

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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"Forasmuch as ye know that your labor is not in vain in the Lord."
1 Cor. 15:58.

Go when the skies are brightest,
And smoothest is the road;
Go where the fields are whitest,
And gather sheaves for God.
To cheerful toil inviting,
O what a blest employ,
When, all our powers exciting,
God's service is our joy.

Go when the way is dreary,
And fears the bosom thrill,
When heart and steps grow weary,
God guides and guards thee still.
O dally not with seasons,
The weakness nor the pain;
Ask not the Saviour's reasons—
Ye cannot toil in vain.

What though thy foes are strongest,
And cruel be their rage,
Thy day of conflict longest,
And none thy wounds assuage;
Though fainting now, and bleeding,
Doubt not thy strength and shield;
The Saviour still is leading,
And all thy foes shall yield.

O blest, divine assurance!
Our weary toil and tears
But sweeten faith's endurance—
A day of triumph nears,
When Christ, his trophies bringing,
Will call from pain and strife,
And we, victorious singing,
Receive the crown of life!

—S. Dyer, in *Examiner*.

General Articles.

An Impressive Miracle.

BY MRS. E. G. WHITE.

JESUS healed many and various cases of bodily disease, while he was preaching and ministering to sin-sick souls. Many hearts were liberated from the cruel bondage of sin. Unbelief, discouragement, and despair, gave place to faith, hope, and happiness. But when the sick and wretched applied to the Saviour for help, he first relieved the poor, suffering body before he attempted to minister to the darkened mind. When the present misery of the suppliant was removed, his thoughts could better be directed into the channel of light and truth.

Leprosy was the most fearful and loathsome disease of the East. It was looked upon with great dread by all classes on account of its contagious character and its horrible effect upon its victim. Great precautions were taken to prevent the disease from spreading among the people. With the Hebrews the leper was pronounced unclean. He was isolated from his family, restricted from the privileges of society, and cut off from the congregation of Israel. He was doomed to associate only with those who were similarly afflicted with himself.

Away from his friends and kindred he must bear the curse of his terrible malady. No affectionate hands could soothe his pain. He was obliged to publish his own calamity, to rend his garment, and sound the alarm, warning all to flee from his polluted and decaying body. The cry, Unclean! Unclean! coming with mournful tone

from the lonely exile, was a signal heard with fear and abhorrence.

There were many of these loathsome subjects in the region of Christ's ministry. The news of the great Healer had reached even them in their isolation, and a gleam of hope sprang up in their hearts that if they could come into the presence of Jesus he might relieve them. But as they were debarred from entering any city or village, it seemed impossible for them to reach the great Physician; whose chief work lay among the populace.

There was one leper who had been a man of high distinction. It was with the greatest grief that he and his family had become convinced that he was a victim to the fatal disease. Physicians of note had been consulted, and they had examined his case thoroughly, and anxiously searched their books to obtain further knowledge; but they were reluctantly compelled to acknowledge that their skill was baffled, the disease was incurable. It was then the duty of the priest to make an examination; this resulted in a decision that his was the worst form of leprosy. This verdict sentenced him to a living death, separated from his friends and the society in which he had held so lofty a position. But now those who had courted his favor and accepted his hospitality fled from his presence with horror. He went out an exile from his home.

Jesus was teaching by the lake outside the city limits, and many were gathered to hear his words. The leper, who in his seclusion had heard of some of his mighty works, came out to see him, and drew as near as he dared. Since his exile, the disease had made fearful inroads upon his system. He was now a loathsome spectacle, his decaying body was horrible to look upon. Standing afar off, he heard some of the words of Jesus, and saw him laying hands upon the sick to heal them. He beheld, with amazement, the lame, the blind, the paralytic, and those dying of various maladies, rise up at a word from the Saviour, restored to health and praising God for their salvation. He looked upon his own wretched body and wondered if this great Physician could not cure even him. The more he heard, and saw, and considered the matter, the more he was convinced that this was really the promised Saviour of the world, to whom all things were possible. None could perform such miracles but Him who was authorized of God, and the leper longed to come into his presence and be healed.

