

# The Signs of the Times.

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

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## The Signs of the Times.

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### AWAKE, THOU CARELESS WORLD.

Behold the fig-tree, and all the trees. When they now shoot forth, ye see and know of your own selves that summer is nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Luke 21:29, 30, 31.

AWAKE, thou careless world, awake!  
The final day shall surely come;  
What Heaven hath fixed Time cannot shake,  
It cannot sweep away thy doom.  
Know, what the Lord himself hath spoken  
Shall come at last and not delay,  
Though heaven and earth shall pass away  
His steadfast word can ne'er be broken.

Awake! He comes to judgment, wake!  
Sinners behold His countenance  
In beauty terrible, and quake  
Condemn'd beneath His piercing glance.  
Lo, He to whom all power is given,  
Who sits at God's right hand on high,  
In fire and thunder draweth nigh  
To judge all nations under Heaven.

Awake, thou careless world, awake!  
Who knows how soon our God shall please  
That suddenly that day should break,—  
We fathom not such depths as these.  
Oh, guard thee well from lust and greed,  
For as the bird is in the snare,  
Or ever of its foe aware,  
So comes that day with silent speed.

The Lord in love delayeth long  
The final day, and grants us space  
To turn away from sin and wrong,  
And mourning seek his help and grace.  
He holdeth back that best of days,  
Until the righteous shall approve  
Their faith and hope, their constant love;  
So gentle us-ward are His ways!

But ye, O faithful souls, shall see  
That morning rise in love and joy;  
Your Saviour comes to set you free,  
Your Judge shall all your bonds destroy:  
He, the true Joshua, then shall bring  
His people with a mighty hand,  
Into their promised father-land,  
Where songs of victory they shall sing.

Rejoice! the fig-tree shows her green,  
The springing year is in its prime,  
The little flowers afresh are seen,  
We gather strength in this great time.  
The glorious summer draweth near,  
When all this body's earthly load,  
In light that morning sheds abroad  
Shall wax as sunshine pure and clear.

Arise, and let us, day and night,  
Pray in the Spirit ceaselessly,  
That we may heed our Lord aright,  
And ever in His presence be.  
Arise, and let us haste to meet  
The Bridegroom standing at the door,  
That with the angels evermore  
We too may worship at His feet.

—John Rist, 1651.

## General Articles.

### SACRIFICIAL OFFERINGS.

BY MRS. E. G. WHITE.

IN addition to the tables of testimony which were given to Moses in the mount, he there received the ritual or ceremonial law, and full instructions in regard to the building of the tabernacle. When this tabernacle was finally completed, the unsurpassed glory of the Lord so rested down upon it that Moses was unable at first to enter. But an audible voice from the divine glory above the mercy-seat spake to him, and bade him come nigh. And there the Lord gave him still further directions in regard to the forms of worship to be carried on in the sanctuary.

It is this law of ceremonies, which was to find its fulfillment in the death of Christ, when type should meet antitype, that is so frequently in our

day confounded with the moral law of ten commandments, which was engraven by the finger of God upon stone, and which is as enduring as the throne of Jehovah.

(1) Some speak of the Jewish age as a Christless period, without mercy or grace. To such are applicable the words of Christ to the Sadducees, "Ye know not the Scriptures, neither the power of God." The period of the Jewish economy was one of wonderful manifestations of divine power. So glorious was the revealing of his presence that it could not be borne by mortal man. Moses, who was so highly favored of God, exclaimed, "I do exceedingly fear and quake." But God strengthened him to endure this excellent glory, and to bring from the mount a reflection of it upon his face so that the people could not look steadfastly upon it, but were obliged to withdraw from him. Jesus brought his gospel to Adam in the promise of a Redeemer which should bruise the serpent's head. His gospel was preached to Abraham, to Jacob, and to Moses.

The very system of sacrifices was devised by Christ, and given to Adam as typifying a Saviour to come, who would bear the sins of the world, and die for its redemption. Through Moses, Christ gave definite directions to the children of Israel in regard to the sacrificial offerings. This was to impress the minds of the worshipers that something of vastly more importance than the mere outward act was signified by these ordinances. How solemn the thought that Christ was here giving directions in regard to a religious service, which, although it may seem to some as a meaningless and exacting round of forms, was designed to represent his own ministry and death.

Only clean and precious animals, those which would best symbolize Christ, were accepted as offerings to God. The filthy swine, the devouring lion, and beasts of like character which subsist on animal food, were not to be brought. Every offering was to be without spot or blemish, the very best of the kind. From this, those who follow Christ now should learn that he will accept of no meager offering or service. The most perfect and valuable treasure of Heaven was given for man's salvation, and God will receive only the dearest and most precious gift from him in return. The Father in giving his Son poured out in one gift all the excellence of Heaven for man, and those who prize this gift will make their offerings of the things they most value, and withhold nothing which God has bestowed upon them wherewith to honor and glorify his name.

By the act of bringing the offering to the sanctuary, the individual confessed himself a sinner, deserving the wrath of God, and signified his repentance and faith in Jesus Christ, whose blood would remove the guilt of the transgressor. By placing his hands upon the head of the victim the sin of the individual was transferred to the victim, and in his suffering the sinner saw Christ typified, when he should give himself as a sacrifice for our sins. The Lord signified his acceptance of the offering by causing it to be consumed upon the altar.

The system of sacrifices and offerings was a most expensive one to ancient Israel. Continual offerings were to be made. But God required nothing less of them, and they did it willingly. Men in our day, who profess to be followers of Jesus Christ, and yet who choose to gratify self and increase their possessions rather than render to God that which he requires of them in tithes, in offerings, and in gifts, and in giving themselves to his service, are inexcusable. The more we do in the cause of our Master, the more we have to do with, and the greater will be our willingness and pleasure in doing.

The Lord left it with his people anciently to decide for themselves what they would give to his service. It was expressly stated that the poor could give less valuable offerings, such as a

dove, or pigeon; but the same care and exactness in preparation were needed as for the more expensive offerings. Here is a lesson to all, that the poor are as precious in the sight of God as the most wealthy, if they are only willing and obedient. The parents of our Saviour were poor. The only offering they could bring for the priceless gift of the Son of God, was a pair of turtle doves, or two young pigeons. But the most humble offering is accepted if it is all that the poor can bring. It is for the encouragement of such that this instance in the history of Jesus is placed on record.

In many cases the poor give more freely, and make more of a sacrifice in their simple, dove offerings, than do the more wealthy who give of their abundance, and feel no personal inconvenience. These freewill, cheerful gifts, simple as they may be, are far more acceptable and fragrant in the sight of God than thousands of gold and silver coming from those who grudgingly bestow the gift.

(2) The Israelites were forbidden to eat the fat or the blood. "It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." This law not only related to beasts for sacrifice, but to all cattle which were used for food. This law was to impress upon them the important fact that if there had been no sin there would have been no shedding of blood. The blood flowing from the victim in idolatrous sacrifices was frequently eagerly drunk by the people, and confused ideas was the result.

(3) The blood of the Son of God was symbolized by the blood of the slain victim, and God would have clear and definite ideas preserved between the sacred and the common. Blood was sacred, inasmuch as through the shedding of the blood of the Son of God alone could there be atonement for sin. Blood was also used to cleanse the sanctuary from the sins of the people, thus typifying the blood of Christ which alone can cleanse from sin. The fat was to be used in sacrificial offerings with the beasts, but in no case was it a suitable article of food. If used, disease would be the sure result.

The offerings brought to the sanctuary were to be without spot or blemish. Had one stain of sin rested upon our Redeemer, his sacrifice would not have secured the salvation of man. Christ was under no obligation to become man's sacrifice. He was above law. But he took upon him the form of a servant, and went without the camp, bearing our reproach. He suffered without the gates of Jerusalem, thereby signifying that he died not only for Israel, but for all the world. Himself sinless, he was made sin for us, and upon him were laid all our iniquities. But when he came to the nation whom he came to save, they received him not, but crucified him. Here type met antitype. The ceremonies of the Jewish worship were then no longer needed; for the great Sacrifice to whom all other sacrifices pointed had now been offered. The middle wall of partition between Jew and Gentile was broken down, and all nations, tongues, and people, were invited to partake of the salvation purchased at so great a cost.

While the death of Christ, as we have seen, brought the law of types and shadows, or the ceremonial law, to an end, it did not in the least detract from the dignity of the moral law, or make it void. On the contrary, the very fact that Christ died to satisfy the claims of that law, shows the immutability of its character.

Do you wish to live without a trial. Then you wish to die but half a man—at the best but half a man. Without trial you cannot guess at your own strength. Men do not learn to swim on a table. They must go into the water and buffet the waves. (1) (2)

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## DAY OF THE LORD. NO. 4.

THE EARTH WILL BE EMPTIED OF ITS INHABITANTS  
AT THE SECOND ADVENT.

The saints will go to the Father's house in Heaven. That they will be "caught up to meet the Lord in the air" will not be disputed by believers in the word; but some think that they will go no farther in that direction than the atmosphere of our earth—that they have no promise of going to Heaven. Let us hear the word on this point.

Our Saviour said to his disciples, "Great is your reward in Heaven." Matt. 5:12. But some one will say, "They have a reward in Heaven, but it will be brought to them, when the holy city descends to earth: they will not go to it."

Let us inquire. Enoch and Elijah have never died; they are living somewhere at present. Where are they? In Heaven, is the reply; the time came that "the Lord would take up Elijah into Heaven by a whirlwind," and it was done: "Elijah went up by a whirlwind into Heaven." 2 Kings 2:1,11. "Enoch was translated that he should not see death;" he could not be found on earth, "for God took him." Heb. 11:5; Gen. 5:24. It is reasonable to infer from these examples, that all the saints, when made immortal, will enjoy the same privilege.

But we have something better than inferences. We have positive testimony on this point. When the Lord Jesus was about to leave his disciples and "go to the Father," he said to them, as he had before said to the Jews, "Whither I go, ye cannot come." John 13:33. "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterward." Verse 36. Here is a positive promise to Peter that he should, at some future time, follow him to the place where he was then going; and verse 1 informs us that the time "was come that he should depart out of this world unto the Father." He said himself, "I go to the Father." Chap. 14:12, 28; 16:10, 17, 28. The word *whither* means "to what place." Then the question of Peter, and the Lord's answer, are equivalent to this: Lord, to what place goest thou? To what place, or, to the place where I go, thou canst not follow me now; but thou shalt follow me (there) afterward.

Peter has the promise of following Jesus to the Father's house; but is his case to be an exception to a general rule? Is he, in this, to be favored above the rest of the disciples? Not at all. Our Lord continues: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." Chap. 14:1-3.

This is addressed not to Peter alone, but to all the disciples. The Father's house is capacious. It has many mansions. There is room there for all the saints of all ages. Jesus has gone to prepare the place for their reception. He is coming to earth again. What for? to remain here with his disciples? for them to receive him to themselves? No. Said he, "I will come again, and receive you unto myself." Or, as Campbell renders it, I will return and "take you with me," that where I am, ye may be also.

Thus it is proved by positive testimony, not only that the saints will be caught up from the earth at the second advent, but, that they will be taken to those mansions in Heaven which Jesus said were in his Father's house, the place to which he went when he left the earth.

More testimony might be brought to prove this proposition, such as that of the saints' standing on the sea of glass, which is before the throne of God in Heaven, Rev. 15:2; 4:1, 2, 6; and that of the "voice of much people in Heaven," Rev. 19:1, rejoicing at the overthrow of Babylon recorded in the preceding chapter, etc., but the testimony adduced is amply sufficient for those who are satisfied with positive declarations of the word, and therefore I will not pursue the subject further. The saints of God leave the earth and go to Heaven, at the second advent and first resurrection; and at this point of time commences their reign with Christ a thousand years.

R. F. COTTRELL.

MEEKNESS is a grace which Jesus Christ alone inculcated, and which no ancient philosopher seems to have understood or recommended.

## CHRIST'S CRITERION.

IN the Plaza of Indecision, at the forking of two roads, whence one trends invitingly downward, broad and social, while the other rises steep and unfrequented, the only direction of the divine finger is toward the heart of the questioning pilgrim. Which direction shall I take? Indecisively asks the traveler. The only answer is a whisper from the still, small voice, "Whither art thou bound?" The soul instinctively replies, "I want to go heavenward!" But to this there comes no reply—and why? The index finger points silently within. The way is plain enough, pilgrim—but what of thy will?

