

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 LAND FAR AWAY.

MARY M. BUCKLAND.

THERE'S a land far away, a beautiful land,
Where the sorrows of earth are unknown,
Where the saints will be gathered, that pilgrim band,
And Jesus will crown them his own.
The King in his beauty there ever will reign,
And nothing can harm or destroy;
For nothing can enter that beautiful land
That can for one moment annoy.

In that beautiful land no sorrow or pain
Can ever one moment be known.
And there never is seen the burial train,
To bear our loved ones from our home,
To lay them away where the white marble gleams,
To show where the lone sleeper rests;
For death and the grave will never be seen
In that beautiful land of the blest.

Oh! who would not wish for a home in that land
Where no shadow of night ever comes;
Where the ransomed ones gather, that pilgrim band,
And find with their Saviour a home?
There none will be weary, no sickness or pain,
And there sorrow never can come;
In that beautiful land they ever will reign
With the King in his beauty, at home.

Albion, N. Y.

General Articles.

Harmony Between the Old and New Testaments

BY THE EDITOR.

1. THEY have the same author. There cannot be that contrast, not to say conflict, between the two Testaments which some affect to see. It is a great mistake to ascribe the authorship of the Old Testament to the Father, and that of the New Testament to the Son. In all the dispensations, purposes, and revelations of Heaven to and toward man, the Father and Son have been, and are, perfectly united; and in all these the Father has revealed himself only through the Son. The highest evidence of divine authority that God ever offers in his word is that he made all things; and yet he made them by the Son. Heb. 1:1-3. Creation reveals to us the Son as certainly as it does the Father.

Not only in creation, but in the revelation of the Old Testament we behold the Son as clearly as we do the Father. He talked with the patriarchs. He was the angel of God's presence in whom he put his name, who led Israel out of Egypt, who communed with Moses, and ordered and arranged the first covenant with Israel. He went with Joshua, as "captain of the Lord's host," to bring the Lord's people into the land of Canaan. He inspired the prophets of old to speak concerning himself, as Peter says the Spirit of Christ testified in the prophets.

And in like manner in the work of salvation, in all the New Testament, do we behold the Father and the Son. They who shut the Son out of the Old Testament and the Father out of the New, represent God as a stern, inexorable, and almost cruel governor, and, in contrast, they represent Christ as loving, kind, and merciful. They find a relief to their feelings in the thought that, as a no-law minister in Indiana said, "their

allegiance is transferred from God to Christ." This is nothing less than a monstrous perversion of the gospel. In the New Testament we are told that "God so loved the world, that he gave his only begotten Son;" "the gift of God is eternal life, through Jesus Christ," "God was in Christ, reconciling the world to himself;" "Behold, what manner of love the Father hath bestowed upon us;" in short, that "God is love;" and the richest blessing mankind can enjoy is to have "the love of God shed abroad in our heart."

2. They have the same object. Ever since the fall of man, since the first promise that the seed of the woman should bruise the head of the serpent, we can see the same ideas and purposes running through all the revelations of God to man. By sin, God's government was reproached, the earth was cursed, and man lost his dominion and his life. The offering of Abel, and all the offerings of the patriarchal and Levitical ages, looked forward to the same gospel truth, that the Son of God would put away sin by the sacrifice of himself.

3. The Levitical system was preparatory to the gospel age. It was introductory, looking in the same direction. We should suppose from the teachings of some that they were in antagonism; but that is not the case. And so, also, the prophets spake by inspiration of the Spirit of Christ. They not only foretold the glories of the work of grace through Christ, but they looked for it, and longed for it.

4. The gospel is built upon the law of the Old Testament. The gospel is remedial—a system of pardon. It was a necessity because sin was in the world. And as sin is the transgression of the law, the gospel is a recognition of law, not merely a recognition of its existence, but a recognition of its claims, and of the justice of its claims. For, as Andrew Fuller forcibly and correctly remarked, "If the law which has been transgressed were unjust, instead of an atonement being required for the breach of it, it ought to have been repealed, and the lawgiver have taken upon himself the disgrace of having enacted it."

5. The perpetuity of the law is essential to the existence of the gospel. This may be shown in many respects, but we will content ourselves with a further quotation from Andrew Fuller, the celebrated Baptist author, on the atonement. He says:—

"Every instance of punishment among men is a sort of atonement to the justice of the country, the design of which is to restore the authority of good government, which transgression has impaired. But if the law itself is bad, or the penalty too severe, every sacrifice made to it must be an instance of cruelty. And should a prince of the blood royal, in compassion to the offenders, offer to suffer in their stead, for the purpose of atonement, whatever love it might discover on his part, it were still greater cruelty to accept the offer, even though he might survive his sufferings. The public voice would be, There is no need of any atonement; it will do no honor, but dishonor, to the legislature; and to call the liberation of the convicts an act of grace, is to add insult to injury. The law ought not to have been enacted, and now it is enacted, ought immediately to be repealed. It is easy to see from hence, that in proportion as the law is depreciated, the gospel is undermined, and both grace and atonement rendered void."

On the other hand, all can see that if the law were holy, and just, and good, and the rebellion against it wrong; if the authority, the claims, and the penalties of the law were worthy of the highest regard, then an atonement to the law does honor to the government which enacted the law, and to the principles of justice and right. Truly, as the prophet wrote, the Son of God, in his obedience and death, has magnified the law

and made it honorable; and, as the apostle said, we do not make void the law through faith, but we establish the law.

6. The New Testament indorses the Old as a means of instruction in righteousness. Says Paul, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. This is a most important testimony, and demands careful attention.

(a.) The word "Scripture" is here used as it is generally used in the New Testament, namely, as referring to the Old Testament exclusively. To this the Saviour referred when he said, "Search the Scriptures." Paul used this as his authority when he "reasoned out of the Scriptures." And this is rendered certain by Paul's words to Timothy in the verse preceding the ones quoted: "From a child thou hast known the Holy Scriptures." Timothy might have known the Old Testament from a child; but not the New, for the very good reason that the New Testament was not yet written when Timothy was a child. Hence all that Paul here says must apply to the Old Testament exclusively. If the Old Testament was for the Jews only, and of no profit in this dispensation, as some teach, then Paul surely knew it, and he would speak accordingly. And how does he speak of it?

(b.) He says of the Scriptures which Timothy knew from a child "that they were able to make him wise unto salvation." No one can say more than this of the New Testament. Were this our own language, and not that of Paul, we are sure that they who teach that "rightly dividing the word of truth" is to separate the Old Testament to the Jews and reject it as a rule of right and means of instruction for Christians, would accuse us of being fanatical and of teaching error. But the words of this apostle to the Gentiles are a standing rebuke to that system of error which discards the Old Testament from the Christian church.

(c.) Paul says of the Old Testament it is "profitable for doctrine." Hence on doctrine we are not shut up to the New Testament, and out of the Old, in this dispensation. We have as our book of doctrine all that God has spoken to the human race in all ages. They who accuse us of having a special hobby, or of being narrow and exclusive in our faith, are blind in regard to the instructions of the apostles on this subject, and they lose much of the blessedness and fullness of God's revelations to his people.

(d.) Paul says the Old Testament, which Timothy knew from a child, is profitable "for reproof and for correction." Here again we discover the error of those who make the New Testament their sole book of "discipline." And why not accept the reproofs given by the writers of the Old Testament? They spake by inspiration of God, even as they were moved by the Holy Ghost. And this is not the only place where Paul indorses them as authority. He says to the Ephesians, who "were Gentiles by nature," they were "built upon the foundation of the prophets and apostles." Therefore they who teach that the churches from the Gentiles are to depend on the instructions of the apostles alone are plainly in error. They who accept both the Old and New Testaments as the rule of their faith have a broad foundation on which to build. And this is what Paul calls it: "The foundation of the prophets and apostles." They who reject the Old Testament, who receive only the teachings of the apostles, have a defective and one-sided foundation. Their whole system needs to be corrected in the light of Paul's teaching.

(e.) The Old Testament is profitable "for instruction in righteousness." Says another apostle, "He that doeth righteousness is righteous."

Hence, righteousness consists in right-doing. And thus is proved that the Old Testament is not merely profitable to us theoretically, or as to mere doctrinal points and prophetic declarations, but profitable as laying down rules of right action; as giving us divine instruction for regulating our lives, and forming our characters. This being true, how much is lost to many professors of religion by their neglecting the study of the Old Testament. The Holy Spirit dictated the words written by "holy men of old," and inspired the apostles to confirm them as a rule of life; and they who reject those words grieve the Holy Spirit of God, and are left to walk in darkness. This is the reason why they who reject the Old Testament are found so generally denying the power of the Spirit of God. Their religion becomes nominal and formal.

(f.) Some would be willing to admit that Paul's indorsement of the Old-Testament Scriptures is correct in some degree; they would accept his words, yet under large limitations. But Paul's words allow of no limitations; he has been careful to put them out of the way of restrictions. After saying they "are able to make thee wise unto salvation," that they are profitable for doctrine, for discipline, for instruction in right-doing, he adds, "that the man of God may be perfect, thoroughly furnished unto ALL GOOD WORKS." However strongly people may doubt that all good works are embraced within the teachings of the Old-Testament Scriptures, there is no room to doubt that Paul says so. And his statement must be approved by all who examine the subject with any care and candor. A sufficient vindication of his words (if they need any) is found in the fact that the law of the Most High God is written in the Old Testament. Concerning this law Jehovah himself said if they would keep it they would be holy. Moses said it was their righteousness and their life to keep those commandments. Deut. 6:25; 30:15-20. David said that law was perfect. Solomon said it contained the whole duty of man. The particular declarations of the New Testament in favor of the law, equally broad and emphatic, will be considered hereafter. It is a very evident truth that a law which can make men holy in obeying it, which is righteous, which is perfect, which contains the whole duty of man, must indeed embrace "all good works." But this is the nature of the law of God, and this law is written in the Old Testament. And so Paul's words stand vindicated, that we are "thoroughly furnished unto all good works" in the Old-Testament Scriptures. Had we no other evidence in the New Testament in favor of the perpetuity and perfection of the law of God, we should consider this text amply sufficient; but, having much more equally decisive, we have no hesitation in planting ourselves on this truth, and claiming in its behalf a "full assurance of faith."

(g.) The perfect harmony of the Old and New Testaments is further found in Paul's answer to the objection which may be raised against his strong indorsement of the Old-Testament Scriptures. Thus, the objector questions, If the Old Testament is able to make us wise unto salvation, and gives complete instruction in doctrine, discipline, and right-doing, even furnishing us the rules of all good works, what need have we of the New Testament? Is not the Old Testament therein affirmed to be complete and sufficient without the New?

To open this subject more fully to the mind of the objector, we ask in return: If the law of the Lord was perfect, why make any further revelation through prophets and apostles? Is there a complement of moral perfection? or, if the commandments of God contained the whole duty of man, why add the New Testament to them? Does God require man to do more than his whole duty?

The whole difficulty is in the mind of the objector, in that he sees no difference between moral obligation and a remedy for sin. It is a Bible truth that the whole duty of man was revealed in the Old Testament; and it is equally true that man did not do his duty. Having failed in his duty; having subjected himself to condemnation and to punishment, he finds himself utterly helpless, unable to extricate himself from the difficulty and the danger. As a rebellious creature he is subject to the righteous wrath of God, without any means of averting it. God looks down upon him in pity. But the government of God is a right government; his claims

on man are just, and cannot in justice be yielded. He cannot in any respect release man from his whole duty without doing violence to his own justice and dishonoring his own government. But in his infinite wisdom he devised a plan, wrought out through his own dear Son, whereby "he may be just, and the justifier of him that believeth in Jesus." Rom. 3:23-26. Had man done his whole duty, he would, of course, have been accepted on his obedience; but now, in addition to future obedience, he must receive "remission of sins" that are past by the forbearance of God. And more than this, his rebellion has so alienated him from God that he is incapable of restoring himself to those privileges and to that allegiance from which he has fallen. Both remission for the past, and obedience in the future, are secured through his surety. Thus "being justified by faith we have peace with God through our Lord Jesus Christ." Rom. 5:1. Hence, now, when Paul vindicates the sufficiency of the Old Testament as a divine instructor on morals, he adds the means of restoration, as follows: "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Here we have a perfect union of the two Testaments—the Old, containing the law of Jehovah, defining the whole duty of man, and also pointing out his fall, his repeated failures to discharge his duty—the New, revealing the remedy for sin through God's only Son. Thus we have "repentance toward God" because of transgression, and "faith toward our Lord Jesus Christ," for remission of sin; past failures forgiven in "being justified by faith," and future obedience insured by our having "peace with God," the enmity or carnal mind, which is not subject to the law of God, being taken away.

Long time has error, like a pall of darkness, hung over the Christian world in regard to this important point. Grievous wolves have foisted their heresies upon the church, since the "falling away" foretold by the spirit of prophecy. And no greater heresy has ever obtained than that which places the Son in antagonism to the Father; which makes void the law of the great God through faith in Jesus Christ; which makes God's will, as revealed in this dispensation, conflict with his will as revealed in past dispensations. "All his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8.

A Letter to the Disciples of the Lord.

BY ROSWELL F. COTTRELL.

DEAR BRETHREN: The subject on which I address you is truly important. It is a subject involving a part of our duty to God—a subject on which all lovers of the truth should be agreed. Either myself or you are in the habit, through ignorance, of sinning against our Creator every week we live. It was long held, that the seventh day of the week was the Sabbath from the creation of the world to the resurrection of Christ; after which the first day was the Sabbath to the end of the world. At length the advocates of this doctrine discovered that it could not be maintained from the Scriptures. What was to be done? To return to the Bible Sabbath, would be too humiliating; and all christendom would be against them. Could they abandon their favorite Sunday? By no means! Well, what was the result? A first-day Sabbath could not be found between the two lids of the Bible. What could be done to save this darling offspring of human invention? What did they do? They just dropped the name, Sabbath, and christened the pet Lord's Day, and now observe the same thing in the same way, abstaining from labor and doing the same things they formerly did on the so-called "Christian Sabbath," but the name is changed!

It puts me in mind of an anecdote I have heard. It was said of the Catholics, that in their proselyting among pagans, they found, in a certain place, a people who worshiped a goddess of the name of Minerva. The Catholics persuaded them to expunge the name Minerva, and inscribe that of the Virgin Mary. So they became good Catholics, worshiping the same image, but by another name! I need not make the application.

Brethren, I write not to condemn you, but it is

the hope that you may be convinced of your error, and that God may be honored by your turning to the truth, which has stimulated me to this undertaking. Hear me, then, while I examine the Scriptures on this subject.

FOR WHOM WAS THE SABBATH MADE?

