

The Signs of the Times.

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

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The Signs of the Times.

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

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THE LORD IS COMING.

THE light of His coming is flashing afar,
The rising and glory of Bethlehem's star;
The heavens receive Him no longer from sight,
Descending, encompassed with seraphim bright.

He comes! lo, He comes for the harvest of earth!
The gems of His crown are bright jewels of worth;
And the mantle of death is folded away,
And the faithful of ages are born in a day.

Hail, land of the Orient, lift up thy head!
The just One has come; the destroyer has fled!
The hills of Judea with gladness rejoice,
And the trees clap their hands at the sound of His voice.

Thy tribute to strangers no longer must yield,
Nor the place of His throne be plowed as a field;
But the city of God arise on its height,
And the saved of the nations shall walk in its light.

Behold the despised and crucified One,
Once led to the cross, now ascending the throne!
And the kings of the earth cast their crowns at His feet,
And the hosts of the Heavens His praises repeat.

Rejoice, O ye faithful! the circling of years
Has hastened His coming to dry up your tears;
The sweet fields of Eden again are restored,
The kingdom of Jesus—Rejoice in the Lord.

—Selected.

General Articles.

Aid for the Tempted.

BY MRS. E. G. WHITE.

WHEN Adam was assailed by the tempter in Eden, he was without the taint of sin. He stood before God in the strength of perfect manhood. All the organs and faculties of his being were equally developed, and harmoniously balanced.

Christ, in the wilderness of temptation, stood in Adam's place to bear the test he failed to endure. Here Christ overcame in the sinner's behalf, four thousand years after Adam turned his back upon the light of his home. Separated from the presence of God, the human family had been departing, each successive generation, farther from the original purity, wisdom, and knowledge, which Adam possessed in Eden. Christ bore the sins and infirmities of the race as they existed when he came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon him, he was to stand the temptations of Satan upon all points on which man could be assailed.

Adam was surrounded with everything his heart could wish. Every want was supplied. There was no sin, and no signs of decay in glorious Eden. Angels of God conversed freely and lovingly with the holy pair. The happy songsters carolled forth their free, joyous songs of praise to their Creator. The peaceful beasts in happy innocence played around Adam and Eve, obedient to their word. Adam was in the perfection of manhood, the noblest of the Creator's works. He was in the image of God, but a little lower than the angels.

What a contrast the second Adam presented as he entered the gloomy wilderness to cope with Satan single-handed. Since the fall, the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ's advent to the earth.

In order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He who knew no sin became sin for us. He humiliated himself to the lowest depths of human woe, that he might be qualified to reach man, and bring him up from the degradation in which sin had plunged him.

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

"And being made perfect, he became the author of eternal salvation unto all them that obey him."

"Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Satan had been at war with the government of God, since he first rebelled. His success in tempting Adam and Eve in Eden, and introducing sin into the world, had emboldened this arch foe; and he had proudly boasted to the heavenly angels that when Christ should appear, taking man's nature, he would be weaker than himself, and that he would overcome him by his power. He exulted that Adam and Eve in Eden could not resist his insinuations when he appealed to their appetite. The inhabitants of the Old World he overcame in the same manner, through the indulgence of lustful appetite and corrupt passions. Through the gratification of appetite, he had overthrown the Israelites. He boasted that the Son of God himself, who was with Moses and Joshua, was not able to resist his power, and lead the favored people of his choice to Canaan; for nearly all who left Egypt died in the wilderness; also, that he had tempted the meek man, Moses, to take to himself glory which God claimed. David and Solomon, who had been especially favored of God, he had induced, through the indulgence of appetite and passion, to incur God's displeasure. And he boasted that he could yet succeed in thwarting the purpose of God in the salvation of man through Jesus Christ.

In the wilderness of temptation, Christ was without food forty days. Moses had, on especial occasions, been thus long without food. But he felt not the pangs of hunger. He was not tempted and harassed by a vile and powerful foe, as was the Son of God. He was elevated above the human, and especially sustained by the glory of God which enshrouded him.

Satan had succeeded so well in deceiving the angels of God, and in ruining noble Adam, that he thought he should be successful in overcoming Christ in his humiliation. He looked with pleased exultation upon the result of his temptations, and the increase of sin in the continued transgression of God's law, for more than four thousand years. He had worked the ruin of our first parents, and brought sin and death into the world, and led to ruin multitudes of all ages, countries, and classes. By his power he had controlled cities and nations, until their sin provoked the wrath of God to destroy them by fire, water, earthquakes, sword, famine, and pestilence. By his subtlety and untiring efforts, he had controlled the appetite, and excited and strengthened the passions, to so fearful a degree that he had defaced, and almost obliterated, the image of God in man. His physical and moral dignity were in so great a degree destroyed that he bore but a faint resemblance in character, and noble perfection of form, to the dignified Adam in Eden.

At the first advent of Christ, Satan had brought man down from his original, exalted purity, and had dimmed that golden character with sin. The man whom God had created a sovereign in Eden, he had transformed into a slave in the earth groaning under the curse of sin. The halo of glory, which God had given holy Adam to cover him as a garment, departed from him after his transgression. The light of God's glory could not cover disobedience and sin. In the place of health and plenitude of blessings, poverty, sickness, and suffering of every type, were to be the portion of the children of Adam.

Satan had, through his seductive power, led men to vain philosophy, to question, and finally disbelieve, the divine revelation, and the existence of God. He looked abroad upon a world of moral wretchedness, and a race exposed to the wrath of a sin-avenging God, with fiendish triumph that he had been so successful in darkening the pathway of so many, and had led them to transgress the law of God. He clothed sin with pleasing attractions, to secure the ruin of many.

But his most successful scheme in deceiving man has been to conceal his real purposes and his true character, by representing himself to be man's friend—a benefactor of the race. He flatters men with the pleasing fable that there is no rebellious foe, no deadly enemy that they need to guard against, and that the existence of a personal devil is all a fiction; and while he thus hides his existence, he is gathering thousands under his control. He is deceiving many, as he tried to deceive Christ, telling them that he is an angel from Heaven, doing a good work for humanity. And the masses are so blinded by sin that they cannot discern the devices of Satan, and they honor him as they would a heavenly angel while he is working their eternal ruin.

Christ had entered the world as Satan's destroyer, and the Redeemer of the captives bound by his power. He would leave an example in his own victorious life for man to follow, and thus overcome the temptations of Satan. As soon as Christ entered the wilderness of temptation, his visage changed. The glory and splendor which were reflected from the throne of God and his countenance, when the heavens opened before him, and the Father's voice acknowledged him as his Son in whom he was well pleased, were now gone. The weight of the sins of the world was pressing his soul, and his countenance expressed unutterable sorrow, a depth of anguish that fallen man had never realized. He felt the overwhelming tide of woe that deluged the world. He realized the strength of indulged appetite and unholy passions, which controlled the world, and had brought upon man inexpressible suffering. The indulgence of appetite had been increasing and strengthening with every successive generation since Adam's transgression, until the race was so feeble in moral power that they could not overcome in their own strength. Christ, in behalf of the race, was to overcome appetite, by standing the most powerful test upon this point. He was to tread the path of temptation alone, and there must be none to help him—none to comfort or uphold him. Alone he was to wrestle with the powers of darkness.

As in his human strength man could not resist the power of Satan's temptations, Jesus volunteered to undertake the work, and to bear the burden for man, and overcome the power of appetite in his behalf. In man's behalf, he must show self-denial, perseverance, and firmness of principle, paramount to the gnawing pangs of hunger. He must show a power of control stronger than hunger and even death.

When Christ bore the test of temptation upon the point of appetite, he did not stand in beautiful Eden, as did Adam, with the light and love of God seen in everything his eyes rested upon; but he was in a barren, desolate wilderness, sur-

rounded with wild beasts. Everything around him was repulsive. With these surroundings, he fasted forty days and forty nights, "and in those days he did eat nothing." He was emaciated through long fasting, and felt the keenest sense of hunger. His visage was indeed marred more than the sons of men.

Christ thus entered upon his life of conflict to overcome the mighty foe, in bearing the very test which Adam failed to endure, that, through successful conflict, he might break the power of Satan, and redeem the race from the disgrace of the fall.

All was lost when Adam yielded to the power of appetite. The Redeemer, in whom both the human and the divine were united, stood in Adam's place, and endured a terrible fast of nearly six weeks. The length of this fast is the strongest evidence of the great sinfulness of debased appetite, and the power it has upon the human family.

The humanity of Christ reached to the very depths of human wretchedness, and identified itself with the weaknesses and necessities of fallen man, while his divine nature grasped the Eternal. His work in bearing the guilt of man's transgression was not to give him license to continue to violate the law of God; for transgression made man a debtor to the law, and Christ himself was paying this debt by his own suffering. The trials and sufferings of Christ were to impress man with a sense of his great sin in breaking the law of God, and to bring him to repentance and obedience to that law, and through obedience to acceptance with God. He would impute his righteousness to man, and so raise him in moral value with God that his efforts to keep the divine law would be acceptable.

How the Apostles Believed.

How significant that not one of these men sent of the Spirit, ever thought of impugning the value of the word. Their witness was partly the witness of the Spirit, giving fresh revelations, or (as in the case of Paul) of truth from the life of Christ himself. But the bulk of their testimony was the Scriptures then in their hands. How significant now that they never discriminated between what fell from the lips of the Master at the right hand of God, what was given by the Spirit, and the written record of the word. In their thought the words of Moses and of David were all one with the words of the Spirit and the words of Jesus Christ. Even Paul, familiar with the science and literature of his time, familiar with the civilization of his day,—a civilization that, apart from Christianity, has never been paralleled in the history of the world,—even Paul in all the sweep of that classic learning, found not a fact of science, nor a teaching of philosophy, nor a sentiment of literature by which either to correct or enrich the testimony of the simple word that was in his hands. He accepts Moses, accepts David, accepts Jonah, and all the testimonies of these writers, from the first to the last. Nothing here of the allegory of creation, of the legend of the deluge, of the myth of Jonah and the whale. Nay, standing before a royal governor and a Jewish king, he goes back to the testimony that in our day is the most sneered at and despised of all, and planting himself there, says: "Having therefore obtained help of God, I continue unto this day witnessing both to the small and great, saying none other things than those which the prophets and Moses"—mark the words—"did say should come, that Christ should suffer, and that he should be the first who should rise from the dead, and should show light unto the people and the Gentiles." And there stood they all. Not a man, or woman, or child of this missionary epoch ever dreamed of doubting the divine, infallible authority of the word of God. They would as soon have thought of doubting the stability of the eternal throne itself.

And this was not the mere blind assent of those on whose necks was an iron yoke they could not throw off. It was an intelligent belief, and a belief with a profound purpose. These men knew that if they were to command men they must speak with the authority of God. And that is the only ground upon which any witness for the truth in any age can appeal to men.—*Rev. E. P. Goodwin.*

He hath a good judgment that relieth not wholly on his own.

Christ's Coming at the Judgment.

WE have seen already, that his coming in glory is personal and visible; that it is for the purpose of raising the dead; that it is at the "end of the world;" and now, if it shall appear that it is also for the purpose of gathering the nations before his Judgment seat, and officially announcing their destiny, we shall have reached a point where speculation and theorizing ought to cease, and where humble Christian faith should recognize the coming of Christ as the one grand event which is to terminate the history of this world, reveal the final outcome of all human probation, and introduce the unchangeable realities of the world of retribution.

A preliminary fact ought to be settled before we proceed. It is that rewards and punishments are to be distributed according to the works of men, at the day of Judgment, and at that time only. This is a fundamental fact. It underlies all right conceptions of probation and retribution, and stands out clearly in the holy Scriptures of the Old and New Testaments. "For God shall bring every work into Judgment, with every secret thing, whether it be good or whether it be evil." "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgment." In Rom. 2:5-16, the fact and time of the rewards are set forth, so as to show that retribution follows the day of Judgment. In quoting, the parenthesis is omitted. "But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds—in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." The day of rewards and punishments is the day of Judgment. To the same point is the following: "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the Judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." (Rom. 14:10-12.) Read this in connection with 2 Cor. 5:10: "For we must all appear before the Judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." This brings out the whole proposition. When men appear before the Judgment-seat of Christ, and receive at the Lord's hands according to their deeds, that is the day of Judgment, when we shall all give account of ourselves unto God. Then, if it shall turn out that this work of rewarding men according to their deeds takes place at Christ's second coming, with the angels, when he descends to raise the dead, the point before us will be fully sustained; namely, that his coming is to judge the world, as well as to raise the dead.

In support of this proposition we refer to Matt. 16:27: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." This coming with the angels is not a figurative coming, as has been shown; nor is it the spiritual coming in the kingdom, of which mention is made in the succeeding verse. It is a full, distinct, comprehensive statement of his personal coming in the glory of the Father, with the angels, and so complete that it requires no elucidation to show its bearing on the point in hand. It settles the fact beyond all controversy, that his personal coming is the time of retribution—the time of the Judgment. There is but one period for appearing before the Judgment-seat of Christ, and but one object. It is to receive according to the deeds done in the body, which occurs once for all, and when it occurs, that is the day of Judgment. The date is unrevealed, but the fact is most unequivocally stated, that it will be at the second coming of Christ. "Then he shall reward every man according to his works."

