

The Signs of the Times.

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

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THE MORNING COMETH.

BRIGHTLY gleams the golden morning,
Swiftly speeds the coming day;
Hasten, Lord, the promised dawning—
Let thy kingdom come, we pray.

Tarrying for the wondrous vision
Soon to burst upon our sight;
List'ning for the songs elysian
Of the seraphs robed in white;

Looking for our heavenly Lover,
Longing for our Bridegroom Friend;
Gladly soon we shall pass over
Where our joys will never end.

Hail! bright day of Zion's glory,
Day of hope, and dawn of rest;
Watchman, tell the wondrous story—
Bear the news from east to west.

Pilgrims, lift your voices clearer,
Louder yet in songs of praise,
For the time is drawing nearer,
Crowned with wealth of gladsome days.

We shall rest beside the river
Flowing from the throne above;
Deathless we shall bask forever
In the sunshine of His love.

Heaven and earth in endless union
Alleluia soon shall sing,
Praising him in sweet communion—
Christ the Lord, of kings the King.

—Lucy D. Harrington, in *Herald of Life*.

General Articles.

Erroneous Doctrines Dangerous.

BY MRS. E. G. WHITE.

SAYS the apostle Jude, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." The apostles and their co-laborers in the early Christian church were constantly obliged to meet heresies, which were brought in by false teachers in the very bosom of the church. These teachers are represented not as coming openly, but creeping in unawares, with the gliding motion of a serpent. They followed their own pernicious ways, but were not satisfied without drawing away others with them. They had no connected chain of truth, but taught a disjointed medley of ideas, supported by a passage of Scripture here and another there. These disconnected scriptures were woven together into a tissue of falsehood that would strike the fancy, and would deceive those who had not, by searching the Scriptures for themselves, become established in the truth for that time.

Satan worked through these false teachers. Under a profession of regard for the truth, they concealed base purposes, for their hearts were corrupt. Had they come disclaiming faith in

Christ, they would have been rejected at once; but professing to believe in him, they gained the confidence of some, and without shame or conscience perverted the truth to suit their own unsanctified hearts. And when once these deluded souls had departed from the old landmarks of faith, they had let go their anchor, and were tossed about like the waves of the sea. These lying prophets are described in the word of God; their deeds are recorded in the register of Heaven. Their hearts and their deceptive, wicked works were not understood by men; but the Lord saw them; he read their hearts as an open book, and knew that their very thoughts and purposes were corrupt.

False teachers are just as active in our day as they were in the days of the apostles. Satan has many agents, and they are ready to present any and every kind of theory to deceive souls,—heresies prepared to suit the varied tastes and capacities of those whom he would ruin. There are cheap fallacies for those who are easily led into error, and who desire something new, odd, or fanciful, which they cannot explain intelligently, or even understand themselves. A mysterious, disconnected set of ideas is more in accordance with their minds than the plain truth, which has a "Thus saith the Lord" for its foundation. He has other heresies,—intellectual poisons,—which he has concocted for another class of minds in this age of skepticism and proud reasoning. These sophistries have a bewitching power over minds, and thousands are deceived by them.

One class have a theory that there is no personal devil, and that Christ had no existence before he came to this earth; and they try to maintain these absurd theories by wresting scriptures from their true meaning. The utter folly of human wisdom in matters of religious faith is thus made manifest. The heart that is not sanctified, and imbued with the spirit of Christ, is perverse in its interpretation of the inspired word, turning the truth of God into senseless falsehood; and some who have not searched the Scriptures with humble hearts allow these wild speculations to unsettle their faith; they accept them in place of the plainly revealed will of God.

Satan assails another class with arguments that present a greater show of plausibility. Science and nature are exalted. Men consider themselves wiser than the word of God, wiser even than God; and instead of planting their feet on the immovable foundation, and bringing everything to the test of God's word, they test that word by their own ideas of science and nature, and if it seems not to agree with their scientific ideas, it is discarded as unworthy of credence. Thus the great standard by which to test doctrines and character is set aside for human standards. This is as Satan designed it should be. Some say, "It is no matter what we believe, if we are only honest." But the law and the testimony remain valid, and we are to seek unto them.

The law of God is the great moral standard by which character is to be judged. It is the expression of his will, and must be obeyed from the heart. Its holy principles must underlie our course of action in all our business relations. Those who belittle their profession of faith by conformity to the world, show that they despise the riches of the grace of Christ. They cry, "The grace of Christ! we are not saved by

works, but by Christ;" but they continue in sin,—continue to transgress the law of God. They act as though they considered it their privilege to live in sin that grace may abound. But every indulgence in sin weakens the soul; it welcomes Satan to come in and control the mind, making the individual his effectual servant.

In these days of delusion, every one who is established in the truth will have to contend for the faith once delivered to the saints. Every variety of error will be brought out in the mysterious working of Satan, which would, if it were possible, deceive the very elect, and turn them from the truth. There will be human wisdom to meet,—the wisdom of learned men, who, as were the Pharisees, are teachers of the law of God, but do not obey the law themselves. There will be human ignorance and folly to meet in disconnected theories arrayed in new and fantastic dress,—theories that it will be all the more difficult to meet because there is no reason in them.

There will be false dreams and false visions, which have some truth, but lead away from the original faith. The Lord has given men a rule by which to detect them: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." If they belittle the law of God, if they pay no heed to his will as revealed in the testimonies of his Spirit, they are deceivers. They are controlled by impulse and impressions, which they believe to be from the Holy Spirit, and consider more reliable than the inspired word. They claim that every thought and feeling is an impression of the Spirit; and when they are reasoned with out of the Scriptures, they declare that they have something more reliable. But while they think that they are led by the Spirit of God, they are in reality following an imagination wrought upon by Satan.

Their character was described and their doom denounced by the ancient prophets. It was ordained of old that those who unsettle faith in the word of God should bear the condemnation of God.

Jude says, "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." This will be the sure fate of all the characters described by Jude, who depart from God, and lead others away from the truth. Although the Lord gave Israel the greatest evidences of his favor, and upon condition of obedience, the rich promise that they should be to him a peculiar people, a royal nation, yet because of their unbelief and disobedience he could not fulfill the promise. Because of their transgressions, he removed his restraining power over their enemies, the ungodly nations around them, and did not protect them as he had done.

Some profess Christianity year after year, and in some things appear to serve God, and yet they are far from him. They give loose rein to appetite and passion, and follow their own unsanctified inclinations, loving pleasure and the applause of men more than God or his truth. But God reads the secrets of the heart. Base thoughts lead to base actions. Self-righteousness, pride, and licentiousness are far-reaching, deep, and almost universal. These are the sins for which God destroyed the inhabitants of the old world by a flood of water, and

they are corrupting the churches in these last days. They are the hidden rocks upon which are wrecked thousands and tens of thousands who profess godliness. Only those who are closely connected with God will escape the devices of Satan and the prevailing moral corruptions of this age.

The character is revealed by the works, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts. Those who would put God out of their knowledge will show a want of principle. Every man will show which master he is serving with the strength of his intellect, his skill, and his ability. The servant of Christ will watch unto prayer; he will be devoted, humble, meek and lowly in heart, seeking to know and do the will of God. Whereas he was once the servant of sin, he has, through the grace of God, become transformed in mind and character. He will love the day of Christ's appearing; for he will be able to say with Paul. "I have fought a good fight, I have finished my course, I have kept the faith."

A Lesson From The Ninevites.

As we reflect upon the prophecy respecting the great city of Nineveh, the course of action of this people when the message concerning its overthrow was proclaimed, and the long-suffering of the Lord toward them, an important lesson may be learned.

1. The city. This was the metropolis of ancient Assyria. It had stood some fifteen hundred years, and was long the mistress of the East. It was about sixty miles in circumference. The walls of this city were one hundred feet high, and so broad that three chariots could drive abreast on them. Upon them were fifteen hundred towers, each two hundred feet high.

Thus securely fortified, why should this people fear? No doubt they often reasoned within themselves, We dwell safely, and there is no occasion of fear. Indeed, a prophecy had come down to them from their fathers, that their city could not be taken until the river should become their enemy.

2. The warning given. God pitied this wicked people in their blindness and hardness of heart. To Jonah he said: "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me."

"Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried and said, Yet forty days, and Nineveh shall be overthrown."

This was not a familiar sound; it was new and unheard of before. The preacher came not from their schools of learning. He was a stranger and alone. He had no Bible in his hand to prove his message from; no prophecy to spread out before them which could be proved true by an overwhelming amount of evidence flashing and burning before them. Again, the message was a very unwelcome one. "Yet forty days, and Nineveh shall be overthrown." Let such a declaration be borne to one of our cities, under similar circumstances, at the present day, and no doubt the preacher would be counted as a madman.

3. The reception of the message, and the effect produced on the people. The faith of the Ninevites was one of the most remarkable on record. In the threatened overthrow of Nineveh there were no conditions specified, yet the people understood well that they might exist in the mind of a merciful God.

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." Here faith and works united, which proved the salvation of the city.

Of this fast it has been said: "Never was there one so general, so deep, and so effectual. Men and women, old and young, high and low,

and even cattle themselves, all kept such a fast as the total abstinence from food implies." There was something more than fasting. The proclamation of the king was: "But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" This was a move in the right direction, one of which Heaven could approve.

4. God's mercy to the people. He has declared: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it, if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Hence, his mercy and long-suffering here. "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not."

The overthrow of the city was delayed about one hundred and fifty years. But divine love and pity leave not this people now. In the most solemn and stirring manner are they warned by the prophet Nahum, of their final destruction and utter blotting out; following which, we have no record of repentance on their part. One hundred years fly away, when the cup of "the bloody city, full of lies and robbery," was filled to overflowing; and what will soon be true of all the nations and cities of earth, was true of great Nineveh; notwithstanding her pride and power, her magnificence and boasted fortifications,—she was no more. The prophecy was fulfilled, "The gates of the river shall be opened, and the palace shall be dissolved."

5. Practical instructions from the history of Nineveh. Said the Saviour to his hearers: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

And, again, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Men can see how this declaration may be true of past generations; but how will it be with this generation? Has God given us light sufficient to condemn us if we reject it?

From the childhood of many of us, the sound of the coming of Christ "at the doors" has been heard, sustained by unmistakable evidences. The commandments of God for years have been proclaimed. His downtrodden Sabbath is being restored. The preparation of heart to meet the Lord has been preached thousands of times. Many of us have heard it, and these solemn warnings have sunk deep into our hearts. We have had precept upon precept; line upon line. And will not God hold us responsible for these truths?

Perhaps we may decide with respect to men of this world. We may see why they should call to reeling mountains and hurling rocks: "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." We may understand why nominal Christians who oppose the proclamation of the third angel's message, who reject the light of God's word and trample it under their feet, should come up to the Judgment deceived and hear the awful words from the lips of the Judge, "Depart from me ye that work iniquity." But are we aware of the doom that awaits those who apostatize from present truth? Will they be favored above other men? Can they turn away from the truth and settle down into unbelief and infidelity, and yet escape the judgments which hang over the impenitent?

My soul trembles as I reflect upon the amount of light, and the harmonious truths of the Bible which have been presented to our minds and urged upon our consciences; and which have been by us acknowledged and received as bind-

ing and important to salvation. What must be our condemnation if we sink with so much light beaming upon us?

Will not the men who from one sermon were moved to prayer and fasting, to robe themselves in sackcloth, to sit in ashes, and to repent of their sins, arise in Judgment against such? But there are those who will not draw back unto perdition; but who will "believe to the saving of the soul." May we be of the number, and enter into the joy of our Lord.

A. S. HUTCHINS.

The Whole Bible.

"You are not going to lose the Bible, for you don't read it now. Few read it all. I hear now and then of a man who has read it through and is still in good health."

This is what Mr. Beecher said to his people last Friday evening, and it is this kind of talk that lowers the tone of reverence for the word of God, which in many quarters is too low already. It may be a sad fact that too few read the Bible all through, but everybody ought to do so, and they would then understand better what revealed religion is. Mr. Beecher's language is calculated to produce the feeling, in young minds especially, that much of the Old Testament is useless lumber, trash, and that they need not read or study it. "Still in good health," after reading the Bible through! It sounds very much like vulgar slang. Has Mr. Beecher ever known anybody to get sick and die from the reading of God's word? Is it a rare thing to survive the perusal of the whole sacred volume? Why, some men have even written commentaries on it and are "still in good health."

