

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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FAITH, HOPE, AND LOVE

BY ELD. J. H. WAGGONER.

WHEN all is dark, no sun, no moon,
To cast their light upon our way,
When clouds and tempests hide the noon,
Nor promise give of coming day,
Then hope in God forbids our tears,
O blessed hope to calm our fears;
And faith gives light e'en through the tomb,
O joyful faith to light the gloom!

When earthly treasures all are lost,
And earthly friends prove all untrue,
When all our dearest aims are crossed,
With not a ray to cheer the view;
Hope tunes our harps, faith lights our way,
But love alone can make our day;
Though faith and hope shall bid us rise,
'Tis love shall bear us to the skies.
—From Pearly Portals.

General Articles.

Church Festivals.

BY MRS. E. G. WHITE.

PROFESSED Christians engage in feasting and in scenes of amusement which degrade the religion of Jesus Christ. It is impossible for those who find pleasure in church socials, festivals, and numerous gatherings for pleasure, to have ardent love and sacred reverence for Jesus. His words of warning and instruction have no weight upon their minds. Should Christ come into the assembly of those who were absorbed in their plays and frivolous amusements, would the solemn melody of his voice be heard in benediction, saying, "Peace be to this house"? How would the Saviour of the world enjoy these scenes of gaiety and folly?

Christians and the world unite, one in heart and one in spirit, in these festal occasions. The Man of sorrows, who was acquainted with grief, would find no welcome in these places of amusement. The lovers of pleasure and luxury, the thoughtless and the gay are collected in these rooms, and the glitter and tinsel of fashion are seen everywhere. The ornament of crosses of gold and pearl, which represent a Redeemer crucified, adorn their persons. But the one whom these highly-prized jewels represent, finds no welcome, no room. His presence would be a restraint upon their mirth and their sensual amusements, and would remind them of neglected duty, and bring to their remembrance hidden sins which caused that sorrowful countenance, and made those eyes so sad and tearful.

The presence of Christ would be positively painful in these gatherings for pleasure. Surely, none could invite him there, for his countenance is marred with sorrows more than the sons of men, because of these very amusements which put God out of mind, and make the broad road attractive to the sinner. The enchantments of these exciting scenes pervert reason, and destroy reverence for sacred things. Ministers who profess to be Christ's representatives frequently take the lead in these frivolous amusements. "Ye are," says Christ, "the light of the world." "Let your light so shine before men, that they may see

your good works, and glorify your Father which is in Heaven."

In what manner is the light of truth shining from that thoughtless, pleasure-seeking company? Professed followers of Jesus Christ who indulge in gaiety and feasting cannot be partakers with Christ of his sufferings. They have no sense of his sufferings. They do not care to meditate upon self-denial and sacrifice. They find but little interest in studying the marked points in the history of the life of Christ upon which the plan of salvation rests, but imitate ancient Israel who ate and drank and rose up to play. In order to copy a pattern correctly we must carefully study its design. If we are indeed to overcome as Christ overcame, that we may mingle with the blood-washed, glorified company before the throne of God, it is of the highest importance that we become acquainted with the life of our Redeemer and deny self as did Christ. We must meet temptations and overcome obstacles, and through toil and suffering, in the name of Jesus, overcome as he overcame.

The great trial of Christ in the wilderness on the point of appetite was to leave man an example of self-denial. This long fast was to convict men of sinfulness of the things in which professed Christians indulge. The victory which Christ gained in the wilderness was to show man the sinfulness of the very things in which he takes such pleasure. The salvation of man was in the balance, and to be decided by the trial of Christ in the wilderness. If Christ was a victor on the point of appetite, then there was a chance for man to overcome. If Satan gained the victory through his subtlety, man was bound by the power of appetite in chains of indulgence which he could not have moral power to break. Christ's humanity alone could never have endured this test, but his divine power combined with humanity gained in behalf of man an infinite victory. Our representative in this victory raised humanity in the scale of moral value with God.

Christians, who understand the mystery of godliness, who have a high and sacred sense of the atonement, who realize in the sufferings of Christ in the wilderness a victory gained for them, would see such marked contrast between these things and the church gatherings for pleasure and the indulgence of appetite, as would turn them in disgust from these scenes of revelry. Christians would be greatly strengthened by earnestly and frequently comparing their lives with the true standard, the life of Christ. The numerous socials, festivals, and picnics, to tempt the appetite to over-indulgence, and the amusements which lead to levity and forgetfulness of God, can find no sanction in the example of Christ, the world's Redeemer, the only safe pattern for man to copy if he would overcome as Christ overcame.

We present the faultless pattern to all Christians. Says Christ, "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." The light of Heaven is to be reflected through Christ's followers to the world. This is the Christian's life-work to direct the minds of sinners to God. The Christian's life should awaken in the hearts of worldlings high and elevated views of the purity of the Christian religion. This will make believers the salt of the earth, the saving power in our world; for a well-developed Christian character is harmonious in all its parts.

We tremble for the youth of our day, because of the example that is given them by those who

profess to be Christians. We cannot close the door of temptation to the youth, but we can educate them that their words and their actions may have a direct bearing upon their future happiness or misery. They will be exposed to temptation. They will meet foes without and foes within, but they can be instructed to stand firm in their integrity, having moral principle to resist temptation. The lessons given our youth by world-loving professors are doing great harm. The festal gatherings, the gluttonous feasts, the lotteries, tableaux, and theatrical performances, are doing a great work that will bear a record with its burden of results to the Judgment.

All these inconsistencies, sanctioned by professed Christians under a garb of Christian beneficence, to collect means to pay church expenses, have their influence with the youth to make them lovers of pleasures more than lovers of God. They think if Christians can encourage and engage in these lotteries and scenes of festivities, and connect them with sacred things, why may not they be safe in taking an interest in lotteries, and engaging in gambling to win money for special objects.

It is Satan's studied plan to clothe sin with garments of light to hide its deformity, and make it attractive. And ministers and people professing righteousness unite with the adversary of souls to help him in his plans. Never was there a time when every member of the church should feel his responsibility to walk humbly and circumspectly before God as at the present. Vain philosophy, false creeds, and infidelity, are on the increase. And many who bear the name of Christ's followers are, through pride of heart, seeking popularity, and are drifting away from the established landmarks. The plain commands of God in his word are discarded because they are so plain and old-fashioned, while vain and vague theories attract the mind and please the fancy. In these scenes of church festivities, there is a union with the world that the word of God does not justify. Christians and worldlings are united in them.

But the apostle inquires:—

"What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

When we are able to comprehend the temptations and victories of the Son of God while in severe conflict with Satan, we shall have a more correct idea of the greatness of the work before us in overcoming. Satan knew that if he failed, his case was hopeless. If he succeeded, he had gained a victory over the entire race, and his life and kingdom he thought would be established.

In professedly Christian gatherings, Satan throws a religious garment over delusive pleasures and unholy revelings to give them the appearance of sanctity, and the consciences of many are quieted because means are raised by these to defray church expenses. Men refuse to give for the love of Christ; but for the love of pleasure, and the indulgence of appetite for selfish consideration they will part with their money.

Is it because there is not power in the lessons of Christ upon benevolence, and in his example, and the grace of God upon the heart, to lead men to glorify God with their substance, that such a course must be resorted to in order to sustain the church? The injury sustained to the physical, mental, and moral health in these scenes of

amusement and gluttony, is not small. And the day of final reckoning will show souls lost through the influence of these scenes of gaiety and folly.

It is a deplorable fact that sacred and eternal considerations do not have that power to open the hearts of the professed followers of Christ to make free-will offerings to sustain the gospel as the temptation of feasting and general merriment. It is a sad reality that these inducements will prevail when sacred and eternal things will have no force to influence the heart to engage in works of benevolence.

The plan of Moses in the wilderness to raise means was highly successful. There was no compulsion necessary. Moses made no grand feast, and he did not invite the people to scenes of gaiety, dancing, and general amusement. Neither did he institute lotteries or anything of this profane order to obtain means to erect the tabernacle of God in the wilderness. God commanded Moses to invite the children of Israel to bring their offerings. Moses was to accept gifts of every man that gave willingly from his heart. But the free-will offerings came in so great abundance that Moses proclaimed it was enough. They must cease their presents; for they had given abundantly, more than they could use.

Satan's temptations succeed with the professed followers of Christ on the point of indulgence of pleasure and appetite. Clothed as an angel of light he will quote Scripture to justify the temptations he places before men to indulge the appetite, and in worldly pleasures which suit the carnal heart. The professed followers of Christ are weak in moral power, and are fascinated with the bribe which Satan has presented before them, and he gains the victory. How does God look upon churches that are sustained by such means? Christ cannot accept these offerings, because they were not given through their love and devotion to him, but through their idolatry of self. But what many would not do for the love of Christ, they will do for the love of delicate luxuries to gratify the appetite, and for love of worldly amusements to please the carnal heart.

Conscience Not a Sure Guide.

BY ELD. GEORGE B. STARR.

"There is a way that seemeth right unto a man but the end thereof are the ways of death." Prov. 14:12.

It is evident from this text that a man's conscience is not a reliable guide, as a part of his faith or practice may seem to be right to him, while in reality he is in the way of death. God evidently designed the conscience for a very important work; but he also gave man a regulator for it, which it is as important for him to consult as it is for him to consult the sun to keep his watch right. It matters not how good a watch may be, the better it is the surer it is to stay wrong if it be set wrong. So a man may have a very good conscience, very tender, and very faithful in its admonitions, and yet constantly misleading him, because it has been wrongly instructed.

A good conscience might permit us to be very careless of very important and serious matters, simply because it is ignorant of them; but as soon as it is instructed it still proves itself to be the same faithful monitor upon this, as well as other subjects.

Some may go quite in the opposite direction, and make many things a matter of very conscientious action which are altogether imaginary, a result of false education. Both extremes one would think all would gladly avoid, but they only may by faithfully instructing and regulating their consciences by God's unerring word.

It is necessary to concede the truth of this, in order to explain the presence of the word of God in the world, for why should the Lord have been to the trouble of giving it to us, if it was all right for each to take the course he thought was right. "Thy word is a lamp unto my feet, and a light unto my path." "Through thy precepts I get understanding: therefore I hate every false way." "Thy word have I hid in mine heart, that I might not sin against thee."

THE reward of good works is like dates, sweet and ripening late.—*Talmud*.

THE sad consequences of defection in principle is corruption in practice.

"Thus Saith the Lord."

BY JOSEPH CLARKE.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord. Jeremiah 9:23, 24. See also 1 Cor. 1:31; 2 Cor. 10:17.

When the disciples came to Jesus with joy because the devils were subject to them through his name, he confirmed to them this and still greater power, but he warned them thus: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in Heaven." Christ would guard his followers against pride, and here he gives to them a thought to occupy their minds when they were tempted to glory in the power they had received from him; not to rejoice in this power as it might lead to vainglory. But there was a thought or consideration in which they might well rejoice, that their names were written in Heaven.

The warning given by the prophet is to the same effect: "Let not the wise man glory in his wisdom," etc.; but the faithful Jeremiah directs the wise, the mighty, and the rich men, to a proper object of glorying: "Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord."

In both of these lessons, one from Jeremiah, the other from the precepts of our Lord, we behold the very same principle, a warning against pride, and a cure for pride, or a preventive for the vice; for truly pride may very properly be called a vice. All that may possibly lead to pride we should studiously avoid. There is a beautiful feature in a lesson given in this way. Instead of forbidding pride, and leaving the learner so, the teacher gives a complete, a radical, and specific remedy. When we are pleased because of powers granted to us, or we are self-complacently joyous in possession of gifts from God, we may well be on our guard, and cease to be joyous on these accounts; but we should not wholly cease to be joyous, but should rejoice for a different reason; that is, that God is altogether and in all respects a good and just and holy being, and that we are safe and all our interests are safe in his hands, and that he will (if we continue faithful in his service) continue to favor us with his good Spirit, and bring us finally to his own inheritance.

It is natural for man to glory in something. This is a world of sorrow, and we all need something to brace up the spirit against the constant wear and friction of life. And this is what brings out character—the motive. If we lean on our gifts, the same thing as rejoicing and glorying in them, we are on a sandy foundation. We are in duty bound to be thoroughly grateful to God for gifts, whether they are mental or material; but here is the point: We may not safely lean upon them, that is, to glory in them, or rejoice in them, for they are only gifts; but we may rejoice in the giver and in the promised inheritance of the saints.

Such glorying and rejoicing is infinitely above the other, in purity and excellence, and its tendency is to elevate the mind, while self-complacent and selfish joys tend to lower the standard, and in the end to degrade the mind.

To understand and know about God will cause us to long for that purity of the heart which will bring us into a closer communion with him, and that will not rest content until we are sure that our sins are washed away in the blood of Christ; and then we will feel the obligation to depart from all iniquity.

The knowledge of God causes the heart to long for communion with him. Says David, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." Ps. 42:1. Also the knowledge of God causes us to see his hand in his works. Says David, "The heavens declare the glory of God." Ps. 19:1.

Whether we view his work through the microscope, which reveals his skill in the minutest of his works, or through the telescope, which peers far out in the ocean of space to other systems of

worlds and suns, we are deeply impressed with the wisdom, power, and skill of the creator; but all this is not to compare with the consideration that the infinite Creator possesses a character such as is revealed in Christ, who is "the brightness of his glory and the express image of his person."

The reward God has promised to the faithful shows us that he is a rewarder of the righteous, though they may pass through a heated furnace in this world. Says the prophet, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9; Isa. 64:4.

The knowledge of God leads us to a reverence for him. Said Daniel, when he saw visions of God, "There remained no strength in me; for my comeliness was turned into corruption, and I retained no strength." Dan. 10:8. But the prophet was strengthened, and assured that he was greatly beloved. God does not leave his humble, reverent prophet to terror, but with words tender as the mother's to her child, he lifts him up to hear the most important and wonderful prophecy given in the word of God. So when he revealed himself to Paul (then Saul of Tarsus) he strengthened him for his work, and made it plain and clear.

