

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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JESUS KNOWS BEST.

LET Jesus lead thee; surely he knows best
Which way is safest for the earnest soul;
Walk where he leads, and trust him for the rest,
And he will bring thee to the highest goal.

Let Jesus help thee; surely he knows best
What is thy strength, and what thy toil and need;
Do what thou canst, and leave to him the rest,
And he will make thy trust thy noblest deed.

Let Jesus teach thee; surely he knows best
What lessons thou dost need to make thee wise;
Receive what he makes plain, and leave the rest
Till thou shalt see him with immortal eyes.

Let Jesus keep thee; surely he knows best
What hidden dangers lie along thy way;
Go, watch and fight and pray, and leave the rest
To Him who is thy everlasting stay.

—Selected.

General Articles.

The Working of Satan.

BY MRS. E. G. WHITE.

THE holy Scriptures inform us that, in the last days, Satan will work with power, and signs, and lying wonders, and with all deceivableness of unrighteousness. To those who do not love the truth he even appears as an angel of light. These words are fulfilled in the deceptions and false teachings of the present time. Spiritualists make the path to hell most attractive. Spirits of darkness are clothed by these deceptive teachers in pure robes of Heaven, and they have power to deceive those not fortified with Bible truth.

Vain philosophy is employed in representing the path to hell as a path of safety. With the imagination highly wrought, and voices musically tuned, they picture the broad road as one of happiness and glory. Ambition holds before deluded souls, as Satan presented to Eve, a freedom and bliss for them to enjoy which they never conceived was possible. Men are praised who have traveled the broad path to hell, and after they die are exalted to the highest positions in the eternal world. Satan, clothed in robes of brightness, appearing like an exalted angel, tempted the world's Redeemer without success. But as he comes to man robed as an angel of light he has better success. He covers his hideous purposes, and succeeds too well in deluding the unwary who are not firmly anchored upon eternal truth.

Riches, power, genius, eloquence, pride, perverted reason, and passion, are enlisted as Satan's agents in doing his work in making the broad road attractive, strewing it with tempting flowers. But every word they have spoken against the world's Redeemer will be reflected back upon them, and will one day burn into their guilty souls like molten lead. They will be overwhelmed with terror and shame as they behold the exalted One coming in the clouds of heaven with power and great glory. Then shall the bold defier, who lifted himself up against the Son of God, see himself in the true blackness of his character. The sight of the inexpressible glory of the Son of God will be intensely painful to those whose characters are stained with sin. The pure light and glory emanating from Christ will awaken remorse, shame, and terror. They will send forth wails of

anguish to the rocks and mountains, "Fall on us, and hide us from the face of Him who 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?"

Spiritualists claim superior light and power. They have opened the door and invited the prince of darkness in, and have made him their honored guest. They have allied themselves to the powers of darkness which are developing in these last days in signs and wonders, that if it were possible they would deceive the very elect. Spiritualists claim that they can do greater miracles than Christ did. Satan made the same boasts to Christ. Because the Son of God had linked himself to the weakness of humanity, to be tempted in all points like as man should be tempted, Satan triumphed over him, and taunted him. He boasted of his superior strength, and dared him to open a controversy with him.

Spiritualists are increasing in numbers. They will come to men who have the truth as Satan came to Christ, tempting them to manifest their power, and work miracles, and give evidence of their being favored of God, and of their being the people who have the truth. Satan said to Christ, "If thou be the Son of God, command these stones that they be made bread." Herod and Pilate asked Christ to work miracles when he was on trial for his life. Their curiosity was aroused, but Christ did not work a miracle to gratify them.

Spiritualists will press the matter to engage in controversy with ministers who teach the truth. If they decline, they will dare them. They quote Scripture, as did Satan to Christ. "Prove all things," say they. But their idea of proving is to listen to their deceptive reasonings, and attend their circles. But in their gatherings the angels of darkness assume the forms of dead friends, and communicate with them as angels of light.

Their loved ones will appear in robes of light, as familiar to the sight as when they were upon the earth. They will teach them, and converse with them. And many will be deceived by this wonderful display of Satan's power. The only safety for the people of God is to be thoroughly conversant with their Bibles, and be intelligent upon the reasons of our faith, in regard to the sleep of the dead.

Satan is a cunning foe. And it is not difficult for the evil angels to represent both saints and sinners who have died, and make these representations visible to human eyes. These manifestations will be more frequent, and developments of a more startling character will appear as we near the close of time. We need not be astonished at anything in the line of deceptions to allure the unwary, and deceive, if possible, the very elect. Spiritualists quote, "Prove all things." But God has, for the benefit of his people who live amid the perils of the last days, proved this class, and given the result of his proving.

2 Thess. 2:9-12: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

John, upon the Isle of Patmos, saw the things which should come upon the earth in the last days. Rev. 13:13; 16:14: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." "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."

The apostle Peter distinctly points out the class which will be manifested in these last days.

2 Pet. 2:10-14: "But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas, angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption, and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; a heart they have exercised with covetous practices; cursed children."

God, in his word, has placed his stamp upon the heresies of spiritualism as he placed his mark upon Cain. The godly need not be deceived if they are students of the Scriptures and obedient to follow the plain path marked out for them in the word of God.

The boastful spiritualist claims great freedom, and in smooth, flowery language seeks to fascinate and delude unwary souls to choose the broad path of pleasure and sinful indulgence, rather than the narrow path and the straight way. Spiritualists call the requirements of God's law bondage, and say those who obey them live a life of slavish fear. With smooth words and fair speeches they boast of their freedom, and seek to cover their dangerous heresies with the garments of righteousness. They would make the most revolting crimes be considered as blessings to the race.

They open before the sinner a wide door to follow the promptings of the carnal heart, and violate the law of God, especially the seventh commandment. Those who speak these great swelling words of vanity, and who triumph in their freedom in sin, promise those whom they deceive the enjoyment of freedom in a course of rebellion against the revealed will of God. These deluded souls are themselves in the veriest bondage to Satan and are controlled by his power, and yet promising liberty to those who will dare to follow the same course of sin that they themselves have chosen.

The Scriptures are indeed fulfilled in this, that the blind are leading the blind. For by whom a man is overcome, of the same is he brought in bondage. These deluded souls are under the most abject slavery to the will of demons. They have allied themselves to the powers of darkness and have no strength to go contrary to the will of demons. This is their boasted liberty. By Satan they are overcome and brought into bondage, and the great liberty promised to those they deceive is helpless slavery to sin and Satan.

We are not to attend their circles, neither are our ministers to engage in controversy with them. They are of that class specified whom we should not invite into our houses, or bid them God speed. We have to compare their teachings with the revealed will of God. We are not to engage in an investigation of spiritualism. God has investigated this for us, and told us definitely that a class would arise in the last days who would deny Christ who has purchased them with his own blood. The character of spiritualists is so plainly described that we need not be deceived by them. If we obey the divine injunction, we shall have no sympathy with spiritualists, however smooth and fair may be their words.

The beloved John continues his warning against seducers: "Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but he that

acknowledgeth the Son, hath the Father also)."

In Paul's second epistle to the Thessalonians, he exhorts to be on guard, and not depart from the faith. He speaks of Christ's coming as an event to immediately follow the work of Satan in spiritualism in these words: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

In the epistle of Paul to Timothy, he foretells what will be manifested in the latter days. And this warning was for the benefit of those who should live when these things should take place. God revealed to his servant the perils of the church in the last days. He writes, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron."

The faithful Peter speaks of the dangers to which the Christian church would be exposed in the last days, and more fully describes the heresies which would arise and the blaspheming seducers who would seek to draw away souls after them. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."

Here God has worked out for us the proof of the class mentioned. They have refused to acknowledge Christ as the Son of God, and they have no more reverence for the eternal Father than for his Son, Jesus Christ. They have neither the Son nor the Father. And like their great leader, the rebel chief, they are in rebellion against the law of God, and they despise the blood of Christ.

We may rejoice in every condition of life, and triumph under all circumstances, because the Son of God came down from Heaven and submitted to bear our infirmities, and to endure sacrifice and death in order to give to us immortal life. He will ever bear the marks of his earthly humiliation in man's behalf. While the redeemed host and the pure angelic throng shall do him honor and worship him, he will carry the marks of one that has been slain. The more fully we appreciate the infinite sacrifice made in our behalf by a sin-atoning Saviour, the more closely do we come into harmony with Heaven.

We have characters to form here. God will test us and prove us by placing us in positions to develop the most enduring strength, purity, and nobility of soul, with perfect patience on our part, and entire trust in a crucified Saviour. We shall meet with reverses, affliction, and severe trials, for these are God's tests. He will sit as a refiner and purifier of silver and purge his people as gold and silver, that they may offer to the Lord an offering in righteousness.

The cross of Christ is all covered with reproach and stigma, yet it is the hope of life and exaltation to man. No one can comprehend the mystery of godliness so long as he is ashamed to bear the cross of Christ. None will be able to discern and appreciate the blessings which Christ has purchased for man at infinite cost to himself, unless they are willing to joyfully sacrifice earthly treasures that they may become his followers. Every self-denial and sacrifice made for Christ enriches the giver, and every suffering and reproach endured for his dear name increases the final joy and immortal reward in the kingdom of glory.

HAPPINESS is inborn. It is not an outward trait. It is generated in the soul. It is never bought and sold as an article of commerce. You may fill your house with all manner of beautiful and curious things, but you cannot lay in a stock of happiness in the same way. If you are happy, your happiness is that which you are able to make by the use of the mind itself. A fundamental condition of happiness in this world is activity, and that kind of activity which carries with it all the faculties.

The Character of This Age.

It is always a matter of interest to understand the nature of the times in which we live. But to the Christian it is more than a question of mere speculative interest. It is a religious duty to be fulfilled with the most impartial investigation and even with suspicious care and labor. It is essential to the well-being of society to know what are its demands in the age in which we live, and these cannot be known without an acquaintance with the character of the age that furnishes these demands. They only are properly qualified for present work "who have understanding of the times to know what Israel ought to do." The church is assigned her place in the world not to be conformed to it but "to testify against it because the works thereof are evil." The principle embodied in the exhortation of the apostle is never without a present practical application to the church, "Save yourselves from this untoward generation," because every generation is an ungodly one. The providence of God which is in the hands of Christ for the church's sake is uniform and concurrent with the teachings of the divine word. It never fails to testify its approval of purity and faithfulness—or its condemnation of unfaithfulness and corruption in the church. The Saviour refers the Jews and his disciples to the fact that the operations of providence are as uniform as the seasons, and as fixed as the laws and ordinances that govern them, as a reason why all generations of men should discern the nature of the time in which they live.

In an age gilded with wealth and power and material progress we are easily fascinated with the external condition of things. In times of defection the church has always solaced herself with dreams of peace and progress. She congratulated herself with the abundance of her offerings and the perfection of her forms when they were loathsome in the sight of God. She substituted darkness for light and called evil good.

We suppose no age has been lauded for its excellences more than the present one. On account of the vast change wrought both in the material and moral world, and the external and material improvements it has produced, it may be truly called the golden age in comparison with all the past. This condition is a dangerous one to the spiritual life of the church, and under no other circumstances does she need to be more on her guard against the influences that are likely to corrupt her.

It is a question whether the spirit of this age is not the object of the admiration even of the church, rather than the providence that has conferred its achievements; whether professing Christians are not more disposed to yield their faith to the influence of the times than to the light of divine truth which needs to be followed most closely in such times, and whether as a consequence their eyes are not dazzled with this external and material grandeur so as to be unable steadfastly to behold the true glory of the spirit of the gospel.

The church has access to the marvelous facilities of wealth, education, and material enterprise of the age, and she has availed herself of them in some measure to widen the field of her operations. But she has even more largely appropriated them to her material aggrandizement. She is seeking to keep pace with the age in all that constitutes the substance of its boasted progress. Her houses of worship and her administration of ordinances are conformed to that measure of refinement with which she is in contact. Yet she is not increasing in godliness. She does not use her material resources to increase her piety, or as an occasion of the self-denial that is an essential evidence of devotion to Christ. A wide door is open to her and the means are laid at her feet in "handfuls." But in all her efforts in the use of them there is little of the cross of Christ.

Her beneficence does not ordinarily reach the point of suffering. The rich reserve the bulk of their funds for worldly enterprises, and do not permit their giving to Christ to interfere with them. Their gifts, larger than those of the poor, yet much less proportionately, are lauded as examples of liberality. Wealth and refinement have in a great measure gained the ascendancy, and have proportionally quenched the spiritual life of the church.

Another characteristic of the age is its remarkable intellectual activity. Everything is subordinated to the judgment of the human intellect.

Its discoveries, real or imaginary, are not subjected to the divine standard. Whatever does not come within the limits of its comprehension or is not deducible by its reason, or within the measure of its power, is discarded as false. What was settled by the labors and sealed by the blood of reformers, manifestly directed by the Spirit of God, is flippantly cast aside by this age as a dead issue or a relic of the darkness of an age of ignorance.

It is the disposition to subject the Bible itself to the dominion of intellect that is seeking to break up the foundations upon which the faith of believers has rested peacefully and safely for generations. Creeds or symbols of unity in profession are despised, and those who have by solemn sanctions accepted them, disregard and refuse to administer them.

The rule of intellect has produced the denial by men of high ecclesiastical position of the accuracy of the canon of Scripture, and sought to unsettle that which has been the common faith of the church for more than two thousand years. It is this pandering to the behests of the intellect of the age that is accepting so readily what is proposed as an essential improvement in the divine economy—probation after death—a device in morbid sympathy with the recklessness of him who chooses strangling and death rather than life.

It holds up a divine character of its own devising, and calls upon all to bow down to it in rejection of the God and Saviour of the Bible.

It exalts its own weak and partial deductions from "science falsely so called," or imperfectly investigated to a position of infallibility, and pronounces it the triumphant overthrow of Christianity. In short, the dominion of intellect has by its enchanting power led the church to believe that in the progress of the age consists her own life and power. Every institution and every item of the creed of the church must have its seal upon it to be accepted, and that church is held as the most advanced in all that is commendable that partakes the most largely of this spirit.