We found the late venerable Dr. B. C. Taylor one day in his study with his Bible before him. "I have made it a practice," said he, "for many years past, to read God's blessed book through at least once every year in regular course. I am now going through it for the third time this year, and O, how increasingly precious it becomes every time. I have been studying the lives of the patriarchs, and I am more and more impressed with the richness and beauty of the Old Testament." Contrast this language with the flippant talk of the "Prince of American Preachers," and judge who is the more worthy of respect as a religious teacher. The truth is that such want of gravity, sincerity and reverence in some brilliant preachers has done more to degrade the pulpit than all their splendid talents can do to elevate or adorn it.—*Christian Intelligencer*.

Divine Fullness.

DEAR brethren, when you are all full of divine grace, you are filled for all the circumstances of life. If you go filled with God, you are provided for every emergency. Come calamity or prosperity, whatever shape temptation may assume, if the love of Christ has filled you with the fullness of God, you are ready for it. See how prepared you will be to meet your brethren and benefit them. Suppose you should make one in a little gathering of believers, and they should ask you to speak a word; if you are full, your speech will be worth hearing, but if you are empty, your communications will be empty also. Sometimes when we preach we are conscious of unfitness for the work, because our soul is poverty-stricken. There cannot be much in our mouths if there is little in our hearts. Out of an empty sack you cannot shake a bushel of wheat, even if you shake it very hard. I have heard a brother pray a wearisome while, and I believe he was long because he had nothing to say. A horse can run many miles if he has nothing to carry. Long prayers often mean wind and emptiness. The Lord be with you and in you to the full.—*Spurgeon*.

The New Theology.

THE new theology, so called, gives us a new theory of last things. It is with this new theory of last things that this brief and hurriedly-prepared paper will have to do. The trouble in the minds of the advocates of this new theory of last things is this: It seems to them that a vast majority of mankind, especially the heathen, have not, under the present economy, had a fair chance; and that, in order to vindicate his moral economy, God must give them a future probation. It is not claimed that there is much in Bible authority for this view. One solitary text of disputed interpretation, like the single thread by which Mohammed's coffin was suspended between heaven and earth, is what is especially relied upon. It is claimed that Peter teaches in this solitary text that between his crucifixion and his resurrection the Lord Jesus Christ preached to spirits of the antediluvians, giving them a second chance, though they had a first chance when Noah, "a preacher of righteousness," was building the ark; and though in his next epistle St. Peter cites the same antediluvians as illustrations of God's knowing how to "reserve the unjust unto the day of judgment to be punished;" which passage certainly implies a denial of any second chance before the day of judgment. If the passage proves anything, it proves too much. These antediluvians were disobedient when the long-suffering of God waited in the days of Noah, while the ark was preparing. Noah's carpenters were ordained evangelists. Every nail driven was an epistle of God's forbearance. And if St. Peter's interpretation of this event in Noah's life be true, the event itself was symbolic of the believer's salvation by the resurrection of Christ Jesus. The Saviour himself has described to us how Noah's cotemporaries carried themselves: "But, as the days of Noah were, so shall also the coming of the Son of man be. For, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not till the flood came and took them all away; so shall also the coming of the Son of man be." Did he not know that he was to preach to these people, and that they were not finally overtaken? How, then, could the coming of the flood be taken as the analogue of the coming of the Son of man, which would be without remedy?

But the new theory of last things, although its advocates try to make St. Peter father it, has very little patristic support. According to Professor Shedd, who will be accepted as fair authority in history, if not in theology, the ancient church, with only two considerable exceptions—Clement and Origen—regarded the punishment of the future endless; doubtless an understatement of the truth, for the sake of brevity. And Clement is careful to teach that the doctrine of endless punishment must be preached in order to deter men from sin, although the hope of the final salvation of all is permitted to the thinker; showing what he thought about the practical immortality of the doctrine. The church of the Middle Ages was a unit in believing, as Dante did, that he who entered the realms of the lost left hope behind. And, until recently, no considerable number of preachers out of the ranks of Unitarians or Universalists have given public utterance to any other view.

Let us look a moment at this matter of heathenism. How does it come about? There are, doubtless, perhaps hundreds of them, within the shadow of this building where we meet; thousands, tens of thousands, in this great city. I will not say—for I desire to be charitable to all my hearers, especially those of the Congregational name—I will not say there may not be heathen in this very presence. What is the process by which heathen are made? Geologists tell us that if we want an object-lesson in

the science of geology, if we want to see how the thing is done which we read in the rocks, go to the delta of the Mississippi or the Nile. There Nature is making her deposits and building solid earth, crowding back the seas, saying, in the Creator's voice, "Thus far, and no farther!" We look at those vast heathen regions, where whole continents know not God, and they are like the great ages of geology—we cannot understand them. They seem a blot upon the work of the Creator, inexplicable exceptions to his economy. But you and I can see how, from inherited tendency to evil, from neglect of parental training, from the pride and luxury of the Christian churches, from the licensing of those breathing-holes of perdition, liquor saloons—you and I can see how, in the third, or even in the second generation, a heathen can be made right here in this metropolis out of the child of Christian parents. Has not the man had a fair chance? He has heard church bells from the day of his birth; he actually bears upon his brow the seal of Christian baptism. [?] But to-day he is just as ignorant of the way of salvation as a Hottentot. And this has come to him mainly through the law of solidarity, according to which God has constituted the human race; a law which is thus recorded in the decalogue: "For I, the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." According to that law, this man has become a heathen. Let him and his children alone for generations, and this heathenism becomes only the more perfect and awful, until it will be true of them that "knowing the judgment of God, that they which commit such things are worthy of death, they not only do the same, but have pleasure in them that do them." And this, as the apostle claims, is because they would not retain God in their knowledge; they would not recognize him in the things of nature, in their own things, in his things.

You say, you "do not believe in any such law of solidarity; any such constitution of mankind." Believe in it or not, you cannot help being the fruit of it. The qualities which distinguish you as a man you have got from the loins of your ancestors; you have got from your domestic and social surroundings; they have come down to you through angels descending and ministering to you in answer to the prayers of the dead and living; as they ministered to Jacob of old in his dreams. This law of solidarity, of moral and spiritual heredity, is just the same law whichever direction it takes, whatever its results. If it is just in your case and my case, what is its injustice when it works the other way? There are men in this presence, whose names will occur to you at once, who bear about in their threefold being a heritage of family graces richer than that ever coming through the loins of kings. Their ancestors believed, and taught, and acted on this law of God's moral government; and it has made their children what they are. It remains to be seen whether, denying it, their children will be worthy to bear the name they themselves bear.—*Rev. J. E. Rankin, D. D., in Christian Union.*

The Judgment Hastens.

AWAKE, awake, ye heralds of my God, and let the warning thrill the drowsy world—"Fear God, and give glory to him, for the hour of his judgment is come!" The omens are everywhere—natural omens, and political omens, and ecclesiastical omens—omens commercial, and omens mechanical, and omens scientific and literary—omens in the heavens above, and on the earth beneath—in the air, and on the sea; The Moslem trembles for his approaching doom

and the hoary Mystagogue of the seven hills reels blindly toward the brink of the unsounded gulf; and men's hearts are failing them for fear, and for looking after those things which are coming on the earth; and falling thrones, and dissolving empires, and revolution threatening all rule, and anarchy with crimsoned hands and clotted hair shrieking through the visioned future,—all are heralding Him "who shall judge the quick and the dead at his appearing and his kingdom."—*J. Cross, D. D.*

Joy in God. Rom. 5:11.

THERE is much, we think, to be gathered from the consideration, that joy in God forms one of the exercises of a Christian mind—a habit or condition of the soul into which every believer is or ought to be translated—a spiritual eminence that may be gained, even in this world, and where the heart of man may experience a relish, and imbibe a rapture, which the world most assuredly knoweth not. To feel as if you were in the company of God—to have delight in this feeling—to triumph in God as you would do in a treasure that had come into your possession—to dwell upon Him in fancy and with fondness; just as one friend dwells on the pleasing remembrance of another—to reach the ecstasies of devotion, and find that the minutes spent in communion with the heavenly and unseen witness, are far the sweetest and the sunniest intervals of your earthly pilgrimage—to have a sense of God all the day long, and that sense of him in every way so delicious as to make the creation seem vain and tasteless in the comparison—to have his candle shining in your heart, and a secret beatitude in him of which other men have no comprehension—to bear about with you that cheerful trust in him, and that cherished regard for him which children have for a father in whose love they rejoice, and of whose good will they are most thoroughly assured—to prize the peaceful Sabbaths and the sacred retirements, when your soul can wing its contemplation toward his sanctuary, and there behold the glories of his character, at the very time that you can exult in confidence before him—thus to be affected towards God, and thus to glory and be glad in him, is certainly not a common attainment; and yet we do not see how any true saint, any genuine disciple can be altogether a stranger to it. "Rejoice evermore," says the apostle of the New Testament; and "the Lord reigneth, let the earth rejoice," says the venerable patriarch of the Old.

It is easy to walk in the rounds of a mechanical observation, it is easy to compel the hand to obedience, against the grain and inclination of the heart. It is very easy to bear towards God the homage of respect, or fearfulness, or solemn emotion; and to render him the outward obeisance, and even something of the inward awe, of worship. It is somewhat natural to feel the dread of his majesty, or to be visited by a sense of his terrors, or to be checked by the thought of his authority and power. And, under the weight of all this impressive seriousness, it is even somewhat natural and easy to pray. But it has been well remarked, that praise is not so natural, or so common, nor withal so easy as prayer; that delight in God is a rarer and a loftier condition of the soul than devoutness of feeling to God—that the sigh of repentance may be heard to ascend towards him in many cases, while the singing of the heart towards him may only break forth in very few.—*Chalmers on Romans.*

WITHOUT earnestness no man is ever great or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not its depth of shadow. The counterfeit coin is always lacking in weight.

The Kingdom of Christ.

(Concluded.)

As THE judgment of the saints takes place before their resurrection, and they are raised to receive the reward determined in their respective cases, so with the wicked. In Rev. 20 we learn that they who have part in the first resurrection sit upon thrones of judgment for a thousand years. And in the same scripture we learn that "the rest of the dead"—in distinction from the blessed and holy—"lived not again until the thousand years were finished." Thus the *assessing* judgment—to use the idea presented by many authors—will occupy the one thousand years of Rev. 20, and at the end of that period the wicked will be raised to receive their reward—the second death in the lake of fire.

When we consider the exceeding great multitude of the lost who have lived since the time of Cain, and that every case has to be examined, it does not appear strange that one thousand years are set apart to the work. The saints are represented as kings and priests unto God; but they are not actually kings until thrones are given them, which will not be done until after the second advent. In Rev. 5:8-10 the four living creatures and the twenty-four elders present vials of incense before the throne in Heaven, which are said to be "the prayers of the saints." Whatever may be the chronology of this part of the chapter—whether the song is by anticipation or sung when the first part is fulfilled—it is true that there is a *past* and a *future* in the song. They were redeemed out of every kindred, and tongue, and people, and nation, which indicates the fullness of the gospel work as then accomplished, and they were made kings and priests unto God, and they "shall reign on the earth." It seems evident that they were made kings and priests before they reign on the earth. And such we find is the order presented in other scriptures. The only priestly work of the saints is done while they are on thrones of judgment, which is altogether during or within the thousand years.

One important end which will be gained by this examination of the cases of all the wicked by the record of their lives, is the complete vindication of the Government and providence of God. To all of the human race, while they only "know in part," many of the ways of God are dark and mysterious. In the words of the poet:—

"That vice should triumph, virtue vice obey,
This raised some doubts of Providence's sway."

And this is the case with the righteous, while the wicked have openly murmured and denied both the justice and goodness of God. It was said by the Saviour that even a cup of water given to a disciple in the name of a disciple shall not lose its reward. And who so fitting to plead such an act in behalf of a lost one as the person to whom the kindness was shown?

Paul says: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every one have praise of God." 1 Cor. 4:5. On the last sentence of this text Barnes remarks:—

"The word here rendered *praise* (*epainos*) denotes in this place *reward*, or that which is *due* to him; the just sentence which ought to be pronounced on his character. It does not mean, as our translation would imply, that every man will then receive the divine approbation—which will not be true; but that every man shall receive what is due to his character, whether good or evil. So Bloomfield and Bretschneider explain it."

And this is doubtless the true interpretation of the passage. Greenfield says of the word: "By impl. reward, retribution, recompense. 1 Cor. 4:5." This bringing to light the hidden

things of darkness, and making manifest the counsels of the hearts, means that they shall be revealed or made manifest to the saints by their examination of "those things which were written in the books." Rev. 20:12. As there are to be degrees of punishment, it is evident from the scriptures noticed, that the determination of the measure of punishment is the work of the saints, where every mitigating circumstance will be presented and considered. This is the sense in which they will be priests in that judgment.