We also cite Mark 8:38: "Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." The parallel passage is Luke 9:26: "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his

Father's, and of the holy angels." The connection of these passages is the same as that in Matthew, where it is affirmed that "then he shall reward every man according to his works." The allusion is unquestionably to his personal coming, and to the Judgment. To be "ashamed" of men, in his coming, is more than to feel an inward emotion with reference to them. It means a positive, open, judicial rejection of them. Thus we read in Matt. 10:32, 33: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven." And also in Luke 12:8, 9: "Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth me before men shall be denied before the angels of God." This act of confessing men before the Father and before the angels of God is an act that belongs to the period of his coming in glory; and the act of denying those that denied him before men belongs to the same period, and is the same as that expressed above, when he says he will be "ashamed" of them "when he shall come in his own glory, and in his Father's, and of the holy angels." It must be, therefore, that the day of his coming in glory with the angels is the day of Judgment, when he "shall reward every man according to his works."

Passing over, in this place, the parables of the tares and wheat, and the net with the fishes, which confirm this view; and, also, the testimony of the twenty-fourth and twenty-fifth chapters of Matthew, which bear upon the subject, we turn to 1 Cor. 4:3-5: "But with me it is a very small thing that I should be judged of you; or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." The evidence this passage brings is somewhat indirect, yet not in the least ambiguous. The apostle reproves men for judging one another, and possibly alludes to criticisms which had been made upon his own conduct. He appeals from the judgments of men to the Judgment of God, and incidentally mentions the coming of the Lord as the time of the final Judgment, when all that is hidden shall be revealed, and every man shall have his just award. He himself could afford to wait for the vindication which that day would surely bring, and he would have all Christian people do the same. Hence his appeal, "Therefore, judge nothing before the time, until the Lord come." There can be no doubt that this language was written by the apostle Paul under the full persuasion that the coming of the Lord was to be the day of Judgment. It is impossible to understand his appeal on any other hypothesis. But not only does this appeal prove the point by clearly recognizing the coming of the Lord as "the time" of Judgment, but the work attributed to the Lord, at his coming, is the appropriate and distinguishing work of the Judgment-day. "Until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." This is pre-eminently the work of the Lord in the day of Judgment. It is then that he will "bring every work into judgment, with every secret thing, whether it be good or whether it be evil." It is then that "God shall judge the secrets of men by Jesus Christ." It is then that "we must all appear before the Judgment-seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." It is then that "the books will be opened," and every one be "judged out of those things which are written in the books." It is then that "every one of us shall give account of himself to God." That is a day of revelation—a day of disclosure—a day of bringing to light the hidden things of darkness. No secrets shall evade the scrutiny of the Judge; no counsels lurking in the hearts of men shall pass the day of the Lord's coming without being made manifest. How, then, is it possible to avoid the conclusion that when the Lord comes it is to judge the world in righteousness?—*Second Coming of Christ, by Bishop Merrill.*

Sound Speech.

WE think that our readers will agree that the following paragraphs deserve the heading which we have given them. They are a portion of a letter addressed to a preacher; but all may read them with profit:—

In some of our churches, the divine knowledge of an apostle and the shining talents of an archangel cannot compensate for the lack of pliability, smooth speech, style, and the man-pleasing art. Do not take failure in the candidature of worldly churches with surprise or regret. The world knows its own, and the world's capital in such churches will have its own. Envied with difficulties; standing amid ruins, rejected by the great body of the professing church you may be, but still you should sink all personal and earthly considerations, encourage yourself in the Lord, and battle bravely for the great cause of all causes. God approves and rewards the men who "sigh and cry" for the abominations of Israel, and God condemns and punishes those who are "at ease in Zion." Do not allow surrounding circumstances and relentless evils to give a somber coloring to your views. Look upward for light. There may be more faithful men than you suppose. Boastful apostles and conceited ecclesiastical demagogues, who flaunt their witty contempt for creeds and catechisms, glory in liberalism and show how Christians may be jolly, make the most noise and the greatest display.

Do not expect that preaching truth and righteousness will usually bring much pay. If you can by the closest economy "live by the gospel," be satisfied. Bad men should not be asked to support the gospel, and you should not expect church members that are characterized by every word that defines a worldling and a formalist to pay you for condemning and troubling them. The churches want entertainment and amusement for themselves and for the world without. You are not the man for a lecture platform, club room, or play-house. More business is now done in church parlors than in the sanctuary. "The world" has money enough for its own pleasures but we must not beg it, nor try to win it by imitation amusements. Christ never expected the world to support his church. Actors, singers, and dancers are paid ten times as much as preachers. You are a "cheap preacher," live cheap and be independent like John the Baptist. If he had lived on the court of Herod he could not have thus rebuked the sin of Herod, though he might have saved his head.

Keep out of the troubled and polluted politics of the world, as Christ, the apostles, and the early Christians did. You are called into another and a very different sphere. You have no instructions from Christ or the apostles for your guidance as a politician or an office-holder, simply because you are not expected to act in this sphere. You cannot reform the world, or enact the law of God and set up the Fifth Monarchy. You are not a legislator, judge, or executive of the world. The saints are in fellowship with a rejected Lord, and they cannot reign until he reigns. You cannot purify politics but it can pollute you. Bad men have controlling power and they will retain it until their "Prince" is dethroned. Do not worry about "our country." Your "country is in Heaven."—*Rev. E. P. Marvin (Presbyterian).*

Look Over it.

It is said that John Wesley was once walking along a road with a brother, who related to him his troubles, saying he did not know what he should do. They were at that moment passing a stone fence to a meadow, over which a cow was looking. "Do you know," said Wesley, "why the cow looks over that wall?" "No," replied the one in trouble. "I will tell you," said Wesley, "because she cannot look *through* it; and that is what you must do with your troubles: look *over* and *above* them."

Depend upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and his greatness, the man or woman who can say, "Thy will be done," with the true heart of giving up, is nearer the secret of things than the geologist or theologian.—*Geo. McDonald.*

"He careth for you."

"The American Sabbath."

BY WM. PENNIMAN.

SUCH is the title of a tract published by the American Tract Society. It will be seen by the following quotation from this work that *the American Sabbath* means the enforcement of the civil Sunday—

"The State should protect the Sabbath from injury; the church must teach and incite men to spiritual improvement during its sacred hours. For the State is no less responsible to God for the right discharge of its civil duties, than is the church for its spiritual functions. This view of the Sabbath, as to its origin, perpetuity, binding obligations, and infinite value to morals and religion, is a characteristic of our national life. 'It enters,' says the judicious Dr. Philip Schaff, 'into the bone and sinews of American character. It is entrenched in our national habits, embodied in our creeds, and guarded by our civil legislation. It is an essential part of American Christianity and morality, and one of the strongest common bonds which unite the different Protestant denominations.' The venerable French scholar, Duponceau, after long familiarity with America, made the remark, that by all we claimed as characteristic, our observance of the Sabbath is the only one truly national and American trait, and he trusted it would never lose its hold on our affections and patriotism. Is it strange, then, if we plead for the preservation of the holy day both in its civil relations and in its sacred character and spiritual power? Is it undue zeal that leads us to deprecate its disregard by our own people, or by those who come to make their home among us, or by those who come as transient and welcome visitors? Ought we not to guard with holy jealousy that which is so essential to us as a people?"

It can be seen by the preceding that this society (which is large and influential) are in earnest in this work, which is widening out to its completion and to the fulfilment of the prophecy. Rev. 13: 11-17. In the *Advance* of Jan. 25, 1883, we notice the following:—

"The Chicago Sabbath Association has issued an address making an appeal for the enforcement of the laws protecting the sanctity of the day of rest. It is not a tame, whining appeal either. It goes back to the first American Constitution adopted in 1620; refers to the Declaration of Independence; quotes the statute laws of the State, and the ordinances of the city. Then as an attorney who has a clear case with law and evidence enforcing all the claims of his client, the Association makes a strong demand for that which the law allows and says we shall have. The law quoted in the address will undoubtedly be news to very many who read it in the daily papers, and will serve to show how far we are from having our laws enforced by the powers that be. Rev. W. C. Welling, the president of the Association, is showing great activity and ability in bringing this question before the people, and we understand that he has secured the co-operation of most of the ministerial associations in the city. A public meeting will in all probability be called at an early day, when the organization will undoubtedly be much enlarged, and more thoroughly organized for effective work."

There is no doubt that this "organization will be much enlarged," not only in Chicago, but throughout the land, until the final object, the image of the beast, is accomplished. Perhaps the progress of this work will be checked for a time in other States as it has been in California, but *the image will be made*, and God's people should rejoice that their redemption draweth nigh.

Man and Animals.

ONE notable fact in the make-up of man is that certain traits of character definitely marked in an individual, indicate the existence of certain other traits in the same person. For instance, the man who is cruel either to man or beast (and if he is cruel to one he surely will be to the other) is a coward. Mark it where you will; the man who has not a soul to be touched by suffering, even of the lowest of the brute creation, has not the courage to brave danger. I have had opportunity to observe this, and I know that the bravest soldiers have the tenderest hearts and are the most easily touched by the sufferings of man or

beast. Adopt this rule in selecting men for their bravery, and you will never make a mistake. The cruel man is also mean, stingy, and selfish. My opportunity for observation in reference to this fact has not been so great, yet I am convinced from what I have observed that it is true.

Animals have a nervous system as regularly developed and as accurately adjusted as men. Many of them are as sensitive to pain as we are. Some animals show other than physical suffering when abused and ill-treated. A disposition to be cruel to animals has not been universal. Most men are inclined to treat animals in their care kindly; the opposite is the exception, and it is doubtless this fact that has caused such tardiness in making laws to restrain those of our race who have so little humanity in their make-up as not to be touched with the sufferings of others, either of their own race or of the brute creation. As the four-leafed clover is but a part of two sets of leaves of three each, and the twin apple should have been two perfect apples, so he who has a tendency to be cruel to animals is only a part of a man. He is devoid, in part at least, of a great soul element God has planted in our nature, not only for the protection of the helpless brute, but for the preservation of our own race. He is not guiltless, however, for the continuance of this natural defect; he is capable of cultivation, and grace has been provided by which he may be elevated to the standard of a perfect man.—*D. B. W., in New York Tribune.*

Influence of Pernicious Literature.

ANTHONY COMSTOCK says of this class of reading that it has a more debasing influence than all other evils combined. In an article in the *Homiletic Monthly*, he says: "You editors don't know a millionth part of this terrible business of bad reading. A lad in Massachusetts wrecked a train because he had read of such 'glorious' work done by 'Road Agents.' Another boy, after such reading, quarreled with a playmate, and exclaiming tragically, 'Jim, this must be washed out in blood!' drew a revolver from his pocket and shot Jim dead. I could recite incidents like these all day. Those who have to do with crime know that I do not exaggerate the awful facts. A judge recently told me that half the criminals, men and women, are under twenty years of age. It's the bad reading that poisons a majority of the young criminals. That's the quickest moral poison in the world. . . . I tell you that this deluge of pernicious and damning publications will drown the whole land unless you preachers help put a stop to it."

The preachers, many of them, are trying to put a stop to it; but since those interested in scattering this stuff are more numerous than the preachers, and, in many instances, are more active in their work, the prospect is not very encouraging. We believe that "evil men and seducers shall wax worse and worse," until the earth is ripe for destruction.

DISCIPLINE—There was a very aged gentleman who, in my boyhood, visited often at my father's house. He had been a member of Parliament, which in his young days, implied even more social distinction than it does now. His manners were charming, and he was venerable in character as well as in years. He was very kind to me, and, boy as I was, treated me with never-failing courtesy. One day, when I fretted a little in his presence under the bonds of discipline, he laid his hand upon my shoulder and said: "Let me tell you a story of the great Dr. Parr. You know, of course, who he was; what a power he was in literature, in politics, and in the church. One day I dined in company with him, and he attracted much attention in his wig and his little black silk apron that he wore like a bishop. The conversation turned upon training in schools and colleges; and there was a self-sufficient young man at the table who made himself conspicuous by a disagreeable and noisy denunciation of discipline, as something that was calculated to break down a youth of spirit. Parr said nothing for awhile, but at last, taking advantage of a pause, he turned to the young man and said, in his lisping way: 'I'm not thurprithed, thir, at your objection to dithipline. Dithipline, thir, maketh the theolar; dithipline, thir, maketh the gentleman, and the lack of dithipline hath made you, thir—what you are.'"*Richard Grant White.*

An Argument for the Two Laws.

BY ELD. J. D. RICE.

MUCH has already been said upon this subject; and the array of evidence presented is such as must forever settle the question in the mind of every one who is capable of appreciating the clearest evidence when given, that the Bible recognizes two distinct codes of laws. But many have not had the opportunity of considering the facts which have been presented, and for the benefit of such, and all who may be in doubt upon it, I will give a few facts to show this distinction between "The law of God" and "The law of Moses." First, we will briefly notice a few texts bearing upon these two laws, by way of comparison. Let any one decide if they can possibly refer to one and the same law. For convenience I will call the law of God, No. 1; and the law of Moses, No. 2.

- No. 1. God spoke. Ex. 20:1-17.
- No. 2. Moses spoke. Ex. 24:3.
- No. 1. God wrote, on stone. Deut. 4:12, 13.
- No. 2. Moses wrote in a book. Ex. 24:4, 7.
- No. 1. Christ did not "come to destroy." Matt. 5:17.
- No. 2. He "abolished," and "nailed to his cross." Eph. 2:15; Col. 2:14.
- No. 1. Paul delighted in. Rom. 7:22.
- No. 2. Was a "yoke," which neither they nor their fathers were able to bear. Acts 15:5, 10.
- No. 1. "Is perfect." Ps. 19:7.
- No. 2. "Made nothing perfect." Heb. 7:19.
- No. 1. "Is spiritual." Rom. 7:12, 14.
- No. 2. Is a "carnal commandment." Heb. 7:16; 9:10.
- No. 1. Not one "jot" or "tittle" to pass away. Matt. 5:18.
- No. 2. "There is made of necessity a change." Heb. 7:12.
- No. 1. Are "guilty" if we offend "in one point," and "shall be judged" by it. Jas. 2:10-12.
- No. 2. "Not required to keep it." Acts 15:24.