But after all we may learn of the character and works of God in this world, it is only as through a glass darkly, as we shade the eye to view the sun. But we see all we need to make us thoughtful, humble, reverent, and pure. We see enough to keep us from unbelief and sin; enough to encourage us to labor and devotion to his truth; but our knowledge of the infinite power and wisdom and love of God will continue to increase as we continue to grow in grace and in the love of God. Throughout the ages upon ages of eternity, his perfections will be a continual joy and admiration and surprise to the ransomed host, and to his angels who kept their first estate.

Baptism of Three Thousand Converts.

In his "Critical Notes" on the Sunday-school lesson, in the *S. S. Times*, Dr. Woolsey said of the baptism of the three thousand on the day of Pentecost: "The great rapidity with which baptism must have been performed, and the want of conveniences, if not of water, must have rendered immersion of the whole body impossible." This naturally called forth considerable comment, which the *Times*, with the utmost fairness, printed. As the above objection is a standing one with those who substitute sprinkling for baptism, we think that a portion of the replies will be read with interest. A Baptist pastor of New York writes thus:—

"First, the rapidity. To one accustomed only to the modern and man-made mode, it does seem rather large to baptize three thousand in the likeness of Christ's death all in one day; but to one accustomed to immerse, there appears to be nothing impossible or difficult about it. The difficulty is in getting the three thousand converts. Elder Joseph Knapp immersed sixty in Keuka Lake in twenty-eight minutes, without undue haste. It would not be difficult to get abundance of like testimony. The history of the Telugu Baptist Mission is a standing protest against the 'rapidity' objection. A little practical knowledge of immersing dissipates this objection into thin air. If there is a real question about the possibility of these three thousand being immersed in one day, let the *Sunday-School Times* open its columns to the testimony of the ministers of the country, who have had experience in immersing converts. In three weeks there wouldn't be a shadow of a question. There is hardly an able-bodied Baptist minister in the country who wouldn't be only too willing to be one of twelve to immerse three thousand almost any afternoon. The one who could not immerse fifty an hour would have two by his side who could more than double the number. And what conveniences could have been wanting? Both the pilgrims and the residents of Jerusalem were accustomed to public bathing, if not private, and were clothed in such a manner that they could easily do it. As to water, I always supposed that on any other day than this one day of Pentecost, A. D. 33, Jer-

usalem was a well-watered city. . . . When the spiritual forces of the new on-coming kingdom of her Lord besieged her, and water was needed for the rites of that kingdom, did the pools and fountains and cisterns, the public and private reservoirs, fail for the first time? Are we to understand that it was a dry time in Jerusalem that day? 'Impossible' seems a large word to use in this connection. Considering the dress of the Oriental, the public baths of Jerusalem, the bathing habits of the people, the number of assistants whom Peter could call to his aid (probably over eighty), and the zeal that filled their hearts that day, it must have been a dry time in Jerusalem, if the immersion of three thousand was 'impossible.' . . . I would say in conclusion: It takes but little longer to immerse than to sprinkle, if each candidate is baptized in the name of the Father, the Son, and the Holy Spirit."

Another writes:—

"The Rev. Dr. Downie, of the Telugu Mission, says that it took six persons nine hours to baptize 2,222, and only two were baptizing at a time, they being relieved, when tired, by two others. Let any person go into any Baptist Church, and see the ordinance of baptism administered, and he will see that it takes less than a minute to a person."

In addition to these testimonies, the editor of the *S. S. Times* (who is not a Baptist), gives his own opinion concerning the probable conveniences for such a rite—including an abundance of water—in Jerusalem, in the days of the apostles. He says:—

"That ancient Jerusalem was supplied with water to a remarkable degree is evident from a study of its history. Eusebius, writing in the fourth century, quotes a writer earlier than himself as saying: 'The whole city flowed with water, so that even the gardens were irrigated of those flowing waters out of the city.' Tacitus refers to Jerusalem as 'a fountain of perennial water, mountains hollowed out underneath; also fish pools and cisterns, rain-water being preserved.' Canon Williams, a Church-of-England clergyman, long a resident and a careful student of the Holy City, says: 'There is a singular agreement among all authors, sacred and profane, on this fact, that the Holy City had an abundance of water within its circuit, while the neighborhood was scantily supplied, or rather altogether arid;' and he proceeds to consider how this was possible. Dr. Trail, another Church-of-England clergyman, and an editor of the Works of Josephus, declares of Jerusalem, that 'perhaps upon no city of the ancient world had greater cost been bestowed, or more skill shown, in securing for it an unfailling supply of water.' And the modern researches of Dr. Barclay and of Captain Wilson, and others, have shown the ruins of cisterns and pools and aqueducts in and about Jerusalem, which justify the claims of its wonderful water supply in the days of old. That the Orientals are in the habit of bathing in and drinking from the same pools and streams, every traveler in the East can testify; and it is evident from the inspired text itself, that persons were in the habit of stepping or being carried into the pool of Bethesda, and of washing in the pool of Siloam, in Jerusalem, in the days of our Lord. Indeed, it would seem that if there was one place on the face of the earth about which there need be no question concerning the supply of water, and conveniences of its use, for immersion, in the apostolic age, that place was Jerusalem."

FORGETFULNESS is one of the broad ways to sin. A ship can be lost by carelessness as well as design. The evils of life come mainly through inattention. If I mind not, I find not. Souls are lost at no cost. Every man has a weak side; but a wise man knows where it is, and will keep a double guard there.—*John Reid*.

THERE are, in New York one thousand rag-pickers who are making money so fast that their granddaughters will doubtless be leaders of society, while their grandsons will refuse to associate with people who are "in trade."—*Philadelphia News*.

DISTINCTION is not in being heard of far and wide, but in being straightforward, and loving the right and pure.

Nominal Church Membership.

UNDER the above heading the *Independent* tells some palpable truths in a very clear manner. They are the more forcible as that paper most strenuously advocates sprinkling for baptism, and has been known to favor infant baptism. But the *Independent* aims to tell the truth even if it thereby stands self-condemned. Read the following carefully:—

Ask a plain deacon or elder if his son is a member of the church, and he will say: "No; we have prayed much for him, he is a child of the covenant, and we believe he will yet be converted; but he is not yet a church member." Go then to his well-indoctrinated pastor and ask him who constitute the church, and he will reply to you, in a worn phrase: "Believers and their children." But he knows perfectly well that he is using the word *church* in a different sense from what he does when he urges his deacon's son to "join the church." It is only in a very loose and almost meaningless sense that he would say the deacon's boy is already a member of the church. That boy has never suspected that he is in any sense a member of the church. And the only sense in which he is a member is that he has been baptized in his infancy, and is one of those to whom the church owes a special watch and care. He cannot partake of the church's communion at the Lord's table, he cannot vote at a meeting of the church, he has no voice or vote or seat with the church. His only personal act in relation to the church is to withdraw when the members of the church come together. For anything more he must wait till he has been converted and joined the church.

And yet the tradition lingers that, by some strange virtue, either of baptism or descent, that child is already in some valid sense a member of the church. The church is composed, we hear it again and again said, of "believers and their children"; and ingenious explanations are made to show how this must be true, though false to outward seeming. Of course, every Protestant denies baptismal regeneration; but then many declare that infant baptism has some sort of mystical influence in bringing the infant soul into relation to God's saving grace, which is only another way of asserting what has been denied. In baptism the child does nothing; is passive. Only the parent and God can do anything. The parent can do nothing but make the rite an act of consecration; and, if God does anything more than to look graciously down and recognize with infinite benevolence the parent's act, we have no evidence for it in reason or Scripture. That there should be any evidence in Scripture is impossible, inasmuch as Scripture has nothing to say about infant baptism whatever.

But there are more than might be believed who think they hold that a child of believing parents is, in such a sense, necessarily a child of grace; that he is already regenerated, and is so already a member of Christ's invisible church, and should be of his visible church. They can never carry out practically their theory, for the whole working economy of the church is against it; but there are more than it would seem to intelligent people possible, who hold that the child of believing parents is regenerated from birth, a sure heir of grace and Heaven, and that his conversion is sure to follow in time. We have known not a few to declare that a child thus regenerated in infancy may grow up in sin and not be converted till late in life; that God's grace can thus remain dormant. Such a separation of regeneration and conversion is as unscriptural as it is unreasonable; but it serves to bolster up the idea of infant church membership.

It is strange that the Scripture is tortured to support such notions. The declaration of Peter, "The promise is to you and your children," is twisted to mean that there is sure salvation for the children of believers, even though the promise referred to is a special one from Joel, on another subject, quoted by the apostle as foretold at Pentecost. It is about prophesying and dreaming dreams. So we are pointed to John the Baptist, who was "filled with the Spirit from the womb," as a proof of infant regeneration; as if such literal interpretation could not equally prove that infants can talk and tell lies before they are a day old; and, as if, at best, the case of John were not represented as an exceptional one, instead of

the rule in the church. Perhaps these literalists will take the alarm when it is pointed out to them that, if the promise is so definite and the infant children of believers are already regenerated, then those of them who die without evidence of conversion, but who are yet children of the promise and who must be saved, are sure to see the light after breath or after death. For such there must be a second probation, so short is the step between absurdity and "heresy."

"Willingly Ignorant."

BY ELD. R. F. COTTRELL.

WHY will men deceive themselves? Why will they, rather than to submit to God's law, seek to undermine and overthrow it? When the one-day-in-seven plea is shown to be false, from the fact that God sanctified, that is, set apart or appointed, the seventh day of the seven, the very day on which he rested from the work of creation, why will they blind themselves by the false assertion, that the day is lost, and we cannot tell which is the seventh day in God's given order? Can they not see that this is an argument against God himself? If we cannot keep God's commandment, we cannot. Then who is to blame if we do not?

Their argument stands like this: 1. God commands us to keep the seventh day. 2. But his providence has so ordered it that we cannot tell which day that is. 3. Therefore, any one day of rest after six of labor will be acceptable obedience to the commandment.

We might just as well argue that since God has suffered his sanctified day to be lost, he does not require us to keep the commandment at all.

But if the people were not willingly ignorant, if they really desired to know which day of the seven is God's sanctified rest-day, they certainly could find it. All believers in Christ and readers of the New Testament know that Jesus recognized and observed the day that the Jews observed; Luke 13:14-16, and 4:16; and that the first day of the week was the day next following the Sabbath. Matt. 28:1; Luke 23:56; 24:1. And if they will not close their eyes to the fact, history will show, that, for many centuries of the Christian era, say from the third to the sixth in particular, the Christian world was divided, and there was much contention on the question; not at all which day of the week was the Sabbath, but whether the Sabbath should be kept, or another day, the first day of the week, a day to which "Sylvester, who was bishop of Rome while Constantine was emperor," gave the "imposing title of Lord's day." In those early centuries it was not questioned at all which day was the Sabbath. No other day than Saturday was ever called the Sabbath by any writer, in the church or out, for more than five hundred years after Christ. In those centuries no one had ever imagined that the Sabbath could be kept on any other than the seventh day, the day God rested on, and therefore blest and sanctified, and which the Jews have ever observed, and do observe to this day. The seventh-part-of-time theory had not then been invented. The Roman Catholic Church still recognizes the Sabbath and the first day of the week as two distinct days, claiming that the church, having the power, has "substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority." It was left for Protestants, near the close of the sixteenth century, to develop the seventh-part-of-time theory, and thus show how the fourth commandment, without change, can be kept on the first day of the week.

Why will men choose to be blind? Why will they contend that the day of the Sabbath has been lost, against all history and the testimony of the whole world—Jews, Catholics, and Protestants being perfectly agreed in numbering the days of the week? Why will they, to excuse themselves in following mere human tradition and custom, dishonor God by representing that, though he requires us to keep holy the day on which he rested, yet it is impossible for us to know what day it is? If they would candidly reflect, they would know that all such excuses are vain. How much better it would be for them to learn this fearful mistake now in time to correct it, than to pass on in blindness till the day of God shall reveal it.

"The Christian Sabbath."

WE do not use the term "Christian Sabbath" because it is a correct or Scriptural term, but to call attention to what we will show to be a grave error.

In the beginning, God created the earth in six days, and rested on the seventh. Gen. 2:1-3. Therefore he hallowed the seventh day, and called it "The Sabbath of the Lord." Ex. 20:8-11.

For over four thousand years this day was sacredly observed by the people of God. When we ask Christians why they do not still observe the seventh-day Sabbath, they reply that that is the Jewish Sabbath. They keep the "Christian Sabbath,"—the first day of the week. They claim that in the New Testament the Sabbath was changed from the seventh to the first day of the week, so that the first day is the New-Testament, or "Christian Sabbath." This we squarely deny, and offer proof to the contrary. If such a change was made, it was a very important one, and should be plainly recorded.

The seventh day was God's rest-day, hallowed from creation, embodied in the moral law, and kept by the patriarchs and prophets for thousands of years. If this is to be set aside and become a working day and the first day is to become a holy Sabbath in its stead, so that it is a sin against God to work upon it, such a change would be very important, and should be plainly stated in the Scriptures.

We have a plain statement in the New Testament to that effect whenever any of the rites or institutions of the Old Testament were done away. Was circumcision abolished? Yes; and here is the proof: "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." Gal. 5:2. But where is it said that the Sabbath is not to be observed?

Again, was the Levitical priesthood abolished? Yes; and here is the text: "For the priesthood being changed." Heb. 7:12. That settles that question. But where is it said that the Sabbath was changed?

Again, the sacrifices of the old dispensation were abolished when Christ died. This is plainly declared in Heb. 10:1-10. "He taketh away the first, that he may establish the second." Verse 9. But where is it said that the Lord took away the first Sabbath and established the second? But do we not keep the first day to commemorate the resurrection of Christ? No; the Lord never said that we should do so. The Lord's supper commemorates his death, 1 Cor. 11:23-26, and baptism commemorates his burial and resurrection. Rom. 6:3-5. We invite the reader to consider the following facts:—

The New Testament was written by Christians, in the Christian dispensation, for Christians. It was written by inspiration; hence, it uses Christian language, and tells us what Christians did. Every word of it was written years after the resurrection of Christ. Now let us see what these Christian Scriptures say upon the Sabbath question.