The objection raised against this view, that this does not conform to the idea of the work of priests according to the Levitical law, cannot lie against it, because we may not draw a parallel between the service of the priests under the law and that of the saints in the Judgment. We must decide by the definition of the word, and the facts of the New Testament. The word *priest* does not necessarily imply a mediator in the sense of one who offers sacrifices. Robinson and Greenfield define it, "One who performs the sacred rites." These rites may pertain to offering sacrifices or to mediation, or they may not. If the saints have the work of determining the degree of guilt, and of fixing the amount of punishment, their office is properly that of a priest. And it must be evident to every one that our ideas of the work of priests, if gathered from that of the Jewish priests, must be greatly modified when we come to consider the office of the saints, as the priesthood of the saints is *on thrones of judgment*, which was not the case with the Jewish priests. We may not reason from one to the other, but must let each class stand in its own place, according to the work ascribed to it in the Scriptures.

But it is not alone the righteous who need to have the mysteries of God's providence opened to them. As we remarked, the wicked have lived and died complaining of the ways of God. The Judgment will be made the means of bringing them to confess their error, and to realize that they alone were responsible for their own ruin. The Lord will "convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 15. Myriads have died, glorying in their wickedness—in the success of their selfish plans—unconvinced of the ungodliness of their actions. But they will all be convinced; they will all be brought to see the enormity of their crimes against the Most High God, and to confess the justness of his judgments. As is said by the prophet: "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed." Isa. 45:23, 24.

The one thousand years of Rev. 20 are but the beginning of the reign of God's dear Son after he resigns his position as a priest on his Father's throne. The angel said that of his kingdom, on the throne of his father David, "there shall be no end." Of the stone, which represented the kingdom of God, it is said in Dan. 2:35 that it "became a great mountain, and filled the whole earth." In Dan. 7:27 it is said that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." All the kingdoms of the world, which are upon the face of the whole earth, are to be destroyed. Jer. 25:26-33. The kingdoms of this world are given to Christ, and by him will be broken with a rod of iron, and dashed in pieces as a potter's vessel. Ps. 2. They are not to be transformed or merged into the kingdom of Christ, but he de-

stroy them and his kingdom takes their place. It fills the whole earth.

And this makes plain Matt. 25:34. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." When God made the world he said it was "very good." There was every tree which was pleasant to the sight, and good for food. No thorns, no thistles marred the face of the fair creation. No evil was found therein. And to man was given "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." Gen. 1:26. This was "the first dominion, the kingdom [which] shall come to the daughter of Jerusalem." Micah 4:8. And this will be the fulfillment of the promise that "the meek shall inherit the earth." Matt. 5:5. The psalmist adds a condition which the beatitude of the Saviour only implies: "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:11. And this is proof that the reign of the saints over the whole earth—under the whole heaven—is not in this present state. "In the world ye shall have tribulation." John 16:33. The wheat and the tares will grow together until the harvest, which is the end of the world, or of this age. Matt. 13:36-42. The "little horn" will practice and prosper and prevail until judgment is given to the saints of the Most High. Dan. 7:21, 22. "That man of sin," the wicked one, will exalt himself until he is destroyed by the brightness of Christ's coming. 2 Thess. 2:1-8. These, and many other scriptures to the same intent which might be quoted, prove conclusively that in this world—in this present state—the wicked will enjoy their triumph; and the saints must remain in expectation of their triumph; still be "heirs of the kingdom which God hath promised to them that love him." Jas. 2:5. Not in this, but in the world to come, will the saints reign. Well has the poet said:—

"There is a land, a better land than this;
There's my home, there's my home."

There is not the shade of a contradiction between the two statements, that the saints shall have tribulation in this world, and, the meek shall inherit the earth. If the earth were always to be in its present state and condition, where the wicked prosper and the righteous are oppressed, then it would not be possible that the meek should inherit the earth and delight themselves in the abundance of peace. But the earth is not always to remain under the curse. The thorn and the thistle shall not always mar the face of the dominion which was given to man at first, and which man shall eventually inherit forever. God's original purpose will be accomplished; his counsel shall stand. The work of the Captain of our salvation was not ended when he died upon the cross; when his soul was made an offering for sin. Isa. 53:10. His work will not yet be finished when he has cleansed the sanctuary by the sprinkling of his blood upon the mercy-seat. The Atonement has in view the fullness of the glory of redemption. It is necessary to understand what is included in the work of redemption, in order to understand what the blood of Christ has purchased for us; what his Atonement accomplishes for man; and what are the riches of the glory of his kingdom. To this subject we must further give our attention.

EDITOR.

SUPPOSE the doctrine of universal salvation be true, and you disbelieve it; will it harm you? Suppose you fear God, and are devout and holy; will this exclude you from Heaven? By no means. Make Christ your portion, and whether it be true or false, you are safe. But suppose this doctrine be false, and, unwashed and unholy, you are called to judgment; will that delusion save you?

The Truth.

In the scriptural sense of the term, the truth is not merely something to be spoken, but something to be done. Says Jesus, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:20, 21. Doing the truth is directly contrary to doing evil; and doing evil is sin, which is transgression of the law; hence the deeds of truth are obedience to the law.

The word of God is truth. "Sanctify them through thy truth; thy word is truth." John 17:17. Nothing can have a higher claim to be called the word of God than the ten precepts which he spoke with his own voice. Hence the Spirit of God testifies through David, "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142. "Thou art near, O Lord; and all thy commandments are truth." Verse 151. The commandments, all of which are declared so emphatically to be the truth, are those which were spoken from Mount Sinai. "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws [Hebrew, *laws of truth*, margin], good statutes and commandments; and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." Neh. 9:13, 14. The laws of truth were spoken by God himself, and written with his own hand, while the "precepts, statutes, and laws" peculiar to that dispensation, and to the Jewish commonwealth, were given "by the hand of Moses."

The ten commandments are the truth, because they contain the only true principles of right between man and his Maker, and between man and his fellow-man. The precept, "Thou shalt have no other gods before me," though negative in form, teaches the great truth that there is but one living and true God. That being the truth, idolatry of every kind, and profanity, or irreverence toward his sacred name, are manifestly wrong. And the fourth commandment expresses a great truth affirmatively, without a knowledge of which the one only true God could not be known. That truth is, that he is the maker of all things. This necessary, fundamental truth cannot be learned from any one or all the other nine. See Ex. 31:13, 17; Eze. 20:12, 20.

These commandments being the truth, to abolish them would be to abolish the truth. Those who contend for their abolition can hereby see the tendency of their efforts. And we ask those who believe that the Sabbath of the fourth commandment has been changed, Can that which is truth be changed and be the truth still? Would not the truth of God when changed become a lie? Paul teaches that those who broke the first commandment by worshipping the creature, instead of the Creator, turned the truth of God into a lie. Rom. 1:25. Let us test this matter. The fourth commandment says, "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God. . . . 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."

Insert the "first day" in place of the seventh, and we have the following: "Remember the Sabbath day to keep it holy. . . . The first day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the first day; wherefore the Lord blessed the Sabbath day and hallowed it."

All can see at once that this is not the truth. To say that God rested upon the first day of

the week, and blessed and hallowed it, is false; and "no lie is of the truth." It is not possible to change the rest-day of the Creator to any one of the six days on which he did not rest. The truth that he rested on the seventh day, and that he blessed and sanctified that day, because he had rested on it, is the truth still. This truth must be changed before any other day can become the Sabbath day, *i. e.*, the rest-day of God. R. F. COTTBELL.

THE END OF THE WAY.

My life is a wearisome journey;
I'm sick with the dust and the heat;
The rays of the sun beat upon me;
The briars are wounding my feet.
But the city to which I am going
Will more than my trials repay;
All the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest;
But he who appoints me my pathway
Knows just what is needful and best.
I know in his word he has promised
That my strength shall be as my day;
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me,
Or give me one trial too much;
All his people have been dearly purchased,
And Satan can never claim such.
By and by I shall see him and praise him
In the city of unending day;
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of the city appear
And the beautiful songs of the angels
Float out to my listening ear;
When all that now seems so mysterious
Will be plain and clear as the day—
Yes, the toils of the road will seem nothing
When I get to the end of the way.

Though now I am footsore and weary,
I shall rest when I'm safely at home;
I know I'll receive a glad welcome,
For the Saviour himself has said, "Come."
So when I am weary in body
And sinking in spirit, I say,
All the toils of the road will seem nothing
When I get to the end of the way.

Cooling fountains are there for the thirsty;
There are cordials for those who are faint;
There are robes that are whiter and purer
Than any that fancy can paint.
Then I'll try to press hopefully onward,
Thinking often through each weary day,
The toils of the road will seem nothing
When I get to the end of the way. —Sel.

"To Be Seen of Men."

FROM a child I always felt an unconquerable aversion to that seeming display of one's private devotion, either when a clergyman came in and kneeled in the pulpit, or when a worshiper bowed the head to the back of the forward seat. It seemed to me as if they had forgotten their closet devotion before starting from home, and that I had unwittingly entered their closet. I would suggest that this preparation service be observed at home. He who understands our thoughts afar off will accept the preparation of the heart which may be silently and unobtrusively conducted, even while preparing the outward person for attendance upon public worship.

Or, if one chooses to occupy the first moments in God's house in communion with him, let it be without any change of attitude or appearance of devotion, for our heavenly Father can hear without the bended knee, or the bowed head, or even the closed eyes. Then, indeed, shall the worship not seem to be done "to be seen of men," and the Father which seeth in secret shall approve.—*A pastor's wife.*

You have plenty of this world's goods if, with your little, you have content. If you have not content, you can never have enough of anything.

Mutilation of History.

I LEARNED when I was a lad that the Armenian Church were Sabbath observers, and I felt a desire to get hold of their history. I bought a copy of "Christian Researches in Asia," by Claudius Buchanan, LL.D., as I understood his work contained that fact. The volume which I bought was published by the "American Tract Society." I read and reread, but read in vain, so far as the fact in which I was especially interested was concerned. I was loth to believe that great Society would be guilty of *garbling history*. I looked upon such an offense as altogether beneath ordinary candor and truthfulness, and began to think I might have been misled as to facts; in the meantime I heard of an old volume, some ten or fifteen miles away, and thought I would get that, so I went, and found the book badly worn and still worse smoked. I had to pay nearly twice as much for the old one as I paid for the one which I bought of the American Tract Society. Here is what the author says: "The Armenians in Hindostan are our (British) own subjects; they acknowledge our Government in India as they do that of Sophi, in Persia, and they are entitled to our regard. They have preserved the Bible in its purity, and their doctrines are, so far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship throughout our empire on the seventh day, and they have as many spires pointing to heaven as we ourselves have among the Hindoos." My advice to the American Tract Society is that they publish a tract on moral honesty. I consider it a very grave offense to mutilate history. I make the above quotation for the benefit of any who have not the work, and yet desire the information. The book I have was published by C. Bowles, Nortonville, V. T., A. D. 1813.

As my work is well-nigh done on earth, should any of our institutions of learning desire the volume I have, and will inform me, I will forward it to their order.—*V. Hull, in Sabbath Recorder.*

Extent of Christian Duty.

THE *S. S. Times* very sensibly speaks as follows:—

It is certainly to the credit of *The Independent* that it is being taken to task by the *Christian at Work* for expressing its disapprobation of card-playing, theater-going, and tobacco-using. The latter paper affirms that the former paper "has, in fact, set up a new decalogue—rather triologue;" of which the critic says:—

The Independent's new triologue is neither sensible nor timely; and with every regard for the personnel of *The Independent*, it is open to the charge of impertinence."

Then follows the counsel:—
"We advise our beloved contemporary to change its course and disestablish its new code instantler, and hereafter to prescribe no other commandments than those to be found between the covers of the Bible."

It is a very common misapprehension of the entire spirit and purport of the Bible, to suppose that the *specific* commandments and enjoinings of that Book are our only guide to present conduct. The Bible does not attempt to specify every form or phase of sin by name. It lays down principles. It gives germs of thought in the realm of morals. A prominent duty of the Christian preachers—in the pulpit or through the press—is to apply those principles, and to unfold those germs, in the face of the dangers and the duties of to-day. Faithfulness in that sphere is, however, sure to call out a protest against the preaching which hits particular misdoers; as is again illustrated in the experience of *The Independent*.

The Sabbath-School.

LESSON FOR THE PACIFIC COAST.—APRIL 12.

ACTS, CHAPTERS 17:10—18:17.

Berea.