For the Jews, do you say? Stop a moment. Our blessed Saviour, who never spoke amiss, and who meant all that he said, declares that "the Sabbath was made for man." Mark 2:27. The word *man* in this passage is not qualified or restricted in any way; consequently it means *man-kind*, or the *human race*. Now, brethren, be careful that you do not call the Sabbath the *Jewish Sabbath*, for Christ has told you better.

If the Sabbath was made for man, it must, of necessity, be made at a time sufficiently early, that the first man of the race might enjoy it. Accordingly Jehovah has informed us that he made the world in six days, and rested on the seventh, and that he blessed and sanctified it. Now do not cavil because there is no commandment on record before it was given on Sinai. Jehovah has told us when it was made, and Christ has told us for whom it was made. Brethren, the conclusion is irresistible to my mind, that the Sabbath was made for us, or, that the Lord, inadvertently, said more than he meant!

Again, if the Sabbath was made for man, it is, undoubtedly, of some use and benefit to him. How then can it be classed with the "hand-writing of ordinances which was against us, which was contrary to us"? No requirement of Jehovah was ever against us, unless it was caused by sin. It was against us to see the innocent lamb bleed away his life, figuratively in our stead; it was contrary to our feelings of benevolence and justice. This was caused by sin. But before sin was, was the Sabbath.

THE TEN COMMANDMENTS.

When God gave the law at Sinai, he spoke ten precepts to all the people, "with a great voice; and he added no more; and he wrote them in two tables of stone," and delivered them to Moses. Deut. 5:22. This is pre-eminently and emphatically THE LAW OF GOD. This is the supreme law of right—a law founded in the nature of things, and naturally binding, with the exception, if you please, of the fourth commandment, on the whole human race. This law embodies every principle of right between man and man, and between man and his Maker, and yet it may be resolved again into two principles—love to God, and love to man—and on these two hang all the law and the prophets. This law, being the basis of every law of right, might be called the constitution by which God governs the world. And yet Christians of the nineteenth century impiously talk of God's revised constitution—comparing the ways of God to those of men! Christians, I say, for if God had no people in Babylon, he could not say, come out of her *my people*.

This is the law of which Christ spoke when he said, Matt. 5:17, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfill. Till heaven and earth pass, one jot or one tittle shall by no means pass from the law, till all be fulfilled." All what? All that the prophets had said. It was the prophecies which were to be fulfilled. I know of no way to fulfill a law, but to keep it inviolate; and to keep a law does not put an end to it.

It was this law of which Paul spoke, *Anno Domini* 60, when he said, "By the law is (not was) the knowledge of sin;" and "I had not known sin, but by the law; for I had not known unlawful desire, unless the law had said, Thou shalt not covet." Rom. 3:20 and 7:7.

It was this law of which James spoke, about the sixtieth year of the Christian era, when he said, "Whosoever shall keep the whole law, and yet stumble in one point, he is guilty (not was guilty) in respect to all. For he who said, Do not commit adultery, said also, Do not kill." And it may be truly added, He who said do not kill, said also, Remember the Sabbath day to keep it holy. John referred to the same law when he said, A. D. 90, "Sin is (not was) the transgression of the law." If transgression of the law was sin, *Anno Domini* 90, what is it now?

The truth is, my dear brethren, Jehovah has always had one standard of morality and only one; and a violation of this standard of right, always was, and always will be, sin. What change then took place at the introduction of the

new dispensation? Not a change of that law by the transgression of which all men are sinners; but a change in the outward acts by which we come to God for remission of sins. For example: From the days of Abel to the coming of the Lord, men were required to acknowledge their faith in the promised Messiah by the shedding of blood, which pointed forward to the sacrifice of Christ. Now we are required to show our faith in a crucified and risen Saviour, by being baptized into his death. Changes similar to this are all that Jehovah made; man has made the rest.

THE FIRST TABLE.

The first four of the ten commandments contain our duty to God alone—duties which naturally grow out of our relation to God, the universal Father.

1. "Thou shalt have no other gods before me."
2. "Thou shalt not make unto thee any graven image. Thou shalt not bow down to them, nor serve them." We are not, *in deed*, to admit the existence of another god.
3. "Thou shalt not take the name of the Lord thy God in vain." We must not speak the name of Jehovah but with the utmost reverence.
4. "Remember the Sabbath day to keep it holy." We must acknowledge, *in deed*, that God is the Maker of the world and all its inhabitants. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Here, then, at the creation, God erected a monument sacred to the memory of the Creator.

We talk of moral and positive precepts; but who, brethren, shall decide which of the above four has the most morality about it?

(To be Concluded.)

"If We Knew."

"AND so, through this weary world we go,
 Bearing a burden of needless woe,
 Carrying hearts that are heavy and slow
 Under their load of care;
 When, oh! if we only, only knew,
 That God is tender, and strong, and true,
 And that he loves us through and through,
 Our hearts would be lighter than air!"

I do not know who wrote the lines. I saw them first on a card sent from one Christian heart to another. I heard them again from the lips of a busy woman—a wife, a mother, a house-keeper, a teacher of other women in the Bible class, a helper in every good work that comes pressing upon women in these earnest days. She was never idle; she was always somewhat over-worked; she was often very weary, and yet she seemed to carry a heart that was lighter than air; and she certainly did carry one that was "at leisure from itself, to soothe and sympathize." The words were nothing new; a child might have fashioned their simple rhyme; yet they sang on and on through a day of burden and care, till the soul took courage and felt as if some fresh breeze had blown across it from the green pastures where the weary rest. And I began to question if really the burden of woe was not often a needless one. It is, surely, when we have brought it upon ourselves, by our sin or our mistakes. If the proper use of our own God-given powers would have averted the misery, then it was needless indeed. But not necessarily useless because needless; for, if it serves as a teacher and helps us to avoid similar failures in the future, the work of the "needless woe" is done.

But there is another sense in which we drag a burden of needless woe; *i. e.*, when the woe would not be woe but for the sorrowful eyes through which we behold it. We see through a cloud; we darken our vision by our own shadows; we shut our eyes to the sun, and take a mournful comfort in pitying ourselves. If we subtract from our burdens those we bring upon ourselves, and which need never be burdens the second time, and those which are not trials at all, if met bravely, and turned around so that the sunlight smiles upon them, the sum of our human miseries will be greatly decreased. With both these classes of ills we have the power to battle, and the promise of God's help in the unequal fight. But there remain the sorrows tangible and real—the burdens never brought by our own hands; the woes that cannot be transformed by any hopeful fancy into blessings. Under these—the real arrows that rankle in our souls, the real weights under which we stagger—it is that the heart

beats heavy and slow. And it is to meet these that we want the sure knowledge that "God is tender and strong and true."

All this he is. We "know" it vaguely; but experimentally, we do not know that his tenderness will soothe every wound, and that the sorer the hurt, the softer the touch of the Healer. We believe in his strength; but, if we trust ourselves to it, we cling to our burdens while we lean, and do not know how to cast our *care* on him. If he would take us, would he not surely take everything that troubles us? In giving himself to us he freely gives us of all that he has. In giving ourselves, why do we withhold what is ours? He makes us his children, and Christ shares with us his joy, his peace, his home; that "where he is, we may be also." He gives us freely of his riches of grace, and puts his everlasting arms under us, and we hug our trials to our hearts instead of laying them into his open hand. "If we only, only knew" how tender, strong, and faithful he is! and we can know at once by testing and trusting his love and strength and truth. No one ever tried them and found them wanting. They are enough to steady the soul in storms, to keep the heart from breaking in sorrow; nay more, to turn its sorrow into joy. To be sure that he loves us "through and through," that is, from the heights of our folly to the depths of our shame, from one end to the other of our weakness and sin, from our cradle on through every experience to the grave; aye, and through the dark valley into the land of many mansions—to know this, and to be glad in it, is a part of the Christian's heritage, the birthright of every child of God.—*Methodist.*

SHUT IN.

"And the Lord shut him in." (Gen. 7:16.)

Was it the Lord who shut me in
 Between these walls of pain?
 Who drew between me and the sun
 The darkening curtains, one by one,
 Cold storm and bitter rain,
 Hiding all happy things and fair,
 The flying birds, the blowing air,
 And bidding me to lie,
 All sick of heart, and faint and blind,
 Waiting his will to loose or bind,
 To give or to deny?

Is it the Lord that shuts me in?
 Then I can bear to wait!
 No place so dark, no place so poor,
 So strong and fast, no prisoning door,
 Though walled by grievous fate,
 But out of it goes fair and broad
 An unseen pathway, straight to God,
 By which I mount to Thee
 When the same Love that shut the door
 Shall lift the heavy bar once more
 And set the prisoner free.

—Susan Coolidge.

The Power of One Good Boy.

"WHEN I took the school," said a gentleman, speaking of a certain school he once taught, "I soon saw there was one good boy in it. I saw it in his face. I saw it by many unmistakable marks. If I stepped out and came suddenly back, that boy was always studying just as if I had been there, while a general buzz, and the roguish looks of the rest showed there was mischief in the wind. I learned he was a religious boy and a member of the church. Come what would, he would be for the right.

"There were two other boys who wanted to behave well, but were sometimes led astray; these two began to look up to Alfred, and, I saw were much strengthened by his example. Alfred was as lovely in disposition as firm in principle. These three boys began now to create a sort of public opinion on the side of good order and the master. One boy and then another gradually sided with them. The foolish pranks of idle and wicked boys began to lose their popularity. They did not win the laugh which they used to. A general obedience and attention to study prevailed. At last the public opinion of the school was fairly revolutionized; from being a school of ill-name, it became one of the best-behaved schools anywhere about, and it was that boy Alfred who had the largest share in making the change. Only four or five boys held out, and these were finally expelled. Yes," said the teacher, "it is in the power of one right-minded, right-hearted boy to do that. He stuck to his principles like a man, and they stuck to him, and made a strong and splendid fellow of him."

Always to Pray.

KEEP the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altar borrow their fires here; therefore, let this burn well. *Secret devotion* is the very essence, evidence, and barometer of vital and experimental religion.

Burn here the fat of your sacrifices. Let your closet seasons be regular, frequent and undisturbed. Effectual prayer availeth much. Have you nothing to pray for? Let us suggest the church, the ministry, your own soul, your children, your neighbors, your relatives, your country, and the cause of God throughout the world. Let us examine ourselves on this important matter. Do we engage with lukewarmness in private devotion? Is the fire of devotion burning dimly in our hearts? Do the chariot wheels drag heavily? If so, let us be alarmed at this sign of decay.

Let us go with weeping and ask for the spirit of grace and of supplications. Let us set apart special seasons for extraordinary prayer. For if this fire should be smothered beneath the ashes of worldly conformity, it will dim the fire on the family altar, and lessen our influence in the church and in the world.

The text will apply also to *the altar of the heart*. This is a golden altar indeed. God loves to see the hearts of his people glowing towards himself.

Let us give to God our hearts all blazing with love, and seek his grace, that the fire may never be quenched; for it will not burn, if the Lord does not keep it burning; many foes will attempt to extinguish it; but if the unseen hand behind the wall pour thereon the sacred oil, it will blaze higher. Let us use texts of Scripture as fuel for our heart's fire; they are live coals; let us attend sermons, prayer-meetings; but, above all, let us be much alone with Jesus. Let us never forget the divine command: "Pray without ceasing. In everything give thanks."—*Spurgeon*

Speaking Boldly.

WE are come to no gentle mood in the world's history. This is not the hour of leisure and soft persuasion. Whoever does not speak expressly and boldly, had better not speak at all. The adherents of the gospel must either forfeit all chance of hearing, or act with a corresponding energy and promptitude. Whatever overloads, encumbers, defaces our faith, should be thrown aside. Whoever is loaded with the stuff of the world, whether interests or prejudices, will be chased from the field, or fall there ingloriously.

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

Consider what I say; and the Lord give thee understanding in all things." 2 Tim. 2: 3, 4, 6.—*Isaac Taylor.*

As every one knows, the sunflower turns its face toward the sun during the day, following the course of that luminary from east to west. But when does it turn back to face the rising sun? Probably most persons who have thought of the matter at all have supposed that it continued facing the west until morning, and then, as the sun came up, feeling the influence of its rays, turned again to the east. But a correspondent of *Nature* reports that when in Colorado, in 1881, he observed on the borders of a large irrigating ditch at sunset an abundant growth of the wild *Helianthus annuus*, with their broad faces all turned to the west; returning that way less than an hour later, and immediately after daylight was gone, he found, to his surprise, that much the greater part of the flowers had already turned their faces full to the east, in anticipation, as it were, of the sun's rising. In that short time they had retraced the semi-circle which they had occupied the whole day in traversing under the influence of the sun. Unfortunately he has had no opportunity since to verify this interesting observation.—*N. Y. Examiner.*

At a recent meeting in New York, Ex-Governor St. John, of Kansas, said in regard to his defeat at the last election that he would rather be instrumental in raising one poor wretch from the gutter than climb over human wrecks to the highest office in the gift of the people.

Expecting the Saviour,

AN ESSENTIAL FEATURE IN TRUE CHRISTIAN CHARACTER.

WE now proceed to consider, particularly, what this "waiting" is, as expressed in the text by the words, "looking for that blessed hope;" and to show, from the nature of the duty, that the practice of waiting for the second advent is an essential feature in the character of a true Christian. The glorious coming of the Lord is represented in Scripture as the promised return of a kind Master to his faithful servants. To wait for that which is promised is an exercise of faith. It is likened to the sudden coming of a thief, against which we have been warned. To take heed to the warnings of God is an effect of holy fear. It is compared to the return of the beloved Bridegroom; that the bride should wait with earnest desires for his return, is an evidence of love. It is set forth as the return of the Lord to his disciples, for which he commandeth them to watch; to wait for it, then, is an act of obedience. But in whichever of these four points of view we consider the practice of waiting for the second advent, whether as an exercise of faith, an effect of holy fear, an evidence of love, or an act of obedience, it is equally an essential feature in the character of a true Christian. Faith is an essential feature of a true Christian, "for without faith it is impossible to please God." The promises of God are the object of faith; the promise of the Lord's return is one of those most frequently repeated. Where then is faith in this promise, if the practice of waiting for it is wanting? Remember, brethren, that faith is an operative principle, and, whatever be its object, it produces certain effects. When faith fixes upon the promise of forgiveness of sins, it drives to prayer and confession. When it lays hold upon the promise of the Holy Spirit for sanctification, it produces earnest supplication that will not be silenced until the promise is fulfilled.