Such expressions as quoted above must be accepted as evidence of one of two things; either the Bible is a mass of contradictions, or else it recognizes two codes of laws. None who believe in the inspiration of the Scriptures can hold to the former; they must of necessity accept the latter. Learned, godly men of the past, such as John Wesley, Dr. Adam Clarke, Albert Barnes, and a host of others of almost every denomination, and I may especially mention the Baptists, have held to this position.

Why do men of to-day try to destroy this distinction and confound the two? They do it that they may sweep away the law of God with the ceremonial precepts, in order to get rid of that part of the law which says, "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work," etc., and that they may keep a day of their own choosing instead; a day which has no higher authority for its observance than the edicts of pagan rulers and the mandates of the Roman Catholic Church.

From the account given in the 15th chapter of Acts, of the Council of Jerusalem, we gather facts which must forever settle the question that there are two laws, and that they were clearly recognized by the apostles.

First, consider who comprised this council. They were the apostles of Christ and the elders (Acts 15:6); the very foundation of the Christian church (Eph. 2:20); men that had been partakers of the "power from on high" at the day of Pentecost, and, therefore, fully competent to decide the question before them.

Second, mark the time when this council was held. It was at least ten years after the resurrection of Christ, the Pentecost, and the opening of the Christian dispensation in its fullness and purity. Therefore it is in the fullest sense a Christian council, and its decisions and recognitions must be considered the voice of the true Christian Church for the entire Christian dispensation. If they recognized two separate and distinct laws, so must we, and abide by the decisions which they made.

Let us now consider the question before the council. It was whether or not it was necessary for the Gentile Christians to be "circumcised," and "to keep the law of Moses" (verses 1-6, 24). Circumcision was a part of the law of Moses, but

is here specially mentioned, probably for two reasons: (1) because it seemed to be the prominent point urged by the Pharisees upon the Gentile Christians; and (2) because it was not peculiar to Moses, but was given to Abraham, and was, therefore, "of the Father"; but it was incorporated into the "law of Moses" among the rest of the "carnal ordinances." (See Jno. 7:22, 23; Heb. 9:10.) So the question simplified is, Shall they keep the law of Moses?

What was their decision? It was, "That we trouble not the Gentiles which are turned to God," nor "tempt God" by putting "a yoke upon the neck of the disciples, which neither we nor our fathers were able to bear" (verses 10, 19). Thus they settled the question of the law of Moses. They further decide that four things are necessary for them, viz.: To abstain from meats offered to idols, from blood, from things strangled, and from fornication (verses 6-29). Is it not a "necessary thing" that the Gentile Christians shall "abstain from" murder, adultery, theft, false witness, covetousness, blasphemy, idolatry, and having other gods beside the true God? and is it not a "necessary thing" for them to honor their parents? All must admit that these things are "necessary." I say "must," because these same apostles, actuated by the same Spirit that was in Christ, and in harmony with His teachings, continually urged these principles of righteousness on the authority of the law—not of Moses, but of God, which contains them. (See Matt. 19:16-19; Rom. 7:7-25; 8:1-7; 13:8-10; Jas. 2:8-12, etc.)

From the last reference we see that James, who presided in the council at Jerusalem, says, that he who kills is a "transgressor of the law;" and He that said "Do not kill" said also "Do not commit adultery," and that he is guilty who offends in "one point" of the law. This same law says "Thou shalt not covet," and Paul calls the law which contains this commandment "the law of God." Rom. 7:7, 22. James calls it "the royal law." Royal signifies kingly. The royal law is the law of God, the "King of Eternity." (Jer. 10:10, margin.) Paul says it "is spiritual" and those who are "spiritually minded," "who are in Christ Jesus," and "walk after the Spirit" that was in Him, and "not after the flesh," are "subject to the law of God," but the carnal mind is not; and "to be carnally minded"—opposed to the law of God—"is death." Rom. 7:14-25; 8:1-7. Now almost any child knows that that law, called the "law of God," which says, "Thou shalt not kill," "Thou shalt not covet," etc., says also, "Remember the Sabbath day, to keep it holy," and "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," etc. This is "one point" of the law, most assuredly. James says if we offend in one point of this law we are "guilty." The light has come. Let us then keep every "point" of that law which God himself spoke from Heaven. "God shall bring every work into Judgment" in the light of His law, and "He will in no wise clear the guilty." There are ten commandments in that law. Deut. 4:12, 13. Truly these things are "necessary." But were they mentioned with the four "necessary things," which the Gentile Christians were required to do, by the council over which James presided, and at which Paul was present? No. Does not James most clearly teach that it is "necessary" to keep every point of that law which says, "Thou shalt not kill," "Thou shalt not commit adultery," etc.? Most certainly he does. Then what must we conclude from these premises? There is but one conclusion which can be drawn, viz.: That James, with all the apostles and elders assembled in that council, recognized a clear and decided distinction between the "Law of God" and the "Law of Moses;" and that in discussing the latter they do not include the former, though its precepts are elsewhere recognized by them as necessary to eternal life.

The question may be asked, Why did the apostles urge those four things specially upon them? Doubtless they considered them wrong; and because they were generally practiced among the Gentiles, the converts from whom would be in special danger on account thereof, this special counsel was given. Long before Moses, God had forbidden the eating of blood, as it contained the life. (Gen. 9:4.) In eating a "thing strangled" the blood would be eaten, as it is thereby retained. Paul gives the reasons why we should not eat "meats offered to idols." (See 1 Cor. 8. and Rom. 14.) No good could come from it but harm, as it would tend to draw them back into idolatry; to

cause a "weak brother" to stumble; or to prevent those who might otherwise be won from idolatry.

As "fornication" is not specifically named in the law of God, though included in the 7th precept, and as it was a common practice among the Gentiles, a word of caution and admonition upon this point was timely, and is a proof of their vigilance, and care for the church of God.

Oakland, Cal., Feb. 13, 1883.

Heaping Together Treasures.

In the *Century* for February is an article—"Topics for the Times"—which truthfully characterizes much of the extensive money-getting of the present day as systematized and legalized robbery. If any one will read the following extract from the article, and turn to the fifth chapter of James, and read that, he can scarcely fail to be struck with the graphic manner in which the treasure-heaping process is there described. The scene is there laid in "the last days," when the "coming of the Lord draweth nigh":—

"Of the gigantic fortunes now held in this country, not a few have been gotten by legal robbery. Twenty years ago our millionaires could be counted almost on the fingers of our hands. To-day their enumeration would carry us into thousands. Since the new system of robbery was perfected, about twenty men have amassed fortunes, which taken together, exceed the debt of the nation. Twenty years ago many of these men were poor. Some of the new millionaires have grown rich honestly, but some of them have led a raid upon the production and the accumulated wealth of the country. So Napoleonic in its boldness and success has been the method of the master robbers, that rich men of better instincts have been dazzled by it, and have adopted it openly and independently, or have lent indirect co-operation and social credit to the robber-chiefs, and have shared in the plunder. Men of honorable reputations, who have been crowned with public honors, have countenanced these crimes as affording the surest way of adding to their unsatisfying fortunes of ten, twenty, or thirty millions. It is by no means our purpose to throw discredit upon the pursuit of wealth. Honest production, and the honest gains of wealth that is employed in the service of society, are the bulwarks of civilization. But we do say that examples of private greed are sapping the sources of public honor; examples of gigantic and countenanced robbery are undermining the foundations of public morality and corrupting the national character.

"Our legislators have failed to see, or for private and corrupt reasons have winked at the fact, that the laws which were made to fit old-fashioned ideas of honor and morality, instead of protecting the public, are the strength and the protection of dishonest men. The old code of commercial honor is lost sight of in the complex transactions of stock-jobbers, who remain out of sight while their work is being done by conscienceless factors; by lawyers skilled in discovering loop-holes in the law and in juggling with the law; by lobbies with money at the doors of legislatures; by paper shares and paper promises to pay; by cipher messages and spies, and by abusing the facilities of stock exchanges."

HERE are some golden words from Dr. Prime, of the New York *Observer*, which are worthy of deep and earnest consideration from every one, no matter what his sphere of life may be; "If I had another life to live, and two thousand letters to write again, with God's help I would not hurt the feelings of the humblest of all God's creatures, honestly trying to do good. He might be as big as Daniel Lambert, and I would not call him fat and unctuous; he might be as lean as Calvin Edson, and I would not call him a bag of bones. I would call each day lost on which I had not made some hearts gladder than they were in the morning; on which I had not plucked up some thorns or planted some flowers on the path of human life."

THE simple, plain truth taught by Christ is the only philosophy the people can comprehend, and the religion of Christ is the only philosophy the race needs.—*The Advance*.

The Return of Israel.

PERHAPS no one subject has been so much talked of, which is yet so little understood, as that of "the return of the Jews." It is a stereotyped theological phrase, representing various and indefinite views.

We believe in the gathering of Israel to their own land; but we must apply the same New-Testament rules here that we have to other classes of promises, to wit, allow that the true Israel are of faith, whether Jew or Gentile by birth.

There are two classes of Old-Testament prophecies on this subject; one, agreeing with the history of the past; the other, agreeing with New-Testament declarations, to be fulfilled in the future. Those who advocate the return of the Jews in the Age to Come, do so on the assumption that there has never been a gathering of Israel since the Babylonian captivity. But that this is only assumption and an error can be shown by history, both sacred and profane. All chronologists agree that all the prophets, except Malachi, wrote before the return of the Jews from Babylon. They date about as follows: Isaiah, 758 B. C.; Jeremiah, Ezekiel, and Obadiah, 588; Daniel, 534; Hosea, 725; Joel, 761; Amos, 787; Jonah, 800; Micah, 758; Nahum, 720; Habakkuk, 605; Zephaniah, 608; Haggai and Zechariah, 518; Malachi, 400. These dates are designed to cover the latest periods of their prophecies, and the decree of Cyrus was B. C. 536, and that of Artaxerxes, which gave efficiency to, and really complemented, the original decree, Ezra 6:14, was in 457. Hence, quotations from their writings, to sustain the theory in question, have the full weight of chronology against such an application.

In Isa. 44, the Lord declares himself as their Redeemer, "that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof." The instrumentality used in fulfillment of this promise is also shown: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Verses 26, 28.

By turning to the record, we find that the decree for the return of the children of Israel was very liberal, giving permission to all to return *who would*. And no prophecy contemplates anything more than full permission and voluntary acceptance.

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem." Ezra 1:1-4. Again, in the decree of Artaxerxes, chap. 7:13: "I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm which are minded of their own free will to go up to Jerusalem, go with thee." Jeremiah, speaking of the return of Israel from all the nations and from all the places whither they had been driven, introduces the same condition that Artaxerxes does in his decree—they shall go up voluntarily. "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into

the place whence I caused you to be carried away captive." Jer. 29:10-14. He also places this general gathering after the seventy years' captivity.

These plain declarations are sufficient to cut off the assumption of the Age-to-Come theorists, who teach that only two tribes returned, while the ten remained scattered. There is no evidence that all of any tribe returned, while we have evidence that some of each tribe returned, even all that were willing.

Josephus proves conclusively that twelve tribes were restored after this captivity. He says that Ptolemy Philadelphus sent a request to the Jews to "send six of the elders out of every tribe," for the purpose of translating the law into the Greek. When they were sent, word was returned to Ptolemy thus: "We have chosen six men out of every tribe, whom we have sent and the law with them." Josephus says they sent seventy-two; thus the twelve tribes were represented. See Josephus' *Antiquities*, B. 12, ch. 2, sec. 4-7.

This testimony is corroborated by Scripture. That the tribe of Levi was represented in the return is evident, for the priests were all of that tribe. But Ezra says further, "So the priests and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and ALL ISRAEL in their cities." Ezra 2:70. "And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem." Chap. 3:1; Neh. 7:73.

When the temple was built, it was dedicated as related by Ezra. "And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, TWELVE he-goats, according to the number of the tribes of Israel." Ezra 6:16, 17; 8:35. If ten tribes were lacking, it would be truly singular that it should not be mentioned in such a connection as this.

There is another gathering of Israel spoken of in both Testaments, which we will briefly notice. Isa. 27 evidently refers to it. Notice in verse 11 the expression parallel to Rom. 11. "When the boughs thereof are withered, they shall be broken off; the women come and set them on fire; for it is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will show them no favor. And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Verses 11-13. This we think is easily identified as the gathering of the New Testament. When the Saviour comes, "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31.

That this is the gathering of Israel referred to in the prophets is proved by reference to Eze. 37. After relating the vision and the revivifying of the dry bones, the Lord said, "Son of man, these bones are the whole house of Israel: behold they say, our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. . . . And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land." Verses 11, 12, 21. Comp. vs. 20-28, and Rev. 21.

This gathering is coincident with that of Matt. 24, above referred to, as the graves of the house of Israel will be opened when the Lord sends his angels with a sound of a trumpet to gather his elect. The various points referred to in Isa. 27, Eze. 37, and Matt. 24, are united in 1 Thess. 4:16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and

remain shall be caught up together with them in the clouds, to meet the Lord in the air."

In 2 Thess. 2, the subject is also introduced of "the coming of the Lord Jesus Christ, and our gathering together unto him." This we firmly believe is the only gathering of Israel that remains to fulfill the prophecies. EDITOR.