He had not intended to approach near enough to endanger the people; but now his mind was so powerfully wrought upon that he forgot the restrictions that had been placed upon him, the safety of the people, and the horror with which they regarded him. He thought only of his blessed hope that the power of Jesus could set him free from his infirmity. His faith laid hold of the Saviour, and he pressed forward, heedless of the frightened multitude that fell back as he approached and crowded over and upon each other to avoid him.

Some thought to prevent him from approaching Jesus, but their efforts were in vain. He neither saw nor heard them. The expressions of loathing and looks of horror that greeted his appearance were lost upon him. He saw only the Son of God, he heard only the voice that was giving health and happiness to the suffering and unfortunate. As he came before Jesus, his pent-up feelings found vent, he prostrated his foul, decaying body before him, crying out, "Lord, if thou wilt, thou canst make me clean." His words were few, but comprehended his great need. He believed that Christ was able to give him life and health.

Jesus did not shrink from his approach; but drew near him. The people fell back, and even the disciples were filled with terror, and would fain have prevented their Master from touching

him; for by the law of Moses he who touched a leper was himself unclean. But Jesus, with calm fearlessness, laid his hand upon the suppliant and answered his petition with the magic words, "Be thou clean!"

No sooner were these life-giving words spoken than the dying body of corruption was changed to a being of healthy flesh, sensitive nerves, and firm muscle. The rough, scaly surface peculiar to leprosy was gone, and a soft glow, like that upon the skin of a healthy child, appeared in its place. The eager multitude now lose their terror, and crowd around to behold this new manifestation of divine power.

Jesus charged the cleansed leper not to make known the work he had wrought upon him, saying, "See thou say nothing to any man; but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them." Accordingly the now happy man went to the same priests who had previously examined him, and whose decision had banished him from his family and friends.

Joyfully he presented his offering to the priests and magnified the name of Jesus who had restored him to health. This irrefutable testimony convinced the priests of the divine power of Jesus, although they still refused to acknowledge him as the Messiah. The Pharisees had asserted that his teachings were directly opposed to the law of Moses, and for the purpose of exalting himself; yet his special directions to the cleansed leper to make an offering to the priest according to the law of Moses, evidenced to the people that these accusations were false.

The priests were not allowed to accept an offering from the hands of one who had been afflicted with leprosy, unless they first thoroughly examined him and proclaimed to the people that he was entirely free from the infectious disease, was in sound health, and could again unite with his family and friends without endangering them. However unwilling the priest might have been to accredit this marvelous cure to Jesus, he could not evade an examination and decision of the case. The multitude were anxious to learn the result of the investigation, and when he was pronounced free from disease, and privileged to return to his family and friends, great was the excitement. Such a thing had never before been known.

But notwithstanding the caution of Jesus to the cleansed leper he published the matter abroad. Conceiving that it was only the retiring modesty of Jesus that laid these restrictions upon him, he went about proclaiming the mighty power of this great Healer. He did not understand that every new manifestation of divine power on the part of Jesus only made the chief priests and elders more determined to destroy him. The restored man felt the boon of health was very precious. The pure blood coursing through his veins quickened his entire being with a new and delightful animation. He rejoiced in the full vigor of manhood and in his restoration to his family and society. He felt it impossible to refrain from giving full glory to the Physician who had made him whole.

But the publicity of this affair created so great a commotion that Jesus was obliged to retire beyond the city. "And they came to him from every quarter." These miracles were not worked for display; the acts of Christ were in direct contrast to those of the Pharisees, whose greatest ambition was to secure the praise and honor of men.

THE most delicate, the most sensible of all pleasures, consist in promoting the pleasures of others.

A good example is the best sermon.

The Law and the Gospel.

"I and my Father are one." John 10:30.

THE Father and the Son were one in man's creation, and in his redemption. Said the Father to the Son, "Let us make man in our image." And the triumphant song in which the redeemed take part, is unto "Him that sitteth upon the throne, and unto the Lamb, forever and ever."