When it looks to the often repeated promise of the Lord's return, it generates a habit of waiting for it with patience. The servants who believe that their Lord will return according to his promise, gird their loins, put on their best apparel, and hold all things in readiness; and though the shades of evening should set in, they despair not; and though the darkness of midnight should begin to pass, they slumber not; but keep their lights burning, and hearken in watchful silence to every distant sound that may perhaps give notice of their Lord's approach. And, if they speak, if the silence of expectation be broken, it is to rouse the slumbering, or to ask, "Watchman, what of the night?" or to discourse about the happy meeting; for their Lord has promised to return, and they believe his promise. Faith in the promise necessarily produces these effects. When, then, the effects follow not, where is the faith? And where there is no practice of waiting, what evidence is there of faith in the Lord's promise? Some may perhaps say that it is not yet time to expect the Lord's advent; it would therefore be folly to wait for it; when it is near, it will be time enough to look for it. If there be in this congregation any in this faithless state of mind, let me remind them that this is exactly the excuse of the unprofitable servant whose portion is appointed with the unbelievers. Mark these words, "with the unbelievers."

He says, "My Lord delayeth his coming." It is not so near—no need of watching yet! You will perhaps answer, We are watching for death, for death will certainly arrest us before the Lord come again. I ask in reply, Where has the Lord commanded you to watch for death, instead of watching for his second coming? Tell me the chapter and the verse. I ask you in the second place, What reason have you for thinking that death will surprise you sooner than the second advent? Who revealed to you the day and hour of which no man knoweth? You will reply, No man hath revealed it to me; my belief that death will precede the second advent is founded on no declaration of Scripture; my own reason tells me of it. So many generations have already passed away without the Lord's coming that it is now most probable that the present will pass away in like manner. If this be your mode of argument, then beyond all doubt you believe more firmly in the probable conclusions of your own reason than in the words of your Lord and Master. Where then is your faith? And where

is your likeness to those disciples of whom our Lord says, "Blessed are those servants whom the Lord when he cometh shall find watching." But, whatever you may think of your state, you cannot possibly deny that steadfastly to trust in Christ's promise, confidently to expect its fulfillment, and humbly to obey his commands, is an indispensable evidence of the reality of that faith, without which no man has a right to esteem himself as one of Christ's true disciples.

This practice of waiting is also compared to the state of a householder, who expects his house to be attacked, but knows not the hour when the thief may come. He therefore remains in a state of suspense and fear, and consequently of active vigilance. He knows that his property, and perhaps his life, are at stake; he therefore takes heed that his heart be not overcharged with surfeiting and drunkenness, or with the cares of this life, and so the thief come unawares. This represents the habit of holy fear in which the true Christian lives; contemplating the awful transactions of the great day of Christ's appearing, and remembering that it will come as a snare upon all them that dwell upon the earth; such a state of mind as the apostle describes, when he says, "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; knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:10, 11. Need I stop, my brethren, to prove that this is an essential feature in the character of a true Christian? No; your consciences assure you that no man is a true Christian without it.

The coming of the Lord is likened also to the return of the Bridegroom long delayed but surely promised. And the Bridegroom is chief among ten thousand. To him the church owes life and liberty. He delivered her from death, and ransomed her from captivity. For he left his Father's house, forsook his Father's throne, and took upon himself the form of a servant, endured countless hardships, and suffered countless wrongs. And the church is not insensible to his love, nor indifferent to the promise of his coming. The days of his absence are days of mourning. "She seeketh him whom her soul loveth; she seeketh, and findeth him not." Songs 3:1. She counteth the days "until the winter be past, and the rain over and gone; until the fig-tree putteth forth her green figs," Songs 2:11-13; for that is the promised sign of his approach. She crieth, "Make haste my beloved." "The Spirit and the bride say, Come." And were it otherwise, were the church happy and content without her Saviour, careless and indifferent to his coming, where were her love? And when persons calling themselves Christians are perfectly satisfied with the present state of things, and utterly indifferent to the Lord's return, where is their love? Does that man really love the Lord Jesus Christ who almost never meditates upon his union with him? who never prays for his coming? who never looks at the signs of the times to see whether it be near? I speak not now of those who have never fled for refuge to the Saviour, and who have therefore no experience of his forgiving love (for them to pray for the Saviour's return would be presumption), but of those who profess to have found forgiveness of sins, and justification by faith. Have you no desire to behold him who purchased for you these blessings with his precious blood? to see him as he is, and be like him? to fall down before his throne, with a heart overflowing with gratitude? and to join in the glorious song of the redeemed, "Worthy is the Lamb that was slain"? But, whatever be your state, acknowledge that to wait in humble and earnest expectation for the Lord's return, as the bride waits for the bridegroom, is an evidence of love; and that love is an essential feature in the character of a true Christian.

Lastly, to wait for the Lord's coming is an act of obedience; and without obedience to talk of faith, hope, love, or any other Christian grace, is nothing short of madness.

"Ye are my friends," saith our Lord, "if ye do whatsoever I command you." If, therefore, the Lord had but once given a command to watch for his second advent, it would have been sufficient to bind us to obedience; but I know of no command more frequently repeated in the New Testament than this. I have already, in this discourse, remarked how often it is insisted on, and how variously it is applied. I will now only

notice how often it occurs as a command. It occurs as an express and positive command at least eight times in the gospels (Matt. 24:42, 44; 15:13; Mark 13:33, 35, 37; Luke 12:35-40; 21:36), five times in the epistles (1 Thess. 5:1-6; Titus 2:12, 13; James 5:7, 8; 1 Pet. 4:7; 2 Pet. 3:14), and twice in the Revelation of St. John (Rev. 3:3; 16:15); altogether fifteen times. It is a command given in the most solemn manner, with a blessing attached to those who obey it ("Blessed are those servants whom the Lord, when he cometh, shall find watching"), and a curse pronounced upon them who disobey it ("They shall be cut asunder, and have their portion appointed with the unbelievers"). It is a command accompanied by a declaration that is applicable to all, so that no one can hold himself excepted. "What I say unto you I say unto all, Watch." It is a command so clearly expressed, and so exactly limited by the context, that it cannot be interpreted figuratively, nor wrested to apply to anything but the coming of the Lord in glory. For in the gospels it is preceded by an account of the judgment; and in the epistles, connected with the resurrection of the dead, or the conflagration of the world. What, then, is the state of a man who deliberately disobeys such a command as this? If obedience be at all times necessary, is it not in such a case indispensable? Will any man dare, under any pretext whatsoever, to dispense himself or others from such a command as this? Or can any man so grossly deceive himself as to imagine that he is a true Christian when he is living in willful disobedience to his Lord's plainly revealed will? There is but one infallible mark of a true Christian,—obedience to his Lord's commands; and he that waiteth not for the Lord's coming, hath it not. He may possess great knowledge of the mysteries of the gospel, but he is "a child of disobedience." You see, then, brethren, that whether we look at the express testimonies of Scripture, or consider the nature of waiting for the second advent, as it is set forth in Scripture, as an exercise of faith, a state of holy fear, an effect of love, or an act of obedience, my assertion is true; the practice of waiting for the second advent of the Lord, is an essential feature in the character of a true Christian—*Dr. M'Caul.*

Keeping the Eye on Jesus.

ONE of the peculiar glories of Christianity is that it presents to us—what no other religion furnishes—a perfect model for our daily conduct. No other religion can produce a Lord Jesus Christ. And Christ is Christianity. It is not the gospel system that saves us. It is the gospel's Redeemer. That preaching is the most effective which most clearly and persuasively presents Jesus as the divine Saviour, Substitute, and Surety; that life is the most symmetrical and holy which is the most closely copied after him as the divine model.

There is not a more beautiful episode in the life of our Lord than that one which occurred at the beginning of his last supper with his disciples. Jesus, "knowing that the Father had given all things into his hands, that he was come from God and was going to God," rose from the table and laid off his upper garment. Girding himself with a towel, he takes a copper basin, and does what none but a slave was accustomed to do—he washes his disciples' feet! Having performed this wonderful act of humility and unselfishness, he says to them: "I have given you an example that ye should do as I have done to you."

Again, the enthusiastic Peter, in his first epistle, tells us that "Christ also suffered for us, leaving us an example that ye should follow his steps." The Greek word signifies a writing-copy, such as is set for children in a school and to be closely imitated in every stroke of the pen. Paul has the same idea in his mind when he bids us to "look at Jesus, the author and the perfecter of our faith." And, if I were asked to give a simple golden counsel to a young convert, which could be easily remembered and which would be available for every emergency in life, it would be this: *Keep your eye on Jesus.*

The godly Charles Simeon, of Cambridge, kept a portrait of the heroic missionary, Henry Martyn, hanging on the wall of his room. Looking up toward it he would often say: "There! See that blessed man! What an expression of countenance! No one looks at me as he does. He seems always to be saying to me: 'Be serious; be in earnest;

don't trifle." Then, bowing towards the benign, thoughtful face of Martyn, Simeon would add: "No, I won't, I won't trifle."

If there were an inspiration to earnestness always to be caught from looking at a noble and Christ-like man, how much more from looking at Christ himself. The divine Spirit has presented in the New Testament a matchless picture, and has hung it up, as it were, before our eyes. It is the infinitely beautiful countenance of my Lord and Master. It is "marred more than any other of the sons of men" by the traces of the struggle in Gethsemane and the agony on the cross. The most serene patience sits on that countenance, as when he "answered not a word" to Pilate, and as when he prayed "Father, forgive them. They know no what they do." Every lineament of that face is love. Holiness spreads an ineffable grandeur over it, which no Raffaele or Da Vinci can reproduce. Even at this moment a large painting of the majestic face of my Saviour hangs before me on my study-wall. But that is a mere pigment. Ten thousand fold more real, more inspiring, more soul-rousing is the image to my eye of him who ever says: "Look at me; learn of ME."

Yes, and how earnestly he says to all of us: Live for me! That face meets all of us who profess to be his followers, in all the multiplied places, scenes, and emergencies of our brief lives. Sometimes we recoil from a disagreeable duty or a painful load. How promptly those lips of our Lord seem to be speaking to us: "Whosoever will not take up his cross and come after me is not worthy of me." At another time we are cast down with disappointment; perhaps a chill of despair is settling over our hearts. Just then the dear divine face draws very close to us, and we hear the warm words: "Let not your heart be troubled; neither let it be afraid. Lo! I am with you always. My grace is sufficient for thee." When we are tempted to a resentful word or a dishonest deed, the countenance rebukes us with the admonition: "Wound me not in the house of my friends." As Peter's tears were started by a single look of his grieved Master, so ours may well be stirred by every act of disloyalty to him. And when we have come back, ashamed and disgraced, from a cowardly desertion of the right in an hour of sharp trial, oh! how that face upbraids us, as Jesus seems to say: "Could ye not watch with me one hour?" Evermore is that divine Monitor and Model before our eyes teaching, rebuking, inspiring, encouraging, comforting, and guiding us. Let me fasten my gaze on him! Let me open my ears to him! Let me be ever clinging to his garments and treading in his footsteps, that wherever he is I may be also!

Certain choice spirits of the human race have shone in some peculiar virtue, as Joseph in chastity, Daniel in integrity, Luther in courage, Wilberforce and Elizabeth Fry in philanthropy. But these were only imperfect copies of the divine ideal of life set before them. Let us keep our eyes steadfastly upon One who embraced in himself all virtues and excellences in full perfection, and who in every possible point is an example for us. Our daily and hourly conflict is with sin. But Jesus did no sin, neither was guile found in his mouth. Temptations came to him as really as they come to us, for he was a man tempted just as we are. His conflicts on the mountain, in the temple, and in the garden were no sham encounters or mere symbolic exhibitions. Jesus conquered temptations by never presumptuously running into danger, by resisting first suggestions to evil and by using that sword of the Spirit which is the word of God. On the mountain he met Satan with the weapon of Holy Writ.

Christ is our model too in consecration to the Father's will. His meat was to perform that will. His untiring motto was: "My Father worketh hitherto, and I work." Between the activities of the Father in Heaven and of the incarnate Son there was no discord and no jar. When I can lay down my daily plans of life upon God's revealed Word and find them fit, then what satisfaction does the humblest act bring to me! Ever, too, let us observe how utterly unselfish Jesus was; what journeyings, to reach single cases of suffering; what braving of popular scorn, to befriend the publican and the outcast, what endless expenditure of sympathy; what tireless going about doing good! When that gentle spirit of his was aroused by the sight of hypocrisy and falsehood, how he could scathe and scorch the

Pharisee with his righteous indignation! Those overflowings of indignation were the surcharge of his holiness. When I behold my Master anathematizing the "whited sepulchers" of sin, and yet pronouncing pardon on a penitent harlot, I learn just how I should keep in proper poise my hatred for iniquity, and yet my pitying love for those who "are overtaken in a fault."

And so let every day of my life be spent before my great Teacher's face and my eyes never wander from that wonderful form! As soon let the drowning man forget the plank which sustains him in the sea as for me to forget the Saviour who upholds me with his omnipotent arm. As soon let the home-bound mariner lose sight of the light-house which guides him to his haven as for you and me to lose sight of Him who is the way, the truth, and the life. Reynolds used to say: "I only look at the best pictures. A bad one spoils my eye." In like manner shall we find that the study of our King in his beauty shall purify our vision; and the more we look at Jesus the more shall we look like Jesus.—*Dr. Cuyler.*

Early Life of St. Paul.

Of the exact period of his birth we possess no authentic information. From a passage in a sermon attributed to Chrysostom it has been inferred that he was born in the year 2 of our era. The date is not improbable, but the genuineness of the sermon is suspected; and if it was the undoubted work of the eloquent Father, we have no reason to believe that he possessed any certain means of ascertaining the fact. Nor need we be anxious to possess the information. We have a better chronology than that which reckons by years and months. We know that he was a young man at the time of Stephen's martyrdom (Acts 7: 58), and therefore we know what were the features of the period and what the circumstances of the world at the beginning of his eventful life. He must have been born in the later years of Herod or the earlier of his son Archelaus. It was the strongest and most flourishing time of the reign of Augustus. The world was at peace, the pirates of the Levant were dispersed, and Cilicia was lying at rest or in stupor, with other provinces, under the wide shadow of the Roman power. Many governors had ruled there since the days of Cicero. Athenodorus, the emperor's tutor, had been one of them. It was about the time when Horace and Mæcenas died, with others whose names will never be forgotten; and it was about the time when Caligula was born, with others who were destined to make the world miserable. Thus is the epoch fixed in the manner in which the imagination most easily apprehends it. During this pause in the world's history Paul was born.