True and False Religion.

THERE are thousands and thousands of men who are pretty moral, who join the institutions of religion, who do not break over the theological fences violently anywhere, and who are considered very good Christians. If they have more than morality it is regarded as all the better; but that is all that is regarded as indispensable. Notwithstanding that, a man may be moral and join institutions of religion, and yet not have dreamed what the central element of religion is—the substitution of a true love for self-seeking in any of its forms—the reconstruction of the whole life and character around about this appropriate center.

So a man may comply with the average church notions on the subject of religion, and yet know nothing whatever about it. A man may conform to his own general vague sentiments or conscience in many respects, and yet be far from religion. A man may be decorous, he may be prayerful, he may be obedient to much law; but no matter what a man complies with and conforms to, the requisition is absolute.

"Though I speak with the tongues of men and angels"—though Demosthenes, though Cicero, though all the noblest and most eloquent and most cogent preachers, such as Bourdaloue, Massillon, and Whitefield speak through my mouth the things which concern time and eternity and human life—if I am not animated by the principle of unfeigned and organic love, if that is not the central motive, and it does not color everything I do, what am I? I should not dare to say what such men are; but the apostle did say. They are worse than bass drums, according to his declaration. He says, "They are as sounding brass." Is there anything in this world that is so empty in and of itself as those little thin plates of brass that go sounding through the streets? Such men are "tinkling cymbals." Paul says that though a man may be a brilliant orator, though he may be wise, though he may possess many noble qualities, if he has not this central element of love, he is a "tinkling cymbal." An Italian woman might as well dance and cause the castanets to rattle, and then say, "I am a Christian," as a man, who merely has an overflow of eloquence says, "I am a Christian teacher." That man is a Christian teacher the breath of whose life bears love, and inspires love; but that man who simply inspires more thought of worship, more technical piety, without love, is "sounding brass or a tinkling cymbal."—*Christian Union*.

ONE IDEA OF POVERTY.—It was Bulwer who said that in nine cases out of ten, poverty is only an idea. Some men with ten thousand dollars a year suffer more want of means than others with three hundred. The reason is, the richer man has artificial wants. His income is ten thousand, and he suffers enough from being dunned for unpaid debts to kill a sensitive man; he who earns a dollar a day, and who does not run in debt, is the happier of the two. Very few people who have never been rich will believe this, but it is true. There are thousands and thousands with princely incomes who never know a moment's peace, because they live beyond their means. There is really more happiness in the world among the working people than among those who are called rich—always providing that poor folks do not, in a smaller way, emulate the prodigality of their richer brethren. Poverty is simply a question of the good or bad management of money in hand.

SOMEBODY has spoken of the "ornamental" members of the church, meaning those who are in it, but are of no use. But he is mistaken. They are rather the "disfiguring" ones. They who ornament it, who give it its beauty, and help make it the joy of the earth are such as love it, enter eagerly into its work, strive to build it up and extend it. In saintship the useful and the ornamental are one. There is no embellishment in uselessness.—*United Presbyterian*.

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 22, 1883.

Words in Season.

IN a report in the *Review and Herald* from Sweden, Bro. Matteson uses the following language, to which we call special attention:—

"We do not wish to mention names, but we wish our brethren in America, as well as in Sweden, to understand that it is not for the advancement of the cause to send papers and money to such men, even though they make long reports and strong appeals for money. One person who has done this has now united with another to publish a paper in Stockholm. We have received the first number. The last-named person published an article in a political paper some time ago, stating that he was no S. D. Adventist. He said he kept the seventh day, and believed in the soon coming of the Lord, the sleep of the dead, and the destruction of the wicked, but, nevertheless, he was persuaded, and wished others to understand, that S. D. Adventists, as well as other churches, belonged to the great harlot, Babylon, that is fallen. This paper was sent to us. He has a burden to make people believe that the mark of the beast is a literal mark, which will be branded into the foreheads and hands of those who receive it, either by a hot iron or by some chemical preparation. Some have embraced this new light, and seem to rejoice in it, because it gives them a chance to find fault with our views."

We digress from the main design of these remarks to say that we have known a few in this country to take the same fanciful view of the mark of the beast, which destroys the harmony of Revelation 13 and 14, and sadly unhinges the Third Angel's Message. But, fortunately, most of our people are too well grounded in the principles of the present truth to be unsettled by the "new light." Again Bro. Matteson says:—

"We desire that those brethren in America and elsewhere, who are in harmony with us and desire to help the Swedish Mission with their means, will do so through the General Conference Committee."

This is a matter which ought to receive the earnest attention of all benevolent individuals, and of all the denomination. The abuse here spoken of has existed from the very beginning of our work. Before we adopted the tithing system, or any system of raising means, we were struck with the want of discernment manifested by many of our brethren in giving to the cause or to individuals, and the consequent inequality of the recompense bestowed on different laborers. Two ministers would go out to labor; one, a self-sacrificing, devoted man, whose mind was wholly on his work. Himself and his wants were kept out of sight, while he labored zealously for the cause. The brethren would be delighted with his labors; they would rejoice in his sermons and listen to his counsels, but seem to forget that he needed anything, because he had not the disposition to press his wants upon their notice. If he had a family he would often return to them with a sad heart, because he could not bring to them the means of providing even necessary food.

The other, of a different mould, would seek to attract people to himself; was always ready to present his own wants, real or supposed; would magnify the trials attending the work of the ministry, and thus enlist the sympathies of those among whom he labored. Having created a greater interest in himself than in the cause which he professed to represent, he would return to his home loaded with presents, though he had done but little good to the people among whom he had labored. And he would soon come to look upon this as his right, even though he knew that his fellow-laborers did not fare as well as himself, and was the first to murmur and complain of neglect. This is no fancy sketch; we have seen it acted over and over. The formation of Conferences and the introduction of system in our financial affairs, did much to remedy the evil, but it was not by any means cured. There have always been some who did not like to be bound by rules; did not like to conform to that which was adopted by the body. Sometimes they objected to it as inconsistent with their personal liberty, and sometimes excused themselves on the ground that their circumstances were peculiar, and they ought to be made exceptions to the rules which were applied to others. These stood exactly where their sympathies

could be perverted and misdirected, and a complaining, selfish person could work upon their sympathies, and obtain means to a liberal amount from them, where the most urgent appeals for some suffering branch of the cause would fail to move them, especially if made by those who bore responsibilities, and were laboring in harmony with the system adopted by our people. These things we have witnessed very often.

And there is still another class, composed of conscientious, self-denying, benevolent people, whose feelings are in harmony with every branch of our work. They are very anxious to see the cause prosper, and their anxiety prompts them to do that which should only be done by, or under the counsel of, the Conference Committee. They will bend all their energies to respond to some urgent appeal, and not only give all they had to spare, but secure all that the brethren could spare as far as their influence extended, actually robbing the treasury of its due to meet a want, the merits of which they did not understand. We have known the resources of whole churches to be drained in this manner, and the Conference crippled, and worthy, faithful laborers left to suffer, while unworthy ones were liberally supplied. For, in such cases, it almost always turns out that the means so raised have been misapplied, and the cause has been injured and not benefited by a misappropriation of funds; by discouraging the faithful workers, and by strengthening the hands of those who are serving themselves and not the work of God, and who, sometimes, as in the case cited by Bro. Matteson, are fighting against the cause which the brethren, who bestow the means, dearly love and are anxious to advance.

Our Conference Committees are all finance committees according to the Constitution of the Conferences. In addition to this the General Conference Committee, by an article in the Constitution of that body, is constituted a Committee on Missions, all mission-fields, both home and foreign, being placed under its supervision.

No words are needed to prove that individuals and the cause will be best and most fairly served if the distribution of the funds is left to the proper committees. It is their duty to inquire into the circumstances of the applicants, and they have the means of acquiring an understanding of the case which others seldom have. And especially is this true of foreign fields. Our methods of operation have been well and carefully planned, and thoroughly proved, and no irregular, unorganized action will ever improve them. In most cases the gift of money in this irregular manner has led to many regrets; in some instances the donors have been so greatly disappointed with the results as to become discouraged, and for some time give little or nothing in any manner. Instead of complaining of those who received the funds they ought to bewail their own want of discernment whereby they have permitted funds to be diverted from their proper channel and lost to the cause. And instead of suffering the fountains of benevolence to dry up, they should be more earnest to "redeem the time," and as far as possible remedy the errors of the past.

We suggest a few rules which, if followed, will leave little cause for regret in time to come:—

1. "Bring *all* the tithes into the storehouse" of the Lord. Do not withhold from the treasury that which is its just due.

2. If private calls are made for special help, to any large extent, seek counsel of those whose duty and privilege it is to understand the wants of the cause at large, and inquire concerning these two points: (1) Whether the person making the call is worthy and needy, and (2) Whether the outlay would be judicious, that is, whether you are not aiding a cause or person not greatly in need to the neglect of some branch of the work which may be suffering for the aid which you can give.

3. If you feel called upon to bestow a gift or make an offering to a cause in a distant field, especially in a foreign field, or wherever you are not acquainted with the circumstances, make it *through* the committees who have the oversight of that field and that work. They will be glad to convey your charities, as they are in that business, and they may be able to make suggestions to you which will prevent injudicious actions and consequent regrets.

If these rules were faithfully followed by all, there would be plenty in the treasury to meet the requirements of the work, all reasonable wants would be promptly met, and there would exist no possible causes of regret.

We ask our brethren and sisters to read this article a second time, and examine the subject carefully, and consider whether it does not present a remedy for many existing difficulties. God will bless us if we walk uprightly, and give us a cheerful courage in our work.

The Advocate Again.

THE *California Christian Advocate* has again designed to notice the SIGNS OF THE TIMES, and, as usual gets out of temper. We are reminded of the story of a deaf man who attended a discussion, saying that he could tell who got defeated, as the one who lost the argument always got mad. We have several times placed the *Advocate* editor in a trying position, and it is hard for him to keep his temper when he speaks of us. We took up a book on the Sabbath published by the Methodist Book Houses, which he advertised and recommended, and proved that it wickedly misrepresented the Scriptures, and abused its readers by hiding its misrepresentations under the pretense of a knowledge of Hebrew. We called upon the editor to vindicate the book or withdraw it from the market. The first he could not do, and he therefore passed it by without notice; but he has improved every opportunity since of "making faces" at us—making use of bitter language because he had no just reason to offer.

He is now very much stirred by our article on "That Same Identical Time," and, just as before, evades the issue and makes one of his own, which, if it contained any argument would be as fatal to the first day as to the seventh. This is the point he is trying to hide from his readers. Of the first day he says:—

"We are in favor of Sunday as a day of rest, and believe it ought to be secured to the people by legal enactments."

And again he says:—

"It seems to us of little use to reason with people who do not know, or those who are so perverse they will not acknowledge, that to keep exactly the same time as the Sabbath all over the earth is a practical impossibility."

Now this is a man of straw of his own making, and a very rude one at that. The reader—every intelligent reader—knows that we have never said a word in favor of "exactly the same time" as the Sabbath all over the earth. This is a figment originating in the minds of those who oppose the seventh day. Our article was for the express purpose of showing to the *Advocate* that they do not and cannot keep the "same identical time" for Sunday, and therefore if there is any difficulty in the way of the Sabbath it is a difficulty in the way of Sunday also. And for this he accuses us of perverseness, and rails at us for "stupidity." We shall not retort and call him stupid, for the double reason that we are not permitted to render "railing for railing," and because we do not think that "stupidity" is his difficulty. His ailment is one that is much less excusable than stupidity would be.

It has been our endeavor to bring him to realize the fact that any argument on time which would stand against the Sabbath would stand against the Sunday also. We do not believe that he is too stupid to see it, for any one with the commonest kind of sense can see it. It may be that he has described his own case in the words, "so perverse that he will not acknowledge" this very evident fact. We will quote from his article, substituting "Methodists" for "Adventists," and "Sunday" for "Saturday," as follows:—

"If two Methodists should leave New York, each one fiercely determined to keep Sunday for Sabbath, and one should go east and the other west, and should sail until they came near each other, and should stop on islands in mid-ocean, one would be keeping Sunday and the other Monday for Sabbath, and this state of things actually has existed, and does yet. The only thing these two Sunday Methodists could do would be to proceed to demolish each other for the wicked violation of the law of the Sabbath."

And if there was a "legal enactment" on that mythical island "in favor of Sunday as a day of rest," what could these two Methodists do about it? What would be Sunday to one would not be Sunday to the other. Can the *Advocate* see the point?

We will be much obliged to the editor of the *Advocate* if he will notice this subject once more. We will not ask him to say whether he believes that Sunday *can be kept*. We take it for granted that he believes that it can, because he declares in favor of compelling men to keep it by "legal enactments." But we do ask him to answer the following questions:—

1. Do Sunday-keepers keep "exactly the same time" from the Atlantic to the Pacific?

2. Do you ask that a legal enactment shall compel all the people, all over the land, to keep exactly the same time for Sunday?

3. Can the Sunday—exactly *the same day*—be kept by all the people from New York to San Francisco, and they not keep exactly the same time?

4. If Sunday can be universally kept without keeping exactly the same time, cannot the seventh day be kept also without keeping exactly the same time?

5. And finally, Does the pretended “exactly-the-same-time” argument involve any difficulty in keeping the Sabbath which is not involved in keeping Sunday?