PAUL and Silas left Thessalonica by night, and made their way to Berea, a city situated on the eastern slope of the Olympian Mountains, about forty-five miles from the former place, in a southwesterly direction. Its name is derived from the abundance of its waters, which to this day flow through every street. It is yet a place of considerable importance, having about 18,000 inhabitants, and ranking as the second city in European Turkey. When the gospel missionaries first visited Berea there were a sufficient number of Jewish residents to support a synagogue.

Vindicated by the Scriptures.

PAUL preached in the synagogue, as his custom was, and found hearers ready not only to listen to his message, but to prove his words by the Scriptures. "Therefore many of them [the Jews] believed; also of honorable women which were Greeks, and of men not a few." Chap. 17:12. How significant the word "therefore." It points directly to the fact that men are sanctified through the word of truth. See John 17:17. Paul's presentation of the gospel was evidently in harmony with the Old Testament scriptures, as those Jews understood the original. This being the case, how about the latter-day gospel that discards or has outgrown the Old Testament? It is certainly another gospel than the one Paul preached. For his opinion of the preachers of such a gospel, see Gal. 1:8, 9.

Tracked by the Jews.

THE fierce, unreasonable Jews at Thessalonica followed up the missionaries to Berea, as they of Antioch and Iconium had pursued them to Lystra on the former tour. Like their brethren of Asia Minor, the cause of the hatred of the Thessalonian Jews toward the ministers of Christ, was envy. And as the former had joined hands with idolaters against the work of the Lord, so the latter "took unto them certain lewd fellows of the baser sort," to assist in carrying out their designs. But the brethren only sent away Paul this time, while Silas and Timothy remained. It is probable that the ardor of the pursuers was somewhat dampened by the sympathy of the Jews and "honorable women" with the ministers. It will be remembered that the influence of the "honorable women" of Antioch in Pisidia was brought to bear upon the other side, when Paul and Barnabas were expelled from that place. Chap. 13:50.

Arrival at Athens.

WE can easily imagine how one of Paul's zeal and devotion would have "his spirit stirred in him" to find a city like Athens "wholly given to idolatry." The noted magnificence of the place and its ruins were such as the ordinary excursionist would call splendid; but for one whose whole soul was wrapped up in the message of mercy to a dying world, and was being driven from city to city by those whose welfare he was seeking, the magnificence of sin had little attraction. The assertion that it was wholly given to idolatry, is fully attested by secular history. Pansanias says, "The Athenians greatly surpassed others in their zeal for religion." Lucian wrote, "On every side there are altars, victims, temples, and festivals." Livy says the city "was full of the images of gods and men, adorned with every variety of material, and with all the skill of art." And Petronius said "it was easier to find a god than

a man." The Christian with a warning message cannot afford to become a mere sight-seer in the midst of the splendors of wickedness. His prayer should be, "Turn away mine eyes from beholding vanity, and quicken thou me in thy way." Ps. 119:37. His most dangerous allurements come through the "lust of the eyes." 1 John 2:15-17.

Paul Labors Alone.

ALTHOUGH he had sent for his co-laborers, he did not wait their arrival. He first sought the professed people of God in their synagogue, and he labored daily with such people as he found in the places of public resort. He soon attracted attention, as the Athenians as well as strangers there spent their time in telling or hearing something new. Chap. 17:21. But he had nothing to present that was attractive to the eye or outward senses, and such an idea as faith in something that could not be seen would not be entertained by a people whose affections were upon the glittering works of art. A pride of one's own attainments, and an ambition to compete with the mental or material attractiveness of this world, is a formidable barrier in the way of man's salvation. It is a great cross for the worldly wise to become fools in the estimation of their fellows for the sake of being wise before God. "For the wisdom of this world is foolishness before God." 1 Cor. 3:18-21.

His Opponents.

THE apostle met opponents in every class. Some spoke of him as a "babbling," while others gave the matter more serious attention, as "he seemed to be a setter forth of strange gods." Jesus and the resurrection was a new God and a new doctrine in Athens, as they are to-day in many places where they are supposed to be known.

He met the Epicureans, a sect of philosophers named after their founder, Epicurus, who lived about 300 years before Christ. The leading doctrine of this school was that pleasure is the chief good, and that virtue was only to be valued as a contributor to pleasure. The followers of Epicurus, however, carried this idea to an extent far beneath the teachings of their founder.

He met the Stoics also, a school cotemporary with the Epicureans, and always a rival. It was founded by Zeno, a native of Cyprus. They admitted that all things were created by God, but that all results were subject to fate—even God himself being under a fatal dominion. Hence their doctrine that man should so restrain his entire nature as to be insensible to, or unmoved by, any condition of either pleasure or pain, as any situation must be the result of an unalterable fate. To either of these classes of ambitious zealots, the doctrines of Christ and the resurrection would indeed seem like "babbling," for "they are spiritually discerned." 1 Cor. 2:14.

The Unknown God.

PAUL took advantage of the situation, when they had brought him to Mars Hill to hear what he had to say, and preached to them from an inscription upon one of their own altars. He declared unto them the "unknown God." Verily he was "unknown" to them, as he is in this proud, idolatrous age, to the multitudes of "Epicureans." The synopsis of the apostle's discourse is found in Chap. 17:22-31, and is worthy a careful perusal. It is a fearful relationship to entertain toward the Creator of all things and the "Judge of all the earth," that he should be *unknown*, and the salvation he has provided through his Son be neglected. "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Verse 31. W. N. GLENN.

Corinth as a Field of Labor.

THE following extract from "Sketches from the Life of Paul," by Mrs. E. G. White, is an interesting picture of that famous city when the gospel was first introduced to its inhabitants:—

Paul did not wait at Athens for his brethren, Silas and Timothy, but leaving word for them to follow him, went at once to Corinth. Here he entered upon a different field of labor from that which he had left. Instead of the curious and critical disciples of schools of philosophy, he came in contact with the busy, changing population of a great center of commerce. Greeks, Jews, and Romans, with travelers from every land, mingled in its crowded streets, eagerly intent on business and pleasure, and having little thought or care beyond the affairs of the present life.

Corinth was one of the leading cities, not only of Greece, but of the world. Situated upon a narrow neck of land between two seas, it commanded the trade of both the East and the West. Its position was almost impregnable. A vast citadel of rock, rising abruptly and perpendicularly from the plain to the height of two thousand feet above the level of the sea, was a strong natural defense to the city and its two sea-ports. Corinth was now more prosperous than Athens, which had once taken the lead. Both had experienced severe vicissitudes; but the former had risen from her ruins, and was far in advance of her former prosperity, while the latter had not reached to her past magnificence. Athens was the acknowledged center of art and learning; Corinth, the seat of Government and trade.

This large mercantile city was in direct communication with Rome, while Thessalonica, Ephesus, Alexandria, and Antioch were all easy of access, either by land or water. An opportunity was thus presented for the spread of the gospel. Once established at Corinth, it would be readily communicated to all parts of the world.

Yet the apostle saw on every hand serious obstacles to the progress of his work. The city was almost wholly given up to idolatry. Venus was the favorite goddess; and a great number of dissolute women were employed in connection with the worship of this reigning deity, for the purpose of attracting the devotees of popular vice. The Corinthians, had become conspicuous, even among the heathen, for their gross immorality.

There was now a much larger number of Jews in Corinth than at any previous time. This people had been generally favored by the ruling powers, and treated with much consideration. But for some time they had been growing arrogant and insubordinate, and after they had rejected and crucified Christ, the light of the world, they followed their own darkened understanding, manifested more openly their envy and hatred of the powers that governed them, and proudly boasted of a king of the Jews who was to come with great power, overthrow their enemies, and establish a magnificent kingdom. It was in view of this vague belief that they had rejected the Saviour. The same malignant spirit that actuated them in their persecution of the Son of God led them to rebel against the Roman Government. They were continually creating seditions and insurrections, until they were finally driven from Rome because of their turbulent spirit. Many of them found refuge in Corinth.

Among the Jews who took up their residence here were many who were innocent of the wrongs that prevailed among them as a people. Of this class were Aquila and Priscilla, who afterward became distinguished as believers in Christ. Paul became acquainted with the character of these excellent persons, and abode with them; and having learned tent-making in his youth, labored with them for his own support.

Temperance.

The Supposed Utility of Alcohol.

THERE has been a great advance in public sentiment in regard to the supposed utility of alcohol.

Sixty years ago the use of alcoholic liquors was supposed to be a necessity, in order to health. One of the first questions raised, when the reform began, was whether it would be possible for men to maintain good health if they desisted from their use entirely. It was supposed to be necessary often to resort to them. They held complete sway in all fields of labor, and no man was supposed to be of much value in the field or shop, as a laborer, without them; and it was held to be impossible to withstand severe heat or cold without their aid. They filled a large place in *materia medica*, and were freely resorted to for every kind of illness, as a sovereign remedy.

The quaint superstitions of Theoricus, in the ancient Hollingshed chronicles, over-lapped the first quarter of the present century, ascribing to alcoholic drinks the following remarkable virtues: "It sloweth age; it strengtheneth youth; it helpeth digestion; it cutteth phlegm; it abandoneth melancholy; it relisheth the heart; it lighteneth the mind; it quickeneth the spirits; it cureth the hydupsia; it healeth the strangurie; it pounceth the stone; it expelleth the gravel; it puffeth away ventosity; it keepeth and preserveth the head from whirling, the tongue from lispings, the mouth from snaffling, the teeth from chattering, and the throat from rattling; it keepeth the weazen from stifling, the stomach from wambling; and the heart from swelling; it keepeth the hands from shivering, the sinews from shrinking, the veins from crumbling, the bones from aching, and the marrow from soaking."

Sixty to eighty years ago public sentiment had advanced a little, and but little, beyond these superstitions of the olden times, in regard to the virtues of alcohol. Thirty years ago an old man approaching his ninetieth birthday said: "A kind Providence and good New England rum have spared my life so long." "Black strap," made of rum and molasses, or a rum sweat, were indispensable remedies for a cold. "Rum, seasoned with cherries, protected against cold." "Rum, made nutritious with milk, prepared for the maternal office; and under the Greek name of *paregoric*, rum, doubly poisoned with opium, quieted the infant's cries." "Females, or valetudinarians, courted an appetite with medicated rum, disguised under the chaste name of 'Hexham's Tincture,' or 'Stoughton's Elixir.'" In some sections of the country, it was customary to take whisky flavored with mint soon after waking in the morning; and so essential was it regarded to health that scarcely any person of any age or sex was exempt from it.

Can alcoholic drinks be safely dispensed with? was a question seriously and conscientiously pondered when this reform was in its incipient stages. Even Dr. Benj. Rush was some time in settling this point; others were longer still in reaching a conclusion. To dispense with them altogether, it was felt, would make men weak and puny, the sure victims of exhaustion and disease. These ideas were current. These mischievous delusions, relics of darker ages, have now been dispelled from multitudes of intelligent minds. How great the change! How seldom we meet such notions now, only among backward looking people, who are unpardonably loitering behind the march of mind, held back by the subtle delusion of appetite.

As early as 1850 the use of alcoholic beverages had been condemned by the best medical authorities in Great Britain and the United States, as not only needless, but positively injuri-

ous. Prior to that time alcohol had been demonstrated to be a poison in a healthy body. Two thousand of the best medical and surgical gentlemen in Great Britain declared, over their signatures, that "the most perfect health is compatible with total abstinence from all intoxicating beverages," and that "total and universal abstinence from such beverages would greatly contribute to the health, prosperity, and happiness of the human race." One hundred and twenty-five of the first physicians in New York City united in declaring that "alcohol should be classed with other powerful drugs, and when prescribed medicinally, it should be with conscientious caution and a grave sense of responsibility." Soon after the publication of these views, an article appeared in the *Westminster Review* advocating alcohol as food. Some French investigators, however, of a high rank, quickly exploded this pernicious theory, and the *Westminster Review* magnanimously retracted it. Ex-Governor Andrew, before a Legislative Committee of Massachusetts, with a great array of learning, reasserted the theory that alcohol is food, or at least an assimilator of food, and the effect of it has been a reaction of sentiment in some circles of society. But the battle has been fought over again, and the demonstrations of the ripest science are against alcohol at all as a beverage, and also as a medicine, except in exceedingly rare cases. In the language of the "Sanitary" editor of *The Independent*, "Every gain in sanitary knowledge and in the study of the conditions of perfect health, tends to drive alcohol from use."

The employment of alcohol in medicine is immeasurably reduced in the practice of the most scientific physicians; and, in the London Temperance Hospital, after eight years of thorough trial, it has been fully demonstrated that it can be dispensed with altogether in the treatment of all diseases.—*D. Dorchester, D. D., in N. Y. Independent.*

A Temperate Example.