Jesus prayed that his disciples might be one as he was one with his Father. This prayer did not contemplate one disciple with twelve heads, but twelve disciples, made one in object and effort in the cause of their Master. Neither are the Father and the Son parts of the "three-one God." They are two distinct beings, yet one in the design and accomplishment of redemption. The redeemed, from the first who shares in the great redemption, to the last, all ascribe the honor, and glory, and praise, of their salvation, to both God and the Lamb.

But if it be true that the law of the Father and the gospel of the Son are opposed to each other, that one was to take the place of the other, then it follows that those saved in the former dispensation are saved by the Father and the law, while those of the present dispensation are saved by Christ and the gospel. And in this case, when the redeemed shall reach Heaven at last, and their redemption shall be sung, two songs will be heard, one ascribing praise to the Father and the law, the other singing the praises of Christ and the gospel.

This will not be. There will be harmony in that song of redemption. All the redeemed will sing the facts as they have existed during the period of man's probation. All will ascribe the praise of their salvation to God and the Lamb. Adam, Abel, Enoch, Noah, Abraham, Moses will join with the disciples of Jesus in singing of the redeeming power of the blood of the Son, while those who have lived since the crucifixion of Christ, saved by his blood, will join the patriarchs and prophets in the song of praise to the Father, the Creator, and Lawgiver. Therefore the law and the gospel run parallel throughout the entire period of man's probation. The gospel is not confined to some eighteen centuries. The dispensation of the gospel is not less than about six thousand years.

The word gospel signifies good news. The gospel of the Son of God is the good news of salvation through Christ. When man fell, angels wept. Heaven was bathed in tears. The Father and the Son took counsel, and Jesus offered to undertake the cause of fallen man. He offered to die that man might have life. The Father consented to give his only beloved, and the good news resounded through Heaven, and on earth, that a way was opened for man's redemption. In the first promise made to man that the seed of the woman should bruise the serpent's head, was the gospel of Jesus Christ as verily as in the song the angels sung over the plains of Bethlehem, to the shepherds as they watched their flocks by night, "Glory to God in the highest, peace on earth good will to men."

Immediately after the fall, hope of a future life hung upon Christ as verily as our hopes can hang on Christ. And when the first sons of Adam brought their offerings to the Lord, Cain in his unbelief brought the first fruits of the ground, which were not acceptable. Abel brought a firstling of the flock in faith of Christ, the great sacrifice for sin. God accepted his offering. Through the blood of that firstling, Abel saw the blood of Jesus Christ. He looked forward to Christ, and made his offering in the faith and hope of the gospel, and through it saw the great sacrifice for sin, as truly as we see the bleeding Lamb as we look back to Calvary, through the broken bread and the fruit of the vine. Through these emblems we see Christ crucified. Abel saw the same through the dying lamb which he offered. Do we hang our hopes in faith upon Christ? So did Abel. Are we Christians by virtue of living faith in Christ? So was Abel.

Abraham had the gospel of the Son of God. The apostle says that the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham. Gal. 3:8.

Paul testifies of the Israelites in the wilderness, that they "were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that

followed them, and that Rock was Christ." 1 Cor. 10:2-4. The gospel was preached to the children of Israel in the wilderness. The apostle says, "Unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2.

Moses and the believing Jews had the faith and hope of the gospel. Through the blood of the sacrificial offerings, they saw Christ, and by faith embraced him. Their hopes of the future life were not in the law, but in Christ.

"The law," says Paul, "having a shadow of good things to come." The typical system is but the shadow. The good things, of which Christ as a sacrifice and mediator is the center, are the body that casts its shadow back into the Jewish age. The bleeding sacrifices of the legal system were but the shadow. Christ, bleeding on the cross, was the great reality. Every bleeding sacrifice offered by the Jews, understandingly, and in faith, was as acceptable in the sight of Heaven as what Christians may do in showing their faith in the sufferings, death, and resurrection of Christ, by baptism and the Lord's Supper. The one was done in the faith and hope of redemption through the blood of the Son of God, as verily as the other may be. The gospel dispensation, which is the dispensation of the good news of redemption through Christ, has been six thousand years long.