It was a pause, too, in the history of the sufferings of the Jews. That lenient treatment which had been begun by Julius Cæsar was continued by Augustus, and the days of severity were not yet come, when Tiberius and Claudius drove them into banishment and Caligula oppressed them with every mark of contumely and scorn. We have good reason to believe that at the period of the apostle's birth the Jews were unmolested at Tarsus, where his father lived and enjoyed the rights of a Roman citizen. It is a mistake to suppose that this citizenship was a privilege which belonged to the members of the family as being natives of this city. Tarsus was not a *municipium*, nor was it a *colonia*, like Philippi in Macedonia (Acts 16: 12) or Antioch in Pisidia, but it was a "free city" (*urbs libera*), like the Syrian Antioch and its neighbor city, Seleucia on the sea. Such a city had the privilege of being governed by its own magistrates, and was exempted from the occupation of a Roman garrison, but its citizens did not necessarily possess the *civitas* of Rome. Tarsus had received great benefits both from Julius Cæsar and Augustus, but the father of Paul was not on that account a Roman citizen. This privilege had been granted to him or had descended to him as an individual right; he might have purchased it for a "large sum" of money; but it is more probable that it came to him as the reward of services rendered during the civil wars to some influential Roman. That Jews were not unfrequently Roman citizens we learn from Josephus, who mentions in the *Antiquities* some even of the equestrian order who were illegally scourged and crucified by Florus at Jerusalem, and (what is more to our present point) enumerates certain

of his countrymen who possessed the Roman franchise at Ephesus in that important series of decrees relating to the Jews which were issued in the time of Julius Cæsar and are preserved in the second book of the *Jewish War*. The family of Paul were in the same position at Tarsus as those who were Jews of Asia Minor and yet citizens of Rome at Ephesus; and thus it came to pass that while many of his contemporaries were willing to expend "a large sum" in the purchase of "this freedom" the apostle himself was "free-born."

The question of the double name of "Saul" and "Paul" will require our attention hereafter, when we come in the course of our narrative to that interview with Sergius Paulus in Cyprus coincidentally with which the appellation in the Acts of the Apostles is suddenly changed. Many opinions have been held on this subject, both by ancient and modern theologians. At present it will be enough to say that we cannot overlook the coincidence, or believe it accidental, yet it is most probable that both names were borne by him in his childhood—that "Saul" was the name of his Hebrew home, and "Paul" that by which he was known among the Gentiles. It will be observed that *Paulus*, the name by which he is always mentioned after his departure from Cyprus, and by which he always designates himself in his epistles, is a Roman not a Greek word. And it will be remembered that among those whom he calls his "kinsmen" in the epistle to the Romans, two of the number, *Junia* and *Lucius*, have Roman names, while the others are Greek (Rom. 16: 7, 11, 21). All this may point to a strong Roman connection. These names may have something to do with that honorable citizenship which was an heirloom in the household; and the appellation "Paulus" may be due to some such feelings as those which induced the historian Josephus to call himself "Flavius," in honor of Vespasian and the Flavian family.

If we turn now to consider the social position of the apostle's father and family, we cannot on the one hand confidently argue, from the possession of the citizenship, that they were in the enjoyment of affluence and outward distinction. The *civitas* of Rome, though at that time it could not be purchased without heavy expense, did not depend upon any conditions of wealth where it was bestowed by authority. On the other hand, it is certain that the manual trade which we know that Paul exercised cannot be adduced as an argument to prove that his circumstances were narrow and mean; still less, as some have imagined, that he lived in absolute poverty. It was a custom among the Jews that all boys should learn a trade. "What is commanded of a father towards his son?" asks a Talmudic writer. "To circumcise him, to teach him the law, to teach him a trade." Rabbi Judah saith, "He that teacheth not his son a trade does the same as if he taught him to be a thief;" and Rabban Gamaliel saith, "He that hath a trade in his hand, to what is he like? he is like a vineyard that is fenced." And if in compliance with this good and useful custom of the Jews, the father of the young Cilician sought to make choice of a trade which might fortify his son against idleness or against adversity, none would occur to him more naturally than the profitable occupation of the making of tents, the material of which was hair-cloth, supplied by the goats of his native province and sold in the markets of the Levant by the well-known name of *cilicium*. The most reasonable conjecture is that his father's business was concerned with these markets, and that, like many of his dispersed countrymen, he was actively occupied in the traffic of the Mediterranean Coasts; and the remote dispersion of those relations whom he mentions in his letter from Corinth to Rome is favorable to this opinion. But whatever might be the station and employment of his father or his kinsmen, whether they were elevated by wealth above, or depressed by poverty below, the average of the Jews of Asia Minor and Italy, we are disposed to believe that this family were possessed of that highest respectability which is worthy of deliberate esteem. The strict piety of Paul's ancestors has already been remarked; some of his kinsmen embraced Christianity before the apostle himself, and the excellent discretion of his nephew will be the subject of our admiration when we come to consider the dangerous circumstances which led to the nocturnal journey from Jerusalem to Cæsarea (Acts 23).—*Conybeare & Howson, Life and Epistles of St. Paul.*

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, MARCH 29, 1883.

Justification by Faith.

SOME have thought, and Luther was among them, that there is a conflict between Paul and James on the subject of justification. But that is not the case. It is true that Paul says, in Rom. 3:28, that we are justified by faith without the deeds of the law, that is, without works. But that is altogether "for the remission of sins that are past;" see verses 23-26. Over the past, or for remission of past sins, our actions or obedience can have no influence whatever. Justification for sins past leaves the individual *passively just* before God; as Adam was just before God at his creation. He had not sinned; neither had he done any good. He had yet to form a character for himself. The God of love had created him with capacities, and given him opportunities, for the formation of a character. The past was all of the free act and gift of God. The future rested with himself.

James (chap. 2.) is not speaking of the past—of that over which our actions have no control. He is speaking of the formation of character by our own actions. This is all accomplished *after* we are justified by faith. And when Paul speaks of the future—of the formation of character—he exalts works as highly as James does. Thus in Phil. 2:12, he writes:—

"My beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."

And this, again, shows the distinction between justification for past offenses, and salvation. Paul would never write: Work out your own justification, using the term as it is used in Rom. 3, for it is impossible to do it. Such justification is by faith alone. But salvation is not by faith alone; it is by patient continuance in well-doing, seeking for glory, honor, and immortality, that we obtain eternal life. That this plan is perfectly consistent with free grace will be shown hereafter.

But we must notice more fully the question, What does, and what does not save us? And,

1. We have seen that justification will not save us. By this we mean justification without any further work. He that is justified will be saved only if he endures to the end; if he patiently continues in well-doing; if he works out his own salvation with fear and trembling; if he adds to his faith, virtue, and all the Christian graces. Therefore the fact that he is or has been justified by faith is not a sufficient ground of assurance that he will be finally saved. Paul took this same view. Of his being, or having been, justified by faith no one could have a better assurance; yet he said: "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:27. The Revised Version of this text reads: "But I buffet [Gr. *bruise*] my body, and bring it into bondage; lest by any means, after that I have preached to others, I myself should be rejected."

2. The death of Christ does not save us. Let not the reader think that we undervalue the death of Christ; we fully believe that there is no remission without the shedding of blood, and that the precious blood of Christ alone cleanses from all unrighteousness. But we wish to correct an error into which very many have fallen; an error, which, we doubt not, has proved fatal to thousands. We say on this point as we said of justification, the fact that Christ died for man is no ground for assurance that he will be saved. If it is, then it gives assurance that all will be saved, for he died for all. "How can I be lost," inquires one, "since Christ has died to redeem my soul?" But he surely "tasted death for every man." Heb. 2:9. How, then, can any man be lost? That position is the very cornerstone of Universalism; an error full of deadly evils. Peter says of some that they deny the Lord who bought them, and bring upon themselves swift destruction. 2 Pet. 2:1. No, we do not undervalue the death of Christ. But we would prevent or correct a perversion

of an important truth by which the truth is made the ground of a false hope.

But the hymn is triumphantly quoted: "Jesus paid it all." And then again the question is asked: "How can I be condemned, or lost, if Jesus paid all my debt? I must be free, for God is not so unjust as to demand a second payment of the same debt." We are not surprised when a Universalist asks this question, and makes this statement. It is quite appropriate to his position, and very necessary to his conclusion. And we must add, that, if the premise be correct, then his conclusion is unavoidable. But neither premise nor conclusion is correct.

The error of that position lies in the fact that it makes no distinction between *debt* and *crime*. One may be compared to the other; and a case of debt may be used to illustrate (in part) criminal relations. But they are not the same. A crime is not of the nature of a debt; a debt is no evidence of the existence of a crime.

It is true that a debt cannot be justly collected a second time. And it matters not whether it be paid by the debtor himself or by his friend, the principle holds good in either case. When the debt is paid he is no longer a debtor; no claim stands against him. But when a man commits a crime—a murder, for instance—and another volunteers to suffer the penalty, and lays down his life for that crime, the perpetrator of the crime is no less a criminal than he was before. His guilt remains; and if the declaration be strictly carried out: "He will by no means clear the guilty," Ex. 34:8, such an one would surely fall in the Judgment. If a debt be paid the debtor *must* go clear. But Christ did not die for man so that all *must* be saved for whom he died; but that they *may* be saved. The error which we would expose and correct really leaves no room for pardon. If my friend pays my debt, then my creditor does not give or forgive me the debt. Now if, in like manner, Christ pays our debt; if our sins are simply debts which may be and are paid by our substitute, then there can be no forgiveness. But the death of Christ answered no such purpose. As before said, his death makes our salvation *possible* but not *necessary*. Because he died for us God can *forgive* us without infringing on his infinite justice. It must appear evident to every one that if we are pardoned without a substitute, without any infliction of the penalty of our past sins, then justice is robbed of its due; for *sin ought to be punished*. That there is forgiveness in the gospel cannot be denied; and that the death of Christ was to answer the demand of infinite justice is plainly stated: "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare I say, at this time his righteousness; *that he might be just, and the justifier of him that believeth in Jesus.*" Roman. 3:24-26. It is in this manner that the justice of God is vindicated, and we may be pardoned for the sake of our Surety. It is by such means that "Mercy and truth are met together; righteousness [justice] and peace have kissed each other." Ps. 85:10.

But, while the apostle states very emphatically that it is through faith in his blood that remission is given, he, with equal clearness shows that the death of Christ does not save the sinner. In Rom. 5:10, in this same argument on justification, he says: "For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, *we shall be saved by his life.*" As we said before, the fact that Christ died for man does not at all insure his salvation. He must be reconciled to God by the death of his Son, and if thus reconciled (which is a voluntary work), and not otherwise, he may be *saved* by his life; that is, by the intercession of Christ as a priest.

The main ground of this error, that the debt is so paid that the work of salvation is already completed, lies in the statement, now so generally believed, that the atonement was made on the cross of Christ. The proof in the Scriptures is abundant that the slaying of the offering, or sacrifice, did not make atonement. It was preparatory to making the atonement. After the offering was slain the priest took the blood into the sanctuary, and there made the atonement. See Lev. 4, and others, for special atonements, and Lev. 16 for the general atonement, on "the day of atonement" for all the people. It may indeed be affirmed that Christ is both the sacrifice and the priest. This we admit; but

he is not both at the same time. That is, he was not acting as a priest when he died on the cross. We have not space here to enlarge on this subject but will notice a few points in Paul's masterly argument to the Hebrews.

1. The sanctuary of the new covenant is in Heaven.
2. The priesthood of Christ is in Heaven—not on the earth. Please read Heb. 8:1-5.

3. Christ entered into Heaven by his own blood to appear before God for us. Heb. 9:24, 25. We remark that the atonement was *always* made in the sanctuary; the offering was *never* slain in the sanctuary.

4. The offering of Christ conformed strictly to the types in this respect. "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:11, 12. He shed his blood without the gate, but as a priest he is set down on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary and true tabernacle, which the Lord pitched, and not man. It is the blood that atones; the blood cleanses; but it is the priest who presents that blood before the shekinah who makes the atonement. In this is seen the harmony of the divine plan according to Paul's words in Rom. 5:10; reconciled to God by the death of his Son, which death makes salvation possible to the applicant; saved by his life, or priesthood, whereby the atonement is made, by which salvation is positive, fixed, certain. Not all for whom Christ died will be saved; but all for whom atonement is made, whose sins are blotted out, will be saved.

There are so many errors extant on this subject that we need to guard against misapprehension on every point. It may be supposed that, in distinguishing between justification and salvation, we hold that even though a man be justified, if he dies in that state he may not be saved. But we hold to no such thing. A state of justification is a state of salvation, as far as *present salvation* is concerned, of which we have spoken. And if this justification *be retained* to the end of one's probation, it results in his *final salvation*. But "patient continuance in well-doing" is necessary to retain it. Of this, however, we shall speak more at length.

Yet Once More.

THE *California Christian Advocate* has noticed our queries, and answered them in part. We promised to republish them with its replies if it would reply to them. We more than fulfill our promise, as the reader will see in the course of this article.

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

"No. They never pretended to do so."

Neither did Seventh-day Adventists ever pretend to do so. It was a side issue raised by our opponents, and a very foolish one at that. To expose its folly we asked these questions.

"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?"

"Nobody ever asked anything of the kind."

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

"Sunday is kept by Christians according to the well-known necessities of the case."

Very nicely done, Mr. Editor! Now will you please to inform us what you mean by that answer. We pronounce it just no answer at all—merely an evasion. In regard to the seventh day we answer the same question without casting any obscurity over it. Why will not the *Advocate* do the same for Sunday? What are the possible "necessities of the case" which this question involves? Are they of such a nature that the keeping of *the same day* is left a matter of doubt?

"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?"

"Each can be kept with equal certainty, but you teach that God set apart twenty-four hours of a fixed period, and that it is a great sin not to keep this time."

If it were not for the obscurity in the third reply we should take the word "certainty" in its full extent, and accept his admission that the day may be kept to a certainty. But with the apparent evasion in the preceding reply we have a right to believe that "equal

certainty" is a certainty of degrees, or admitting of an if. That is to say, if one is certain the other is equally certain. His ambiguous "necessities of the case" leaves the whole question a matter of doubt.

As to a "fixed period," we believe that God sanctified or set apart *the seventh day*; that the seventh day, the same as the other days, is twenty-four hours in length. But the editor of the *Advocate* has been trying to make his readers believe that we held to "the same identical time" all round the world, or, that we thought the seventh day commenced all round the world at the same time, and ended all round the world at the same time. What we complained of was that he persistently harped upon it when he knew that we distinctly denied it. Our questions were asked for the purpose of bringing him to state before his readers that the seventh day stood, in that respect, as does the first day. In the writings of a Sabbath-keeper some years ago we saw the idea quaintly expressed, that

"— he is but a dunce
Who thinks the Sabbath comes all round at once."