A close adherence to the spirit of the gospel and the primitive integrity of its institutions is sneered at as narrowness, bigotry, traditionalism, foginess. Intellectual tournaments and the contests of reason upon the principles involved in divine revelations are admired, and the champions on either side are heard with the utmost gratification. A Joseph Cook commands intelligent and refined audiences everywhere, who listen admiringly to his learned discourses upon the philosophy of theology and science. But conscience remains unaffected, and the spiritual man unsatisfied. As an intellectual giant, he grapples with and exposes the fallacies of infidelity. But the precious influences from the pure fountain of life are not ministered as thousands of weaker vessels are capable of ministering them.

The decay of vital godliness must be the inevitable result of dependence upon such power. The spirituality of the church must necessarily be quenched. As evidence of this, her privileges are shared freely and largely with those who in secret compact with the ungodly have accepted another gospel which has not in it the name of Jesus—with those who have accepted the vitiated standard of the world as the regulating principle of their secular employments and set at naught whatever principles of morality and religion come in their way.

It is in vain that the church laments, as she does to-day, the want of spirituality while she continues to go with the current. Only a radical and thorough cutting loose from the spirit of this age and a humble return to the pure spirit of the gospel will save her from going into a captivity of darkness in which she shall feel the need of returning and seeking after her Lord. The enemy has indeed come in like a flood. But the church is yet too weak to hold up the standard which the spirit of the Lord has put into her hands to be lifted up against them.—*Christian Instructor*.

Sorrow itself is not so hard to bear as the thought of sorrow coming. Airy ghosts that work no harm do terrify us more than men in steel with bloody purpose.

SINCE October, 1880, a million people in England and Wales have put on the blue ribbon, and 554,000 have signed the pledge, greatly diminishing the liquor traffic in those places.

All Are Fulfilling Prophecy.

BY ELD. R. F. COTTRELL.

PROPHECY is the history of mankind given beforehand. History is the record of prophecy fulfilled. The rise and fall of empires, and the acts of private individuals are alike the fulfillments of prophecy; and whether or not we are aware of it, we are each and all fulfilling prophecy.

If we understand the prophecies, we are fulfilling them; for it is written, "The wise shall understand." If we do not understand them, still we are fulfilling them; for "none of the wicked shall understand." The believing disciples, and even the little children, fulfilled prophecy when they shouted, "Hosanna to the son of David!" and the unbelieving and hardened did no less when they cried, "Away with him! crucify him! crucify him!" Says Paul, "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." Acts 13: 27.

If we are looking for the second advent of the Lord Jesus, and are hasting unto the coming of the day of God, we are fulfilling prophecy. If, on the other hand, we are scoffing at this, and saying, Where is the promise of his coming, still we are fulfilling prophecy.

If we blow the trumpet in Zion and sound the alarm of the day of the Lord nigh at hand; if we proclaim the everlasting gospel—the good news of the everlasting kingdom at hand—we fulfill prophecy; or if we depart from the faith, turn away our ears from the truth and are turned unto fables, and teach for doctrines the wisdom and commandments of men, still we fulfill prophecy. If we warn men of coming wrath, and a time of war and trouble such as never was since there was a nation, we fulfill prophecy; or if we say, Peace and safety—all things continue as they were—to-morrow shall be as this day, and much more abundant,—in this we fulfill prophecy.

If we give heed to seducing spirits and doctrines of devils; if we seek to them that have familiar spirits, and to wizards that peep and that mutter; if we are led by the spirits of devils working miracles, we fulfill prophecy. But if we bring the teachings of these spirits to the test of God's word—to the law and to the testimony—yet we fulfill prophecy.

If we are self-lovers, money lovers, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, bargain-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof, we are fulfilling prophecy. If, on the other hand, we are turning away from such, and heeding the call to gather ourselves together into the unity of the faith, and are seeking meekness and righteousness that we may be hid in the day of the Lord's fierce anger, we are fulfilling prophecy. If we are evil men and seducers, growing worse and worse, deceiving and being deceived, we are fulfilling prophecy; or if we are being cleansed from our idols, being purified and made white, being sanctified wholly in order to be preserved blameless to the coming of our Lord Jesus Christ, we are fulfilling prophecy. In short, if we are worshiping the beast and serving the devil with a high hand, and teaching that the law of God has been abolished—breaking the commandments and teaching men so—we are fulfilling prophecy. Or if we are humbling ourselves before the Lord and seeking a preparation for his coming by keeping the commandments of God and the faith of Jesus, we are still fulfilling prophecy.

Since, then, we are all fulfilling prophecy, let us choose, while we may, to fulfill the right part of them. It is a fearful thing to fulfill some of them, but a blessed and glorious thing to fulfill the others.

Do not look for wrong and evil;
You will find them if you do;
As you measure for your neighbor,
He will measure back to you.

Look for goodness, look for gladness;
You will meet them all the while,
If you bring a smiling visage
To the glass, you meet a smile.

MANY believe an hour spent in church will pay the interest on a week of sin.

Responsibility for the Lost.

BY W. N. GLENN.

THAT we are accountable for the influence we exert upon the conduct of others, the Bible emphatically teaches. We cannot evade the consequences of causing others to do wrong. That many will be lost through the negligence or misconduct of others, there can be no doubt. Adam and Eve were induced to disobey God, and suffered disgrace, through the wiles of Satan. Jacob was led into error and exile through the influence of his mother. The Israelites were doomed to forty years' wandering in the wilderness as a consequence of being persuaded by the ten false spies that they were unable to occupy the promised land. "Jeroboam the son of Nebat caused Israel to sin," by setting up idols for them to worship, to which they persistently clung until overtaken by captivity and utter dispersion. Through the teaching of the Scribes and Pharisees the Jews were led to reject their Messiah; and from that day to this the masses have been led astray by the precept and example of false teachers.

In the 33d chapter of Ezekiel we find this word of the Lord: "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."

Also, in the 34th chapter, the prophecy is directed "against the shepherds," who fed themselves and did not feed the flock. And it is said the flock was scattered and became meat to every beast of the field. To this the Lord adds that he will "require the flock at the shepherds' hands."

In Matt. 18: 6 we have this testimony of Jesus: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Then notice how careful Paul was in this matter of causing others to offend. "But meat commendeth us not to God; for neither if we eat are we the better, neither if we eat not are we the worse. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak." 1 Cor. 8: 8, 9. Also, verse 13: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." And in like manner he cautions the Romans, in the 14th chapter of his letter to that church, and sums up the matter in verse 21 as follows: "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

But let us for a moment view this subject from another stand-point, and put the question, "What consolation will it be to the lost to reflect that some one else caused them to sin and will have to suffer for it? Some would fain seek comfort or excuse for themselves or friends from this source, but it will not avail in the Judgment. It is a trite saying, "If such an one is a Christian I don't want to be." Or it comes in this wise: A would have accepted the truth and become a Christian, had it not been for some act of this or that brother or sister; B believes the truth and knows his duty, but he sees so much inconsistency in the church that he thinks he can do just as well outside; C (who has perhaps been expelled for misconduct) would have remained steadfast and faithful had it not been for some one else's defects; Sister D has grown cold, and is about to give up altogether, because she has not been visited, or on account of some other imaginary grievance. And all these deluded individuals have their sympathizers in the church, who "charitably" make them believe they are perfectly justifiable, and that the church, or the pastor, or some member, will be held accountable for their lost souls.

Grant that such will be the result, how will this help the doomed sinner when he has taken his stand upon the left hand of the King of glory? How childish, how silly, will such excuses sound at such a time; the gauzy garment will not cover the nakedness, neither will the rocks or the mountains be sufficient to hide. It was no avail to Eve that the serpent had beguiled her, notwithstanding the sentence upon the serpent; it was no help for Adam, that the woman gave him the fruit. Idolatry was not excused in Israel, although the king had established it and should meet his reward in consequence. The unbeliev-

ing Jews were not spared, although the rulers had not believed. The blind led the blind, and both fell into the ditch. "The soul that sinneth it shall die," no matter how it may have been led to sin.

And now, brother or sister sympathizer, one more thought. Just think a moment, and consider whether it be not possible that you are responsible for the loss of A, or B, or C, or D. Have you not encouraged the defection of some of these parties by false sympathy and sentimental charity? Have you not fawned over their wrongs, or magnified their grievances, until they have come to consider themselves martyrs rather than wrong-doers? Charity is good, and forgiveness is good, but they can be misapplied to the ruin of souls. They are graces that a cunning enemy can transform into delusive snares. Charity does not cover one's faults from his own perception, nor do the smoothest words indicate the deepest sympathy. Let us beware how we "cause Israel to sin," or hinder those who would go into the kingdom of God.

Work of the Holy Spirit.

WHAT a marvelous change the Holy Spirit is able to work in those of whom it takes possession! We have a striking example of this in the case of the apostles. On the morning of the ascension they asked Jesus: "Lord, wilt thou at this time restore again the kingdom to Israel?" Even with the instruction that they had received since Christ's resurrection, they clung with childish pertinacity to their own crude ideas of his work. They still looked for a temporal kingdom, and a speedy deliverance from the Roman yoke. They were familiar with the prophecies, yet they did not understand them.

Look at them ten days later, and note the difference. When the multitude began to inquire the meaning of what they saw, and others began to ridicule, the apostles at once rebuked the scoffers with dignity, and began to unfold the prophecies. There was no hesitation, no apologies. They spoke with authority, as though they had long been familiar with what they were teaching. What made this difference? They were "filled with the Holy Spirit." This was all.

But let no one think that the Holy Spirit can accomplish such results for all indiscriminately, and do away with the necessity of exertion on the part of the individual. By no means. These men had been with one mind persevering in prayer for this very object. They were also of that class mentioned in John 7: 17: they had been, and were still, followers of Christ; so it was to be expected that they should know of the doctrine. And lastly, they had studied the word of God for themselves, and had done all they could to understand it. To use a homely illustration, the wood was laid in position, and the kindlings were all prepared for a fire; all that was needed was the application of the spark to set the whole into a blaze. The Holy Spirit accomplished these wonderful results, because the way was prepared for it to work. Let us remember that that same Spirit will be given as freely to-day, if the necessary conditions are only fulfilled. Whose fault is it that Christians do not have more of the Spirit? E. J. W.

HOW NOT TO TALK TO CHILDREN.—For certain public speakers to address children is a difficult task. They are either silly in their simplicity, or learned in their language or subject. The following incidents plainly show how not to talk to children: A minister of New York was about to teach a class of children in the Assembly's Catechism. He said to them: "Before we begin to study the catechism it becomes necessary for us to know what a catechism is. What is a catechism? A catechism is a synopsis, a compendium, a syllabus of Christian doctrine."

A distinguished naturalist determined to teach a little boy some parts in natural history. He began with the definition of protoplasm. In answer to the question, "What is Protoplasm?" he taught him to say, "Protoplasm, physiologically, is contractile; chemically, it is nitrogeous."

These instances prove the wisdom of a rule which a Doctor of Divinity of the State of Maine laid down in reference to addressing children. His rule, as expressed in his own language, is: "In speaking to children, you should always use monosyllabic words."—Sel.

Sunday Not the Sabbath.

THOSE who keep Sunday claim that the first day of the week should be observed in commemoration of the resurrection of Christ on that day. But there is no Bible authority for this claim. The first day is never called the Sabbath, the Christian Sabbath, the Lord's day, or a holy day, of any kind. There is not even a reference to such an institution as a Christian Sabbath, nor an intimation of it in the Bible. Neither Jesus nor the apostles ever kept it. No command is given for any one to keep it. God never rested upon it, nor blessed it, nor sanctified it. There is no penalty for its violation, nor regulation for its observance.

Reader, think of these facts. What do they mean? Paul says, "Where no law is, there is no transgression." Rom. 4:15. As there is no law of God for keeping the first day, there can be no sin in working on it; for Paul says again, "Sin is not imputed when there is no law." Rom. 5:13. Then why keep Sunday? God does not leave men to guess at their duty, but he states plainly whatever he wishes done. Does he wish men to keep the seventh day? How explicitly he has said so. Ex. 20:8-11. How plainly baptism and the Lord's supper are enjoined. Mark 16:15, 16; 1 Cor. 11:23-26. So if the Lord wished us to keep the first day, would he not have plainly said so? Certainly; but he has said no such thing.

Let us examine every text in which the first day of the week is mentioned in the New Testament, and we shall thus learn all the Lord has said about it. There are but eight texts. Here is the first: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1. This is all that Matthew says about it. He relates that the angel opened the tomb; that the women saw him, ran to tell the apostles, and met Jesus on the way; but not a hint is given that there is to be any change of the Sabbath, not a word is said about keeping the first day in honor of the resurrection. Think of this.

Next, Mark mentions the first day twice. "And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." Chap. 16:2, 9. This is all the mention he makes of the day. Here, again, there is a profound silence as to any change of the Sabbath or any sacredness for the first day. There is not the slightest intimation of any such thing. Read the whole chapter and see for yourself.

Luke mentions the first day only once. "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Chap. 24:1. What does this say about the change of the Sabbath? Nothing. They had kept the Sabbath according to the commandment the day before. Chap. 23:56. What intimation is there here that the first day then became a holy day? The candid reader will admit that there is not the slightest reference to such a thing. Yet these are the texts always relied upon by Sunday-keepers to sustain their position. Luke does state that two of the disciples went that day seven and a half miles, on foot, to Emmaus. Verse 13. What were they going there for? The circumstances indicate that they resided there, and they were going home. Jesus walked with them and made himself known to them. Verses 15-31. Then they went back to Jerusalem to tell the others. Fifteen miles they walked that day. Not much of a Sabbath! It was nearly night when they got back, verse 29; yet, as late as that, few of the apostles believed in the resurrection of Jesus. Mark 16:12, 13. While they were eating supper, and doubting and disputing about the resurrection, Jesus came in and upbraided them for their unbelief. He took fish and honey from the table, and ate before them, to convince them. Luke 24:38-43. Certainly, then, they were not keeping that day to commemorate an event in which they did not yet believe! The absurdity of such a view is too evident to need further notice.