The dispensation of the law of God is longer than that of the gospel. It commenced before the fall, or there could not have been in the justice of God any such thing as the fall. It existed as early as there were created intelligences subject to the government of the Creator. It covers all time, and extends to the future, running parallel with the eternity of God's moral government. Angels fell, therefore were on probation. They, being on probation, were consequently amenable to law. In the absence of law they could not be on probation, therefore could not fall. The same may be said of Adam and Eve in Eden.

The reign of sin runs parallel with the reign of death, from Adam until sin and sinners shall cease to be. And parallel with these, stretching through all dispensations, there has been the knowledge of the principles of the ten commandments, consequently a knowledge of sin.

The means of this knowledge has been the law of God. "By the law," says the apostle, "is the knowledge of sin." Rom. 3:20. "I had not known sin but by the law." Chap. 7:7. As proof that this knowledge did exist immediately after the fall, see Gen. 4:7, 23, 24; 6:5, 11, 12. Also, Noah was righteous before God. Chap. 7:1. He was a preacher of righteousness. 2 Pet. 2:5. By his preaching right-doing, reproving the sins of the people of his time, he condemned the world. Heb. 11:7. The men of Sodom and Gomorrah were great sinners, excepting one man. Abraham interceded, saying, Wilt thou destroy the righteous with the wicked? Gen. 13:13; 18:20, 23, 25; 19:7. The blessing of God came upon Abraham, because he obeyed his voice and kept his commandments. Gen. 26:5. Those who refuse obedience, experienced his wrath for their transgressions. The cities of the plain were condemned for their unlawful deeds. 2 Pet. 2:6-8.

As an illustration of this subject, I will briefly notice the murder of righteous Abel. Cain killed his brother, and, as a sinner received the mark of God's displeasure. Sin, says the apostle, is the transgression of the law. 1 John 3:4. Cain broke the sixth commandment; hence that precept existed in the time of Cain. "Otherwise he did not sin; for where no law is, there is no transgression." Rom. 4:15.

The foregoing positions relative to the law of God would meet with but little opposition were it not for the Sabbath of the fourth commandment. The proper observance of the Bible Sabbath is not only crossing, but with many inconvenient, and not favorable to the successful prosecution of their worldly plans. The fearful and unbelieving shun its claims, brand it as a Jewish institution, and frequently assert that it was unknown to men until the Sabbath law was proclaimed from Sinai. Sacred history, however, proves this statement to be false. It is true that Sabbath-keeping is not mentioned in the book of Genesis. But this does not prove that it did not exist during the long period covered by that brief record. The facts connected with the giving of the manna show that the Israelites understood the obliga-

tions of the Sabbath, that some of the people violated them, and were reprov'd by Jehovah, thirty days before they saw Mount Sinai. See Ex. 16:22-30.

(To be Concluded.)

Bible Doctrine.

BY ELD. IRA J. HANKINS.

THE apostle says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

The foundation of any structure is the most important part of it; because it is the part upon which other parts rest, or depend. No matter how strong, or how costly may be the superstructure, if it has not the support of a firm foundation, it must sooner or later fall. So it is with the church of God, and with the individual members composing the church. The foundation upon which they rest their faith must be laid in Christ. "For other foundation can no man lay than that is laid, which is Jesus Christ." Other systems of religion may crumble and come to naught, but the Christian religion must remain while the earth remains; for its foundation is immovable.

Why were the true people of God not exterminated by the Inquisition during the terrible persecutions of Papal Rome? Because they were "built upon the foundation of the apostles and prophets," and because "they were rooted and grounded in love"—the love of Christ. So it must be with every true Christian. His faith must rest upon the foundation, or doctrines, of the apostles and prophets.

The world is full of isms and theories concerning the creation, the fall, the plan of redemption, and the final destiny of man. And after men have racked their brains and explored the sciences in search of a satisfactory solution for these problems, they must finally return to the Bible; for it alone reveals the truth on these important matters, and if any speak not according to this word, it is because there is no light in them. Here we find a system of truth beautiful and harmonious. Those who build upon it need not fear defeat. Men, because of their education and for other reasons, may differ in their understanding of it; but the truth itself never changes. "The foundation of God standeth sure."