Both seventh day and Sunday are of the same length—twenty-four hours. Now if the editor means that we teach that God sanctified the seventh day; that the seventh day is twenty-four hours in length; that its commencement and close are definitely marked; that in any locality we are to keep it when it commences in that locality, but that it does not commence in all places at the same time; if that is what he means, we accept it as our faith. And he must accept exactly the same thing if he argues in favor of the first day of the week. But if he means that we teach that a fixed period of twenty-four hours is to be kept for the Sabbath at the same time all round the world, without any regard to the rising and setting of the sun, then we call upon him to give us the reason of his declaration. The truth is that he knows that such is not our belief, and *he knew it all the time* when he was throwing dust in the eyes of his readers about "the same identical time." There is not a man of ordinary intelligence in the United States who thinks, or ever thought, that we believed any such absurdity; for all who ever heard of us know that we teach that the Sabbath commences at the setting of the sun. Will the editor now innocently aver that he thought we believed the sun set all round the world at the same time? That would be the "necessity of the case" in his "identical same-time" theory. But another question remains.

"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?"

This is not squarely answered. But he defines his position, if anyone can be said to have a position who leaves everything indefinite as he does. The following are his remarks on this question:—

"The *Signs of the Times* demands that all men shall keep the last day of the week as it was originally given. Christians generally believe that God's commandment required that a seventh part of time should be given to rest and to his service, without specifically setting apart definite hours. We believe that any sacred keeping of the seventh part of time would be acceptable service to God. The *Signs of the Times* makes a hobby of keeping its own time, and tries to build up a system on this special doctrine. If any class of people should, by any means, find themselves keeping for the Sabbath any seventh division of time, whether it would be Saturday, Sunday, Monday, or Friday, whether from sundown to sundown, from midnight to midnight, from sunrise to sunrise, or from noon until noon, such service would be, we believe, in perfect accordance with the law of God."

Yes, we do believe it is right to keep the day "as it was given;" without any human amendments or inventions to evade the precept of the Creator. But if we keep the day "as it was originally given," where is the authority for your indefinite seventh-part-of-time Sabbath? Who gave that? Will you point us to the precept which justifies your action? The *Advocate* says we make a hobby of keeping our "own time," and yet confesses that what we claim is the keeping of the seventh day of the week as it was originally given! "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Can the editor of the *Advocate* understand that?

It is said that variety is pleasing; and in the above extract there is a spice of it. It has been so long the custom to read, "The seventh day is the Sabbath of the Jews," that it is refreshing to hear a D. D. now declare it is *our own time*.

And we thought by what the *Advocate* once said about Sunday and the "very foundations of our holy

religion," that it really believed the modern fable that the first day of the week is a sacred day. But, lo! we now find that either, "Saturday, Sunday, Monday or Friday" would answer equally well, and each be equally in "accordance with the law of God." That is to say that God equally blessed and sanctified the seventh, the first, the second, and the sixth days of the week! From being too severe the Doctor has become too clever. "Who hath required this at your hands?"

He then proceeds to ask us a few questions, which we are much pleased to answer, but must reserve the answers for our next paper.

Theology Run Wild.

A WRITER in a paper "east of the Rockies," which paper claims to be "a religious journal," gives his opinion thus on the subject of the necessity and the relations of baptism:—

"I understand that we are called to a repentance for Adam's sin, as well as for the violations of moral laws we may have committed, as we are baptized for the dead, in and with Christ, thus putting off the sin of Adam (mortality), in hope of eternal life in Christ. Then are we not called to repentance and baptism for the remission of sins in the flesh, although we may never have committed sin, as was the case with Christ? 'Shall we sin that grace may abound? God forbid,' says Paul. If each person has only to repent and be baptized for the sins he has committed, then they who have not committed sin, have nothing to repent of, or be baptized for. As all are expressly commanded to repent and be baptized, then we must all sin, or act a false part; such sinning we already see is not allowed."

It is doubtless true that there are a great many Christians who occupy the ground upon which we stand, never having had any compunctions of conscience for Adam's sin, never felt called upon to repent because Adam sinned (though we have often regretted it), and were not baptized on account of Adam's sin. All in a remarkable dilemma, according to this writer, as they may have been baptized to no purpose! However, we think that class of persons "who have not committed sin," is so very small that none need to trouble themselves to find a method of relief from the dilemma.

In a paper of still greater pretensions, and from a writer somewhat better known, we copy the following:—

"If none are able to pluck Christ's sheep out of his hands, will his sheep be able to do it? Jesus said to the Father, 'Thine they were, and thou gavest them me.' Can sheep get out of their hands and turn themselves into goats? 'Yes,' says one, 'if they want to make the change, they can.' But will they make the effort? Will they want to get away from the Shepherd and the flock? Is it in the nature of a sheep to be changed into a goat? Sheep may be scattered and lost, but they don't turn into goats."

We answer, No; it is not in the nature of a sheep to be changed into a goat. Nor is it in the nature of a goat to be changed into a sheep; nor is it in the nature of the root of a pippin tree to send its sap through a crab-apple graft so that the crab tree graft shall bear pippins. But Paul says that grafting in the gospel of Christ is "contrary to nature;" the good root gives its quality to the graft, so that the branch which is wild by nature bears good fruit—the same as the stock.

If all are by nature the "children of wrath," as Paul says they are, then all in their natural state may be represented by the term goats. If ever they shall be sheep—followers of Christ—they must be changed into sheep, unnatural as the process may appear. And to change back to goats again would be a change neither greater nor more unnatural than that.

We consider it the height of folly to take the figures of the gospel and try to find an analogy in all points to the things represented. If Christ represents his people by the term sheep, it is not necessary that they must have the nature of sheep or be like sheep in every respect. It is not in the nature of a rock to possess the power of locomotion. Now because Christ is called a rock are we to judge that he is inert? We do not wonder that infidels consider the gospel "foolishness" when it is so grossly misrepresented by its professed advocates.

"MAJOR" TUCKER, of the Salvation Army, and a fellowsoldier in India, have adopted the fakir dress, for the purpose of gaining the attention of the natives. The Hindoos have a superstitious reverence for the fakirs, the ascetic and penniless "saints" who traverse the country; and it is thought that by means of this dress a class may be reached which is almost beyond the ordinary missionary effort.

The Two Covenants.

(Continued).

LET us now consider the excellence of the new covenant, and learn wherein it is a better covenant than the one which it supersedes. Here are the terms of this covenant: "But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:33, 34.

Certainly, this is "the better covenant," and these are the "better promises." Let us enumerate them. 1. "I will put MY LAW in their inward parts, and write it in their hearts." 2. "I will be their God, and they shall be my people." 3. "They shall teach no more every man his neighbor; . . . for they shall all know me." 4. "I will forgive their iniquity." 5. "I will remember their sin no more."

This is a very remarkable list of new-covenant blessings. First and foremost in this enumeration, stands a promise concerning the law of God. Surely, this is worthy of our notice. But what is this promise respecting the law? Is it, "I will abolish my law?" No. Is it, "I will change my law?" No. Is it, "I will supersede my law by a better code?" By no means. It is very different indeed from such declarations as these. This is the promise: "I will put my law in their inward parts, and write it in their hearts." He will make his law a part of their very being. He will establish it in their affections; he will engrave it upon the table of their hearts. This is wonderful indeed. The law of God is still uppermost in the mind of its Author. The first covenant required obedience to the law of God, but failed to secure it. The second covenant insures obedience by making the law a part of the very nature of those with whom the covenant is made. God does not leave his law till he has accomplished that which he has spoken, the raising up of a people who shall obey him from their hearts. The first covenant was made *concerning* the law of God. In a still higher sense is this true of the second. The great work of the new covenant is to take away the carnal mind, which is enmity against the law of God, so that the righteousness of the law may be fulfilled in those who walk not after the flesh, but after the Spirit. Rom. 8:1-7.

And so the Mediator of the new covenant lays down the immutability of the law of God, and solemnly enforces its observance as the condition of entering eternal life. Matt. 5:17-19; 7:12; 15:1-9; 19:16-19; 22:35-40; Luke 16:17. And the apostles, Paul, and James, and John, have faithfully testified to the same great truth. Rom. 2:12-16; 3:19, 20, 31; 7:7-14; 8:3-7; 1 Cor. 15:56; Eph. 6:1-3; James 1:25; 2:8-12; 1 John 3:4, 5; Rev. 11:19; 12:17; 14:12; 22:14.

But how is it that the second covenant is so much more efficacious than the first in securing obedience to the law of God? The answer is found in the difference between Sinai and Calvary. At Sinai the law of God entered in terrible majesty, but the hard heart of sinful man is incapable of submitting to the law of God. The carnal mind is not subject to the law of God, and, indeed, cannot be. At Calvary enters, not the law of God, but the Lamb of God, as our great sin-offering. Not the condemning law, but the sin-atonement sacrifice, is the central object upon the hill of Calvary. And yet the law was present there to strike the Son of God with the sword of divine justice. Gal. 3:13. How astonishing the events of Calvary! The new covenant is given to us in the blood of Christ. We have pardon through his blood. With his stripes we are healed. Mercy and truth meet together in the sacrifice made for us by the Son of God.

The new covenant proposes to save those who have broken the law of God. It is able to forgive their sin, the transgression of the law, and not only to pardon them for violating the law of God, but to put that law in their hearts so that it shall be their very nature to obey it. This is what the Bible means by conversion. Rom. 7:7-25; 8:1-9; Acts 3:19. But the Mediator of the covenant can thus give life to the guilty, only by the sacrifice of his life. We have life from his death. We have pardon from his blood. We have grace from the fountain of his grace. The new covenant is a sys-

tem of salvation wherein God is shown to be just, even in the very act of justifying the sinner, and wherein the law is shown to be established even by the doctrine of justification by faith. Rom. 3:24-26, 31.

If we place the blessings of the new covenant in chronological order, they will stand thus: 1. The forgiveness of sins. 2. The writing of the law in the heart. 3. The blotting out of sins so that they shall be remembered no more. 4. God fully unites himself to his people, thenceforward forever to be their God, and they to be his people. 5. All shall know the Lord, from the least to the greatest.

But the forgiveness of sins is upon condition of repentance toward God and faith in our Lord Jesus Christ. Acts 20:21. Repentance involves (1) Godly sorrow for sin; (2) Confession of sin; (3) Reparation of wrong acts when it is in our power to make it. (4) Change of conduct, so that we cease to transgress, and henceforward obey. And faith in our Lord Jesus Christ views him, (1) As our great sin-offering, and accepts his blood as our only ground of pardon; (2) As our great High Priest to plead our cause when we come to God for mercy and grace; (3) And finally it views his life as the perfect example of that obedience which the law of God requires, and the perfect model after which we must pattern.

The writing of the law of God upon the heart is not the work of a moment. When God begins the work of conversion, the first act is to forgive the sins of the past. The next is to write his law in the heart. When this work is fully wrought in men, then they are, in the highest sense, Christians; for they are like Christ. He had the law of God in his heart. Ps. 40:8. Then they love God with all the heart, and their neighbor as themselves. Then, also, they observe in truth the precepts of the law written upon their hearts, not less than upon the tables of stone. The whole gospel dispensation is devoted to the work of writing the law upon the hearts of the people of God, even as the whole period of probation with each individual is devoted to this work in each individual case. Our first ideas of God's law are at best but poor. As the Spirit of God enlightens our minds, we have clearer conceptions of the character of the law; and as the work of conversion progresses, these elevated principles become established in our character. Whenever the minister of Christ opens to our minds new and clearer views of the principles of right and causes us to see, as never before, the extent of God's demands upon us in his law, then the Spirit of God, if we will co-operate, writes these principles in our hearts. And so the work progresses till the law of God is fully written in our hearts; in other words, till our characters are perfected in virtue.

But human probation does not last forever. The great work of our Lord in saving his people from their sins (Matt. 1:21), is brought to a final conclusion when all their sins are blotted out. Acts 3:19-21. Then the book of God's remembrance will be as clean from the record of his people's sins as though that record had never been entered therein. Their raiment having been washed in Jesus' blood, so that not one stain of guilt remains upon them, last of all, the record of that guilt is removed from the book, and its pages are left as pure as their character has been rendered by the cleansing blood of Christ. And thus it is that the promise of the new covenant, "I will remember their sin no more," has its perfect accomplishment. The record of their sins is washed out by the blood of Christ, and then God himself promises that he will remember their sins no more. The probation of the people of God ends in the perfect recovery of their lost innocence, never again to thank God to be lost by them. J. N. A.

THE Rev. C. H. Spurgeon in a sermon on "Limp Christians," says: "We may live to see men calling themselves Christians and differing in no single item from Mohammedans; in fact, even now there are religionists among us who are not so near the truth as the followers of the false prophet. Oak has given place to willow; everybody has grown limp. Out of the generality of limps has come an admiration of it. A man cannot speak a plain word without being accused of bitterness, and if he denounces error he is narrow-minded; for all must join the Universal Admiration Company or be placed under ban and be howled down."—*Ec.*

An evil mind will be sure to put the worst construction on another's actions. Who can stand before envy?

The Missionary.

Missionary Work.

BY ELD. S. N. HASKELL.

WHAT is it to possess a missionary spirit? and what is it to perform missionary labor? These questions are of vital importance to the members of the Tract and Missionary Societies. To hear some talk of missionary work, one might infer that it was all comprehended in going to some far-off land and laboring among the heathen, or in sending a few periodicals to some remote region; while others think if they go from house to house and promiscuously leave tracts, they have done a great work. The devil would be pleased with any idea that would put far from us that daily, self-denying, wearing labor, which has an immediate effect upon the salvation of those with whom we daily associate.

The natural heart is inclined to evade anything that requires a crucifixion of itself, and reaches out for some high-sounding work. There are thousands of imaginary missionaries; they are found throughout all the country. There are some among Seventh-day Adventists, who are like some would-be ministers that have failed in every other calling, and that have the reputation of being shiftless among those who know them best, and, as a last resort, have a call to preach. I have seen some so burdened with missionary work that they thought they never could be free until their whole time was devoted to traveling as colporteurs, or something of that kind; but their past life was such that those who were best acquainted with them had but little or no confidence in them. They could have no influence for good over those in their immediate neighborhood. The church where they live, if there be any, would wither and die under their influence; and it would be a relief to it were they to leave it.

Such men are mistaken in their calling. The mother that can so bind her household to her own heart, and by a living connection with Heaven connect them to the Lamb of God with grace divine, possesses a true missionary spirit. It is this spirit alone which can benefit our fellow-men. That brother whose influence has encouraged his brethren, helped the desponding, reclaimed the backslidden, visited and relieved the distressed and afflicted, can be safely encouraged to extend his influence in other communities and fields. "He that is faithful in that which is least is faithful also in much." The same spirit that actuated him at home, at his own fireside, in his church, will actuate him abroad.

Christ exemplified the true missionary spirit. It was not a step to exultation that brought him to this earth, but humility. "He humbled himself and became obedient unto death, even the death of the cross," and "made himself of no reputation." The great apostle to the Gentiles, in speaking of himself and his former position and advantages, says, "But what things were gain to me, those I counted loss for Christ, yea, doubtless, and I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." He further states, "I am made all things to all men, that I might by all means save some." Paul did not feel that others were under obligation to him, but that he was a "debtor to the Greek, and to the barbarian; both to the wise, and to the unwise." His personal interest was lost in laboring for the salvation of those for whom Christ died.

