

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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WHEN HE COMETH.

BY MRS. BELLE ROSE BALLARD.

CAN it be those eyes, so often
Filled with sad repentant tears,
Shall behold Him in his glory,
When the Judge of earth appears?
Shall they view the wondrous brightness
Shining from that heavenly face?
Shall they see the old earth wither,
Having no more time or place?

Every eye shall see Him coming;
Every ear shall hear the sound
Of the awful trumpet thunder;
Earth and heaven shall both resound!
Dread and solemn will the thunder
Of that last loud trumpet be!
Fierce the lightning of His anger!
Where, O Christ, can sinners flee?

Rocks and mountains, shelter! shelter!
Hide transgressors in that hour!
Rocks and hills are unavailing
In the presence of His power.
Oh, I long for Thy whole armor,
Helmet, shining sword, and shield,
And the faith which never wavers
On the fiercest battle-field.

Mighty hosts of doubt and darkness
Ever meet me on my way.
Oh, for light among the shadows!
Oh, to dwell in perfect day!
All too soon may come the summons:
Mortal, time for thee must cease!
Oh, to feel that to my spirit
That last summons shall bring peace!

Frazier, Cal.

General Articles.

Deceitfulness of Riches.

BY MRS. E. G. WHITE.

SOME who profess to believe the truth are lacking in discernment, and fail to appreciate moral worth. Persons who boast much of their fidelity to the cause, and talk as though they think they know all that is worth knowing, are not humble in heart. They may have property, and this is sufficient to give them influence with some, but it will not raise them one jot in favor with God. Money has power and sways a mighty influence. Excellence of character and moral worth are often overlooked, if possessed by the poor man. But what does God care for money? for property? The cattle upon a thousand hills are his. The world and all that is therein are his. The inhabitants of the earth are as grasshoppers before him. Men and property are but as the small dust of the balance. He is no respecter of persons.

Men of property often look upon their wealth and say, “By my wisdom have I gotten me this wealth.” But who gave them power to get wealth? God has bestowed upon them the ability which they possess, but instead of giving him the glory they take it to themselves. He will prove them and try them, and will bring their glorying to the dust; he will remove their strength, and scatter their possessions. Instead of a blessing, they will realize a curse. An act of wrong or oppression, a deviation from the right way, should no sooner be tolerated in a man who possesses property than in a man who has none. All

the riches that the most wealthy ever possessed are not of sufficient value to cover the smallest sin before God; they will not be accepted as a ransom for transgression. Repentance, true humility, a broken heart, and a contrite spirit, alone will be accepted of God. And no man can have true humility before God unless the same is exemplified before others. Nothing less than repentance, confession, and forsaking of sin is acceptable to God.

Many rich men have obtained their wealth by close deal, by advantaging themselves and disadvantaging their poorer fellow-men, or their brethren; and these very men glory in their shrewdness and keenness in a bargain. But the curse of God will rest upon every dollar thus obtained, and upon the increase of it on their hands. Consider the force of our Saviour's words, “It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” Those who possess the ability to acquire property need to be constantly on the watch, or they will turn their acquisitiveness to bad account. Thus many fall into temptation, overreach, receive more for a thing than it is worth, and sacrifice the generous, benevolent, noble principles of their manhood for sordid gain.

Many who profess to be followers of Christ, so love the world and the things that are in the world that they have been corrupted by its spirit and influence; the divine has disappeared from their characters, and the Satanic has crept in, transforming them to serve the purposes of Satan, to be instruments of unrighteousness. Then in contrast with these men are the industrious, honest poor men, who stand ready to help those who need help, who would rather suffer themselves to be disadvantaged by their wealthy brethren than to manifest so close and acquisitive a spirit as they manifest; men who esteem a clear conscience, and right, even in little things, of greater value than riches. They are so ready to help others, so willing to do all the good in their power, that they do not amass wealth; their earthly possessions do not increase. If there is a benevolent object to call forth means or labor, they are the first to be interested in and respond to it, and frequently do far beyond their real ability, and thus deny themselves some needed good, to carry out their benevolent purposes.

Because these men can boast of but little earthly treasure, they may be looked upon as deficient in ability, in judgment, and in wisdom. They may be counted of no special worth, and their influence may not be esteemed by men; yet how does God regard these poor wise men? They are regarded precious in his sight, and although not increasing their treasure upon earth, they are laying up for themselves an incorruptible treasure in the heavens, and in doing this they manifest a wisdom as far superior to that of the wise, calculating, acquisitive professed Christian, as the divine and Godlike is superior to the earthly, carnal, and Satanic. It is moral worth that God values. A Christian character unblotted with avarice, possessing quietness, meekness, and humility, is more precious in his sight than the most fine gold, even the golden wedge of Ophir.

Wealthy men are to be tested more closely than they ever yet have been. If they stand the test and overcome the blemishes upon their character, and as faithful stewards of Christ render to God the things that are his, it will be said to them, “Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.”

Mark the parable of the unjust steward: “And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least,

is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?”

If men fail to render to God that which he has lent them to use to his glory, and thus rob him they will make an entire failure. He has lent them means which they can improve upon by losing no opportunity to do good, and thus they may be constantly laying up treasure in Heaven. But if, like the man who had one talent, they hide it, fearing that God will get that which their talent gains, they will not only lose the increase which will finally be awarded the faithful steward, but also the principal which God gave them to work upon. Because they have robbed God, they will not have laid up treasure in Heaven, and they lose their earthly treasure also. They have no habitation on earth, and no Friend in Heaven to receive them into the everlasting habitation of the righteous.

Christ declares, “No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon”—cannot serve God and your riches too. “The Pharisees also who were covetous, heard all these things, and they derided him.” Mark the words of Christ to them: “Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men [which is riches acquired by oppression, by deception, by overreaching, by fraud, or in any other dishonest manner] is abomination in the sight of God.” Then Christ presents the two characters, the rich man who was clothed with purple and fine linen, and who fared sumptuously every day, and Lazarus, who was in abject poverty, and loathsome to the sight, and who begged the few crumbs which the rich man despised. Our Saviour shows his estimate of the two. Although Lazarus was in so deplorable and mean a condition, he had true faith, true moral worth, which God saw, and which he considered of so great value that he took this poor, despised sufferer, and placed him in the most exalted position, while the honored and wealthy ease-loving rich man was thrust out from the presence of God, and plunged into misery and woe unutterable. God did not value the riches of this wealthy man, because he had not true moral worth. His character was worthless. His riches did not recommend him to God, nor have any influence to secure his favor.

By this parable Christ would teach his disciples not to judge or value men by their wealth, or by the honors which they received of others. Such was the course pursued by the Pharisees, who, while possessing both riches and worldly honor, were valueless in the sight of God; and more than this, were despised and rejected of him,—cast out from his sight as disgusting to him because there was no moral worth or soundness in them. They were corrupt, sinful, and abominable in his sight. The poor man, despised by his fellow-mortals, and disgusting to their sight, was valuable in the sight of God because he possessed moral soundness and worth, thus qualifying him to be introduced into the society of refined, holy angels, and to be an heir of God and a joint heir with Christ.

In Paul's charge to Timothy he warns him of a class who will not consent to wholesome words, and who place a wrong estimate on riches. He says: “If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh

envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness. From such withdraw thyself. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Paul in this letter to Timothy would impress upon his mind the necessity of giving such instruction as should remove the deception which so easily steals upon the rich, that because of their riches they are superior to those who are in poverty; that because of their ability to acquire they are superior in wisdom and judgment—in short, that gain is godliness. Here is a fearful deception. How few heed the charge which Paul commissioned Timothy to make to the rich! How many flatter themselves that their acquisitiveness is godliness! Paul declares, "Godliness with contentment is great gain." Although rich persons may devote their whole lives to the one object of getting riches, yet as they brought nothing into the world, they can carry nothing out. They must die and leave that which cost them so much labor to obtain. They staked their all, their eternal interest, to obtain this property, and have lost both worlds.

Paul shows what risks men will run to become rich. But many are determined to be rich; this is their study; and in their zeal eternal considerations are overlooked. They are blinded by Satan, and make themselves believe that it is for good purposes they desire this gain; they strain their consciences, deceive themselves, and are constantly coveting riches. Such have erred from the faith, and pierced themselves through with many sorrows. They have sacrificed their noble, elevated principles, given up their faith for riches, and if not disappointed in their object, they are disappointed in the happiness which they supposed riches would bring. They are entangled, perplexed with care; they have made themselves slaves to their avarice, and compelled their families to endure the same slavery, and the advantages they reap are "many sorrows." "Charge them that are rich in this world that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."

Do the Rich Have the Gospel?

This is a startling question recently put by Rev. Dr. Haygood, one of the most clear-headed men in the Methodist Church, South. It has been generally thought that if there was a lack of the gospel, and of the influencing spirit of the gospel anywhere, it was especially among the poor. But not long since he saw a man worth \$100,000 subscribe \$10 to the missionary cause, and the question came up very naturally as to whether that man had ever heard the gospel. If so, the preaching, in his case at least, had been to little purpose. "How St. Paul," he exclaims, "would preach the gospel to the rich of our times! With what warnings, and rebukes, and entreaties, and encouragements—that they might save their own souls and glorify the Lord that redeemed them." It is one thing to hear the gospel, and it is quite another thing to catch its sublime, self-sacrificing spirit; and it is only the latter, be they poor or rich, who really have the gospel.—*Christian at Work.*

If evil is said of thee, and it is true, correct it; if it be a lie, laugh at it.

Consequences of King David's Crime.

THE following article is from Blunt's "Coincidences," or the harmony of the Scriptures as shown by incidental mentionings. It is a complete vindication of the prophecy of Nathan to David, showing that all his troubles were the result of his sin; and thus it furnishes an answer to the cavils of infidels on that subject:—

That the man after God's own heart should have so fallen from his high estate, as to become the adulterer and the assassin, has been ever urged with great effect by unbelievers; and this very consequence of David's sin was foreseen and foretold by Nathan the prophet, when he approached the king, bearing with him the rebuke of God on his tongue, and saying, "By this deed thou hast given great occasion to the enemies of God to blaspheme." Such has indeed been its effect from the day when it was first done unto this day, and such probably will its effect continue to be unto the end of time.

David's transgression, committed almost three thousand years ago, sheds, in some sort, an evil influence on the cause of David's God even now. So wide-wasting is the mischief which flows from the lapse of a righteous man, so great the darkness becomes, when the light that is amongst us is darkness! But was David the man after God's own heart here? It were blasphemy to suppose it. That the sin of David was fulfilling some righteous judgment of God against Uriah and his house, I doubt not—for God often makes his enemies his instruments, and without sanctifying the means, strikes out of them good. Still a sin it was, great and grievous, offensive to that God to whom the blood of Uriah cried from the ground. And this the Almighty proclaimed even more loudly perhaps by suffering David to live, than if, in the sudden burst of his instant displeasure, he had slain him. For, at the period when the king of Israel fell under this sad temptation, he was at the very height of his glory and his strength. The kingdom of Israel had never so flourished before; it was the first of the nations. He had thoroughly subdued the Philistines, that mighty people, who in his youth had compelled all the Israelites to come down to their quarters, even to sharpen their mattocks, so rigid was the exercise of their rule. He had smitten the Moabites, on the other side Jordan, once themselves the oppressors of Israel, making them tributaries. He had subdued the Edomites, a race that delighted in war; and had stationed his troops throughout all their territories.

He had possessed himself of the independent kingdom of the Syrians and garrisoned Damascus, their capital. He had extended his frontier eastward to the Euphrates (2 Sam. 8), though never perhaps beyond it (See Ezra 4:20); and he was on the point of reducing the Ammonites, whose city, Rabbah, his generals were besieging; and thus, the whole of the promised land, with the exception of the small State of Tyre, which the Israelites never appear to have conquered, was now his own. Prosperity, perhaps, had blinded his eyes, and hardened his heart. The treasures which he had amassed, and the ease which he had fought for and won, had made him luxurious; for now it was, that the once innocent son of Jesse the Bethlehemite,—he who had been taken from the sheep-folds because an excellent spirit was in him, and who had hitherto prospered in all that he had set his hand unto,—it was now that this man was tempted and fell. And now mark the remainder of his days—God eventually forgave him, for he repented him (as his penitential psalms still most affectingly attest), in the bitterness and anguish of his soul, but God dried up all the sources of his earthly blessings thenceforward forever. With this sin the sorrow of his life began, and the curse which the prophet denounced against him, sat heavy on his spirit to the last; a curse—and I beg attention to this—which has a peculiar reference to the nature of his crime; as though upon this offense all his future miseries and misfortunes were to turn; as though he was only spared from the avenger's violent hand to be made a spectacle of righteous suffering to the world. He had committed murder by the edge of the sword, and therefore the sword was never to depart from his house. He had despised the commandment of the Lord (so Nathan expressly says), and taken the wife of another to be his wife; therefore were his own

wives to be taken from him, and given to his neighbor in turn. The complexion, therefore, of his remaining years, was set by this one fatal deed of darkness (let none think or say that it was lightly regarded by the Almighty), and having become the man of blood, of blood he was to drink deep; and having become the man of lust, by that same baneful passion in others was he himself to be scourged forever. Now the manner in which these tremendous threats are fulfilled is very remarkable; for it is done by way of *natural consequence* of the sin itself; a dispensation which I have not seen developed as it deserves to be, though the facts of the history furnish very striking materials for the purpose. And herein lies the coincidence, to which the remarks I have hitherto been making are a needful prologue.

By the *rebellion of Absalom* it was that these menaces of the Almighty Judge of all the earth were accomplished with a fearful fidelity.