It is thus with all the cross-purposes of life. From out the true path there are constantly leading short cuts into the false. These are filled with multitudes, who, insisting at every turn upon a sign, have none given them save that of the prophet Jonas. They know as well as he knew that it is impossible to reach Nineveh by traveling toward Tarshish. Common sense determines us, if we desire to reach the summit, not to take a left or right hand divergence down a hill. Is it not plain, therefore, that moral hesitation is due more to want of definite motive than to lack of guidance? Men indulge doubt when dawning conscience would send them forth about their Father's business. Forgetful of the courage of the Child in the temple, they hastily rejoin the first returning company.

How often we hear men say, "I want to be a Christian." That may be; but if so, and if the want be not satisfied, it is a confession of imbecility. The true criterion by which to judge the genuineness of such an avowal is the answer to the pointed query, "Then why, if you have decision enough of character to know your own mind, do you not will to become a follower of Christ?"

This direct personal appeal to common sense ought in all cases to be sufficient in determining the honesty of such a declaration, and would be, were it not for the fact that right here on the very Plaza of Indecision, whence fork the eternal ways, theologians have succeeded after centuries of metaphysical miasm in raising a fog dense enough to hide the Divine index, and damp enough to chill the most enthusiastic soul. In answer to the oft-repeated question, "What is conversion?" there is no necessary obscurity, although obscurity has been thrown around it. The word means simply *con-vert*—about-face! A man is converted from intemperance when he turns his back upon alcohol and becomes a constant abstainer. He may or may not take the step under the influence of emotion. The question of fact alone is whether he really gives up the bad.

Exactly so with the Christian life. There are two roads, call them what we may; right or left, good or evil, Heaven or hell. It makes no difference with the fact. There are but two possible paths for the human soul to choose between, and it can contemporaneously travel but one. Herein comes Christ's criterion. What is your motive in life? Apply this test. Am I living for self, or for what good I can do in the world? There is no evasion in our secret answer to this question: Serve you this day God or mammon? Conscience will answer like a flash of lightning—and we know it.

The young lawyer came to Christ, saying, "What shall I do?" Did the Master inquire about his "feelings" or "experience"? Not a syllable of theology blunted that single divinely-pointed command: "Sell all that thou hast, and distribute unto the poor." It struck straight at the man's motive in life. While outwardly all that the moral law required, he was secretly serving mammon. The result verified Christ's diagnosis, since he went away sorrowful. What! give up wealth? Wealth means position, power, admiration, and, above all else, culture.

Are we then required to sacrifice these, the climacteric advantages of civilization? Yes, and no. Yes, if we are living for any of them; if our motive is self-aggrandisement. No, if we are using opportunity, influence, intellect, for the advancement of God's kingdom on earth. Suppose a scholar had come to Christ with the lawyer's query, think you he would have been told to give up his books and all intellectual pursuits? Certainly not, unless he was living for culture—for the pride of intellect. The question at the last great day will be: "I gave thee ten talents,

now for the accounting!" Suppose the soul thus confronted says: "I have written many learned volumes." They are produced. The thoughts are beautiful, the sentences exquisitely rounded. But, alas! from between the lines there flashes the fact that all was written for a selfish purpose—for the worship paid authorship. But the good they have incidentally accomplished is pleaded in extenuation. Alas, soul, what now is that to thee? You lived for self, your thoughts were of self, you wrote for self; there, to the left, is self's eternity. In the light of so crucial a test who, then, can be saved?

In this, as in all of God's dealings, the promise is as broad as the curse. "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." What! Heaven for a cup of water, and Gehenna for its refusal! Even so; and why? Because there is all the difference between good and bad, love and selfishness, the Saviour and the serpent, in the two simple operations of giving or withholding. The deed is but an exponent—back of that is the motive that prompts it. Either I love my neighbor as myself, or I do not; and it matters little what the temporary outcome is.

It is thus that between the extended palm and the closed fist there is space for an eternity of infinite joy or woe.

And men know it!—*Christian Union.*

## HEART-CONSECRATION.

THE Israelites were prone to backsliding. It seems strange that they should so soon and so often depart from God when he was so good to them, and provided so well for them. In their backslidden state they offered polluted bread upon his altar, and the blind and sick and lame, for sacrifice to him. They said, "The table of the Lord is polluted; will a man rob God?" They further said, "Every one that doeth evil is good in the sight of the Lord, and he delighteth in them." For these things they were cursed with a curse, even the whole nation. As a remedy for these things, God's messenger proposed a reconsecration of all that belonged to God, to his service, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, said the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it." Men are not naturally better now than they were in the time of Malachi. They did not do so badly because they knew no better; they had line upon line, precept upon precept. They indulged the wayward tendencies of their fallen nature, hoping, perhaps, and presuming that God would not visit them for their offenses.

The sacrifice God demands now of every one to whom the gospel comes, is the heart. The sacrifice God asks is a broken spirit. A broken and contrite heart he will not despise. "Set your affections on things above, not on things on the earth." "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might." This is the first and great commandment. Try the church to-day by this high standard, and see what a demand for reconsecration. The church should be holy. Alas how many in the church are, in spirit, altogether worldly. The riches, honors, pleasures, and laudations of the world have a greater charm for them than the church, the Bible, Christ and Heaven. Is it not a fearful thought that so many in the church are on their way to perdition? Try them by what rule you will, and they are found wanting. Now, my wayward, disconsolate brethren, would you enter the valley of blessing again? Would you make your calling and election sure, and know you are saved? Reconsecrate yourself to God. Begin with the heart. Cast pride and worldliness out by repentance and turning to God. Then bring all the tithes into the store-house, and you will be blessed. Your money, your time, your talents, should all be given up to God, to be used only to his glory. Remember that whosoever looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds—*Rev. J. P. Wilson, in Telescope.*

WHEN Moses wore a heavenly radiance "he wist not that his face shone." The best people are those who have the least to say about their own goodness.

## INDWELLING OF THE SPIRIT.

THE Spirit of God does not dwell in a heart that loves sin; and the reason that so many are almost entirely unacquainted with the movings of the Spirit of God, is because sin, which God hates, is cherished. Such is the deceitfulness of the human heart that we think all we possess is devoted to the service of God, when this world and its pleasures are first in all our thoughts. Even our worship, both public and private, is marred with meditations of a worldly nature; our means is often squandered to gratify self. We ask God to bless us with health and strength only to consume it upon our lusts.

There must be an entire willingness to give up our darling sin, whatever it may be, before Christ will dwell in us by his Spirit. And when the Spirit of Christ is received into the heart, you will need no one to tell you of it; the sweet harmony between the heart and the word of God, the sacredness of his law, sweeter than honey and the honeycomb, will make it evident to yourself that God accepts you. Others will judge you by the fruits, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." These fruits may be counterfeited, but they always seem unnatural, stunted, and irregular, when connected with a corrupt heart.

One who is acquainted with the Spirit of God need not be deceived by them. These graces, in the one case, will seem forced and put on for appearance sake; while in the other, they will spring spontaneously from a good heart.

Unless we have the Holy Spirit in our hearts, we shall be lost. We can never truly get the victory without it; but when it dwells in us we are virtually victors. Oh! how easy then to keep the commandments; and God does not then seem to be a hard master. His law will seem "sweeter than honey and the honeycomb," and we shall feel it to be a privilege to improve the talent intrusted to our care. The service of God will be a pleasure, and this world will seem to us small indeed.

My brethren, will you seek this conversion, this consecration, this Spirit? If you feel like waiting awhile, till you have enjoyed the pleasures of sin a little longer, it is evident that you are unacquainted with its sweetness, and your heart is not right before God. I entreat you, as a servant of God, to make no delay, but seek the Lord by confessing and forsaking sin, and by earnest prayer to God for pardon, till the Spirit of Christ returns to you again, and you can say from the heart, Jesus is mine, and I am his.

E. B. SAUNDERS.

## THOUGHTS FOR SILENT HOURS.

## THE CHRISTIAN PARADOX.

"As having nothing, and yet possessing all things." 2 Cor. 6:10.

I AM a creature of many wants. Whenever I withdraw myself from the occupations and excitements of the active world and begin to commune with my own thoughts, I become intensely conscious of it. I have, it is true, many inestimable blessings in my possession. God has not only given me existence and marvelously endowed me, but has also daily met me with rich gifts. If I would count up these, they are more in number than the sands upon the shore. I accept these mercies as from him, and enjoy them, recognizing, not without thankfulness, I trust, the goodness that has bestowed them. It is essential to my well-being that this goodness should be continued. No wisdom or power of mine can secure to myself even the most ordinary things on which my comfort and happiness depend. My wants for this outward, earthly life, however, are numerous and are perpetually returning.

But then, beyond all this, I have a world of inward needs that are distinctly and deeply felt. With all the intellectual and moral faculties on which I am naturally disposed to pride myself, I cannot shut my eyes against the fact that, in many respects, I am weak and helpless and dependent. I perceive myself to be a creature of yesterday, frail, mortal, a traveler through a world of illusions from which I am soon to pass to the great realities of the eternal future. In these circumstances a thousand questions are ever pressing on my mind. Apprehensions and anxieties arise. Hopes, fears, wishes, longings, continually fill my heart. Often with the dearest and tenderest friends about me I feel a certain loneliness of soul, an indefinable homesickness—

like what one feels in a foreign land. It is something that no earthly companionships nor pleasurable conditions can remove. The world about me is full of interesting objects. I see and admire its order and beauty and its grand and imposing scenes; but neither these nor all the pursuits in which mankind naturally most delight, avail to satisfy my desires, so restless, so intense. On the contrary, they serve rather to suggest ever anew conceptions of things more pure and perfect, more exalted and sublime, and to awaken earnest aspirations towards them.

With this ever-recurring and painful sense of my pressing wants, I open the Bible and learn that I may pray. Yes, for me, a creature—and yet more, a sinful creature—there is free access to the infinite and eternal Father of the universe. I am allowed to come to him without embarrassment and to speak to him without fear. I need not feel that he is immeasurably removed from me by the grandeur of his being. The little child that seeks him is just as truly embosomed in his love as the first archangel. It is a part of his inconceivable perfection that he feels himself as nigh the least as the greatest of his creatures, and finds it as easy to attend to the one as to the other.

In Christ, moreover, I find him brought within my reach even after a human manner. God, in Christ and through his redeeming work, has become to me indeed a Father, accessible, tender, and ever ready to bless. Placing himself thus as if upon a level, he calls me to him, and I may speak with him as a man speaketh with his friend. He knows how to make me conscious of his presence, and to enable me to see love beaming in his eyes, and, as it were, to feel the beating of his heart. With this unlimited freedom of approach he grants permission to tell him all my wants, and even all my wishes—every secret thought and emotion of my soul; and binds himself, by the most explicit pledges, to grant me the richest blessings in answer to my requests. It is wonderful—this free access to God! It is just the thing I need. It would seem impossible for me to live with any degree of comfort if my heart might not effectually unburden itself in some way—if I must carry ever unrelieved the consciousness of my necessities. Yet I cannot open the inmost chambers of my soul to any, even to the dearest of fellow creatures. They can neither comprehend nor help me; but the Ever-blessed can do both. He can enter perfectly into all my circumstances, and appreciate every impulse of desire, every affection that arises or struggles for expression in my breast. He knoweth me altogether. It is the certainty of this that makes it easy to approach him in all my conscious need.

Yes, O Jesus, Lord! Thou hast at once infinite knowledge, power and love, and human experience and sensibility. Thou art the brightness of the Father's glory, and the express image of his person. Thou hast said: "Whatsoever ye shall ask the Father in my name he will give it you; ask and ye shall receive, that your joy may be full!" Thou, thyself, in thy days of humiliation and mortal weakness, didst habitually pray. All thy faithful ones in every period of the world have prayed. It is permitted me to pray! I may speak to thee daily—hourly—as I will. Inestimable privilege! Without it the burden of my wants, my infirmities, my cares, were more than I could bear. Since thou hast said, Seek ye my face, my heart saith unto thee, Thy face, Lord, will I seek!—*Rev. Ray Palmer, D. D.*

## SPEAK SLOW AND LOW.

"A soft answer turneth away wrath, but grievous words stir up anger."

One of the most successful commanders ever connected with the American Merchant Marine, one who had had a wide experience in many waters, as well as of many years, often said, "Carelessness is the cause of all the shipwrecks and accidents on the ocean." That some one has failed to "speak slow and low," would probably be found to be the cause of a large majority of the quarrels in the world. That difficulty which grew into a lawsuit, costing thousands of dollars, would have been prevented if either of the contending parties, especially the one most aggrieved, had so in patience possessed his or her soul as to speak slowly and in gentle tones. Another trouble which resulted in bloodshed would have left those involved resting under the blessing promised to "the peacemakers," instead of the curse on the murderer, if

some one had learned to "speak slow and low."