The true missionary spirit does not seek for display, but to quietly labor for others. It will covet wearing labor, if by it others can be benefited. It burns upon the altar of the human heart, and those who are nearest related will feel most of its sacred flame.

The tract work should be carried out with this missionary spirit. Without this it becomes a form. It will show itself in a thousand ways, reaching out beyond its own limits, while the work in its own immediate vicinity is sadly neglected. Our tract workers should commence at home, and the influence should extend out as the ripple around a stone thrown into the smooth surface of water. If our home influence is not productive of good, it is safe to conclude that something is wrong in us.

A large field is open before us. Our cities should be canvassed, and reading matter judiciously distributed. Seaport cities present additional advantages. No vessel should leave our ports without a supply of our reading matter. It is surprising to see the eagerness with which seamen often take our publications. When out at sea, hundreds and perhaps thousands of miles from home, sailors are not very particular if the paper is not the latest issue. Many a wayward son has been reclaimed by reading under such circumstances.

I love the missionary cause, and am thankful that our influence is as extensively felt as it is by efforts with our reading matter. But we must possess a home missionary spirit if we would have the prospering hand of God with us. We should study the different avenues for the truth within our individual influence. Public effort without personal, practical experience, will always be defective, and in the end will cause more harm than good. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Acceptable Service.

It will scarcely be questioned by anyone that labor to be accepted by the Lord must be done well. Negligence and carelessness will not receive his sanction. He requires the best that we can do. In ancient times the offerings for sacrifice were to be of the best of the flock. None other would be accepted. We read in Lev. 22:20, "But whatsoever hath a blemish, that shall ye not offer; it shall not be acceptable for you." God does not change; a lame offering will not be received now any more than it would then.

There is the utmost reason in this. God has a right to our best talent—our best efforts. Besides, the quality of work done, and the manner of doing it, show the motive which prompts the deed. If our heart is in any work, we will do our best. If we have a friend whom we love devotedly, we select the choicest gifts to bestow upon him. We would not think of giving him something poor and worthless. So with the service which we offer to God. If it is marked by slackness and negligence, it shows that our heart is not deeply engaged in the work; that we are not actuated by perfect love to God, and to his service. By such work we virtually say that we do not think God's cause is worthy of our best efforts. We dishonor God by so doing.

This is forcibly brought out in Mal. 1:6-10: "A son honoreth his father, and a servant his master; if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. . . . Who is there even among you that would shut the doors for naught? neither do ye kindle fire on mine altar for naught. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand."

By the above scripture we learn that it is not enough that we simply work in the cause of God; our work must be the offering of love, and must be done well. A strong comparison is drawn. We would not think of making a slight offering to the governor; how then can we expect God to be pleased with it? We are too apt to bring the Lord's work down to our own level, instead of being elevated by it to its own level. We cannot regard anything connected with the cause of God too highly. It is all sacred, even beyond our powers of comprehension.

It is a great privilege to be permitted to assist in the Lord's work. We should not engage in it with the idea that we are conferring a favor, or that God stands in need of our service, but that we need the work. If we take hold of it with the right motive, and in the proper manner, it will educate us. It will draw us out of ourselves, and break down our natural selfishness. It is just what we need. It is an absolute necessity for us to work in the missionary cause. Selfishness is the prevailing sin of the age, the root of all sin; and the least taint of it will shut us out

of Heaven. The missionary work is the Lord's work, and if we engage in it we must seek strength from him; we must follow closely the divine Pattern. His great love, if shed abroad in our hearts, will beget in us a love for others; his great sacrifice will make what we are pleased to call our sacrifices seem very small. And so by doing his work and beholding him, we finally become changed into his likeness, and are fitted for his presence. Surely the missionary work is a glorious work. Who is there that does not want a share in it? E. J. W.

Among the Churches.

I SPENT one week at Placerville, and held ten meetings with the company there, which now numbers thirteen that have signed the covenant. One of these was added while I was with them. Seven were added to the T. and M. Society. We had some very interesting meetings there, and regretted the necessity of closing them so soon. At Sacramento we held eight meetings, with the appearance of some good

March 10, 11, we held four meetings at Vacaville, and one person signed the covenant. Monday, the 12th, we gave a temperance lecture at Binghamton, and on the 13th gave one in the Baptist Church in Dixon, which was well attended. Last Sabbath and first-day we spent at St. Helena, preaching four times; and here, as in all the places we have visited, there seemed to be a demand for further meetings, as there have been at least a few whose interest has increased as the meetings have progressed.

Petaluma, March 22, 1883. W. M. HEALEY.

"There Are Other Things."

BY W. N. GLENN.

I HAVE met many evasive replies when endeavoring to urge duties inseparably connected with present truth, but none so completely discouraging as this: "Well, I believe there are other things to be done as well as that." This kind of reply shows at once that the one making it is determined not to yield to a known duty. And it carries with it the unwarranted insinuation that I am making a hobby of the matter urged, to the utter disregard of other equally plain and important duties.

I spoke to one about attending meetings. After several quibbles, the last plea was resorted to: "Well, I don't believe it's all in going to meeting; I know people who go to about all the meetings, yet they do many inconsistent things. I believe there are other things to be done besides going to meeting." Here was the intimation that I considered going to meeting the whole duty of the Christian; yet the individual knew better—the reply was a mere subterfuge.

The matter of baptism and church membership was urged upon one who had known for a long time that such a course was duty, and had often acknowledged it. But procrastination had at last brought him to the point where he could say: "Yes it is all very well if one can live it out; but I don't believe it's all in being a church member. There are other duties besides being baptized and joining the church. I don't believe in hypocrisy; when I become a church member I mean to be one in earnest." Now the innuendo attached to this evasion is plain, and he knew it to be unjust. The case is a discouraging one.

I conversed with a near friend upon the subject of the fourth commandment. She took refuge in the "last ditch" and met me with this weapon: "I don't believe in talking all the time about the Sabbath; I believe the other commandments are just as important as the fourth. There are other things to be done besides keeping the Sabbath; if I do what is right I won't be condemned for trying to make an honest living." All this, and more of a like strain, was put forth as an argument against the duty of keeping the Sabbath; yet there is not a word or expression that I do not myself indorse, although there is in it the silently implied charge that my position is altogether antagonistic to this wholesome doctrine.

I may speak of the soon coming of the Lord and the preparation for it, and one who is not with us in faith yet, calls me "brother;" will say: "We do not know when the Lord will come; 'of that day and hour knoweth no man.' I don't believe in setting times for the Lord to come. We

may die any day, and I think if we are prepared to die we will be all right when the Lord comes. There are other things more important than talking about the Lord's coming."

And so we may go on from one Bible topic to another, and we will find those professing to be earnest and sincere who will evade almost every obligation on the plea that there are other duties of equal importance. I always feel disheartened over one who has wandered into this dangerous snare. It is a pit that is generally entered with open eyes, and from which it is hard to induce one to even try to escape; so smoothly delusive is the entrance that the victim walks boldly in, feeling that he is treading the safest possible path. He cannot be convinced of error, simply because he will not. I repeat it, such cases are always disheartening to me.

Temperance.

The American Saloon.

Not long since we discussed briefly the character and effects of the American saloon. We recognized the fact that the American saloon is an important factor in American civilization, and that no man or class of men could be found who would defend the American saloon on its merits, and closed by asking the question, "What shall we do with the American saloon?"

That the American saloon has been arraigned before the bar of public opinion, charged with a long list of crimes—crimes the foulest and blackest of which the imagination can conceive—and that the case is now under serious consideration no candid person will deny. Already in two States of the Union the case has been submitted and the people have most emphatically declared the American saloon a criminal and an outlaw. In many other States the trial is well advanced. Arguments pro and con are being made and soon at the longest, we must say what we will do with the American saloon.

There are now two parties to this question. In the first place there are those who would leave the American saloon alone—allow it to do as much mischief as it pleases. We are glad to say that as we understand it, this class does not include a majority of the people. It does not include the philanthropists of the world, for no one who has the smallest regard for the well-being of the human family, can be indifferent to the evils which flow from the American saloon and consent to their continuance.

Those who favor an unrestrained liquor traffic are largely the men who are reaping some pecuniary advantage from that traffic. They are men who are willing to sacrifice the property, the health, and even the lives of those about them if they can only get personal gain in the operation. They are men who are governed more by greed than by a regard for the rights of others.

But even these men, as bad as they are, as unprincipled as every one knows them to be, do not attempt to defend the American saloon on its merits. They only apologize for its existence by raising some false issues concerning it or by urging in substance that it is such an outlaw that it cannot be controlled by law.

In the second place there are those who believe that the American saloon has no right to exist in civilized society. They affirm that the American saloon is an enemy to the best interests of the country; an enemy to the church, the Sabbath, the school and every other interest of the country; an enemy to every branch of business known to the business men of the nation. The saloons of Detroit take the money which legitimately belongs to the merchant and manufacturer. The saloons give no "value received" for this money, while the merchant and manufacturer would give in return, shoes for children that are now bare-footed, clothes for wives and children who are now suffering for lack of comfortable clothing; food for families that are now suffering because of the drunkenness and consequent degradation which these saloons carry into them.

The American saloon is a mortal enemy of everything that is good and a warm friend of everything that is bad. Where are there most poor people? Where there are most saloons. Where are there most murders committed? Where there are most saloons. Where do the largest per cent. of men

become insane? Where there are most saloons. Where are the most men in prison? Where there are most saloons. Where are houses of ill-fame most numerous? Where there are most saloons. Where do lawsuits abound most? Where there are most saloons. Where is there the most ignorance? Where there are most saloons. Where can bad men easiest get into office? Where there are most saloons. Where do we find the largest number of children in the street-school taking lessons in vice? Where there are most saloons. Where can you find the most of bad and the least of good? Where there are most saloons.

In view of these considerations, a very large portion of the people are ready to admit that the saloon ought not to exist, but unfortunately there is a serious difference of opinion as to the best method to be pursued to annihilate the saloon, and this difference of opinion is alone responsible for the fact the American saloon has been permitted to live until the present time. A united effort on the part of all who believe that the world would be benefited by the annihilation of the saloon, would rid the world of this institution which is worse than pestilence, famine, and war combined, within less than one year. A part of those who believe, or claim to believe, that the American saloon ought not to be allowed to exist, tell us that it is impossible to annihilate it, at least suddenly. They say they want the saloon to die, but they cannot be persuaded that it can be killed. These men look upon the American saloon, and to them it is such a monster that they cannot be made to think that it is not master of the situation, and they therefore urge that it is not wise to attempt to kill it but only to control it. These men say, Throw around the American saloon the restraints of law; prohibit it from doing a part of the mischief which it is now doing; load it down with taxation; bind it with chains, but do not attempt to kill it.

This, to us, is a strange philosophy. We are entirely unable to understand how it is possible to so chain this monster as to deprive him of all power to do mischief, if it is impossible to kill him entirely. It seems to us a much easier job to kill than to cage a rattlesnake; a much easier and safer job to kill than to tame a mad dog.

If we can close the American saloon on Sunday, why can we not close it on every day of the week? Is it not fool-hardy to attempt to close it on Sunday and give it permission to remain open during the week? If we can prohibit the sale of liquor to minors, why can we not prohibit the sale of liquor to those who are not minors? If we can cut one inch from the end of a rattlesnake's tail, can we not with the same effort cut one inch from the other end of the villainous brute and thus forever put an end to his power to do mischief?

We most certainly believe that we can, and that the *anathema maranatha* of Jehovah will certainly rest upon us if we fail to do it.—*The Lever*.

A Temperance Town.

THE St. Louis *Republican* in a recent reference to the Hon. J. B. Grinnell, of Iowa, states that that gentleman was the young man to whom Horace Greeley gave the oft-quoted advice, "Go West, young man, go West." The *Republican* gives a very interesting sketch of Mr. Grinnell's career, from the time when he purchased a tract of land in Iowa and founded the city of Grinnell. He has been a preacher, a farmer, a lawyer, a railroad receiver, a college president, a State Senator, a college trustee and a member of Congress. He said of himself: "When I took Horace Greeley's advice—by the way I am having his famous letter photographed—I had purchased a large tract of land, but not from mercenary motives. My first business was to lay out a town; and I determined that no intoxicating liquors should be sold there, and up to this time I may say that not one drop of ardent spirits has ever been sold upon that tract of land. I began three miles away from any house, and three years ago, when we had our quarter-centennial celebration, no fire had desolated a human habitation, no man had found his way to the poor-house, not one had gone to the jail, and not one to the State Prison. And happening to be Mayor of the city for the past two years, I will say there was only one person brought before me and fined for drunkenness."

The Home Circle.

LIVE FOR SOMETHING.

LIVE for something, be not idle,
Look about thee for employ,
Sit not down to empty dreaming;
Labor is the sweetest joy.
Folded hands are ever weary,
Selfish hearts are never gay;
Life for thee hath many duties—
Active be, then, while you may.

Scatter blessings in thy pathway.
Gentle words and cheering smiles
Better are than gold or silver,
With their grief-dispelling wiles.
As a pleasant sunshine falleth
Ever on the grateful earth,
So let sympathy and kindness
Gladden well the darkened hearth.

Hearts there are oppressed and weary,
Drop the tear of sympathy;
Whisper words of hope and comfort;
Give and thy reward shall be
Joy unto thy soul returning
From the perfect Fountain-head;
Freely as thou freely givest
Shall the grateful light be shed.

—Selected.

Why Smart Boys Do Not Learn Trades.

UNDER the above heading, a New York paper speaks as follows concerning an evil that is too common. We commend it especially to the careful perusal of the young:—

The question of the hour with parents is, What shall we do with the boys?

"Give them trades," the judicious family adviser says—there is always a judicious adviser inside or outside of every family, who suggests impossible things, but who never goes farther than that.

"A trade," the judicious adviser continues, "is always something to fall back upon. It is a crutch or a staff, as you please. You can lean wholly on it or use it only occasionally when other means fail. Every boy ought to have a trade."

The judicious adviser stops there. If the boy is consulted, as he generally is, he will object to the drudgery of a trade. He has been "educated," and he wants to do head-work, not hand-work. The American parent, trembling before the lad's stern aspect, timidly remarks that even with the inestimable benefit of a public-school education, the youthful book-keeper does not always succeed in marrying his employer's daughter—and succeeding to the business. There are not heiresses enough to supply the demand; and, though the young American may be able to "bound" Alaska with his eyes shut, and explain the properties of protoplasm, he will find himself no better off than the thousands of "educated" clerks who every year valiantly take their pens in hand to seek the rare heiress in her native lair.