Absalom was able to draw after him the hearts of all the people as one man. And what was it that armed him with this moral strength? What was it that gave him the means of unseating his father in the affections of a loyal people? The king whom they had so greatly loved—who had raised the name of Israel to a pitch of glory never attained unto before—whose praises had been sung by the mothers and maidens of Israel, as the champion to whom none other was like? How could he steal away the hearts of the people from such a man, with so little effort, and apparently with so little reason? I believe that this very sin of David was made the engine by which his throne was shaken; for I observe that the chief instrument in the conspiracy was *Ahithophel*. No sooner was Absalom determined upon his daring deed, than he looks to Ahithophel for help. He appears, for some reason or other not mentioned, to have quite reckoned upon him as well-affected to his cause, as ready to join him in it heart and hand; and he did not find himself mistaken. "Absalom," I read (2 Sam. 15:12), "sent for Ahithophel the Gilonite, David's counselor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy [it is forthwith added, as though Ahithophel was a host in himself] was strong; for the people increased continually with Absalom." David, upon this, takes alarm, and makes it the subject of his earnest prayer to God, that "he would turn the counsel of Ahithophel into foolishness."

Nor is this to be wondered at, when we are told in another place that "the counsel of Ahithophel, which he counseled in those days, was as if a man had inquired at the oracle of God; so was all the counsel of Ahithophel, both with David and with Absalom." 2 Sam. 16:23. He therefore was the sinews of Absalom's cause. Of his character, and the influence which he possessed over the people, Absalom availed himself, both to sink the spirits of David's party, and to inspire his own with confidence, for all men counted Ahithophel to be as a prophet. But independently of the weight of his public reputation, it is probable that certain private wrongs of his own (of which I have now to speak), at once prepared him for accepting Absalom's rebellious overtures with alacrity, and caused him to find still greater favor in the eyes of the people, as being an injured man, whom it was fit that they should avenge of his adversary. For in the twenty-third chapter of the second book of Samuel, I find in the catalogue of David's guardsmen, thirty-seven in number, the name of "Eliam the son of Ahithophel the Gilonite." Verse 34. The epithet of Gilonite sufficiently identifies this Ahithophel with the conspirator of the same name. One, therefore, of the thirty-seven officers about David's person, was a son of the future conspirator against his throne. But, in this same catalogue, I also meet with the name of *Uriah the Hittite*. Verse 39. Eliam, therefore, and Uriah must have been thrown much together, being both of the same rank, and being each one of the thirty-seven officers of the king's guard. Now, from the eleventh chapter of the second book of Samuel, I learn that Uriah the Hittite had for his wife Bath-sheba, the daughter of one *Eliam*. Verse 3. I look upon it, therefore, to be so probable, as almost to amount to certainty, that this was the same Eliam as before, and that Uriah (as was very natural considering the necessary intercourse of the parties) had married the daughter of his brother officer, and accordingly, the *granddaughter of Ahithophel*. I

feel that I now have the key to the conduct of this leading conspirator; the sage and prudent friend of David, converted, by some means or other, into his deadly foe—for I now perceive, that when David murdered Uriah, he murdered Ahithophel's grandson by marriage, and when he corrupted Bath-sheba, he corrupted his granddaughter by blood. Well then, after this disaster and dishonor of his house, might revenge rankle in the heart of Ahithophel! Well might Absalom know that nothing but a fit opportunity was wanted by him, that he might give it vent, and spend his treasured wrath upon the head of David his wrong-doer! Well might he approach him with confidence, and impart to him his treason, as a man who would welcome the news, and be his present and powerful fellow-worker! Well might the people who, upon an appeal like this, seldom fail to follow the dictates of their better feelings, and to stand manfully by the injured, find their allegiance to a throne defiled with adultery and blood, relaxed, and their loyalty transferred to the rebel's side! And the terms in which Shimei reproaches the king, when he follows after him to Baburim, casting stones at him, not improbably as expressive of the legal punishment of the adulterer, "Come out, come out, thou bloody man, thou man of Belial" (2 Sam. 16:7); and the meekness moreover with which David bows to the reproach, accepting it as a merited chastisement from God. "So let him curse, because the Lord hath said unto him, Curse David" (verse 20), are minute incidents which testify to the same fact—to the popular voice now lifted up against David, and to the merited cause thereof. Well might his heart sink within him, when he heard that his ancient counselor had joined the ranks of his enemies, and when he knew but too well what reason he had given him for turning his arms against himself in that unmitigated and inextinguishable thirst for vengeance which is sweet, however utterly unjustifiable, to all men so deeply injured, and sweetest of all to the children of the East.

And in the very first word of exhortation which Ahithophel suggests to Absalom, I detect, or think I detect, the wounded spirit of the man seizing the earliest moment for inflicting a punishment upon his enemy, of a kind that should not only be bitter, but appropriate,—the eye for the eye; and when Absalom said, "Give counsel among you what we shall do," and Ahithophel answered, "Go in unto thy father's concubines which he hath left to keep the house" (2 Sam. 16:21), he was not only moved by the desire that the rebellious son should stand fairly committed to his rebellion by an unpardonable outrage against the majesty of an Eastern monarch, but by the desire also to make David taste the bitterness of that cup which he had caused others to drink, and to receive the very measure which he had himself meted withal. And so it came to pass, that Absalom followed his counsel, and they spread for him the incestuous tent; we read, on the top of the house, in the sight of all Israel (2 Sam. 16:22), on that very roof, it should seem, on which David at even-tide had walked, when he conceived this his great sin, upon which his life was to turn as upon a hinge (2 Sam. 11:2); and so again it came to pass, and under circumstances of local identity and exposure which wear the aspect of strictly judicial reprisals, that that which he had done secretly (his abduction of another man's wife), God did for him, and more also, as he said he would, before all Israel, and before the sun. 2 Sam. 12:12.

Thus, having once discovered by the apposition of many passages, that a relation subsisted between Ahithophel and Uriah, a fact which the sacred historian is so far from dwelling upon that he barely supplies us with the means to establish it at all, we see in the circumstances of the conspiracy, the natural recoil of David's sin; and in his punishment, retributive as it is, so strictly retributive, that it must have stricken his conscience as a judgment, even had there been no warning voice concerning it, the accomplishment by means the most easy and unconstrained, of all that Nathan had uttered, to the syllable.

Of simple understandings, little inquisitive, and little instructed, are made good Christians, who by reverence and obedience implicitly believe, and are constant in their belief.—*Montaigne.*

It is upon smooth ice we slip; the rough path is safest for the feet.

TWO PICTURES.

AN old farm-house, with meadows wide,
And sweet with clover on each side;
A bright-eyed boy who looks from out
The door, with woodbine wreathed about,
And wishes his one thought all day—
"Oh! if I could but fly away
From this dull spot, the world to see,
How happy, happy, happy,
How happy I should be!"

Amid the city's constant din,
A man who 'round the world has been,
And 'mid the tumult and the throng,
Is thinking, thinking all day long—
"Oh! could I only tread once more
The field path to the farm-house door,
The old green meadow could I see,
How happy, happy, happy,
How happy I should be!"

—*Christian at Work.*

The Golden Rule.

BY W. N. GLENN.

It is quite common for those who reject the Bible and Christianity to claim for their religion the "Golden Rule," generally condensed into "Do as you would be done by." The infidel, the atheist, and even the rum-seller will parade this doctrine as his creed, with the boastful intimation that he possesses something far superior to Bible religion, and to which Christianity is antagonistic. And many of these pretenders apparently imagine that they are indebted to Plato, or Aristotle, or Paine, or Darwin, or some other anti-Christian "free-thinker" for this creed.

They "err, not knowing the Scriptures," and that Jesus himself gave this instruction to the world: "All things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12. Also, in Luke 10:27, his words are recorded thus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thy self." And by the same Spirit, this doctrine had been promulgated centuries before, as recorded in Leviticus 19:18, and various other Old Testament scriptures.

And there is another class, professing to be Christians, who make flippant use of this text as a motto, knowing whence the sentiment emanated. They argue that the law of ten commandments was abolished at the cross, and claim immunity from obeying it, while avowing the golden rule of "do as you would be done by" as their rule of belief. They apparently overlook the fact that Jesus gave as the reason for this injunction, "For this is the law and the prophets."

It will not do to say that he meant this rule was given as a substitute for the old moral code of ten commandments, for he spoke in the present tense, at a time when the decalogue was in full force as acknowledged by all classes of Bible believers. The phrase "and the prophets" contravenes such a construction, for no one could say this golden rule was to take the place of the prophets, or prophecies. It is evident by this that Jesus virtually said, this is the teaching of the law and the prophets. A simple reading of the commandments will clearly show that this principle, enunciated by the Saviour in his model sermon on the mount, is the most prominent feature. In fact, considering this unequivocal indorsement by the Lord Jesus, if there be any rule of action entitled to the appellation, "The Golden Rule," it surely is found in the law that God spake with his own voice, and wrote on tables of stone.

"Who'll Wake Me?"

A LITTLE girl in San Francisco was recently run over by a street car. When removed, it was found that one of her limbs was nearly severed from the body, besides other serious injuries. She was carried to the hospital, and the disjointed member taken off. The little girl bore the operation remarkably well. As there appeared to be little chance for her recovery, the surgeons concluded to let the other limb, also badly damaged, remain. The mother was with the child immediately, and did for her all that a mother could do. The little one was under the influence of anodynes most of the time, and of course slept a great deal. The day following the accident, as she was dropping off, she exclaimed, "I'm going to sleep." Then noticing the temporary absence of her mother, she

added, "but who'll wake me." It turned out to be her last sleep—a sleep that will finally lock in its embrace all the living.

The query of this little child was a natural one. On a broad sense, it is the one great question of life. Upon the return of the dawn, we go about our daily duties and pleasures until it is time to retire. We shut our eyes to sleep with no anxiety but what they will open when we have had the needed rest. This is confidence, we have tried the experiment, and it has never failed; therefore we believe when resigning ourselves to sleep that we shall wake again. But at the close of life's fitful fever, when we fear that the sleep of death may be stealing over us, we want to know whether we shall ever awake, who it is that will wake us, and where we will be, and what will be our condition when we awake. Thousands have reached that point in their history, when they would give all the world, if they had it to give, to have these queries satisfactorily answered.

This is purely a matter of faith. None of us have had any ocular demonstration that there is another world. From all we can see, our journey leads directly to the grave, and the life that we now live apparently ends there. With some of us the distance to the grave is not long. With all, it becomes shorter with every sun. A man's days are threescore years and ten, but the average is not half that. Life is often said to be a mystery, and so it is. The only certainties about it are that it has a beginning and an end. We know that we exist, and we know that we shall cease to exist. We have made graves for others, and we often visit them in kind remembrance of the one gone before. Where our grave will be, we know not, but the place and date of occupation are fixed, and every beat of the pulse is a step to the locality and hour.

"Who'll wake me?" We can descend into the dark and cold ground with resignation, if we are assured that some one will wake us. Everybody has a trace of this faith—life would be intolerable if we were not permitted to entertain it. Better that the belief should be a delusion, than that it should not exist. It helps to soften many of the rugged places of this life to believe that a better one awaits us. It eases many a pain, dries many a tear, lightens many a burden, illumines many a dark passage, to know that there is a world where there are no pains, "or tears," or burdens. Take away that belief, and unselfish motives and heroic deeds vanish. We are worse than the beasts that perish. For my part, I must believe that the fabric of human life was constructed for some nobler end than can be possibly wrought out in the brief period of existence between the cradle and the grave. Any other view implies a great waste of wisdom, energy, and material. The little girl's query has been answered: We shall all awake from our last sleep, "some to everlasting life, and some to shame and everlasting contempt." How will you awake?—*Bene-Berak.*

Mormonism in Idaho.

THE black, baleful shadow of mormonism is steadily spreading over Idaho. In place of one Mormon representative in the Territorial Legislature, six years ago, there are now ten, if we should not say fifteen or twenty, as one of the ten is a bishop. Mormons are a third of the 65,000 population. All act as promptly at the beck of the head of the church at Salt Lake, as an orchestra at the beat of the leader's wand. Priests and teachers, circulating incessantly among them, direct for whom to vote, with whom to trade. A Gentile or "apostate merchant is treated to a dose of bankruptcy for his spiritual health. Proselyting goes on apace. Youth of both sexes are first "sealed" to the church and then taught to scorn and scout the laws of the United States. At a late ceremony in the Endowment House the national flag was trodden and spit upon.—*The Advance.*

ONE of the Madagascar ambassadors now in Europe, speaking on the subject of temperance, said, "We would rather have a small exchequer than a degraded people." American legislators say, "Let us have a large revenue, even at the expense of making beasts of the youth of our land," forgetting that when the people become degraded, the revenue must necessarily diminish.

"Be loving, and you will never want for love; be humble, and you will never want for guiding."

A Possible Danger.

THE Boston correspondent of the *Christian at Work*, says:—

And now the *Pilot*, the principal Catholic paper, calmly gives notice that the course of things in the past must be now changed. Irish-American citizens, it says, have long enough been content with subordinate positions in political office. Hereafter they are to step to the front. Or, in other words, it serves notice that we are to have a Catholic mayor and Catholic rulers, which New York has so suffered from having. The day may be much nearer than optimists dream when the American people will wake to find that our country has been foreclosed and sold out to Rome while they slept. What curse is blighting any community or city of this country to-day that is not principally fostered and protected by adherents of the papacy? And is it not plain enough to most people that those who advertise themselves as atheists and unbelievers, and who ridicule the gospel and rail at the ministry of religion, rarely ever have any charges to bring against the Catholics? Rob't. G. Ingersoll does not hurl his anathemas against the confessional and its demoralizing influences, nor lash the Romish Church for obstructing progress. Why not? How comes it that none of his satire and invective and vituperation is directed against this one branch of the church which has ever been the authoress of corruptions that justify the title of "mother of harlots"? Look through the *Index*, or the *Boston Investigator*, two papers which verily gnash their teeth in hatred of other Christians, and you shall find no severe word against the Roman Catholics. From a moderate liberal to the most rampant atheist there is either omission or excuse of any outrageous conduct on the part of the Catholics. Their Archbishop Purcell may pocket millions from the earnings of the poor, intrusted to his keeping, and yet how mildly do daily newspapers discourse on the delinquency. Certainly the sleepless vigilance of that consummate machine in political strategy, the Papal Church, has under its control almost all sources of worldly power, which are yielding every year a little more to her claims.