THE apostle Paul took the ground of total abstinence from all that is injurious, where improperly used, or that would cause a brother to offend. He maintained this principle not simply because his conscience positively required it, but because his influence required it. With a good conscience he could eat meat offered to idols. But mark you, such eating could not lead to a bad habit of gluttony. It would not make him beastly and brutal. It could not dethrone his reason and ruin his soul. It was not a stimulus, provoking a tyrannical greed and disgusting excesses. If it had been, he would have had an acute conscience about eating it, even moderately. But being innocent in itself and in its effects upon himself, he could teach that eating such meats did not offend his own conscience.

There were others, however, who had a "weak conscience" in this respect. Toward them he must have a "conscience void of offense." They felt that by such eating they were acknowledging the idol to which those meats had been offered before they were sold in the shambles. Their tender convictions must be treated with sacredness. If they saw an apostle innocently indulge, they might plead his example, and not only eat the meat, but go so far as to worship the idol. With an eye upon the white spire of his example, they would strand their souls upon the sand-bars of impiety.

The apostle Paul would not remove to such disputed ground. It would cause contention. He had no good title to it, either from his conscience or his God. The foundations would give way. He would fall into the sin of offending his brethren. Rather would he abide on the sure ground of *self-denial*, which the Saviour had granted to his disciples. The charter ran: "Deny thyself." Not sin, simply, but self. Hence he said, "If meat make my brother to

offend [stumble], I will eat no flesh while the world standeth, lest I make my brother to offend." His position was that of total abstinence from whatever would give him an injurious influence over his brethren.

He wished the churches at Rome and at Corinth to stand on this ground: "Destroy not him with thy meat for whom Christ died. . . . For meat destroy not the work of God. . . . It is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth or is offended or is made weak." Romans 14. 14-21. See, also, 1 Cor. 8.—*Rev. W. M. Blackburn.*

Foreign Wine-Making.

A CORRESPONDENT of a London journal, who had indulged romantic ideas of the wine-press, writes from Hungary as follows, after visiting a winery:—

"I had had dim ideas of snowy garments dyed purple with the juice of the grapes, and the delicate feet of the girls treading the luscious fruit under the shade of vine-clad trellises in the open air. In my imagination there were fountains of pure water washing away all stains and impurities, and long processions of men and maidens bearing the fruits on their heads, all decked with flowers, and singing and dancing to the sound of harps and flutes. Had I not seen pictures to that effect, read political opinions of it, and had I not always been encouraged by my childhood's instructors in this delusion? And now, behold, there were not any snowy garments at all; the Hungarians had on coarse shirts and loose drawers tucked above the knee, and I came to the conclusion that they had never seen any fountains of pure water, and wouldn't have known the use of them if they had. For there was a kind of grimness about them, burned by the sun, which seemed to indicate that they never washed either themselves or their clothes. One black-eyed, purple-legged fellow, with the grape-juice just drying on his bare feet, seized a basket, and ran off down the steps and into the vineyard, and presently returning with a load of the fruit, shot it into the press, and, with all the dust and dirt of the road still clinging to his feet, mounted, and began to tread the grapes, and soon stood almost knee deep in the liquor which, having served him as a sort of foot-bath, was to be the drink, perhaps, of future generations of refined fastidious palates. Having seen this I became melancholy, and preferred to leave the rest of the manipulations of earth's choicest nectar in obscurity."

THERE is a young lad in this city who has a good place and attends faithfully to his duties. He had one bad habit, and that was chewing tobacco, in which he indulged more freely than men who had chewed for fifty years. Last Saturday a gentleman offered the boy \$5 if he would quit chewing for a year. Another followed suit, and a third, all signing their names to a paper agreeing to give the same sum. The boy said he would win the money, washed his mouth, and began right away. Sunday he felt badly, and Monday he was worse. Tuesday he shook and trembled like a man with the *delirium tremens*, and yesterday he was confined to his bed, from which he has not got up, and it will be some time before the effects of the poison in his system can be worked out.—*Hartford, Conn., Times.*

LET a youth frequent a saloon for one year, though he may never taste liquor, the profane, obscene, and vulgar language there used, the disgusting and degrading allusions which comprise the entire stock of conversation therein and thereabouts, and his very thoughts and imaginations will become so corrupt that he will be utterly unfit for decent society. And yet, Christians declare that to move our saloons by political action is impracticable.—*Prohibitionist.*

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, MARCH 27, 1884.

The Lord Himself Shall Come.

LAST week, at the request of a correspondent, we gave some proofs that faith in the second coming of Christ is not generally held in the churches. Most of them profess to believe the doctrine, but in some such sense as to dispense with the actual coming of the Lord in person. And we gave most explicit proofs that a substitute for the second advent, and for the blessings which are promised to the church at his coming, has been and is being accepted very generally. We will briefly give Scripture proofs to show that the mystical advent, and the substitute for the advent, are unscriptural and dangerous errors.

III. The quotation which we gave last week affirms that Christ came spiritually on the day of Pentecost, and is never to come in any other way. On this spiritual, or mystical, or figurative coming of Christ, Bishop Merrill, of the M. E. Church, says, in answer to the position of the Universalists, who are really the authors of this idea of a spiritual or mystical advent:—

"A figurative coming of Christ is no coming at all. Those who believe in such a coming at the destruction of Jerusalem [or at any other time] impose upon themselves by the sound of words without meaning. If the phrase, a 'figurative coming,' has any meaning, it fails to reach our perception. Certainly those who use it intend to say that Christ himself, did not come in person; and if he did not come in person as the Son of man he did not come at all. A figurative advent is a myth."

Now we will give a few passages which can never be harmonized with the idea of the *spiritual advent*. 1 Thess. 4:16, 17. "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." If this language can be made to refer to anything but "the Lord himself;" if it does not refer to a resurrection of the dead and a translation of the living saints in that day, then we see no use for our Bibles. Certainly they cannot be considered very reliable in their statements. And of the facts here spoken of the apostle speaks in another place.

1 Cor. 15:51-53. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." "We shall not all sleep;" equivalent to, "we that are alive and remain," of the preceding text. "The trumpet shall sound, and the dead shall be raised;" in the other text, "—and the trump of God, and the dead in Christ shall rise." The parallel can be traced further, but it is not necessary. Again we quote.

Heb. 9:28. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." If his first coming was mythical, then his second may be; otherwise not. Reason, and every law of language, demand that if his first coming was real, personal, that it was actually himself (see Luke 24:39), the second should be real and per-

sonal also, and especially when inspiration says it will be "the Lord himself."

Now we call attention to one fact which is decisive on this point. It is claimed that the promise of his second coming was fulfilled by the descent of the Spirit on the day of Pentecost; whereas, these positive testimonies of his future coming were written from twenty-one to thirty-two years after that day of Pentecost. And others, equally definite, were written at even later dates. It will be in order for the members of the Congregational Association, or their preacher who gave such a clear "elucidation of the spiritual sense" of the Scriptures, to explain how a definite prophecy and assurance of a coming event, written in A. D. 66, could be fulfilled in A. D. 33! Such pretended expositions are but travesties of the sacred word, and serve only to bring the Bible into disrepute before the world.

We wish now to quote several more texts, which indeed will clearly prove the same point, namely, that the advent is a literal coming of Christ himself, but we quote them more especially to show the *importance* of the advent, and the utter absurdity of attempting to introduce a *substitute* for that glorious event.

1. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. There is not a hint that we shall be glorified before that time.

2. We must refer again to 1 Thess. 4:13-18, as parallel to the text last quoted. The Lord himself shall come, the dead shall rise, those who are alive (of the brethren) will be caught up together in the clouds, and so—in this manner—shall we ever be with the Lord. No other manner, and no other time is given in the Scriptures for us to "appear with him in glory." We are told to "comfort one another with these words;" not some substitute for them.

3. "Thou shalt be recompensed at the resurrection of the just." Luke 14:14. These are the words of Jesus himself. And with this agrees the testimony of 1 Thess. 4, and 1 Cor. 15, as quoted. The just will be raised—"the dead in Christ"—when the Lord comes; when the archangel's voice and the trump of God are heard. Then the saints shall shout their victory over death and the grave. They cannot triumph over the grave until the resurrection of the just; and the just will not be raised until the Lord himself comes. He "is our life." And if he *never* comes the second time, the graves will *never* deliver up their dead; the resurrection of the just will *never* take place, and the recompense will *never* be given. And thus the blessed Saviour speaks again:—

4. "The Son of man shall come in the glory of the Father with his angels; and then shall he reward every man according to his works." Matt. 16:27. Or if it be claimed that this promise was made too early, and might have been fulfilled at Pentecost! we will give another from the Son of God, put on record more than three-score years after the Pentecost.

5. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. Always the same; the reward, the recompense, when he comes, when the dead are raised.

6. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4. In Matt. 25:31-34, the Saviour says when he "shall come in his glory," sitting upon the throne of his glory, then the saints will "inherit the kingdom." Of course at that time, not before, they will receive their crowns, as Peter says in the text here quoted.

7. "We know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2. When we consider that Jesus rose triumphant from the grave, that he showed them the wounds in his hands, and feet, and side, and told them to

handle him and see that it was he himself, we are sure that the saints cannot be like him while they are still in the grave; they will never be like him, and see him as he is, if he never appears and never raises them from their graves.

We might quote many more passages, but what is the need? The point stands fully proved, that the second advent is of infinite importance to the saints, and that no substitute is admissible, unless, indeed, we can find a substitute for the recompense, the reward of the righteous; for the crown of glory; for the immortality then to be given; for being like the Lord; for ever being with him. Strike every reference to the second coming of Christ out of the New Testament, and you would leave it in fragments, robbed of its glory. But who will point us to a single text which would be removed or marred if every reference to the immortality of the soul were stricken from the Scriptures?

Now we are well prepared to appreciate the statement of the N. Y. *Independent*. We repeat the extract:—

"For all practical purposes of comfort the doctrine of the blessed immortality of the righteous, the immortality of the soul, takes the place for us of any doubtful doctrine of the Lord's second coming. At our death the Lord comes for us. That is what we are to wait and watch for. The dead are already passed into glory. They do not wait for the trump for their judgment and blessedness."

We appeal to the candid, reverent reader: Is there anything "doubtful" in the "doctrine of the Lord's second coming," as set forth in the texts we have quoted? Is it not as plainly revealed as it is possible that language can reveal it? Is "the immortality of the soul" more plainly revealed in the word of God than is the coming of Christ and the resurrection of the dead? Is the immortality of the soul ever set forth in the Bible as the ground of hope and of comfort?

It is a significant fact, that they who claim the immortality of the soul rest the doctrine mainly on philosophy, many of the ablest expositors of Scripture confessing that it is not found in the Bible; and the standard philosophical argument, even to this day, is that of a pagan, who was ignorant of the Scriptures, or if not ignorant, disregarded them. Such is the paternity of that which is accepted as a substitute for the personal "Jesus and the resurrection."

Paul, in Titus 2:13, calls the coming of Christ "that blessed hope." But now a substitute, of which no mention is made in the Bible, is accepted in its stead. It is no praise to the Protestant world that it sends the Bible to the nations, while it robs it of its glory and its life, and sets such a shocking example of making the word of God void through traditions.

We cannot more appropriately close these remarks than by a quotation from 2 Tim. 4:1-8, on which a word of comment is not needed:—

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word. . . . 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. . . . I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

THE *Christian at Work* says of Joseph Cook's announcement that Wendell Phillips had gone to meet some of the old pagans in Heaven, that it is a "case of emotional rhetoric or Universalism, and the reader may take his choice."

A Weighty Matter.

A LETTER from Missouri, written by one who is a stranger to us, contains the following:—

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father.’ What is the will of the Father?
J. A. C.”

The quotation is from Matt. 7 :21. In John 6 : 39, 40, Jesus said it was the Father’s will that he should lose nothing of all that had been given him, and, that all that believe on him may have eternal life. But this cannot afford any answer to the question. The Scriptures do, however, afford a very definite answer. And,

1. We will notice the connection. The subject introduced in verse 21 is carried out in verses 22, 23. First, some who say, Lord, Lord, cannot enter the kingdom because they do not the will of the Father. Secondly, though they may cry, Lord, Lord, and profess very strong faith in Christ, they are rejected because they work iniquity. The obvious teaching of these declarations is that doing the will of the Father stands contrasted with working iniquity. We must, therefore, examine this word, iniquity.