John mentions the first day twice stating substantially the same facts as the others. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepul-

cher." Chap. 20:1. She ran and told Peter and John. Then they went to see if it was so. Later, Jesus appeared to Mary, and sent her to tell the others. Verses 11-18. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." Verse 19. This is all that John says of the first day. Reader, how much do you find here about the change of the Sabbath? Like the others, John is silent upon this subject. He makes no reference to it; he simply states the events that occurred at the resurrection of Jesus. There he leaves it.

But were not the apostles assembled together when Jesus met them? Yes, at their own home, eating supper. John 20:10; Mark 16:14. And where else should they be? So there is no evidence here of any religious meeting held on that day.

John mentions the first day twice, but does not call it the Sabbath, the Lord's day, nor by any other sacred title. He says nothing about the disciples' keeping it, nor does he record any intimation from the Lord that they should keep it. There is not even an inference to that effect in the four gospels, and the whole argument in favor of it is pure assumption.

Another Sunday meeting is claimed from verse 26: "And after eight days, again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." This did not occur on Sunday, but as late as Monday evening. Verse 19. After eight days is not on the eighth day. Count from Sunday evening. After one day would take us to Monday evening; after two days, to Tuesday evening; and so on, till "after eight days" brings us to the next Monday evening. Hence this was on Monday evening. Just one week is "after seven days," as the reader will see by 1 Chron. 9:25, 32. Then "after eight days" is one day more than a week.

But suppose it had been the first day of the week; that does not prove that it was the Sabbath, nor that there was any sacredness to the day. The disciples were not even holding a meeting. They were "within" that is, at home. Verse 10: "Then the disciples went away again unto their own home." This is where they were when the event occurred which is recorded in verse 26. See Acts 1:13. Jesus came because Thomas was there; but there is not a word, or even a hint, that the day was sacred.

The next time Jesus met them was on a fishing day. John 21:1-6. They all went fishing, and toiled all night, but caught nothing. In the morning Jesus stood on the shore and told them where to cast the net to get a good draught. Was this on Sunday? Then it is a working day.

If it were not on Sunday, then Jesus met them on any day, just as it happened. So we see from Acts 1:1-4, that his farewell meeting with them was on Thursday. It was on the fortieth day after his resurrection. Verse 3. By a moment's reckoning it will be seen that it fell on Thursday, as all agree. Thursday is ascension-day the world over. So the claim that Jesus always met with his disciples on the first day of the week is utterly false. As we have seen, the day of his resurrection was one of the greatest confusion among his disciples; the next time he met them was on Monday evening, the next time was on a fishing day, and the last was on Thursday. So much for the example of Christ in favor of Sunday-keeping.

A desperate endeavor is made to find evidence for Sunday-keeping from the day of Pentecost; Acts 2:1-4; but there is not the remotest hint of it here. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing of mighty wind." Verses 1, 2. Then the Holy Spirit rested upon them. But what has that to do with Sunday-keeping? Sunday observance is not mentioned, nor even referred to. It is not stated what day of the week it was, as that was a matter of no importance.

It was the Pentecost which was to be signaled, and not the day of the week. The very best scholars, even among the observers of Sunday, admit that Pentecost fell that year upon the Sabbath, or Saturday. Prof. Hackett says, "It is generally supposed that this Pentecost, signaled by the outpouring of the Spirit, fell on the

Jewish Sabbath, or Saturday."—*Com. on Original Text.*

Barnes says, "If the views of the Pharisees were followed, . . . then the day of Pentecost would have occurred on the Jewish Sabbath, that is, on Saturday."—*Kuinöl, Lightfoot.*

Olshausen says, "The fiftieth fell, therefore, it appears, upon Saturday."

Dean Alford, in his New Testament for English Readers, remarks, "It is probable, however, that it was on the Sabbath, i. e., if we reckon from Saturday, the 16th of Nisan." If the day of the week on which that Pentecost fell was to be observed, we should at least expect that we should be informed which day it was. But we are not.

Next, Acts 20:7-11 is supposed to furnish some little proof for first-day observance. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together." Then a young man fell from a window, and being taken up dead, was restored to life by Paul. And when he "had broken bread, and eaten, and talked a long while, even till break of day, so he departed." We notice these facts: 1. The first day is not called the Sabbath, Lord's day, or by any other sacred title. 2. This is the only religious meeting upon the first day of the week of which we have any record in the New Testament. This is remarkable, if that were the common day of meeting. But we have a record of eighty-four Sabbaths which Paul kept, and on which he preached. See Acts 13:14, 44; 16:13; 17:2; 18:1-4, 11. 3. Nothing is said about its being their custom to meet on that day. 4. There is no record that they ever met on that day before this occasion or afterward. 5. But what settles the whole matter is the simple fact that it was only an evening meeting. When they assembled, Paul began to preach to them, and "continued his speech till midnight." After breaking bread, he again talked "till break of day," and then went on his journey. Evening meetings are frequently held on all days of the week. No one thinks of calling a day holy for this reason. So in the above case; this meeting does not furnish the slightest evidence that Sunday was a holy day. Moreover, this was not an ordinary meeting, but a very uncommon one. It was Paul's farewell meeting, verse 25; hence it lasted all night. A dead man was raised. It was for these reasons that it was mentioned, and not because of any sacredness belonging to the day. Then there is not a particle of evidence here for Sunday observance.

Only one more text mentions the first day; viz., 1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." From this a public meeting for Sabbath worship on the first day is inferred. But what is said here about keeping that day as the Sabbath, or even holding meetings on that day? Not an intimation of such a thing is given. Paul does not say that when they came together for meetings they should bring their gifts, nor that they should put them into the public collection box, nor anything of that nature. "Let every one of you lay by him in store," is the direction; that is, at home, by himself. The original Greek term means by himself, at home, as the best critics say on this passage.

Now, reader, you have before you all the texts in the New Testament that mention the first day of the week in any manner. You must see that they do not intimate that the day has any sacredness, or that there is an example for keeping it, or any commandment that any one should observe it. The "Lord's day" of Rev. 1:10 is the seventh day, as may be seen by Ex. 20:8-11; Isa. 58:13; Mark 2:28.

But should we not, then, celebrate the resurrection of Christ? Yes; but the Lord never told us to keep Sunday for that purpose. God has given us baptism, burial in water, as the fitting memorial of this. "Therefore we are buried with him by baptism." Rom. 6:4. We are buried in the water just as Jesus was in the earth. Then we are raised up out of the water "also in the likeness of his resurrection." Verse 5. Again, "Buried with him in baptism, wherein also ye are risen with him." Col. 2:12. Baptism, then, is the divinely-appointed memorial of the burial and resurrection of Jesus. It is appropriate. To be buried in the water and raised out of it, re-

sembles the burial and resurrection of Christ, which it commemorates.

Then why do you keep the first day? It is simply because you have been brought up to do it. It is a Catholic tradition, received from the pagans, without any foundation in the word of God. Be careful how you make void the law of God by your traditions.

The Sabbath-School.

Lesson for the Pacific Coast—April 21.

ACTS 1:11-26; 2:1-21.

Pentecost.

THIS was one of the three feasts of the Jews, at which all the males were required to appear before the Lord, at the place of his sanctuary. Ex. 23:14, 17; Deut. 16:16. The name is the English form of the Greek word *pentekostos*, meaning *fiftieth*. The feast received this name because it was celebrated on the fiftieth day from the second day of the Passover. It was also called "the feast of weeks." Ex. 34:22; Deut. 16:10. The particulars in regard to the time and object of this feast, and the ceremonies connected with it, are given in Lev. 23:15-21; but in order to understand it thoroughly it must be studied in connection with the Passover, the time from which the fifty days are reckoned. And since some have a difficulty in tracing this connection, from a misunderstanding of the use of the word "Sabbath" in this chapter, we will refer to the points in regard to these two feasts.

1. The Passover commenced at the close of the fourteenth day of the first month. Lev. 23:5; at this time the paschal lamb was slain. Ex. 12:6.

2. The feast of unleavened bread commenced the next morning, the fifteenth day of the first month, and continued seven days. Lev. 23:6; Ex. 12:15, 18, 19.

3. This first day of unleavened bread was to be a holy convocation, in which no servile work could be done. Lev. 23:6, 7; Ex. 12:15, 16. It was a sabbath (a rest) because they did no work in it; but it was entirely distinct from the weekly "Sabbath of the Lord" (Lev. 23:38), for it came only once a year, and on a fixed day of the month, and consequently would not fall on the same day of the week for two years in succession. The people were also allowed to prepare food upon this annual sabbath, a thing which they were forbidden to do on the weekly Sabbath. Compare Ex. 12:16 with Ex. 16:23, etc.

4. On the second day of unleavened bread, the day following the "holy convocation," the priest waved a sheaf of the first-fruits of the harvest, before the Lord. Lev. 23:10, 11.

5. It was from this second day of the feast—"the morrow after the Sabbath"—that the fifty days were counted.

From these points it will be readily seen that the feast of Pentecost was a movable feast, being celebrated each year on a different day of the week from what it was the year before. It will also be seen that Pentecost fell on the same day of the week as the second day of unleavened bread, but fifty days later. So when the fourteenth day of the first month fell on Monday, the Passover sabbath would come on Tuesday, Wednesday would be the second day of the feast—"the morrow after the Sabbath"—and Pentecost would come on Wednesday, fifty days later. Thus, knowing what day of the week the Passover began in any given year, any one can tell on what day of the week Pentecost came that same year.

To avoid all confusion, it should be remembered that the word "sabbath," in Lev. 23:15, 16, is used with two different significations. In the first instance, where we read, "the morrow after the sabbath," the Passover sabbath is referred to—the first day of unleavened bread. In the second instance, where it says, "seven sabbaths shall be complete," the word means "week," viz., "seven weeks shall be complete." On this passage, Gesenius, in his Hebrew Lexicon, says: "Sometimes a *sabbath* is nearly equivalent to a *week*." Then he quotes verse 16, and says: "Here the *seven complete sabbaths* are parallel to the *seven weeks* of Deut. 16:9."

First-day writers give as one of their chief reasons for Sunday observance the supposed fact that the Pentecost of our lesson came on the first

day of the week. Whether it did or not is a matter of no special importance, and we will not take space to discuss the question. There is, and doubtless always will be, a difference of opinion in regard to it, because there is a disagreement as to the time when the Passover commenced that year. Some claim that the lamb was slain on Thursday night, thus making Friday the first day of the feast, in which case Pentecost would have occurred on Sabbath. Others claim that Friday was the fourteenth day of the month, the proper time for slaying the lamb, in which case Pentecost would have fallen on Sunday. If any one is curious to form an opinion for himself, let him decide from the Bible account, on what day the Passover began, and count forward. If it could be proved that it fell on Saturday, it would not add one whit to the sacredness of that day. The Sabbath depends on no such inference for its sacredness, but on the direct commandment of God. If it fell on Sunday, that day gains nothing by it, in the utter absence of any Scripture testimony for Sunday sacredness. After giving different opinions as to when this Pentecost came, Dr. Barnes says: "It is impossible to determine the truth on this subject. Nor is it of much importance." And this is the truth. Rev. C. H. Parkhurst, commenting on this point, artlessly says: "There is not an agreement of opinion as to whether the Pentecost of our chapter fell on Saturday or on Sunday. There is in the church an old tradition that it fell on Sunday. It certainly would be pleasant to suppose that such was the case." Before any argument for Sunday observance can be reasonably based on the Pentecost, it must first be proved beyond a doubt that Pentecost fell on Sunday, and then it must be shown from the Bible that the descent of the Holy Ghost made the day on which it occurred a holy day. As neither of these can be shown, the sacredness of Sunday exists only in the imagination of its devotees.

AMONG the multitude that assembled on the day of Pentecost there were two classes of hearers placed in strong contrast. First, there were "devout men;" men who were not merely pious, but were thoughtful, cautious, and circumspect. They were full of reverence toward God, and desirous of serving him; yet they would not jump at conclusions. When they served the Lord they did it understandingly. So when they saw the wonderful manifestation of the Holy Spirit, they inquired, "What meaneth this?" There was in this question nothing of ridicule or of obstinate doubt; but there was a spirit of earnest seeking for truth. There can be no question but that they were, among the three thousand converts, for the Saviour said, "If any man will do His will, he shall know of the doctrine."

But, "others mocking said, these men are full of new wine." These persons are fitly represented by the seed sown by the wayside. Matt. 13:4, 19. Satan caught away the seed almost before it fell on the hard ground of their hearts. They were unthinking persons, whose strongest argument was a coarse jest. Their representatives are very numerous to-day. They oftener frequent bar-rooms than churches. Sometimes, like Ingersoll, they are found in high positions, but they rarely lose the characteristic of their class. They have little influence over sober, thoughtful, intelligent people; yet they are active agents for Satan, for there is a large class who are deceived by them, thinking that their light, flippant way of treating things is a mark of superior wisdom. They themselves imagine that they have logical minds, too great to stoop to entertain for a moment so foolish a thing as religion.

To carefully and candidly weigh a matter is a mark of a truly great mind. When a man stoops to ridicule and cast slurs upon that which he does not understand, he stamps himself at once as a man of feeble intellect.

THERE are some points in the portion of the prophecy of Joel quoted by Peter, that are worthy of note. It proves conclusively that we are living in the last days; for if it was in the last days when Peter was preaching, how much more applicable must the term be now? The "last days" may include many days before the last day; that we are now in the very last days may be learned from other scriptures.

It proves also that the gifts of the Spirit will be manifested, to a greater or less degree, even

until the end of time; for the "last days" must include the last day. If it is true, as some claim, these peculiar manifestations of the Spirit ceased at the death of the apostles, then the Scripture has failed; but "the Scripture cannot be broken," we may still look for the out-pouring of the Spirit.

We must then expect prophesying and visions even until the end; and this is just what Paul brings to view in Eph. 4:8-13. It is not said that every one shall prophesy, or see visions, or dream dreams, but the Spirit will operate this way upon some, "till we all come into the unity of the faith." There will always be many, as there were then, who will jeer and ridicule; but the "devout," candid persons will search to know what these things mean.