The Son of God himself lived upon our earth over thirty years. He worked with his father as a carpenter. He labored six days in a week, and rested upon the Sabbath. "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read." Luke 4:16. Returning to the place of his nativity, it is particularly mentioned that he still observed the Sabbath according to his former custom. We have, then, the example of God's own Son for keeping the seventh-day Sabbath.

When questioned on this subject of the Sabbath, he said, "The Sabbath was made for man." Mark 2:27. And the book of Genesis tells us just when and how God made the Sabbath for man. If it was made for man, it is because man needed it. Next, Christ says of himself, "Therefore the Son of man is Lord also of the Sabbath." Verse 28. Which day is this? The seventh, as all know. This, then, is the Lord's day,—the day of which he is Lord.

In Matt. 12:1-12, the Pharisees accused Jesus of breaking the Sabbath because he disregarded their silly regulations concerning it. He simply taught his disciples to eat upon the Sabbath when they were hungry. Jesus defended what he had done by referring to the example of David and the priests as recorded in the Old Testament, and concluded by saying, "Wherefore it is lawful to

do well on the Sabbath-days." Verse 12. Thus he recognizes not only the Sabbath, but the law of the Sabbath, in the New Testament.

When predicting the overthrow of Jerusalem, which occurred thirty-nine years after his resurrection, he said to his disciples, "But pray ye that your flight be not in the winter, neither on the Sabbath-day." Matt. 24:20. Here he points them forward thirty-nine years into the gospel age. He tells them that they will have to flee for their lives, but commands them to pray the Lord that they may not be compelled to flee either in the winter or on the Sabbath-day. If they should go in the winter, they might perish. But why not flee upon the Sabbath-day? If it was not a sacred day, they could flee on that day as well as on any other. This text, then, plainly shows that not only was the Sabbath to exist so many years after the resurrection of Christ, but that it was still to be regarded as a holy day. If not, there would be no reason in this command. Here, then, we find a New-Testament commandment from the lips of Jesus himself for the observance of the seventh-day Sabbath.

Sunday-keepers assert that the first day of the week is the Christian Sabbath, or the Sabbath of the New Testament. Seventh-day Adventists maintain that the seventh day is the Sabbath of the New Testament. Go into a church on the first day of the week, and you hear the minister call it the Sabbath-day. Go among the Seventh-day people on Saturday, and they call that the Sabbath. Now, who is right? We appeal to the New Testament.

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene," etc. Matt. 28:1. Notice particularly; here are two days. One is the Sabbath day. "In the end of the Sabbath." Very well, there is one day, then, that is the Sabbath. Now which day is this? Sunday-keepers say it is the first day of the week, and we say that it is the seventh day. Read further. "In the end of the Sabbath, as it began to dawn toward the first day of the week." Reader, which is the Sabbath-day? It cannot be the first day, because the one which is called the Sabbath is the day before the first day. The Sabbath is ended before the first day comes. Remember this is not the testimony of the Old Testament. It is from the gospel that we are reading, the Christian Scriptures, the New Testament.

Here is another text: "When the Sabbath was past . . . very early in the morning, the first day of the week, they came unto the sepulcher." Mark 16:1, 2. Notice carefully; here are two days spoken of again. One of them is the Sabbath. Which day is it? Is it the first day? Surely not, because the Sabbath is past before the first day comes. "When the Sabbath was past . . . the first day of the week they came unto the sepulcher." Remember this is New Testament, not Old,—gospel, not law,—Christian, not Jewish, testimony. To this we appeal. This was written a long time after the resurrection, written by a Christian, and for Christians.

Once more: "And they returned, and prepared spices and ointments, and rested the Sabbath-day, according to the commandment." Luke 23:56. Thus did the holy women who had followed Christ and were acquainted with all his teaching. This was written thirty years after the resurrection. It is in the Christian Scriptures. What does it say? They kept the Sabbath-day. What Sabbath-day? "The Sabbath-day according to the commandment." Then it is the right Sabbath, the one the law requires. Now what day was this? The next verse will settle it. "Now upon the first day of the week, very early in the morning, they came unto the sepulcher." Notice, the next day after the day they had kept, was the first day of the week. Thus, reader, the first day of the week cannot be the Sabbath-day according to the commandment, because the Christians had kept the Sabbath-day, the day before the first day of the week. Do not think we are reading from the Old Testament. This is New-Testament Scripture.

We turn to Acts, which was written some thirty-three years this side the commencement of the gospel age, and written by a Christian. It shows us the language of the apostolic Christians touching the ancient Sabbath, and how they used it. We find them always calling it "the Sabbath," just as it had been called in the old dispensation, and using it for religious worship as of old. Of

Paul and Barnabas it says: "They came to Antioch in Pisidia, and went into the synagogue on the Sabbath-day, and sat down." Chap. 13:14. This was the seventh day, the day on which the Jews worshiped. Inspiration here calls it *the* Sabbath-day, not *a* Sabbath-day, nor the old Sabbath-day, nor the Jewish Sabbath-day, nor the day that used to be the Sabbath, but "*the* Sabbath-day." Was it *the* Sabbath-day? Sunday-keepers say, No. The Lord says, Yes.

Paul in his sermon referring to that day, says that the prophets "are read every Sabbath-day." Verse 27. Here the apostle calls it definitely "the Sabbath day." When he had finished his discourse, "the Gentiles besought that these words might be preached to them the next Sabbath." Verse 42. Here, even the Gentiles called it the Sabbath. Once more: "And the next Sabbath-day came almost the whole city together." Verse 44. Luke, the historian, here calls it the Sabbath, and records the meetings they held upon it. James, in Acts 15:21, says the Scriptures are "read in the synagogues every Sabbath-day." Thus, James still designates that as the Sabbath-day.

Once more: "And on the Sabbath we went out of the city by a river-side, where prayer was wont to be made." Acts 16:13. On what day? The Sabbath. Who will contradict the Scriptures and say that it was not the Sabbath? Every one holds that the day here referred to was the seventh day; and this record is in the New Testament.

Again: "Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." Acts 17:2. It was Paul's custom to observe the Sabbath, as we here see. On what days did he preach there? On the *Sabbath-days*. But this was on the seventh day, not on the first. Which, then, is the Sabbath-day, according to Paul? In Acts 18:1-11, we find the following facts: Paul went to Corinth, searched the city over, and found Aquila, a Jew, with whom he went into company in the business of tent-making. "And he reasoned in the synagogue every Sabbath." Verse 4. "And he continued there a year and six months." Verse 11. Thus we find Paul working at his trade and preaching in the synagogue every Sabbath for a year and a half. Here is a record of seventy-eight Sabbaths observed by the apostle. Not a word is said about keeping Sunday. Thus we find that the seventh day is always and invariably termed "*the* Sabbath" in the New Testament, while the first day is never so called.

Again: "I was in the Spirit on the Lord's day." Rev. 1:10. There is, then, in the gospel, a day which belongs to the Lord. That this is the seventh day is expressly taught all through the Bible. Six days God gave to men, but the seventh day he reserved for his own worship. Hence he says, "The seventh day is the Sabbath of the Lord." Ex. 20:10; and he calls it, "My holy day." Isa. 58:13. And Jesus says that he is "Lord of the Sabbath." Mark 2:28. Then the seventh day is the Lord's day. Those who assume that the first day is the Lord's day contradict the Bible, and make it up out of their own hearts.

Here we think we have plainly found the Sabbath-day which the Christian Scriptures plainly teach. It is the seventh day of the week. We ask, then, By what authority do you apply the term "*Sabbath*" to the first day of the week? God has never changed it, and why should you?

In conclusion we ask, Where did the Lord ever give you permission to work on his holy day? Who gave you liberty to use it for secular work? When was the blessing or sanctification removed from it? We pray you to consider these things in the light of the Judgment.

If we are to walk with God, we must go nowhere that Christ will not go. Oh how many venture beyond the territory in which they ought to walk, and they wonder why they have not the enjoyments of religion! They go where Jesus will not go. "Blessed is the man that walketh not in the council of the ungodly"—Christ is not there; "nor standeth in the way of sinners"—Christ is not there; "nor sitteth in the seat of the scornful"—Christ is not there. If you would walk with Christ, keep out of all evil company, of all evil associations; keep from all evil places, from every place where you cannot go in the Spirit of Christ, and that, if upon earth, you might expect to meet him there. If you go out of the territory where he would go, you need not expect to find him.—*Bishop Simpson.*

The Sabbath-School.

Lesson for the Pacific Coast—April 28.

ACTS 2: 22-47.

"FOR the promise is unto you and to your children, and to all that are afar off."—From this text, taken in connection with the preceding verse, it is very commonly argued that infants should be baptized. But this is a very slight inference on which to base a custom, in the absence of direct proof. And we have only to consider the promise to which Peter refers, to see its utter fallacy. The only promise mentioned is the one previously quoted from Joel: "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh." The term "all flesh" means simply all nations; no distinction is to be made on account of race. Peter's reference to this promise in verse 39 cannot include any more or less than his quotation in verse 17. "Unto you and to your children," takes in the whole Jewish race—the Jews then living, and their descendants. "And to all that are afar off," covers all the rest of the ground—all the other nations. The word "children" in this verse is used in the same sense as it is in Matt. 23: 37; Acts 13: 33.

"EVEN as many as the Lord our God shall call."—This text is made to do service in proving that God calls a certain favored class, to the exclusion of all others. There is scarcely any error into which men may not run when they take a text from its connection, and do not compare it with others. The fact is God calls all; the promise is to "all flesh;" "whosoever will, let him come." "There is no respect of persons with God." These few texts show the fallacy of the Calvinistic doctrine of predestination. On the other hand, we are kept from Universalism by reading that all will not accept the call. See Matt. 22: 1-14. "Ye will not come unto me that ye might have life." John 5: 40. All the predestination there is in the Bible is simply this, that those who accept the call of God, repent and are baptized, and endure to the end, will be saved.

"AND all that believed were together."—It is not necessary to suppose that they all lived in one place; indeed, such a thing is hardly supposable, when we remember that to the three thousand converts gained on Pentecost, others were added daily. The meaning is that they were united, of one mind. Their belief shut them off in a large measure from association with the mass of the Jews, and they were naturally driven into one another's society. Besides, the religion that they had just professed would tend to draw them together. Christ's prayer for his disciples was that they might all be one. John 17: 21. "We know that we have passed from death unto life, because we love the brethren." 1 John 3: 14.

"AND had all things common."—We must not associate this in our minds with modern communism. Communities have been formed, where each member on joining was obliged to put all his property into the common fund; but there was no compulsion in this case. From chapter 4: 5 we learn that persons were free to sell or not, as they pleased, or, having sold, to give either the whole or a part. The selling and giving were entirely voluntary.

THE action of these new disciples was the natural result of their conversion, which was thorough. They justly regarded not only themselves but also their property as belonging to God. But there were many of God's children in needy circumstances. What more natural than that, having more than a sufficiency for themselves, they should supply the wants of their destitute brethren? They had the Holy Spirit in their hearts, and selfishness cannot exist where the Spirit of God is. Love, true benevolence, is one of the first of the fruits of the Spirit. The first thing that Zaccheus said when he felt the influence of the Spirit in his heart was, "Lord, the half of my goods I give to the poor." This was doubtless nearly equivalent to selling all his property, since he also proposed to restore fourfold to those whom he had wronged; it was a good evidence of his conversion. The same thing is required to-day as much as it was then. Read James 1: 27; 1 John 3: 17.

It must be remembered, however, that in the case under consideration there was no indiscriminate giving. They parted with their goods "to all men, as every man had need." This shows that the modern communistic idea that all men must have an equal amount of property was not in their minds. They simply "distributed to the necessity of the saints;" and in order that there might be no mistake or confusion, they put their money at the disposal of the heads of the church. This is an example to guide us in our liberality.

"*Breaking bread from house to house.*"—This may signify that select companies who were contiguous to each other frequently ate together at their respective lodgings, on their return from public worship. But *kat' oikon*, which we translate *from house to house*, is repeatedly used by the Greek writers for *home*, or *at home* (see margin); for although they had all things in common, each person lived at his own table. *Breaking bread* is used to express the act of taking their meals. The bread of the Jews was *thin, hard, and dry*, and was never cut with the knife, as ours is, but was simply broken by the hand."—Clarke.

"And they continued daily in the temple with one soul; and at home, they broke bread and took food rejoicing, and in the simplicity of their heart."—*Syriac Version.*

"AND the Lord added to the church daily such as should be saved."—This expression does not indicate any *purpose* or *decree* that they must be saved; that certain ones were foreordained to be saved. The Revised Version is more faithful to the original: "those that were being saved." The word "saved" is used in two senses in the Bible. In its primary signification it has reference to the final condition of the righteous—saved from sin and death. But as those who will at last be saved in Heaven are those who turn from their evil ways here, it is used in a secondary sense with reference to the converted—those upon whose hearts the Spirit of God has worked. It is thus used in this passage, and also in 2 Tim. 1: 9; Titus 3: 5; 1 Cor. 1: 18. The idea in all of these places is that those who have been renewed by the Holy Ghost are in such a condition that they will finally be saved if they continue in the same way. This is too often lost sight of by modern revivalists. The salvation is conditional. The idea is expressed in 1 Cor. 15: 2: "By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." E. J. W.

The Education of the Apostles.

BY W. N. GLENN.

THE Jews were wont to stigmatize the disciples of Jesus as a low, ignorant class of people, and especially were their slurs directed against the twelve who became apostles. This was to be expected of the haughty Scribes and Pharisees of that day; but that such reproach should be maintained by Christians of the present age, whose knowledge of Christ comes mainly through the instrumentality of those twelve individuals, is indeed surprising. Many to this day believe that the apostles were illiterate men, and their only authority for the belief is founded in the ridicule of the Jewish rulers and bigots. And some even conclude from this that ignorance is a prime qualification for the ministry of the gospel.