Putting Off Repentance.

A HERMIT was conducted by an angel into a wood, where he saw an old man cutting down boughs to make up a burden. When it was large enough he tied it up, and attempted to lift it on his shoulder to carry it away; but finding it very heavy he laid it down, cut more wood and heaped it on, and then tried again to carry it off. This he repeated several times, always adding something to his load, after trying in vain to raise it from the ground. In the meantime, the hermit, astonished at the old man's folly, desired the angel to explain what this meant. "You behold," said he, "in the foolish old man an exact representation of those who, being made sensible of their sins, resolve to repent, but soon grow weary, and instead of lessening their burden, increase it every day. At each trial they find the task more difficult than before, and so put it off a little longer, in vain hoping that they will by-and-by be more able to accomplish it.

Thus they go on adding to the burden till it grows too heavy to be borne, and then in despair of God's mercy, and with their sins unrepented of, they lie down and die. Turn again, my son, and behold the end of the old man whom thou sawest just now heaping up a load of boughs." The hermit looked, and saw him in vain attempting to remove the pile, which was now accumulated far beyond his strength to raise. His feeble limbs tottered over his burden; the poor remains of his strength were fast ebbing away; the darkness of death was gathering around him; and after a convulsive and impotent attempt to lift the pile he fell down and expired.

How many who will read this article are in the condition of this foolish old man? They have resolved wiser things again and again, but the load is growing heavier and harder to lift every day. The sooner it is lifted the better.—*Exchange.*

THE power of a man's virtue should not be measured by his special efforts, but by his ordinary doing.

Is the End Near?

TEXT. "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:33.

THE end will come sometime; the Judgment will set; probation will close; Christ will return. God has promised it. We believe it. Do you? Why may it not be near? Somebody will live to see it. Why not we? Do you say that you see no signs of its coming? The people in the days of Noah saw no signs of the flood, and yet it was right upon them. Matt. 24:38, 39. So it will be in the last days. "There shall come in the last days scoffers, walking after their own lusts, and saying, 'Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.'" 2 Pet. 3:3, 4.

Reader, be careful that you do not fulfill this very prophecy yourself. Have you watched for the signs? Have you thought upon this subject? Do you know what the signs are to be? If they should come to pass, would you recognize them? Have you studied the Bible upon this point, or have you been so intent upon other matters that you have given this subject no thought? Or, if you have thought of it, has it been with anxiety and effort to ascertain the truth? God does not force men to see and believe his truth. His promise is to those who are watching, and searching, and praying. John 5:39.

The advent of Jesus is ignored and scoffed at by many. We warn you to be careful that that day does not come upon you unawares. In Dan. 2:31-44, God has given a prophetic outline of the history of the world, under the image of a man. Commencing with Babylon, there were to be four great kingdoms, Babylon, Medo-Persia, Grecia, and Rome, the last divided into ten parts. Then the end of the world should come. Please read that chapter. All admit that this prophecy is now fulfilled, except that part relating to the end. The great prophecy of the 2300 years of Dan. 8:14, pointing to the cleansing of the heavenly sanctuary, the work of the Judgment, also ends about this time. See Scott, Fletcher, and others upon this question. There are ten distinct chains of prophecy in the Bible, each one pointing to the end of time and the setting up of God's kingdom. It is now generally admitted that we are in the last link of each of them. Many ministers in all denominations are now preaching the end near. All classes are expecting some great revolution soon to occur, though they know not what it is to be. See Luke 21:25-32.

In answer to the question, "What shall be the sign of thy coming, and of the end of the world?" Matt. 24:3, Jesus says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. He does not say that all nations shall believe the gospel, be converted by it, and have a thousand years' millennium before the end. No; it is simply to be preached to all nations for a witness against them. Then, not a thousand years after, shall the end come. Is this prophecy reliable? Do you believe the words of Jesus? Well, have they not been fulfilled? Do you not know that the whole world has the gospel preached to them to-day? There is not a nation that has it not. Listen to the following testimony upon this point: The editor of the *Christian Union* says, "The whole world has been ransacked and explored; there is not a corner on the globe where Christianity is unknown. The Bible has been translated into about three hundred languages. Every nation has now heard the gospel. The prophecy of Jesus is fulfilled. Will his promise now fail? No, never. Then the end is at hand.

Another fact has a strong bearing on this question. The light of God's truth commenced in Asia. Steadily it has been making its course westward, till, like the sun, it has gone around the world. Asia had it first; next, Africa stretched out her hands to God; then Greece and Italy were lighted up by the labors of Paul and his successors, and the heart of Europe was warmed by the great Reformation, in the days of Luther. It has shone across the waters of the Atlantic, and lightened up America. And now, quite across this continent, yea, among all the islands of the Pacific, this light is shining clearly. The end has been reached, the globe has been girdled, all nations have heard; God's appointed time has come,—the harvest of the Lord.

Again, it has been the faith of the church that at the close of the six thousand years the end would come. That the six thousand years are now just closing, is agreed by all. Of course no one can tell just the year when they end, but that it is not far from this time is evident. This strongly indicates that the end of the world is at hand.

As a definite sign of the end, and to show when the last generation has come, the Lord foretold that the sun and moon should be darkened, and that the stars should fall. This sign is made very prominent in the Bible, every time in the same order, with the same events following. See the following scriptures: "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Joel 2:30, 31.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

"Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24:29-34.

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds of heaven with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of earth to the uttermost part of heaven. Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done." Mark. 13:24-30.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable: Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled." Luke 21:25-32.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:12-17.

All three of these signs have been remarkably fulfilled. May 19, 1780, the sun was darkened

according to the prophecy. Beginning to grow dark about the middle of the forenoon, it became so dark at noon that persons could not see to read without lighting their lamps. The Legislature of Connecticut, being in session, had to adjourn; it was so dark that the fowls went to roost; cattle came lowing to the barn-yard; frogs began to peep; the night-hawks came out, and everything bore the appearance of, and was shrouded with, the gloom of night. The uncommon darkness lasted fourteen hours, or till after midnight. It could not have been an eclipse of the sun, as the moon was full, and a total eclipse lasts only about five minutes. Scientific men have never been able to give a reason for it. So remarkable was this day that Noah Webster has noticed it in his dictionary as "THE DARK DAY." See Explanatory and Pronouncing Vocabulary of Webster's Unabridged Dictionary. That night, though the moon had full the day before, was so dark that white paper could not be distinguished from the blackest velvet a few inches from the eyes. One writer says it was so dark that the darkness could be felt. The general impression was that it was a sign of the day of God, and that the Judgment was at hand.

Nov. 13, 1833, the stars fell. Thousands are now living who witnessed that remarkable shower. Prof. Olmstead, the celebrated astronomer of Yale College, says, "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fire-works that has ever been seen since the creation of the world." So remarkable was the falling of the stars that it is put down in books on physical geography, natural philosophy, and astronomy, as the most wonderful ever known. They fell thick and fast, like snow-flakes in a heavy storm. It looked as though the very heavens were raining balls of fire. This is just what the prophecy foretold. The Lord says, When you see these things, know that the end is near, even at the doors.

Modern spiritualism is another marked sign of the end. Many scriptures may be quoted plainly foretelling spiritualism, as the last sign just before the end. Here is one: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief" Rev. 16:13-15. When is this to be? When Jesus is about to come as a thief in the night, and when the battle of that great day of God Almighty is at hand. Then the prophet says the spirits of devils will go everywhere over the world, working miracles to deceive the people. To the same effect see Matt. 24:23-27; 1 Tim. 4:1-3; 2 Thess. 2:8-12. Spiritualism arose in 1848. In about a quarter of a century, it made 10,000,000 converts, and it is spreading with wonderful rapidity. It does work miracles. It performs wonders. It claims to be the work of spirits. The Bible says that these spirits are the spirits of devils, and that this work is a sign of the end at hand.

Wonderful storms by sea and land, and earthquakes are to be another sign of the end. See Luke 21:25; Rev. 11:18, 19; 16:17-21. Every observer must be aware that the last few years have been remarkable in this very respect. Of the frequency of earthquakes, the *Christian Statesman*, of July 17, 1875, says, "The continued occurrence and great severity of earthquakes has distinguished the period in which we are now living above all others since the records of such phenomena began to be generally observed." The *New York Observer* says, "There has been a perfect epidemic of sad disasters by storm and flood during the present summer." Look at the terrible fires, destructive floods, fearful storms of thunder and lightning, which have occurred in the last few years. These are only precursors of the wrath of God which is soon to destroy a guilty world.

Just before the end, the earth was to be morally corrupt, as in the days of the flood. See Matt. 24:37; Gen. 6:5, 12. That the world is becoming fearfully corrupt is testified on all hands. Says the *Scientific American*, "It is admitted by all parties that crimes of the most outrageous and unprecedented character abound through the country, and probably throughout the world, to

a degree wholly unparalleled." Testimonies like these may be read from almost any paper. Lying, cheating, forgery, stealing, adultery, murder,—these are the order of the day, and rapidly increasing. Look at the corruption of our great cities. If God overthrew Sodom for its crimes, how much longer can he spare these wicked cities?

A spirit of war, and great preparations for war, were to be another sign of the end. See Rev. 11:18; Joel 3:9-15. Now look over the world. See the vast military camps. Not less than five millions of soldiers are in arms. See the wonderful preparations for war everywhere, the terrible weapons of destruction which are being formed. Says a secular paper, "From every quarter of the globe come rumors of wars or of warlike preparations." Again, "The nations are arming as if with a prophetic understanding that a terrible and portentous crisis is at hand." They are preparing for the battle of the great day.

Religiously, the professed church of Christ is in just the condition foretold in the Bible as another sign of the end near. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5. Particularly were love of money, love of pleasure, formality, etc., to be prevalent sins among those professing godliness. This was to be the condition of things. Alas, the picture is but too truly filled up. The old simplicity and the power of God have died out of the churches. They are asleep, dreaming of a temporal millennium. Their pastors are fattening on high salaries, and feasting with the ungodly, while they are mocking at the coming of the Lord. Matt. 24:42-51. Yet, all over the land, in every city, through the villages, out in the country, everywhere, is heard the solemn message of warning, "The Lord is coming; the Judgment is at hand; the day of wrath is near." For nearly forty years this solemn cry has been sounding through the land, though hated and disbelieved by the great mass, just as Jesus said it would be. See Matt. 24:37. I repeat my text: "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." "Can ye not discern the signs of the times?"

Reader, stop; open your eyes, and give attention. Look at this subject. We warn you, if you do not, you will soon repent of it. Are you ready? Are you reconciled to God? Are you prepared to meet your Judge? In the words of the apostle we warn you: "Beware therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts 13:40, 41.

Planting Seed Too Deep.

You can bury the life out of good seed in good soil by planting the seed too deep; just as you can lose the gain of well-doing by over-doing, in almost every line of human endeavor.

Every farmer knows there is such a thing as killing seed by too deep planting; but not every farmer has good judgment—and is sure to exercise it—as to the amount of covering for each particular kind of seed sown by him. So as to the proper limits of all well-doing. Every man admits that there is a possibility of over-doing; but he is not sure to see his own danger in that line, in each case in hand for the hour.

At a recent meeting of prominent agriculturists it was declared, that "if covered too deep with compact soil no seed will germinate;" and that "there is good reason for the old rule, not to plant seeds more than five times their diameter in depth." Corn, wheat, barley, beans, clover, all were instanced, from actual experiment, as doing well with a light covering of soil, but as utterly failing of a crop when overloaded with the best of soil. And any fair comparison of notes from observing cultivators of mental and moral soil, would exhibit similar results in the sowing of the seeds of truth. The farmer's rule is a good one

for the preacher, the teacher, the parent: "not to plant seeds more than five times their diameter in depth."

When a parent counsels a child, he does so with the thought that he is sowing seed which ought to show itself in a future harvest of good. His words are intended as germinal. He chooses them with a view to their reproductive power. If he points out to the child a mistake or a fault just committed, or a danger or an opportunity just ahead, he has good seed, which is well worth the planting. But if he buries that seed under multiplied words of comment, or of upbraiding, or of entreaty, the seed may be killed by its covering. A large share of all the seed sown by parents in the minds of their children is smothered to death by the mother-earth of the scolding, or of the needless repetitions and amplifications which follow it. And if any one will recall out of his own childhood's memories the lessons of truth which have been most abundantly reproductive in his life and conduct, he will be sure to see that they are the outgrowth of seeds which were not buried too deep with unnecessary words in their planting. They were left near enough to the mind's surface not to be beyond the influence of light and air from above. In all parental planting in the minds of children "there is good reason for the old rule, not to plant seeds more than five times their diameter in depth."

In the teacher's chair, in the Bible-class room, in the superintendent's desk, and in the pulpit, there is always a danger of over-heaping soil on the seed of truth. Too much comment may kill out the life of the text. To begin with, he who sows must have clearly in mind the distinction between the seed and the soil. "The seed is the word"—God's word, not man's thought about that word. That word needs to be handled as seed. It should be planted with judicious care, and not overheaped with soil of any sort. Soil is necessary. Planting below the surface, by a stimulating question, or a suggestive remark, or a helpful illustration, is better than broadcast sowing on the bare and hard earth. But, after all, the seed is the chief thing; not the soil. Yet there are teachers and superintendents and preachers who take one or two grains of good truth seed, and then devote themselves to shoveling earth upon it until the seed is buried out of sight and hope forever. The seed was good enough, but it was killed in the planting. In all attempts at planting the seed of God's word, in class, or school, or congregation, "there is good reason for the old rule, not to plant seeds more than five times their diameter in depth."