We could give many cases in point illustrative of this subject, which are among either our experiences or our observations; some of them thrilling ones. Among the latter is the following:—

A young German professor of languages and mathematics, who had been an officer in the Prussian and also in the American army, had been thrown out of employment for political reasons. There was nothing against his ability, character, or faithfulness. By acting as security for another, he had lost his slender accumulation of money. Chiefly because he or his wife had not practiced speaking "slow and low," in times when there was danger of misunderstanding, the troubles above recited, together with meddlesomeness on the part of others, had resulted in their separation. Their babe was in a public nursery, and neither father nor mother had means to care for it; as he sat beside us in our office, he told us he had been compelled to fast the last two days. He further told us plainly that he had decided to get out of it all by committing suicide! He said it very quietly, but there was a look in his eye that showed he was thoroughly in earnest.

Rationalistic principles, of which his mind was full, prevented the highest reasons we could present from being effective, but after accepting our invitation to dinner, he returned in better spirits. He then opened his heart in relation to his early history. His father had been a Protestant clergyman in Germany, as likewise four of his maternal uncles, one of the latter a missionary to South America. He also read us a portion of a letter recently received from his widowed mother, living in Pomerania, near the shores of the Baltic. The letter showed him to be the son of a Christian lady of a high order of mind and culture.

We induced him to write a kind note to his wife, inviting an interview there the next day. She accepted the invitation, but unwisely added terms of reproach for their trouble, which decided him not to meet her. We succeeded in overruling the decision, and that eventide had the pleasure of giving up our place of business to them for a conference alone, with the earnest injunction—aside to him—that "no matter what she said, he should 'speak slow, and speak low.'"

We allowed the half hour promised them to treble; and when we returned they were seated close to each other. They were speaking in the language of *la belle France*, her native tongue, and we could not understand a word they said; but the tones were such as those to which the angels love to listen, and the looks on their faces such as spoke of the happiness found only in the bowers of the Prince of Peace.

The following day we received a letter from him saying, "I am saved. I am reconciled to my wife. God bless you."

He and she had learned to "speak slow and low"—learned to use one of the keys to the treasures of "peace on earth, good will to men."—*Pres. Journal.*

## A LADY'S OPINION OF WHITTAKER.

A WOMAN'S idea of true manly courage was imparted to a West Point cadet during commencement a week ago, under circumstances which make her words worth recalling at this time when West Point is posing, as it were, for manly courage. A lady was chatting with a spruce cadet during the evening review, and inquired who the cadet might be who carried himself in a manner so straight and soldierly. She had unwittingly picked out the weak spot in the corps. It was Whittaker, the colored cadet, who, in addition to his "highly scented hair-oil," had the effrontery to look as white as his "superiors" at a distance of a few rods. The cadet did not conceal the general disgust which the presence of the octoroon inspired among the members of the corps, and being questioned, explained the kind of treatment Whittaker received. "You pretend to be a gentleman," said the lady, "why don't you, of yourself, treat him with civility, at least?" The cadet replied that he wasn't going to endanger his position among his fellows for the sake of a negro. "Oh, I see!" replied the lady in tones of indignation, "when a West Point soldier faces the enemy it is mere physical courage; you haven't any moral courage!"—*Cleveland Leader.*

It is one thing to behave like a gentleman and quite another to be a gentleman and not need to try.

## THOUGHTS ON BAPTISM—NO. 14.

## THE ORDER OF BAPTISM, CONTINUED.

We do not present these views in a captious spirit, or with any desire to find fault, but with a deep sense of responsibility for the honor of the cause of Christ, which is so often shamed by the lives of those who consider themselves Christians because they have been baptized and accepted as members of a church. We deprecate the practice of baptizing people on too slight evidence of purpose of heart,—with a conversion altogether too superficial, or no conversion at all. We have reason to believe, and it pains us to record it, that there are ministers not a few in this land of gospel privileges, who think far more of the numbers they are able to call in and baptize in a given time, than of the Christian walk, of the stability and integrity of their converts after they are baptized. Gathering a mass of unstable souls, who are deceived into the belief that they are Christians because they have assented to certain truths and been baptized, and who show that their convictions of sin were not deep, and that their hearts were never touched by the enlightening and converting power of the Holy Spirit, is not the way to find acceptance with God as a laborer, or to honor the Christian cause and the Christian ministry.

Such workmen would do well to remember that their work is yet to be tried, and if it does not abide they will suffer loss. Gold, silver, and precious stones are the only material which will be accepted and bring a reward to the builder in the temple of our Master. The "foundation" is exceedingly precious and valuable, and the counsel is worthy of being held in constant remembrance,—“Let every man take heed how he buildeth thereupon.” 1 Cor. 3:9-18. Often have we seen the record set forth that so many scores were baptized during a certain meeting, while in a year from that time the strength of the church under whose auspices the labor was performed, was not a whit increased by the effort. Wood, hay, and stubble are not accepted for the building, and bring no reward to the builders.

It is true that the Scriptures give no warrant to put off the baptism of the penitent. But we should have some evidence of sincerity and purpose of heart; evidence that the claims of God's holy law, and the requirements of the Scriptures for a holy life, are somewhat appreciated. As the "present truth" for any age should receive our most earnest attention, even so the prevailing errors of any age should be specially guarded against. If there is danger of erring, it is better to even err on the side of carefulness where a want of caution, because of prevailing false teachings, is likely to cause the professing believer to settle down into a state of false confidence and self-deception.

In thus speaking, it is not our purpose to abate one jot of the necessity and importance that the penitent should be baptized. It is because the duty is important—the institution is too sacred to be trifled with—that we so earnestly plead for maintaining it in its purity, and administering it only according to the revealed will and intention of the divine Institutor.

The unity of truth is well illustrated in this subject. To mar it in one part is to injure the whole. No error stands alone; when once it enters, it multiplies and taints the whole system. Very few in the present day apprehend how far the truth on the subject of baptism has been obscured by a change of the ordinance. Being accustomed to view it only in the light of tradition or of popular opinion, the thoughts of the majority seldom rise above these to the full intent of the simple but grand truths of divine revelation. It seems fitting that we close our remarks on the relations of baptism, with a few quotations which have in view the same things which we have tried to set forth.

In Conybeare and Howson's "Life and Epistles of Paul," vol. 1, p. 439, are the following remarks:—

"It is needless to add, that baptism was (unless in exceptional cases) administered by immersion, the convert being plunged beneath the water to represent his death to the life of sin, and then raised from this momentary burial to represent his resurrection to the life of righteousness. It must be a subject of regret, that the general discontinuance of this form of baptism (though perhaps necessary in our northern climates) has rendered obscure to popular apprehen-

sion some very important passages of Scripture."

These authors, of the Church of England, show the powerful influence of popular error by themselves excusing the wrong they deplore, the evil tendency of which they seem to understand. We leave it to the reverent reader that an error is neither slight nor excusable which "obscures to popular apprehension some very important passages of Scripture."

Chancellor Est, of the University of Douay, (Catholic) on Rom. 6:3, says:—

"For immersion represents to us Christ's burial; and so also his death. For the tomb is a symbol of death, since none but the dead are buried. Moreover, the emersion which follows the immersion, has a resemblance to a resurrection. We are, therefore, in baptism, conformed not only to the death of Christ, as he has just said, but also to his burial and resurrection."

Dr. Conant, in his work entitled "Baptizein," published by the American Bible Union, says:—

"The word 'baptize' is an anglicized form of the Greek *baptizein*. On this account it has seemed to some that it must necessarily express the same meaning. It has been said that no other word can so perfectly convey the thought of the Holy Spirit as the one chosen by himself to express it in the original Scriptures; and that we are, therefore, at least right and safe in retaining it in the English version. A comparison of the meaning of *baptizein*, as exhibited in sections 1-3 of this treatise, with the definitions of 'baptize' as given in all dictionaries of the English language, and with its recognized use in English literature and in current colloquial phraseology, will show that this is far from being the case. The word 'baptize' is a strictly ecclesiastical term; broadly distinguished by that characteristic from the class of common secular words to which *baptizein* belonged. It is a metaphysical term, indicating a mystical relation entered into with the church, by virtue of the sacramental application of water. In both these respects it misrepresents the Saviour's manner and intent. Concealing the form of the Christian rite under a vague term, which means anything the reader may please, it obscures the idea thereby symbolized, and the pertinency of the inspired appeals and admonitions founded on them. The essence of the Christian rite is thus made to consist in this mystical church relation, into which it brings the recipient. With this view associates itself, naturally and almost necessarily, the idea of a certain mysterious efficacy in the rite itself; and, accordingly, we find the belief prevailing in the majority of Christian communions that, through baptism, the recipient is not externally alone, but mystically united to the body of Christ. Thus the rite ceases to be the symbol of certain great truths of Christianity and becomes an efficacious sacrament. The tenacity with which this fatal error is adhered to, even in communions not connected with the State, is largely due to the substitution, in our English Bibles, of this vague foreign term of indefinite meaning, for the plain, intelligible English signification of the Greek word."

We have taken the liberty to italicize one sentence in the above. And to these we must add, that it is much to be regretted that many who see the necessity of restoring the ordinance, as to the form, yet lose sight of the "great truths of Christianity" which are symbolized by it. Ignoring the truth that "sin is the transgression of the law," and that repentance has respect to the law of God as faith has to the Son of God, Acts 20:21, they shut out the idea that death must precede burial, and introduce the very error so clearly pointed out by Dr. Conant. And thus we think we have fully justified our statement that the *form*, without regard to the *order or relation*, does not constitute it the baptism of the gospel. A person may be immersed, and yet so hold the rite in his faith and in his life as to destroy it, so far as it is a symbol of the death and resurrection of the Lord, and of our death to sin and rising to walk in a new life of righteousness or obedience.

## REMISSION OF SIN—WHEN GRANTED.

It is a point that has elicited much discussion, whether or not sin is remitted in the act of baptism. Some—yes, many—have strenuously insisted that we are justified in this rite; and neither before nor in any other way. Or, that remission of sin is granted in this action, and not otherwise. Though we would give the rite

all the importance which the Scriptures accord to it, and that is not small, we cannot indorse that view. We find that that idea was held at a very early age in the church; and with it was held the idea of "baptismal regeneration;" the idea that gifts and graces, even a divine life, were imparted in baptism; that without baptism no one could possibly be saved; and for this reason infants were baptized. Even Cyprian, one of the best of the early African bishops, taught that infants should be baptized very soon after birth, that thus they might avoid the danger of the loss of a soul! Unfortunately, these false views of baptism, very early ingrafted into some parts of the church, have not entirely been put away. The same false application is still made, if not always to the same class, that is, to infants.

On this subject, as on other subjects, injustice is done to the Scriptures by drawing conclusions from a single text, without taking pains to examine other texts, and so secure a harmony of the evidence. The same virtue and power may be ascribed to faith, yet again, it is said to be nothing alone. At first, a penitent is doubtless accepted on his faith alone; but as duties are met, they must be discharged, or our faith is neutralized and we lose the favor we had enjoyed. Faith is the spring of action, and action is the life of faith.

The relation of truths must be regarded. However important a truth or a duty may be, if it is removed from its place and its relation, it is perverted. And a truth perverted is often the equivalent of error.

The word translated "for," in Peter's words, "for the remission of sin," (*eis*) is most frequently rendered *in, to, or into*; the latter is generally to be preferred. It is translated *into* over one hundred and twenty times in Matthew alone; and is translated nearly twenty different ways. Greenfield gives it the following definitions, and in the following order: On, into, upon; in, among; to, towards, near to, by; in, on, towards a *person*; towards, against; to, even to, until; to, for; that, so that, in order that, for the purpose that; for, about, concerning, as to, in respect to, on account of; in, at, among; before, in the presence of; according to, in accordance with.

We would not by any means convey the idea that either of these definitions might with equal propriety be applied in any given case. We only wish to show the latitude which usage gives to the word, and that a definition may not be selected and applied arbitrarily to the text in question. "In order to" is by no means the first definition, and if it is to be appropriated here, a reason must be given outside of the definition itself. Nor do we deny the importance of accepting the proper definition of words as the means of settling controversies; but when different definitions are given to the same word we need to exercise care in distinguishing between them in any case. In this case we must be guided to some extent by the *doctrine of remission* as presented in the Scriptures. As this is a great subject, we shall be obliged to present some thoughts on the scriptural view of remission as briefly as possible.

EDITOR.