It should be remembered that all Galileans—rich and poor, learned and unlearned—were held in very low esteem by the Judeans. They deemed it impossible that any prophet, much less the Messiah and his immediate followers, should come out of Galilee. We have no evidence, excepting Jewish prejudice, that the twelve were not intelligent men, and possessed of at least the ordinary education of their day, when the Lord called them. But be that as it may, by the time they were sent forth to preach, their education probably excelled that of any men upon the earth. Aside from having been under the immediate tutorship of the Great Teacher from Heaven for over three years, they were, on the day of Pentecost, endowed with a knowledge of languages such as no others ever possessed, either before or since, and which could not be obtained, even to-day, in the highest universities of the world. There were at Jerusalem at this time, men "out of every nation under heaven," and according to the confession of all these, the apostles were able

to speak the language of every one of them. Add to this their knowledge of the Scriptures, their gifts of healing and of prophecy, and their endowments in every respect were certainly of the highest order.

A moment's consideration of these things will clear the Master of the imputation of sending out a lot of ignorant graduates from his school to teach the doctrines of his kingdom. And those thoughtless individuals who despise education as a qualification for the ministry would do well to ponder this example impressed by the Saviour upon his followers. Ignorance alone qualifies one for nothing save to be a dupe of Satan.

AFTER the writer of the "Acts of the Apostles" gives us a few sentences of Peter's sermon on the day of Pentecost, he adds, "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." This reminds us how small a portion of the sermons of Jesus and his apostles were recorded for preservation. Only here and there a few expressions—a doctrine, a caution, a reproof, a warning, a token, an encouragement, an incentive to faith, a ray of light and hope, a promise, a benediction, an expression of praise or thanksgiving, a prayer—interspersed with deeds of love and mercy; these are all that is left to us of the "gracious words" that fell from their lips. So little, and yet how much. A little book would contain the words, yet volumes would not contain the meaning. The liberation of the world from sin and death is comprehended in the scope. The lesson is indeed short, but the analysis is everlasting life.

Practical Lessons from the Pentecost.

THIS testimony in regard to the establishment of the Christian church is given us, not only as an important portion of sacred history, but also as a lesson. All who profess the name of Christ should be waiting, watching, and praying with one heart. All differences should be put away, and unity and tender love one for another pervade the whole. Then our prayers may go up together to our Heavenly Father with strong, earnest faith. Then we may wait with patience and hope the fulfillment of the promise.

The answer may come with sudden velocity and overpowering might; or it may be delayed for days and weeks, and our faith receive a trial. But God knows how and when to answer our prayer. It is *our* part of the work to put ourselves in connection with the divine channel. God is responsible for *his* part of the work. He is faithful who hath promised. The great and important matter with us is to be of one heart and mind, putting aside all envy and malice, and, as humble supplicants, to watch and wait. Jesus, our Representative and Head, is ready to do for us what he did for the praying, watching ones on the day of Pentecost.

Jesus is as willing to impart courage and grace to his followers to-day as he was to the disciples of the early church. None should rashly invite an opportunity to battle with the principalities and powers of darkness. When God bids them engage in the conflict it will be time enough; he will then give the weak and hesitating boldness and utterance beyond their hope or expectation.

The same scorn and hatred that was manifested against Christ may be seen now to exist against those whom he has evidently chosen to be his co-workers. Those whose spirits rise up against the doctrines of truth make hard work for the servants of Christ. But God will make their wrath to praise him; they accomplish his purpose by stirring up minds to investigate the truth. God may allow men to follow their own wicked inclinations for a time, in opposing him; but when he sees it is for his glory, and the good of his people, he will arrest the scorn, expose their presumptuous course, and give triumph to his truth.—"Spirit of Prophecy," Vol. 3.

EVERYTHING that we have really belongs to God; he has simply lent it to us. He might claim the whole, but he requires only one-tenth of the increase. We have no option in regard to the payment of this; the tithe is the Lord's, and he who withholds it is guilty of robbery. But the true child of God will not rest satisfied with paying merely his debts; all that he has will be held subject to the necessities of God's cause and people. Those first converts may have been thought fanatical by some, but they gained the favor of God

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, APRIL 19, 1883.

Justification by Faith.

THERE are two questions which here call for notice: one, which has greatly agitated the theological world; the other, which may not be often asked (though it has been), but is often woven into the thoughts of a certain class of professors concerning the future.

1. Is justification by faith of such a nature that we necessarily remain justified, or may we lose it by unfaithfulness?

The points involved in this question are quite too numerous to be noticed in all their bearings in this brief examination; and yet we believe we may arrive at a satisfactory solution of the subject. On all questions of doctrine there may be found some positive declarations of Scripture, which cannot easily be misunderstood; these are decisive, and must control us in our investigations. If we disregard these, and rest our judgment on inferences drawn from texts not so decisive, we can hardly fail to go astray. Inferences may be found on both sides of any question, but positive declarations cannot be found on both sides of any Bible doctrine.

Jesus said to his disciples: "I am the vine, ye are the branches." This is a figure, it is true, but it is one which cannot be misunderstood; one which is often used in the Scriptures. We cannot say that all mankind are branches of this vine; all do not bear this relation to Jesus. In Rev. 14:18, 19, we read of "the vine of the earth," whose clusters are to be cast into the wine-press of the wrath of God. Inasmuch as it is said to all, "Ye must be born again," and all are alike "by nature the children of wrath," it is only by being grafted that any of the sons of Adam can become connected with the heavenly vine. "I am the true vine, and my Father is the husbandman. *Every branch in me that beareth not fruit he taketh away.*" What can this mean? There are no branches in him by nature. Can and will unfruitful branches be removed from their connection with this vine? Hear the Saviour again: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

We cannot mistake the import of this language. Paul said: "For as many of you as have been baptized into Christ have put on Christ." The same necessity rests upon all, to be baptized into Christ, to put him on, by repentance, faith, and obedience. Will any affirm that we are in Christ, that we have put on Christ before, or without, repentance, faith, and obedience to him? Can we be Christ's, be in him, and be the children of wrath at the same time? We surely cannot. We are not in him by nature. Justification by faith brings us into him. And he says that he who is in him, if he bear not fruit, will be taken away. If a man abide not in him, he is cast forth as a withered branch, to be burned.

But, it is objected, Jesus said his sheep shall not perish, nor shall any pluck them out of his hand. That is beyond all doubt. He will surely save his faithful ones. But the promise of their salvation is not without a condition. They must continue patient in well-doing; they must abide in him and bear fruit. There is no power in the universe, *outside of ourselves*, that can separate us from Christ, or pluck us out of his hand. Here again we ask the question, Are we on probation, or are we not? Paul says we are the house of Christ, "if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3:6. And Peter exhorts us to make our calling and election sure. 2 Peter 1:10. On this text we shall speak hereafter.

All are yet on probation; the present is a state of trial. The decision of the coming Judgment depends upon our manner of life; our diligence or our neglect; our bringing forth fruit or our being unfruitful. Paul warns the converts from the Gentiles by the example of the Jews who were rejected. He says: "Because of unbelief they were broken off, and thou standest by

faith. Be not highminded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee." Rom. 11:20, 21.

Is this inconsistent with grace? No; it is free grace that has opened the way for our escape from eternal ruin. Grace has made our salvation possible. Grace guides and assists us every step on the way. Grace opens the way and assists us; but grace does not insure our salvation without our availing ourselves of its provisions, any more than favor and good-will would prevent a man starving if he refused to eat the food which was freely provided for him, and freely offered to him. Grace does not destroy the power of choice, nor release us from the duty and necessity of choosing. Grace will assist us in the work of overcoming, but grace will not release us from the necessity of overcoming. Grace will clothe us with an invincible armor; but grace will not fight our battles for us if we sit still and do nothing. It is now as of old: "The sword of the Lord, and of Gideon." Grace threw down the walls of Jericho; but they would not have fallen if the children of Israel had neglected to compass the city as they were commanded to do. Grace saved Noah from the flood; but it would not if he had not built an ark. God has done and will do all that is necessary to make full provision for our salvation. He will fulfill all his promises, *if we will fulfill their conditions*. But he will never do for us that which he has commanded us to do. Grace encourages *trust*; it does not tolerate *presumption*.

When the Lord sent Moses to the children of Israel, it was with this message: "Say unto them, the Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which was done to you in Egypt; and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey." Ex. 3:16, 17. Again he said to them: "And I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burden of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I did give it to you for an heritage; I am the Lord." Ex. 6:7, 8. Yet, direct and positive as this promise was, the Lord did not bring them into that land, but destroyed them for their disobedience.

Again, it was said to Pharaoh: "Thus saith the Lord, Israel is my son, even my first-born. And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy first-born." Ex. 4:22, 23. The first-born was the highly-prized and beloved. Yet on the institution of the Passover they would have been destroyed with the first-born of Egypt, if they had not remained in their houses and sprinkled the blood on their door posts; and were afterward destroyed as noticed above. This teaches us that God's chosen, his first-born, will continue to enjoy his favor *only on condition of continued obedience*. The conditional nature of his gracious promises is shown by his word through Jeremiah, wherein he commanded Israel to obey him, saying: "That I may perform the oath which I have sworn unto your fathers." Jer. 11:3-5. And again, where he has shown the fixed principle upon which he fulfills his promises and threatenings. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." Jer. 18:7-10. And this is true not only of nations, but of individuals. Thus the Lord said to Eli: "I said indeed that thy house and the house of thy father should walk before me forever; but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2:30.

The Jews had the same false confidence that many Christians now entertain. God had said: "Israel is my son, even my first-born." They were the children of the covenants, and theirs were the promises. Rom. 9:4, 5. They were the especial subjects of God's grace, and they, too, thought, "Once in grace, always in

grace." But the very ones of whom he said they were his first-born, whom he promised to bring into the land of promise, fell in the wilderness because of their unfaithfulness. We need to consider well these facts in order to appreciate the apostle's warning in Rom. 11:20, 21.

Remarks upon the Second Chapter of Zechariah.

THE first chapter of this prophecy ends with a representation by symbols of those who had been the destroyers of Judah, Israel, and Jerusalem. It also presents four men who as carpenters or workmen were to repair the desolation. The second chapter commences with the view of an angel going out to measure the breadth and length of Jerusalem. Verses 1, 2. This was to show that the work of the four men who were to restore the city was under the charge and protection of the God of Heaven. Jeremiah in predicting the restoration of Jerusalem some eighty-four years before this had said that the measuring line should go forth in this manner. Jer. 31:38, 39.

Thus in verse 1 Zechariah saw a man with a measuring line in his hand. In verse 2 it is said that he conversed with the prophet concerning the measurement of Jerusalem. In verse 3 Zechariah calls him an angel, and says that when he went forth another angel went out to meet him and bade him return and speak to the prophet whom he calls a young man, concerning the restoration of Jerusalem. Thus two angels are concerned in communicating this chapter to the prophet. One is the angel to whom is committed the oversight of the rebuilding of Jerusalem. This angel, because of his office, is chosen to reveal what God designed to do in the restoration of that city. The other angel, who gives command to this one, is probably the prince of the angels mentioned in chapter 1:8-11, and may therefore be Michael the archangel. Jude 9.

The angel said that Jerusalem should be inhabited as towns without walls, because of the multitude of men and cattle therein. This signified that the number of its inhabitants should be so great that they would overflow the limits of the city. The Lord promised also that he would be a wall of fire about the city, and that his glory should be in the midst of it. Verses 4, 5. But it must be remembered that all this was upon condition that the Jews should remain faithful to God. Their city had been destroyed seventy years before this because of sin, and we know that it was afterward destroyed by the Romans for the same reason. 2 Chron. 36:17-19; Luke 19:41-44. But this promise was an assurance of protection from God if the Jews would remain faithful to him, and it was of great importance to them, for they were surrounded by enemies, and the wall of the city was not permanently restored till the time of Nehemiah seventy-three years after this vision. Neh. 1-4.

In verses 6 and 7 the Jews who still remained in Babylon are invited to return to Jerusalem. Those who were already returned came with Zerubbabel in the first year of Cyrus, to the number of 42,360 persons. Ezra 1 and 2. But many still remained in Babylon, and these are now specially invited to return. Under Ezra a large number of Jews responded to this invitation and went with him to Jerusalem. Ezra 7 and 8. Babylon is called the land of the north, though it lay rather to the east than to the north of Jerusalem. The reason seems to be that when the army of the king of Babylon invaded Judea, it came from the north because it was easier to enter the country from that side.

In verse 8 the prophet threatens those who sought to hinder Zerubbabel and Joshua in the work of rebuilding the temple. These were "the adversaries of Judah and Benjamin" mentioned in Ezra 4 and 5. Afterward Nehemiah was opposed by the same class. Neh. 4 and 6. In verse 9 the prophet threatens the enemies of the Jews that though they had held the Jews as servants they should be held by them in the same manner. Isaiah predicts the same thing. Isa. 14:1, 2. After the city of Babylon fell into the hands of the Persians, the people of that city experienced great calamities, and not long after this prophecy they revolted against the king of Persia. The city was retaken after a siege of twenty months, and a terrible slaughter of the inhabitants ensued. It is probable that many of those who were spared were sold as slaves.

In verses 10-12 the Lord bids the daughter of Zion, that is the pious Jews, to rejoice because he would dwell

with them in the temple at Jerusalem which they were then rebuilding, and would rejoice in Judah as a holy land. But it must be remembered that this promise, like that in verses 4, 5, is upon condition that the Jews remained faithful to God. Otherwise, the same cause that destroyed the first temple would destroy the second. It was not the will of God that the temple of Solomon should be destroyed or that the Jews should go into captivity to Babylon. But sin made those calamities necessary. It was not the will of God that the temple rebuilt by Zerubbabel should ever be destroyed, or that the Jews should again go into captivity.