Heaping soil on the seed is the great barrier to seed-growing in every field of human effort. Mistaking this soil-heaping for seed-planting is one of the commonest errors of those who long for mental and moral harvests, and fail of them. Many a house-keeper would have better servants if she planted more seeds, and piled up less soil over those she did plant, in her talks with her servants. Many a merchant, or manufacturer, or banker, or overseer of laborers, kills nine-tenths of the seeds of instruction he uses, by the useless words of fault-finding or of reproach which he heaps over his counsels to those who are under him. Many a man fails of permanently interesting a neighbor in his personal affairs because when he has planted the seeds of information about his case, he buries those seeds beyond hope of life, by his endless explanations and reasons for desiring help and sympathy. Many a person who recognizes his fault in a former interview with an acquaintance, and desires to make confession of it, buries the seed of apology and regret under such a mass of soil, in his new words about the original cause of misunderstanding, that the seed itself fails to germinate, while the soil-heap above it is a new barrier to free intercourse between the acquaintances. In all our sowing for a harvest in the hearts of any of our fellows, "there is good reason for the old rule, not to plant seeds more than five times their diameter in depth."

Not the covering soil, but the lightly covered seed, gives the hope of a harvest, in any planting. If we are to reap where we have sown, we must choose well our seed, must plant it wisely, and must resolutely refrain from crushing out its life by what we heap above it—merely because soil is abundant, and we enjoy shoveling.

This truth would admit of many more specific applications; but here is soil enough for this seed. Now let it germinate.—*S. S. Times.*

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 22, 1883.

Justification by Faith.

TEXT.—"Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. 5:1.

No apology could be in place for writing or speaking on the subject of justification by faith. Lying at the very foundation of Christian experience—the substratum of the work of the gospel on the human heart—it can never be dwelt upon too much. And when all has been said that human tongues can say, or that human minds can conceive, the whole truth on this great theme will not have been told.

Justice, as defined by Webster, is the quality of being just; rendering to every man his due; conformity to right and obligation. Righteousness has the same signification; for the quality of being right, is rightness or righteousness.

And these words have two applications; or, justification, or righteousness, is of two kinds. One, the righteousness which is by complete obedience. This is referred to by Paul in Rom. 2:13, "The doers of the law shall be justified." Unfortunately for man, as the apostle proceeds to prove, there are no doers of right, and "therefore by the deeds of the law there shall no flesh be justified." Chap. 3:20. But this does not destroy the principle that complete obedience to the law would result in justification. The Scriptures say "Fear God, and keep his commandments; for this is the whole duty of man." No one would for a moment deny that if man had done his whole duty he would have stood justified before God; for there would have existed no ground for his condemnation. This would have been justification by works, which it is now impossible for man to reach, as all have gone, and in our fallen condition, all do go astray.

The other kind of justification, or righteousness, and that which is the subject of the apostle's argument in this letter to the Romans, is "the treating of sinful man as though he were righteous;" vindicating or defending. This form of justification is, as is well stated by Hooker, "without us, which we have by imputation." This, again, is identical with the righteousness of faith; that is, we are accounted righteous by reason of what some one does *for us*, and not by reason of our works or obedience.

A question has been raised on Rom. 4:5. "Does God justify the ungodly? And if so, is not Universalism true?" A little consideration of the subject of the argument is sufficient to solve this apparent difficulty. It is an argument based upon the fact that all have sinned; that all are ungodly. The subject is, justification by faith, not of works. This kind of justification is for the ungodly alone; the righteous would not need it. So Jesus said he came not to call the righteous, but sinners, to repentance; the righteous would need no repentance. But the object or condition of this justification must not be lost sight of. It is not that the ungodly may remain ungodly, or be saved in their ungodliness, but that they may be saved from their sins, or be made the righteousness of God in Christ. Matt. 1:21; 2 Cor. 5:21.

Another question naturally arises on verse 7, regarding the distinction between righteousness and goodness. It has mostly been supposed to refer to some distinctions, somewhat fanciful, held by the Jews. But the distinction is real, and is often recognized. Dr. Clarke mentions four classes into which the Jews divided mankind. The just were those who render to every man his due; the good, those who are magnanimous or benevolent. Probably "the young man" who came to Christ, see Matt. 19:16-22, was a just man in this sense; certainly he was not good in the sense of being benevolent. Scott, on this text, says the just man is one of strict integrity; the good, one of extensive philanthropy; which amounts to the same thing. Chalmers says the righteous or just man is one who is simply in a state of innocence; the good, one who is engaged in benevolence. The same idea runs through all.

Doubtless we have all seen illustrations of this dis-

tinction in actual life. We have seen men of integrity, just in the payment of every demand even to a farthing. They would pay every cent, and exact every cent. They would boast that they had never wronged any man, but rendered to every man his full due. As far as the calls of the needy and the suffering were concerned, it was enough for them to know that they had not caused any one to suffer, and they felt no responsibility in their behalf. Disinterested benevolence was a quality to which they were utter strangers. In one sense their characters were commendable; in another sense they were detestable.

Or we may instance the judge who has the highest regard for justice; he will mete it to the evil-doer to the fullest extent of the law. To maintain the law and to defend the government is the ruling motive of his life. But of mercy he knows nothing; the kindlier feelings of his nature have never been developed. On the bench, all are ready to commend his justice; in every-day life, no one calls him good.

We have now brought to notice these two kinds of justification. One of one's self, by obedience. This we should term justification in fact, or justification absolute. With this we have nothing to do in this examination; man has effectually and entirely forfeited it. The other, justification by faith; effected for the transgressor of law by one who does *for him* what he cannot do for himself. This is not absolute in the sense in which the other kind is, for it is a righteousness (1) by imputation, not by desert; (2) it is conditional.

This brings us to notice a most important truth; to consider a most important relation. Justification by faith is not a *final procedure*; it looks to something beyond itself to be accomplished in the future. And it is an important factor in the accomplishment of that something. To demonstrate this we must notice another distinction, to wit: that justification is to be distinguished from salvation. Many seem to lose sight of this distinction and thereby fall into grievous and very dangerous errors.

"I am saved," is a common expression with a certain class of professed Christians. While there is a sense in which it ought to be true, and we would charitably hope it is true in many cases, we confidently say it is not true in the sense intended by many who use it. It is frequently used by those who make it a shield from exhortations to further examination of the truth of God and of their own hope of eternal life. In such cases it is sadly abused. We may be saved from sin here. And the sufficiency of this salvation is based, very often, on the purity of our intentions; for no one is completely and perfectly saved from sin unless he is fully acquainted with the will of God, and completely and perfectly fulfills it. Every one must admit that we are absolutely saved from sin just as far as we have light on the truth of God's word in regard to our duty, and follow it, and no farther. To say that we are absolutely and completely saved from sin because we have no consciousness of sin would be to deny the existence of sins of ignorance, of which the Scriptures so largely speak. See Lev. 4, entire, and Num. 15:22-29. Sins of ignorance are not so heinous in the sight of the Lord as sins of presumption; but they are sins, of which the Lord requires repentance and of which we need forgiveness.

When once urging upon an intelligent lady, and we believe an honest one, the necessity of examining a question of duty, a truth of the Bible with which she was not acquainted, and enforcing the duty by the solemnity of the coming Judgment and the necessity of a thorough preparation for that day, she made but one answer, and persisted in it: "I am saved; I have given my case to Jesus and he has saved me." We could awaken her from her delusion, for such we held it to be, only by asking her if she thought her probation was ended. This aroused her to a new train of thought and to a reconsideration of her position.

Salvation is two-fold. 1. Salvation from sin. This is a progressive work of Christian life. Some mistake and think the work is finished because they feel that they love the way of truth, and have no desire or disposition to sin. But, as before noticed, they may sin ignorantly, and do things which are offensive to God because they are not fully instructed in the right. When these sins come to their knowledge they must repent; and if they refuse or neglect to repent of them, they stand as indorsing them, and then their relation is changed and they must be counted sins of presumption. And there is place for continuance of this work of in-

creasing in knowledge and reforming in life until we become as perfect in knowledge as our circumstances will permit. This is *growth in grace*, without which the believer either remains a babe in the Christian life, or degenerates into a fixed state of formality; for no one has a complete knowledge of truth and duty when first he submits himself to God. It is incumbent upon him to grow up into it.

2. There is a final salvation which is brought unto us at the appearing of Christ; of which, salvation from sin (or justification and growth in grace,) is the necessary prerequisite. Of this salvation the Scriptures make very frequent mention. The Saviour said: "He that shall endure to the end, the same shall be saved." Matt. 24:13; the same in chap. 10:22, and Mark 13:13. This salvation comes after that which is called "the end." Paul said to his brethren: "And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." Rom. 13:11. Waiving all question as to "the time" to which he referred, we notice that this salvation did not come to them when they believed. It is a future salvation to the believer.

And Peter speaks to those who were "begotten again unto a lively hope," and who "are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:5. The time of the revelation of this salvation is so clearly brought to view in verses 9-13 that we copy them in full:—

"Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

The Two Covenants.

(Continued.)

THE law of the Lord is perfect. Ps. 19:7-11; 111:7, 8; 119:96; James 1:25; 2:8-12. It is God's great rule of right by which sin is shown. 1 John 3:4, 5; Rom. 3:19, 20; 7:12, 13. But the first covenant is declared by Paul not to have been faultless. Heb. 8:7. This is another palpable proof of a distinction between the moral law and the covenant which God entered into with Israel respecting it. Nor is this to be met by the statement that Paul pronounces the law itself to be faulty, and therefore the law and the covenant may be identical. For the law thus designated by Paul was not the ten commandments, but the Levitical law. And here are a few points out of many in proof of this assertion:—

1. This law was received under the Levitical priesthood. Heb. 7:11. But the ten commandments were received *before* that priesthood had been appointed. Compare Ex. 20 with Ex. 28.

2. This was a law relating to priesthood, tithes, and offerings. Heb. 7:5, 12, 28. But the ten commandments said nothing concerning this.

3. It was a law which required that the priesthood should be of the tribe of Levi, and which had to be changed in order to have a priest arise out of the tribe of Judah. Heb. 7:12-14. But the ten commandments had no precept that related to the subject, or that needed to be changed for that reason.

Finally, with one further proof of the distinction between the moral law and the first covenant, this point of the argument shall be closed. The first covenant having waxed old and vanished away, the new covenant is made by God in its place. Jer. 31:31-34; Heb. 8:8-13. And now observe the grand promise of the new 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.*" Jer. 31:23. It is therefore certain that the dissolution of the first covenant is not the abrogation of the law of God. That which was the law of God in the days of Jeremiah, six hundred years before Christ, is the subject of this prediction. This law was not only to survive the dissolution of the first covenant, but it was to continue to exist under the new covenant, and to sustain even a more

sacred relation to the people of God under the new, than under the old, covenant. Here the argument on this part of the subject is rested. It has been shown,

1. That the first, or old, covenant was not the law of God, but the contract between God and Israel concerning that law.

2. That the law of God is a covenant only in a secondary sense; viz., in that it constituted the condition of that agreement or contract by which God became a husband to Israel.

3. That when the old covenant vanishes away, the law of God remains in full force, and is ready to enter into the most sacred relations with the people of God under the new.

Let us now consider wherein the first covenant was faulty. It was not because it was so closely connected with the law of God, for the new, or better, covenant is even more intimately connected with the law of God than was the first, or old, covenant. The old covenant gave man the law of God upon tables of stone; but the new puts it in his heart. It was not because the law was faulty: for that is so perfect that even under the New Testament it is made the standard by which sin is shown. Ps. 19:7-11; Rom. 3:19, 20, 31; 1 John 3:4, 5. But Paul plainly intimates wherein the new covenant is better than the old one. It is "established upon better promises." Heb. 8:6. Then it follows that the first covenant was established upon promises not so well adapted to man's case; and this very fact is, of itself, a decisive proof that the first covenant was not simply the law of God, but a contract between God and his people. Let us now examine the nature of the promise upon which the first covenant was made. Jeremiah designates the first covenant as made when Israel came forth out of Egypt. And thus he has laid open this covenant, and the nature of that promise upon which it was established. Jer. 11:3, 4: "Thus saith the Lord God of Israel: Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you; so shall ye be my people, and I will be your God." The promise of the Lord that he would be their God was upon condition that they obeyed his voice. Nay, the condition was even stronger than this: "Do them according to all which I command you; so shall ye be my people." But suppose they should fail to do this? Then the promise was forfeited. Surely, fallen man needs a better promise than this. It was just in God to require a man to live in exact conformity with his perfect law of right; but it was inevitable that man would forfeit his title to the promises of God. It is true that there were in the ceremonial law ordinances of divine service, and a worldly sanctuary connected with the first covenant. Heb. 9 and 10. But these could not take away sins. They could only point forward to Christ. The promises of the first covenant were upon condition of obedience to God's perfect rule of right. But such promises were insufficient to meet the helpless condition of fallen man.