We once heard Dr. W. F. Broadus tell of a little girl who, in the days when the conversion of children was not the subject of as much prayer as now, applied for membership in a Baptist church. "Were you a sinner," asked the old deacon, "before this change of which you now speak?" "Yes, sir," she replied. "Well, are you now a sinner?" "Yes, sir, I feel I am a greater sinner than ever." "Then," continued the deacon, "what change can there be in you?" "I don't know how to explain it," she said; "but I used to be a sinner *running after sin*, and now I hope I am a sinner *running from sin*." They received her and for many years she was a bright and shining light. Pray for the conversion of your children, and put your heart into the Sabbath-school; work for it more than you have ever done.—*R. Herald*.

THE Duke of Richmond was once annoyed at the manner in which a lawyer questioned a witness, and gave the wordy lawyer a lesson the next time he met him, by addressing him as follows: "Ha, is it you, —? Now pray listen to the question I am going to ask you. Be attentive. Remember you will answer what you please; and, remember, I don't care a rush what you answer. *How are you?*"

The Sabbath School.

POETRY OF TEACHING.

"Come ye children, hearken unto me: I will teach you the fear of the Lord." Ps. 24:11.

Despise them not. Would'st thou a jewel slight?  
Each one before thee is a parent's pride.  
This little thing, in tattered corduroy,  
A mother with a mother's fondness loves,  
And would not for your large estate exchange.  
Methinks at morn she kissed his cherry cheeks;  
He lightens labor to yon son of toil,  
Who, while he wipes the sweat from off his brow,  
Thinks of his son—his hopeful little boy,  
Whom he has dandled off upon his knees,  
And daily pleads for at the throne of grace.

Each one's a favorite at home, and each—  
Why not?—should also be beloved in school.  
Desist from teaching, ye who love them not;  
For who can render up their second selves  
To those whose welfare they have not at heart?  
—Malcolm.

THE OBJECT OF THE SABBATH-SCHOOL.

The object of the Sabbath-school is the salvation of the child; to bring him to Christ, to develop in him the life of Christ, and to insure for him a place with Christ at the right hand of the Father. The object is a unit, but the appliances by which this work is begun and carried on are various.

No child can come to Christ except with a knowledge of the way. There is no way except that described in the Scriptures. The child is to be informed, either by parent or teacher, of his need of a Saviour. There is to be developed in his understanding and impressed upon his heart the character and work of that Saviour, the suffering, saving love of Jesus, his complete willingness and ability to redeem, purify, and bless.

But the object of the Sabbath-school is not only to bring the child to Christ, but to bring him *now*. Nothing less—nothing more. Nothing more in time or in eternity than this. "Nothing is done while any thing is left to be done," was the motto of a great man. "Nothing is done unless my scholars are saved," ought to be the motto of every teacher.

The atmosphere of the school-room should be such that, on entering it, every child, even the youngest, will feel that the aim of the exercises and arrangements is to glorify God, and to bring souls to Jesus. That such a condition can be reached, the experience of many faithful laborers will testify. "Our school," says a Scottish superintendent, "resolved at one time to lead all other schools in Glasgow in raising missionary money. Teachers, male and female, pledged themselves to constant effort. It was not long till the Bible classes, the junior and the infant classes caught the infection. By the year's end the banner was ours. Considering our numbers and wealth we surpassed every other organization in the city. Another school that I knew, resolved on being the most orderly, I might say the most silent, in its discipline. Its order of exercises was printed on canvas, and the canvas unrolled, without creak or rustle, as the time called for a change of the exercises. The superintendent said nothing, the canvas did the talking, and the teachers and pupils instructed and recited in whisper. At last, it came to my mind that if our school could raise the most money for missions, and a neighboring one could produce, as it believed, the best example of order, possibly ours might be the most successful in winning souls for Jesus. The conviction dwelt upon my heart, and at last I gave it utterance. I talked with my teachers, and they were a unit in regard to it.

"Thenceforward the prayers, the singing, the lessons, the direct and side instructions were all with this one aim—Jesus—souls for Jesus. The scholars soon comprehended the new state, and each one felt an obligation to assist. In the efforts made, several of the older boys and girls were led penitents to the Saviour. It was a year of blessed and glorious triumph. We received the name of Immediatists; but we were willing to be called Immediatists, or anything else, so God was honored and Jesus glorified."

A school unconsciously takes on the spirit of its officers and teachers, particularly that of the superintendent. If the superintendent's heart has a single aim, and he works steadily and faithfully to that, it will not be long till the individual members of the school will make the discovery and respond to it.

But observe, that no converted child can be retained in the school or the church without con-

stant care and instruction. There must be inculcated in the mind of the child profound Christian beliefs and opinions. He must be informed concerning the character, providence, and government of God; must know of the duties, relations, and destinies of man; of the excellence and obligations of virtue, of the wickedness and danger of vice, of the right use and responsibilities of talent, of influence, and wealth, and of the sinfulness of the heart; the danger and divine salvation of the soul.

And further, the child's heart must be inspired with Christian sentiments of reverence for the Divine Being, and his works and word; with profound love and gratitude to the Heavenly Father, and to the Saviour of men; with an active respect and love for mankind, for friends, for country, and the race; and with a profound regard for all that is true, honest, generous, gentle, and of good report.

There also must be formed habits of industry, economy, temperance, self-denial, liberality, courtesy, kindness; in a word, all habits of public and private virtue.

And yet further, this Christian culture embraces scholarship in Bible learning, Bible language and literature, the meaning of the terms prophet, priest, patriarch, temple, altar, sacrifice, repentance, faith, charity, atonement, redemption, grace, salvation, glory, blessing, and hundreds of others, which occur constantly in our religious utterances. There must be a comprehension likewise of Bible geography, of Bible biography, Bible history, Bible antiquities, Bible ethics, the grand system of moral precepts taught in the sacred pages, and Bible theology, that sublime scheme of doctrines; each and all of these should have their specific place and systematic treatment in the Sabbath-school.

If all the children in all the Sabbath-schools in the country, together with all the officers and teachers, were to-day converted and in the church, the necessity for culture would not be less, but as imperative as ever. Emotional Christianity—a Christianity of demonstration and of feeling may be well enough, but no Christianity can last that has not at its basis an intelligent faith.

The skepticism of the age is to be met by heads clear and well informed, and by hearts sanctified by the Holy Spirit.

In this culture the storing of the mind with Scripture passages and the forms of sound doctrine in our Articles of Religion and the Catechism, can scarcely be too highly estimated; for although the child may not at the time comprehend in all their breadth the instructions imparted, yet in the advancing years the time will come when they shall prove a bulwark of defense, and when such garnered truth shall stand forth in more than an angel's radiance, dispelling the darkness of the path, kindling the heart, and preparing the soul for victory in every conflict.—*Erwin House, A. M.*

CHURCH MANNERS.

*Be on time.* No one has a right to disturb a congregation or a preacher by being tardy.

Never look around to see who is coming in when the door opens. It diverts your own and others' attention from the exercises, and is discourteous to the leader.

Never talk or whisper in church, especially after the exercises are opened.

Never pull out your watch to see what time it is when the text is announced, or during the sermon. Better to feed on a sermon than to time it.

"Never lean your head on the pew rail before you, as though indifferent to the preacher."

Conform if possible, in conscience, to the usages of the church in which you worship. Kneel, stand, bow, accordingly.

Never manifest your disapprobation of what is being said by unpleasant sounds, or signs, or by hastily leaving.

Do not fidget, as though the service were a weariness. Be quiet and decorous to the very end.

Do not put on your overcoat or adjust your wrappings till after the benediction.

No gentleman ever defiles a place of worship with tobacco.

Never be one of a staring crowd about the door or in the vestibule, before or after service.

Do nothing out of keeping with the time, place, and purpose of a religious assembly.

Let your politeness be positive. Invite the near stranger to a seat. Offer him a hymn-book, or share with him your own. Be cordial to all, but do not be offended if you are not specially noticed.—*Tomlinson's Handy-book.*

NOTICE TO SABBATH-SCHOOLS.

Will the Sabbath-schools in the southern part of the State please send in their quarterly reports immediately. We have as yet received reports from but two, viz: Lemoore and San Pasqual. Blanks were sent to every school three weeks ago, but if any have failed to receive them they can be supplied by addressing the State Secretary, W. J. BOSTWICK, *Oakland.*

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- Address, **SIGNS OF THE TIMES,**  
*Oakland, Cal.*

## The Signs of the Times.

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

JAMES WHITE,  
J. N. ANDREWS,  
URIAH SMITH, } . . . . EDITORS.

J. H. WAGGONER, . . . . RESIDENT EDITOR.

OAKLAND, CAL., FIFTH-DAY, JULY 15, 1880.

DOCTOR BENSON'S SUNDAY BOOK.

UNDER the head, "The Jewish Sabbath Abolished," the Doctor does himself as much discredit as in any point in his book. We might notice that he has placed himself in antagonism with the standards of his own church. But having so largely contradicted the Bible, we esteem it a small matter that he also contradicts the Methodist Discipline!

In endeavoring to prove the abolition of the Sabbath he has made reference to but few scriptures, but in noticing those few he has been peculiarly unfortunate. He has made sad work with the word of inspiration to prove the entire abolition of the Sabbath of the fourth commandment. Recognizing the truth, evident to every reader, that no day is enjoined in the fourth commandment but the seventh day, in his zeal against the seventh day he has made an onslaught on the very existence of that commandment, as we propose to show. Then the reader will inquire, What ground of Sabbath obligation remains if the Sabbath of the decalogue is abolished? We leave the Doctor and his admirers to answer. If it is any satisfaction to them to sail with the "Disciples" of Alexander Campbell, or rather drift, into antinomianism, they are welcome to it. On this subject we much prefer the company of Wesley and Fletcher, of whose writings the Methodist ministers of this day seem to be unmindful if not altogether ignorant. "If we had been in the days of our fathers," we will erect a monument to Wesley and his associates, the champions of the authority of the law of God, while we feast on antinomian diet,—and thus put down Seventh-day Adventism!

His first proof of the abolition of the Sabbath is found in Col. 2:16, 17. And the intelligent reader would never imagine where he finds the evidence in this text. It is in the fact that the apostle uses the genitive plural, *sabbatone*, the identical form that is used in the Septuagint in the fourth commandment! We have no words sufficient to express our astonishment that a sane man should present such a reason. It shows how hard pressed for argument are the enemies of the Sabbath of the Lord. Let us notice a few facts respecting the fourth commandment:—

1. It enjoins the observance of only the seventh day.
2. It says the seventh day is the Sabbath, or rest day, of the Lord God.
3. It says it became the Sabbath of the Lord because the Lord rested upon it when he made heaven and earth.
4. It says that because the Creator rested upon it from the work of creation, he blessed and hallowed, or sanctified it.

These are facts quite beyond dispute, and they prove,

1. That the seventh day is not "the Jewish Sabbath," there being nothing peculiar to the Jews or to that dispensation in its origin and sanctification.
2. That it is not a shadow or type—that it does not point forward to anything in the gospel. It is only a memorial of the Creator's work, established before sin entered into this world, and therefore it is not referred to in Col. 2:16, 17. There were three feasts in the Jewish system, two of them of seven days each, the first and last of which were sabbaths, in which no work was to be done. Also the day of atonement was a sabbath. These sabbaths all fell on a particular day of the month, coming annually. No regard to the day of the week was had in their observance. They are all enumerated in Lev. 23. In verses 37, 38, they are enjoined as feasts and holy convocations "Beside the Sabbaths of the Lord." The Sabbaths of the Lord were weekly—the seventh day of every week. The seventh day became the Sabbath, or rest day, of the Lord when the Lord rested from his work of creation. It is a memorial of that work. It was sanctified in Eden, before the fall. It is no more typical than is marriage; neither of these primeval institutions is affected by changes of dispensations. Both of them

originated in the mind and will of God, whereas, all typical institutions grew out of the necessity of redemption—a necessity which arose from the rebellion of man. Did God institute the Sabbath, and bless and sanctify the seventh day because man was a sinner and needed a Saviour? Every one knows better than that. Why, then, will men of education, of scholarly attainments, professed teachers of the word of God, take such absurd positions? Why will professed followers of Christ let their prejudices and their worldly positions so sadly pervert their judgments?

The truth on this subject is easy to see. The seventh-day Sabbath—the Sabbath of the Lord God—is not referred to in Col. 2:16, 17. That text reads: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come, but the body is of Christ." Meats, drinks, feast days, new moons, annual sabbath days, were in the Levitical law system, but not in the ten commandments. That was a system of types; there are no types in the decalogue. Dr. Justin Edwards, in the "Sabbath Manual," thus sums up on this text:—

"So in the second chapter of Colossians. . . . The sabbaths spoken of are not 'the Sabbath' associated with, Thou shalt not commit murder, or adultery, or theft; but the sabbaths associated with meats and drinks, and new moons, which were, indeed, shadows of things to come. But to take what he said of those sabbaths, which were associated by God with ceremonial laws, and which the apostle himself, in this very discourse, associates with them, and apply it, as some have done, to 'the Sabbath' which God associated with moral laws, is wrong."