OTHERS mocking said, "These men are full of new wine." There is a difference of opinion among authorities as to whether or not this "new wine" was intoxicating. Those who claim that it was, seem to derive their argument from Peter's defense—that they were not drunk. If it were true that the wine mentioned was of an intoxicating nature, the charge of drunkenness was most successfully refuted by Peter; for (1) it was not customary to be drunk in the daytime. See 1 Thess. 5:7; and (2) it was a regular practice with the Jews not to eat or drink *anything* until after the third hour of the day, on the Sabbath, and on all festival occasions. Sometimes they abstained from food and drink even till noon. So then it was impossible that they were drunk.

But the weight of evidence favors the idea that the wine of which they spoke was the unfermented juice of the grape. See article on page 177.

But if the "new wine" was not intoxicating wherein lay the force of the charge? Bear in mind that no formal charge of drunkenness was made against the disciples. "Others mocking said," etc. The original word occurs but in one other place in the New Testament, Acts 17:32. It means, to jest, to joke, to jeer, to ridicule, to laugh at. In this case the ridicule consisted, as Prof. Isaac Hall says, in the implication that the new wine would be too much for the weak heads that were turned with the new doctrine. The Syriac version favors this view, rendering the passage thus: "Others however ridiculed them, saying: They have drunken new wine, and are intoxicated." This would indeed be ridicule; but if we understand that they really charged the disciples with being drunk, then it ceases to be ridicule, and becomes a serious matter, especially as this was a solemn feast-day. But there is no reason to suppose that these persons meant to make any charge against the disciples; they were merely light-headed fellows who were unable to resist the temptation to a joke, in order that they might laugh at their own cheap wit.

Why, then, did Peter proceed to gravely refute the implied charge? Why did he not pass it by, or treat it as a joke? Because he was "filled with the Holy Ghost," and it did not become him to answer a fool according to his folly. The time was too solemn for jesting. Besides, the merest jest is often taken in earnest, and repeated as a fact. Their words might reach some who were not present, and seriously prejudice them against the apostles' work. So with becoming dignity, Peter settles the matter beyond dispute, and then goes on with his discourse. Preachers in modern times, who are handling sacred themes, may safely follow Peter's example on this occasion.

E. J. W.

"WHEN the day of Pentecost was now come," God's plans may seem to ripen slowly, but they ripen surely. The time of fulfilling every promise of his, and every type and symbol of his word, will not fail, however the days meanwhile may drag. The world waited long, from the first promise of the Messiah in Eden, to the birth of the Messiah-babe in Bethlehem. But in the fullness of time, the Messiah was here according to promise. It was a long time from the days of the prophet Joel to the day of Pentecost; but the day of Pentecost came, and with it all its foretold blessings. So now, the promised day of Christ's second coming will not fail, however it may seem to tarry. "The Lord is not slack concerning his promise as some men count slackness. The day of the Lord will come."—H. Clay Trumbull, D. D.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, APRIL 12, 1883.

Justification by Faith.

THE statement that justification by faith is counting one just, not by virtue of his own obedience, but by what another does for him, is strictly correct as far as it goes, but was not offered as giving a full and complete idea of the effects of justification in the gospel. It has been noticed that a guilty person may be guilty still, notwithstanding another may suffer because of his violation of the law. This is and has been the condition of the great majority of those for whom Christ died. Now if a person were set free merely on the ground that the penalty had been executed on a substitute, though the authority and integrity of the law would be vindicated, the government would have no security against his resuming a course of lawlessness; and the community would have no assurance that he would not again trample upon their rights. It is therefore evident that before a pardon can safely be granted to the transgressor, there must be given some guarantee in regard to his future conduct. To guard all interests; with mercy to unite justice to all parties, we shall need to inquire for a broader definition of justification by faith than that which we have considered. We should then define it as follows:—

It is that change both in man's relations and condition by virtue of which (1) He is counted just as regards his past life, though his life has not been just; (2) The government and its subjects are guaranteed against future depredations; and (3) God may consistently accept his service as that of a loyal subject.

By this it will be seen that it is necessary, not only to do a work *for man* but, also, *in him*, in order to his complete justification. While the act of laying the penalty upon a substitute vindicates the majesty of the law, a *change of heart* or of disposition, a thorough amendment of life, can only give that guarantee which is demanded for the future. And this is called *conversion*. Justification by faith embraces all this. With anything less than this we cannot imagine that any one would stand justified before God.

The first point in the above list has been considered. The second needs no argument to sustain it; every one can see at a glance the reasonableness of the statement that both the government and the subjects are entitled to guarantees against future acts of lawlessness. But the third point will not be so apparent to every one, and will therefore need to be examined; for some may think it is consistent for God to accept the service of any one, at any time it may be offered, no matter what his past life may have been. We must differ with them. It would be a reproach to God and to his government to accept the service of any one except under proper conditions.

Suppose a person who was born in a foreign land comes to the United States and proposes to take part in the execution of our laws. Of course his proposal is promptly rejected. But he urges his case in the following manner:—

"In my native land I carefully examined the principles of your government, and admired them; therefore I am come to this country. I have read your laws; I think they are just. I am anxious to bear a part in executing them. I have an education superior to that of many who hold office in this country. I claim to have as good ability as they, and to love your government as well as they. Why, then, am I rejected from holding an office?"

The answer is readily given, thus:—

"By birth you are a citizen of another government which is entirely different from this; and as such you are held under obligation to seek its welfare and to further its interests. We cannot know but you are even now acting under instructions from your sovereign. You must publicly renounce allegiance to him, and declare your allegiance to this government. *You must be naturalized.* Then you will no longer be regarded

as an alien, but as an American citizen, and be entitled to all the privileges of one born in this country."

This all can understand; its reasonableness all can see. Without such a safeguard as this enemies might come in and undermine our government by abusing and perverting its laws under pretence of executing them. And it is truly strange that any who love justice and good government, and who know that evil is in the world, and in the hearts of men, should stand in doubt as to the necessity of the gospel, to bring us into acceptance with God, and to fit us by a transformation of heart and life for a place in his service and at last in his kingdom.

In the above illustration, so striking in every feature, we have only used the ideas given to us by the apostle Paul, in his letter to the Ephesians. He had before said to the Romans that of all the world, Jew and Gentile, there is none righteous, no, not one. Destruction and misery are in their ways. All stand guilty before God. In harmony with this he speaks of himself and of his brethren as being "by nature the children of wrath, even as others." Eph. 2. And of the brethren, Gentiles in the flesh, he says: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." They who were the children of wrath, aliens and strangers, have their condition entirely changed through faith in Christ and by his blood. "Now therefore," continued the apostle, "ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." The gospel of Christ is *the law of naturalization*, by means of which aliens or foreigners are inducted into the household of God, and are made citizens of the commonwealth of Israel,—the Israel of God.

In illustrations it is permitted us to represent spiritual things by those which are natural; we have no other means of making comparisons which our minds can appreciate. But we must always remember that there is a depth to spiritual things which the natural cannot reach. A foreigner, dwelling in his native land, may have a high regard for the principles and the rulers of our government without disparagement to his loyalty to his own; because the two governments maintain friendly relations with each other. Each has its own territory, and each has paramount right and jurisdiction in its own dominion. But the very nature of the government of God forbids that there shall, in it, be any parallel to this condition.

1. His dominion, his right of jurisdiction, is universal. No contrary government has any right to exist.

2. His law, the rule of his government, is a moral law. It takes cognizance, not of actions alone, but of motives and intentions.

3. As no contrary rule has any right to exist, there can of right be no neutrality in case of usurpation or rebellion. When war is waged against a government, every good and loyal citizen is bound to support the government. A refusal to do so is equivalent to giving aid to the enemy.

Now inasmuch as all have gone astray—all have departed from God—the world is in the condition of a mighty rebellion against its rightful ruler. There is a general disregard of his authority and of the rights of his subjects. And no one is on neutral ground; says the Governor, "He that is not for me is against me." And so far has man fallen from his "first estate," that it is declared that "the carnal mind," the natural, unchanged heart, "is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Hence, all are by nature the children of wrath, because all are aliens, or more properly, in a state of rebellion against the Supreme Ruler of the universe. Can any doubt the necessity of naturalization, or of the acceptance of the amnesty offered, that we may be brought into friendly and loyal relations to the one Lawgiver? Can any deny the reasonableness of the declaration, "Ye must be born again"?

No one, we think, can now fail to see the correctness of our proposition that God cannot consistently accept or approve of the action of any one in his natural state, or in carnal mindedness. Such a state being one of enmity against God, every action springing from the carnal or natural heart is an act of rebellion, because it is done in utter disregard of the authority of our rightful Sovereign. Every act has its spring in self-will; it proceeds from a spirit, which, if it could have

undisputed sway, would dethrone Jehovah and substitute its own will for his. If any one has a remaining doubt of the truthfulness of this statement, let him look abroad upon the earth, and see its millions sunken to every depth of iniquity, "hateful, and hating one another." In truth, "the dark places of the earth are full of the habitations of cruelty." We might heighten the darkness of the picture should we stop to consider the infinite holiness of the character of God, and of the purity and spirituality of the divine law, of which we are all transgressors. But even with a very partial view the scene is dark enough to cause us to wonder at the forbearance of God, that he does not blot this rebellious province, made filthy by the evil practices of its inhabitants, out of existence.

Remarks upon Zechariah 1.

THE prophet Zechariah, at the time of his first vision, was only a young man, Zech. 2:1-4. The occasion of his first prophecy is stated in Ezra 5:1. The Jews had returned from Babylon under the proclamation of Cyrus the king of Persia, which authorized them to rebuild the temple at Jerusalem. Ezra 1. The foundation of the temple was laid by Zerubbabel, otherwise called Sheshbazzar, in the second year of their coming to Jerusalem. Ezra 3:8; 5:13-16; Zech. 4:9.

But when the adversaries of the Jews learned what Zerubbabel was doing they came and offered to cooperate in the work. When this offer was declined, these adversaries hired counselors at the court of the king of Persia to influence him against them. This caused the Jews so much trouble that they desisted from the work until Haggai and Zechariah commenced to prophesy to them. Ezra 4.

The first chapter of Zechariah consists of two visions. The first vision is contained in verses 1-6, and was revealed to the prophet, not by signs, but, by words. The second vision is contained in verses 7-21, and was revealed to the prophet by signs and by words. The first vision speaks of the sins which caused the Babylonish captivity. It invites the Jews to return unto God, promising that he would receive them. The prophet declares that their fathers had refused to regard the warning till they were overwhelmed by the punishment. Then, when utter ruin had overtaken them, they had acknowledged that God had fulfilled his word. The prophets did not live forever, but the word which they spake did not die with them.

The second vision begins with the declaration that the prophet saw a man riding upon a red horse, and behind him were red, speckled, and white horses, each no doubt with a rider like the first. Verses 7, 8. We learn from verse 10 that these horses and their riders represent those whom the Lord has sent to walk to and fro through the earth. These, according to Heb. 1:14, are the angels of God who go everywhere to minister to his people. The prophet Elijah was taken up into heaven by a chariot of fire and horses of fire. 2 Kings 2:11, 12. See also Ps. 68:18; Isa. 65:15. The man that stood among the myrtle trees was an angel of God. Compare verses 8, 10, 11. He was the commander of the angels; for he was at their head, and they made report to him. Verses 8, 11. We may therefore conclude that he was Michael the archangel or prince of angels. Compare Jude 9; Dan. 10:13.

In verse 12 this mighty angel makes intercession for Jerusalem and the cities of Judah. He pleads that God had had indignation against Jerusalem for seventy years. The seventy years of the prophecy of Jeremiah seem to have two points of commencement and two points of termination. First, They commence in the fourth year of Jehoiakim B. C. 606, when Nebuchadnezzar carried to Babylon a part of the Jewish people and a part of the vessels of the house of God. 2 Chron. 36:5-7; Dan. 1:1, 2; Jer. 25:1, 8-12; 29:10. Seventy years from this point ended in B. C. 536, when Cyrus gave the Jews permission to return and to build the temple. Dan. 9:1, 2; Ezra 1:1-4. Second, The seventy years spoken of by the angel in Zech. 1:12 must commence B. C. 588 when Jerusalem was totally destroyed, for it was just seventy years from that date that Zechariah had this vision to encourage the Jews to rebuild the temple notwithstanding the fierce opposition of their adversaries. Ezra 5:1, 2.

We are told in verse 13 that the Lord responded to the intercession of the angel with good and comfortable words. These words are repeated in verses 14-17. The Lord had returned to his people because they had re-

turned to him. God gave his people into the hands of the king of Babylon because of their sins. They had received such cruelties that he was determined to punish those who had abused them. He said also that the city and the temple should be rebuilt, and that the cities of the Jews should be filled with prosperity.

In verse 18 we are told that the prophet saw four horns. When we read of horns as agents or actors in prophecy we know, from the testimony of the angel of God, that these signify kings, or rather kingdoms. Dan. 7:24; Rev. 17:12. In the next verse we are told what four kingdoms or nations are represented by these horns. The angel told the prophet these were the horns that had scattered Judah, Israel, and Jerusalem. We are able by this declaration to determine what kingdoms are intended by these four horns:—

1. The king of Assyria carried the ten tribes or Israel into captivity. 2 Kings 17:1-6.
2. The king of Babylon destroyed Jerusalem and carried the Jews to Babylon. 2 Chron. 36:11-21.
3. The king of Ammon dispersed the remainder of the Jews that gathered together in Judah after the king of Babylon had carried the nation to Babylon. Jer. 40:11-16; 41:1-18.
4. When the Jews had returned to rebuild the temple "the adversaries of Judah and Benjamin" resisted them and did it in the name of the king of Persia. Ezra 4:1-24; Neh. 4:1-23.

Then the prophet saw four workmen or carpenters who came to restore the desolation which these horns had caused. This must signify the four eminent servants of God that were raised up in his providence to accomplish the restoration of Judah and Jerusalem. These were Zerubbabel, Joshua, Ezra, and Nehemiah. See Ezra 3:2, 8-10; 5:1; Neh. 4:1-23; Hag. 1:12, 14; 2:3, 4; Zech. 4:9; 6:11, 12.

J. N. A.

Establishment of the Sabbath.

"REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11.

If there were no other facts given concerning the Sabbath than those contained in the above commandment, we would still have everything that is needed to guide us to its proper observance. Indeed, since it is the law on the subject, we should expect as much, even without reading it, for a law concerning anything must contain within itself all the information necessary to enable one to obey it understandingly. This is the case with the other precepts of the decalogue. They are explicit, allowing no chance for differences of opinion. The only difference between the fourth commandment and the rest is that it is more full and explicit than any of them.

But the wise man has truly said, "God hath made man upright; but they have sought out many inventions;" and for no purpose have "inventions" been more persistently sought out than for the purpose of evading the plain import of this fourth commandment. Many are not satisfied with the simple reading of the law, vainly thinking that somewhere in the record of God's dealings with men, they will find that which will warrant them in disregarding his spoken word. It therefore is necessary to consider everything that has a bearing on the subject.

It is evident that a law can never mean anything more or less than it did when first pronounced. If the conditions on which the law is based change, or the will of the law-giver changes concerning those conditions, then the law itself may be changed; but such change must be clearly indicated. The terms of the law must be changed, or another law enacted with the express declaration that it is to supersede the first. Until this is done, the original law remains in full force, even though the will of the law-making power should change; for how can the people know the will of the power having authority, unless that will is plainly expressed?

Again, if any change in a law is made, the new law must not only be expressed in as clear language as the old, but it must be as widely circulated. All who are subject to the law and are expected to keep it, must be in-

formed of the change, or else they cannot keep it. To punish a person for the violation of a law with which he had never been allowed to become familiar, would be an act of injustice. God does not so deal with his creatures. In every instance where the execution of his judgments is recorded, we are plainly informed as to the command which was violated; and a penalty is never threatened in the Bible without an explicit statement being made of what course of action will make one liable to that penalty. With these statements, we will proceed to dissect, as it were, the Sabbath law, to see if it really means what it appears to; and we will also see if it has in any way been modified, or been superseded by another law.

It is evident from the reading of the fourth commandment that the Sabbath did not originate at Sinai, for we are referred to the creation of the earth, and told that at the completion of that work God "blessed" and "hallowed" the Sabbath day. It must, therefore, have been in existence at that time; a thing that has no existence cannot be blessed, neither can it be hallowed.

This will be still more evident when we consider the meaning of the word "hallow." Webster defines it thus: "To make holy; to set apart for holy or religious use; to consecrate." The word in the original is defined similarly. It is the same word that is rendered "sanctify" in Gen. 2:3, and "appoint" in Joshua 20:7. The fourth commandment, then, tells us plainly that God commanded the Sabbath to be kept holy in the beginning.

Turning to the first chapter of Genesis we read the record of the first six days of time, in which the heavens and the earth, and all that they contain, were created, the work of each day being specified. At the close of the sixth day God looked over the whole of his creation "and behold, it was very good." He was satisfied with his work, because it was perfect. The record continues:—

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:1-3.

We have here the record of the first Sabbath commandment. That in Ex. 20:8-11 is the same in every respect, being simply a renewal of the commandment as given at creation. In the institution of the Sabbath there was a three-fold act on the part of God. First, he rested on the seventh day. This made that day a Sabbath, for Sabbath means rest. Because the Lord rested, it is called the Sabbath, or rest, of the Lord. But this act did not place man under any obligation to rest on that day. If the record stopped here, we would have no interest in it except as a matter of history. Second, God pronounced a blessing upon the day. It was thus exalted above other days in that it was a Sabbath, and blessed; still these two acts were not sufficient to make its observance obligatory on man. Third, he sanctified the day, that is, set it apart for holy or religious use; he appointed that it should be regarded holy. This was the crowning act which placed man under obligation to keep it.

Let it be remembered that it required these three acts to institute the Sabbath in the beginning. It certainly can take nothing less to institute a new Sabbath, should there be such a thing; and therefore whenever we find men claiming that some other day is entitled to recognition as the true Sabbath, we have only to apply these tests: Did God ever rest upon it? Did he ever pronounce a blessing upon it? Did he ever pronounce it holy, and set it apart for sacred observance? If these three questions in regard to any other day cannot be truthfully answered by a simple affirmation, then that day does not approach in honor and sacredness to the original Sabbath of the Lord. Man may rest upon any other day, and that day will thus become his rest, or sabbath; but man cannot pronounce a blessing upon the day, thus elevating it above other days, neither can he sanctify the day; he cannot make it holy, and he has no right to command anybody else to rest upon it. And since there is no record that God ever did these three things for any other day than the seventh, that day stands alone, distinguished above all other days as being the Sabbath of the Lord.

E. J. W.

FEAR God, and keep his commandments, for this is the whole duty of man; for God shall bring every work into judgment.

The Incorporation of the New England School.

BY ELD. S. N. HASKELL.

AT the last annual meeting of the New England Conference, seven of our brethren were chosen to act as trustees for the New England school when it should be legally incorporated, and to have, until that time, the supervision of the school interests.

We have had evidence from the commencement that God has favored the enterprise, and blessed our efforts, however imperfect they may have been. A goodly number of the students have, we trust, been converted to God, while at the same time commendable progress has been made by them in their studies. The increase of attendance has been more rapid than our preparation to receive and care for those who came. Having no school-building, the recitations, until the last term, were heard in four different buildings; but all seemed determined to make the best of everything, and it has been a frequent remark, "What a happy family you have." During the last term the meeting-house has been used for a school-room, the seats having been removed and desks substituted in their place. The same arrangement will continue through the present term and until a school-building is erected.

During the last vacation, although only for one week, several of the students spent the time in canvassing, and not without success.

It has been our object from the commencement to have physical labor connected with the school. Last summer, about one acre of land was cultivated by the male students, and during the winter they have sawed and split about four hundred cords of four-foot wood. The girls also have accomplished their share in this work, having done all of the laundry work, chamber work, and mending, in fact, for the greater part of the time, all of the work of the boarding-house for about seventy-five persons, excepting as the young men have assisted in some of the heavier part; also quite an amount of sewing for themselves and the school. For this labor the students have received a fair compensation.

There appears to be a healthier religious feeling in the school this present term than during either of the preceding terms. One young man, a professor of religion, but not of our religious faith, who came from another Conference to attend our school, has taken his stand to keep all of God's commandments. Last first-day he practically showed his faith with the others at the wood-pile.

The missionary class the present term numbers twenty. The more advanced students in this department who attended the previous terms, spend the hour allotted to instruction in practical missionary work, such as corresponding with the public libraries respecting the books offered them, wrapping and mailing papers, etc. Others have assigned to them some district or local society, for which they act as secretary or librarian, endeavoring to bring them up in the different branches of the missionary work; while others are assisting Sister Huntley in the work of the International Society. Those who have entered the class this term for the first time, take lessons in book-keeping, missionary correspondence, and reporting meetings.

BOARD ORGANIZED.

Thursday, March 22, at a meeting duly called, the New England S. D. A. Educational Society was legally organized. A Constitution and By-laws were adopted. It was decided to issue stock and place the shares at \$10.00 each. Many items of importance relating to the future welfare of the school were freely discussed, and the following resolutions were adopted:—

WHEREAS, Our experience during three terms of school, and part of another, has proved to our satisfaction that physical labor connected with a boarding-school is practicable, and also necessary to a healthful physical and mental development; and,

WHEREAS, We believe that it would be highly beneficial to the school at South Lancaster to have trades connected with it, so that with physical labor the students may have the opportunity of learning some useful trade while attending it, even though not receiving a remuneration in dollars and cents for their labor; and,

WHEREAS, To carry on these trades would require more capital than the school can command, and also involve other serious difficulties; therefore,

Resolved, That we recommend that persons possessing good characters, who are qualified to instruct others in such trades as would be desirable and could be successfully carried on in South Lancaster, be corresponded with, with the view of inducing them to come to this place.

WHEREAS, Duty seems to call Eld. Haskell to California this spring, therefore,

Resolved, That in our judgment it will be advisable to postpone building until fall, or such time as he may return.

The Missionary.

THE SEED.

The farmer planted a seed,
A little, dry, black seed,
And off he went to other work—
For the farmer was never known to shirk,
And cared for what he had need.

The night came with its dew—
The cool and silent dew;
The dawn came and the day,
And the farmer worked away
At labors not a few.

Home from his work one day—
One glowing summer day—
His children showed him a perfect flower;
It had burst in a bloom that very hour;
How, I cannot say.

But I know if the smallest seed
In the soil of love be cast,
Both day and night will do their part;
And the sower who works with a trusting heart
Will find the flower at last.

—Selected.

The International Tract and Missionary Society.

BY ELD. S. N. HASKELL.

THIS society was organized in 1876, and although reports have been published yearly, some additional particulars concerning its history and work may be of interest to the readers of the SIGNS. For two years following its organization, very little was accomplished. The report for 1878 showed the receipts of that year to have been only \$447.15. During that year, however, reading matter was sent to nearly all of the Southern States, England, Holland, Italy, and Africa, and, by means of agents in these countries, to nearly all parts of the civilized world. Notwithstanding this, for several years we saw but little fruit as the result of the efforts put forth.

The object of this society is to enter those fields which are outside of Conference limits, and there place our reading matter in the hands of honest inquirers. It has also assisted persons and companies, whose circumstances have seemed to make it advisable to do so, where organizations have been effected, until they were otherwise provided for. In this way there are those in nearly every State in the Union who have been helped.

THE RESULTS.

Since the more perfect organization of our V. M. and T. and M. Societies, the International Society seldom occupies a field long exclusively. Only one person was known to be observing the seventh day as the Sabbath, and in harmony with our views in other respects, south of Maryland, when publications were first sent South. At the present time observers of the Sabbath are numbered by scores in nearly every Southern State, and in some of them by hundreds, having ordained ministers, licentiates and organized churches. All this commenced in an interest which was awakened by reading matter sent by mail into that field. Now this effort is carried forward and increased a hundred fold by those who thus received the truth then.

In some of the Western Territories publications have been sent to every town. In New Mexico the truth was received by a missionary who for years did what she could to scatter the light there. In foreign countries the work has been equally encouraging, although the numbers embracing the truth have not been so great. A hearty co-operation has been secured with missionaries of nearly every denomination, many of whom have been for years active workers with us. In this, God's providence has opened the way for the truth in a most remarkable manner. A missionary in Bristol told me that it would do my heart good could I see with what eagerness our publications, especially the writings of Sister White, are received by many.

While reading aloud from them to the sailors they have sat and wept. The next time he would see them, they would inquire if he had any more of that Mrs. White's writings. At Cardiff and Liverpool much interest is also manifested. In Grimsby and in Glasgow, Scotland, persons have been found to co-operate with us in the missionary work, both of those who are, and those who are not, in sympathy with our denominational views.

THE SHIP WORK.

This work is very important both in Europe and America. At Hamburg, Germany, the International Society is supplying a ship missionary with French, Swedish, German, and Danish publications; also some English. More than a ton of reading matter sent from Battle Creek, Michigan, has been used in the ship work at San Francisco, Cal. As the result of this, persons of influence and culture have been known to embrace the Sabbath.

Boston, New Bedford, and New York City, are points of much interest in the ship work, and are constantly supplied with our publications by the International Society. In New York City there are quite a number of sailors' missions. One of these which we visited had received our publications, and before I made myself known I learned that those having charge of the mission, preferred the SIGNS OF THE TIMES to any religious paper which they received. The superintendent said that it was a live paper, and that he had never before read such articles as Mrs. White's. When I asked if it did not contain objectionable doctrines, he replied that he was a Methodist and did not believe all that the paper taught, but that its influence as a whole was good, and just what they wanted. A constant supply of reading matter is kept at this and other missions, where a similar interest is manifested. Much more might be said showing that our reading matter is appreciated by persons who are interested to co-operate with us in its distribution. Another person having charge of a mission, told me that he had known a vessel to wait two days after it was loaded ready to sail, for the purpose of obtaining a set of our publications, a set having been removed with the view of supplying another in its place.

EXTENT OF ITS EFFORTS.

About six thousand of our standard bound books have been taken with the view of presenting them to the public libraries in this country, quite a proportion of which have already been disposed of in this way. Many of these libraries have reading rooms connected with them, to which our publications are sent weekly. Also a goodly number of the libraries in Old England have been supplied with "History of the Sabbath."

Quite a proportion of the life-saving stations on the Atlantic Coast, have been furnished with our publications, including the set of bound books presented to libraries. From four to five thousand dollars' worth of publications, at reduced prices, have been distributed in quantities to nearly every State in the south, and to England, Scotland, Italy, Germany, Holland, Norway, Sweden, the West Indies, and India. Ship work in California, Boston, and New Bedford, Mass., Portland, Maine, and New York City, has aided much in this work. In Nova Scotia, a company of seven are observing the Sabbath, and meet regularly for worship. Others are interested. And in nearly all of these places believers are reported as the result of this labor, which is exclusive of small packages sent by mail to these, and nearly every other country where the languages are spoken in which they are printed. There never has been a time when openings for our publications presented themselves before this society as at the present, especially the few past months. Any readers of the SIGNS wishing to make donations to this society can do so by sending to the Pacific Press, Oakland, Cal., *Review and Herald*, Battle Creek, Mich., or Miss M. L. Huntley, South Lancaster, Mass., which will be thankfully received and appropriated for the above purpose.

Report of Labor.

SINCE leaving San Francisco we have labored in Humboldt County, speaking and visiting and distributing reading matter, and conversing with families in regard to the truth. At Port Kenyon School-house, where I have spoken once a week during the winter, our audiences have been good, with increasing interest. I hope to begin a series of evening meetings soon at this place. Some opposition has arisen from the "popular" ministers who in their efforts to explain the change of the Sabbath have succeeded thus far in causing honest investigators to seek the true light.

A number of SIGNS are being sent into the county by T. and M. workers of District No. 1, and in our visiting we have found them in the families. Those who read say they like them very much,

and speak of Sister White's writings as specially interesting. One family subscribed after receiving a single copy from a missionary worker in Petaluma, and are now investigating the Sabbath question, having about concluded that it is the Lord's day.