If the *Advocate* will answer these questions directly we will republish them with his replies. If he does not answer them we will not impute his silence to his “stupidity,” nor rail at him for “perverseness.” We will let the reader judge why he evades the issue, and grows captious over our effort to bring him to a recognition of the fact that his *argument* has no bearing against the Sabbath which it has not against the Sunday also.

Of course we do not admit that there is the shadow of an argument in his position against any day. Not a word can be found in the writings of any Seventh-day Adventist hinting toward the necessity of keeping the same identical time for the Sabbath; and Sunday-keepers know that they do not keep the same time for Sunday. Why, then, do they dwell upon it so much in their opposition to the Sabbath, seeing that it touches no issue in the controversy? It must be because they can find no *real* argument against the Sabbath, therefore they *suppose* one; and have proved quite unhappy in the supposition.

Next week we will notice the supposed difficulty in keeping the Sabbath in traveling round the world.

The Two Covenants.

(Continued).

THE opening work in the establishment of the new covenant must, at least, be as early as the *closing* hours of the life of Christ. In the last memorable evening of his life, as he was about to be betrayed into the hands of the Jewish rulers, our Lord gave the cup, representing thereby his own blood, into the hands of his disciples, saying as he did it: “This cup is the new testament [covenant] in my blood, which is shed for you.” Luke 22:20. Here is the first mention of the new covenant by our Lord. It is evident that the shedding of his blood, and the pouring out of his soul unto death, was that which should give validity to the covenant. Isa. 53; Heb. 9. The opening event, therefore, in the *ratification* of the new testament, or covenant, was on that memorable night in which the Saviour was betrayed, when he, the mediator of the new covenant on the one part, and the eleven apostles on the other part, as the representatives of the people of God, entered into solemn contract with each other. He, by giving them the cup representing his own blood, pledged himself to die for them; they, by accepting it, thus pledged themselves to accept of salvation through his blood, and to fulfill the conditions connected therewith.

Indeed, we must date the preliminary acts in the establishment of the new covenant, from the opening of Christ's ministry. Our Lord began to preach at the close of Daniel's sixty-ninth week. Compare Dan. 9:25; Mark 1:14, 15. The remaining, or seventieth, week, he was to employ in confirming the covenant with many; and in the midst of the week, he caused the sacrifice and oblation to cease, by being offered himself upon the cross, as their great antitype. Heb. 10:5-10. We must, therefore, assign the ministry of Christ to the introductory work of establishing the new covenant, or new testament. His preaching was a public announcement of its principles. He assigned to the law of God its just place. He laid down the keeping of the commandments as the condition of eternal life. Matt. 5:17-19; 19:16-19. He revealed the ground of pardon; viz., the sacrifice of his own life. Matt. 20:28. He also stated in distinct terms the conditions on which that sacrifice could benefit men; viz., faith and repentance. John 7:24; Mark 1:15. We cannot, therefore, deny that the ministry of Christ was the opening work in the establishment of the new covenant.

And now we again come to the important fact that the establishment of the new covenant was solely with the Hebrew people. Our Lord confined his ministry to the Jewish people, declaring that he was not sent but to the lost sheep of the house of Israel. Matt. 15:24. When he sent out the twelve during his own ministry,

he “commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel.” Matt. 10:5, 9. And when he sent the seventy also, it was only into those cities and villages whither he himself would come. Luke 10:1. His apostles were all Jews. And with them was the first solemn act of ratification of the new covenant in the cup out of which all drank, representing the new testament in his blood. Luke 22:20; 1 Cor. 11:25. And here comes in the fact that the seventy weeks of Daniel's prophecy pertain exclusively to the Hebrew people. Dan. 9:24. The last, or seventieth, week was devoted to the confirmation of the covenant. Dan. 9:27. It began with our Lord's ministry to the Hebrews, and ended when the apostles turned to the Gentiles. It was in the midst of this week of confirming the covenant that our Lord was crucified. And thus we find that, after our Lord's ascension, the ministers of the word preached the gospel “to none but unto the Jews only.” Acts 11:19. It was unto the Jews first that God, having raised up his Son, sent him to bless them in turning them away from their sins. Acts 3:25, 26. The termination of the seventy weeks closed the period in which the work pertained exclusively to the Hebrews. The work for the Gentiles was opened by the conversion of Saul, and by his commission to them as their apostle. Acts 9; 26:17. It was also opened on the part of Peter by his wonderful vision of the sheet let down from Heaven, and the commission given him at that time. Acts 10:9; 15:7, 14-17.

But what was the condition of the Gentiles before “the door of faith” was opened to them? Let the apostle Paul answer this, Eph. 2:11-13, “Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.”

The apostle goes on to speak of the union of Jews and Gentiles in one body as follows, verses 14-20: “For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.”

Those who sneer at everything which God has committed to the Hebrews, and boast themselves of their Gentile descent, would do well to compare this statement of the condition of the Gentiles with Paul's statement of the “advantages” of the Jews, and his enumeration of the things that pertain to them. Rom. 3:1, 2; 9:4, 5. God purposed to make of the Circumcision and the Uncircumcision one people for himself. The first thing was to abolish the enmity; viz., the code which created national distinction, which was circumcision and the ceremonial law. See Acts 11:3; Col. 2:13-17; Gal. 2:11, 12. Of the Gentiles it is said that they were “*in time past* Gentiles in the flesh,” and “at that time . . . without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” Of the Israelites it is said: “To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.” Certainly the Gentiles have no occasion for boasting. They did not take into the union that which added much to the common stock. They came in as the veriest beggars. They became rich by sharing with the Hebrews the blessings which God had for long ages preserved in their hands. The Gentiles were made partakers of the spiritual things which God had wisely and justly placed in the hands of Israel. Rom. 15:27. But being thus brought nigh by

the blood of Christ, Paul says of those who were Gentiles “*in time past*” (but not now) that they were “no more strangers and foreigners, but fellow-citizens with the saints and of the household of God.” They were no longer Gentiles, but Israelites. They became sharers in the name and in the riches of Israel. And it is by this adoption into the commonwealth of Israel that they became sharers in the blessings of the new covenant. The subject is wonderful illustrated by the words of Jer. 11:16 and Rom. 11:17-24. Thus we read:—

“The Lord called thy name, A green olive tree, fair, and of goodly fruit; with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.”

“And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again. For if thou wert cut out of the olive tree, which is wild by nature, and were grafted contrary to nature into a good olive tree; how much more shall these which be the natural branches, be grafted into their own olive tree?”

Here is the good olive tree, representing the family of Abraham, as adopted by the God of the whole earth, when he gave up the rest of mankind to their own chosen idolatry and wickedness. It is a “green olive tree, fair, and of goodly fruit.” To this olive tree pertain the covenants of promise. The first covenant is made with the people thus represented. The new covenant is made with the same people that the first covenant was made with. The breaking off of many of the branches of the tree, is because that God's ancient people continued not in his covenant. This is why he regarded them not. Jer. 31:32; Heb. 8:9. Indeed, in the chapter in which Jeremiah predicts the breaking off of the branches of the olive tree, he assigns the reason: The violation of the covenant God made with his people when he brought them forth out of Egypt. See Jer. 11. By the new covenant, those who were broken off can, if they will, be grafted in again, and not they only, but the Gentiles also with them. We may consider the good olive tree as having twelve larger branches, and a vast number of small branches. The tree will at the close of human probation, stand complete, representing the twelve tribes of “the Israel of God.”

There can be, therefore, no dispute that the first covenant, and the new covenant, were each made with the Hebrew people; the first, at the departure out of Egypt; the second, at the time of our Lord's ministry and death. The Gentiles share in the blessings of the new covenant by becoming members of the commonwealth of Israel. Eph. 2:12, 19. J. N. A.

Thoughts on the Twelfth Chapter of Hebrews.

“LET us lay aside every weight.” The apostle here takes the figure from the running course, where the contestant before starting in the race would lay aside every superfluous thing. Nothing was retained that would in the least hinder his progress. So we must lay aside everything that would hinder our progress in the divine life. These weights are of various kinds; some we have by nature, and others we voluntarily assume. Their number is legion, comprising every sin and evil tendency common to mankind. Barnes well says that “some very light objects, in themselves considered, become material and weighty encumbrances. Even a feather or a ring—such may be the fondness for these toys—may become such a weight that those who wear them will never make much progress toward the prize.” The original signifies something that may be hooked or fastened on. Constant watchfulness, therefore, is required on the part of the runner, lest, after he has laid aside a certain weight, Satan, who is ever on the alert, may fasten it on again.

"And the sin which doth so easily beset us." In addition to the "weights," of which different people have different kinds, there is a constantly recurring sin, to which all are liable, and which not only hinders our progress, but effectually stops it. If we trace the connection between this chapter and the two preceding chapters, we cannot fail to see that the sin to which the apostle here refers is the sin of unbelief. Chapter 10 closes with these words: "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." The eleventh begins with a definition of faith, and continues with notable examples of it, showing that without faith it is impossible to please God. Then comes the exhortation which we are now considering. Many suppose that by "the sin which doth so easily beset us," the apostle means some especial sin to which different persons are liable, differing in different cases. So we hear of impatience as the besetting sin of one person, and covetousness as the besetting sin of another. But the apostle speaks of "the sin," and not of the *sin* which so easily besets us. It is a fact that may be demonstrated, that lack of faith is the greatest source of trouble with every person, manifesting itself, of course, in many different ways. Lack of faith keeps back thousands from being Christians, and causes many professed Christians to stumble and fall by the way.

The word which is rendered "easily beset," does not occur elsewhere in the New Testament. It properly means "surrounding," and has been defined, "easy to encircle." Tindal renders it, "the sin that hangeth on us." Bloomfield supposes that it means "the sin which especially winds around us and hinders our course," with reference to the long garments worn by the ancients, which, if not removed or fastened up, would wind around the legs of the runner, and cause him to fall. In harmony with this view is the exhortation given to "gird up the loins of your mind," meaning to have faith.

How few there are who believe with all their heart. But a belief that admits of a doubt is not faith. True faith is that condition into which not the slightest element of disbelief enters. Who has the faith of Abraham, or Noah, or Moses? We think we have faith because we assent to the most prominent doctrines of the Bible, or to what is known as the "Third Angel's Message." A simple belief that Jesus is the Son of God, and that all the ten commandments are still as binding as when they were given, will not save anybody. "The devils believe and tremble," but their belief is not imputed to them for righteousness; they are devils still. Genuine faith in the Third Angel's Message is evinced by a practical reception of all the truths brought out by it. Among them may be mentioned the spirit of prophecy. One who does not believe in this is not a believer in the message, for it is one of the main points. Compare Rev. 12:19 with Rev. 19:10, etc. But this also involves a practical belief in true temperance, for that is a vital part of the Third Angel's Message. True temperance, or health reform, as it is termed, has been declared to bear the same relation to the last message that the right arm does to the body. Then if we do not believe and practice it, our faith is a crippled faith.

We may also show our lack of faith by neglecting to render to God his dues. Among nearly all denominations the tithing system is now recognized as the Bible plan of supporting those who labor in the cause of God. It is founded on the same principle as the Sabbath—the right of property. "The seventh day is the Sabbath of the Lord;" whoever uses that time for himself takes that to which he has no right. So also "the tithe is the Lord's," and whoever does not return it to him is guilty of robbery. Men who would scorn to defraud their neighbors of a dime, will systematically rob God, and think there is no wrong done. The Bible bears no uncertain testimony on this point. In astonishment the prophet says, by direct inspiration from God, "Will a man rob God?" Some one will say, No; a man cannot rob God. But listen: "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and in offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." Mal. 3:8, 9. Abraham did not do so, for he paid his tithes to the Lord's servant. Noah, in gratitude for his preservation, sacrificed not merely one-tenth, but one-seventh of his property. The neglect to honor the

Lord with our substance, and with the first-fruits of all our increase, Prov. 3:9, is a most flagrant manifestation of unbelief. God makes his care for us, both temporal and spiritual, dependent on our remembering him; but if we do not thus honor him, we intimate that we have no faith in his ability or willingness to care for us, or else that we lightly esteem his protection.

E. J. W.

The Missionary.

San Francisco.

SABBATH, Feb. 17, I was with the church in San Francisco. Nearly all the members were present, and the meeting was one of deep interest. The theme presented was drawn from 1 Pet. 3:18. The nature of the testimonies which followed gave evidence that the church not only desires to grow, but that it is gradually coming up to its high privileges. It is always encouraging to see Christians doing their best to carry out their own good resolutions. Desires, resolutions, and promises are only blossoms. When these blossoms blight and fade, how discouraging; but when they become fruitful, what a source of rejoicing to all!

The Sabbath-school showed marked improvement both in attendance and interest. We hope this will continue, for we are sure that when the Sabbath-school flourishes, the church will thrive.

The missionary work is progressing well. Some are finding sweet employment in looking after the wants of suffering humanity. This church has great reason to praise the Lord for what he has done for them, and not only to serve him with their lips, but to engage heartily in the special work of spreading the "gospel of the kingdom."

G. D. BALLOU.

Among the Churches.

In company with Elder Ballou, I visited the church at Fresno, Dec. 6. Held meetings with them two weeks, and was then called home on account of sickness in my family. January 19 I returned to Fresno, and spent the Sabbath with the church there; on the 21st I joined Bro. Ballou at Lemoore, where he had been laboring for some time. Here is one of the largest churches in the State. The Lord blessed in the labors. The preaching was of a practical nature, calculated to cause a searching of heart and life, and was well responded to in the social meetings. The brethren and sisters are of good courage in the Lord, and show a willingness to help move the car of truth. The T. & M. Society adopted the plan of using small packages of tracts for circulating in the neighborhood of each member; also of making a thorough canvass of one of the coast counties with the SIGNS OF THE TIMES. A club of 127 is taken for this purpose. The brethren pledged and partly paid \$83.50 to help defray the expenses of the Special Edition of the SIGNS.

