogical Society has exploded Longfellow's beautiful story of Paul Revere, which is now declared to be principally fiction.

—The vicinity of Racine, Wis., was the scene of a terrible storm on the 18th inst. Many houses were destroyed, and about a score of people killed and a great many injured and left homeless. Also, from various parts of Illinois, cyclone reports are of a most exciting character. And Missouri has had another visitation, farm-houses and even villages being entirely demolished. The great prairie country of the West is being terribly shaken.

—At Jersey City, on the night of May 19, the cabinet, upholstering, and paint shops of the Pennsylvania Railway Company, in one building, 400x175 feet, located on the meadows between that place and Newark, were totally burned. The loss is estimated at \$412,000. Nearly 500 men are thrown out of work. The company will rebuild at once.

—Police Judge Webb, of San Francisco, is coming down a little harder on the opium-smoking nuisance. Heretofore the penalty has been \$20 fine; but a few days ago he sent Ah Lung, Daniel Mahoney, and Jessie Wilson to the House of Correction for three months—the Chinaman for keeping a smoking den, and the other two for patronizing the pipe.

—The Princess Winnemucca is reported by the telegraph as having addressed a select audience in Boston recently. She opposed the present system of Indian agencies, and claims that agents from the army are far preferable. She also deprecated the advent among them of certain missionaries, whose practices were far from being in accordance with their preaching.

—A new Republican daily is to be issued in Los Angeles. It is claimed that the prohibition proclivities of the *Times*, the present organ, "antagonizes the wine interest of the county and does not fully represent Republican sentiment." "Republican sentiment" seems to have undergone a change since the Sunday-law campaign. Then the opposition was classed with the "wine interest," etc.

—Governor Blackburn, of Kentucky, has pardoned James Sizemore, sent to the penitentiary from Clay County in 1880 for six years on a charge of murder. Sizemore made no defense on the trial. His brother, a man with a large family, was the real criminal, but Sizemore voluntarily took the odium and penalty on himself for the sake of his brother and family. The brother dying the other day confessed his guilt.

—A count of the money in the United States Treasury is now going on. So far, over half a billion dollars have been counted and an excess of three cents has been placed to the credit of the Treasurer. A prominent daily says, "It is gratifying to know, in these times when robbery is so common among public officers and men having charge of responsible trusts, that none of our United States Treasurers have been of this number."

—A law passed by the last Congress provides for a postal note by which smaller sums than \$5.00 can be transmitted by mail for a fee of three cents. On money orders for larger sums the same law fixes fees as follows: For orders not exceeding \$10.00, eight cents; exceeding \$10.00 and not exceeding \$15.00, ten cents; exceeding \$15.00 and not exceeding \$30.00, fifteen cents; exceeding \$30.00 and not exceeding \$40.00, twenty cents; exceeding \$40.00 and not exceeding \$50.00, twenty-five cents; exceeding \$50.00 and not exceeding \$60.00, thirty cents; exceeding \$60.00 and not exceeding \$70.00, thirty-five cents; exceeding \$70.00 and not exceeding \$80.00, forty cents; exceeding \$80.00 and not exceeding \$100.00, forty-five cents.

### Obituary.

VEYSEY.—Fell asleep at Eld. S. N. Haskell's house. So. Lancaster, Mass., our fifth darling child, Elsie Ruth Elizabeth. When we arrived from England last March, and heard that scarlatina was in the neighborhood, but that all attacks had yielded to treatment, we did not realize that one of our little ones would fall a victim. One after another took the infection. Elsie was quite bright on Monday morning, and on the next Thursday, the 10th inst., at 20 minutes before noon, she fell asleep, aged 8 years, 3 months, and 22 days. We can truly say, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." Job 1:21; Ps. 115:17, 18. She loved the Lord and his Sabbath. The kindness we have received has been remarkable. Eld. Robinson spoke with much interest, from Jer. 31:15-17, at the funeral the next day. May we live entirely to his glory, honor, and service. H. AND M. P. VEYSEY.

"She sleeps! the voyage of life is o'er,  
Outrode each stormy billow,  
Her aching head will throb no more,  
Upon death's quiet pillow.

"Yes, she sleeps! no sound of earth's turmoil,  
No startling dreams shall her awaken.  
Blest sleeper! freed from earthly toil,  
By slumber deep o'ertaken.

"She sleeps! hark! o'er the blessed dead,  
The word of promise spoken,  
Oh death! the Mighty One hath said,  
Thy fetters shall be broken.

"Yes, she sleeps! we've laid her gently down,  
To brief and peaceful slumber,  
Till God shall all his ransomed crown,  
And all his sleepers number."