American boys are disinclined to learn trades; and employers do not want them. A vicious system of education has induced our young men to hold that it is best for a man to live by his wits. Their intolerable conceit is beaten down only when they find that serviceable wits are as rare as the illusive heiress. The dignity of labor of which religion gives us the knowledge, is little felt in this country. The example of St. Joseph, toiling serenely at his bench, helped by our blessed Lord, does not lead the handcraftsmen of our day to feel that the yoke of labor is sweet and easy to bear. Labor, with Christian contentment, is not a curse; it is a consolation.

The American boy—of course there are exceptions to this rule—does not know the meaning of contentment. "Excelsior" is his motto; he wants to climb on somebody else's ladder. He does not think of constructing a ladder for himself. That would not be "smart." And, of all detestable qualities, American "smartness," "cuteness," "crookedness," is the most detestable. Yet the judicious adviser and the family consider it a trait to be cultivated.

Little Jack Horner, who sat in a corner and pulled a plum out of his own Christmas pie, was not a smart boy at all. He was a stupid English boy. Our Jack Horner would have pulled the plum out of his brother's pie, and would have

been applauded by an admiring family for his "smartness."

The ordinary boy is too "smart" to learn a trade. When he has found an employer who is not prevented by a trades' union from taking him, he begins his voluntary apprenticeship by spoiling as much work as he can. When he has learned the rudiments of the trade and become of use to his employer, he determines to go it alone. Hence we have plumbers who are ruinous, cabinet-makers who are competent to make the showy furniture which adorns the auction-rooms, shoemakers who cannot compete with machinery, printers whose "proofs" are temptations of the devil to the patient editor, book-binders who are capable of putting mottled paper on a black-letter tome—and a crew of muddled, half-taught craftsmen, masters of no craft, and without one spark of interest or pride in their work.

Who mends your watch? A German. Who makes shoes that will not let in water? A German. And so on. If you want a table made after the solid fashion of a hundred years ago, will you easily find any man to do it? A dozen men will offer to make "one that will look just as well." If you pay them for doing this you will lose your money.

The carpenter bred in this country can make doors or fit in sashes already made by machinery, but show him an original plan and ask him to do any task which requires nicety of judgment and complete skill, he will smile at you in his superior way and "guess" that you will not find a man to do it. To get a simple book-shelf made after a model that you have seen, is a difficult matter and a costly one. The carpenter who will do it at last will prove to have been trained abroad. The reasons why we have few skilled artisans are that our boys are too impatient of restraint and too anxious to use a superficial knowledge; that manual labor is not considered "genteel"; that neither parents nor children will submit to a long term of apprenticeship, and that employers cannot take the risk of giving work to boys who will leave them almost as soon as they can drive a nail or put a rivet in with neatness. The employer does not care to give his assistants the attention he gave them under the old patriarchal system of apprenticeship, which was the means of turning out American mechanics worthy of the name. It was a rough old system, capable of abuses, but it helped to make men. The apprentice of those days did not smoke as many cigars or wear such heavy watch chains as the youthful autocrat who condescends to work does now. He had not so much time for displays of "hoodlumism" on street-corners. He was not always well fed, and sometimes he ran away, and his master offered a shilling reward for him in one of the prints of the day. Nevertheless, he knew his trade thoroughly, and when the term was over, acquired a home and thrived exceedingly.

"There was no machinery then." No. But who will buy machine-made shoes to-day, if he has a skilled workman to make shoes for him? If it is a toss-up between a high-priced and unskillful workman and a low-priced and fairly skillful machine, it is "heads" for the machine every time. Skill pays. Any work will produce just as much as you put into it—no more; and machinery can never drive the disciplined hand out of employment.

The omnipresent chromo did not fill the place of the picture made by hands. The sewing-machine has its limitations; and the seamstress who is especially deft with her needle need not fear that it will take away her occupation. The business of the world will never be run by automata. He who performs the work of each moment with his whole might need not fear that the world will have no use for him.

A Sensible Lawyer.

SQUIRE JOHNSON was a model lawyer, as the anecdote will show.

Jones once rushed into the squire's office in a great passion, and said: "That scoundrel of a cobbler, Smith, has sued me for five dollars for a pair of boots."

"Then you owe him five dollars."

"To be sure I do, but he's gone and sued me—sued me!"

"Then why don't you pay him, if you owe him?"

"Because he sued me; when a man does that

I'll never pay him till it costs him more than he gets. I want you to make it cost him all you can."

"But it will cost you something too."

"I don't care for that. What do you charge to begin with?"

"Ten dollars, and more if there is much extra trouble."

"All right. There's the X. Now go ahead."

No sooner was the client gone than Squire Johnson stepped across to his neighbor, Smith, and offered to pay the bill on condition that the suit was withdrawn. The shoemaker gladly accepted—all he wanted was his pay. The lawyer retained the other five for his fee, and as the case was not troublesome, he made no demand upon his client.

Ten days after, Jones came to see how his case was getting on.

"All right," said the lawyer; "you won't have any trouble about that. I put it to Smith so strongly that he was glad to withdraw the suit altogether."

"Capital!" cried out the exulting Jones. "You have done it brown! You shall have all my business hereafter."

Frightening Children to Sleep.

A LADY overheard her nurse-girl the other night talking to the little child she was putting to sleep, and among other legends of the nursery in which she indulged was this:—

"If you don't go right to sleep this very minute, a big, awful black bear, with eyes like coals of fire, and sharp, white, cruel teeth, will come out from under the bed and e-a-t y-o-u a-l-l u-p!"

The poor little thing nestled down under the clothes, and after a long season of terror fell asleep to dream frightful dreams of horrid bears eating her up.

That night when the stolid nurse had composed herself in her own comfortable bed and put the light out, there came a sudden rap at the door, and the voice of the mistress called loudly through the panels:—

"Maggie! Maggie! for mercy sake get up as quick as you can! There's a fearful burglar under your bed, and as soon as you get asleep he's coming out to rob and murder you!"

At the word burglar she sprang screaming from the bed, tore open the door and fell in hysterics into the hall. The lesson was even more instructive than the mistress had designed; but when the girl's fear was calmed she said to her:—

"You did not hesitate to tell my little delicate child, who could not possibly know that it was a lie, a cruel story of a bear under her bed; now, when I treat you to the same kind of slumber-story, you are nearly frightened to death. Tomorrow you can go into the kitchen and work—you are not fit to care for little children."

How many children are there who, every night of their lives, are frightened to sleep?—Selected.

A SERPENT AMONG THE BOOKS.—A gentleman in India went into his library one day, and took a book from the shelves. As he did so, he felt a slight pain in his finger like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, then his arm, then his whole body, and in a few days he died. It was not a pin among the books, but a small and deadly serpent. There are many serpents among the books nowadays. They nestle in the foliage of some of our most fascinating literature; they coil around the flowers whose perfume intoxicates the senses. We read, we are charmed by the plot of the story, by the skill with which the characters are sculptured or grouped, by the gorgeousness of the word painting—we hardly feel the pin-prick of the evil that is insinuated. But it stings and poisons us. Even "Daniel Deronda," the most brilliant work of the most brilliant lady writer of the day, is full of little serpents. When the record of ruined souls is made up, on what multitudes will be inscribed: "Poisoned by the serpents among the books."—*Ex.*

Good manners is an art of making those people easy with whom we converse; whoever makes the fewest persons weary is the best-bred man in company.

A QUIET conscience causes a quiet sleep.

Religious Notes.

—The corner-stone of a new American church has just been laid in Dresden, Germany.

—English newspapers report that the Emperor of China has ordered the closing of the Buddhist temples in that country, on account of the immorality and superstition which they encourage.

—It is reported that the English Society for the Suppression of Blasphemous Literature proposes to prosecute Tyndall, Huxley, Spencer, and others, who are alleged to have disseminated unbelief.

—The Boston *Journal* says: "The formula for making a popular preacher is, one-third voice and personal presence, one-third sensational selection of topics, and one-third heresy. These proportions may be a little varied to suit different communities."

—The Baltimore Conference of the M. E. Church has adopted resolutions condemning the carrying of the mails on Sunday, the running of cars, the publishing and reading of secular newspapers, and all camp-meeting associations that receive rebate from Sunday railroad travel.

—A member of the English company of revisers of the Old Testament says that the work is delayed by the cropping up of a number of little questions which cannot be settled at once, and are reserved for further consideration. One of these is whether the name of God shall be rendered "Jehovah" or "Lord."

—The Methodist Episcopal Church South, reports an increase in every item of its statistics save one, for the past year. Traveling preachers, 3,736; increase, 32. White members, 861,244; increase, 16,887. Colored members, 1,030; increase, 37. Indian members, 5,111; decrease, 340. Infants baptized, 27,205; adults baptized, 38,832. Sunday-school scholars, 483,426; increase, 21,105. Collections for missions, \$207,759; increase, \$43,272.

—A new religious movement has started in Russia, which is spreading very rapidly. It is stated that the new religion is very simple, the gospels being taken as its foundation; that the movement in its fervor, and the vehement earnestness is much like that of the sweep of Methodism in this country. The national authorities are not unfavorable to it, as it is opposed in everything to the doctrine of destruction preached by the nihilists. It is already a recognized force in national development.

—A missionary of the American Sunday-school Union in Kentucky, reports 35 new schools organized by him in ten months with 192 teachers and 1,519 scholars. As an illustration of this work he mentions a place in a mountain county which had no Sunday-school or other public religious service until he went there and organized a school, when they built a cheap school-house, and in less than six months they had preaching; then a church of 23 members was organized, and now they have a beautiful church building.

—There are all sorts of churches nowadays. One is soon to be organized in New York on the basis of pure Theism, as it is called. The leader of the movement has been at work for several years on what he terms "The Sacred Scriptures of the World," which he describes as "an expurgated edition of the Hebrew and Christian Scriptures, to which are added characteristic selections from the other bibles or sacred writings of the world." The rite of baptism (sprinkling, probably) is to be retained as a "symbol of purity," and the Lord's Supper is to be replaced by a "memorial supper," participation in which is to symbolize communion with the pure souls of history, Jesus being chief. We should term it a Semi-infidel club.

—The *Christian at Work*, speaking of the New Criticism, utters the following truth: "But the real need of the church is not scholarship, but a revival of the Spirit in the hearts and lives of men. That is the need of to-day, the crying need of the hour. And without underrating what is being done in the field of Higher Criticism or in the prevalent discussion of various problems in religion, whoever shall show the church how best to extend its work, and how most surely to revive true religion through the length and breadth of the land, will be doing more than the critics are doing, and surpass the best efforts of the lecture platform."

—The *Christian at Work*, speaking of the work of Rev. Jacob Freshman among the Jews of New York, many of whom have accepted Christianity, says: "It is often a matter of astonishment how much more clearly than others, oftentimes, those converts from Judaism see the connection between the old and the new dispensation, and the identity of Jesus with the Messiah expected by the Jews, and the clearness with which they can trace him as the Shiloh of whom Jacob prophesied, the Christ of the prophets." To us it is no matter of astonishment at all. But it is a matter of astonishment that, acquainted as they are with the work of the sanctuary, they do not, in accepting Christianity, see the application of some things which their Christian brethren have not yet thought of.

—Just before Easter the *Occident* said: "Next Sabbath [Sunday] Christians will celebrate the resurrection of our Saviour. There is no doubt that this is the true anniversary of that great and joyous event. He was crucified on Friday of the Jewish passion week. That fell upon the full month of the vernal equinox. During the Sabbath after the full moon, our Saturday,

Jesus lay in the tomb. On the first day of the week our Sunday, he rose from the dead, just 1850 years ago according to the chronology in the margins of our Bibles." We quote this in order that all may have it to paste in some convenient place to refer to when the *Occident* or some other religious journal, shall claim, as they all do, that "there has been so much time lost that we can't tell when the Sabbath comes, anyway." There is no day so hard to locate as the seventh day of the week.

—Charles S. Robinson, D. D., in an article in the *S. S. Times* on "Want of Genuineness," says: "We have made manifest progress in some things, but the ordinary gatherings of the various communities on the Lord's day have degenerated much from the elevated practice of our fathers. We have greatly lost in reverence, and it is to be feared that we have not gained in spirituality. There is a demand for entertainments of music, eloquence, and ritual, which does not even pretend to spare the old forms of simplicity in devotion. Some churches have fallen into the habit of discussing whether it is not as essential for the success of a congregation that it should have an edifice showy in architecture as it is for an insurance company; for what attracts customers would win pew-holders too. In a few places and neighborhoods, which might be discovered in many of our large towns, it is likely there is more lying unto God done on the first day of the week than in all the rest of it put together—if unguineness is lying."

—Do "orthodox" ministers and popular religious journals generally believe that all poetry is false, and not to be depended upon? The reason we ask is this: In the Psalms and Proverbs, and the book of Job, we find it stated very plainly that man is mortal, that the dead know not anything, are asleep, unconscious, etc. To our mind this testimony is conclusive; but when we quote it, we are met with the remark, "Oh, yes, but those books are poetical." Now the *Christian Union*, in answer to a question as to the results of Adam's transgression, says that "the interpretation of the first chapters of Genesis is an unsolved problem in Biblical theology." In short, they are poetry, and nothing definite can be known as to what they mean. Now we do not profess to be a critic, but they do not read like poetry, and even if they are, may they not be true? Were Bryant and Longfellow unreliable men? Is Whittier a writer of falsehoods? Did Moses make wild, incoherent statements when he wrote poetry, and tell sober truth when he wrote prose? Or taking the *Christian Union* theory of the "unsolved problem," why is it not solved? Men spend many years in the study of literature, that they may understand what great minds have produced. Would it not be well to apply a little common sense to the solution of the first chapters of Genesis? But after all, we are of the opinion that it is not common sense that is lacking in this case. What is it?

News and Notes.

—Two thousand infantry have been ordered to protect the public buildings of London.

—Postmaster-General Howe died at Kenosha, Wis., on the 25th inst., of a sudden attack of pneumonia.

—A party of Cree Indians in Montana are on a marauding expedition, stampeding and murdering stock.

—The loss to those dependent on the fisheries at Gloucester, Mass., by the Wiggins' storm scare will reach \$125,000.

—In Chicago "incompatibility of temper" is a legal ground of divorce, and the proportion of divorces to marriages is 5 per cent.

—The body of John Howard Payne, author of "Home, Sweet Home," has arrived in New York, and is to be interred in Washington.

—VIENNA, March 25.—Volcanic ashes have been falling at Dronheim, Norway. It is supposed an eruption of Mount Hecla has occurred.

—The immigration from Germany to the United States has fallen off 16,860 for last year. In 1881 there came over 210,547, against 193,687 in 1882.

—All the members of the Armagh Assassination Society, thirteen in all, on trial at Belfast, Ireland, for conspiracy to murder, have been convicted.