LOS ANGELES.

I came to this place January 31. I was here nearly two years ago and assisted Elder Healey in starting a tent-meeting; the result of which is a company of thirty-two (several having moved away) mostly sisters, who are trying to walk in the light of present truth. At the close of the tent-meetings a nice church was built. This was a good move at the right time. There has been but little preaching since, but they have not forsaken the assembling of themselves together, and have made some progress.

Our meetings have been well attended and a good degree of the Spirit of the Lord has been manifested, and all are determined to try to be faithful. The interest in the missionary work has been revived and instructions given how to work, and keep the accounts. The club of SIGNS has been increased, and a supply of tracts ordered, to make up into packages for circulation in the city and vicinity. We feel encouraged for the work here. The population of Los Angeles is rapidly increasing, with a good class of people. It is said that 1,500 houses were built during the past year, and the work is still going on. I see no reason why we may not have another tent-meeting here soon, and a larger church be raised up. I expect to go to San Diego and San Pasqual next week.

M. C. ISRAEL.

Los Angeles, February 16, 1883.

A Covenant by Sacrifice.

BY ELD. R. F. COTTRELL.

THE work of human redemption and salvation is a work of sacrifice. Christ has made the *great* sacrifice; and he bids us take up the cross and follow him. And unless we do this, he assures us that we cannot be his disciples. Therefore, when the great gathering day comes, the command is, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 5:5. The saints—those who will be gathered when the angels are sent forth to gather the elect—are such as have made a covenant with God by sacrifice.

A sacrifice costs something. David said he would not offer a sacrifice to God which cost him nothing. I remember hearing the question raised, in a conversation between two ministers, whether anything could be properly called a sacrifice, except the slaying of an offering. This is not its only scriptural sense. It is used otherwise in both Testaments. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Ps. 51:17. "But to do good and to communicate forget not; for with such sacrifices God is well pleased." Heb. 13:16. When the Philippians sent of their goods to supply the necessities of life to the Apostle Paul, he declared their action to be "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."

Now we have the opportunity to offer sacrifices to God equally acceptable. We can serve the cause of God, blessing and saving men, by the use of those things which he has put into our hands. It may cost us some self-denial to surrender to God what he has intrusted to our care as stewards. He gives us our living out of his goods; but we are apt to think we need all we have and more. We are little disposed naturally to make a sacrifice. If we had an abundance, a thousand times more than we could use, how liberal we would be! This would not be a sacrifice. The thought is deceptive. The person that has a great abundance is no more inclined to be liberal; and if he were, he would know little of real sacrifice. For what purpose was the account of the poor widow and her two mites put upon record? Was it not to teach us to "trust in the Lord and do good"?

Is the reader making a covenant with God by sacrifice? Some have rejoiced for years that God has given them the truth. It has come to them by sacrifice—the sacrifice of the Son of God, and a sacrifice on the part of those whom God has used as instruments—and they have not yet learned that God requires them to make a sacrifice to give the truth to others, that they may be saved. Talk of following Christ, yet making no sacrifice! not giving of their abundance, even to save their fellow-men!

Be not deceived. "If any man have not the spirit of Christ, he is none of his." Some think they are too poor to give even a small amount of means in the cause. In such cases it will often be found that they are not too poor to use means for useless and hurtful indulgences. They find means to indulge the appetite with those things which are neither food nor drink; but are an injury instead of a benefit. Those who indulge in tea and butter, or largely in sugar, are not benefited thereby but certainly injured. They find means to make a costly offering to perverted appetite. Can they not do something in the cause of God and perishing humanity? Can they not at least sacrifice these idols? This would be something, if they did no more. But if they would cease to sacrifice to idols, they would have something with which to serve God. Let us each ask ourselves, Are we making a covenant with God by sacrifice?

Meager Support of Christian Missions.

In the prelude to one of the "Monday Lectures" in Boston, Joseph Cook recently gave some interesting facts in regard to foreign missions. They are interesting, and yet they should cause the ears of American Christians to tingle with shame; first, because this "Christian nation" spends so much more money to debase itself than to elevate the race, and second, because converts from among the heathen are more ready to give

for the support of the gospel than are those who have always enjoyed Christian privileges. Here are the extracts:—

It would not be necessary for me to open the Scriptures to make me zealous for missions, because the philanthropic attitude of soul is enough to give us zeal in this particular. There are three hundred millions of women now on this planet who have only the Buddhist hope of being born again as men instead of toads or snakes. There are eighty millions of women in Moslem harems. There are uncounted millions of men and women and children growing up in the most degraded superstitions, and suffering in mind, body, and estate from inherited pagan customs. In the name of mere philanthropy and secular prudence, Christian missions ought to receive a support, immediate, abundant, permanent, unflinching.

All that united Protestant Christendom together raises annually for missions would not pay the liquor bill of the United States for three days, nor that of the British Islands for two. At the opening of the century all Protestant Christendom expended only \$250,000 annually for missions. It expends to-day \$7,500,000 for that purpose. This is a large sum, you think. It is a bagatelle. The dissipations of Saratogas and Newports and Brightons would hardly find this sum worth mentioning in the hugeness of their expenses for self-gratification. The churches are penurious toward missions. . . . In China there is not an ordained missionary to-day for a million people. In the population accessible to the American Board there is as yet only one missionary for some 700,000 inhabitants. Modern Christendom has thrown one pebble into the great ocean of missionary effort, and stands with an amused childish conceit on the shore of history watching the wide ripples produced by that pebble, and supposes that it is reforming the world. Another century will sneer at us for our conceit and penuriousness.

In Bengal alone, out of a population of sixty-three millions, there are, according to Dr. W. W. Hunter, the government statistician of the Indian Empire, ten millions who suffer hunger whenever the harvest falls short, and thirteen millions who do not know the feeling of a full stomach, except in the mango season. ("England's Work in India," by W. W. Hunter, LL.D., London, 1881; p. 78.)

In populations poverty stricken and often famished, the American Board of Commissioners for Foreign Missions, almost alone among the missionary managing bodies of the world, is insisting on large or complete self-support by the native churches.

In Bombay, Calcutta, Madras, Canton, Fuh-chau, Shanghai, Kobe, Kioto, Tokio, and Yokohama, ten representative cities of Asia, it was my fortune to put to large gatherings of missionaries of all denominations and nationalities a series of questions on the religious condition of India, China, and Japan, and, among them this inquiry: "Ought native Christians to be encouraged and instructed to give a tenth of their income to the support of their churches?" With not half a dozen exceptions, in at least a hundred cases, missionaries outside the field of the American Board replied: "No, not yet," but missionaries inside of the field of the American Board said: "Yes," and so did the foremost of their pupils and converts. One evening in Bombay, the second city of the British Empire (for Bombay is now larger than Calcutta, or than Glasgow or Liverpool), I was putting a series of written questions to a company of missionaries and civilians, and this question about self-support was among the inquiries. Scotch and English missionaries, one after the other, rose and opposed such a pressure as is brought to bear on native churches by instructing them to give a tenth of their income for the support of their pastor; but, finally, uprose a converted Brahmin from out of the field of the American Board, and, in the most incisive, almost classic English, almost turned the feeling of the company in favor of the American plan. I had a similar experience in many a city, and I found the converts, especially the most intelligent of them, quite as emphatic in defending this system of self-support as the missionaries of the American Board themselves.

He that gives his heart will not deny his money.

Temperance.

THE DREAM.

I HAD a dream, I say a dream—
Yet scarce a dream was mine.
Methought I saw Intemperance,
Before the Judgment shrine.
His form was giant in its size—
Was giant in its strength;
His boldness filled me with surprise—
He stood in self-defense.

What can'st thou say, Intemperance,
Ere sentence dire be given,
Since thou hast peopled hell below,
And robbed the seats of Heaven?
Thou knowest full well, 'tis written plain
And marked in the decree:
No soul that dies the drunkard's death
Shall my salvation see.

But thou hast made thy brother drunk;
Hast damned thy brother's soul—
Because of thee he downward sunk
Beyond his own control.
What mischief hath not thy hand wrought
What tears, what groans, what pains,
What homes annoyed, what souls destroyed
To fill thy cup of gain?

Methought I did not see him wince,
Nor show the least appall;
But with a look that haunts me still,
He viewed the Judgment hall.
Then answering said, "I've thought of this,
But here my papers are;
They're from thy children while on earth—
I bring them to thy bar.

The papers they were handed in.
I trembled when I saw
In lines of black this right to sin,
Was headed "License Law."
This license was a moneyed plan,
By which the right was sold
Of robbing, cursing, killing man,
By paying so much gold.

For so much gold we license thee
To ruin, kill, destroy,
To drive from home its brightest gems
And drown each cup of joy.
To excite man to deeds of strife,
To angry words and blows,
To decrease all the joys of life
And increase all its woes.

For so much gold we license thee
To fill the drunkard's bowl,
And thrust upon society
These desecrated holes—
These dens of drinking, gambling, wrong—
These dens of dark repute,
Where vice, with Bacchanalian song,
Sinks man below the brute.

For so much gold we license thee
To plunge our land in crime,
And on the people lay a tax,
Oppression scarce could bind.
To make court sessions long and dear,
Our jails and prisons fill,
And thus with horror multiply
The curses of the still.

For so much gold we license thee,
Our poor-house rooms to fill,
And many a hapless orphan curse,
And many a mother kill.
And many a brother stain with crime,
Make many a sister moan,
Make many a father sit and pine
In dungeon cell alone.

For so much gold we'll stand between
Thee and all justice due,
All wives' entreaties, mothers' tears—
Pay us and we'll shield you.
"I paid them for this license bill,
The gold they did receive,
If wrong is done they guilty are,
As Justice will perceive."

I woke. O! terrible that dream!
And yet it was all true,
And all this ruin, all this curse,
Is caused by ME not you!
Is caused by God's own children here.
Our numbers might control,
Might save our nation from this curse,
Might save our brother's soul.

O Christian, where have we the right
To license what is wrong?
How shall we answer in that day
Before the Judgment throne?
Ye are my stewards, occupy
Earth's vineyard till I come.
Lord aid us that from yonder sky
Thy voice may say "WELL DONE."
—Rev. G. D. Kent.

SOME people say that they reject a certain thing because it is human. Perhaps they rejected it because it did not suit them. Had it suited them they would have accepted it, human or divine.

Alcohol—What it is, And How Produced.

ALCOHOL is a colorless, intoxicating liquid produced by fermentation. It looks so much like water that it might be readily mistaken for it at first sight. But it is so much unlike it in its real nature, that you can easily make some striking experiments.

Water will put out fire. Alcohol will feed a fire. It will also burn by itself.

Suppose, then, you have two clear glass vials filled, one with alcohol, one with water.

You may fold a slip of paper, and dip one end into the alcohol, and the other into the water. Touch the latter with a lighted match; it will not burn. Touch the light to the other end; it will flame up at once. Let it burn till it reaches the part wet with water, when it will go out.

Alcohol is made by art and man's device. You may look for it in vain in nature. You may hunt through all the forests, and examine all the springs, and the caves, and the rivers, and the ponds, the dew of grass, the honey of flowers, the sap of trees, the juices of fruits, and the milk of animals, and you will find no alcohol in any of them. So far as we know, the Creator has never made alcohol.

Men make alcohol by letting sweet liquids stand and decay. The sweet juices of apples, berries, grapes, and other fruits are often used for this purpose.

In Asia they make an alcoholic drink from rice. In all countries where fruits and grains are grown, men can make some of them into alcoholic drinks, if they wish to do so, but these alcoholic drinks are never found ready made.

There is no alcohol in the fruits and grains. The sugar in the fruit juice is changed into alcohol, by fermentation. Or, if grain is used, the starch is first changed to sugar, and then the sugar is changed into alcohol, by fermentation.

This fermentation is nothing but the decay of a sweet liquid. You may have seen apples, or pumpkins, or tomatoes decay and go to pieces.

Some of the juice runs away, some of the solid matter turns into gas, and goes off into the air, till in some way all is gone. When the sweet fruit juices are pressed out and put into a dish, they too decay and go to pieces, new substances are formed, and one of these new substances is alcohol. This decay is a filthy process.

When it takes place in our stewed fruits we do not eat them, but quickly send them away from the table. All alcoholic drinks are decayed drinks, for they are made by the decay of sweet liquids, or distilling out the alcohol which has been produced by decay.—*Julia Coleman.*

Beer and Railroad Building.

THE consumption of beer in the camps of the railway builders is enormous. At Bismarck I saw an entire freight train of thirty cars laden with bottled beer from a Chicago brewery, bound for the town nearest the end of the track. The chief engineer of the construction force said that an average of one bottle for every tie laid was consumed, and that the tie and the beer cost the same—fifty cents. Thus the workmen pay as much for their drink as the company for one of the important elements of railway construction.—*E. V. Smalley, in the Century.*

At the annual conference of the Anti-Tobacco Society, held at Manchester, Eng., the following resolution was passed: "That as careful investigation has shown that teetotalers who smoke are five times more liable to fall away than those who do not, this meeting would earnestly appeal to Blue Ribbon, Band of Hope, and all other temperance organizations who pledge their followers to discountenance the causes and practices of intemperance, to offer them an additional safeguard of a pledge against tobacco.—*Cynosure.*

BEER-DRINKING.—A boy in a bed in a hospital, motherless and friendless, had received a slight wound which pure blood would have thrown off, but he was a beer-drinker, and his hurt, with his poisoned blood, produced erysipelas. Dr. Edwards says: "The diseases of beer-drinkers are always of a dangerous character, and in case of an accident they can never undergo the most trifling operation with the security of the temperate. They almost invariably die under it."