So the apostle says: "For if that first covenant had been faultless, then should no place have been sought for the second." Heb. 8:7. But because the people of Israel broke the covenant of the Lord, he justly finds fault with them, and seeks to give the place to a second and better covenant, established upon better promises. And hence it is, that God, by his prophet, gives the people of Israel to understand that they have forfeited the blessings of that covenant, and that the branches of their olive tree will be broken off. Jer. 11. And following this announcement, a few years later, is the cheering promise of a new covenant Jer. 31:31-34. It was about 600 years before the birth of Christ that the new covenant was thus foretold. The apostle Paul makes the following expressive comment: "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8:13. Thus it appears that the first covenant had in Jeremiah's time become old, and thenceforward, to its close, it was "ready to vanish away." And when our Lord came to do his work, he took away the first that he might "establish the second." Heb. 10:9.

J. N. A.

A MONSTER petition in favor of Sunday-closing in England is about to be presented to Parliament by the Wesleyan Methodists of Great Britain.

The Complete Evidence for Sunday-keeping.

It is often the case when our ministers present the truth on the Sabbath question in a place where it has not before been preached, that they are met with this rejoinder from those who cannot but admit that their argument is sound, "That is your side of the question; now we want to hear our ministers present their side, and perhaps your position will not appear so strong; we want to hear both sides of the question." The desire to hear both sides of any subject is commendable, and our ministers usually gratify this desire by giving all the Sunday arguments themselves. But this often does not satisfy. The people want to hear the Sunday case presented by its own friends, so that they can feel assured that it is done in the best possible manner.

We have in our hands that which will certainly satisfy these anxious ones. It is nothing less than "the fullest authority" for Sunday-keeping. This means both that it is all the authority there is, and all that is needed. We advise all who have to meet the objection stated above, to carry this summary of the Sunday case with them, as it will be of value. Then they can give "the other side" as stated by one of its strongest supporters. The statement is found in the "Dictionary of the Bible," by Philip Schaff, D. D., LL.D., Professor in the Union Theological Seminary, New York, and one of the members of the International Revision Committee. So it is no novice whose testimony we are giving, but one eminently qualified to present the case fairly. Here it is:—

"The Christian Church keeps the first day of the week, which celebrates the close of the spiritual creation, just as the last day celebrated the close of the physical creation. We have the fullest warrant for this change. Upon the first day of the week Christ arose from the dead. We find the disciples, before the ascension, assembled on that day, and Jesus appeared to them. John 20:26. According to tradition, which is confirmed by every probability, the outpouring of the Holy Ghost on the day of Pentecost was on Sunday. Paul preached at Troas on the first day of the week—evidently, among those Christians, the day of religious service. Acts 20:7. Paul tells the Corinthians that every one is to lay by him in store upon the first day of the week as he is prospered. 1 Cor. 16:2. It was upon the Lord's day—and by this name he calls it—that John on Patmos saw through the opened door into Heaven. Rev. 1:10."

We agree with the author that this is "the fullest warrant" for the change, inasmuch as it is all that can be produced; but we think even many observers of the Sunday, when they think seriously of the matter, will decide that the "warrant" is not full enough to warrant any one in putting confidence in it as the command of God. "Warrant" is defined by Webster as follows: "That which warrants or authorizes; a commission giving authority, or justifying the doing of anything; an act, instrument, or obligation, by which one person authorizes another to do something which he has not otherwise a right to do." But it would puzzle the most acute lawyer to discover in the above simple statements anything having the nature of a commission, or act authorizing anybody to keep Sunday. If we may venture to criticise so great a man, we will examine the items of his statement one by one.

First, "Upon the first day of the week Christ arose from the dead." True, and we may also add that he was crucified on Friday. Both are interesting items of information, and that is all. His resurrection on first-day no more makes it the Sabbath than his crucifixion on sixth-day makes that day one. To make it a "warrant" for Sunday-keeping, a statement, or commandment to that effect is needed, from one having authority to issue commands. The changed commandment would necessarily read something like this: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, having first rested on the first day, for the first day is the Sabbath of the Lord thy God; in it thou shalt not do any work. . . . For Christ rose from the dead on the first day; wherefore the Lord blessed the first day and hallowed it." It would not do to say, as the commandment does, that he blessed the Sabbath day, for since the first day had never been rested upon, it was not a Sabbath. But, no such commandment exists; not even a reference to it. And, by the way, is it not singular that none of the apostles refer to the day of Christ's resurrection? They speak of his resurrection, and of the hope that we have through it; but they had not learned that the

time of the event was of any significance whatever. That was reserved for men of more modern times.

Second, "We find the disciples, before his ascension, assembled on that day, and Jesus appeared to them." Admitted; but where is the "warrant"? We may add that they were also assembled on Thursday, the day of his ascension, and Jesus met with them and blessed them. Did that make the fifth day the Sabbath? It does, if all that was required to make a Sabbath was for Jesus to meet with his disciples. There is precisely as much warrant in the Bible for keeping Thursday as there is for keeping Sunday.

Third, "According to tradition, the outpouring of the Holy Ghost on the day of Pentecost was on Sunday." And so our "warrant" depends on tradition after all. This would hardly be accepted as evidence in court. Moreover the tradition is not unquestioned, for many eminent commentators claim that Pentecost came that year on Monday; others claim that it was Sabbath. And most of all, it is of no earthly consequence on what day it came, since the day is not mentioned, and no intimation is given that it was henceforth to be a Sabbath. In order to furnish even inferential evidence that it was to be a Sabbath, our friends must prove (1) that the day was Sunday; (2) that the Holy Ghost always was manifested upon Sunday; (3) that it never came upon any other day; and (4) that the outpouring of the Holy Ghost upon a company of people sanctifies the day on which it occurs. But none of these things can be proven, and if they could, the important thing—a commandment—would be lacking.

Fourth, "Paul preached at Troas on the first day of the week." True; and we also find that the inspired apostles, fresh from the baptism of the Holy Ghost on Pentecost, continued "daily with one accord in the temple," and that the Lord added souls to the church "daily." What an array of sabbaths there are for which we have "the fullest warrant."

But the Doctor says that this day was "evidently among those Christians the day of religious service." That means that the fact that the church at Troas kept Sunday is evident, easily to be seen, plainly manifest, obvious, clear to the understanding, notorious. But such is not the case, since there is no evidence that they had ever met together on the first day before, or ever did again. Nevertheless, Paul preached on Sunday once, and if that doesn't make it the Sabbath, what would? Sure enough. Since Paul's action is to decide the case, let us examine it further. In Acts 13 we are told that Paul preached at Antioch on the Sabbath day; that he also preached on "the next Sabbath day." We also read in Acts 17:2 that at Thessalonica "Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Also that at Corinth "he reasoned in the synagogue every Sabbath day, and persuaded the Jews and the Greeks." Acts 18:4. Is it not singular that our friends forget to mention these instances when they cite Paul's single sermon on the first day of the week as authority for the sanctification of that day? But we pass on, for we find no "warrant" here.

Fifth, "Paul tells the Corinthians that every one is to lay by him in store upon the first day of the week, as he is prospered." This laying by in store, was to be done at home, *i. e.*, each individual was to look over his accounts and deposit, in a drawer set apart for that purpose, a portion of the earnings of the preceding week. See Barnes, Scott, and other. So it seems that even business transactions make the day sacred. Or, perhaps the day is sacred to the transaction of business. At any rate we look in vain at this simple statement for any command to keep Sunday.

Sixth, "It was upon the Lord's day that John on Patmos saw through the open door into Heaven." Well, and what day of the week was that? "Oh, we have decided that it was Sunday. To be sure it was never before called the Lord's day, and the seventh day was so called; but that makes no difference. We are bound to keep Sunday, and want some warrant for it, so we call it the Lord's day. What! you want proof that John applied the title Lord's day to Sunday? Don't we do it? What further proof do you want?" Such, in substance, is the Sunday argument from Rev. 1:10.

We have analyzed our learned author's statement, and find no "warrant" at all. In the whole of it there is nothing which can be construed into a commission, or an act giving authority. If it had been

previously declared to be wrong to keep Sunday as a sabbath (as it really is in the fourth commandment), no one could gather from this summary anything that would justify him in so doing; but that, according to Webster, is what is required in order to constitute a "warrant." Such is the foundation on which the Sunday rests. Our only apology for taking up so much space with this matter is that it is confessedly all the argument which our Sunday friends have, according to the best authority in the United States. As we pause, it seems like a waste of time to review such "arguments," yet they are gravely put forth by a man who is doubtless not excelled in learning by any man in the country, and they are firmly relied on by thousands of intelligent and well-meaning persons. What is it that has so blinded the minds of the people? Dr. Schaff concludes his summary of evidence thus:—

"The first day of the week is therefore the Christian Sabbath, the day of rest and worship." So he rests his case fully upon the evidence presented. He continues, "And God has further confirmed the change by giving it his blessing, as he blessed the Sabbath of creation week." Where did he learn this? Where is it stated of the first day, as it is of the seventh, that God blessed it and hallowed it? Nowhere. Elihu, the friend of Job, said, "Great men are not always wise;" and we are reluctantly forced to add the statement that great men are not always honest. We do not take pleasure in speaking of the weakness or fault of any one, but we do take pleasure in being able to show that the Sunday sabbath rests on simple assertions, and that the only one of these assertions which would in any way affect the nature of the day, is wholly false. It is in this way that the commandment of God has been made of none effect. We refer our readers to Eze. 22:26-31, quoting only verse 28, and leave them to make the application for themselves: "And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken." May the Lord give the people a willingness to look for themselves, and see what the Lord really has spoken.

E. J. W.

Sunday Laws to Enforce Sabbath Observance!

BY ELD. R. F. COTTRELL.

"JUST in proportion as the minds of our rulers are impressed with the truth that the Sabbath has been divinely ordained from the beginning, and meant as a rule of order for all ages, will we be likely to have Sunday laws to guard it. In proportion, too, as this truth is clearly and energetically apprehended by the people, will such laws have the moral support that will be effective."—*Rev. Prof. Valentine, in Christian Statesman.*

What have "Sunday laws" to do in guarding and enforcing the claims of the Sabbath which was "divinely ordained from the beginning, and meant as a rule of order for all ages"? Are our rulers so void of intelligence as not to know that the Sunday and the Sabbath are two days—the first, and the seventh, days of the week? How, then, can laws for the observance of Sunday secure the observance of the seventh day—the day on which God rested in the beginning, and which he blessed and set apart from other days for the observance of mankind? The fourth commandment, the only law in the Bible for the observance of a weekly Sabbath, says expressly, "The seventh day is the Sabbath of the Lord thy God." And we learn from the New Testament that the "Sabbath day according to the commandment," and the first day of the week, are two days, the former being past when the latter dawns. Luke 23:56; 24:1. This testimony proves that the week of the New Testament and that of the Old correspond exactly; so that the Sunday is truly what it is constantly called in the New Testament, namely, "the first day of the week," while the only divine commandment which requires us to keep a Sabbath once in seven days expressly says that the seventh day is that day.

Now the fraud of the Roman Church is in their pretended power to set aside the word and the law of God, and to substitute a requirement of their own, obedience to which will be acceptable to God, while it releases them from their obligation to do what God has expressly and plainly commanded; while that of the

Protestant church consists in asserting that that substituted duty is not an innovation or substitution, but the very thing required of God in his commandment.

A comparison of the testimony of Romanists and Protestants will illustrate this. First, we quote the words of Romanists as follows: "The church, by virtue of the power she has received from Christ, abolished the Jewish Sabbath and substituted Sunday in its stead."—*F. X. Weninger, D. D.* Again, it is argued in the "Doctrinal Catechism," another Catholic authority, that had not the church power to make new institutions which would be binding upon men, "she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

But while Romanists claim that "the governors of the church" have "changed the Sabbath into Sunday," have "abolished" the one and "substituted" the other, Protestants claim, as in the quotation at the head of this article, that "Sunday laws" are to guard the Sabbath "divinely ordained from the beginning." To illustrate this view, we quote the following from a Catechism published by the Presbyterian board:—

"Q. Gen. 2. God did not make anything on the seventh day; what did he do? A. He rested.

"Q. Was he tired? A. He was not.

"Q. What is meant by saying that he rested? A. That he created nothing more.

"Q. Had this day any other name than the seventh? A. It had.

"Q. What was it? A. The Sabbath.

"Q. Who gave it this name? A. God.

"Q. What has God told us about this day in the first part of the fourth commandment? A. 'Remember the Sabbath day to keep it holy.'

"Q. To whom does this day belong?

"A. This day belongs to God alone, He chooses Sunday for his own; And we must neither work nor play, Because it is the Sabbath day."

"How fraudulent!" do I hear you exclaim, "to teach innocent and credulous children that Sunday is the day on which God rested, and which he claims as his own—the day he sanctified to himself!" It looks bad, truly, but they hold it to be perfectly explainable in a manner to vindicate themselves. But we will close this writing by showing how Romanists view it. The *Boston Pilot*, a Roman Catholic paper, gives the following: "The world, said the preacher, knows how, three centuries ago, the 'reformers' went into churches, mutilating the statues, destroying the paintings, pulling down the altars, stripping the priests of their sacred vestments, changing the name of Sunday and calling it 'the Sabbath,' the name that properly belongs to Saturday," &c.

James Blake, M. D., a Roman Catholic, in a debate with a Protestant, said, "Christ never wrote, but God the Father did. He wrote the ten commandments on the tables of stone, and the only commandment he emphasized was that to keep the Sabbath day. 'REMEMBER to keep holy the seventh day;' and there is no command so often repeated throughout the Old Testament. If the Bible alone be the gentleman's rule of faith, he is bound by this commandment; but does he observe it? No, he does not. Has he any Scripture authority for rejecting it? No, he has not. Why, then, does he not observe it? Because the church thought fit to change it. Here the gentleman admits the authority of the church to be superior to the handwriting of God the Father. And yet he will look you in the face and declare that the Bible, without church authority, is his rule of faith."