The word from which *iniquity* is translated is *anomia*. The *Diaglott* gives its equivalent, “lawlessness.” Greenfield defines it, “violation of law.” Robinson, “lawlessness, violation of law.” Liddell & Scott, “(α, priv., *nomos*), without law, lawless, impious.” Which is to say, the prefix *alpha* signifies without, *nomos*, law. Barnes says: “It properly signifies lawlessness, in the sense that the requirements of the law are not conformed to or complied with.” Of the two words used in 1 John 3 :4, he says: “He who doeth sin (*hamartian*) doeth also transgression’ (*anomos*). Sin is the generic term embracing all that would be wrong. The word transgression (*anomos*) is a specific term, showing where the wrong lay, to wit, in violating the law.” There is no room for question that the Saviour taught in this passage that, however strongly people may profess faith in him, they will be rejected if they do not the will of the Father, that is, if they break his law.

2. In confirmation of this we identify the will of the Father as his law in many scriptures. God is a Governor; we are all his subjects. We rejoice to address him as our Father; but this is not the only character in which he appears to us. We must all appear in the Judgment. And where should we expect to find the will of a governor except in his law. And so it is said: “Fear God, and keep his commandments, for this is the whole duty of man; for God shall bring every work into judgment.” If we do not keep his commandments we cannot expect to stand in the Judgment. The text upon which our correspondent frames his question teaches that faith in Christ is of no avail without obedience to the Father. And again, the scripture says: “He that turneth away his ear from hearing the law, even his prayer shall be abomination.” Prov. 28 :9. “Faith without works is dead.”

But we have testimony even more direct than this. In a prophecy concerning the Saviour he is represented as saying to his Father: “I delight to do *thy will*, O my God; yea, *thy law* is within my heart.” Ps. 40 :8. And the apostle of Christ speaks to those to whom “were committed the oracles of God” (Rom. 3 : 2), thus: “Behold, thou art called a Jew, and retest in *the law*, and makest thy boast of God, and knowest *his will*, and approvest the things that are more excellent, *being instructed out of the law*.” Rom. 2 : 17, 18. Here is testimony most positive that they who are instructed out of the law thereby know the will of God. And the apostle proceeds to identify the law as that of the ten commandments, by referring to the eighth, seventh, and second commandments, and sums up, and gives his estimate of the whole, saying: “Thou that makest thy boast of *the law*, through breaking the law dishonorest thou God?”

Jesus said he came into the world to do the will of his Father, and gave the Jews a test of his doctrines as follows: “My doctrine is not mine, but his that sent me. If any man will *do his will*, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” John 7 :16, 17. Here we notice that, 1. The will of the Father is *to be done*. It is something to be obeyed. 2. It is distinct from the doctrine of Christ—of the cross. 3. It existed before Christ came. He came to do it, and to lead others to do it. The law of God was in his heart. He came to put away sin by the sacrifice of himself. Heb. 9 :26. Not to put away his own sin, for he had none. It was our sin he came to put away. And sin is the transgression of the law. He came to put away our transgressions of his Father’s law; to overcome the rebellion against his Father’s authority, and to restore us to obedience to his Father. And strange to say, men with the Bible open before them, professing to honor God by acknowledging his Son, praying to him, calling him, Lord, Lord, yet continue in sin, trampling down the law of his Father. Not only that, but they claim exemption from obedience to the revealed will of the Father through the faith of the Son! They try to make void the law through faith; Rom. 3 :31; they sin that grace may abound; chap. 6 :1-3; they make void the commandment of God through their tradition; and turn from the words of Jesus, who pronounces their worship vain. Matt. 15 :1-9.

3. There is yet one point to which we wish to call the attention of the reader. It is the chronology of the text upon which we are questioned. The Saviour told how they might, and why they should not, enter the kingdom. Now there is an appointed time when the saints shall inherit the kingdom. See Matt. 25 :31-34; 13 :40, 41, and others. It is at the coming of the Lord in glory. A prophecy of his coming is found in Rev. 14 :6-14. And the last message given to the church and to the world contains “the commandments of God, and the faith of Jesus.” Here are brought together, as essentials of Christian character as a preparation to meet the Lord in peace at his appearing, the will of the Father, his holy commandments, and the gospel of the Son, the faith of Jesus. The Saviour said: “Many will say to me *in that day*, Lord, Lord,” &c., but, with all their loud profession, they work iniquity; *they are breakers of the law*. They are fully expecting to enter the kingdom on their faith in Jesus, while they persistently deny the commandments of the Father. They will meet with a terrible disappointment when it is too late to recover themselves from their error. And so will all who draw near to God with their mouth, and teach for doctrines the commandments of men.

Systematic Giving.

It will be readily seen that so far as tithes are concerned, the Bible plan of supporting the cause is very systematic. Each one gives in the same proportion. There is no fixed time at which persons should set apart their tithe, because it is to be the *first-fruits* of whatever they may receive, at whatever time it may come in. Whenever a man receives any part of his income, his first duty should be to take out the Lord’s tithe, putting it in a place by itself. If he should at once credit his cash account with the amount of tithe set aside, he would be doing more nearly right still, for since the tithe does not belong to him, his books would show just what money he really has on hand. There would then be less temptation to use the tithe while it remains in his hands, for the fact that it is not his own would appear more real. As to when the tithe should be paid into the treasury, will often depend on circumstances; many churches, however, have an arrangement for the treasurer to visit each member once a month, to collect whatever tithes they may have on hand. This plan has many advan-

tages, but it does not hinder anybody from handing in his tithe during the interval, if he so desires.

The fact can be well established, I think, that the Bible plan is that men should also be systematic in their offerings. Why should we not think so? “God is not the author of confusion,” and there is order and system in all his works. But we need not depend on our unassisted reason for the establishment of systematic offerings. A familiar Bible text settles the matter beyond controversy. We quote:—

“Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.” 1 Cor. 16 :1-3.

It is evident from even a casual reading of this text that the apostle has reference to offerings, and not to tithes. For (1) that which the churches were to lay aside is called “liberality,” a term that, as we have seen, cannot be applied to the tithe. (2) Paul said that this especial contribution was “for the poor saints which are in Jerusalem;” Rom. 15 :26; but the tithe, we remember, was not used for the support of the poor. And (3) the tithe is the *first-fruits* of the increase, and could not therefore always be paid on a set day of the week; for while some might every day be receiving that which they could tithe, others might not receive anything as often as once a month.

The question will arise, Was this order designed to be followed by all Christians, or was it merely a local and temporary arrangement? We answer, that while the necessity for this special collection would soon cease to exist, the plan is one that should be pursued by all. The fact that the apostle made the arrangement, not for one church merely, but for many, and that it was of sufficient importance to be preserved in the inspired writings for all generations, is sufficient evidence of this. “All scripture is given by inspiration of God, and is profitable.” We can see nothing more to our profit in this text, than that our offerings to the poor and to various worthy objects, should be according to a definite plan.

When God gave laws through Moses for the government of his people, he gave direction concerning the poor as follows: “If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.” Deut. 15 :7, 8. The word “lend” is used here, but the verses following plainly show that they were to expect no return; and immediately after follows the statement, “For the poor shall never cease out of the land.”

The New Testament abounds in exhortations by Christ and the apostles, to care for the poor, and the quotation last made was re-affirmed by Christ shortly before his crucifixion, when he said, “For ye have the poor always with you.” Matt. 26 :11.

Now, query: If it is our duty to care for the poor, and they are to be ever present with us, would it not be negligence on our part, if we did not make constant provision for them? Is it not because people let their offerings depend so much upon impulse, that there is so much suffering among the poor? Much needless suffering would be avoided if all made systematic offerings as a matter of principle. The heart is often touched by scenes of woe, or by appeals for aid, but, because no previous preparation has been made, we have nothing to give, and our sympathy is useless. To say to a brother or sister, “Be ye warmed and filled,” or to wish it,

and not give them those things which are needful to the body, profits no more at the present time than it did in the days of the apostle.

The text under consideration (1 Cor. 16:1, 2) plainly teaches that our offerings, for the poor at least, are to be made from a fund which is the result of sums of money regularly set apart for that purpose. These weekly deposits are to be made after a calculation of our income, of which they are to be a definite proportion. What that proportion shall be, each one must determine for himself. The amount once laid aside, it should be considered as sacred as the tithe. Although it is in our own power to say how much we will give, whether more or less, when the amount to be given is decided in our minds, we have placed the matter out of our own hands. Having once vowed, even though the vow were not uttered, a record of it is made in Heaven, and God will surely require it of us. "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee." Deut. 23:21. As was recommended in the case of the tithe, a good way to do is to not only set the sum apart in a place by itself, but place it to the credit of our cash account; then there will be less danger of temptation to use it for ourselves.

But some one will say, "I don't believe God wants us to give because we feel obliged to; I believe he would rather have us give cheerfully; and there is something repulsive in such a methodical way of making offerings." Well, excepting the last statement, we believe just so to. But is it so that God is more pleased with service that is performed fitfully, yea, almost by accident, than with that service which is the result of a settled purpose? Does he take greater delight in one who gives to his cause or to the poor on a certain occasion, because it happens to be convenient, than in one who *makes* it convenient to give whenever there is need? Most assuredly not. Joshua said, "As for me and my house, we will serve the Lord;" and his pious determination stands as a continual rebuke to those who neglect to choose once for all the course they will pursue.

Let us hear the words of the apostle: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9:7. Our giving is to be the result of a *cheerful determination*. God loves a cheerful giver, yet he is pleased that we should have a previous "purpose" in our hearts. It is with giving as with any other service,—it should be done from principle, yet willingly. Take, for instance, the Sabbath. There is a specific command for its observance, and all our plans, in all time, are to be made with reference to it. The commandment is unconditional and unyielding; and yet God requires us to "call the Sabbath a delight." The fact is, if a duty is irksome, our only way is to do it faithfully, and *make* ourselves like it. And if we go about any duty from principle, resolved to like it because it *is* our duty, God will give us grace to find in it our highest pleasure. The carnal mind is enmity against God, and not subject to his law; but it is possible for us to be so changed as to love him, and to delight in his law.

One more thought in regard to systematic giving. Paul desired that the Corinthians should "abound in this grace also." 2 Cor. 8:7. The ability to give, then, is one of the graces, and like all others is bestowed by God. Verses 1, 2. But graces grow only by constant exercise; therefore there should be constant giving, else we shall be lacking in one of the graces, and thus fail of eternal life. The great object of giving is after all more for our own benefit than for the benefit of others. God could miraculously supply the wants of his cause and of the poor, but we would be the losers. We must be

like Christ if we would inherit the kingdom of God; and of him we are told that "though he was rich," yet for our sake "he became poor." Perfect unselfishness characterized his whole life. Unlike him, selfishness is that which prompts every act of our natural heart. The only way to overcome it is by a determined performance of those things which selfishness would lead us to avoid. As Napoleon said, "Find out what the enemy wants, and then do exactly the opposite." This plan, persistently followed, will drive the enemy from the field, and give us a glorious victory.

The greatest favor God can bestow upon us in this life is to allow us to have a part in giving to his cause, and to the poor. If God should transform us into the divine image, by an act of his mighty power, we would not be the gainers thereby, for we would be liable to fall with the first temptation that presented itself; and if, having transformed us, he should keep us in that condition by the same power, we would be mere machines. God designs that we shall work out our own salvation, in order that we may have a moral character of our own; he will give us assistance, without which we can do nothing, yet we must do the work ourselves.

What has been said concerning systematic offerings is not designed to cut off special offerings. Thank offerings and sin offerings are as necessary now as in the days of Moses, and every Christian will feel called upon at times to make them. This we should do whenever the necessity arises, but should not even then neglect to "lay by in store" our regular contribution. We would again emphasize the fact that the benefit to be derived from offerings is gained only by continuous giving. If our whole contribution would amount to but five dollars, it would be far better to pay ten cents every week than to pay the entire sum at the end of the year. It would be as wise to think of doing all our praying on the first or last day of the year, as to do all our giving for the year at one time, and then think no more about it.

The Oneness of God's People.