We shall show as we proceed that God held out before the Jews by Zechariah two different prophetic histories and gave to them their choice: If they received Christ when he should come to them as their king sitting upon an ass, God would protect their city, and his house would be a house of prayer to which all nations would go up to worship. But if they should reject and crucify him, their temple should be burned and their city destroyed with a terrible destruction.

It was the will of God that they should occupy the most honorable position among the nations, but they chose that course which brought them to the greatest dishonor. Deut. 28:13, 43-45. God willed to honor the Jews even in the act of calling the Gentiles, but the rebellion of the Jews made it necessary to provoke them to jealousy when he showed mercy to the nations. Rom. 10:19-21. God has joined the faithful of many nations to himself by the gospel, but it has not been in a manner to honor the Jews as it would have been had they received the gospel. Rom. 11:17-22; Jer. 11:16.

In verse 13 God bids all flesh be silent before him; for he is raised up out of his holy habitation. It is probable that this has reference to the work in the sanctuary which is described in the following chapter. But God will be held in reverence especially when he manifests his power. Hab. 2:20; Zeph. 1:7; Ps. 76:8, 9.

J. N. A.

Extent of the Sabbath Commandment.

ALTHOUGH there is no limitation either in the Sabbath commandment as spoken from Mt. Sinai, or as recorded in Gen. 2:1-3, the fact that many claim that it was limited in its application, makes it necessary for us to consider the question, For whom was the Sabbath sanctified? or, in other words, who were commanded to keep the Sabbath holy? When we consider that the day was sanctified, *i. e.* appointed or commanded, in Eden, there can be but one answer: The commandment was given to those then living. It is not possible that it could have been otherwise; that the account here is anticipative, and that the Sabbath was then sanctified for the use of some future generation. For to every command there must be two parties: the one commanding and the one commanded. A command cannot be made unless some one is present to receive it. In this case God issued the command, and Adam and Eve were the ones to whom it was directed. But they represented all who should afterward live upon the earth. See Gen. 3:20. It follows, then, that the Sabbath commandment embraces the whole world; all who have descended from Adam and Eve.

In harmony with this conclusion we have the words of our Saviour, in Mark 2:27: "The Sabbath was made for man," this can mean nothing less than the whole human race, for the word "man," when used without any limiting word, means "mankind; the totality of men." When the word is limited it means man to the exclusion of women; and no one will claim that women are not under obligation to keep the Sabbath, to whatever race or class of people the commandment is directed. No one will be found bold enough to claim that the word "man" has a different meaning from what it has in Gen. 1:27; 2:7.

This being the case, it is manifestly improper to speak of the Sabbath as the "Jewish Sabbath," for it belongs to no special class of men. It belongs to no man at all, but is the property of God; he claims it as his own. See commandment, also Isa. 58:13, etc. If men, regardless of the commandment, choose to rest on some other day, they may call it *their* Sabbath, or give it any name they please; but the Bible speaks of only *one* Sabbath, and that is the one that the Lord claims as his own; to apply to that day any other term than that which the Lord gave it, is sacrilege.

We see that the commandment as given at creation and renewed on Sinai furnishes no warrant whatever to

the idea that the Sabbath was to be local, or was given simply to the Jews. Not only this, but even in the Old Testament it is expressly stated that the Sabbath was not designed for the Jews alone. Thus we read: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. . . . Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, *every one* that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar, for my house shall be called an house of prayer for all people." Isaiah 56:2, 6, 7.

The position of the commandment in the law of God is also enough of itself to convince any one that it is binding upon all men. Even profane persons will admit that it is wrong to take God's name in vain; and none claim that there is any privileged class who may swear with impunity. The fifth commandment is almost universally disregarded, yet no one thinks of asserting that its obligation does not extend to all mankind. The sixth, seventh, eighth, ninth, and tenth are admitted to be of universal obligation, yet they are no more emphatic than the fourth, and the penalty for disregarding them is no more severe than that for violating the Sabbath commandment.

It is true that the Sabbath rests solely on the commandment. This is urged by some as an objection. They say that it was always wrong to kill or to steal, but was not always wrong to break the Sabbath, since the Sabbath did not always exist. Hence they claim that the Sabbath is not moral. To this we reply (1) That the Sabbath has existed ever since day and night existed; (2) That God has always been the Supreme Being, and it has always been wrong to disobey him. Therefore whenever he issues a command it is man's moral duty to obey. (3) The Lord claims the Sabbath as his own; he calls it "my holy day;" he has set bounds about it, and forbidden man to trespass upon it; he warns us not to venture to take it for our own use. Now if we violate this commandment, we take that which is not our own, and are guilty of theft, a thing which is admitted by all to be immoral. Many other proofs might be adduced to show the morality of the fourth commandment.

There are some who, to get rid of the Sabbath, make the bold claim that none of the law is binding; that it is all done away, and that Christians are under no obligation to law. With such we have nothing to do at present. Even they bear witness to the fact that the fourth commandment is of as much importance as any of the ten, because they plainly see that in order to get rid of it they have to throw all away. The fact that the law is a unit; that it stands complete as a whole, and cannot be divided, will be noticed hereafter.

But although "the Sabbath was made for man," it does not thereby become his property, to do with as he pleases. It was made for his use, not for his abuse. Paul, in 1 Cor. 11:9, says that the woman was made for the man. He does not mean that she was made to be the slave of man, who could be taken or put away at his pleasure, as in heathen lands, but that she was made as a help, a blessing to man. So the Sabbath was made *for* man, *i. e.*, not against him; it was designed to aid him both spiritually and physically. A farmer who has hired servants may, in order to lighten their labor, buy certain tools for them. But no one would suppose that the servants would have any right to sell those tools which their employer had thus purchased. All would understand that he bought them for the servants to use, and to use in his service only. On this subject the "Speaker's Commentary" uses the following forcible language:—

"On what principle of legislation can it be maintained that, because laws are imposed by the ruler for the benefit of the subject, therefore they may be dispensed with by the subject at his own convenience? This is utterly untenable as regards the laws of man; still more as regards the laws of God." E. J. W.

MISS ANNA OLIVER, the lady preacher, who organized a Methodist Church in Brooklyn, and acted as its pastor for four years, has at last found the obstacles too many, and the church which cost \$50,000 has been sold for \$18,000. There was too much opposition, not because she had not ability and piety, but because she was not a man.

Trip to California.

I LEFT South Lancaster, Mass., for California on the evening of March 29, by way of New York City. March 31 and April 1, Sabbath and first-day, I spent at Rome, N. Y., with Bro. Whitney. Had a pleasant time with the friends at this place. The following Tuesday and Wednesday was at Battle Creek, Michigan. I spent some time counseling with those interested in the missionary work. I trust this was a profitable season. There is much interest manifested in the missionary society at Battle Creek, and much evidence of the blessing of God accompanying their efforts. They are now receiving 1,000 copies of the SIGNS weekly, and even this number fails to meet the demand for them by the members of the society. They are also using a larger number of tracts than ever before. They are having correspondence with all the scattered members in Michigan, which has awakened a general interest in the missionary work. They are also canvassing the entire city with our publications. There seemed to be as healthy an interest in this society as in any society I have visited for a long time.

Sabbath and first-day, April 7, 8, I spent at Fremont, Nebraska. There is no State that is more interested, as a whole, in the missionary work, than this Conference. Nebraska was one of the first States that adopted the plan of distributing the SIGNS in connection with colporteur work to prepare the way for tent-meetings. This course was attended with marked success. Churches were raised up wherever they followed this plan, until it has become a settled plan with them not to enter a new field and hold a series of meetings unless the way is first prepared by colporteur work; and then the colporteur work is followed up during the time of tent-meeting. They have now eight canvassers in the field, who are meeting with marked success in visiting families and obtaining subscribers for the SIGNS OF THE TIMES. The plan which they are following is for certain individuals to enter a new place and secure monthly subscribers for the SIGNS, at fifteen cents each, to be paid for at the close of the month. Then the colporteur will call upon each family once a week, to see that they receive the paper and are interested in its contents. If not interested he will call their attention to some interesting article, and, if possible, get them interested to read. They also carry with them tracts, as they will frequently find persons interested in some points of doctrine, who wish to read further upon it. This course being followed up during the month will develop a class of interested readers for the paper, so that the way is fully prepared for the tent to be pitched in the place. This present season they have more canvassers in the field than they have tents to follow up the interest; therefore their canvassers will continue the work, and seek to awaken a permanent interest by holding meetings with families, and explaining the truth to them, as circumstances may permit. They propose at the end of the month to obtain, if possible, their permanent subscription, with the premium, "Life and Epistles of St. Paul," at \$2.25.

In other parts of the country they have adopted the same plan of obtaining monthly subscribers and then canvassing with the premium. Thus far it has been attended with unusual success. We think that the plan will be a success wherever it is adopted. Nebraska Tract Society have already ordered their second hundred of "Life and Epistles of St. Paul" for their missionary work. Should Michigan and our large Conferences adopt the same course that is being adopted in Nebraska, there might be more than one hundred canvassers in the field acting as colporteurs, using thousands of our publications that are not now being used, and the circulation of the SIGNS OF THE TIMES would be increased 10,000 before the autumn of 1883. During the last week, Nebraska has ordered one hundred and fifty copies of the SIGNS in addition to those that they were taking before. These are sent from the State secretary at publishers' rates of postage. The ordinary canvasser will receive from forty to fifty monthly subscribers per week on the plan which they adopt. Quite a portion of these will become permanent subscribers at the end of the month, and not a few, we trust, will finally be saved in the kingdom of God.

On Monday, the 9th, I left for California and arrived Friday the 13th. I was happy to meet with the many familiar faces at the Office, and hope that God will make this visit a blessing to the cause on the Pacific Coast.

S. N. HASKELL.

Faith and Presumption.

A RELIGIOUS journal thinks that the following by a Sunday-school boy is the best definition of faith that it ever saw:—

"As near as I can make out, it is feeling perfectly sure of a thing when you have nothing to back it up."

But that is not a definition of faith at all. It is more nearly a definition of presumption; in fact, it is an exact definition of presumption. We have known persons to whom the truth on the Sabbath question had been presented, and who had tried in vain to find even an excuse in the Bible for Sunday-keeping, to settle down complacently into their old habits, expressing their firm faith that God would not punish them, because they had so much love for him. Now their condition is exactly expressed by the above definition; they felt perfectly sure of a thing when they had nothing to back it up. They were positive that Sunday is the Sabbath, although they could not bring a scrap of evidence to support their belief. They had strong faith that God would not punish them for violating his law, although he has plainly declared to the contrary. They had no faith at all; they were simply presumptuous.

No doubt the man whose case is recorded in the sixteenth chapter of Numbers felt "fully assured" that he was all right. He did not believe that God was going to punish a man for so small a thing as picking up a few sticks on the Sabbath-day. He had too much faith in God and his goodness to think he would do such a thing. And yet his case is left on record as a typical case of presumption.

But "faith is the substance of things hoped for, the evidence of things not seen." That is the inspired definition of faith. It cannot be that our contemporary ever read the eleventh chapter of Hebrews. There can be no faith without evidence. The Christian religion requires the exercise of less credulity than any other system of religion known. There are no men on earth who are so "perfectly sure" of a thing, when they have "nothing to back it up" as modern infidels. They are always positive in their opinions, while at the same time they have literally "nothing" upon which to base them. According to the definition given, infidels would be men of the greatest faith; but they are simply terribly presumptuous.

We repeat, there can be no faith without evidence. The Christian may have the "full assurance of faith," and he has no lack of matter with which to "back up" his belief. We believe that there is a God; all nature declares the fact. "The heavens declare the glory of God, and the firmament sheweth his handiwork." The "invisible things" of God, *i. e.*, "his eternal power and Godhead," are clearly seen from the things that he has made.

We believe the Bible to be the true word of God, because the prophecies bear, beyond all cavil, the marks of inspiration, and their fulfillment cannot be denied. But the Bible is so harmonious, and all its parts are so closely interwoven that it all stands or falls together. Nothing within the range of human reason is so easily demonstrated, as that the Bible is what it purports to be,—the inspired word of God.

We can then rely on the testimony of the Bible as on first principles. So when it assures us that the Lord will come the second time, and that his coming is near, we know it; and we can point to the evidence. And when we are told that in order to enter into life we must keep the commandments, we dare not presume upon God's mercy by walking in a way which he has declared leads to death. We must confess to having so little faith that we cannot feel perfectly sure of a thing when there is nothing to back it up.

It is true that the Christian often seems, to the outside observer, to be walking blindly; to be accepting things as true, without having any evidence. But this is only seeming. It seems so because the skeptic looks at things from a different stand-point. A picture will often present a vastly different appearance when viewed in one position, from what it does to a person standing somewhere else. So there are things connected with God and his truth which worldlings can never understand. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Many things that appear perfectly reasonable to the Christian, and for which a perfectly logical reason can be given, are foolishness to the skeptic. It is as true now as ever, that "if any man will do His will, he shall know of the doctrine." There is no guess-work about the religion of the Bible.

E. J. W.

The Missionary.

What Is It For?

BY ELD. S. N. HASKELL.

It is evident that God has a higher object than man's selfish interests, in the blessings which he so richly bestows upon his creatures. He causes the sun to warm the ground where seed has been sown, and the dews to descend and moisten it, so that man may glorify him with the fruit which it brings forth. It is an exalted privilege to acknowledge God in the blessings which we receive. "Make to yourselves friends," says our Saviour, "of the mammon of unrighteousness; that, when ye fail, they [the angels] may receive you into everlasting habitations." One tithe of a man's income belongs to God, and if he gives temporal prosperity it is not that the receiver should pull down his barns and build greater, but that the surplus may be distributed to the poor, and used to help forward the cause of our divine Lord and Master.