I have just returned from Freshwater, twenty-five miles distant, where I spoke four times; visited a number of families, selling several dollars' worth of books and obtaining two subscribers for the SIGNS. We had good audiences and considerable interest was manifested to have a series of meetings. Other engagements prevented us from continuing meetings at that time, but I have promised to return in three or four weeks and do so. Some were solemnly impressed as we spoke on Sunday night of the coming of the Lord. We found a few who had heard Sister White in Iowa, years ago, and were anxious to hear more of the message.

I have visited all the Sabbath-keepers in this county, except one family living about sixty miles from here. Some had not seen an Adventist for three or four years; all gave us a hearty welcome.

I have sold over ninety dollars' worth of books; taken twenty-three subscriptions for SIGNS and *Good Health*; and visited over many miles of country, trying to carry the truth from house to house. No doubt the efforts of T. and M. workers will show good results, as there are many anxious to know more of these things.

Should missionary workers receive responses to letters written to Humboldt, by sending me word the parties will be visited.

N. C. McCLURE.

Ferndale, Cal., March 28, 1883.

All for Christ.

THOSE who become Christians in heathen lands have often literally to *forsake all* to follow Christ. In a letter from Nowgong, Assam, Rev. S. H. Moore relates two affecting instances of this. On the 1st of last October five young men from the Mission Normal School were baptized by the lately-ordained pastor, Tun. One of them was the only son of an aged widow, who looked to him for support in her declining years. She used entreaties, tears, and threats to dissuade her son from forsaking the religion of his fathers. For months the struggle went on in the young man's heart—filial love and duty and all the ties of early associations on the one side, and on the other the conviction that Jesus is the only Saviour of sinners. If he became a Christian the terrible power of caste would at once shut him off from all intercourse with his family, and make him an outcast and an abomination. But at last he decided for Christ, and "in his face," writes Mr. Moore, "we see the peace and joy which Christ gives to those who trust in him." The other case was that of a young man who became deeply interested in the gospel, but was bitterly opposed by his father and brothers in his desire to become a Christian. He finally left home, and by a circuitous route found his way to the mission at Nowgong, where he was taken into the Normal School, and some time after was received as a candidate for baptism. His father and older brother, hearing that he was at the mission, hastened thither to save him if possible, from becoming a Christian, but did not arrive until after his baptism. The father's grief was very great, for thenceforth his son was lost to him—he had broken caste, and there could be no further intercourse between them. Such, adds Mr. Moore, is the power and tyranny of caste.—Selected.

MR. BLAINE says: "Intemperance has steadily decreased in the State since the first enactment of the prohibitory law, until now it can be said with truth that there is no equal number of people in the Anglo-Saxon world among whom so small amount of intoxicating liquor is consumed as among the 650,000 inhabitants of Maine."

And yet there are those who call prohibition a phantom and prohibitionists fanatics. But we regard him as the fanatic who blindly, in the face of such facts as the above, holds on to a system that is daily slaying its thousands.

SECRETARIES Folger and Lincoln now prohibit smoking in their departments during business hours. There will be one clean spot in the Government then.

Temperance.

Vermont Prohibition.

THE LIQUOR QUESTION SOLVED.

THIS is a State that has come nearer a practical solution of the liquor question, so far as the prohibition features of the case are concerned, than any State in the union. The prohibitory law here is very severe, and the sentiment of the people of the State generally is one of commendable vigor. A man is not only arrested and fined, but he is compelled to say where he obtained his liquor, and is used as a witness against the seller. The sale of liquor is carried on by a town agent appointed for the purpose, who can sell it only upon the certificate of a practicing physician, and a record is kept of the name of the person, the amount sold, together with the certificate upon which it is sold. Violation of the law is punishable by imprisonment in the State's Prison for a term of years. The result is that in over 8 per cent. of the towns of this State the sale of liquor for use as a beverage is practically unknown.

In the larger towns, like Rutland, Burlington, St. Albans, Brattleboro, and Montpelier, there is some laxity, and liquor can be purchased at the hotels by travelers, and by some of the local tipplers in whom the vender has confidence; but the hazards of the traffic reduce its evil effects to the minimum. The result is that the class upon whom the distressing influences of a comparatively unlimited traffic press with the greatest weight, are benefited by the prohibiting restrictions. Even among the poor, ragged and ill-clad children are almost unknown, and many a dollar that is earned through the week, instead of reaching the rum-seller's till on Saturday night, is expended for shoes for the wife or a frock for the baby. It is a fact no one can dispute that in no State of the Union are the laboring classes so well housed, clothed, and fed as in Vermont, and this is due solely to the fact that by a rigid prohibitory law the earnings of the laborer are not squandered for intoxicants.

Another effect of this legal restriction, and one quite as important, is that the prohibition sentiment of the State is being constantly strengthened. The young grow up regarding the violation of the liquor law as wrong, like the infraction of any other statute. A rum-seller is regarded more and more as a criminal, and is ostracised accordingly. A man would be laughed at who would talk here about a respectable saloon or a respectable rum-dealer. You will hear in Vermont little said about personal liberty, for the traffic has so long been under the ban that the privilege of getting drunk is looked upon not as a right but as a thing to be prevented. Nor is it true as a rule, that the drinking of liquor has been transferred from the saloons to the closets of private houses. In my many calls upon friends of twenty years ago, in this State at their own homes, in no single instance has the decanter been produced or mentioned. For over thirty years Vermont has had a rigid prohibitory law, and there is not a saloon in the State. If any one thinks prohibition does not prohibit, let him make a tour of the State and see. The result is that there is less crime, pauperism, and distress in Vermont than in any other State. Its churches are larger and its schools are better attended than in any other similarly populated region upon the globe. Its poorer classes are less poor, and its laborers are more thrifty and prosperous, than in any State in the union. With all her faults, Vermont has set an example that any of her sister commonwealths might follow to the benefit of their people and the prosperity of the State.—*"Traveler," in the Lever.*

"Hop Growers, Protect Your Interests."

SUCH were the words printed boldly on hand bills and scattered broadcast among voters at a recent town meeting.

The struggle was over the question of license or no-license. The town had been professedly for temperance a great many years. Rum-sellers had been prosecuted to the full extent of the law, some paying fines, some suffering imprisonment, until the people had come to feel quite secure, and few men were seen under the influence of liquor. Men raised hops and voted no-license, men picked

hops, "pulled poles," "tended box," and voted no-license; men manufactured hop-boxes, and hop-presses, and hop-stoves, and built hop-houses, and voted no-license. They were Christian men by profession, and were considered temperance men. A few in advance of the times ventured to assert that no person could engage in the hop business, directly or indirectly, and be a temperance man. They were even positive enough to say that the lines would soon be more closely drawn, and in the struggle these hop men would array themselves on the side of rum and become desperate opposers of the great temperance reform. Few believed that, and such prophets were accused of fanaticism, etc.; but the lines are now drawn and the fanatic is vindicated. The years 1882 and 1883 witnessed this order of things, and to-day more than one strong temperance town stands ready to grant licenses because of the unholy hop trade.

We left our Verona home March 5, not having been a resident of the county long enough to be a voter, and so we visited some forty miles away on town-meeting day. The excitement was intense when we arrived at our journey's end. People were talking at every corner over the prospect. "Will the town go for license?" "Yes, for the hop growers are making a desperate effort to carry it." Night came; the votes were counted. The infernal regions were holding high carnival over the victory for rum. "Those handbills, and hard work, done the business." Said Satan, "Now for a dozen saloons there, and the work will be nearly complete."

O, the scenes we now foresee! Men who have lived there where liquor could not as easily be obtained, men struggling with appetite are to be tempted, overcome, ruined, and hurled to perdition, to gratify the covetous hop-growers. Happy homes made desolate to gratify the hop-pickers. Anxious mothers waiting for the return of their wandering boys who find their pleasure in the saloon licensed by the hop-grower, and manufacturer of utensils to supply that trade. We will not try to picture the scenes. The wicked work has commenced, and angels weep over the prospect. One thing, however, has been settled, thank God. We no longer fight a secret foe. With the distillers, rum-sellers, and keepers of grog-shops, are united the hop-growers, hop-pickers and all who for the almighty dollar favor the traffic. We know where to find them and where to aim our guns. The thought is painful, however, that this business is woven like the warp and woof of a fabric, all through the church in hop-growing districts. Saints of God, wash your hands of this iniquity. Separate yourselves from these emissaries of the evil one. And for goodness sake, ye hop-growers and pickers, don't put on the livery of heaven with which to serve the devil. Repent of your evil deeds and be for God and truth, or else leave the church and be consistent. You have no business there as a professor of religion while you are willing to sell the souls of your fellow-men for a pound of hops. But our appeal will no doubt be in vain. Hops at a dollar a pound will stifle convictions, and this Juggernaut of death will roll on. Dead men in drunkard's graves will not stop them. Live men going down to ruin and shame, will not keep them back. Show them a bloated, staggering wreck of manhood, still loved by some broken-hearted wife, and pray them to stop raising and selling death, and they will yell out in utter defiance, "Hops are a dollar per pound; drive on." And away goes the chariot of beer, rum, and alcohol, through our land, crushing hearts and hopes, life and limb, rich and poor, saint and sinner.

"Hop-growers, protect your interests." Yes, and may Heaven have mercy on your souls.—*H. D. Clarke, in Sabbath Recorder.*

In a recent lecture on "The Glory and Shame of New York," Dr. Crosby said: "The shame of New York is summed up in a single word, 'grog-shops.' Of these there are 12,000 in New York, or one to every 100 inhabitants. Now out of every 100 inhabitants 67 are women and children, and of the men 15 seldom or never enter a liquor saloon; so that really we have a saloon for every 18 drinkers. To sustain these places, each of these 18 men must on an average spend \$7.00 a week—or the larger part of the average earnings of the workingmen of New York. The poverty of New York is no longer a secret."

New Wine--Acts 1:13.

THE following is the article referred to on page 173, in the Sabbath-school instruction on Acts 2:—

Doctor Barnes says:—

"*New wine—Gleukos.* This word properly means the juice of the grape which distills before pressure is applied, and called *must*. It was *sweet* wine, and hence the word in Greek meaning *sweet* was applied to it. The ancients, it is said, had the art of preserving their new wine with the peculiar flavor before fermentation for a considerable time, and were in the habit of drinking it in the morning. One of the methods in use among the Greeks and the Romans of doing this was the following: An amphora or jar was taken and coated with pitch within and without, and was then filled with the juice which flowed from the grape before they had been fully trodden, and was then corked so as to be air-tight. It was then immersed in a tank of cold water, or buried in the sand and allowed to remain six weeks or two months. The contents, after this process, were found to be unchanged for a year, and hence the name *aei gleukos, always sweet*. The process was not much unlike that which is so common now of preserving fruits and vegetables."

Liddell & Scott's Greek Lexicon defines the original word thus: "Sweet, new wine."

Pickering's Lexicon gives it thus: "New wine, must; a sweet juice or liquor; in N. T. sweet wine, Acts 2:13."

Andrews' Latin Lexicon defines the corresponding Latin word, "new or unfermented wine." Many other authorities might be cited.

This was a very healthful, nourishing drink, and one of which any one might partake with impunity.

Tobacco Dangerous.

TO ILLUSTRATE the danger of using tobacco as a medicine, Dr. Mussey says: "A doctor in New Hampshire, a few years ago, was consulted by the mother of a girl four years old who was afflicted with a severe eruption on the face. The mother was anxious, from having heard stories of its efficacy in other cases, to make an application of tobacco; the physician, however, advised to the contrary, and left her to visit her sick neighbor. While prescribing for the latter, he was called back in haste to the child, whom he found senseless and motionless on the floor. The mother informed him that, being still persuaded tobacco would be beneficial, she had, after he retired, taken some from the bowl of a pipe and rubbed it over the child's face; that the child set out to walk across the room immediately after the application, but had not gone half way before it fell in the condition in which he found it. The physician worked over an hour resorting to various means for resuscitating the child, the pulse occasionally reviving and then dying away again, till, finally animation was restored. For years afterward the child was subject to alarming nervous symptoms, and is now puny and feeble. Its constitution previous to the experiment was good, but the shock upon the nervous system was so severe that it has never recovered and probably never will."

A Wine-drinking Bishop Converted.

THE Bishop of Newcastle lately related how he became a total abstainer. We give the narrative in his own words: "There was a drunkard in my parish in Lancashire, and I used to do all I could to get that man to give up drink, and he turned upon me and said, 'Mr. Wilberforce, do you think I am going to give up my beer if you are not going to give up your wine?' There was no argument or logic in that, but somehow or other it stuck to me, and when I was saying my prayers, time after time it came upon me, 'cannot I do something for that man's soul.' There is something far more powerful, and far better worth than any argument or logic. I care for the bond of sympathy. I care for the hand being locked in the hand of another man. I care to stoop down if you like, into the mud if you like, careless of being bespattered by the mud, if I may lift up a man; and when I went down to that man and said, 'I have given it up,' the man said, 'And so will I.' That man brought in many others.—*Ex.*

A GREAT reputation is a great charge.

The Home Circle.

LOVE LIGHTENS LABOR.

A good wife rose from her bed one morn,
And thought with a nervous dread
Of the piles of clothes to be washed, and more
Than a dozen mouths to be fed.
There are meals to be got for the men in the field,
And the children to fix away
To school, and the milk to be skimmed and churned,
And all to be done that day.

It had rained in the night, and all the wood
Was as wet as it could be;
And there was pudding and pies to bake,
And a loaf of cake for tea.

The day was hot, and her aching head
Throbbled wearily as she said—
"If maidens but knew what good wives know
They would be in no hurry to wed."

"Jennie, what do you think I told Ben Brown?"

Called the farmer from the well;
And a flush crept up his bronzed brow,
And his eye half bashfully fell.

"It was this," he said, and coming near,
He smiled, and stooping down,
Kissed her cheek—" 'twas this, that you were the best
And the dearest wife in town!"

The farmer went back to the field, and the wife,
In a smiling and absent way,
Sang snatches of tender little songs
She'd not sung for many a day.
And the pain in her head was gone, and the clothes
Were white as the foam in the sea;
Her bread was light, and her butter was sweet,
And as golden as it could be.