In the last recorded prayer of our Saviour for his disciples we find these words: "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 which 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; that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Here is described close relationship. The language is unmistakable. But the wine of Babylon has been so freely drunk by professed Christians that the truth of this scripture is either entirely ignored, or so perverted that it is supposed to teach only a sort of theoretical faith in Christ, and consequently all denominations, however different their belief in the teachings of the Scriptures, can unite in the fullest fellowship. This scripture does not teach that men will have the same judgment in reference to things of this life, but it does teach something more than a mere theory which will encircle the tens of thousands who simply profess faith in a Saviour. The apostle expressly declares, "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." There are not many different bodies, faiths, and baptisms, but *one*. He exhorts the church at Rome to be likeminded one toward another, that they might "with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

The same apostle in writing to the Corinthians uses language equally impressive. He says, "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." It appears that this church had become partial to particular ministers, for Paul wrote unto them, "Now this I say, that every one of you saith I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." To manifest this partiality was to prove either that Christ was divided, or that they were carnal; for he farther says, "Ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" The apostles worked in harmony, and when any variance in policy did occur it was immediately settled. A remarkable feature of the work of God in the last days is that his people have a special message to proclaim to the world. Rev. 14:9-12. With those who keep the commandments of God and the faith of Jesus, there is a oneness of faith, and a harmony in their plans of operation, notwithstanding they are a scattered people. They are found in every State and Territory of America, in every civilized nation of Europe, and in China, Japan, and the islands of the sea; and they are gathered from every people and nationality under heaven. Their regularly organized churches number only about seven hundred, while the numbers found in unorganized companies, and scattered where there is no company, far exceed those in the organized churches. Yet their confidence in the plans devised to spread the message found in the fourteenth chapter of Revelation leads to perfect harmony in their labors.

It is now about one year since a special move was made to establish missions in the principal cities of America, from the Atlantic to the Pacific; from Portland, Maine, to Portland, Oregon; and from New York City to San Francisco. This move has the moral and financial support of tens of thousands who believe in these truths. Many of these individuals would sell their last foot of land, and their only shelter to carry forward the work.

This oneness does not include every one who professes to keep the commandments of God; far from it. It is as true now as it was in the days of the apostles, that men will arise "speaking perverse things, to draw away disciples after them." And it is as necessary now as it was then. The apostle says, "For there must be also heresies among you, that they which are approved may be made manifest among you." In the end this does not hinder the work. The cause receives a new impetus, after the integrity of the faithful has been tried, and the ranks purified from the "chronic grumblers."

It is the Infinite One that is leading forward his people by his truth to a sure and certain victory; and that victory is but a little way in the future.

"Tis but a little while,
And he shall come again,
Who died that we might live, who lives
That we may with him reign.
Then, O my Lord, prepare
My soul for that glad day;
Oh, wash me in thy precious blood,
And take my sins away."

S. N. HASKELL.

THOSE who make their boast of liberality in religion and cry out for union, have received a caution. Dr. Newman, a Methodist, was called as pastor over a Congregational Church. Now the church is divided in an effort to remove him. But how shall it be settled? The Methodists cannot control a Congregationalist Church, and the Congregationalists dare not discipline a Methodist minister! Over this the *Monitor* makes a great ado. True, the Catholics can never get in such a muddle as that, but that is a small matter compared to what may be found in "the Mother Church."

The Missionary.

Fresno, Cal.

WE came here the 13th inst., and have held meetings with the church each day and evening since. Quite a number came in from other churches and attended the meetings.

A good interest was taken in the work, and the brothers and sisters seem desirous of getting nearer to God, and of doing something to advance his cause.

It was decided to employ one or more colporters to canvass for the SIGNS and obtain subscriptions as far as possible, and at the same time obtain the names of those who desire to read but do not wish to subscribe; these names are to be sent to the T. and M. Societies in the district; by this means it was thought we could avoid sending papers to persons unknown and who have no desire to read. Pledges were made by those present to support these colporters to the amount of \$36.75 per month for six months. A committee was chosen to district the town, and see that a thorough canvass be made for the *Sabbath Sentinel* also.

W. M. HEALEY.
M. C. ISRAEL.

F. F. M.—Fit For Missionaries.

SOMEWHERE I have read of a college for young ladies where, together with the instruction usually given in the useful sciences, housework in its many and various branches was taught.

When this course was completed, the happy student who had reached the standard received a diploma marked "F. F. W."—Fit For Wives.

It was recently my privilege to spend a short time at Healdsburg, Cal., and to see some of the workings of the College which has been established there for the special purpose of preparing missionaries to go out to sow the precious seed of "present truth."

That a person be a good missionary, it is important that he be acquainted with such branches of labor as he will find those following with whom he associates and for whom he labors. I was particularly impressed with the peculiar advantages of the Healdsburg College.

1. The Faculty are men and women who have a connection with God and who love his holy truth.

2. Natural endowments are polished with a classic education.

At the College boarding-house the ladies are taught in the arts and sciences of hygienic housekeeping. The young men are also taught in the various branches of labor and business with which they will find men associated for whose salvation they go to labor. All are drilled in both the theory of the truth and the practical work of the missionary; and the great object of preparing for the Lord's work is kept constantly before them. Those who have promising material for missionaries, are recommended to take or send it to Healdsburg to have it made up.

Those who desire the advancement of the Lord's cause, should see that this College does not lack for means; and from it may many go forth into the fast-ripening harvest fields, bearing the diploma of F. F. M.—Fit For Missionaries.

Those who desire good missionary workers will do well to be on the alert and let none of these enter any other branch of industry for want of something to do in connection with our special work.

CHAS. L. BOYD.

East Portland, Or.

"Go ye into all the world and preach the gospel to every creature."

Progress of the Cause.

THE following items are condensed from reports in the *Review and Herald*:—

At Richie School-house, De Kalb Co., Mo., Bro. J. W. Watt reports good attendance and interest at his meetings.

At Farragut, Iowa, Bro. R. C. Porter was holding continuous meetings against strong prejudice. Six had decided to obey the commandments.

From Kansas, Bro. M. Enoch reports a recent revival of interest in the churches at Norway, Hubbell, and Washington, and a prosperous state at Ballard's Falls. He had also organized a church of eleven members at Springside; and mention very profitable T. and M. meetings at Osawkee, held by Brn. Cudney and Cook.

Bro. O. F. Guilford reports closing a series of meetings at Clarksville, Ohio, with seventeen keeping the Sabbath of the Lord.

At Grove City, Ohio, Bro. H. T. Hoover made a short but interesting sojourn, and organized a Sabbath-school. He says: "A Methodist minister, who had heard of Adventists but knew nothing of their doctrines, attended the meetings. Some enemies of the truth wanted him to reply to me, but he said he was convinced that the seventh day is the Sabbath, and he would not be found fighting against the law of God."

Bro. M. G. Huffman reports profitable meetings in the vicinity of Rochester, Fulton Co., Ind., where "a goodly number have taken a decided stand for the truth." A Sabbath-school of thirty members had been organized. He had incurred the opposition of the "Christian" minister, as usual.

At Burnettsville, White Co., Ind., Bro. J. M. Rees found a general opposition. He occupied the Methodist Church one night, and was forbidden the further use of it. Then followed a like experience with the Christian Church. He was then promised the use of the Baptist Church, but the minister afterward told him "it would never do," and began himself preaching against the Adventists. Bro. Rees then left the place, but not until a lot had been donated and a subscription started for a church "with the latch-string on the outside." Such an interest must bear fruit eventually.

Bro. A. W. Bartlett, after laboring four weeks at Arlington, Rush Co., Ind., was compelled to close because church, hall, and school-house doors were all closed against him. Nevertheless over twenty had begun to keep the Lord's Sabbath; among these were two school-teachers, and a young man who was about preparing for the ministry in a popular denomination. He is now superintendent of the Sabbath-school organized by Bro. Bartlett. The report closes thus: "This is the first time the message has ever been declared in Rush County. The bitterness of my opposers was unprecedented. A notice signed "Vigilance Committee" warned us to leave town instantly, with many direful threats. Churches which previous to my coming had been at swords points, clasped glad hands to crush the truth, thus exemplifying our position on the speedy unification of the various denominations (not on the basis of truth) to fulfill Rev. 13:14."

Bro. Victor Thompson reports a revival of interest at Thorntown, Ind.; eleven additions to the church (now numbering fifty-five), ten by baptism; and the erection of a new house of worship, 28x42 feet dimensions. He had also organized a church at Middletown.

At Chicago, Bro. J. F. Hanson had closed a series of meetings with eight decided to keep the Lord's Sabbath.

Bro. A. O. Tait reports eight keeping all the commandments, as the result of meetings held at Rankin, Ill.

Bro. M. E. Kellogg has been laboring at West Berlin, Vt., where nine have accepted the message, and others are much interested.

Bro. Geo. B. Starr reports encouraging progress of the churches and societies at Stromsburg, Richmond, Lyndon, Elk Creek, Crete, and Friend, Neb., but a want of more extended labor and organization.

Bro. G. C. Tenney had a good interest in meetings at Lucas, Dunn Co., Wis., with some accessions to the cause. He had also attended a general meeting at River Falls, with good results. Here the Baptists had allowed the use of their house of worship.

At Villard, Pope Co., Minn., Bro. A. M. Johnson has been holding meetings which were well attended. He says: "Many say we have the truth, but only a few are willing to take up the cross. Nine have signed the covenant."

Bro. S. H. Lane reports interesting meetings at Laurel Grove, Va., with good results. The Bible-readings were especially effective in connection with the discourses.

Bro. A. W. Bather has held meetings at Pine Creek, Mich.; six new converts were added to six already there. He says: "This little company are thoroughly imbued with the Spirit of the Master, and have a fervent love for the truth and one another."

Bro. Loughborough reports a very successful general meeting at Memphis, Mich., at which many not of the faith were in attendance. He says: "We found on inquiry that nearly every family of our people present were taking the *Review*. We have learned to read one sign of the times, *i. e.*, where our people take our church paper, and read it faithfully, their interest increases greatly in the truth as the result." Many resolved to increase their missionary labor, and four decided to give their whole time to canvassing and colporteur work. The church at Memphis has eighty members.

Bro. W. S. Hyatt has been laboring as canvasser and colporteur in the vicinity of Turin, Cass Co., N. Y. He reports Bible-readings a success wherever he has tried them. He had taken thirty-three orders for the SIGNS.

Bro. Whitney, of the Swiss Mission, sends encouraging reports of the reception of the new German paper, *Herold der Wahrheit*. Also of the good influence of *Les Signes de Temps* and a continued interest among our French brethren.

Bro. Matteson, of the Norway Mission, reports a church of 110 members in Christiana, and four colporters at work in different parts of the country. Bros. Norlin and Johnson are laboring quite successfully in Sweden. Bros. Knud Brorsen, Madsen, and Jensen, continue the work in Denmark. The report adds, "The Lord can truly raise up children to Abraham even among the barren stones of Norway."

THE DEVIL A DILIGENT PREACHER.—And now I would aske a strange question: Who is the most diligentest bishop and prelate in all England, that passeth all the rest in doing his office? I can tell, for I know him, who he is; I know him well. But now methinks I see you listning and harkning that I should name him. There is one that passeth all the other, and is the most diligent prelate and preacher in all England. And will you know who it is? I will tell you: it is the devill. Hee is the most diligent preacher of all other; hee is never out of his dioces; hee is never from his cure; ye shall never find him unoccupied; hee is ever in his parish; hee keepeth residence at all times; ye shall never find him out of the way; call for him when you wil, he is ever at home; the diligentest preacher in all the realme.—*Latimer's Sermons, 1548.*

A CERTAIN amount of opposition is a great help to a man. Kites rise against and not with the wind. Even a head-wind is better than none. No man ever worked his passage anywhere in a dead calm.

THE secret of true blessedness is character, not condition; your happiness consists not in where you are, but what you are.

Hospitality to Children's Friends.

I KNOW that children's company is apt to make some trouble to a home mother; but it is the kind of trouble that pays. It makes children so much happier to have their little friends made welcome at their own home. It raises mother in their esteem to have other little folks think she is "nice." Children are sharp little critics—form their opinions and speak of them to others quite as decidedly as their elders do.

A little girl who had displeased her mother was "punished" by having her little playmate sent home with sharp and angry words, which were entirely unmerited. The heart of the little visitor was greatly shocked at the rude blow to her spirit, and never, to even grown-up years, could look at that woman except with aversion. She was an excellent woman in the main, but she had her "cross" spells, like some others we may know. Everybody appears at their worst when such spells are on.

It is an excellent thing to know with whom your children play, and how they deport themselves. If they are made welcome at your home, you have the very best opportunity of gaining this information. It need not be very irksome if you keep the number within bounds. In summer our little visitors like to sit with their playthings in the shady porch, or in the doorway. In the cold weather they can have the warm dining-room. If disposed to run over the house, it is sufficient to say, decidedly, "Don't run upstairs, please; just play in the dining-room"—and I have never known a child to disregard the request.

It is worth a great deal to make children happy. They remember little treats longer than we suppose. A lady once said that one of the pleasantest recollections of her childhood was sitting on a grassy bank, and of a fair hand reaching from a window and placing a handful of large delicious strawberries in her lap.