—The commander of the U. S. steamer *Ashuelot*, which was recently lost at sea with most of her crew, has been court-martialed for neglect of duty.

—Several localities at the foot of Mount Ararat have been destroyed by snow avalanches. It is stated that 150 persons have been killed and 100 injured.

—The greatest flood ever known there is prevailing in Nova Scotia. Railroad communication is interrupted, and much property has been destroyed.

—An eruption of Mt. Etna, accompanied by an earthquake, has caused quite a panic in the vicinity of the mountains. Several houses were shaken down.

—Frauds have been discovered in the Russian Postal Department to the amount of 400,000 roubles. We do not believe that the defaulters will receive so much favor as is shown our star-route thieves.

—Patton, the brakeman on the train that was wrecked at Tehachepi, has been acquitted of all responsibility for the disaster. The blame is placed upon the managers of the road, who neglected to provide sufficient help.

—Donations to the Irish Agitation Fund are increasing since the London explosion. O'Donovan Roosa, of New York says that a gentleman has offered him \$10,000, on condition that it should be used in blowing up the houses of Parliament.

—Car wheels have already been made of paper, and it is announced that a western road is about to make a trial of paper rails. It is claimed that these rails are not subject to atmospheric changes, are more durable than steel, and can be made at one-third less cost.

—The Mormon delegates to Congress are now at home, boasting of the success with which they retarded legislation so as to defeat Edmond's anti-polygamy measures. Cannon said that the Lord was now with the saints, and they would continue to grow and spread over the country.

—The Apaches are again on the war-path, murdering and pillaging according to their custom. Their outrages as yet have been mostly over the border, in Mexico; but as they care little whom they kill, the people of Arizona are becoming alarmed, and are preparing to defend themselves.

—A telegram last week from the South said: "A Presiding Elder of the Mormon Church is in Chattanooga, Tenn., arranging for the emigration of converts to Utah. There are now ninety missionaries at work in the South, and he says the annual number of converts is 700; 150 will emigrate next week."

—Business at Erzerum is at a stand-still, consequent on the movement of Russians in the Caucasus. The growing opinion is that a Russo-Turkish conflict is imminent. The Armenians are tired of the indifference shown by Great Britain to their wrongs, and would welcome Russian occupation. The Russians along the frontier number 100,000.

—The long-delayed rain has at last come, and California farmers are rejoicing. The rain was quite general throughout the State. Although it came too late to insure a full crop of wheat, it will help it much, and the amount harvested will probably be not much less than usual, owing to the increased acreage; a larger crop of fruit is expected than ever before.

—The Governor of Moscow has received a letter warning him that the Kremlin, where the Czar is to be crowned, will be blown up during the coronation ceremony if the Czar refuses to grant a Constitution. Two dynamite mines have been discovered in St. Petersburg, and forty persons arrested. The number of arrests in one week was 200. The Government has resolved to expel all Italians without permanent occupation.

—It has been thought a wonderful thing that from 2,000 to 3,000 persons would assemble in Boston to hear Joseph Cook lecture on subjects relating to religion. It was thought that the mass of the people were really interested in religion. But the following telegram tells the other side of the story: "The largest crowd ever brought together by any exhibition of the kind in this city attended the benefit to-night of John L. Sullivan in the Charitable Mechanics' Fair Building. There were 18,000 people present. The street before the entrance to the building was densely packed and thousands were turned away, it being impossible to gain admittance. The crowd in the man, though impulsive, was quiet; and the police had little labor in preserving order." Joseph Cook and religion are not to be mentioned in the same day with Sullivan and a Prize fight. Cook is entirely eclipsed.

—The *Alta California* makes the case of a young ruffian of San Francisco, who was recently arrested for a desperate assault with intent to rob, and who has, within ten years, been convicted on seven different charges, a text for an article on the "Rights of Society," in which the following just sentiments are expressed: "A penal system which punishes professional criminals by a few months or years of imprisonment and then turns them loose, until they are detected in fresh offenses against the laws and the peace of the State, fails in the first essential of justice. It does not protect society. It sacrifices the good of the many for that of a few criminals who have forfeited their safe passport and placed themselves on the same level, in respect to rights, with wild animals and poisonous serpents. We have no patience with a system which, on the precarious chance of the repentance of one professional criminal, jeopardizes the safety of a hundred thousand people. Professional criminals should be treated as are other evils that afflict society—such as small-pox, malaria, and leprosy. Absolute removal is the only remedy, and not temporary abatement."

Obituary.

BICE.—Alice, daughter of S. C. and A. Bice, died in Potter Valley, Mendocino County, of brain fever, March 2, aged three years, four months, and sixteen days. Brother J. S. Hunter, leader of the Potter Valley Sabbath-keepers, took charge of the brief funeral ceremony, and loving hands laid the dear little sleeper away. Brother and Sister Bice, who have been walking in the light of present truth only a few months, are comforted in their sore affliction by anticipations of that bright day when the sleeping children of God's people shall be restored to them in the land where there are no more tears.

E. A. BRIGGS.

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 29, 1883.

SPIRIT OF PROPHECY, Vol. One, has been advertised at "\$1.25" for a number of weeks, in the SIGNS; it should have been \$1.00. The error was probably overlooked because it was an electrotype and therefore not examined by proof readers.

Letter to the Disciples.

FROM Brother Cottrell we recently received the following card:—

"DEAR BROTHER: Since you spoke of my Letter to the Disciples at our Conference, and finding a few copies on hand, I send one to you, not for republication, but as a remembrancer. It has no date, but was written in 1849. It was my first effort of the kind; written and published before I knew that there was a Seventh-day Adventist. The 'extract' concerning the monument and its inscription was written by Eld. T. B. Brown, Seventh-day Baptist. This will bear repeating."

This tract was handed to us by Eld. O. P. Hull in the spring of 1852, soon after we commenced the observance of the Lord's day—the true Sabbath. We were much interested in it. Many of our readers are now well acquainted with the writings of Brother Cottrell; but few of them, it is likely, have ever seen this. We think we do them a favor in publishing it entire. It will appear in two numbers of the SIGNS, the present and the one following.

Brother Cottrell is well in years; one of the oldest among Seventh-day Adventists. But his love of and zeal for the truth have not abated. And we take the same interest in his writings that we did thirty-one years ago. We hope and trust our readers will be often favored by him, as they have been in the past.

Welcome Rain.

THE drouth, so long continued, and which was already having a depressing effect on business in California, was broken on Sunday night. Much wheat that looked badly will no doubt recover. In the soil and climate of California wheat will bear almost as much hardship as weeds, and we now look for a fair crop. Reports of the fruit prospect are favorable, business will now revive generally. In Oakland there is more building being done this season than at any other time for several years. The principal improvements noticeable in San Francisco are in the line of laying cables for street cars. The work on these is fast progressing on Market, McAllister, and some other streets.

Babylonian Church Work.

A DAILY of San Francisco has the following:—

"Under the auspices of the young people of the Howard-street M. E. Church a 'lunch-basket social' will be given in the lecture-rooms of the church on the 30th inst. A unique feature will be an auction sale of lunch baskets. Each lady who attends is expected to bring a basket, with a lunch sufficient for two, and deposit it, with her name inclosed, in the ante-room. At the time signified the auctioneer will dispose of each basket to the highest bidder, the gentleman purchasing a basket being obliged to invite the owner to assist him to demolish the contents."

Such sociables have been tried in churches in other places with much success, having been productive of—lots of fun, and brought funds into the treasury of the Lord! The incongruous mixing of partners makes the affair ludicrous, which is supposed to greatly promote devotional feelings, and add to the interest of the next prayer-meeting. The Methodist is a great denomination. The reputation of Wesley and Fletcher and plenty of mirth-provoking sociables are enough to give "standing" to any body of Christians.

No Danger from Drouth.

JUST as people were getting very uneasy over the long-continued dry weather, a prominent gentleman of California gave his opinion to a reporter, and relieves the situation as follows:—

"The grape, of course, thrives well in just the kind of weather prevailing, and a good crop is assured. Wine and brandy are getting to be great staples. We look for better business from this source. I do not apprehend any shortage this year in the aggregate crops. The crops of wines and brandies will more than make up for the shortage of the grain crop."

To be sure. What have we been worrying about? As long as our "staples" are assured, we ought to be willing to dispense with the luxuries. Hereafter when dry weather threatens the grain crop, the California laborer can console himself with the thought that if bread and potatoes are excessively dear, he can get all the brandy he wants at reasonable rates.

Return to California.

SATURDAY night, February 17, I left Battle Creek on my way towards home. I stopped four days in Chicago, where I was joined by Bro. H. W. Kellogg, who rendered valuable assistance in the selection of carpets for our Healdsburg College boarding-house, and the purchase of some new and improved machinery for the Pacific Press bindery.

Thursday, on the way to Omaha, I stopped at Davenport to see Sister Lizzie Hornby, Secretary of the Iowa Tract Society. This society has arisen during the last four years from being one of the most discouraged, to one of the strongest and most active. It has taken the lead in some branches of work during the last two years. But this winter less has been done than formerly, probably because no State meeting has been held since the General Conference. Sister Hornby does not have the encouragement and assistance which many State Secretaries enjoy who live where there is a large church and a strong Vigilant Society.

Sabbath, February 24, I spent with Eld. Cudney at Fremont, Neb. In many respects this is a prosperous Conference. The people of this State are industrious, economical, and thrifty. Our brethren seem earnest, and determined not to lack in any good work. They are now planning the establishment of a denominational school. The brethren in this State seem to have some opportunities which older States do not offer, and if they move cautiously, I believe they will be prospered. In this I do not refer to financial success, for I am very doubtful whether any of these State schools can pay their way without help from the Conference, or donations from the brethren who prize the value of education.

At Omaha I met Bro. Wilton Smith, who will labor a year at the Pacific Press as stenographer. We purchased third-class tickets by way of Denver, Pueblo, Deming, and Los Angeles, for we wished to stop at Denver and Los Angeles.

Thursday I spent at the home of Eld. E. R. Jones, Boulder, Colorado. This new Conference is composed of some earnest souls who embraced the truth in Colorado, and a larger number of brethren who have moved in from the East. It is not an easy field to labor in. Many of the people are transient, being tourists, prospectors, or speculators, and a smaller proportion seem to be interested in religious truths than in some other new States. I believe the work will be most rapidly advanced in this State by the thorough organization and renewed efforts of the missionary forces.

Our long, tiresome journey from Denver to Oakland was made as pleasant as possible. We had the best of company in our car, and received much more courteous treatment from the railroad employees than on a similar trip one year ago. I reached home the morning of March 10, and found my family and friends in good health. The three and a half months of my absence have been a very busy time at the Pacific Press. The job department has been constantly crowded with work, the SIGNS is more widely circulated than ever before, and our subscription books have been meeting with a favorable reception. We hope to see much good done by our colporteurs and canvassers.

Of course my absence has thrown additional labor upon others, especially C. H. Jones and W. K. Vickery, but aside from the injustice done them by this additional burden, I cannot see that the work has suffered from my absence. It is a pleasure to be connected with the faithful workers at the Pacific Press.

At Healdsburg we find the school just commencing the spring term. All of the teachers are of good courage, and are doing faithful work. Professor Brownberger is in much better health than last fall. It was a pleasant surprise to meet several brethren at the school who have felt that they should fit themselves for usefulness in missionary work, but who have been hindered heretofore by unfavorable circumstances.

The boarding-house is nearly plastered, and the work of finishing is well under way. We are very much

pleased with the building and the way it has been constructed. It is plain in appearance, but commodious and substantial. It will be finished in time to furnish during the summer vacation, and will be opened at the commencement of the fall term in July.

We find that the industrious sisters of the Healdsburg church, and some of the students, have anticipated the wants of the boarding-house, and at no small sacrifice to themselves, have met each Sunday in the large new attic to make bedding for the house, and comfortable, sheets, and pillows have multiplied rapidly under their hands.

The Sabbath-school and church have outgrown the measure of the Healdsburg meeting-house and occupy at present the college chapel.

To-morrow we return to Oakland to resume our work at the Pacific Press, and to prepare for the annual meeting in April.

W. C. WHITE.

Healdsburg, March 25, 1883.

Valuable for Writers.

PERSONS who write much appreciate nothing more than a good pen; and this we are confident can ever be found in Purdy's "Ever Ready Pen." About three months ago, Eld. Whitney and myself called on Mr. Purdy, of New York City, and each of us purchased one of his pens for trial. I had previously tried the stylographic, and other fountain pens, until I had become much prejudiced against anything of the kind. After using Mr. Purdy's pen a while, we called the attention of some of our leading brethren to it, and the result has been the purchase of over two hundred pens. In every instance, so far as we know, they have proved satisfactory to those who have purchased; and persons using them are unwilling to part with them for much more than their cost.

First, it is made of a superior quality of gold, sixteen carats fine, and by a man who has had twenty-seven years experience in the business, six years of which he was employed in perfecting this particular pen. Second, the arrangement for feeding the pen with ink is such that by removing the cap from the point it is, as its name implies, "ever ready" for writing. Third, it can be carried in the pocket without the slightest danger of inking the clothes. Fourth, it will write for ten consecutive hours without re-filling; and the arrangement for re-filling is very simple. Fifth, each pen is warranted. The pen is now for sale at the Pacific Press, Oakland, Cal., *Review and Herald*, Battle Creek, Mich., and the New England T. and M. Depository at South Lancaster, Mass. The price of the pen is \$4.00; with case, \$4.25. It will be sent, post-paid, by mail from Pacific Press, or South Lancaster, Mass.

S. N. HASKELL.

Appointments.

Southern Camp-Meeting.

WE cannot state the definite time that this meeting will be held, or the exact locality, but can say that it will commence either the 4th or 10th of May, and will be held in Tulare County. Brethren Harvey Gray, Peter Scatzghini, and W. R. Smith, have been appointed a camp-meeting committee, and as soon as they can decide on the locality more definite notice will be given. We hope all the brethren and sisters of Fresno and Tulare Counties will arrange to be there, and quite a number from Los Angeles. We expect Elders Haskell, Waggoner, and Sister White, will be on the list of speakers that will attend.

S. N. HASKELL,
I. D. VAN HORN, } Cal. Conf. Committee.
M. C. ISRAEL,

PURSUANT to the statutes of the State of California, and the by-laws of the Seventh-day Adventist Church of Oakland, the annual meeting of the members of said church will be held at the church building, corner of 13th and Clay Streets, on Wednesday evening, April 4, 1883, at 7 o'clock P. M., for the purpose of electing a board of five trustees to serve for the ensuing year; and for the transaction of such other business as may be properly brought before the meeting. The attendance of all members in the city will be necessary, in order that business may be legally transacted.

W. N. GLENN, Sec.

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