God has given us speech that we may praise him, and recommend him and his truth to our neighbors and friends. He has endowed us with a degree of intellect, so that we may in some way contribute to the advancement of his work upon the earth. "The ground of a certain rich man brought forth plentifully, and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all of my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" The prosperity was designed of God to contribute toward helping forward his work on the earth, and to give man an opportunity to co-operate with angels, and thus lay up a good foundation against the time to come, and secure to himself eternal life.

There are times in every man's life when God opens before him opportunities for transferring his interests, both with respect to temporal and intellectual matters, to the other shore. The god of this world often so blinds the mind that the pearl of great price is unseen, and the opportunity offered is passed by. Persons will wait for wider and more extensive opportunities until their love for this world becomes so great that the heart's affections cannot entwine around heavenly things. It is then that the door will close, and they will be left to their own embarrassment and folly. The burden will be laid upon others—some, perhaps, who have learned in poverty how to sacrifice—and they will come to the front, bear responsibilities, and at last receive the crown which God so freely offered to those of greater ability, and under more favorable circumstances.

Where much is given much will be required. Our responsibility to God is in proportion to what he has committed to us. How deceitful is the human heart! When under certain circumstances we can love God seemingly with all the heart; but when prosperity comes, we forget him and cling to our earthly substance. God is moving upon men who will heed his voice. Bro. — in the South, owning a farm of over seven hundred acres, valued at not less than twenty thousand dollars, embraced the Sabbath from reading our publications. Having never become acquainted with any of like faith with whom he could counsel, but having seen the names of our leading brethren in the *Review*, he decided that he would effect an organization in his own State, and make these men, whose names he had seen, trustees, and then deed his property to them. His object was to secure it to the cause, in case he died before he should make a final disposition of it himself. This was simply acting out his faith in the near coming of our Lord Jesus Christ. He had never heard a sermon on present truth, but was well informed on it from reading. There are many such men who will make friends of the mammon of unrighteousness, and enter the kingdom before others to whom God has given great light and many privileges. Oh that men would be wise and consider their latter end. "Go to

now, ye rich men, weep and howl for your miseries that shall come upon you," will be said to many who are rich in this world's goods, in a little from this. "Sell that ye have and give alms," are words addressed to those who are looking and watching for the second coming of our Lord Jesus Christ.

North Pacific Conference.

My meetings at Pleasant Home closed a week ago. The attendance and interest for the most part were good. The opening of spring, which brought a rush of work, together with a temporary sickness on my part, prevented as favorable an issue of these meetings as was hoped. A Sabbath-school was organized, and a club of ten *Instructors* ordered. I hope to see others added to this little company of such as will stand in the great day of God's wrath. Last Sabbath and first-day I spent at East Portland. This church has had some trials to pass through, but the outlook is encouraging. A deacon was elected, and properly set apart for his important duties.

At the missionary meeting, held on first-day, reports showed this to be a working company. There are evidences that some of the seed being sown is falling on good ground. To all missionary workers I want to say, Be of good courage; sow the precious seed wherever an opportunity may be found, then watch and cultivate it with tender care. Much good seed sown on fruitful soil is lost for want of proper care. I fear such sowers are not doing altogether "well."

CHAS. L. BOYD.

Doing Good.

In the excitement and whirl of existence the days pass and opportunities pass. While wearied and worn at night one lies down sometimes with the feeling as though very little real good had been accomplished. The great work of life has been left all undone.

Yet probably in no life does the day come and go but some opportunity for making some fellow-being stronger, purer, and better has been offered.

And if, at the close of life, we would truly feel and know that the mission of our life has been accomplished, it will only be by letting no opportunity for right action slip by us; no opportunity which the Holy Spirit shall incite us to seize upon as our proper work. For, without the direct guidance of the Holy Ghost, much well-meant but misdirected and misguided effort will be undertaken.

It is the consecrated soul which always finds the right opportunities. First, to drink from the fountain-head, and then to give of the healing water to other thirsty ones, is the Christian's life work. And to those who are truly willing to do that work which is given them of their heavenly Father, the ways are constantly being opened up in which they may work for him acceptably. Every opportunity which offers is a fresh incentive to prayer first, then effort afterward. Effort first and prayer afterward is not the best way to economize force or strength, or to make the most and the best of opportunities that may arise.

But the truly zealous soul will seek for guidance in every matter which arises and claims a share of attention, putting by nothing without commending it to the care of his heavenly Father, and thus seizing in the true and proper spirit upon every opportunity for doing good, meanwhile enlarging his own mind and soul, and thereby laying up many treasures in Heaven.

The same opportunity never offers twice. Another may be given equally important, perhaps, yet it is not the same, and never can be. Therefore the duty of the hour is the one to be seized upon as the one pressing and important for the hour. Crises and mighty occasions are but the culminations of many little and seemingly unimportant details, all of which need attention in their proper place and order. The watch-word of all loyal and true-hearted followers of Jesus ought therefore to be, "the duty of the hour," or, in the language of the apostle, "Doing good as ye have opportunity."—*See*.

A PERSIAN proverb as translated by the French, says: "O, square thyself for us; a stone that may fit in the wall is not left in the way."

ILL doers are ill thinkers.

What a Tract Has Done.

A TORN Gospel of Mark, given in Orissa to a man who could not read, was one of the most important links in the chain through which the church at Khundituir was formed, which has been in existence some forty years, and from which some of the best Orissa preachers have come. A tract, the "True Refuge," received at Chittagong, led to the formation of the church at Comillah, in eastern Bengal. This same tract has led many others to Christ. Tract distribution lay at the foundation of the great work in Backergunge. The "Jewel Mine of Salvation," and other tracts, have been wonderfully blessed in Orissa. A Gospel and tract given on a tour in Assam to a Garo man led to his conversion, and eventually to the commencement of that promising work of the American Baptists in the Garo Hills, where there are now a thousand church members or more.—*Selected.*

Escaping the Discords.

THE man in church who sings heartily knows less of the discords and disagreeable tunes than the other one who sits as a listener. It is so in anything—he who is actively engaged in work, helping with might and main, sees infinitely less to complain of than his lazy brother who is nothing better than a critic.—*United Presbyterian.*

Temperance.

Dr. Gunn on Alcohol.

"I AM aware that there is a prejudice against any man engaged in the manufacture of alcohol. I believe that from the time it issues from the coiled and poisonous worm in the distillery until it empties into the hell of death, dishonor, and crime, that it demoralizes everybody that touches it, from its source to where it ends. I do not believe anybody can contemplate the subject without becoming prejudiced against that liquor crime.

"All we have to do, gentlemen, is to think of the wrecks on either bank of the stream of death; of the suicides, of the insanity; of the poverty, of the ignorance, of the destitution; of the little children tugging at the faded and weary breasts; of weeping and despairing wives asking for bread; of the talented men of genius it has wrecked, the men struggling with imaginary serpents, produced by this devilish thing; and when you think of the jails, the almshouses, of the asylums, of the prisons, of the scaffolds upon either hand, I do not wonder that every thoughtful man is prejudiced against this stuff called alcohol.

"Intemperance cuts down youth in its vigor, manhood in its strength, and old age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affections, erases conjugal loves, blots out filial attachments, blights parental hope, and brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives, widows; children, orphans; fathers, fiends, and all of them paupers and beggars. It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imports pestilence and embraces consumption. It fills your jails, supplies your almshouses and demands your asylums. It covers the land with idleness, misery, and crime. It engenders controversies, fosters quarrels, and cherishes riots. It crowds your penitentiaries and furnishes victims to your scaffolds. It is the life blood of the gambler, the element of the burglar, the prop of the highwayman and the support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates obligations, reverences fraud, and honors infamy. It defames benevolence, hates love, scorns virtue, and slanders innocence. It incites the father to butcher his helpless offspring, helps the husband to massacre his wife, and the child to grind the parricidal axe. It burns up men, consumes women, detests life, curses God, and despises Heaven. It suborns witnesses, nurses perjury, defiles the jury box, and stains the judicial ermine. It degrades the citizen, debases the legislator, dishonors statesmen, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend, it calmly

surveys its frightful desolation, and unsatisfied with its havoc, it poisons felicity, kills peace, ruins morals, blights confidence, slays reputation, and wipes out national honors, then curses the world and laughs at its ruin.

"It does all that and more—it murders the soul. It is the son of villanies, the father of all crimes, the mother of abominations, the devil's best friend and God's worst enemy."

Liquor Traffic in Chicago.

A LICENSE to sell liquor in the city of Chicago costs \$52.00 a year. Four thousand saloons are enjoying the privilege on these terms. To these saloons can be attributed at least nine-tenths of the crimes which come under the cognizance of the police courts. The very insufficient police force cannot be increased, we are told, because the income now yielded from the heaviest tax on real estate and personal property which the law permits is inadequate to the demands upon it. Meanwhile, crime is rampant. Hideous cases of "sand-bagging" have been frequent of late, and in nearly every instance the robbers have escaped arrest. The expenses of charitable institutions of all sorts have increased largely, in consequence of the squandering of earnings in drink at the "respectable saloons" which the *Staats Zeitung* informs the public "are for the laboring classes a positive necessity." The easy conclusion is that the liquor-sellers should share the enormous burden which their business imposes upon the community by paying a higher license, and a popular demand has been made for a uniform license fee of \$500. After long consideration, the Common Council have at last shamelessly recognized the dram-sellers as their masters by refusing every proposition to raise the license, voting down even the modest demand that it be fixed at \$104. But we are not without a remedy. The subject is now before the Legislature, and it seems probable that a bill will pass which fixes the license fee for cities at not less than \$500, while the Nebraska rate, \$1,000, finds many supporters. It will find more, when the news comes of the disgraceful action of our City Council.—*Canute, in Examiner.*

A Drunken Mother.

At Newcastle, Pennsylvania, as in other places, meetings were held Jan. 9th, the day of prayer for temperance.

Among the sad stories told at the meetings was one of a drunken wife in that place, and an incident of the night before. The lady who related the story said that on Monday night at about 12 o'clock there came a knock at the door of her residence, and investigation found that the wife of a well-known citizen was standing there so drunk she came near falling down. She said that she was looking for her children; that she had put them out of the house a short time before. The lady's husband got up and went out to search for the little ones, and after some time found them asleep on the door of their father's place of business, their tiny little arms clasped about each other's necks, and with but little clothing to keep them warm. They were taken home and put to bed while the mother was sleeping off her drunken stupor in a chair in front of the fire. Doubtless this woman had learned to rely upon alcoholic tonics, and so became the victim of a debasing appetite.—*Selected.*

A RULE THAT WORKS BOTH WAYS.—That must be a false rule requiring virtue, cleanliness, and good temper and conduct in women, while men may go on to any length almost, and society wink at their faults. Whatever degrades a woman, also degrades a man. Take some of the vices and habits of the day: A man smokes a filthy cigar or carries about half an ounce of filthy tobacco in his cheek, and yet expects his wife to preserve a clean mouth and a sweet breath. Again, a young man starts out to spend the evening with his adored Evelina. Should he find her not at home, but in the neighboring saloon, however genteel it might be, that would be his last visit. In his estimation she would have sunk below his level, and yet that same young man himself is a daily visitor to the same saloon, and engages in all its bacchanalian revelry, indulging his swinish appetite without thought of impropriety or harm.—*Sel.*

The Night-Air Superstition.

BEFORE we can hope to fight consumption with any chance of success, we have to get rid of the night-air superstition. Like the dread of cold water, raw fruit, etc., it is founded on that mistrust of our instincts which we owe to our anti-natural religion. It is probably the most prolific single cause of impaired health, even among the civilized nations of our enlightened age, though its absurdity rivals the grossest delusions of the witchcraft era. The subjection of holy reason to hearsays could hardly go farther. "Beware of the night wind; be sure and close your windows after dark!" In other words, beware of God's free air; be sure and infect your lungs with the stagnant, azotized, and impure and offensive atmosphere of your bed-room. In other words, beware of the rock spring; stick to sewerage. Is night air injurious? Is there a single tenable pretext for such an idea? Since the day of creation that air has been breathed with impunity by millions of different animals—tender, delicate creatures, some of them—fawns, lambs and young birds. The moist air of the tropical forest is breathed with impunity by the same apes that soon perish with consumption in the close, though generally well-warmed atmosphere of our northern menageries. Thousands of soldiers, hunters, and lumbermen sleep every night in tents and open sheds without the least injurious consequences; men in the last stage of consumption have recovered by adopting a semi-savage mode of life, and camping out-doors in all but the stormiest nights. Is it the draught you fear, or the contrast of temperature? Blacksmiths and railroad conductors seem to thrive under such influences. Draught? Have you never seen boys skating in the face of a snow-storm at the rate of fifteen miles an hour? They counteract the effect of the cold air by vigorous exercise. Is there no other way of keeping warm? Does the north wind damage the fine lady sitting motionless in her sleigh, or the pilot and helmsman of a storm-tossed vessel? It cannot be the inclemency of the open air for, even in sweltering summer nights, the sweet south wind, blessed by all creatures that draw the breath of life, brings no relief to the victim of hydrophobia. There is no doubt that families who have freed themselves from the curse of that superstition can live out and out healthier in the heart of a great city than its slaves on the airiest highland of the southern Apennines.—*Popular Science Monthly.*

IN quenching thirst it should be recollected that water is the only substance by which thirst can be met, and that intermixing alcohol, coffee, tea, etc., with water, in order to relieve thirst, is a mistake. Neither alcohol nor any other liquid would do aught but hasten death from thirst. Much salt in food makes one thirsty. Why? Because an excess of salt having been taken into the blood, the kidneys hasten to turn it out of the system, and in turning out the salt they have to eliminate a large quantity of water in order to dissolve it and carry it off; thus the blood is left too thick, and the person feels thirsty. Now, one reason why beer drinkers go back so soon and so repeatedly to the public-house is because salt is put into their beer for them; and, taking the effect of the salt and of the alcohol together, there is no doubt that beer aggravates thirst instead of quenching it.—*Sabbath Recorder.*

THE liquor dealers very generally favor what they term reasonable license and a rigid supervision of the saloons. One of them in a letter to the *Public Leader* says: "There is, it seems to me, a common ground upon which the great majority of reasonable men can stand, viz., a fair license, unbarred doors, liberal hours for keeping open, and relentless prosecution and punishment of all who sell intoxicants to minors or drunkards, or keep disorderly houses." We do not see the logic in the rigid supervision idea. These men claim their business is respectable, legitimate, and necessary. If so, why should it require more supervision than any other? To admit that it does is to admit that it is dangerous to the community, and if dangerous it should be suppressed.—*Lever.*

THE St. Louis *Republican* says "there is one saloon to every 300 people in Missouri, and reform of some kind is necessary."