Reader, please examine the fourth commandment with care, and see what is in it which points forward to Christ. It no more relates to a plan of redemption than does the commandments against blasphemy, murder, adultery, and theft. It is no more typical than these. It is only a memorial of that which is past,—of that which existed before the fall of man, and would have continued to exist if sin had never entered the world, and the Saviour had never been required. Why will men perversely "darken counsel by words without knowledge?"

But we must examine the Doctor's reason a little further. He uses the following language:—

"The genitive plural is the form used ordinarily in the Greek. See the Septuagint, Ex. 20:8, and *hemeran sabbatone* occurs. We turn to Deut. 5:12, where the Decalogue is recited, and find the genitive plural in the Greek occurs. The text in the epistle to the Colossians is precisely the same, except that *hemeran* does not occur. Supply it before *sabbatone*, where it is a governing word, in the grammatical construction, in the sentence, and it is a verbal copy of the terms used in the decalogue. If Paul did not mean 'the day of the Sabbaths,' or the Sabbath day, it is unaccountable that he should have been so unguarded in his language."

All this is said on the hypothesis that the form of the substantive determines the subject of the sentence. Also the idea is conveyed that *sabbatone*, genitive plural, can refer to nothing else but the seventh-day Sabbath—the Sabbath of the decalogue. But the hypothesis, the entire idea, is false and deceptive.

The day of atonement was a sabbath. See Lev. 23:27-32. It fell always on the tenth day of the seventh month, without any regard to the day of the week. In the Septuagint of Lev. 23:32 the genitive plural is used. Nothing more can be required to show that the Doctor's position is a fallacy; and such a fallacy as any one with but a tithe of the Doctor's knowledge of the Greek can readily detect.

But we have some proof still more striking. The subject is not determined at all by the form of the noun in the Greek, more than it is in the English, but by the construction and the context. As proof of this we state the fact, known to every reader of the Greek of the New Testament, that *sabbatone*, the genitive plural, is used ten times in the N. T., and in eight of these ten times *hemeran* is supplied, as in Col. 2:16, and it is then translated *day of the week!* Suppose we affirm that at Troas the disciples met on the identical Sabbath of the decalogue. We cite in proof that the same form, *sabbatone*, is used both here and in the decalogue. Then, disregarding the context, we conclude thus: "If Luke did not mean the Sabbath day, it is unaccountable that he should have been so unguarded in his language!" Were Dr. Benson an ignorant man, had he

been deprived of the privilege or ability to fully examine this subject, we could find in that fact some excuse for what he has said; but as it is we cannot allow him even that refuge. We must say, only changing the subject of his own sentence:—"If the Doctor did not mean to deceive his readers, it is unaccountable that he should have been so unguarded in his language!"

We will now turn to another text. On Gal. 4 the Doctor writes:—

"Then, in writing to the Galatians the apostle reproves Christians because of their Jewish practices, 4:9-11. 'But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.'"

We affirm that the apostle here refers to heathen practices, and not at all to Jewish practices. In Deut. 18:9-12, the observance of times is specified as one of "the abominations of the nations" in Canaan, and classed with divination, necromancy, witchcraft, etc., for which those nations were destroyed. It is possible that Dr. Benson is ignorant of this fact, as well as of the connection of the verses he quotes from Paul to the Galatians. It is quite evident that he has not examined this subject closely. The apostle wonders that, after they knew God, they should turn back to the bondage of their former practices. And what was their condition before they knew God? We learn this in verse 8—the one preceding the Doctor's quotation: "Howbeit, then, when ye knew not God, ye did service to them which by nature are no gods." On this it is enough to ask a few questions:—

1. Was the observance of times specified in the Scriptures as a Jewish or a heathen practice? Deut. 18:9-12.
2. Was the keeping of the ten commandments, or even the law of Moses, doing service to them which by nature are no gods?
3. Are the ten commandments, or any of them, "weak and beggarly elements?"
4. Does obedience to the ten commandments tend to bondage?
5. Is it not evident that Dr. Benson is a very loose writer, and a very unsafe expositor?

We have never read more outspoken, rank antinomianism than the Doctor has furnished in his Sunday book.

And yet once more, he disproves the obligation of the Sabbath by Gal. 5:19-21, quoting the apostle's enumeration of the works of the flesh. And then he comments:—

"In this catalogue of the deeds of the flesh, no Jewish ordinance, obligation, or ceremony is mentioned, not even the seventh day as holy."

We might exhaust our printer's exclamation marks on this, and then not do it justice. Look at this a moment, reader. Why is the seventh-day Sabbath not binding? Because Paul did not set it down as one of the works of the flesh! This is his statement. Shall we try to help him out of his most ridiculous position by supposing that he meant that Paul did not enumerate Sabbath breaking among the works of the flesh? If that were his statement, it would be deceptive. He did not specify, in his enumeration, blasphemy, dishonoring parents, nor covetousness. Are these not works of the flesh? Why did Paul leave them out? He did not. After his enumeration, he added,— "and such like." When reference is made to violations of part of the ten commandments, "and such like" refers to the violations of the rest of them. If not, then the argument proves that blasphemy, covetousness, and others, are allowable.

Where is Methodism drifting, that Methodists publish and recommend such antinomian heresies? such bold attacks against the fourth commandment? Bear in mind that in his argument on Col. 2, he applies verses 16, 17, directly against the fourth commandment. If the Sabbath of the fourth commandment is abolished, where is found any basis for Sabbath obligation? It does not exist. We have before shown the fallacy of his positions in favor of Sunday. The truth is, and it is well to recognize it, that when the Sabbath of the fourth commandment is removed, we have no means to reach the conscience of the Sabbath breaker. We could fill our columns with admissions of Sunday-keeping authors to prove that there is no divine law for Sunday observance.

The Sabbath of the fourth commandment "is the

Sabbath of the Lord thy God." It is never called by any other name. The only reason given in the fourth commandment for its Sabbath is the work of creation and the Creator's resting on the seventh day. The sacredness of the Sabbath of the fourth commandment is found in the act of Jehovah in blessing and sanctifying the seventh day—the day of His rest. It is this Sabbath—the Sabbath of the fourth commandment, the Sabbath of the Lord God—against which Dr. Benson wages his warfare, endorsed by the great Methodist denomination! "How has the fine gold become dim!"

A little attention to his history will end our notice of his remarkable work.

THE LAKE OF FIRE.

THE punishment of the wicked will be inflicted by means of fire. This fact is revealed in an immense number of passages. Ps. 11:6; 21:9, 10; 50:3; 68:3; 97:3; 140:11; Isa. 5:24; 9:18; 26:11; 30:33; 33:11, 12, 14; 47:14; 66:15, 16, 24; Eze. 38:22; Mal. 4:1, 3; Matt. 3:10, 11, 12; 5:22; 7:19; 13:40, 42, 50; 18:8, 9; 25:41; Mark 9:43, 44, 45, 46, 47, 48; Luke 3:9, 16, 17; 17:29, 30; 2 Thess. 1:8; Heb. 10:27; 2 Pet. 3:7, 12; Rev. 14:10; 19:20; 20, 9, 10, 14, 15; 21:8. According to some of these passages the fire will be rained upon the wicked. Ps. 11:6; 140:11; Eze. 38:22; Luke 17:29, 30; 2 Pet. 2:6; Rev. 20:9. One passage speaks of the place of their punishment as a fiery oven. Ps. 21:9, 10. Others represent it as a furnace of fire. Mal. 4:1; Matt. 13:42, 50. And several call it a lake of fire. Rev. 19:20; 20:10, 14, 15; 21:8. There is no contradiction, however, between these declarations. The final punishment of the wicked is compared to that of Sodom (Luke 17:29, 30; 2 Pet. 2:6), and there God rained fire and brimstone and the city became a furnace of fire. Gen. 19:24, 28.

To this lake of fire Christ has eleven times given the name of Gehenna. Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5. Gehenna is once mentioned by James. Chap. 3:6. The everlasting fire into which the wicked will be cast is identified in Matt. 18:8, 9 as the fire of Gehenna. But this everlasting fire was prepared for the devil and his angels, and the wicked are to share it with them. Matt. 25:41. It will fall upon the wicked when they have encompassed the holy city with Satan and his angels at their head. Rev. 20:9, 10. The dreadful punishment described in Isa. 66:24 is to have its accomplishment in Gehenna according to Christ's words in Mark 9:43-48. The punishment of Sodom was with fire and brimstone. Gen. 19:24. This will be the portion of all the wicked in Gehenna. Ps. 11:6; Isa. 30:33; Eze. 38:22; Luke 17:29, 30; Rev. 14:10; 19:20; 20:10; 21:28.

When the wicked are cast into Gehenna it will be after their resurrection, for they will be in possession of all their bodily members. Matt. 5:29, 30; 18:9; Mark 9:43-48. They will possess both soul and body when cast into Gehenna. Matt. 10:28. God is able to cast those into Gehenna who are already dead. Luke 12:5. To do this he must raise them from the dead. This is made very clear in Rev. 20. The resurrection of the just takes place at the commencement of the 1000 years. Verses 4-6. During the 1000 years the saints unite with Christ in the judgment of the unjust. Rev. 20:4; 1 Cor. 6:3. At the end of the 1000 years all the unjust rise from the dead. Rev. 20:4, 5. Then Satan gathers them from the four quarters of the earth to make an assault upon the holy city. When they are thus assembled they hear the dreadful words of doom addressed to those on the left hand. Matt. 25:41. And then God rains upon them fire, as upon Sodom, which devours them. Rev. 20:9.

We have here several facts of great importance: First, the wicked are not to be punished till they have been judged. 2 Pet. 2:9. Second, they are not punished till after their resurrection. Third, they are judged during the 1000 years and raised from the dead at the close of that period. But that which is of still deeper interest to us is the fact that this punishment takes place upon our earth. The wicked have risen from the dead and come up on the breadth of the earth against the holy city when fire comes down from God out of Heaven and devours them.

That our earth is reserved unto fire by God with the special design that it shall constitute the lake of fire in which the wicked are to receive their punishment is evident from the testimony of Peter. "But the heavens and the earth which are now, by the same word are kept in store reserved unto fire against the day of Judgment and perdition of ungodly men." 2 Peter 3:7.

The perdition of ungodly men will therefore be when the heavens and the earth shall burn in the day of Judgment. And Peter describes this dreadful lake in these words: "The heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Verse 10.

The fire which descends from heaven will unite with the fire now burning in the interior of our earth and the whole globe will be dissolved. This is the terrible Gehenna of fire and brimstone in which the wicked will be punished. Our earth will be burned by an unquenchable fire, for the streams will burn as pitch and the dust as brimstone and the whole land will be as burning pitch. Isa. 34. But though a long period will be requisite for this terrible conflagration the whole earth will be melted. The elements will be dissolved but not annihilated. Then God will create from these elements new heavens and a new earth. Peter tells us what will follow this lake of fire: "Nevertheless we according to his promise look for new heavens and a new earth wherein dwelleth righteousness." 2 Pet. 3:13.

The same fact is shown in Rev. 20. and 21. The fire falls upon the unjust after their resurrection at the end of the 1000 years. But they are upon the earth when the fire descends upon them. This shows where their punishment takes place. The fire that devours them burns the earth. Thus the perdition of ungodly men is when the earth is burned. 2 Pet. 3:7. The next thing mentioned by John after the descent of the fire is the burning of the earth, and this he calls the lake of fire, and the punishment in this lake is the second death. Rev. 20:9, 10. But this lake will not exist eternally, for after it has devoured the wicked and dissolved the elements which compose our earth, it will be followed by the creation of new heavens and new earth from the ashes of the old. Rev. 20:14, 15; 21:1. Thus Peter and John agree that the lake of fire is caused by the burning of our earth in the day of Judgment, and that this terrible conflagration will finally give place to the new creation.