One falsehood or fraudulent transaction makes way for another; but neither of them can be vindicated. A false foundation cannot support the truth. Neither can "Sunday laws" induce the observance of the Sabbath "divinely ordained from the beginning."

At a recent meeting of the San Francisco Geographical Association, T. E. Slevin, LL.D., read an elaborate paper on the subject of "Time," in which he discussed the meaning of the word, and the origin of the different divisions of time. In the course of his lecture he ridiculed the idea of evolution and expressed his faith in the Biblical statements that at one time the sun stood still at the command of Joshua and at another that it moved backward. He said that these were supernatural phenomena, brought about by the suspension of natural laws by Omnipotent intervention.

The Missionary.

Importance of the Cause of God.

BY ELD. S. N. HASKELL.

THERE is no work so important as the work of God. There is no enterprise so safe as that which has for its object the salvation of those for whom Christ died. There are no institutions so sacred in God's sight as those which are devoted to the interests of the work of our divine Lord and Master. If there is one period in this world's history more important than another, it is the last days, when the work of probation is closing up. All Heaven is astir, and watching with the most intense interest to aid those who, with hearts and interests inseparably connected with the work of God, are struggling with the evil influences which surround them. There is no position so honorable, no work so ennobling to the human mind as that which is connected with the redemption of man through the blood of Christ. To be connected with the institutions which God in his providence has founded, and over which his watchful care is ever exercised, is a higher honor than this world can give.

In the seventh chapter of Revelation we have a prophecy showing the importance of the closing work of the gospel. The seven seals, commencing in the sixth chapter, present a consecutive history of events transpiring between the first and second advents of Christ. Hence there can be no question concerning the age of the world in which the prophecy of the seventh chapter applies. The great day of wrath is brought to view in the last verses of chapter six. The eighth chapter introduces the seventh seal, when there is silence in Heaven for the space of half an hour, seven days, prophetic time. This is when our Lord comes to this earth to gather his saints. Matt. 24:31. All the holy angels will come with him. Matt. 25:31. This is why there was silence in Heaven. The prophecy of chapter seven is parenthetically thrown in, and has its fulfillment under the sixth seal, after the signs spoken of in the 12th and 13th verses of the sixth chapter. The falling of the stars occurred on the night of Nov. 13, 1833.

So important is the sealing work brought to view in the seventh chapter that angels from glory take their position to hold the winds (margin, Jer. 25:32) until the servants of God are sealed.

There are only two classes of interests in the world—man's personal, selfish interests, and the interests of the world's Redeemer. He that controls the elements of nature, the Author and Creator of worlds, sees that importance to this sealing work that divine agencies are employed to control influences which would impede its progress. Wars, national interests, and all individual concerns, are secondary in importance to this work. When compared with it all, the affairs and interests which pertain wholly to this life sink into insignificance.

If this work is of so much importance in God's sight, we can readily understand how precious those persons must be to him whose personal interests are lost in their efforts to aid in accomplishing his purposes in it. To feel that our own personal interests are too dear for us to consecrate them to this work would be the greatest mistake man ever made. The truths of God's word have greater claims upon his people at the present time than during any previous age or the world's history. Young men and women are wanted to enter the field as canvassers, as colporteurs, and to labor in other ways as the providence of God may indicate. But the world presents to them its fleeting charms, its deceptive attractions of honor and position, making the cross of Christ of none effect. It says, "You may keep the Sabbath and be good Christians, but to go without the camp bearing the reproach is too much." They prefer an easier way. The work of God wants true men and women; who possess humility, moral worth, and sterling integrity,—those who will leave their homes, their quiet fireside, and consider it a privilege to labor for their Lord, who has done so much for them. The cause calls for means. This should come from willing hearts; not simply from those who can give as well as not, but from those with whom it will cost struggles, wearisome labor, and

deep, earnest wrestling with God to accomplish that which is undertaken. It may be true that this does not come natural for us. So we might say with truth, that there are no natural Christians. Our natures should be changed, and it is upon this point that we need the grace of God. He longs to help us, that his name may be glorified through us. He will do great things for us if we will let him.

North Pacific Conference.

I AM NOW engaged in a series of meetings twenty miles east of Portland. A few here are keeping the Sabbath. I trust that as the principles of the Adventist faith are presented and understood, vital godliness will follow. A good interest is manifested, and I trust God will glorify his own name in saving souls here. I want to say to all who are working and praying for the advancement of our holy faith, Be of good courage; victory will soon turn on Zion's side.

March 8, 1883.

CHAS. L. BOYD.

South Atlantic Mission.—Virginia.

VIRGINIA.—I came to this State, February 8. A portion of the time since, I have been visiting, and trying to encourage those of our faith who are isolated, and deprived of church privileges. On my way to the "Northern Neck," a narrow strip of land in northeastern Virginia, situated between the Potomac and Rappahannock Rivers, I called on the little company of Sabbath-keepers near Baltimore, Md. By removals, it has been reduced to two families, but we found them of good courage, and still keeping up regular meetings each Sabbath. There seem to be many good openings for the presentation of the truth in that State, which we wish might soon be filled.

On the "Northern Neck" there are also two families who faithfully and regularly meet for Sabbath worship. I stayed with them two days, presenting the dangers and duties of our time. They seemed much encouraged by the visit. They feel very lonely, however, and would welcome good Sabbath-keeping families who may feel disposed to purchase property, which may be secured at reasonable rates, and settle near them.

I spent a day and a night at the hospitable home of Sister Hitchcock, in the city of Washington. There are a few others there who also love the truth, and try to live in accordance with it. They are anxiously looking and longing for the time when the message shall be fully preached in the metropolis of our nation. Much has already been done in that city by way of circulating our publications, and some seem interested to hear, but we can only await the proper season for the desired effort there in behalf of the truth.

At the good home of Brother Wright, in Fairfax Co., Va., I was glad to form an acquaintance with Brother and Sister Groff, formerly of New York. After a brief stay with them, I came to Shenandoah County one week before my appointment for the general meeting. I improved this time in holding meetings, and visiting among the friends in order to learn the wants of the cause. I found evident signs of a lack of experience, but an earnest desire on the part of all to improve.

The weather at the time of our general meeting was fine, and the attendance good. The good Spirit of the Lord seemed very near, and the people were deeply moved by the straight testimony borne. I was much pleased at the progress some have made in the Christian life, yet I am persuaded that still greater progress can and will be made.

After looking over the field and viewing the situation, it was decided to organize a Conference, to be known as the Virginia State Conference of Seventh-day Adventists. The Constitution recommended by the General Conference, with such changes as will adapt it to this locality, was unanimously adopted. Brother A. C. Neff, of Quicksburg, was elected president, and ordained to the ministry. John P. Zirkle, of New Market, was chosen treasurer; L. D. Woods, of Quicksburg, secretary; and Walton Craig, of Mt. Jackson, and W. W. Stebbins, of Alma, members of the Conference committee.

The Virginia Conference, though small, starts out with a fair prospect of success. Considering their past opportunities, the friends of the cause here have done well. The actual membership in

the State is only about sixty, but we find more than as many others who have not yet united with the church, but keep the Sabbath, and are faithful in Christian duties. An effort will soon be made to help these isolated ones, that they may become fully identified with us. There is scarcely a Sabbath-keeping family in the State that does not enjoy the weekly visit of the *Review*, and love its teachings. The people connected with our work are nearly all poor, yet the tithes of the State average about seven dollars per year to each member of the church, quite a good many of whom are young people. Considering all things, I think this is a good showing, and we largely attribute it to the fact that all read the *Review*.

In making the last statement, I would by no means ignore the efforts of those who have been laboring in this field. I believe their efforts have in a measure been blessed of God, and I also think their influence has had much to do in encouraging the people to subscribe for our periodicals. Two ordained ministers and two licentiates make up the corps of accredited laborers in this State. There is, however, room for many more to labor, and I ardently desire to see others enter the field, who will be willing to sacrifice for the truth's sake.

A State T. and M. Society was organized, with a full corps of officers, according to the Constitution usually adopted in other States. I was glad to see the enthusiasm manifested on this occasion. A fund was subscribed to the amount of \$61.00, for the purchase of material to work with, which, if I am not greatly disappointed, will give a new impetus to that branch of the work in this State. In my labor for the few weeks to come, I expect to see this fund materially enlarged.

The Sabbath-school work was not overlooked in our meetings. A State organization was effected, a report of which will undoubtedly appear in due time in the *Review*. The brethren all left for home apparently much encouraged. I trust the meetings will in the Judgment prove to have been beneficial to the cause in the State of Virginia. There can be no doubt about it, if all concerned seek God earnestly for light and counsel, and discharge their duties in his fear. With desire and expectation I await developments.

J. O. CORLISS.

Temperance.

For Whom to Go.

THE following is the manner in which John B. Finch made the wife of a liquor-seller commit herself in favor of the principle of prohibition:—

We believe that the only way you can prevent drunkards is the destruction of the place where the germs of drunkenness are disseminated.

I talked in New York one time, and the next day a lady stopped me on the street, and said, "I don't think much of you." I told her that was a good thing for me, especially if my wife should find it out. She said: "You have no business to talk against liquor-sellers, when it is your business to save drunkards." I said: "If you will give half as much money for saving drunkards as your husband gets for manufacturing them, I will make it a business to pull them out of the gutter." She said: "You can't think I am very smart." I said to her: "Suppose there was a window in your house all covered with mud, and what would you do?" Said she: "I would go and wash it." "And I see a boy and I say to him, 'Boy, I will give you a dollar if you will creep down, and when she gets that window washed, slap it with mud.' You would go and wash it the second time, and he would again splash it with mud; and you would wash it again, and he would put on more mud; and the fourth time you would go—"

"No," said she, "I would go for that boy."

"Well," I said, "that is my position. I am perfectly willing to go down in the gutter and pick the fallen man up, but I tell you, after having seen him redeemed, his children in the Sabbath-school, and his wife happy, I will go for the man who is mean enough to drag him down for money."

Of 900 insane persons in Georgia's asylums, nearly all are victims of the drinking habit.

An Apology for the Saloons Ably Answered.

THE apologists for the American saloon system maintain that the saloon furnishes a warm fireside for many a man who would otherwise be compelled to stand on the street; that many a man gets a meal at the saloon who would be too poor to get one at the hotel or restaurant. We will admit this for the sake of argument. But for every straggler who is made happy at the saloon stove, how many firesides are desolated by the saloon and its influences? How many hearths and homes are made unhappy for the sake of warmth to an occasional toper, who, but for the saloon, might have a home fireside of his own to sit by? For the occasional individual who gets a ten-cent lunch at a saloon (and he might get a better one at any grocery store), how many innocent ones go without any meal at all on account of the saloon and its influences? No, this argument of making the saloon a necessary portion of our social system is a poor one. It cannot fill any portion of the home. On the other hand, it destroys all that is beautiful of any home over whose inmates it casts its chilling shadows. Be it father, son, or employee, its blight affects equally all who must live within the circle of its baneful influence. The home and the saloon can never become co-workers in society. They cannot live side by side. American home life and American saloon life must ever be at enmity. They cannot dwell beneath the same national roof-tree. The one must be destroyed or it will destroy the other.—*McGregor News*.

Who Shall Vacate?

A MAD dog roams the streets. Children are going up and down. They are warned. With the bold curiosity of youth they venture near. One says, "He doesn't look cross; I'll handle him." He is bitten and dies in the arms of his father. Some people say, "It's a shame; the dog ought to be put off the street." Others say, "No, the children should have kept away, and they would not have been bitten."

Is the street designed for mad dogs or children? Kill the dogs and let the children run!

So with the saloon. Society is for the people, not for those who prey upon the people. Instead of asking that the people should avoid these places, we should demand that these places avoid the people.

The streets are for the citizens; if any one has to vacate, let it be the enemy.—*Crusader*.

Intemperance Impeached.

DR. CHALMERS arraigned intemperance in the following words: "Before God and man, before the church, the world, I impeach intemperance. I charge it with the murder of innumerable souls. I charge it as the cause of almost all the poverty, and almost all the crime, and almost all the ignorance, and almost all irreligion that disgrace and afflict the land. I do in my conscience believe that these intoxicating stimulants have sunk into perdition more men and women than found a grave in the deluge which swept over the highest hill-tops, engulfing the world, of which but eight were saved. As compared with other vices, it may be said of this, 'Saul hath slain his thousands, but this David his ten thousands.'"
—*Selected*.

THE "Maine Law," prohibiting the manufacture and sale of intoxicating liquors, passed the Legislature of that State May 31, 1857, by a vote of 86 to 40 in the House of Representatives. On February 8, 1883, the constitutional amendment prohibiting the manufacture and sale was passed by a vote of 104 to 37. Notice the fact that the people of Maine have tried the policy of prohibition for twenty-five years, nearly a whole generation, and are so well satisfied with it that to-day no opposition can be organized to constitutional prohibition. The results are satisfactory, whatever is said to the contrary.—*Independent*.

IN Edinburgh, the most beautiful city of Great Britain, noted for education and refinement, a new and elegant hand-barrow has just been introduced for the convenience of policemen in carrying drunkards to the police stations.

The Home Circle.

A LEGEND.

I READ a legend of a monk who painted,
In an old convent cell in days by-gone,
Pictures of martyrs and of virgins sainted,
And the sweet Christ-face with the crown of thorn.

Poor daubs! not fit to be a chapel's treasure!
Full many a taunting word upon them fell,
But the good abbot let him, for his pleasure,
Adorn with them his solitary cell.

One night the poor monk mused: "Could I but render
Honor to Christ as other painters do,
Were but my skill as great as is the tender
Love that inspires me when his cross I view!

"But no—'tis vain I toil and strive in sorrow;
What man so scorns still! less can he admire;
My life's work is all valueless—to-morrow
I'll cast my ill-wrought pictures on the fire."