"Just think," the children all called in a breath,
"Tom Wood has run off to sea!"
He would 't, I know, if he only had
As happy a home as we."

The night came down, and the good wife smiled
To herself, as she softly said,

" 'Tis sweet to labor for those we love,
'Tis not strange that maids will wed!"

—Selected.

A Boy's Victory.

I DON'T think Harry ever realized that he had any very serious faults. He was a good boy, as boys go; that is he was honest and truthful, obedient to his parents, a diligent pupil at school, and at home obliging and reliable. What more could be expected of any boy? I can tell you in two little words—good temper. Often when others praised him his mother would sigh. "Yes," she would say, or think if she did not say it; "yes, he is a good boy, if only he would learn to control his temper."

All the household knew that this was a lesson he had never learned. Not a day passed without painful proof of the fact. If he and Jack were set to any task together, and Jack failed to do his part just as Harry thought he should, you could hear him shouting in passionate tones, scolding, and threatening, and sometimes, I am sorry to say, using words he had much better not have used. Father and mother had talked to him many and many a time. They had punished him, too, more than once, but all in vain. Now they were almost ready to despair, for he was fourteen years of age—old enough to see the folly and the sin of giving way to such fits of passion, and yet there was no improvement. I don't know what Harry thought about it himself. I am very sure he would have been horrified if he had seen his father or his mother act in the same manner; and if his teacher had flown into a rage at every slight provocation, no boy in school would have lost respect for him sooner than Harry. Perhaps he imagined that some morning he would wake up and find himself a man, with his childish faults outgrown, like his last year's suit.

Ah, boys, no such thing as that will ever happen to any of you. Faults of character are not outgrown; they must be conquered. Whatever a boy is and chooses to be to-day, he will most probably be ten or twenty years hence; and it was because they realized this, and knew how much unhappiness may be caused in any household by an ungoverned temper, that his parents were by no means so well satisfied with Harry, as Harry was with himself.

One day it happened that he had a good deal of trouble with a long sum he had to do in school. He went over it again and again, but the answer would not come right.

"Come and let me see if I can help you to find the error," said his teacher kindly, seeing the

boy's face begin to flush and his manner grow nervous and irritable.

He went over his work again aloud.

"One from one leaves one—"

"What?" said the teacher.

"One from one leaves one," he said, positively.

"Hardly, I think, Harry. You know better than that. Come, come, my boy, that was a mere accident, such as has happened to many a good accountant." And to relieve the boy from his angry confusion the teacher passed on to the next example.

But, unfortunately, Jack had heard, and Jack was a tease.

The next day, in the afternoon, the boys were alone at home. Harry was working at his carpenter's bench, where he was very expert, when Jack came idling along and accidentally pushed the board he was planing.

"I wish you'd look where you're going!" shouted Harry, angrily.

"Oh, I'm not going anywhere, I only came to ask you how much one from one leaves," and Jack seated himself on the end of the bench as if he meant to stay.

Harry scowled, but gave no answer. Jack began to whistle. Presently he stopped. "Well, Harry, have you found out yet? One from one leaves?—I'm waiting."

"Get out of that!" roared Harry, and seizing something which he thought a piece of smooth wood he threw it at his brother.

It was the hatchet, and barely missing Jack's head it stuck firmly in the trunk of a tree beyond him. Jack shuddered as he tried in vain to pull it out.

"You might have killed me, Harry," he said very quietly.

"Served you right if I had," said Harry, "what did you come here tormenting me for? You'd better go away or I'll hurt you."

Jack went away; and Harry tried very hard to convince himself that he had been quite excusable, but try as he would he could not get rid of a sickening sensation when he looked at the hatchet sticking in the tree and thought where it might have been.

It required all his strength to pull it out, and after that his carpenter's tools ceased to interest him.

Jack was no tell-tale, and he said nothing to any one of what had occurred; but that night Harry lay awake a long time. Once or twice he raised himself up and looked at his brother lying quietly asleep beside him. At length he fell into an uneasy slumber. His mother was just going to bed when she heard a cry from the boys' room and went quickly to see what was the matter. It was Harry who was struggling and calling for aid.

"Oh! help me! help me, somebody! I can't get it out."

"Harry!" His mother's touch on his arm aroused him, and he opened his eyes. "You are dreaming, my boy," she said.

"Yes," he answered with a gasp, "it was a dream, but it was possibly real—wait a little, mother."

She sat down beside him and softly stroked his hair. But in a moment he sat up and said excitedly, "Let me tell you all about it. I dreamed that I had thrown the ax at Jack and killed him. It was sticking in his head and I was trying to pull it out."

"My dear boy, don't allow yourself to get so wrought up by a dream," said his mother a little frightened by his manner.

"But it was not only a dream, mother, I did throw the hatchet at him to-day, and I don't believe I am any better than Cain. It was not my fault that it missed him."

Mother leaned over and pressed her lips softly on Jack's brown hair. "Thank God," she said fervently, "Thank God, for saving both my boys."

Then she made Harry lie down, and talked to him soothingly for a few moments. It seemed to her that the boy's own conscience was speaking to him so plainly that there was less need than ever before for any words from her. She left him at last with a good-night kiss. As soon as she was gone, Harry got out of bed, knelt down, and for the first time in his life he really prayed. I do not mean to say that he had never said his prayers before; every night since he could remember he had said them, sometimes thinking of what he was saying, and at other times not thinking at all. But now from the depths of the boy's heart there arose a cry for help; for he had begun

to feel that there was something within him that he must confess; something he could not conquer by his own strength.

The next day mother had a little talk with Jack, who was very much surprised when she asked him about the throwing of the hatchet.

"Why how do you know anything about it?" he asked. "I didn't tell."

"No, but Harry did. He only told me of his own share, however; now I want to hear of yours."

"Oh, I was teasing him, that was all; he made a mistake in his examples on Friday at school, and I thought I'd get some fun out of him; but Harry's such an old pepper-box, he just flies in your face if you touch him."

"Jack," said his mother very gravely, "if Harry had killed you in the fit of passion you aroused, do you think all the sin would have been his?"

"Why, mother, I don't see that it would have been my fault."

"Well, I do, and that is just what I want to make you see. You know Harry's weak point is his temper, and when you try to stir him up and put him in a rage you are just as bad as he is. I am not sure that you are not the worst of the two. It is Satan's work to lead others into sin. Think of that, my boy, and try to find your fun in some other way hereafter."

Jack was a heedless little soul, but he was not heartless, and he proved that he understood his mother's words by saying nothing more to Harry about "one from one."

Not very long after this a wonderful thing happened in the town where these boys lived, which was nothing less than a visit from General Grant. Now, if there were any living man whom Harry would have liked to see in preference to all others, that man was General Grant, for whom he had a most enthusiastic admiration. For a week before the great event he could think of nothing else but the preparations which were being made to give his hero a fitting reception. Part of the programme for the day included a procession in which the school children were to join, and on his arrival the General was to pass between the lines of boys and girls drawn up upon the platform of the station. All were to carry bouquets or baskets of flowers, and great was the rivalry to see whose selection of flowers would be the most beautiful and appropriate.

In his secret heart Harry was sure he would win the palm, for had he not in his own garden an "American Banner Rose"? The red and white buds were almost ready to unfold; they would be in all their beauty by the eventful day, and when massed together, and surrounded by a deep border of blue forget-me-nots, could anything equal such a combination?

How he watched his precious rose-bush day by day, anticipating the envious glances that would be cast upon him at the station. What if by some happy chance, the great General himself should pause and see the bouquet with its patriotic meaning, and perhaps accept it from his hand!

Alas! alas! three days before the time so eagerly anticipated, the whole family were sitting on the front porch about sunset. Father was reading the paper, mother and Sister Susan were sewing, the boys busily engaged over a kite they were making, and no one particularly attentive to the baby—the little toddler who was trotting up and down the gravel path. She went round the corner of the house in the direction of Harry's garden, and no one noticed her. But presently she came back with something clunched tight in her chubby little hands. "Pitty fowers, pitty fowers," she said, dropping her treasures into mother's lap.

"Oh, baby, baby, what have you done!" There was real distress in mother's voice, and no wonder; there were Harry's rosebuds, every one snapped off close to the head, without an inch of stem.

"The little wretch!" said Jack. "I do believe she's been at Harry's rose."

Harry sprang to his feet, the hot blood rushing to his face. He made one bound down the steps and around the house, while the others gathered about the broken buds, and poor baby looked on bewildered not knowing what mischief she had done.

It was Harry who picked her up in his arms, just as the little mouth began to quiver and the tears to gather in the pretty blue eyes.

"Never mind baby," he said bravely. "Don't

you cry; you shall have all the flowers you like. Don't scold her mother, she did not know—" and then Harry almost broke down. He set baby on mother's knee and went back to his kite, from which he did not once raise his head till tea-time.

Mother was the only one who ventured to speak to him on the subject again. "Dear," she said as she bade him good-night, "I am very, very sorry for your disappointment."

"So I am," he said, putting his arms round her and hiding his face from view, he felt the tears so near his eyes. "But after all, perhaps Gen. Grant does not know an American Banner rose from any other, and I will just take some red ones and some white ones instead."

"That was a pretty hard trial for him," said his father, when Harry had left the room. "The boy is surely learning to control himself."

Susan, the kind elder sister, who was almost a second mother to the boys, looked up with her eyes sparkling. "Indeed he is father, and after what we saw to-day I don't care whether I see Gen. Grant or not."

"Why?" asked her father, slightly puzzled; but Susan only smiled, and said she would not tell him yet.

And so the great day came and passed, and Harry was so happy as to stand close to his hero five minutes, and in his enjoyment he was able to overcome his last regret for his broken rose.

Sister Susan was mysteriously busy just about that time, and when Harry's birthday came, soon after, the result of her private occupation was discovered. By the early light, when Harry awoke, he could see a picture hanging on what had been a blank wall at the foot of his bed last night. He sprang up and examined it. It was a verse from the Bible, beautifully illuminated in red, blue, and gold letters; around it was a wreath of forget-me-nots and fern-leaves; at the top a medallion with the head of Gen. Grant, and below a lovely spray of rose-buds, the "American Banner," in all their glory of red and white. More than once Harry read over the words his sister had so beautifully traced. They were these—

"He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."—I. H., in *Pacific States Watchman*.

Religious Notes.

—The Bishop of Bohemia, alarmed at the rapid spread of spiritualism, has declared that any one professing a belief in spiritualism is guilty of heresy.

—The *Alabama Advocate* says: "If any Methodist in this State has made a large contribution to the missionary cause since the war—now seventeen years past—we do not remember it. And yet there are many who have made fair fortunes in this time. Why is this so?"

—A writer in an anti-monopoly paper, in a plea for working people, says: "The truth is, that hand work is still disgraceful—almost as much so as when God pronounced his curse upon it at the expulsion from Eden." Can any one inform us in what part of the Bible this curse upon hand labor may be found?

—The vestry of All Souls Church, of which Rev. R. Heber Newton is pastor, has passed a resolution approving his views as expressed in his recent sermons on the Bible, and declaring those sermons to be in perfect accord with their opinions. Of course they are. Mr. Newton says that that is why he delivered them: he thought the people wanted such stuff.

—A bill has been introduced in the New York Senate, and was immediately ordered to third reading, to prevent any attempt to personate or represent Jesus Christ by any show, play or dramatic representation, whether free or for an admission, and declares the violation of its provisions a misdemeanor, punishable by a fine of not less than \$100 and imprisonment for not less than six months.

—A dispatch from Harrisburg, Pa., of the 5th inst., says: "A bill exempting those who observe the seventh day of the week from the penalties of the Sunday laws of 1794 was defeated in the House to-day—37 ayes to 130 noes." This question has been agitated in Pennsylvania long and well, and at one time the friends of the Lord's Sabbath had fair prospects of success; but we think there is little hope that the subject will ever get a favorable hearing. The members of the Pennsylvania Legislature are doubtless, some of them, professing Christians; but we doubt if they are aware that they are helping to fulfill prophecy. The following scripture has been most signally demonstrated at any rate: "Truth is fallen in the street, and equity cannot enter."

—At the recent session of the Methodist Conference of New York, Dr. Buckley, of the *Christian Advocate*, warned the members against confidence men, describing the method by which they worked. He said that two brethren had already been deceived by sharpers, and he

had accidentally come upon another who was in their clutches. It was well that the Doctor should instruct the young preachers, who have doubtless been so deeply engaged in their theological studies that they have not had time to read the newspapers, but it occurs to us that he did not do his whole duty. Since sharpers are able to succeed only by deceiving their victims with the promise of a large sum of money for which no equivalent is to be given, would not a little sermon based on the eighth commandment have been in place?

—A man was hanged in Charlestown, Mo., on the 6th inst., for brutally murdering a woman more than a year ago. He was attended on the scaffold by a Baptist minister, who had been his religious instructor. From the scaffold he harangued the crowd of 5,000 people thus: "My brothers and sisters—I am standing on the brink of eternity. I am happy to say I am at rest with Jesus. I am going, with golden slippers and long white robe, to walk up and down the streets of glory. I am in Jesus and he is in me. I want you all to love each other, be honest and live right." He then sang a hymn, and was swung off. The sight of a fiendish murderer exhorting a company of people to love each other and live right, must put Satan himself to blush. We hardly know which excites the most disgust,—his brazen impudence, or the kind of religion that puts a premium on crime, and makes murder the surest pass-port to Heaven. This may not be the direct teaching, but the tendency is in that direction. Such farces bring religion into disrepute. We do not say that a murderer may not sincerely repent and finally enter Heaven, but when the genuineness of his repentance has not been proved, a little more modesty would be becoming.

News and Notes.

—Ten men were killed, the 3d inst., by the explosion of a boiler in a mill at Moss Point, Miss.

—A powder depot at Rome, Italy, exploded April 5, killing forty persons, and injuring many others.

—An Eastern paper aptly characterizes the destruction of a distillery by fire as a "burning shame."

—The President has appointed Judge Walter Q. Gresham, of Indiana, to the office of Postmaster-General.