I often set out a plate of sandwiches, cookies, apples, or whatever is handiest in the pantry, and then let the little girls arrange them to suit themselves on their sprigged tea-set. A little coffee, sugar, and milk in their small dishes make their happiness complete.

Be a lady to your boys' friends, and leave a good impression upon them if you wish to retain the respect of your own dear boy. It hurts boys' feelings and mortifies them intensely to have mother speak snappishly to them before companions, making them feel that they are not wanted. Such boys are apt to wander away, with most resentful feelings, to seek such company as the mother would dread to have for their associates. But whom should she blame most for it?—*Rural New Yorker.*

The Ancient Inn.

AN Eastern inn, or khan, never was a house of entertainment in the sense that Americans understand a hotel to be. Such accommodations as provision, bed, and other comforts at an inn, are unknown in the Orient, and belong exclusively to Western civilization. In the East all travelers carry their own bedding and provision with them, and must dress their own food, kindle their own fire, and spread their own table. An Oriental inn is merely a place of shelter from the storm, or protection from robbers, where a man and his beast can safely lodge for the night free of charge. A portion of the khan was assigned to the beasts, generally one side, and travelers who came in late, if they found the khan full, would have to make their beds in the manger with the horses and camels, as Joseph and Mary were forced to do. These caravansaries, or inns, were sometimes very rude, simply a rough wall built round a house or natural caves in the rocks, as appears to have been the case at Bethlehem. Many of these grottoes are still used as stables in the

neighborhood, and some of them as dwellings by the Arabs.

Until superseded by convents, every village had its khan; they were also found along the great lines of travel. These inns were considered sacred property. No invading army ever disturbed them. Generally there was but one khan in a place, and in a small town like Bethlehem there never could have been but one. When once an inn was established, through the liberality of some prince or man of wealth, it became public property consecrated to hospitality, and could never be appropriated to other purposes.—*Bible Lands, by F. S. DeHass, D. D.*

He Blushes So Easily.

"BUT didn't you see him blush?"
 "Well, what of that?"
 "Don't you think he was lying?"
 "No, I don't. I know he was telling the square truth."

"Do you know the circumstances?"
 "Yes, and I know he told them just as they were."

"It sounded like a lie, anyway."
 "That is why he blushed," said Mr. Denison, for this talk was taking place in his law office just after the departure of a young man who had been sued and was seeking advice from his attorney.

"I venture to say no man has had more trouble than I with blushes, and I think I know some of the causes behind them. You may have noticed that I blush on every conceivable occasion. If a question is put to me quickly I blush. If I meet a friend slap on the street—unless I see him some time before I reach him—I blush. If anybody speaks my name from behind or from some unexpected quarter, I blush. As much as I have been before juries, I blush every time an opposing advocate refers to me as 'the learned counsel for the defense.' Yes, I blush on all manner of occasions, and yet I don't believe anybody would say I am an especially modest or bashful man.

"No, sir," continued the old attorney, "I have blushed and blushed all my life, and the more I blush the more I try not to, and the more I try not to, the more I blush. Above all, the meanest blush is just such a one as you saw on that young man's face just now. I know just how he felt. He knew he was telling a pretty hard story, and he could see in your face that you didn't believe him. That's why he blushed. If he had been talking to me alone he would not have blushed, because he knows I am familiar with the circumstances he related; but you looked doubtfully at him, and he felt your mistrust so keenly that it brought the blood to his face." After a little pause Mr. Denison continued: "I never pay the least attention to blushes when examining a witness. The blush is not, as is too often believed, the evidence of a lie. Nor is it the true signal of embarrassment. I know that, for I have been told that I was blushing purple when I was as calm and unembarrassed as I am at this moment. There are many causes for my blushes, some of them purely physical, I think; but often when I am telling something—some little personal recollection, perhaps that amounts to nothing—I get it in my head that somebody doubts some part of it. Then I blush. Then I feel that I am blushing, and I say to myself: 'Now he will see me blush and he will be sure to think I am lying,' and that makes me blush all the more, until finally I can feel my face burn and glow like a coal, and I say to myself, 'Now he is sure I am lying, and he thinks I know he is sure of it,' and so I stand and blush because I think he doubts me until perhaps I really make him doubt me because of my blushes."—*Chicago News.*

HONOR thy father and thy mother, is the only commandment with a special promise attached.

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UNIFORM DAY OF REST,

is admitted by nearly all, and is advocated in this book. The author also shows that the Creator understood and anticipated this necessity, and proves by five different processes of reasoning that the seventh or last day of the week, and no other, was in the beginning, and is now, the Sabbath of the Lord.

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WE are now living in times plainly pointed out in this prophecy, and it is important to understand it; for Daniel himself says that in the time of the end, the wise shall understand; while, if we fail, we are equally guilty with the Jews, who knew not the time of their visitation (Luke 19:42-44), and shall meet a similar fate.

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THIS is a pamphlet of only 84 pages, but its value is not to be judged by its size. It is just what its title indicates: a faithful presentation of Bible truth on this important subject, and an exposure of the false theories prevailing in regard to it. Every believer in Bible truth should read it. Buy it, read it, and lend it to your neighbor. Price, 10 cents.

Address, SIGNS OF THE TIMES, Oakland, Cal.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 27, 1884.

OUR Annual meeting in Oakland is drawing near. We hope that all the meeting-house pledges will be redeemed on or before that time.

BEAR in mind the date of the Los Angeles camp-meeting, and the offer of reduced fare. Let those who wish to go give early notice to this office.

THOSE who have read Mrs. White's Sketches from the Life of Paul will be pleased to learn that it is now offered as a premium with the SIGNS on the same terms that the Life of Paul by Conybeare & Howson is offered.

LAST Sabbath was another good day for the church in Oakland. Sister White gave an impressive discourse, the effect of which will not be lost to the hearers. In the afternoon we held a Bible-reading on the subject of the Sabbath.

VERY cheering reports are coming to us from the ministers, of their interest in the SIGNS, and their success in laboring for it. They have our thanks, and we believe they have the approbation of the Head of the missionary work.

THE news from Utah is cheering. The several denominations are opening "foreign missions," or missions among the foreigners in their own tongues, in that Territory. If this work is followed up vigorously it may come most nearly to a solution of the Mormon question.

THE Baptists of Maine tried to stop the running of Sunday trains to camp-meetings (the Baptists do not hold camp-meetings!), whereupon the Gardiner Home Journal said: "We do not ride on railroads Sunday, because we do not want to; but we should want to if they said we shouldn't, from the simple fact that they were trenching on our rights." And multitudes will feel just so, and when it is said they shall not, then will come a conflict which will be dire in its consequences.

To "A New Subscriber," Greeley, Col. 1. The Third Angel's Message may be found in Rev. 14: 9-12. It is the last message of warning and of duty given to the world before the Lord comes. See the rest of the chapter. For explanation, see pamphlet published at this office entitled, Three Messages, or, Biblical Institute; or other works. 2. We do not pretend to know the reason of the "red sunsets." Men of science have given several causes; but, as all of them cannot be true, we have no great faith in any of them. 3. Your first quotation is from Acts 1: 16-20; the second is in Jer. 6: 4.

Great Controversy, Vol. 4.

THIS work, so long expected, but necessarily delayed, is now being put into pages, electrotyped from entirely new type, in this office. We this day (March 23) were favored with the reading of a chapter on the Origin of Evil. We have no fear but that a deep interest will be taken in this book, judging from what we have read. We long for its appearing; and so would thousands of our readers if they knew its value. We do not wish to institute comparisons, but we can assure our friends that this volume will not fall below the very best of the writings of Sister White that are already published.

History of the Waldenses.

FOR a good book, an interesting book, for old and young, we recommend Dr. Wylie's "History of the Waldenses." It is well calculated to strengthen our faith in the power of the gospel to sustain the soul of the believer under the most bitter and cruel persecution, and to incite to perseverance in the

cause of the Master. Paul's great lesson on faith, Heb. 11, is made up of instances of faithfulness under trials, and thus we have an inspired model for biographies of martyrs. Parents, give it to your children; they will be sure to be interested in it, and thus form a taste for good reading. See advertisement in this paper.

Materializing Mediums.

THE *Banner of Light* notices the case of a young lady in Georgia, a member of the Baptist Church, who appears to be unconsciously developed as a medium. She knows nothing of Spiritualism, but the exhibitions of her powers are a wonder to all her friends and to the doctors who have examined her. Evidently she is no imposter—that is, she has no intention of deceiving. Such cases are among the very strongest evidences of the reality of mediumship. For we believe there is a reality in Spiritualism and mediumship; indeed, we have seen that to which we could ascribe no origin but a supernatural one; and we have seen some of the most popular "exposers of Spiritualism" exhibit, but they did not approach to some of the acknowledged wonders of mediumship, and where they approached most nearly they confessed that they could not explain it!

"Materialization" is now the most popular phase of Spiritualism, and if we can credit the testimony of such experimenters as Dr. Crookes, we are compelled to believe that there are actual occurrences of this kind. But we do not believe they are as common as mediums profess. The *Banner* quotes from the N. Y. *Sun* this remark concerning the Georgia young lady: "She succeeds best in her performances when everything around her is quiet." And then the *Banner* adds: "Spiritualists who grab their physical mediums should make a note of this fact."

But there is one fact which the *Banner of Light* does not seem to appreciate. They who "grab their physical mediums" do not grab at a professed physical medium, but at a professed materialized spirit. Will that paper please to explain to its readers how it is that in every case where a spectator grabs at a materialization *he catches a medium?* Or will it cite to a single instance of grabbing where this was not the case? We shall wait for an answer.

Fare to the Los Angeles Camp-Meeting.

WE are now able to give rates to the Los Angeles Camp-meeting by the Central and S. P. Railroads. We are offered a third-class sleeping-car attached to the express train that will accommodate thirty-six adults with their bedding and provisions for the trip. They will also be entitled to 100 pounds of baggage each, or 3,600 pounds, if all sent in care of one person. The train leaves San Francisco at 4 P. M., and arrives at Los Angeles at 1:30 P. M. the next day. Leaving Los Angeles at ten minutes before one P. M., arrives at San Francisco at 9:10 A. M. the following day. It may be best to leave San Francisco on May 6; returning, leave Los Angeles on the 21st, thus giving one day before the meeting, and two and a half after, at Los Angeles. Tickets from San Francisco and back will be \$24; from Fresno, \$18; and from Goshen, \$16.50. In order that we may make definite arrangement, I would like to know by the first day of April who wish tickets.

It will be a great encouragement to our brethren south if a good delegation from the northern part of the State attend the meeting, and we hope this may be the case. Persons wishing tents will please let us know by the tenth of April. Address, Pacific Press, Oakland, Cal. M. C. ISRAEL.

Fresno, March 20, 1884.

"THOU shalt love the Lord thy God with all thine heart." "For this is the love of God, that we keep his commandments."—*Bible*.

Appointments.

Notice.

NOTICE is hereby given that the annual meeting of the stockholders of the Rural Health Retreat Association will be held at the Retreat the second Tuesday in April next, at 7:30 P. M.

W. A. PRATT, Pres.

St. Helena, Cal., March, 1884.

Annual Meeting.

THE regular annual meeting of the society of the Seventh-day Adventist Church of Oakland, will be held at the house of worship, on Wednesday, April 2, 1884, at 7:30 o'clock P. M., for the purpose of electing a Board of five Trustees, and transacting such other business as may come before the meeting. A general attendance will be necessary, in order that the proceedings may be in accordance with the law. By order of the President,

W. N. GLENN, Sec'y.

Kansas Camp-Meeting.

THE Kansas Camp-meeting will be held May 22, at Bismarck, one mile from the historic city of Lawrence. Bismarck has been fitted up at great expense by the Union Pacific Railroad Co., for the convenience and comfort of camp-meetings, reunions, and conventions. No pains has been spared to make it one of the most delightful and pleasant places that the State affords for such a meeting as we purpose holding. There is on the ground a tabernacle that is said to accommodate 6,000 persons, stabling for 5,000 horses, and many other conveniences in the line of buildings, of which we may speak in the hereafter.

Special rates have been secured on the Union Pacific at four cents per mile round trip. We expect the same favors of other roads. Eld. S. N. Haskell and other able speakers from a distance are expected to attend. We are endeavoring to secure the labors of Sister White. We hope that she may attend, but cannot certainly say. We expect this meeting to be a gathering of thousands. We expect to see by far the largest gathering of S. D. Adventists that has ever convened in the State. Then we expect to see thousands from the outside. We give the notice thus early, so that all can begin to get ready. Brethren, you cannot afford to miss this most important meeting ever held in the State.

J. H. COOK, Pres.

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