He raised his eyes, within his cell—O wonder!
There stood a visitor—thorn-crowned was he,
And a sweet voice the silence rent asunder—
"I scorn no work that's done for love of me."

And round the walls the paintings shone resplendent
With lights and colors to this world unknown,
A perfect beauty, and a hue transcendent,
That never yet on mortal canvas shone.

There is a meaning in the strange old story—
Let none dare judge his brother's worth or meed;
The pure intent gives to the act its glory;
The noblest purpose makes the grandest deed.

—Home Journal.

The Deacon's Tithe.

THEY had a new minister at Seabrook. Old Parson Thornleigh, who had kept the flock for forty years, had gone to his long home; and in his stead had come an honest, plain-spoken young divine, with an earnest, fearless eloquence of his own. And now the worn door-stone of the little gray church on the hill was once more trodden by feet which had long been strangers to it. The minister boarded, having no family, at Deacon Larrabee's.

"He's the least bit uncertain on some points," said the deacon, leaning on his hoe-handle and talking across the fence to his neighbor Gray, who leaned on his hoe-handle to listen,—"a bit uncertain. But I like him—I do, no mistake; and I believe the Lord's going to bless us through him!"

"Amen!" was neighbor Gray's hearty response.

They hoed a dozen hills of corn in silence, their hoes keeping time to the merry song of a bird in the orchard. Then Mr. Gray paused to wipe the perspiration from his face.

"This hot weather's liable to make sickness," said he. "I suppose you've heard that one of the Widow Sperry's boys is down with a fever?"

"Sho! now you don't say so!" exclaimed the deacon, commiseratingly. "Make it hard for her, won't it?"

"Yes, particularly when she's so lately lost her cow. I've been saying that we'd all ought to take hold and make it up to her. If I'd more than one cow on my place I wouldn't stand to talk long, now, I tell you; but I lost my two best ones last spring. If I hadn't—"

It might have been unintentional, that sudden facing about as Mr. Gray threw his glance toward the hill pasture where his neighbor's herd of cows was quietly feeding. At all events, the deacon could scarcely help noticing the action. And he understood its purport. An uneasy flush mounted to his face as he struck vigorously into the next hill.

"She ought to have kept her cow out of the road. My cattle never get into the mill-pond and drown. If they should, I wouldn't expect anybody to make 'em up to me. She'd no more call, had the widow, to let her cow run, than I'd have to turn my whole drove out."

"It's a pretty hard case, nevertheless," said Mr. Gray.

And then the fragmentary conversation, tossed piecemeal back and forth across the fence as the neighbors went steadily on with their work, drifted into indifferent channels.

There had been an interested listener to the colloquy narrated above. On the shady side of the wall which separated Deacon Larrabee's orchard and corn-field sat, book in hand, the Rev. Mr. Weston. He arose, as the chat which floated to his hearing began to be of crops and haying,

and walked slowly away along the orchard path with a thoughtful smile upon his face.

That night when the deacon took the shining milk-pails from the dresser and proceeded to the farm-yard, the young clergyman followed him. He stood leaning against the bars, watching the yellow stars come out in the sky, and looking abroad over the deacon's possessions, shadowy now, but substantial enough by daylight.

"You are a prosperous man, deacon."

A smile of supreme satisfaction overspread the deacon's countenance as he stood for a moment patting the sleek neck of a favorite cow.

"Well, yes," said he; "but I've made myself. A pig and a pitchfork, sir, was all I had to begin with."

"How does your neighbor Gray get along?"

"Gray? well, truth to tell, he'll never be forehanded if he lives to the age of Methuselah. He's a hard-working man enough, but why 'tis I can't tell you; there's never a poor creature comes into our town that doesn't head direct for John Gray's. Must be instinct teaches 'em; for he gives to 'em all, deserving or not. I believe he'd take the coat off his back if 'twas needed. He's a good neighbor—a good neighbor; but he'll never get anything, to speak of, ahead."

"But lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal," quoted the minister.

"Yes, yes; but, if I mind me right, the good Book says something too about providing first for one's own household,—eh?"

Mr. Weston smiled. "I believe there is a passage to that effect," said he.

"And," went on the deacon, a little triumphantly, "if neighbor Gray would give a certain portion—"

"A tithe?" interpolated the minister.

"And not go beyond that," continued Deacon Larrabee, "he'd be better off in one respect, and no worse off in the other, to my thinking. I don't believe in—in indiscriminate giving."

"Nor do I," was the quiet rejoinder. Then there was silence while Deacon Larrabee filled another pail with snowy foam.

"How many cows have you, deacon?"

"Ten," answered the deacon, with a pardonable pride showing itself in voice and feature; "and it's the finest herd in our county. They're grade Jerseys."

"Yes," returned Mr. Weston, a little absently. Then, after a slight pause, "Deacon Larrabee, I overheard the conversation between you and your neighbor Gray this morning, relating to Mrs. Sperry and her misfortunes. Poor lady! she *does* need substantial sympathy. Cannot you afford to lend a tithe of your cows to the Lord?"

"Which means that I give one of them to the widow," uttered the deacon, with a wry face. "No, sir; I'm afraid I can't. She wanted to buy one the other day, but I told her I'd none to spare. It was all owing to carelessness that she lost her cow, and I don't believe in upholding providence. Get to going on that way, and we'd all be on the town farm before we knew it."

Mr. Weston wore a thoughtful countenance, yet a gleam of something like amusement lighted up his eyes.

"Will you sell *me* one of your cows?" he asked.

"I—I have no need of the money now," replied the deacon hesitatingly.

The minister continued: "I heard you say this morning that you would be glad to give a good man extra wages to help you through your haying, but that you were afraid it would be difficult to procure the needful assistance at any price. Will you take me, and let me pay for the cow in that way?"

A twinkle, both genial and quizzical, dawned in the deacon's gray eyes. For a moment he studied the young minister attentively. He was not at all what his neighbors would have denominated free-handed, yet he had a just appreciation of the quality of beneficence in other people. Neither was he a hard man at heart. It was only that the prosperity which had attended his every undertaking caused him to look upon the lack of it in a neighbor's affairs as an entirely unnecessary evil,—one which prudence and forethought might overcome. Now he shook his petitioner's hand heartily.

"It's a bargain," said he. "When will you take the cow off my hands?"

"To-night, if you will lend me your assistance," was the ready response.

"Better take one of those I haven't milked," said the deacon, with a smile, "and save me that trouble."

Accordingly, a little time later, the minister, accompanied by the deacon, led his recent acquisition down the farm-house lane, and away along the thoroughfare of the sleepy little hamlet to the tiny cottage where dwelt Mrs. Sperry and her brood. There they fastened the animal to a convenient post, rapped softly, and departed, with the peaceful consciousness which attends upon a worthy deed resting upon one of them, at least, as a mantle.

Next morning when the deacon, hoe on shoulder, was leaving his door-yard for his corn-field, he encountered Mrs. Sperry. Her eyes were red, as with long watching or weeping, and her thin lips trembled with the emotion which she vainly endeavored to conceal.

She put out both hands to him. "Deacon Larrabee," said she, "I have come to thank you, and to ask your forgiveness. Oh, I have had such hard thoughts of you!—how cruelly hard only God knows—and my own heart. Why, I almost came to pray that some dreadful misfortune might overtake you!—and all because you would not sell me the cow you meant to give me."

"I—really—I—" began the deacon. The situation was a most embarrassing one, and rendered doubly so by the knowledge that beside the open window of the room appropriated to his library the minister was sitting, no doubt enjoying the conversation in the fullest measure. "Really, Mrs. Sperry—I—"

"Now, don't try to deny it," laughed the widow, a little nervously. "I know the cow, Deacon Larrabee; and—" she laughed again—"I am bowed down with contrition, to think of my unjust feelings toward you. But I shall always pray that you may prosper, hereafter, deacon; for I am sure you will have a good account of your stewardship for the Master."

The deacon mopped his face in sore perplexity. How could he confess that the gift was none of his? Yet there really seemed no other way of escape from the one-horned dilemma in which he found himself, unless—

Well, the widow's generous thanks were very pleasant to hear; and after a momentary deliberation the old deacon's good sense and genuine manliness came to the fore. He only wished that the happy thought had been his, the charity his own spontaneous deed.

"I am glad if the gift pleases you, Mrs. Sperry," said he, shaking her proffered hand; "and now, please say no more about it. Go into the house and see the woman. I'll warrant she has a glass of jelly for the sick boy."

To Mr. Weston later on he said with a laugh, and a jocular twinkle in his eye, "I've hired my man, and shall not need you; so we'll shake hands and call it square. I think that's what I meant to do all the while, though I wasn't really sensible of it. But I'll tell you one thing, Brother Weston, I don't believe the next tithe will come so hard."—*Ada Carleton, in S. S. Times.*

A Good Investment.

SEVERAL winters ago a woman was coming out from some public building where the heavy doors swung back and made egress difficult. A street urchin sprung to the rescue, and, as he held the door, she said, "Thank you" and passed on.

"D'ye hear that?" said the boy to a companion standing near.

"No; what?"

"Why, that lady in seal-skin said 'thank ye' to the likes o' me."

Amused at the conversation which she could not help overhearing, the lady turned around and said to him, "It always pays to be polite, my boy; remember that."

Years passed away, and last December, when doing her Christmas shopping, this woman received an exceptional courtesy from a clerk in Boston, which caused her to remark in a low tone to a friend who was with her: "What a comfort to be civilly treated once in a while—though I don't much blame the clerks for being rude during the holiday trade."

The young man's quick ears caught the words, and he said: "Pardon me madam, but you gave me my first lesson in politeness."

She looked at him in amazement while he related the forgotten incident and told her that

simple "thank you" awakened his first ambition to be something in the world.

He went the next morning and applied for a situation as office boy in the establishment where he was now an honored and trusted clerk.

Only two words, dropped into the treasury of street conversation; but they yielded returns of a certain kind more satisfactory than investments in stocks and bonds.—*Congregationalist*.

Religious Notes.

—The pope recently appointed several new bishops, including bishops at Charleston, S. C., and Grand Rapids, Mich.

—A class of 250 young persons was confirmed at the church of the Immaculate Conception (Catholic), in Oakland, last week.

—There is not a mortgage debt upon any Presbyterian church in Nebraska, a thing which, so says the *Occident*, can be said of no other State in the Union.

—When the pastor of the Methodist church at Amherst, Mass., was sick a few Sundays ago, his wife took his place in the pulpit, and delivered an acceptable sermon.

—It is stated that some members of the Methodist Conference in India, and delegates to the Decennial Conference at Calcutta, traveled as much as 2,098 miles to attend their appointments.

—In his last lecture Joseph Cook said "The two worst evils of our time inside the domain of Christendom are probably luxurious living among church-members, and loose thinking among religious teachers."

—Bishop Keeney, in his address to the Conference of the M. E. Church South, recently in session at Charleston, W. Va., said: "It will be a lamentable day for the church when the selection of preachers is confined to educated men."

—Louis Bourdaloue, the eminent French preacher, once said: "There are not twenty hearers in a thousand who know exactly what they come for when they enter a church; the sermon is never really listened to, nor really understood, save by those who could best do without it."

—Recent statistics show that Connecticut is the only State in the Union in which every original town had a Congregational church, and in not one of these towns has the Congregational church ceased to live. Congregational church members form nine per cent. of the State's population.

—The Baptist summary for the United States for the past year gives the following totals: members, 2,394,742; increase, 48,720; associations, 1,164; churches, 26,931; increase, 558; ordained ministers, 17,090; increase, 576. There were 94,680 baptisms, against 81,570 in 1881. Nearly 28,000 were excluded, 20,580 died, 6,354 names were erased, and 11,971 restored.

—Following is a part of the report of the New York City Mission and Tract Society for the past year: Missionary visits, 47,639; Bibles and Testaments given, 171; volumes loaned and given, 10,039; children led to Sunday-schools, 2,646; children led to day schools, 306; persons induced to join Bible classes, 992; persuaded to attend churches and missions, 13,939, temperance pledges, 988.

—An English paper states that "General" Booth has modified the methods of the Salvation Army, so as to do away in London with street processions, and limit the marchings, counter-marchings, trumpet blowings, and drum beatings to the boundaries of the "barracks." He has been moved to do this by the rude, cruel, and riotous persecutions which the Army has suffered at the hands of "roughs."

—The latest statistics of Methodism—in which term all its branches are included—give the total world membership at 4,986,756. Of this number 3,840,302 are in this country, 878,985 in Great Britain and Missions, and 170,931 in Canada. The whole number of itinerant ministers is 33,208, with 26,293 of them in the United States. Besides this, there are in this country 88,993 "local" preachers, or laymen authorized to preach.

—Cambridge University, the foremost exponent of mathematical and Schemitic learning in Great Britain, evidently does not believe in the alleged educating power of the drama. The vice-chancellor and the heads of the colleges have just exercised the right which the law gives them, of shutting up the theatres in the town during term-time; that is, for six months of the year. The theater people are trying to stir up the inhabitants of Cambridge to resist this action of the University.—*S. S. Times*.

—John Wesley once said: "Beware how you invite rich men into your churches until you are sure they are Christians. Beware how you manage your churches in such a way that rich men will become a necessity to you. If your church buildings are so luxurious that you need an enormous income, wealthy men will be necessary to you, and they will rule you, and then you must soon bid farewell to Methodist discipline, and, perhaps, to Methodist doctrine." That was a wise utterance, but it is not the only one of John Wesley's utterances which modern Methodists have forgotten. If his sturdy simplicity were more common now, the churches might not be so destitute of regard for God's law, which he so zealously upheld.

News and Notes.

—Seventy-six buildings were burned in the town of Forest City, Sierra Co., Cal., March 15.