The testimony of Malachi is not less instructive than those testimonies already examined. "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1-3. Here we have the same terrible conflagration that is described in 2 Pet. 3, and the same lake of fire that John several times mentions. Rev. 19:20; 20:10, 14, 15; 21:8. Malachi says that all the wicked will have their part in this dreadful fire. Compare Mal. 4:1; Rev. 21:8. He says that it will consume them root and branch. John calls it the second death. Rev. 20:14; 21:8. But Malachi shows that the lake of fire will not exist eternally. He presents the same fact that we have learned from Peter and John that the new creation is to succeed the lake of fire and that the saints are to have their inheritance where once the devouring fire consumed the wicked. After the fire has burned them up root and branch, then they will be ashes in the new creation under the feet of the just. Mal. 4:3. Isaiah tells us that the wicked will be stubble in this fire and that they will not be able to deliver their souls from the power of the flame. But when this terrible Gehenna of fire has accomplished this work, then the fire itself will cease. There will not be a coal to warm at, nor fire to sit before it. Isa. 47:14. See also the margin. So when the fire shall have consumed the earth, and devoured the wicked, God will create the new earth from the ashes of the old; and the wicked will there be ashes under the feet of the just.

In the February number of our journal, *Les Signes des Temps*, are answered certain difficulties proposed by one of our cotemporaries concerning the use of the word "eternal" as applied to the punishment of the wicked. As we quoted and explained every passage mentioned by our friend we hoped he would in like manner in his reply explain the passages which we presented. But he does nothing of the kind. He repeats his own argument without adding anything to it on this subject and he makes no attempt to show that our answer to his difficulties was not a just and proper answer. There is

therefore no occasion to answer the second time the same arguments which we have already refuted.

But he makes some singular remarks upon the place of the dead, which, though not directly relating to the subject of this article, we will notice for a moment. He teaches that all the dead whether just or unjust are in hades. This is the truth. But he also teaches that the righteous while in hades are in Paradise and with the Lord. But Paradise is in the New Jerusalem as may be seen from the fact that the tree of life which is near the throne of God in the New Jerusalem is in Paradise. Rev. 22:1, 2, 14; 2:7. But if Paradise is in the New Jerusalem it cannot be in hades. Nor can the saints be with Christ while they are in hades for Christ left hades when he rose from the dead. Acts 2:27. We intend to speak at length upon this subject hereafter, but in the mean time we shall be glad to have our friend show how the saints can be with Christ in hades when Christ himself is not there.

J. N. A.

SYNOPSIS OF THE PRESENT TRUTH.

NUMBER TWENTY-SIX.

THE CLEANSING OF THE SANCTUARY, (CONCLUDED).

4. OUR fourth reason for this position is the very striking manner in which it harmonizes with the events to transpire in connection with the cleansing of the heavenly sanctuary, as far as revealed to us in the Scriptures.

We behold in the type, 1. The sin of the transgressor imparted to the victim. 2. We see that sin borne in by the priest in the blood of the offering into the sanctuary. 3. On the tenth day of the seventh month we see the priest with the blood of the sin-offering for the people, remove all these sins from the sanctuary, and lay them upon the head of the scape-goat. 4. The goat bears them away into a land not inhabited.

Answering to these events in the type, we behold in the antitype, 1. The great offering for the world made on Calvary. 2. The sins of all those who avail themselves of the merits of Christ's shed blood, by faith in him, by his blood and ministration borne into the sanctuary. 3. After Christ, the minister of the true tabernacle (Heb. 8:2), has finished his ministration, he will remove the sins of his people from the sanctuary, and lay them upon the head of their author, the antitypical scape-goat, the devil. 4. The devil will be sent away with them into a land not inhabited.

If we want a description of this event in plain terms we find it in Rev. 20:1-3: "And I saw an angel come down from Heaven having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled."

Now we would ask, What could be more fitting than that the author and instigator of all sin should receive the guilt of those transgressions which he has incited mortals to commit, but of which they have repented, back upon his own head? And what could be a more striking antitype of the ancient ceremony of sending away the scape-goat into the wilderness, than the act of the mighty angel in binding Satan and casting him into the bottomless pit at the commencement of the thousand years.

This is a point of transcendent interest to every believer. Then the sins of God's people will be borne away to be remembered no more forever. Then he who instigated them, will have received them back again. Then the serpent's head will have been bruised by the seed of the woman. Then the "strong man armed," (Satan,) will have been bound by a stronger than he, (Christ,) and the house of the strong man (the grave) spoiled of its goods, (the saints). Matt. 12:29; Heb. 2:14. Then will the work of the enemy, in sowing tares among the wheat (Matt. 13:24-43), be forever remedied; the tares will have been gathered into bundles to burn, and the wheat gathered into the garner. Then our great High Priest will have come forth from the sanctuary to pronounce the everlasting blessing upon his waiting people. Then shall we have come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. Then will the redeemed, placing the foot of triumph upon the world, the flesh, and the devil, raise their glad voices in the song of Moses and

the Lamb. O glorious day! May the Lord hasten it in his good time. Who would not, in view of this, take up the petition of the beloved John, "Even so, come Lord Jesus!"

These are scenes to which the children of hope in this lower world love to look forward. On these hang their brightest anticipations. These are the very portals to the glorious city, and to their eternal inheritance.

We are aware that some will be ready to say that sins cannot be suffered for but once, and that it is absurd that Satan should suffer for those sins for which Christ has already suffered. But how long will such hold to this position? Let us see. For whom did Christ die? for a chosen few only, or for all? Evidently for all, otherwise all could not have an opportunity of repentance. "Well then," says one who is wedded to the pleasures of sin, "if sin can be suffered for but once, and Christ has suffered for my sins, what have I to fear? There is no suffering for sin for me to endure. I will therefore cull all the enjoyment I can from the pleasures of this world, and on the threshold of eternity I will take my stand beside the holiest saint that ever lived, and claim an equal right with him to the glories of Heaven; for Christ suffered for me as well as for him; and therefore I am as free." This is exactly the issue of the view taken; but the staunchest Universalist would require nothing better. Unless therefore we wish to yield the specific teachings of the Bible and become Universalists at once, we must abandon this theory. But its advocates may still contend that the wicked are exceptions, but that certainly sins that have been *pardoned* can never after be occasion of suffering to any being. But if when sins are pardoned that is the last of them, we would inquire how it happens that those very sins are transferred to the sanctuary, and impurity imputed to it on their account. That this is so is one of the plainest teachings of the Bible. It is also certain that these sins are to be removed from the sanctuary; and we would ask those who endorse the theory under consideration, what then is to be done with them, unless they are to be laid upon the head of their old author, the devil.

From the fact that our sins when forgiven are only transferred through the blood of Christ to the sanctuary, we learn that the pardon of our sins is only removing from us their guilt, by imputing to us the righteousness of another. But we are not the originators of sin. Behind all our transgressions there stands a guilty instigator; and why should it be thought more incredible or unscriptural that the guilt of those sins of which we repent, should be imputed to him who prompted us to commit them, than that the righteousness of Christ, upon our repenting, should be imputed to us? Rom. 2:22; 2 Cor. 5:21.

Why it was anciently that the sins of Israel were borne into the sanctuary and finally carried away on the head of the scape-goat into the wilderness, and why our sins are now transferred to the sanctuary through the blood of Christ, to be laid finally upon the head of the great antitypical scape-goat, the devil—why this arrangement was made instead of some other, is not for us to inquire into nor question. It is among the "mysteries of godliness;" [2 Tim. 3:16;] and, says the Prophet, [Deut. 29:26,] "The secret things belong unto the Lord our God; but those things which are revealed belong to us and to our children forever." U. S.

HOME COURTESIES.—A retired governess says: "I am one of those whose lot in life has been to go out into an unfriendly world at an early age; and of nearly twenty families, in which I made my home in the course of about thirty years, there were only three that could be designated as happy families. The source of trouble was not so much the lack of love, as the lack of care to manifest it." The closing words of this sentence gives us the fruitful source of family alienations, of heart aches innumerable, of sad faces, and gloomy home circles. "Not so much the lack of love, as the lack of love to manifest it." What a world of misery is suggested by this brief remark! Not more than three happy families in twenty!—and the cause so manifest, and so easily remedied! Ah! in "the small, sweet courtesies of life," what power resides! In a look, a word, a tone, how much of happiness or disquietude may be communicated! Think of it, readers, and take the lesson home with you.

## The Missionary.

### LABORERS WITH CHRIST.

THE true followers of Christ will be laborers with him. They will feel their obligations to do for others, to use the talents committed to their trust to the glory of God. They will love their brethren, and be in harmony with them. They will love their fellow-men as Christ has given them example, and will make any sacrifice if they can by so doing persuade souls to leave their sins and be converted to the truth.

But many who profess the truth seem to have no realizing sense of their responsibility before God. They do not realize that they are required to strive to enter in at the strait gate; for many will *seek* to enter in and will not be able. No one can occupy a neutral position—doing nothing to encourage others and doing nothing to hinder others. Says Christ, "They that gather not with me scatter abroad." There are none who have reasoning powers but that have some influence; and that influence is used to encourage souls, by an example of earnest, persevering efforts to advance the cause of Christ; or it serves to hinder them, by a careless indifference in these things. We are either doing the work of Christ to save souls, or the work of Satan to lead to perdition.

The young may exert a powerful influence for good, if they will put away pride and selfishness, and devote themselves to God. If they will educate themselves to make this work their first interest; if they will sacrifice pleasure and inclination, for the truth's sake, and learn to bear burdens for others, the blessing of Heaven will rest upon them. God will be to them wisdom and strength. He will glorify himself by working with and through those who wholly follow him. "If any man will serve me, him will my Father honor." But there must be in the heart a willingness to yield all, even themselves upon the altar of God.

The character and disposition of the real Christian will be like the Master. The truth deeply rooted in the heart will spring up and bear fruit unto righteousness. Their words and works are the channels through which the pure principles of truth and holiness are conveyed to the world. Especial blessings and privileges are for those who love the truth, and walk according to the light they have received. If they neglect to do this, their light will become darkness; if they become self-sufficient, the Lord leaves them to their own wisdom. But mercy and truth are promised to the humble in heart, the obedient and faithful. E. G. WHITE.

### PREPARATION FOR THE WORK.

God does not call men to work for him without fitting them for his work, if they will allow him to do so. They may refuse to be benefited by his efforts to instruct them, but it is nevertheless true that he does give them an opportunity and means of preparation to fit themselves for his work. It is not for the honor of God that men should enter into his work till they are prepared to do it in a manner he can approve. "When we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus, wherunto I also labor, striving according to his working, which worketh in me mightily." Col. 1:28, 29.

God gave to Isaiah a vision of heavenly glory. When he had seen it he cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isa. 6:5. Upon this, one of the seraphim took a live coal from off the altar and laid it upon his lips and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Then he heard the Lord make this inquiry, "Whom shall I send, and who will go for us?" And thus he records his response: "Then said I, here am I, send me." The Lord then bade him go forth to fulfill his solemn commission.

This teaches us an important lesson. Before men go to work for God they must have this work first wrought within themselves. When the live coal from off the altar had touched the lips of Isaiah, his iniquity was purged. Then he could speak for God, for he had something to say, and

he was fitted to say it in a manner that God would accept.

God does not want men to go out to labor for him until they have had their iniquity taken away. No man can lead others to Christ till he has first become personally acquainted with him; neither can he present the truth acceptably without having first felt its saving power in his own heart. Wherever selfishness exists, the work of God will be marred. It is not enough that the truth should be presented; it must be presented from pure motives. The honor of God and the salvation of men are the only reasons which should prompt the acts of those engaging in the missionary work. When they labor from any other motive God will not accept their work. Whatever is done to be seen of men or to exalt self, will have no reward from the God of Heaven.

Before we can successfully work for God we must be soundly converted; when our hearts are right in his sight our motives will be pure before him. We shall not then seek our ease and worldly interests, nor the praise of men, but shall seek only the honor which comes from God. For this we will cheerfully bear burdens, make sacrifices, and suffer deprivations without one word of complaint. God will regard what men do with such motives as these. Such acts will certainly bear fruit.

It is no light thing to work for God. The sacredness of the work cannot be over estimated. God will not be trifled with. He sees through all disguises and he detects the most secret motives of the heart. The action is valued according to the motive which prompts it, and all our actions are weighed in the balances of God's sanctuary. Those who name the name of Christ must depart from all iniquity. None must bear the vessels of the Lord without being themselves clean in his sight. Who, then, is sufficient for these things? S. N. HASKELL.

### MISSIONARY WORK IN CALIFORNIA—DISTRICT NO. 7.

THE district quarterly meeting of the T. and M. Society was held according to appointment, and although the attendance was not so large as on other occasions, the interest in the success of the work manifested by those present was cheering to witness. Elds. Haskell and Waggoner were present, and interspersed the exercises with appropriate and encouraging remarks. Sister Ireland, librarian of the Pacheco society, was also present, and gave a very interesting account of the progress of the missionary work in that place. Pacheco is probably one of the most difficult places in the entire district in which to do missionary work. The opposition is intense and unscrupulous, and the little company there have had a difficult task to stem this tide; yet by persevering and untiring missionary effort coupled with faith in God they have succeeded in bringing two persons, heads of a family, into the truth, thus adding to the number of Sabbath-keepers as well as to the Sabbath-school, for where the parents go, at least in this case, the children follow.