—On the 7th inst., one hundred cottages were burned in the village of Valorbe, Canton of Vand, Switzerland.

—Two fishing steamers have returned to St. John's, N. B., from the ice fields, having together 52,500 seals.

—Gray, the defaulting secretary of the California Harbor Commission, has been arrested in Guaymas, Mexico.

—The Ohio Legislature has agreed to submit to the people a proposition for a prohibitory amendment to the Constitution.

—An expert swindler has succeeded in setting afloat about \$13,000 worth of counterfeit silver coin in Arizona and New Mexico.

—Southern Louisiana has been visited by a very heavy rain, and the town of Goldsboro is flooded to a depth of from three to six feet.

—A boy threw a lighted match into the manhole of a sewer in Baltimore, causing an explosion which damaged buildings to the extent of \$20,000.

—About 3,000,000 acres of Texas lands, in that portion of the State known as the Pan-handle, has been sold for \$10,000,000 to a London syndicate.

—It is reported that business is suspended in the towns of Empire City and Galena, Kansas, on account of small-pox. In the latter place there have been fifty deaths.

—Fifteen persons were killed by the falling of the wall of a rickety hotel in Greenville, Texas, April 7. The ruins took fire, and several of the bodies were roasted.

—A new Government dock is to be built at Sebastopol, to take the place of the one destroyed twenty-five years ago by the allied armies. The estimated cost is \$20,000,000.

—This time it was in Georgia, and the story runs as usual. A nine-year-old boy, while playing with an old gun, accidentally killed an old lady, and wounded her daughter and child.

—Advices by steamer from Panama state that on the 10th of March one thousand houses, including the churches and railway buildings, were burned at Iquique, Peru. The loss is estimated at \$10,000,000.

—There was a severe storm in central and southwestern Arkansas, April 6, which did much damage to buildings, and in many places so covered the roads with fallen timber as to make them impassable.

—The king of the Sandwich Islands has asked permission to have the money for his kingdom coined at one of the United States mints. The request will probably be granted, and the work done at San Francisco.

—The Canadian Government has decided to deepen the channel of the St. Lawrence, between Montreal and Quebec, to twenty-seven and a half feet. It is now twenty-five feet. The undertaking will cost \$1,500,000.

—The coronation of the Czar has been postponed on account of the threats of the nihilists. This time there is no date set. If it ever takes place it will probably have to be done in secret, without announcing the time. The Czar is evidently frightened this time.

—Peter Cooper died, at his home in New York, on the morning of the 4th inst. He was in his ninety-third year, but was quite active in his business until a few days before he died. His large fortune, which was made in legitimate business, was largely used for really charitable purposes.

—The Halifax garrison, the last remnant of the British army in Canada, will be withdrawn in November next. As there are no fears entertained of an invasion of Canada by the United States, and the Government of the country is strong enough to maintain peace within its own borders, foreign troops are not needed.

—As workmen were repairing the main gas-pipe, under the Palace Hotel in San Francisco, last week, a light was brought too near the escaping gas, and an explosion followed. Over thirty men were severely injured, and one fireman was killed. The building was shaken somewhat, but the damage to property was slight.

—As the results of experiments in telephonic communication, conversation, in sentences of three or four words each, can now be carried on between New York and Chicago. It is quite probable that very soon conversation can be carried on between the people of these two cities as easily as between those but a few miles distant.

—Twenty-five years ago there were in this country some 1,418 cigar and tobacco factories, employing 14,236 persons; to-day there are 7,674 establishments, which, give employment to 54,587 hands. Estimates show that the American people pay more for smoke than fuel, and that the use of the weed costs more than bread and potatoes.—*Christian Secretary*.

—England is at present but little better off than Russia. The difficulty may be exaggerated, but the effect is the same. But it is not all rumor. Half a ton of nitro-glycerine, and a factory with apparatus for making the explosive in the most approved manner, have been discovered in London. Several arrests have been made, public buildings are strongly guarded, and all packages entering the city are examined.

—The *Christian Union* recently published the statements of several prominent men, on the temperance question, nearly all of whom, while avowedly temperance men, do not favor prohibition. The *Lever* now suggests, that that paper interview some of the wives and mothers who are suffering from the rum traffic. Their opinion would certainly be worth considering, but then it must be remembered that they would not give the kind of testimony that is desired.

—It is rumored that there is a defensive alliance between Germany, Austria, and Italy, against France, and the Italian papers are out-spoken in their hatred of France. The *Journal de Rome* says that from the Baltic to Sicily the French Republic has none but enemies, who are ready to attack her if she but moves a finger. She is at the mercy of her enemies, if there is the slightest cause for war, and Italy will not fail, when the chief of the alliance gives the smallest sign, to find such cause on a few minutes' notice.

HELPS TO BIBLE STUDY.

A RIDE THROUGH PALESTINE. By Rev. John W. Dulles, D. D. This work, illustrated by 184 beautifully clear maps and engravings, is one of the very latest and best books of travel in the Holy Land, and meets a want in that direction which no book of its price has before met. The *S. S. Times* says of it: "It is a book pleasant in style, healthy in tone, admirable in spirit, and careful and trustworthy in information. We do not know of any one volume of like size and cost which will give so much help to an ordinary teacher or scholar in its immediate scope and line." 528 pp. \$2.00

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SKETCHES OF JEWISH SOCIAL LIFE. This book is by the same author as the one above, and has a kindred aim. The two books read together give a vivid picture of the religious and social life of the Jews in the days of Christ. 342 pp. \$1.25

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 12, 1883.

Meetings—Very Important!

PUBLISHING ASSOCIATION.

THE Annual Meeting of the Stockholders of the Publishing Association will be one of great interest and importance. It is earnestly hoped that a large number of the Stockholders will attend. We are always glad to welcome our friends at the Publishing House, and especially at such a time when they come to examine its working and its progress. Do not send proxies where it is possible to come yourself. You want to *see* and *know*—not to *hear*—what the office is doing. This meeting convenes on MONDAY, APRIL 23, AT 9:30 A. M.

STATE QUARTERLY MISSIONARY MEETING.

The State Quarterly Meeting of the Tract and Missionary Society will be held on Sabbath and Sunday, April 21, 22. On the Sabbath the services will be appropriate to the occasion; a missionary sermon—perhaps more—will be preached, which all the workers ought to hear. The missionary work is increasing in magnitude and importance in all parts of the field—"the field is the world"—and our interest and efforts should grow with its growth. We have but few ministers in California, but "the Lord's work must be done." A great responsibility rests on our missionary workers; a great privilege is granted to them. Eld. Haskell, now on his way from the East, will be present, and every local society in the State ought to be well represented at this State Quarterly Meeting. They will hear much of interest, and learn much that is important for them to understand in carrying on their work. It is expected that all ministers and licentiates will attend.

The church of Oakland extends a cordial invitation to members of other churches to come to this meeting. Our houses will be open to receive you, and our hearts to welcome you. Come praying for a blessing on our efforts. Meetings will commence Friday evening.

COLLEGE ASSOCIATION.

The Annual Meeting of the College Association will be held at Healdsburg, Friday, April 27, at 9 A. M. Those coming by railroad will have to come Thursday P. M. They will be met at the Healdsburg station about 8 P. M. At this meeting a Board of Trustees will be elected, and every one interested in the welfare of our young, growing College ought to attend it. Come, friends, without fail; this is a most important work, and should receive your personal attention.

There are two classes who will try to excuse themselves, and stay away: one, having bought a piece of land, or five yoke of oxen, and cannot spend time to come; the other, having no land or oxen, and are too poor to come. A splendid rain, such as we have just received, may answer the purpose of a piece of land, or several yoke of oxen. But who will make an effort to come, even at a sacrifice? Such will receive a blessing according to the effort and the sacrifice.

SOUTHERN CAMP-MEETING.

This meeting will be held in Tulare County, about two miles east of Lemoore, holding from May 10 to 16. The meetings spoken of above should have a good representation from the lower or central counties; for while the ministers are together in Oakland, final arrangements will be made for attending the camp-meeting. The friends of Tulare and Fresno Counties will want to be present when these arrangements are made.

THE OAKLAND CHURCH.

In this connection we wish to say a few words about the finances of the Oakland church. The last mortgage on the meeting-house, in the hands of the bank, falls due the first of May. The pledges made to redeem this mortgage are not yet due. None are urged to pay now; but if any *can* pay—the whole or a part—at these meetings, it will be a great relief, as it is desirable that the last mortgage be canceled as soon as possible. The church is not wealthy; it has not one wealthy member, and it keeps up its running expenses with some difficulty. But it is doing well, and is of good courage. It acknowledges its indebtedness to divine grace for many blessings during the past year.

THE editor of the SIGNS expects to spend next Sabbath, April 14, in Healdsburg.

Sabbath-School Department.

WITH this issue we resume the Sabbath-school department, which has been dropped on account of the continued review of the last quarter. The schools now commence the study of the book of Acts, a book of the greatest interest to all. Our object in these lesson notes will be two-fold. First, we wish to assist Sabbath-school scholars in the study of the lesson, by bringing out points that might not be readily apparent to all. In this effort we shall spare no labor or study. Knowing that few have access to many lesson helps outside of the Bible, we shall endeavor to give them the benefit of the best at our command. But since comparatively few of the many readers of the SIGNS will be engaged in the study of the lesson, we shall aim, second, to make our notes of such a character that they will interest the general reader; and not only interest, but profit. Besides this we shall occasionally publish articles on Sabbath-school work in general. Questions on points in the lesson, or on any matters pertaining to the Sabbath-school will be gladly received, and will be answered in this department.

Questions Asked.

WE have received quite a number of questions on the subject of the immortality of the soul. An explanation of several texts of Scripture is asked. Let the questioners have patience. In a few weeks some articles on the immortality question will be published, in the course of which all these questions will be fully discussed.

Camp-Meeting in Oregon.

THE time of this meeting is fast approaching. Who are coming up to this annual gathering of the people of God? At what period of the meeting are you coming? Before answering these questions, please consider the following facts:—

1. We are in the hour of God's judgment; on the very borders of eternal things.
2. To us is committed the giving of the last message of mercy to a lost world, and to a church sleeping on the brink of destruction. We may neglect our work, but it will be at our peril.
3. Matters of vital interest to the cause in this conference will be considered at the commencement of the meeting.

Do you say you do not understand the work and are willing to trust the business in other hands? My brother, would you stay at home, and let a neighbor go and buy "five yoke of oxen" for you? Would you quietly follow your plow and let another man go and purchase a farm with your money? Were I at your home and to suggest such a course, you would at once say that I was either sadly wanting in financial ability, or plotting your destruction. Do you consider the awful truths of the Third Angel's Message of less moment than oxen or farms? Now if you leave this work in the hands of others, are you not an illustration of the Saviour's declaration that the children of this world are wiser in their generation than the children of light?

Now, my brethren, I want to ask you the solemn question: Do you expect the words, "Well done, good and faithful," to fall with their life-giving unction from the lips of the Son of David upon your head? These words can be spoken to none but the *laborers*, to those who have "done" something for the Master. Mark well the fact.

Do you want to be excused? God can raise up another to do your work; but that other will also receive your crown.

4. This meeting will probably be at or near Portland.
5. It will probably commence June 13.
6. I want to meet every lover of the truth at the very first meeting.

7. All who feel that they lack the true spirit of the message should by all means be there at the commencement to imbibe the spirit of the work.

Now I fear that some who might be induced to come to the meeting will not see this call. If the reader knows of any such will you not read this article to them?

At this meeting we expect the labors of Bro. Haskell, fresh from his missionary visit through Europe, also that of Bro. Colcord from the U. P. Conference. Exact time, place, and further particulars in due time.

CHAS. L. BOYD.

New Books for the Sabbath-School.

WE wish to call special attention to the new books advertised in the paper, for use in Bible study. All of them are useful and instructive; some are almost indispensable. Among the latter are "Hand-Book of Bible Geography," and "Biblical Atlas and Gazetteer." The "Life and Epistles of Paul," needs no mention, as it is well known. A "Smith's Comprehensive Dictionary of the Bible," and a good Concordance, should be in the hands of every Bible student. This list might be increased indefinitely; but these are books that are a necessity.

THE post-office address of Eld. I. D. Van Horn, and Mrs. A. P. Van Horn, is No. 812 Wildwood Avenue, Jackson, Michigan.

Appointments.

Meeting of the Stockholders of Healdsburg College.

THE first annual meeting of the Stockholders of Healdsburg College will be held at the College building, in Healdsburg, Cal., April 27, 1883, at 9 A. M., for the purpose of electing a board of seven directors, and transacting such other business as may come before the meeting.

W. C. WHITE,
M. C. ISRAEL,
J. H. WAGGONER,
JOHN MORRISON,
S. BROWNSBERGER,
WM. SAUNDERS,
Directors.

Stockholders' Meeting.

PURSUANT to article 6 section 2, of the By-Laws of the Pacific S. D. A. Publishing Association, the eighth annual meeting of the stockholders of said Association will be held at the Pacific Press Office, corner of Castro and Twelfth Streets, Oakland, Cal., on Monday, April 23, 1883, at 9:30 A. M., for the purpose of electing a board of five directors, and transacting such other business as may come before the meeting.

W. K. VICKERY, *Secretary.*

State Quarterly Meeting.

THE California State Quarterly meeting of the Tract and Missionary Society will be held in Oakland, April 21, 22. As this will be an unusually important meeting a general attendance is expected. All directors, secretaries, and librarians are especially invited, and all others who can come.

M. C. ISRAEL,
Vice-Pres. T. and M. Society.

Southern Camp-Meeting.

THIS meeting will be held on the ground occupied three years ago, east of Lemoore, commencing May 10. Brethren Harvey Gray, Peter Scatzzhini, and W. R. Smith, have been appointed a camp-meeting committee. More full notice will be given next week.

We hope all the brethren and sisters of Fresno and Tulare Counties will arrange to be there, and quite a number from Los Angeles. We expect Elders Haskell and Waggoner, and Sister White, will be on the list of speakers that will attend.

CONFERENCE COMMITTEE.

THE NATURE AND TENDENCY OF MODERN SPIRITUALISM.

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