### EARLY WRITINGS OF MRS. WHITE.

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 24, 1883.

## Time of Camp-Meetings.

PENNSYLVANIA, Olean, N. Y.,	May 31 to June 5
UPPER COLUMBIA, Milton, Or.,	June 6-12
IOWA, Des Moines,	June 7-12
WISCONSIN, Portage,	" 14-19
NORTH PACIFIC, Beaverton,	" 20-26
MINNESOTA, Minneapolis,	" 21-26
DAKOTA, Parker, Turner Co.,	June 27 to July 2
TEXAS, Waxahachie,	July 13-23
VIRGINIA,	Aug. 2-7
OHIO, Galion, Crawford Co.,	" 15-21
MASSACHUSETTS,	" 23-28
VERMONT,	Aug. 30 to Sept. 4
MAINE,	Sept. 6-11
ILLINOIS,	" 11-18
NEBRASKA,	" 19-25

## Various Matters.

THOSE who wish a large quantity of any number of the SIGNS, should send their order so that it will reach us not later than Tuesday; if we receive the order later, we cannot furnish the extra quantity that week. Appointments should not reach us later than Sunday of the week they are designed to appear.

ELDER LOUGHBOROUGH reports to the *Review*, that Bro. Drew's sales on shipboard at Hull, Eng., amounted to \$38.00 in nine days; besides this a large number of publications were distributed free. Arrangements are being made to open a ship mission in Liverpool. The most favorable place that can be found will be selected for this work. Bro. Drew has had a good experience in ship missionary work, and we doubt not that an immense amount of good will be done, as the light goes forth from this center of commerce to every part of the world. May God speed the good work.

DURING the month of April, one canvasser in the North sold 260 copies of "Thoughts on Daniel and Revelation." Although but very few have been at work with this book, our stock is running so low that another edition will have to be printed soon, in order to supply the demand. This is a good work to engage in; we wish there were scores of persons canvassing for this book. All could find remunerative employment, and, what is more, do an incalculable amount of good. Where are the reapers?

LAST week we made mention of the fact that Nebraska is doing active service in the missionary line, and stated that the State Society expected to increase their club of SIGNS to 1,000 copies. The order came soon after, but too late for last week's paper. Before that order could be placed on the list, an order came for 200 additional copies; and we have this day received an order to increase their club to 1,500. We have also received an order from the Battle Creek Society to increase their club to 1,200. We like to obey orders of this kind; they stimulate us to a desire to redouble our efforts to make the paper such that our friends can work for it with enthusiasm. May God bless the earnest missionary workers in the East.

WE hope that the success attending the efforts of the workers in some parts of the East, will provoke the laborers in other parts of the country to similar good works. There is no place or State where similar or even greater results may not be obtained. A mind to work, a sincere love for the truth and the people, together with the aid of the Spirit, will accomplish wonders. We think that there are thousands who have the first two qualifications, and we know that everybody may have the last for the asking. Our brethren in California have not yet systematically taken hold of the canvassing work, but as a sample of what may be done, one brother sends in thirty-six names as the result of a few hours' canvass. He is a laboring man, and canvassed only after work hours. Are there not hundreds who could do as well? "Lift up your eyes, and look on the fields; for they are white already to the harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal."

NEARLY \$1,000 has been subscribed in Brooklyn, N. Y., towards the proposed monument to Martin Luther; and it has been decided to organize a permanent Lutheran Society in that city.

AN amusing instance of carelessness in reading the Bible appears in the *Gospel Banner*. Speaking of a certain paper, it says that its editor is evidently none of those "teachers having itching ears." It is a matter of observation that people having itching ears, *i. e.*, ears that itch to hear something pleasant, will multiply to themselves teachers, in the hope of being satisfied; as the Syriac has it, they will "multiply to themselves teachers, in the itching of their hearing." But how the teachers could be spoken of as having itching ears, we cannot imagine, unless they itch for applause. And that would not be so far from the truth, after all, though it is not what the text means.

## Divorce and Marriage.

THE Napa Register says:—

"The clergymen of Los Angeles, including Rev. A. J. Wells, late pastor of the M. E. Church, Napa, have announced through the press of that city that they will not perform the marriage service for divorced persons, except the divorce be obtained on Scriptural grounds, and then for the innocent party only."

This is the course we marked out for ourselves, as the readers of the SIGNS know; the course which we have always acted upon. And we cannot imagine how a minister of the gospel can conscientiously pursue any other. Our laws of divorce are too loose, and no sanction should be given to their looseness by those who take upon themselves the office of expounding the words of Christ to the world. The welfare and protection of society demand a wise and just national law governing divorces and marriages. Had this existed, the problem of "the Mormon abomination" might have been readily solved.