From this we would learn a lesson: never to be discouraged in the missionary work. Although we may not immediately see good results follow well directed missionary effort, we have no reason to think good will not come of it. The Lord takes his own way and his own time to bring these things to a head, and all there is for the servant to do is to sow in faith, even mingling the seed with tears, and commit the work to God. He will take care of it; he will water the seed with his Spirit, and finally an abundant harvest of souls will appear to the glory of God and to the joy of the worker.

We regret to say that we have received no report from the Lafayette society. We fear these brethren are not so wide awake in regard to duty as they might be. A few strong draughts of the spirit of the world will soothe the most vigilant into slumber. And what a time to slumber, with time so short and the enemy so watchful and energetic! Let us arouse, brethren, and put on the garments of strength. Let us not place ourselves in the position of the evil servant who says in his heart, My Lord delayeth his coming, for then we will act according to what is in our heart; but let us always have our *lights burning*, so that when the Lord cometh and knocketh we may open unto him immediately.

Below we give a report of the work done in the district the past quarter, as far as received:—



## The Home Circle.

## A SERMON IN RHYME.

If you have a friend worth loving,  
Love him. Yes, and let him know  
That you love him, ere life's evening  
Tinge his brow with sunset glow.  
Why should good words ne'er be said  
Of a friend—till he is dead!

If you hear a song that thrills you,  
Sung by any child of song,  
Praise it. Do not let the singer  
Wait deserved praises long.  
Why should one who thrills your heart  
Lack the joy you may impart?

If you hear a prayer that moves you,  
By its humble, pleading tone,  
Join it. Do not let the seeker  
Bow before his God alone.  
Why should not your brother share  
The strength of "two or three" in prayer?

If you see the hot tears falling  
From a brother's weeping eyes,  
Share them. And, by kindly sharing,  
Own your kinship with the skies.  
Why should any one be glad  
When a brother's heart is sad?

If a silvery laugh goes rippling  
Through the sunshine on his 'acc,  
Share it. 'Tis the wise man's saying—  
For both grief and joy a place.  
There's health and goodness in the mirth  
In which an honest laugh has birth.

If your work is made more easy  
By a friendly, helping hand,  
Say so. Speak out brave and truly,  
Ere the darkness veil the land.  
Should a brother workman dear  
Falter for a word of cheer?

Scatter thus your seeds of kindness,  
All enriching as you go—  
Leave them. Trust the Harvest Giver,  
He will make each seed to grow,  
So, until its happy end,  
Your life shall never lack a friend.

## TWO MONUMENTS.

"Good morning, Mr. Craigin; hope I don't intrude; keep right on with your work. I can talk to you just as well while you're busy, and better, too," and the brisk little woman who uttered these words drew a dilapidated, flag-bottomed chair to the fire, and seated herself without waiting for an invitation.

Mr. Craigin, I blush to say it, was washing dishes,—for what business had a strong man, six feet high, to be doing work which some poor, needy woman would have been glad to do for him? Truth to tell, he blushed a little for himself; not because he was doing work which was out of his sphere, but because Miss Piper had caught him at it.

He therefore hastily removed the long, blue apron, which covered him from chin to boots, dropped it on the floor, and kicked it under the table, and with a glum "good morning, ma'am," deposited his lank frame in a rocking-chair, opposite his guest.

"I'm out on a little begging expedition, this morning," chirped Miss Piper; "and as the object is one you'll be sure to approve this time, I've come to you among the very first.

"You know the last time I called, it was for foreign missions, and you said you didn't approve of foreign missions, you thought folks had better look out for the heathen at their own doors. Well, now this is for the heathen at our own doors, for if Mike Walsh and his wife aint heathen, I don't know who is. He and she both drink and quarrel like bedlamites, and the children just roam the streets and get into all the mischief there is going, from week's end to week's end."

"And what do you propose to do about it?" asked Mr. Craigin.

"What I want is to get the children into the Sabbath-school."

"The Sabbath-school is free to all, isn't it?" said Mr. Craigin.

"Yes; but then they want something to wear, you know. It would be awkward for them to go there in their old duds, when all the rest of the children are dressed in their best, wouldn't it, now? You may call it pride, but it seems to me a justifiable pride; and besides, Mr. Craigin, there's a kind of respect due to the house of God."

"That's all true enough, ma'am. I've nothing to say against it; but what I do say is this, that Mike Walsh is abundantly able to provide his children with clothes, and send them to Sunday-school if he wants to."

"He doesn't want to, and that's the trouble; but that isn't the children's fault, poor things."

"I suppose, now," continued Mr. Craigin, "there are a number of men poorer than Mike Walsh that do dress up their children, and send them to Sunday-school?"

"Oh, to be sure there are; there's the little Todds, six of them, as tidy little girls and boys as comes into the meeting-house; and the little Perkinses, there's eight of them, and bright as a dollar, every one! And the little Colbys, I haven't counted them, lately, but there's a new one every time I do count," and Miss Piper laughed merrily as she said this; "the more the better, though, bless their little curly pates. And I could name ever so many besides, that are there every Sunday as regular as the day comes—ornaments to the school, too—and their parents poor, hard-working people, that don't do much more than make both ends meet."

"And the Todds, and the Perkinses, and the Colbys, you don't give them any help, I suppose?"

"Not the slightest."

"They are good people,—the parents,—if I understand you aright?"

"I guess they are; none better."

"Then it seems to me that the best way for a man to commend himself to the favor of this community, is to get drunk and steal, and break the ten commandments generally."

Miss Piper, who had rushed blindfold into the net spread for her, had no answer ready, and Mr. Craigin continued,—

"Yes, ma'am, I repeat it, when you leave your good people to shirk for themselves and help Mike Walsh and his like, you are setting a premium on vice."

"But it's the children we're thinking of," said Miss Piper, recovering the use of her tongue; "they oughtn't to be let suffer on their parents' account."

"That sounds plausible, and it's the kind of talk that influences a good many people, but it's all bosh, ma'am, bosh! Just let it be understood that society will assume all the responsibilities a man chooses to shirk, and the good-for-naughts will shirk the whole of them. It's this principle that fills our charitable asylums, and overruns the streets with beggars. Now my theory is, let every man look out for himself, and take the consequences of his own actions. If this theory was carried out, how different things would be."

"They would, indeed," murmured Miss Piper. Then rising, she added, "So you don't care to give me anything to-day?"

"Nothing," said Mr. Craigin, shutting his lips tightly, and buttoning his vest as if Miss Piper had been a pickpocket, as he bowed her out of the door.

The house nearest Mr. Craigin's albeit it was not very near, for Mr. Craigin lived on a by-road, was that very Mr. Colby's of whom mention was made in the foregoing conversation.

Miss Piper was passing it, not intending to call, but it chanced that he was out digging potatoes, and seeing her hurrying by, cried cheerily,—

"Whither away so fast? On some good errand, I'll be bound."

"Why, yes, I hope so; I'm trying to pick up a little something for the Walsh children. I want to fit them out for Sunday-school."

"Then you're just the woman I want to see," said Mr. Colby, standing his hoe upright by thrusting the handle into the soft mould, and coming forward to the fence. "So you wasn't going to call, hey? I should like to know what I've done to be so slighted."

"Well, I did think, Mr. Colby, that you had about as much as you could attend to in your own family, and it would be an imposition to ask you to do for others."

"Now I look at it differently. I calculate that all I do for others will benefit my own children in the end."

"I don't know as I see that, Mr. Colby," said Miss Piper.

"Why, isn't it for the advantage of my children to keep good company?"

"Of course it is."

"Well, the boys and girls that are growing up with them will be their companions, anyhow; they'll play together, and go to school together, and by-and-by they'll vote together, and manage the town affairs together, so isn't it for my interest to do all I can for the rising generation?"

"I believe you've proved your case, Mr. Colby."

"It didn't take much of an argument to prove that; if there's anything plain it is that the community can't afford to have vice and crime growing up in their midst, any more than I can afford to have my garden overrun with weeds. Train up the children in the way they should go, and there'll be no need of prisons and poor-houses."

And Mr. Colby took from his pocket a well-worn wallet, and handed Miss Piper a dollar bill. "I guess I'll make it two, though," he said. "I feel like making a thank-offering this morning."

"Then you've had some special good luck. I'm glad to hear it," said Miss Piper.

"Yes, we've got another little one in the house; the handsomest one we've had yet."

"Ah? And this makes how many?"

"Only nine living. We've buried two," said Mr. Colby, with a mournful intonation.

"Well, I hope this one will live to be as great a blessing as you deserve it should be," said Miss Piper, fervently. "Good-by; it's done me good, this talk with you has."

It had indeed answered for her some doubts which Mr. Craigin's remarks had occasioned, and as she walked away these words kept running through her mind:—

"The community can't afford to have vice and crime growing up in their midst." "Train up the children in the way they should go, and there'll be no need of prisons and poor-houses."

To follow Miss Piper on her charitable round is not my purpose, but rather to show these two men—Mr. Craigin and Mr. Colby—in contrast.

Craigin had the reputation of being a miser. He scarcely allowed himself the necessaries of life; and that he never gave a cent towards any benevolent object whatever, were well-known facts. He took no part in town affairs, excepting to oppose all measures which involved the outlay of money, and to vote against the men who upheld them. He would sooner have seen the hangman coming to his door than the town assessor, and to pay his taxes was like giving up the ghost.

Mr. Colby was, as we have seen, a family man, but this circumstance, as we have also seen, instead of serving as a pretext for refusing to help others, seemed only to widen the channels of his benevolence. To him came the poor, the sorrowing, the suffering. Yes, and the sinning, too, and none ever appealed to him in vain.

The young sought counsel of him, the elders took counsel with him. He had no opportunity, and probably no talent, for great deeds, and was little heard of abroad, but the results of his influence and example were simply incalculable.

He was sometimes admonished that by giving so freely he ran the risk of impoverishing himself.

"Oh, no, it only makes me richer," he would say.

So he lived his simple life, and in due time was gathered to his fathers, leaving behind him sons and daughters who revered his memory and walked in his footsteps.

Mr. Craigin died alone in his house, and was found some days after by the butcher, as he went his morning rounds.

Search was made by the proper authorities and a will found; it directed that all the property of the deceased—several thousand dollars—should be expended in a monument for himself.

The first thing the stranger sees on entering Beechwood Cemetery is that costly monument towering above all others.

"One of your distinguished men lies there, I suppose," he remarks.

"He never was distinguished for anything but his meanness," is the reply. "That's old Craigin, the miser."

Then follows an account of his worthless life and lonely death, so that the tall monument only serves to commemorate faults which might otherwise have been forgotten.

A short distance from this monument is a lowly grave with a slate headstone, but there is a path to this grave worn by many feet, and from the earliest spring snowdrift to the earliest November snow, there are always flowers lying upon it. No need to ask who lies buried there, for the information is always volunteered,—"Israel Colby, a better man never walked our streets; when he died the town mourned for him as for a father."

"I almost wonder a more imposing monument was not erected to him."

"It was talked of, but his wife said, 'No; it would not have been his wish; and after all, the most fitting monument to such a man is the memory he leaves behind.'—*Ruth Chesterfield in Youth's Companion.*

ITEMS OF NEWS.