The Home Circle.

SOME MOTHER'S CHILD.

At home or away, in the alley or street,
Wherever I chance in the wide world to meet
A girl that is thoughtless, or boy that is wild,
My heart echoes softly, "Tis some mother's child."

And when I see those o'er whom long years have rolled,
Whose hearts have grown hardened, whose spirits are cold,
Be it woman all fallen, or man all defiled,
A voice whispers sadly, "Ah, some mother's child."

No matter how far from the right she had strayed;
No matter what inroads dishonor had made;
No matter what elements cankered the pearl;
Though tarnished and sullied, she's somebody's girl.

No matter how wayward his footsteps have been;
No matter how deep he has sunken in sin;
No matter how low is his standard of joy—
Though guilty and loathsome, he's somebody's boy.

That head hath been pillowed on some tender breast;
That form hath been wept o'er, those lips have been pressed.
That soul hath been prayed for, in tones sweet and mild;
For her sake, deal gently with "some mother's child."

—Francis L. Keeler.

On Duty.

I was in the W. N. and R. Railroad office on a little matter of business, when a man came in and asked for a situation as engineer. His papers were satisfactory; he was a good-looking man, and the clerk might, perhaps, have given him some encouragement had not the superintendent been present. He looked up from his conversation with me, and asked pleasantly:—

"Do you smoke?"

"Yes, sir."

"Do you drink?"

"Not on duty, sir."

"Do you play cards?"

"Sometimes, sir."

"On duty?"

"I have done such a thing, but not often. It is not my habit."

"You won't do for the W. N. and R. I am sorry," he said, as the man's face clouded with disappointment, "but I am trying to ennoble the calling of a locomotive engineer by having only good, reliable, safe men in the business; men to whom we may trust our property, our lives, and the lives of our loved ones with impunity. I like your looks, my man, and will give you a job when you can say honestly that you belong to that class."

"You are quite right, sir, said the man, touching his cap as he went out, "but you will find it easier to bring up your new men in the right way than to reform your old ones."

"I feel deeply upon this subject," said the superintendent, turning again to me; "all the more deeply for the reason that I once was a locomotive engineer myself, and fully realize all the pressure they are under which tempts them to fall into the smoking, drinking, card-playing habits that are too often the primary causes of the dreadful accidents that so often shock the community. I was a poor orphan boy, only a child, indeed, when I began helping old 'Pat,' the watchman, about wiping the freight engines up at the Woolwich terminus. I was a natural machinist, and the railroad men all amused themselves by teaching me the principles of mechanics, which I caught at so quickly, and grew so self-sufficient over, that I soon received the nickname of the 'Old Man,' as the master mechanic on nearly every railroad is dubbed by the help. As soon as I was strong enough I was given a situation as fireman, and not very long afterwards the company, for some reason, running short of engineers, I was sent out with a local freight. I did so well that they kept me right along on that train for some months, changing me then to an express freight, with a new first-class engine. I was delighted at my promotion, and supposed I was just as good an engineer as there was in the business, not realizing that I lacked judgment, or that I had no idea of the responsibility of my position, and fully enjoying the reputation which I soon earned of being the most reckless engineer on the road. It was my great delight to cut all sorts of capers to raise a laugh. I talked to my engine as if it were a horse, and the boys used to say, 'The Star knows Fred, and does whatever he tells her, whether he touches the lever or not.' At a certain point

on our road there was a long, heavy grade, over which we were obliged to labor along at a pace that was a great trial to me, until I took up the plan of calling the train men into the cab, and playing euchre to while away the time. One day we had been drinking considerable before we started out, and I had been boasting of my power over the 'Star.' We were loaded unusually heavy with pig iron, and as I put the steam on I said:—

"This, with a little encouragement in the way of coal from Jake, the fireman, will carry us to the top of the hill, and when we pitch over the summit I shall not have to shut off. I have trained her so now she will obey my voice without raising a puff of objection. 'It is your deal, Tommy,' I went on to my conductor, who was my partner; 'play your best now,' and I talked to him and encouraged the Star, in an absurd way, that kept the men in a continual roar of laughter.

"We stood about the cab holding our cards slipped between our fingers, as I have only seen railroad men hold them, and instead of playing by throwing them upon a flat surface, we reached up and tucked the edges under a spring bracket that was screwed to the side of the cab to hold the running cord, thus preventing any probability of their being jostled out of place. Jake, the fireman, had the counters tucked under the band of his greasy felt hat, and not being in the game kept tally for both sides. Playing euchre under difficulties, you will say, but all the difficulties only increased the excitement of the game. I was playing a lone hand when we reached the top of the grade. The men were all engaged in the game, and none of us realized where we were until the last card was played. Then after a shout of merriment over my pretended discomfiture at being euchered, we came to a realizing sense that the momentum of the train had considerably increased.

"We are over the summit," shouted the conductor.

"And one of the brakemen cried:—

"Speak to the Star, Fred; just sing out to her and she will slow up."

"And I was just reckless enough to keep up the fun, by striking an attitude and shouting, 'Whoa! whoa!' in a way that made the men, for the moment helpless with laughter. It was only for a moment, however, and then they all took in the situation. Fun was forgotten, and they rushed to their places like true men, as they were in reality, only having got in the way of thinking that all the fun and merriment they could crowd into each trip was clear gain, they went beyond bounds sometimes.

"The grade that we had just started upon was a very heavy one; we never used any steam in going down it, and had to hold the train by the brakes.

"As the conductor seized the forward brake I saw that it was broken. Not until I had whistled for brakes, shut off the steam, and satisfied myself that every brake was set, did I admit even to myself that the train was out from under my control. It was a long grade, but it seemed to me now that it was endless. The rate of speed at which we were going was simply frightful, and increasing every moment. I looked back at the men and saw them lying flat on top of the cars, clinging to the running board for safety.

"I am going to jump," shouted my fireman in my ear, and looking into his face, I saw it as white as a dead man's, through the grim.

"Stick to the ship," I shouted back; and although he was twice my size, seized him by the shoulders and set him down upon his box. He said afterwards there was such a look in my eyes he dared not move.

"I pulled open the whistle, fastened it back, and on we plunged through forests, over bridges, the engine whistling like a mad creature. The iron with which the platform cars were loaded was hurled in every direction.

"Once or twice as we rounded the curves, the velocity with which we were running was such that the great locomotive ran upon one rail for some distance, and it seemed that it must lose its equilibrium; but it righted itself again, and went howling on.

"It appeared to me that I lived hours in those few minutes. The responsibility of my course as an engineer, came up to me with overwhelming force. In imagination I looked back at the brakemen and saw them crushed, mangled, and dead. I saw their weeping wives and children, and felt

that I was alone to blame for their misery. I saw that life was something besides the burlesque I made of it, and for the first time realized that I made my own position in it.

"We were going into the Roaring River Junction ahead of time. I knew we always made a close connection there, and it was ten chances to one if we found the main track clear and the switches all right. But they heard us coming quite a long distance off. It was one of those days when the density of the atmosphere is such that every sound can be heard much further than usual.

"The yard men at once divined the situation. They said afterwards that my alarm whistle sounded like a cry of despair, and the roar of the car wheels was like the noise made by a buzz saw. We flew through the yard past the station, and out upon the straight track, right side up, after having faced death fair and square for seven miles.

"I never expect to see a whiter-faced group of men than came forward into the cab when we reached the terminus, which was six miles further on. I did not wait to be discharged, but went directly to the office, told my story, and asked for what money was due me.

"No one was to blame but me," I said, "and this would not have happened but for the cards, and," I paused a moment, "we should not have been playing euchre on duty had we not been drinking first," and I remember now we were about to fill and light our pipes all around when some one noticed that we were over the hill. So I see, tobacco came to mind before duty; and I will never drink, nor smoke, nor play at cards again, nor run another locomotive until I have the stability of character that makes me fit for it.

"I went out of the shop, and, getting into a mail stage that stood by the depot, rode away off to the hills, where I hired out to a farmer.

"The natural love for machinery kept my mind employed, and I soon got up a cut-off, which I had patented. In riding to see how it worked I got to running again. The patent brought me some money, and in time I was promoted to be assistant master mechanic, then to master mechanic, where I took my old title of 'Old Man' by good right; and now I am general superintendent. I keep my eye upon my men, especially upon the engineers. We have very few accidents, and I attribute the fact mainly to the steady, reliable men that we have upon the foot-board."

Church and Home.

The Value of Work.

"WHAT is your secret of success?" asked a lady of Turner, the distinguished painter. He replied, "I have no secret, madam, but hard work." Says Dr. Arnold, "The difference between one boy and another is not so much in talent as in energy." "Nothing," says Reynolds, "is denied well-directed labor, and nothing is to be attained without it." "Excellence in any department," says Johnson, "can now be attained only by the labor of a lifetime; it is not to be purchased at a lesser price." "There is but one method," says Sydney Smith, "and that is hard labor, and a man who will not pay that price for distinction, had better at once dedicate himself to the pursuit of the fox." "Step by step," reads the French proverb, "one goes very far." "Nothing," says Mirabeau, "is impossible to the man who can will. 'Is that necessary?' 'That shall be.' This is the only law of success." "Have you ever entered a cottage, ever traveled in a coach, ever talked with a peasant in the field, or loitered with a mechanic at the loom," says Sir Edward Bulwer Lytton, "and not found that each of those men had a talent you had not, knew something that you knew not?" The most useless creature that ever yawned at a club, or counted the vermin on his rags under the suns of Calabria, has no excuse for want of intellect. What men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labor. I am no believer in genius, but I believe that labor, judiciously and continually applied, becomes genius.

THE infidel, who boasts that he is not confined by the narrow faith of the Bible, is like the man on the bleak wintry moor, who boasts that he is not hampered by the petty limitations of a house to shelter him.

Religious Notes.

—The Chinese Province of Hunan has 15,000,000 inhabitants, and not a single resident missionary.

—The United Brethren Church in Eureka, Cal., has seceded from the body and set up an independent church. The itineracy is one point on which they strongly dissent from the policy of the U. B. Church.

—Morocco, in North Africa, which has a population of eight or nine millions, still presents a stern and relentless appearance to the Christian faith. The emperor will not permit a Christian to live in the interior of his country.

—The *Herald of Truth* gives an account of a "Jug Concert" in Los Angeles—not a saloon affair of whisky jugs, but a church affair where money jugs are broken to get their contents for the benefit of the church,—and labels the account, "Juggernaut in Los Angeles." Very expressive.

—Dr. Edward Judson, of New York, is soon to publish a book which will contain a complete history of the life of his father, Adoniram Judson. Many letters hitherto unpublished will appear; and the brief prospectus indicates that it will be a very valuable and interesting work.

—A late number of a popular religious journal says: "The theological assumption that the first chapters of Genesis are a revelation from God, is pure assumption." Why stop at the "first chapters of Genesis"? Those who have read the fable of the camel and the Arab's tent, have the answer already. The devil is content to have religious teachers deny the account of the creation and the fall of man, since the truth of all the rest of the Bible depends on that portion.

—A. W. W. Dale, writing from Cambridge, Eng., says that the election of Dr. Benson, Bishop of Truro, as Archbishop of Canterbury, is a victory for High Church principles, and that from his accession the Ritualists have everything to hope. He says: "The new Archbishop may curb the vagaries of fanatics, but the doctrines and practices of the High Church party will be recognized as conforming to the canons and creeds of Anglicanism. For the time being, Protestantism in the Church has suffered not a defeat but a collapse."

—General Booth, of the Salvation Army, has just issued a year book, which contains the following: "During the year 1882, 609 of our soldiers, to our knowledge, have been knocked down, kicked, or otherwise brutally assaulted, 251 being women, and 23 children under fifteen. No less than 56 of the buildings used by us have been attacked, nearly all of the windows being broken in many cases, and in many others even more serious damage being done. Meetings have sometimes been broken up by stones crashing through window or roof."

—As examples of Christian liberality among Chinese converts, an English paper mentions two men who gave \$10.00 each last year to a preaching fund, out of an annual income of between \$70.00 and \$80.00. Another gave \$6.00 out of \$48.00 a year. A third gave \$7.00 out of \$54.00; two others, \$5.00 each out of \$60.00; and one, \$6.00 out of \$36.00. If Americans, some of whom claim to be Christians, would refrain from abusing the Chinese until they outdid them in liberality, it would be many years before we would again hear the cry, "The Chinese must go."

—Mr. Newton gives as his reason for his recent sermons on the Bible, in which he denies its infallibility as a guide, and its correctness as a history, that he considered that "a congregation composed, to a considerable proportion, of independent-minded Protestants of all orthodox denominations—of Unitarians, Swedenborgians, Free Religionists and Agnostics—might naturally need a pabulum which to the more conservative would be noxious indeed." This is in keeping with the modern idea that in religious matters people should be taught, not the things that they need to know and practice, but those things that will agree with the tastes and habits that they already have.

—The *Christian Union*, in regard to the probable trial of Rev. Heber Newton by the authorities of the Episcopal Church, says: "From the published interviews, we judge that the gentlemen who propose to conduct this prosecution, regard Mr. Newton as denying the inspiration of the Bible; we judge that he denies its infallibility and its plenary authority, but not the inspiration of its writers." This is certainly a distinction without any difference. If the Bible is not infallible, of what value is its inspiration? Any uninspired person can say unreliable things, and make mistakes; but the strength of inspiration is that it can be depended upon. "Forever, O Lord, thy word is settled in Heaven."