The Home Circle.

THE CARELESS WORD.

'Twas but a word, a careless word—
As thistle-down it seemed as light;
It paused a moment on the air,
And onward then it winged its flight.

Another lip caught up the word,
And breathed it with a haughty sneer;
It gathered weight as on it sped,
That careless word, in its career.

Then rumor caught the flying word,
And busy gossip gave it weight,
Until that little word became
A vehicle of angry hate.

And then that word was winged with fire;
Its mission was a thing of pain;
For soon it fell like lava-drops
Upon a wildly tortured brain.

And then another page of life
With burning, scalding tears was blurred;
A load of care was heavier made,
Its added weight, a careless word.

How wildly throbbed that aching heart!
Deep agony its fountain stirred;
It calmed, but bitter ashes mark
The pathway of that careless word.

—Selected.

Some Famous Needlewomen.

ONE morning when the young people went to call on Aunt Marian, their attention was attracted by a new picture hanging over her desk.

"How pretty it is!" cried Cora. "Is it a painting, Aunt Marian?"

"Yes, a needle painting; that is, the artist used a needle instead of a brush," said Aunt Marian, "but the colors are so finely blended as to have the effect of oil painting."

"Dear! dear! how many stitches it must have taken," said Grace, who had no fondness for needlework.

"Yes," said Aunt Marian, "and a great deal of patience and skill. In olden days ladies of leisure spent the most of their time in embroidering, and many of their embroideries were very valuable as historical records. There is one called the Bayeux Tapestry, that is supposed to be the work of Matilda, wife of William the Conqueror, and the ladies of her court. It was worked very much as our grandmothers worked samplers, but instead of being made up of letters and mottoes, it depicts important events connected with the conquest of England. It is twenty inches wide and two hundred and fourteen feet long, and has seventy-two divisions, each with a Latin inscription giving the subject. These pictures show the Norman customs and mode of life at the time of the conquest, and also portray events of which there are no other records in existence. I think Matilda and her ladies, doing their elegant embroidery day after day, wrought better than they knew, for they were writing history with their needles."

"I'd like to study that kind of history," said Grace; "it would be like reading a story book."

"Well, my dear," said Aunt Marian, "when you go to Europe you can see these pictorial records in the public library in the town hall of Bayeux. And these are not the only famous pictures that were not painted with a brush. There, for instance, are the Gobelin Tapestries."

"Oh! I know what a goblin is," cried Jack; "it's a horrid, awful creature, with horns. I saw one once in a book."

"Softly, softly, Jack," said Aunt Marian, with a smile. "This Goblin has an e in the middle, and is a man's name. More than 400 years ago, two brothers, Jehan and Giles Gobelin, founded in Paris the manufactory where these wonderful tapestries were made. Some of their pieces were copies of portraits, and so fine was the work and so slow the process, that an artist could seldom make more than twenty-nine square inches in a year, and, consequently, a single piece sometimes represented the work of a life time."

"That must have been almost as tiresome as painting with a needle," sighed Grace.

"Ah, Gracie, dear," said Aunt Marian, "I am afraid the needle will never do for you what it did for a young girl I heard of once."

"What did it do for her, Aunt Marian?" asked Cora, eagerly.

"It won her fame and fortune," said Aunt Marian. "I saw one of her pictures a few years ago

in an Englishman's house, in New Jersey. It was a needle-wrought copy of Sir Joshua Reynolds' 'Sleeping Girl,' and while we were studying it the owner gave us a little sketch of the artist. Her gift for making pictures with her needle displayed itself at a very early age, and being too poor to buy the necessary materials, she would gather up the bits of wool that caught on the brambles and hedges, and after dyeing them with roots and berries, spin them for her needle. Scraps of cloth picked up about the shop doors served for canvas, and now and then a bright-colored mite of a picture from the same source furnished a pattern. It was embroidering under difficulties, but the little girl soon acquired such skill that wealthy people began to notice her work. Better materials were supplied, though she insisted on still coloring her own wools, and through the influence of some of her new friends, she gained access to the picture galleries, with permission to copy at her pleasure. Working on with patient enthusiasm, improving her one talent to the utmost, she soon found herself famous, and the little cottage could no longer hold either the pictures or the visitors; for at the age of twenty she had worked a hundred pieces. With these she opened a gallery, which was patronized by all the nobility, and the proceeds of the exhibitions made an income that raised the family from poverty to affluence. So wonderful was her skill with the needle that Queen Victoria herself took lessons of her, and at her death, sixty years later, the artist willed to her royal pupil whichever picture in the collection she might select. After the Queen had made her choice, the French emperor purchased at a large price the piece that pleased him best; the rest were disposed of at a public sale, and through this opportunity the father of our English friend became owner of 'The Sleeping Girl.'"

"I like that story, Aunt Marian," said Grace; "but I don't see how in the world she ever did it. I'm sure I shall be thankful if I ever learn to do plain sewing neatly."

Aunt Marian took the rosy face between her palms.

"After all," she said, "the plain sewing is much more essential to comfort than embroidery; and though that sort of needlework does not often make one famous, I am just reminded of a woman whose plain sewing in the way of garments for the poor was put on exhibition at her death, and has kept her memory fresh for eighteen hundred years. I wonder if you know her name."

Grace looked up with a sudden light in her eyes.

"And all the widows stood by him weeping and showing the coats and garments which Dorcas made while she was with them," she repeated softly.—*Mary B. Sleight, in Christian at Work.*

Effie's Verses.

"EFFIE! come up here, dear, a little while." And Effie, who was having such a good time reading the *Schonberg-Cotta Family*, shut up her book with an impatient "O dear! now I've got to stay with Aunt Lizzie ever so long." And then she went slowly along the hall and upstairs, with pouting lips and an ugly frown right between her blue eyes.

Aunt Lizzie had been very sick. She was getting better now, but still Effie had often to be told she was making too much noise, singing, or running up and down stairs. So often, indeed, that Effie used to feel impatient of the restraint, and wish Aunt Lizzie's head would not ache so easily, and wonder what dreadful thing a "nervous spell" could be. But the worst of all was having to sit with Aunt Lizzie while Effie's mother went out for a walk.

It was rather a cross for a little girl only nine years old to stay for an hour or so in a darkened room, and Aunt Lizzie was often rather fretful and hard to please, and wanted a drink of water, or her cologne bottle, or the camphor, or more covering on her feet or off of them, or the blind opened or shut a little more. So that little Effie was kept quite busy in two ways, and one was in keeping her temper.

Effie thought her mother stayed away a long time. Then she looked at Aunt Lizzie, who was lying quietly now, with her eyes shut. And as Effie noticed how pale she was, and how sunken were her eyes, and the thin hands which lay on the coverlet, the little girl felt a great pity come into her heart for her sick aunt, and also felt

ashamed of the ungracious way in which she (Effie) had come upstairs. "I wish I could help her some way. I expect she came very near dying," thought Effie to herself, very penitently.

"O, I am so tired!" moaned Aunt Lizzie. "I wish night would come. And then I'll toss about and wish for morning again."

Effie sat very quietly, and at last said, softly, "I know some verses, Aunt Lizzie. Shall I say them to you?"

"I don't care," said Aunt Lizzie, wearily.

So Effie began to repeat her verses:—

There is an Eye that never sleeps
Beneath the wing of night;
There is an Ear that never shuts
When sink the beams of light.

There is an Arm that never tires
When human strength gives way;
There is a Love, that never fails
When earthly loves decay.

Aunt Lizzie lay so very still, with her eyes shut, that Effie thought she must be asleep, and, very well satisfied with the result of her recitation, was stealing very softly from the room; but Aunt Lizzie called her back and said, "Thank you dear. Kiss me, and you can go."

Effie wondered what made Aunt Lizzie's cheek wet; but when Mrs. Hilton came, Aunt Lizzie told her that Effie had been a "splendid little nurse," and Effie felt proud and happy that she had been of use in the sick-room.

How much use the little girl did not know, nor how, through the long, sleepless night, Aunt Lizzie recalled the sweet words, and rested her soul on that "Love that never fails," which sometimes, her tired sick heart had almost forgotten; and how thankful she felt for Effie's verses.—*Mrs. R. H. Fleming, in Christian at Work.*

An Ant Funeral.

MRS. HUTTON gives this account of some ants which she saw in Sidney. Having killed a number of soldier ants, she returned in half an hour to the spot where she had left their dead bodies, and in reference to what she then observed she says: I saw a large number of ants surrounding the dead ones. I followed four or five that started off from the rest toward a hillock a short distance off, in which was an ants' nest. This they entered, and in about five minutes they reappeared followed by others. All fell into rank, walking regularly and slowly two by two, until they arrived at the spot where lay the dead bodies of the soldier ants. In a few minutes two of the ants advanced and took up the dead body of one of their comrades; then two others, and so on, until all were ready to march. First walked two ants bearing a body, then two without a burden; then two with another dead ant and so on until the line extended to about forty pairs, and the procession now moved slowly onward, followed by an irregular body of about two hundred ants. Occasionally the two laden ants stopped, and laying down the dead ant, it was taken up by the two walking unburdened behind them, and thus, by occasionally relieving each other, they arrived at a sandy spot near the sea. The body of ants now commenced digging with their jaws a number of holes in the ground, into each of which a dead ant was laid, where they now labored on until they had filled up the ant's graves. This did not quite finish the remarkable circumstances attending this funeral of the ants. Some six or seven of the ants had attempted to run off without performing their share of the task of digging; these were caught and brought back, when they were at once attacked by the body of the ants and killed upon the spot. A single grave was quickly dug, and they were all dropped into it.

A Reasoning Toad.

A BROOD of chickens were fed with moistened meal in saucers, and when the dough soured a little it attracted large numbers of flies. An observant toad had evidently noticed this, and every day, along toward evening, he would make his appearance in the yard, hop to a saucer, climb in and roll over until he was covered with meal, having done which he awaited developments. The flies, enticed by the smell, soon swarmed around the scheming batrachian, and whenever one passed within two inches or so of his nose his tongue darted out and the fly disappeared. This plan worked so well that the toad made a regular business of it.—*SeZ.*

Religious Notes.

—There are now five Welsh Congregational Churches in East Tennessee.

—There are no fewer than one hundred and eighty denominations or sects in England.

—Seven Chinamen were admitted to membership in the First Presbyterian Church, at Los Angeles, last week.

—E. P. Hammond is assisting Mr. Talmage in a revival effort in Brooklyn. Three services are held each day.

—Rev. Dr. B. F. Cocker, of Michigan University, the author of valuable works on moral philosophy, is dead.

—According to Rev. Dr. Robinson, of Providence, the Baptists have now 2,350,000 communicants, of whom two-thirds are in the Southern States.

—In the Episcopal Church of Dent, Yorkshire, two shelves are filled every Sunday with loaves for the poor, which they carry away after the service.

—In the New England Conference of the Methodist Episcopal Church it was recommended that the advocacy of temperance be kept from entailing an alliance with woman suffrage and other subjects.

—It has been but a little over a year since the Metropolitan Tabernacle Temperance Society was formed in Mr. Spurgeon's church, London. In that time more than seventeen thousand pledges have been taken there.

—We learn from an exchange that a grand jury in St. Louis has recommended the prosecution of church societies which conduct raffles at their fairs and entertainments. Good; church gamblers should be prosecuted the same as any other.

—There are thirty Chinese in Springfield, O., and half of them attend the Presbyterian Sunday-school. The reason why the rest do not attend is that they have to guard their laundries, since the "Christians" rob them whenever they have opportunity. Of course the Chinese do not consider that all whites are not Christians, but how can they be blamed for thinking that they are, when it is constantly asserted that this is "a Christian nation"?

—The *Christian at Work* criticises the *Missionary Review* for speaking of the "ratio of Christianity to Catholicism and other religions," and says, "Isn't Catholicism one phase of Christianity?" Our reply would be that it is a perverted form of Christianity, and therefore not Christianity at all. Christianity is the religion in which Christ is the central figure. Catholicism is a form of religion in which the virgin Mary is the central figure. Mariolatry is not Christianity by any means.

—One hundred and thirty-one leading clergymen, lawyers, physicians, merchants, and manufacturers, of Hartford, Conn., have signed a request to the news dealers to refrain from purchasing and selling the *Police Gazette*, *Police News*, and similar papers, believing that by so doing they will promote morality. We fear that the dealers in such trash, like dealers in whisky, care more for promoting their own pecuniary interests than for promoting religion and virtue. They cannot appreciate such an appeal.

—Mr. Spurgeon, in the last number of his magazine, writes thus concerning the Salvation Army: "It is time that somebody spoke, now that the attempt is made to make men religious by turning all religion into a game of soldiers. Because they would not hinder anything that promised well, Christian men have borne with much that grieved them, but there is a point beyond which long-suffering charity cannot go. This point is nearly reached; even the most ultra-tolerant must feel that hope has been disappointed, and fear now takes its place."

—The Ministerial Union of San Francisco at a recent meeting resolved, "That, as pastors, we henceforth use our influence against placing a notice of preaching service in the Sunday issue of our papers." It was also wisely resolved not to advertise special themes, because the special theme theory at its best "is a direct fostering of a system of dilletantism in church attendance—a bidding for itching ears—and the creation of a class of vain and useless rounders in the churches," and at its worst, "inevitably degenerates into the grossly sensational, the ludicrous, and even the sacrilegious, and so degrades the church, the pulpit, and even if that were possible, the gospel itself."