—The war in Buenos Ayres has ended.  
 —A heavy earthquake has visited Switzerland.  
 —A mill company at East Douglass, Mass., lost \$130,000 by fire.  
 —A fire at Pensacola, Fla., July 5, burned a block, valued at \$75,000.  
 —The hot weather continues in New York, and great mortality is the result.  
 —The papers record a large number of fatal accidents on the 4th of July.  
 —Recent reports of Chinese victories over the Russians are contradicted by the latter.  
 —A \$150,000 fire occurred at Tyrone, Pa., July 8; about fifty buildings were burned.  
 —A Prince Demidoff gambled away at Madrid \$1,600,000 in one night. Nothing lost nor gained.  
 —Russia made overtures to Portugal and Japan for aid in case of war with China, but it was refused.  
 —The famine fever is still spreading in Ireland. The peasants are arming, and trouble is expected.  
 —A San Francisco boy of 12 years committed suicide by poisoning, to avoid going to Berkeley to school.  
 —Mail from the *Corwin* has been received. Behring Strait was still closed, and no news from the *Jeannette*.  
 —The loss to Illinois farmers by the overflow of the Mississippi near Quincy, is estimated at half a million dollars.  
 —A disease called "black knot" has attacked grapevines in California. It is said to prevail quite extensively.  
 —A heavy rain storm in central Iowa the night of July 7, detained trains on the Rock Island Road about fifteen hours.  
 —Detroit, Mich., prohibited fire crackers and all powder explosives, on the 4th. No accidents, and the citizens were pleased.  
 —Recent examination of the Nicaragua route show that the distance and cost of a canal may be materially reduced from former estimates.  
 —The Clearing House transactions for the first half year of 1880 show that San Francisco is the only city which shows a decline in business.  
 —Russia has just dispatched the sixth cruiser to the Pacific, and it is said she intends to send six more. Will they cross the Pacific after coming to our coast?  
 —It seems to be settled that an English company will take and finish the Canadian Pacific Railway, the Dominion giving a bonus of 60,000,000 acres of land.  
 —The New York *Evening Post* says it has reliable information that lying reports of failures of crops in the West, are being made up and circulated to influence the market.  
 —Crop prospects in France are reported good, except probable deficiency in wheat. Prospects in northern Prussia, Hungary, and Russia, indicate a great deficiency.  
 —The Indians of the Wesqually and Puyallup Reservations in Washington Territory, are discussing the question of petitioning to become citizens and take homesteads.  
 —In a fire in San Francisco, the night of July 5, a falling building engulfed the firemen. Six men were taken out, all alive, and it is not certainly known if any were left.  
 —John Bright, in his argument in the case of Bradlaugh, said that the lower classes of England believe the teachings of Christianity as little as the higher classes practice them.  
 —During a thunder storm in Yreka, Siskiyou Co., Cal., the night of July 5, a cloud burst, the falling water tearing the ground twenty feet deep, doing considerable damage.  
 —The coroner's jury at St. Paul's, Minn., have found that the owner of the boat which exploded its boiler with fatal effect, is criminally liable. The boiler was not considered safe.  
 —The S. F. *Alta* foots up the losses and injuries to persons and property, and concludes that it is not profitable to the city to celebrate the 4th of July by the noise and burning of powder.  
 —A large number of officers in French cities have resigned rather than enforce the decrees against the Jesuits, and the *French Republic* congratulates the government on having so easily got rid of so many disloyal officials.  
 —The taking of the census shows that Vermont has lost in population so that she will lose in her representation in Congress. Of the large cities Pittsburg, Pa., shows the greatest relative increase, it being 90 per cent. in ten years.  
 —Kearney has felt the effects of training desperadoes. On Sunday, 4th, the mob turned upon him at the sand lots, and he was taken from the ground under the protection of about 40 policemen, who only saved him from violence by the most strenuous efforts.  
 —The San Francisco *Alta* believes that the population of that city has been considerably larger than the census shows it to be at present, and attributes the decrease to the Kearney excitement which has depressed business, stopped building, driven away capital, and compelled laborers to seek employment in other fields.

—There is now in Europe a general expectation of war between Turkey and Greece, as the former does not accept the decision of the Berlin Conference; and the general opinion is that war means the disruption of Turkey. Then for the spoils, and what next?  
 —The weather all over Ireland has been most favorable. It is expected that the potato crop will be enormous. It promises to exceed anything seen in Ireland since the period anterior to the famine of 1847. The root and cereal crops are also luxuriant.  
 —The total amount of the world's public indebtedness is somewhere between \$20,000,000,000 and \$30,000,000,000. All this vast amount of debt has been created within the present century, and all nations are rapidly increasing their indebtedness except the United States.  
 —At Minneapolis, Minn., July 3, was celebrated the two hundredth anniversary of the discovery of St. Anthony's Falls, by Father Hennepin. Gen. Sherman, Secretary Ramsey, Hon. E. B. Washburne, and other eminent men were present. Gen. Sherman said he was glad gold was not discovered there—the wheat fields are better.  
 —The Turkish Sultan and the Ministers have determined not to accept the recommendations of the Berlin Conference. Mahomed Nadirn Pasha, now identified with the English party, was the only Minister who counseled acceptance. A strong party is in favor of sending an immediate declaration of war to Athens, if the Greeks effect any military concentration on the frontier.  
 —At the village of Troy Mills, Linn Co., Iowa, a fourth-of-July fight occurred in which over 300 persons engaged. The origin of the difficulty dates back several years to voting a railroad tax. It began by the marshal of the day striking a man for insulting a woman, and the blow was the signal for a free fight lasting two hours, in which every serviceable weapon was used. The result was that four men were probably fatally wounded, and the serious injury of twenty-five others. The Irish element were the aggressors and were badly worsted. The best citizens of Troy Mills participated.

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JULY 15, 1880.

### SPECIAL NOTICE.

#### A DAY OF HUMILIATION, FASTING, AND PRAYER.

THE members of our General Conference Committee are each standing under a weight of care, responsibility, and toil that can be hardly expressed by words. Our dear fellow-laborers who have charge of foreign missions are almost overwhelmed with care and labor. Elder Andrews is apparently sinking in health, and several of our ministers in this country are suffering from failing health.

These, it is thought, are sufficient reasons why the 24th day of July, 1880, should be set apart as a day of humiliation, fasting, and prayer by all our people. They are requested to make the general cause and the feebleness and worn condition of many of our preachers the subjects of serious thought and earnest prayer on that day.

In view of the facts that Elder Haskell is pressed with care and labor on the Pacific Coast, that Elder Butler has had the toil and care of camp-meetings the present season, and that without rest he still presses the work in Iowa and Missouri, and is needed at all the remaining camp-meetings, and that the writer needs divine guidance and help while laboring at the heart of the work, and that many of our fellow-laborers are sinking in health under their arduous labors, there are sufficient reasons why we, as a people, should humble ourselves under the mighty hand of God, confess our departures from him, and return to him by confession, fasting, and earnest prayer.

The time is placed in the future sufficient for the special notice to reach all in distant lands. Responses to this call are asked from all our ministers.

In behalf of the Board,

JAMES WHITE, Chairman Gen. Conf. Com.

### LIFE SKETCHES.

LIFE Sketches of Elder James White, and his wife, Mrs. E. G. White, is now ready. The subject matter of this book is given thus:—

1. The first 125 pages contain sketches of the ancestry, early life, Christian experience and labors of Elder White.

2. Pages 125-324, contain sketches of the parentage, early life, Christian experience, views, and extensive labors of Mrs. White.

3. The work is concluded with sketches of the rise and progress of the cause of present truth, presenting a brief history of our publishing work, the tract work, the Sanitarium and the College.

The book is printed on fine tint paper, and is put up in muslin in a style to correspond with the volume in other respects. In it is given the steel engraving of the writer, and fine engravings of the publishing houses at Battle Creek, Mich., and at Oakland, Cal., the College building, the Sanitarium, and the S. D. Adventist Tabernacle at Battle Creek. It contains 416 pp. Price, \$1.25. J. W.

### ANSWERS TO QUESTIONS.

We think "God could have prevented" man's sinning by withholding the freedom of his will. But then, of course, man would not have been a moral agent, and could not have developed any character at all. A moral system necessarily involves choice and probation. Whether God foreknew that sin would exist we have no opinion to offer. As we cannot pretend to fathom the mind of the Infinite, we desist from useless speculations thereon. The profitable subjects are more in number and of wider range than we have time and capacity to compass fully. Even if we could understand the extent of God's foreknowledge we do not think it would at all affect our relations and duties. These are plainly revealed. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."

JUDGES 1:19. We read in Mark 6:5, 6, that Jesus "could there do no mighty work," because of their unbelief. It was not a question of mere power; but of opportunity to work according to an established plan. He always taught that blessings should be according to the faith of the receiver. Of course a want of faith

made it impossible to bestow the blessing. In the Old Testament the rule was the same. The people were instructed that God would go with them and subdue their enemies before them if they put their trust in him; but if they denied him he would forsake them. Judah had more fear of the iron chariots of the Philistines than he had confidence in the power and faithfulness of God. Therefore he was weak before his enemies.

### TENT MEETINGS IN ENGLAND.

WE have received a copy of a hand bill for tent meetings in Romsey, England. A copy of this has been placed in every store and shop in the city. We pray for the success of the work in that kingdom. How large is the work! yet our God will give it success, for it is his own cause and truth. We can trust in him, and our trust will never be disappointed.

### FALSE CHURCH LOGIC.

IT is a rule of grammar that two negatives, in certain positions, are equivalent to an affirmative. We believe it has never been fully decided that, in morals, or in religion, two errors make one truth, or two wrongs make one right. But the tendency is decidedly in the direction toward such a conclusion, and already some teachers are using it as a basis of argument.

Several years since a Methodist minister in Wisconsin made a discourse against baptism. After saying that the Baptists objected to infant baptism on the ground that it is not commanded in the Bible, he added: "The same may be said in regard to the Sabbath. There is not, from Genesis to Revelation, any command to observe the first day of the week, and yet we do it."

He did not attempt to prove that his own position was scriptural, but justified himself on the ground that the Baptist position on another point, is unscriptural!

Another case is found in a tract of the Presbyterian Board, in favor of Sunday keeping. It says: "Doubts on this subject are of very recent origin. They date no further back than the ages subsequent to the Reformation; and then they arose chiefly among the same people who denied, because there is no command in the New Testament enjoining it, the propriety of infant baptism."

So that case is settled! It is quite sufficient to destroy the force of an argument, to show that it was raised by some body who insisted on Scripture warrant. Sunday is the Sabbath. Why? Because it is opposed by some who oppose infant baptism. There is church logic.

We have a more recent case before us. The *Christian at Work* has had some passes with the *Examiner* and *Chronicle* on infant baptism, and the former thus settles the question against the position of the latter, and against accepting the Scriptures according to their literal reading:—

"On one occasion Christ took water and washed his disciples' feet, and then came his command: 'If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you.' But the *Examiner* does not hold to Scriptural feet-washing, although the command is every way as explicit as that touching baptism;—Christ gives both the command and assigns the reason. If we are undeviatingly to follow the gospel of literalness there is but one thing to do,—the clergy should wash the feet of believers—there is no escape from the conclusion—and in fact this gospel of literalness 'accepts a principle that has no logical stopping place short of Rome,' evidenced by the fact that the Pope resorts to this pedal ablution every year in the Vatican."

It is a little at fault in this statement. The requirement of the Saviour is to "wash one another's feet," which is not complied with by the clergy washing the feet of believers. The duty is mutual. The pope only pretends to wash the feet of his cardinals, and in his dainty application of a little water to the feet of his dignitaries, comes about as near to the divine requirement as a Protestant minister, who dips the tips of his fingers in water and touches them to the head of an infant, comes to the administration of gospel baptism. There is no washing, neither is there any action of "one another."

Now if "Christ gives both the command, and assigns the reason," is it enough to set these aside to show that somebody else does not follow the command nor respect the reason? Or, is the fact that somebody sets aside

this command and reason, a warrant for somebody else to set aside another command and reason? The Pedo-Baptists need not observe baptism just as it is required in the New Testament. Why? Because the Baptists do not obey the Saviour's command to wash one another's feet!

We grant that in these cases a dilemma is forced upon the opponents; but does it not show that their consciences are rather loose on the hinges, when they justify their own neglects by the dilemmas of their opponents? Better to take the Saviour's words and follow them whether others will hear or forbear.

### COMMENDABLE.

THE fire department of Oakland declined to appear in any parade on the 4th, the chief considering the city in unusual danger on that day, and that it was the duty of the force to be at their posts, ready for duty if needed. Fortunately the city passed through the ordeal in safety, and the citizens feel more secure with a department so well conducted.

### FOR THE TIMES.

A LAWYER in New York has been getting up a new form for marriage ceremonies. The gist of it is the following:—

"Do you take this woman to be your wife—until you are divorced?"

"Do you take this man to be your husband—until you change your mind?"

"Then, they whom I unite let some Court put asunder."

Marriage, under our divorce laws, is becoming a farce. While the Catholics regard it as a church sacrament, which it is not, the Protestants are fast going to the opposite extreme, and countenance customs which degrade the institution, and are fast undermining the foundations of society.

PREACHING in Oakland next Sunday evening. On Sabbath in both cities.

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#### RECEIVED ON ACCOUNT.

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#### BRITISH MISSION.

Mrs A A Carter 5.00, O Darling 25.00.

#### CAL PUBLISHING FUND.

D S Hemstreet 40.00, J J Haggan 24.43.

#### CAL CONFERENCE.

Middletown Church 43.25, Tehema Church 30.25, T M Chapman 25.60, Nevada Church 23.25, Arbuckle Church 3.00, Napa Church 89.95.

## THE SIGNS OF THE TIMES.

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