News and Notes.

—Ex-Governor E. D. Morgan, of New York, died on the 14th inst.

—The Governor of New Jersey has signed the bill legalizing labor strikes.

—San Francisco is to have a daily journal printed in both Chinese and English.

—The business portion of Knight's Landing, Cal., was destroyed by fire, on the 16th inst.

—Richard Wagner, the eminent musical composer, died at Venice, Feb. 13, aged 70 years.

—Another ministerial crisis exists in France, all the members of the new cabinet having resigned.

—The population of the highlands of Scotland has decreased nearly one-half within the last fifty years.

—The New York Board of Education have voted to discontinue the separate schools for colored children, after May 1.

—A steel wire rope 20,440 feet long, and weighing 51,000 pounds has just been made in Trenton, N. J., for a San Francisco street railroad.

—It is stated that Count Corti, Italian Ambassador to Turkey, has been instructed to ask satisfaction for renewed insults to Italian vessels in Tripoli.

—The first Jewish marriage which has taken place in Madrid since the expulsion of the Jews from Spain, two centuries ago, was celebrated a few days ago.

—The Mexican Government has authorized a French merchant to organize a company with the object of bringing to the republic twenty French colonies, of 5,000 families each.

—The Chicago Board of Trade recently unanimously adopted a resolution favoring \$500 as the minimum sum at which licenses should be fixed for the sale of spirituous and malt liquors.

—A rain-storm accompanied by a severe gale, prevailed over the whole of England and Scotland last week. Much damage was done by floods, and the loss of life and property along the coast was very great.

—A model cotton gin is to be established at Hogansville, Ga., with machinery so arranged that when the cotton starts at one point it will not stop until it comes out a packed bale. It will run thirty-five bales per day.

—The furniture of the High School building and Court House at Red Bluff, Cal., were covered with coal oil and fired on the night of the 18th. The fires were extinguished with but little loss. All suspicious characters have been ordered to leave town.

—Feb. 16, a coal mine at Braidwood, Ill., about twenty miles from Joliet, caved in, burying seventy-four men, none of whom have yet been recovered. As nearly all the men had families depending on them, the distress occasioned by the calamity will be very great.

—The *London Times* says in regard to farming prospects in England, "A crisis in field work exists. It is water everywhere, and good sowing time is being wasted." It is thought that most of the autumn sowing is rotten, and that a similar condition exists throughout Europe.

—Dr. Nagle, Registrar of Vital Statistics, publishes the results of eleven years record and observation of suicide in New York. The number of persons committing suicide during that period is 1,521. In 1864 the proportion of suicides was one to every 23,827 inhabitants; in 1874 it was one to 5,515.

—The greatest destitution exists in Europe on account of the almost universal floods, and this suffering will increase rather than diminish, as but little sowing has been done. Foreign merchants who have extensive correspondence estimate that the acreage of grain has decreased at least 90 per cent.

—As showing the breaking up of old prejudices in India, the *Independent* states that a Mahratti lady of good position, not a Christian, is coming to this country with the full approval of her husband, to pursue a thorough medical course, with the intention of returning to practice medicine among her country women.

—Dr. Hugh J. Glenn, of Jacinto, Cal., was shot and killed on the 17th inst., by a man whom he had discharged from his employ on account of drunkenness. Dr. Glenn was quite generally known as the owner of the largest ranch in California, having 60,000 acres in one ranch. He also owned land in Oregon and Nevada.

—The Faculty of Amherst College have taken a strong stand against intercollegiate sports. At a recent meeting resolutions were passed expressing the conviction that their cost in time, money, and energy expended brings no compensating advantage, and decreeing that the college shall take no part in them after the close of the present collegiate year.

—The *Monitor* claims that it is not a political paper; but a sentence in its last issue, in an article complaining of Governor Stoneman's appointments, shows what kind of politics it would advocate if it were a political paper. It says: "We are pained, therefore, to see worthy representatives of the Irish race in this State thrust aside in order to give places of profit to men who cannot command a corporal's guard of voting influence."

—In the case of the suits brought against the railroad companies of New York, for their failure to carry the freight offered to them during the strike for higher wages last summer, the court has decided that the railway is a public highway, not a piece of private property; that it is only on this ground that the peculiar privileges granted to railroad corporations could be sustained; that the railway company can be compelled by mandamus to perform its public duties when it fails or neglects so to do; and that inability to get work done at the wages it would choose to pay is no excuse for non-performance. In the words of the decision, "the duties must be performed at whatever cost; the companies cannot abandon their public duties without the express consent of the State."

—The illness of Prince Bismarck, although he is said to be better now, naturally has excited apprehension. His death is a possibility which diplomats and European statesmen are beginning to take into serious considera-

tion. It would be likely to kill the old emperor. But aside from this, it is impossible to predict the consequences of it. The forces in Germany hostile to him are lying in wait for his death, ready to do their utmost when it comes to weaken the union he has brought about between the German States; while his foes from without stand ready at the first favorable movement to push forward their schemes of national aggrandizement which the great German has held in check. A serious feature of the situation is that Bismarck has trained no successor in his principles, or, what is more important, in his methods. No man has been allowed to blossom into greatness by his side, and much as Prussia may admire the prince, the Empire may some day bitterly regret that he educated no one to take his place.—*N. Y. Tribune*.

Obituary.

BOND.—Died, after nearly three weeks' illness, near Lemoore, Tulare County, Cal., February 13, 1883, Dora Irene, infant daughter of Ebenezer and Anna Bond, aged 2 years, 4 months, and 2 days. W. G. Buckner, Elder of the Lemoore church, conducted the funeral services.

Not as the grief of those who weep,
And look at death as endless sleep,
Was ours, when this sweet opening bud
Was taken by the hand of God.
O, no! we wait for that blest spring
When holy ones shall vict'ry sing,
And Christ shall rescue from the grave
The jewels that he came to save.

S. H. BOND.

PHILLIPS.—Died of consumption, at Los Angeles, February 11, 1883, Charlotte Phillips, wife of Bro. J. J. Phillips, aged 40 years, and 9 months. Sr. Phillips leaves a husband and three children, and many friends to mourn her loss. But they do not sorrow as those who have no hope, for she gave her heart to the Saviour when only eleven years old, and has lived consistently all her life. She was among the first, with her husband, to embrace the present truth under the tent labors of Eld. Healey two years ago, and died rejoicing in the hope that Jesus is soon coming to wake those who sleep in him, and give them life and immortality. Words of comfort from 1 Thess. 4:13-18.

M. C. ISRAEL.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, FEBRUARY 22, 1883.

Quarterly Meetings.

THE late General Conference fixed the times of holding the quarterly meetings of the churches, the first Sabbath and first day in March, June, September, and December. The members of the church of Oakland will please notice that the election of church officers will take place at the next quarterly meeting, which will be held Sabbath and Sunday, March 3 and 4, at which time a full attendance is requested.

S. D. A. Year Book.

A COPY of the Year Book for 1883 has been received. It was unavoidably delayed a little, being the first of the kind, and it being near the commencement of the year when it was resolved to have it published. It is invaluable to every Seventh-day Adventist, containing a complete directory of all the Conferences and all the Associations of the denomination, the full proceedings of the late General Conference, of the Tract and Missionary Society, and of the various Associations, the Constitution of the General Conference as amended to January 1, 1883, and the Constitution of State Conferences, brief catalogue of publications, and a monthly calendar. It contains seventy two pages, neatly printed and in flexible covers. Price, 25 cents.

A Good Recommendation.

THE pastor of the Westminster Presbyterian Church of San Francisco, has visited the "Rural Health Retreat," Crystal Springs, St. Helena, Cal., and thus speaks of it:—

"There is no place on this Coast so perfectly free from mosquitoes, fleas, snakes and centipedes, whisky and profanity, and none which in all its appointments so well accords with my idea of a Sanitarium. I hope and intend, *Deo Volente*, to spend another vacation there, and shall take with me as many of my friends as possible."

Sabbath Memorial.

THE January number of the *Sabbath Memorial* has just been received at this office. Of this paper we cannot speak too highly. The present number is an excellent one. It contains a biographical notice of Rev. Joseph Stennett, pastor of the "Pinner's Hall Seventh-day Baptist Church" from 1690 to 1713; author of the well-known hymn, "Another six-days work is done." The *Memorial* is published quarterly at the low price of thirty cents. With great pleasure we will forward subscriptions; and we would be pleased to have copies of it taken in every church in California. Bro. Jones, the editor and publisher, is a man of thorough education, and many of the articles are of rare value.

About Business.

SEVERAL complaints have been received of the slowness of business transactions at this office. We will give a sample. A letter has just been received from Eureka, Humboldt Co., Cal., complaining that periodicals have not been received as ordered. Turning to the records we find that the order was dated December 28. Whether it was mailed that day we cannot say. It was received here January 5, which was Friday; it was forwarded to the office of publication the first of the week. As far as our part of the business was concerned it could not have been done more expeditiously. We always make an allowance for about as much time from post-offices in this State off the railroads, as we do from post-offices on the railroads east of the mountains. Thus, as in the case above noticed, one week is taken to receive the order here; one week must be allowed to reach its destination East, and one week for the return. In such cases if no return is made in three weeks we think there is unnecessary delay somewhere. It is true that a week is not always taken to reach this office, but we speak of the time we allow without imputing error to the parties through whose hands the business passes.

It has now been determined in our office that, when orders are sent here for any of the periodicals printed

in Battle Creek, Mich., to immediately send a number from this office, so that there may be no delay in receiving the first number. This must prove satisfactory to all parties.

We have several times received business letters from the East, and in ten days or less the writer would send a letter inquiring why the business was not attended to. Now it takes a week to transport the mail from ocean to ocean, without any transfers from the direct line; therefore it is impossible to make return in ten days.

The editor of the SIGNS has nothing to do with the business of the office; business letters never go into his hands. But if any one has complaint to make which, on consideration of the circumstances he thinks is reasonable, if he will state the case to us we will inquire into the matter and report the result. We are very anxious to have our patrons well and promptly served.

"The People are too Many."

SOME time since, in noticing the closing of the College in Battle Creek, we spoke of unfortunate influences there, which might appear to cast an unjust reflection upon that church. It was not so intended. We have no hesitation in saying that the church in Battle Creek is too large—about 500 members. Many of these have moved from small churches which have been left to suffer for want of their help, while in Battle Creek they are only ciphers, with nothing there for them to do to benefit the church. This is an unfortunate state of things, for all our people ought to be workers. True, all might do *something* in Battle Creek; but that many of these here spoken of did not go there to take a burden of labor, is proved by the fact that less than one-third of the entire membership belong to the missionary society. But the workers there *are* workers; the missionary society is very efficient.

But the worst feature in the circumstances of that church is this: beside the members there are nearly three hundred professed Sabbath-keepers who have drifted into the city without advice, and contrary to the expressed will of the church, and of the General Conference, who have never connected themselves with the church. Feeling responsible to nobody, they are generally independent in their action, yet they pass before the community as Seventh-day Adventists, and give character to the church and the work there in the eyes of the public. This is a most unfortunate state of things. It was the "mixed multitude" that went up with Israel that lusted for flesh and spread disaffection through all the camp. Ex. 12:38; Num. 11:4.

When we were questioned, we advised that the church in Battle Creek refuse to receive as members those who move to that place without advice or counsel, only to be a burden where all ought to be helpers. And all churches should refuse to give letters to those who wish to move to that place without a clear duty. We sympathize greatly with that church. It has had trouble brought upon it by those who have gone there contrary to duty from which it will take it a long time to clear itself.

FOR its clever hit at the folly of the so-called Agricultural Societies and agricultural fairs, the following from the San Francisco *Alta* is worth preserving:—

"Our esteemed contemporary, the *Sacramento Record-Union*, which claims to be 'the only paper in the State that is doing anything for the advancement of agriculture,' says a man in Susanville, Lassen County, has a fig-tree in full bloom, which, it adds, is quite a curiosity in the mountains. As fig-trees never bloom, our contemporary's story has been received with a titter. However, as understood in Sacramento, agriculture relates exclusively to horse races, and it is not strange that the *Record-Union* should make such a mistake as the above. It comes from living too near the headquarters of a State Agricultural Society that spends all its funds trying to get the trotting record down to 2:16."

It is impossible to give expression to our feelings of abhorrence of the dastardly crime recently committed in this State,—the murder of Dr. H. J. Glenn, of Colusa County. As usual, liquor is at the bottom of it, and what but the liquor habit could cause a man to deliberately murder one who had always been only a friend to him? But it will not do to say anything, for that liquor paid a revenue to the State, and the "temperance fanatics" must not be permitted to deprive the Government of such a valuable source of revenue. We believe, however, that the balance of loss and gain in this case has not yet been struck. Who shall audit the

TO M. A.—We cannot see that Acts 2:21 needs any explanation. On the time to commence the Sabbath we will soon give an article in the SIGNS.

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What Dr. Geikie has done for the Life of Our Lord, Conybeare and Howson have done for the life of St. Paul. As a picture of the civilization of Paul's time, their book is admirable, and shows thorough familiarity with all those places and aspects of truth which study can make available in interpreting the wonderful life and teachings of the Great Apostle to the Gentiles. It is a work of gigantic industry and profound learning, and has already passed through many editions.

TESTIMONIALS.

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

J. H. WAGGONER.

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

ELLEN G. WHITE.

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