## A New Power in Politics.

FROM the Los Angeles *Mirror* we clip the following item:—

"In Chicago, the clergymen, without regard to sect, have taken their coats off, and have entered the campaign in favor of law, order, and decency. The *Times* says it begins to look as if the minister might be an actual force in politics."

So it does. We have seen indications of it here in California, and we look to see more. It may seem all right to others, but to us it looks as though such an action on the part of ministers of the gospel, is a confession of weakness. Paul says that "the servant of God must not strive; but be gentle to all men, apt to teach, patient, in meekness instructing those that oppose themselves." And again he says: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God."

Now what must we conclude when we see ministers of the gospel "taking off their coats," and entering vigorously into politics? We must conclude that they have lost the use of spiritual weapons—that in their hands the gospel is not the power of God unto salvation. They may make themselves a power in politics, but to that same degree will they lose their power in the pulpit. We believe in the rigid enforcement of the laws against crime, and ministers must of necessity cast an influence in favor of law and order, but they are not to make or enforce laws themselves. Ministers should be "ambassadors for Christ;" but Christ's kingdom is not of this world. Peter once thought that it was, and he was ready to fight for it; but he learned better after he was converted. Many modern ministers seem inclined to follow his example. Would that, like him, they would become truly converted!

## Who Reads?

MY brother: I am almost sure your eyes will light on this little article over here on the last page. I know it because I remember that you have a habit of scanning the last page about the first thing when the paper arrives. I have observed that you have formed quite a habit of glancing rapidly over all the small items, and entirely passing by almost every one of the lengthy articles. Let me tell you that this habit is a most pernicious one. You are gradually losing your power to think deeply on a close, connected line of thought. You are, I fear, losing your taste for earnest, mental application to the most important themes that ever stirred the world.

If on reflection you observe any tendency toward such a state of things as I have here suggested, let me

say that you will be sure to find some most excellent articles in every number of your paper, and it will do you great good to carefully digest some, if not all of these articles. They will furnish food for solid thought, and promptly arrest the malady which has begun to prey upon you. You will begin to like the SIGNS better, and will feel like recommending it to your friends. Don't you think it would be well to take more solid food along with the spice and condiments?

G. D. BALLOU.

## Appointments.

### Upper Columbia Camp-Meeting.

THIS meeting will be held in Milton, Oregon, commencing June 6, and continuing to June 12. The Upper Columbia Conference and the other organizations will hold their annual meeting in connection with this camp-meeting. Delegates should be elected, and all necessary reports be made out in good season. Elder Haskell of the General Conference, and Elder Boyd of the North Pacific Conference, will attend. We urge all the friends of the cause in Upper Columbia to come to this important meeting.

G. W. COLCORD,  
AMBROSE JOHNSON,  
T. L. RAGSDALE,  
Committee.

### North Pacific Camp-Meeting.

It is decided to hold our camp-meeting at Beaverton, Oregon, June 20-26. The grounds are directly on the railroad, twelve miles west of Portland; by wagon road seven miles. There will be a book-stand with all our publications for sale. To save expense, the secretaries should be prepared to replenish their libraries at this time. There will also be a stand from which such provisions can be obtained as will be needed on the ground. An extra large tent will be pitched, a part of which can be used for a home by those destitute of small tents.

CHAS. L. BOYD,  
T. H. STARBUCK,  
WM. L. RAYMOND,  
Camp-meeting Committee.

THE next annual meeting of the North Pacific Tract and Missionary Society will be held at Beaverton, Oregon, June 20-26. The first meeting will be held Thursday morning at an early hour. All interested in the spread of the present truth should be on the ground at this time, as Elder Haskell, President of the International Tract and Missionary Society, will give an address at the first meeting, which none can afford to lose.

CHAS. L. BOYD, Pres.

THE next annual meeting of the North Pacific Conference will be held in connection with the camp-meeting at Beaverton, Oregon, June 20-26. The first session will be held the morning of the 21st. Every delegate, with proper credentials, should be on the ground Wednesday, as matters of vital interest to every lover of the cause will be considered in the first meetings. Blanks and yearly church reports will be sent to each church clerk, which should be filled out and returned to Eld. Chas. L. Boyd, Salem, Oregon.

CONFERENCE COMMITTEE.

THE next annual meeting of the North Pacific Sabbath-school Association will be held at Beaverton, Oregon, June 20-26. Let every Sabbath-school elect its delegates in due time. Instructive essays from Sabbath-school workers may be expected.

CHAS. L. BOYD, Pres.

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