—The Mennonites of Lancaster, Pa., recently supplied the place of their deceased pastor according to their usual custom, which is as follows: On the day for the selection, all the candidates named met with the congregation in the church. As many books were placed in a row as there were candidates. One of these books contained a slip of paper, and the candidate drawing the book containing the slip was the selected preacher. We cannot see why this plan was not as good as though each one had made his best speech to prove himself better than all the rest. It is efficient anyway, for it is sure to result in the selection of a pastor, a result which is not always obtained by the ordinary plan of candidating.

—The *Christian Union* rejoices that Mr. Newton's attack on the Bible has been published, and is being read by all classes. It says: "Religion's greatest enemy is indifference. Anything that attracts public or popular attention to the Bible is to be welcomed, though it be crude criticism, or still cruder conceptions of its

origin, its authorship, and its authority." We most emphatically differ. Religion is not in such straits that it needs any clap-trap performances to call attention to it. True religion will make itself felt. But while it does not greatly fear attacks from without, it does not covet fightings within. Ingersoll, and all of his class, with their bold blasphemies, cannot do the harm that one man can do, who attacks the foundations of Christianity while professing to be a minister of the gospel. Are there not enough infidels outside the church to call attention to the Bible, that its ordained expounders must do their work? It was not thus that our Saviour taught his disciples to let their light shine.

News and Notes.

—Several prominent officers in the Russian army are to be tried for nihilism.

—Eight men were buried by the caving in of a mine at Quinnesec, Mich., April 11.

—Several quite severe shocks of earthquake were felt at Cairo, Ill., one day last week.

—Ten persons were drowned by the sinking of a steamer on the Ohio River on the 11th inst.

—Two ladies in Florida, with no market for their oranges, canned them, and found the plan to be a success.

—Many of the towns in Massachusetts which voted in favor of license a year ago are voting "No" this year.

—One hundred and ninety-four Mormon missionaries were appointed at the recent Mormon Conference at Salt Lake.

—A farmer near Urbana, O., discovered gold on his farm last fall, but kept the matter quiet, and is now prepared to begin mining.

—An incendiary fire at Westminster, Md., on the 10th, burned twenty houses, and caused the death of two men and thirty horses.

—Fifty square miles of territory in Nebraska were burned over last week. Houses and barns and farming implements were destroyed.

—On the 11th inst., a fire at Mandalay, Burmah, destroyed one thousand houses, including the residences of several Cabinet Ministers.

—The Pacific Nail Works, located in this city, commenced operations the 11th. The capacity of the mills is 5,000 kegs of nails each week.

—Later reports from the Arkansas cyclone show that the destruction to property was very great. Twelve persons were killed, and many more injured.

—A jury at Salinas, Cal., has awarded \$15,000 to Albert Williams, whose foot was crushed last summer by an engine on the Southern Pacific Railroad.

—A new sleeping-car has been invented, having seats extending across the entire width of the car, and which can be changed into private state-rooms at night.

—Ex-Governor Seymour, of New York, makes the suggestion that Decoration Day be made a day for yearly tree-planting. The suggestion is a good one.

—One hundred and thirty villages within a radius of seventy-five miles from Cincinnati, are within speaking distance of that city, by means of the telephone.

—Arkansas was visited by another terrible tornado on the 13th inst. This one was in the vicinity of Ozark. Everything in its track was destroyed, and there are reports of loss of life.

—On the 10th inst., Minnesota was visited by one of the heaviest snow-storms of the winter. For the first time during the winter, street-car travel was suspended at Minneapolis.

—The port laborers of Belgium have expressed their determination to prevent the operation of the improved system of unloading grain, which is in contemplation by the municipal authorities.

—Brady, one of the men charged with the murder of Lord Cavendish and Mr. Burke, at Phoenix Park, Dublin, a year ago, has been convicted, and sentenced to be executed on the 14th of May.

—It has been discovered that speculations have been going on in the Finance Department of New York City since 1879. Deputy Controller Storrs says that the defalcations may reach \$10,000,000.

—Arrangements have been made by Boston capitalists to start a tannery, shoe factory, and oleomargarine works in Atlanta, Ga. Other factories are being started in the South, by Northern capital.

—A man was found dead in a San Francisco lodging-house last week, and a chemical examination of his stomach revealed the fact that his death was caused by eating mince pie containing partially decomposed meat.

—The chief of the Bodie Putes punishes drunken Indians by lowering them into a deserted shaft and keeping them there forty-eight hours on bread and water. Unfortunately he has no control over those who sell the liquor to them.

—A serious affray took place on the 13th between two classes of the Normal School at Bloomington, Ill., in which several students had their skulls fractured, and many received injuries of a less serious nature. It was only a little "college fun."

—The Delaware Legislature has passed a bill concerning murderers, providing that if they are found insane they shall be confined in a jail or an asylum. If their sanity is regained, instead of being set at liberty, they are liable to trial or sentence.

—Sonora (Mexico) advices state that ninety-three have been killed in that State since the Apache outbreak, of whom twenty-seven were Americans. General Crook is making arrangements with the Mexican authorities for a combined resistance.

—A delegation waited on the Canadian Government, pleading for the restriction of Chinese immigration into British Columbia, but the answer was made that no measures would be taken to restrict such immigration until the completion of the Canadian Pacific Railway.

—A ukase has been issued by the Government, ordering that increased vigilance be observed on the frontier to prevent suspicious persons from entering the country. It is supposed this precaution is taken owing to the approach of the time fixed for the coronation of the Czar.

—The Chinese Government has lately given large orders to the Berlin manufacturers for arms, ammunition, and vessels of war. It is said that China has begun in earnest to prepare for a war with Japan. The latter country has very largely increased its army and navy.

—Very many of the saloon and tavern licenses in New York are void, owing to a legal defect, and no more licenses can be granted till September. Thirty-seven cases of violation of the excise law were on the calendar one day last week; twenty-five pleaded guilty, and were fined or imprisoned.

—It was thought worthy of being telegraphed all the way from Florida, that the President gave an Indian papoose a quarter. It could hardly have been done because of the amount of the gift, but news must be scarce in that locality. The spirit of toadyism is gaining rapidly in this country.

—A Texas negro obstructed the Missouri Pacific track last week, in order to wreck a passenger train. He pleaded guilty, and has been sentenced to thirty-nine years in the penitentiary. We can't help wondering, when we see men trying to cause wholesale destruction, why they do not take out a license. If they would do that, the Government would protect them in their nefarious practices. Whisky men have the wisdom of the serpent.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 19, 1883.

Time of Camp-Meetings.

KANSAS,	May 17-22
PENNSYLVANIA,	May 31 to June 5
UPPER COLUMBIA,	" 30 " "
IOWA,	June 7-12
WISCONSIN, Portage,	" 14-19
MINNESOTA,	" 21-26
DAKOTA,	June 27 to July 2
TEXAS, Waxahachie,	July 13-23
VIRGINIA,	Aug. 2-7
OHIO, Galion, Crawford Co.,	" 15-21
MASSACHUSETTS,	" 23-28
VERMONT,	Aug. 30 to Sept. 4
MAINE,	Sept. 6-11
ILLINOIS,	" 11-18

We have not received the appointment of the North Pacific Camp-meeting. It will be held near Portland, time probably very soon after the Upper Columbia meeting.

Drifting On.

A RECENT "New York Letter" in a paper advocating strict Sunday laws, speaking of the application of the law in New York, says:—

"This, we hope will do much for the respectable, intellectual citizen, who must listen to something worth hearing. Many we hope will thus be compelled to enter the church on Sunday. We are not of those who think a person must attend the church from a desire to hear the word only, in order to be benefited, we would get them in, even if we must in some way compel them to go, hoping the feast may prove to be inviting, and they be filled."

Thus are we fast approaching the much desired point. First, compel them to rest on Sunday, though they may already have "rested on the Sabbath-day according to the commandment." Remember, it is only a "sanitary measure." Man must have rest. They who keep Sunday need one day in each week for quiet rest; they who keep the seventh day need two! Secondly, they "must be compelled to enter the church on Sunday." This is "not intended to interfere with anybody's religion." Oh, no. Suppose they do keep the seventh day which is "the Sabbath of the Lord thy God," and rest on that day. Will it interfere with their keeping the seventh day to go to meeting on Sunday? By no means. Drive them in. "The feast may prove to be inviting." And thus they drift toward the coming "union of church and State."

Salvation Labors.

A CERTAIN preacher, giving an account of his "salvation labors," speaks thus of a meeting where he preached:—

"I laughed, cried, jumped about, and shouted at the very top of my voice. I really did not know what to do with myself. Presently the saints' caught the flame and the whole congregation were moved."

There are a great many with whom shouting is contagious, and to them the best preacher is the one who jumps the highest and shouts the loudest. And this "bodily exercise" is called a baptism of the Holy Spirit. If Peter, on that day of Pentecost, had laughed, and cried, and jumped about, and shouted at the top of his voice, not knowing what to do or how to act, the first impressions of the multitude concerning the condition of the apostles would doubtless have been confirmed. But instead of that he gave a clear, sensible, straightforward, argumentative discourse on the words of the prophets, and thousands were converted. In all the Bible we never read of such exercises, except, perhaps, in the case of the prophets of Baal, when they opposed Elijah. That such men are honest we do not doubt, but we have strong doubts of that being the proper way to preach the gospel.

Unwritten Law.

SOME person in Oakland, who does not give us his name, and therefore this notice is a gratuity as far as he is concerned, makes light of our brief note on the case of a drunken man who burned his child, and cites to some laws to the contrary of our conclusion. But the people are far more concerned in the action of the courts than in what may be contained in some musty law book. Practically we get our law from the courts and not from the books.

Some thirty years ago a young woman, who had won the esteem of her associates, shot down her abuser and defamer in the street in Milwaukee, Wis. The law of the books was clearly against her, but the sympathy of the public was with her. The base villain got his desert, but not in a legal way. People in Cleveland, Ohio, where she formerly resided, were so interested in her case that they raised a fund to pay the expenses of lawyers who went from that city to defend her. The wrongs she had suffered were forcibly presented to the jury—wronges well calculated to unbalance her mind—and she was cleared on the ground of "emotional insanity." The jury who rendered that verdict had no idea that they were establishing a precedent—in fact, making law—which should govern courts in all the land. But so it was. No plea is now more common, and few are found more effectual.

Any man must have had a very limited experience who does not know that drunkenness has been a standing excuse, and an effectual one, too, for the commission of crime. That it has had its influence on courts and juries is well known. And it was only to be expected that this should be the case as long as government sold the right to make drunkards. Licensing that which is the direct incentive to, and producer of all manner of crimes, is an abomination which ought to cause law-makers to blush.

The plea that he was drunk was recently made in an Iowa court in behalf of a man who murdered his wife, and the remarks of the Judge, who denied the validity of the plea, were published as worthy of remark by numerous papers throughout the land. We wish that this might be the practice in all courts; and not only this, but that all accessories to the crimes might be held responsible. This is just, and is held to be good law where the "liquor interest" is not involved. But law must have special constructions and justice must stand aside when alcohol makes its demands.

The Annual Meetings.

It may be unnecessary to say anything more than has already been said as to the importance of these meetings; yet, being desirous to see as many present as can possibly attend them, I add a few words. All of our general meetings increase in importance and interest from year to year. The work of God for these times is an aggressive one. It is to enter new fields, to take advance steps in the work of placing before our fellow-men a knowledge of the truth. The question is not, Shall we merely labor as last year? but, How can we labor more successfully than heretofore? What more can we do than last year to carry out the design of God in causing his glorious truth to shine in our pathway? Our people are widely scattered. Organized efforts are being put forth in every part of this country to more extensively spread a knowledge of those truths which are to prepare a people for the second coming of our Lord Jesus Christ. Our experience should better qualify us to advance each year in the cause of our divine Lord and Master.

We are living in a time when a greater earnestness is needed than even in the apostles' days, and no less sacrifices will be required now than then. The coming annual meeting will be of great interest to the cause in the State. Not only will the labor for the present season be discussed, but consultations will be had concerning questions of vital importance relating to the work on the Pacific Coast. We hope therefore to see as many friends of the cause in this Conference present as can consistently come. Provision will be made for all who may attend. Come prepared to remain through the week, so as to attend the meeting at Healdsburg. Special meetings will be held. The officers of the Conference and tract societies should be present.

S. N. HASKELL.

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Appointments.

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.

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

General Meeting at Healdsburg.

AS THE meeting of the College Association will be held in Healdsburg on Friday, April 27, and as it is very desirable that as many shall attend as possibly can, we appoint a General Meeting for Healdsburg, Sabbath and First-day, April 28 and 29. Let the friends in Sonoma, Lake, Napa, and Mendocino Counties make special efforts to attend. The interests of the cause in this State will be considered. Let all come with earnest prayer that God will revive his work, and that we may all be revived spiritually.

CONFERENCE COMMITTEE.

Southern California Camp-Meeting.

THE Southern California Camp-meeting will be held May 10-16, at Lemoore, Tulare County. The grounds are the same that were occupied three years ago, close to the railroad, about two miles east of Lemoore.

We invite all who can come to be present at this meeting. These privileges only come to us once a year of spending a week together in seeking the Lord, and receiving instruction from his word through his tried servants. We are nearing the end, and many of our children and neighbors are unconverted. Come, and bring them, praying that their hearts may be reached, and that they may be converted and become the children of the Lord. We shall make all provisions possible for the comfort and convenience of those who attend. There will be a store and restaurant kept on the ground, where provisions will be supplied. If any are not able to provide themselves with tents, they can bring bed-clothes, and a place will be provided for them. All who want tents should at once apply to one of the committee, or to M. C. Israel, Pacific Press, Oakland, so that they may be shipped to the ground in time to be set up for them. Rent of 10x12 white tents, \$4.00; 13x15, \$6.00, for the time of the meeting.

A cordial invitation is extended to all to attend this meeting.

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