—Madagascar has requested England and Germany to intervene to avert the bombardment of Tamativ by the French.

—The venerable College of William and Mary in Virginia has been obliged to close its doors, as it had but one student last year.

—A banker in Schenectady, N. Y., has swindled his patrons, principally farmers, to the extent of \$250,000, and fled to Europe, leaving his family.

—A liquor dealer of Whitehall, N. Y., has just been found guilty of 457 offenses. He was fined \$9,000, with \$500 costs, and a month's imprisonment.

—The president of the Society for regulating the condition of the Russian Jews, stole 11,000,000 roubles of the society's money, and committed suicide.

—The secretary of the California State Board of Harbor Commissioners has disappeared, after having embezzled \$30,000. Dabbling in stocks was the cause of his stealing.

—The New Jersey Senate has passed almost unanimously the bill prohibiting the sale of cigarettes or tobacco in any form to minors, under penalty of \$20 for each offense.

—Anarchy prevails throughout the whole country bordering on the Transvaal (South Africa), the natives having armed against the Boers. A battle has been fought in which the Dutch settlers have been badly beaten.

—Nearly every member of the detective police force of Washington, D. C., has been indicted by the Grand Jury for receiving stolen goods. The police force of that city has been nothing less than an organized band of thieves.

—A lady who was injured in the Spuyten Duyvil railroad collision, has just received \$29,000 from the New York Central Railroad, the largest amount ever paid by that company. But even that is a cheap price for its negligence.

—Two men who lived alone near San Jose, Cal., were murdered in their beds, and the house was set on fire and burned, on the 11th inst. The body of one of the men was found with four bullet holes through it; the other was burned.

—A terrific explosion occurred in the Local Government Board offices, at Westminster, London, on the 15th inst., destroying much property. The loss is placed at £4,000; no lives were lost. The deed is quite generally attributed to the Fenians, and has caused the greatest excitement.

—Some time ago the president of a Jersey City bank proved to be a defaulter. Then the cashier, and another employee pleaded guilty of the same offense, and all three were sent to State Prison. Now the teller confesses to having stolen \$10,000, and has gone to join the others. Thus the whole working force of the bank is in jail.

—A dispatch from Colusa, Cal., March 14, says: "The existing drought has seriously crippled business in this country, and hundreds will have to migrate in a short time. Already farmers have begun to sell what stock they can, and are driving the remainder into the mountains for feed." The crop outlook is very gloomy in other portions of the State.

—The eighth annual report of the New York Society for the Prevention of Cruelty to Children, shows that in the past eight years 10,445 complaints have been investigated, involving 31,355 children; 3,068 cases have been presented, 2,818 convictions had, and 5,949 children have been relieved and placed in homes or institutions. There were over one thousand convictions last year.

—The total number of persons arrested in Andalusia, Spain, for complicity in the anarchist movement is 1200. Of this number 300 are charged with murder, agrarian outrages, and with being abettors of the Black Hand Society. Sixty of the prisoners have confessed complicity in four murders. The existence of a branch of the Black Hand Society has been discovered in the northern part of Portugal.

—Information comes to our Government that every measure is being adopted by the Chinese Government to drive Americans from the Empire. Onerous restrictions are placed on their business, and new enterprises are entirely prohibited, if conducted by Americans. What more could be expected? It could hardly be supposed that a heathen nation would be more magnanimous than a Christian nation.

—A colored boy fifteen years old attempted to wreck the Overland express train from San Francisco, one evening last week, by opening the switch at a siding where trains do not usually stop. The padlock that secured the switch bar was broken with a stone. Two women who saw some of his movements, raised an alarm and frustrated his design. His object was to be revenged for having been put off from an emigrant train, on which he was trying to beat his passage to this city.

—One of the principals of the public schools of Philadelphia says that of the 50,000 pupils in the public schools of that city, a large proportion use tobacco, and that the habit has increased to an alarming extent

since the introduction of cigarettes. He has called the attention of the Board of Education to the enormous consumption of cigarettes among the pupils, and has prepared and had printed a short statement of the physical and mental disorders produced in children by the use of tobacco, and has pasted a copy of it on the inside of the cover of every text-book used in his school. A good idea.

—Recently a man was tried in Salt Lake for criminal assault on a girl at South Cottonwood. He was a Mormon in good standing, and the testimony on the trial showed some peculiar features of Mormon life. Several women testified to the practice of holding dances at which men and women drank whisky and indulged in immoral practices. The singular fact about this was that they gave these revelations as though such orgies were too commonplace to excite any comment. It is such little incidents as these which let light in on the boasted morality of the Latter-Day Saints.—*S. F. Chronicle*.

—A Boston man has invented a smoke-consuming apparatus, which has been employed in a soap factory in Cambridge to suppress the intolerable odors emitted in burning bones and offal. The experiment has proved a complete success, no offensive smell being perceived near the building. We hope the inventor will immediately get one out so modified that it can be employed to suppress the vile odors emitted by cigar smokers in the street and on the horse-cars and ferry-boats. The apparatus will then prove a blessing to suffering humanity. An item of interest to manufacturers is that by an actual experiment of several weeks, in the factory above mentioned, the saving of fuel was 60 per cent.

—Lompoc, a small town in Santa Barbara Co., Cal., has always been a temperance town. No saloon has ever been allowed in the place, the citizens having a practical and effective way of enforcing prohibition. Recently a saloon was opened, and the proprietors were told that it would not be tolerated. A citizens' mass-meeting was held in front of the saloon, which was conducted in crusade style. People attended from all over the valley. By a vote, all but a few young men were found to be in favor of maintaining the temperance principles of the colony. It was then unanimously voted that the proprietors be offered the price of the saloon and contents, that the people might have a bonfire, on condition that they bind themselves not to sell liquor again in the place. This offer was refused. The saloon was then voted a nuisance, and, after a few short speeches, and more pleading by the ladies, the building was promptly pulled down and torn to pieces. It was voted that any attempt at retaliation should be met with summary punishment, and that any one starting a saloon in the place again would find no mercy. They will probably not be troubled.

Obituary.

DISNEY.—Died of heart-disease, in Mount Vernon, Knox Co., Ohio, Feb. 28, 1883, Wm. A. Disney, aged 70 years and 17 days. On the day of his death he left home feeling as well as usual. While in town he had occasion to ascend a long flight of stairs to see some one on business, and while there, died suddenly while sitting in his chair.

Father Disney had been a firm believer in the third angel's message and kindred truths for more than fifteen years. He loved to talk of the goodness of God, and of the soon coming of the Saviour. He loved right, and hated iniquity. He leaves a wife and three daughters, besides a large circle of friends, to mourn his death. We believe he sleeps in Jesus, and will awake in the morning of the first resurrection.

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The Signs of the Times.

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

M. A. D.—You will find what you are looking for in Isa. 65:2-4, and 66:17. See also Lev. 11:1-7.

MRS. E. L.—The present address of Geo. R. Drew, formerly of St. Helena, Cal., is 50 Sylvester St., Hull, England.

MEMBERS of the Oakland church, do not forget that the election of trustees will take place on Wednesday evening, April 4. All must be present.

The Biblical Institute.

THIS head refers, not to the Institute itself, but, to the book so named, which contains the substance of Elder Smith's lectures in the Institute held in Oakland in the spring of 1877. We have no other book which contains such a complete digest of the doctrines of the Seventh-day Adventists. Brief, but clear, and pointed; its brevity is a recommendation to those who wish to learn—and thoroughly learn—the main points of our faith, without a long course of reading. It is not merely a reading book; it originated in class exercises, and is a book for study. No book can be more desirable in the family or in the library of our preachers, and especially of the young. See advertisement in this paper.

The Life Everlasting.

THIS is a work by Prof. J. H. Pettingell of Philadelphia, teaching the doctrine of life only through Christ. It contains over 700 pages, and is a work of decided merit. It may be obtained at this office; price, \$2.00. We shall notice it further hereafter, and obtain permission to make selections from it.

Our Mistake.

WE have to confess to having been in error in regard to the passing of the resolution changing the time of holding quarterly meetings. In the "multitude of business" we had the impression left on our mind that it was passed. And the same impression was on the minds of those connected with the Office in Oakland, and the notice was given accordingly. On examining the "Year Book" we find that the report of the committee was laid on the table and not taken up again. Considerable time was spent in discussing it, especially by those from the Mississippi Valley States.

But we hope to be gainers by the mistake in one point, on the Pacific Coast. The quarterly meetings will have been so long in the past at the time of our annual meetings here in April that we shall expect a larger attendance at that time. Where churches have a scattered membership we have found that they do not make strong efforts to attend unusual meetings if they come near together. We hope that none will excuse themselves from being here the fourth Tuesday in April.

And we take this opportunity of again recommending the "Year Book" to all our friends. It is a "ready reference" for the proceedings of our yearly meetings, and for the statistics of the Conferences and Associations. It should be in the house of every Seventh-day Adventist.

True Christianity.

THERE are Christian converts in Japan so poor that when they change their residences they can carry all their possessions on their backs; and their contributions average eight dollars per annum. Some of our American Christians would do well to read Christ's words to the Pharisee, in Luke 7:41-47. We really think that this passage gives the clue to the disparity between the contributions of professed Christians in this country and those in heathen lands.

Something to Be Remembered.

IN his "Early Days of Christianity" Canon Farrar, writing of the condition of the world about the time of Christ, makes the following significant statement:—

"It is certain that the old Paganism was—except in country places—practically dead. The very fact that it was necessary to prop it up by the buttress of political interference shows how hollow and ruinous the structure of classic Polytheism had become."

Probably none of those who read and admire this book, will think to make a more general application of the principle here stated—that when any religious body, or class of people, seek to strengthen their cause by political alliance, it is a sure index that the cause is intrinsically weak. It was not until grave heresies had crept in that the early church sought the friendship of the world. And so now, in the conflict between the Sabbath of the Lord and the Sunday of the pope, the fact that the Sunday supporters implore the aid of the State, should convince all thinking men that their cause lacks a solid foundation. This principle will always hold good. No church or sect asks the State to enforce anything that is plainly taught in the Bible. But man-made institutions must be upheld by man, since God will not interfere in their behalf.

Perplexity of Nations.

ENGLAND has not a pleasant outlook for her future. The recent attempt to destroy the Government buildings in London imparts to all classes a feeling of insecurity. It has caused the working classes of England to turn against the Irish agitators, with whom they had been in sympathy, but it has greatly strengthened the hopes of the agitators themselves on both sides of the Atlantic. Their financial committees in the United States report that funds come in freely since the explosion in London, while the English are naturally displeased that those who are endeavoring to destroy her are under American protection. This may lead to unpleasant complications. Agitators in America boldly declare their dissatisfaction with dynamite as being too slow—they are in favor of burning London! No one who is not past feeling can contemplate without a shudder the sufferings which a general conflagration would bring upon her millions of inhabitants. But crime assumes vast proportions in these days, and is as bold as it is reckless. The foundations of society are everywhere assailed, and no nation is safe.

Crime.

IN the columns of one daily paper for the past week we have noted twenty-five murders, and as many more murderous assaults with attempted robbery, etc. Besides these there were various crimes of a no less grave character, defalcations, etc. We have no idea that more than a small proportion of the deeds of violence are reported, but what we have makes a chapter of crime that is shocking. A paper that has no account of a murder is a rarity.

Frank James.

A FRIEND and old acquaintance in Missouri sends us the following, clipped from a paper published in his neighborhood:—

"Frank James was arraigned in court at Independence last week, on indictments charging him with the murder of Detective Witcher and complicity in the Independence robbery, but both cases fell through for the want of testimony against him. He was then indicted for complicity in the Blue Cut train robbery, and pending a trial of the cause he was placed under \$3,500 bonds. It is understood that, although hundreds were ready to go on his bond, he does not desire his release, as he could then be indicted in other counties. A Nebraska official came down with a requisition for James, but Gov. Crittenden informed him plainly that he would honor no requisition from any State as long as there was a single indictment pending against him in Missouri. Other States might as well lay low. There will be indictments enough—good, bad and indifferent, just and unjust—found against him in Missouri to secure to him the ordinary six feet of green earth when life's fitful fever is at an end."

The paper from which this was taken, the *Oseola Sun*, is a Democratic paper, and our friend, who was formerly from Ohio and a strong anti-slavery man, sends it as evidence that the Democratic party, or those who were in sympathy with the South, does not sympathize with and uphold James. He says that it is true that James has been lionized in Missouri, but probably not more than criminals in other parts of the country. Some shameful exhibits of this kind in California of late years, wherein the vilest criminals were exalted to be the heroes of the day, fine appearing ladies supplying them with bouquets and securing their photographs, silence all our complaints against the citizens of Missouri in the James case. What State can cast the first stone?

Appointments.

Annual Meeting

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.

By order of the President.

W. N. GLENN, *Secretary.*

THE BIBLICAL INSTITUTE.

THIS book is a synopsis of the lectures delivered at the Biblical Institute in Oakland, April, 1877, by Elders James White and U. Smith. It covers the principal points of doctrine held by Seventh-day Adventists, treating of the Millennium, Second Coming of Christ, the Prophecies of Daniel 2, 7, and 8, the Messages of Rev. 14, Two-horned Beast of Rev. 13, Sanctuary, the Seven Churches and the Seven Seals of Rev. 2-8, Seven Last Plagues, Nature and Destiny of Man, Saints' Inheritance, Bible View of the Sabbath, Examination of alleged reasons for Sunday-keeping, etc. Although the book contains only 352 pages, these different subjects are treated at sufficient length to make them very plain. The book may be used to good advantage in class recitations, as questions are appended to each lecture. It is just the thing for those new in the faith, or those who wish to investigate. Price, \$1.00.

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