The churches are suffering because the doctrines of the Bible are not taught. People have gotten into wrong practices in consequence of having imbibed erroneous doctrines. They suppose their faith, or theory, is founded in Scripture, and that they are building a perfect superstructure, or character, upon a good foundation, when in reality they are self-deceived, and are only standing upon the tradition of their fathers—unfounded in the word of God.

The desire of the age is excitement, sensation; but its real need is truth, sound doctrine. Where are we to look, says one, for truth, if not to an educated ministry? So far as your minister's instructions are in harmony with the Bible, of course you will receive them. But ought not ministers to be sound in faith, having been chosen to act as Christ's representatives to preach and to teach the gospel? Certainly they ought; but it is a fact to be deplored that many ministers enter the profession for the same reason that the doctor or the lawyer enters his—to make money—and they are therefore ready and willing to sacrifice truth and principle for money's sake, caring more for their own interest than to feed the flock of their charge.

I think these facts are not overstated. It is just the condition of things pointed out by the prophet Isaiah (56:9-12), to be seen in the last days. Paul also said the time would come when they would not endure sound doctrine, and would be turned away from the truth unto fables.

Modern ministers declare unto their congregations the results of geological research and of the most recent scientific investigation, or perhaps tickle their ears with flights of oratory exhibiting their own excellency of speech, or wisdom. How different the preaching of Paul? He says, "I determined not to know anything among you save Jesus Christ and him crucified. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of

the spirit and of power." 1 Cor. 2:2, 4. Again, "I have not shunned to declare unto you all the counsel of God." Acts 20:27.

Compare for a moment the effects and results of the apostle's preaching with that of the modern divine: As we pass out from a popular church, our ears are greeted with eulogies pronounced upon the speaker: "What a talented man!" "How eloquent!" "Isn't he a fine orator!" "What a smooth easy speaker, and how careful not to hurt anybody's feelings!" Thus people go home gratified and self-satisfied, but not especially edified.

Now let us go back to Paul's experience. He records it in 2 Cor. 11:23-28. Imprisonment, stripes, shipwreck, perils, hunger, thirst, weariness, pain, and finally death. This was the people's recompense to the great apostle. But why was this so? Because the doctrines he taught were unpopular, and were full of reproof for their wicked practices. The people became enraged because they could not answer the arguments and overthrow the truth of the apostle's doctrine.

History is repeating itself in our day. When the plain truth of the Bible is taught in a community, ministers and people conspire together to silence it or in some way to resist its influence. They will shun it as though they would certainly be injured by closer contact. If men could see that by this course they work against their own eternal interests, how different would be their actions! "No matter what a man believes, if he is only honest," is a sentiment oft repeated by even professors of religion. Eternity will reveal the fact that this is only a subterfuge of Satan; and that many precious souls will be lost because they have tried by this means, possibly with success, to satisfy a guilty conscience. A plea of honesty can save no man who is walking contrary to light and knowledge.

I do not believe God is trifling with man. He means what he has said in his word, and no effort of man to misconstrue his meaning can ever change the consequences of failing to cheerfully comply with his will. Peter talks about people "wresting the Scriptures unto their own destruction." The time has come when God wants his people to lay aside isms and traditions, and "receive with meekness the engrafted word." A *clean work of reform* must be wrought by the remnant. Sound doctrine must take the place of man's opinion.

Beautiful gems of gospel truth have long been buried under the rubbish of superstition and tradition, but in the providence of God they are being unearthed, and are free to all who will receive them.

The doctrines of the Bible will make us "wise unto salvation." They alone reveal God's purposes concerning us and our duty to him. May the Spirit guide us into a knowledge of God's will, and to a faithful performance of the same.

How the Great Apostasy Arose.

EVEN in this first century, several errors made their appearance, and heresies began to spring up. A difference of opinion very early arose between the Jewish and Gentile converts, about the necessity of an observance of the rules of the Mosaic law. This subject called together the first council or synod, which was held by the apostles at Jerusalem, and decided upon this question, as we read in the 15th chapter of Acts.

When Jews were converted to Christianity, it was natural that they should still retain some leaning towards the opinions they had formerly entertained, and a partiality for their old ceremonies and institutions. These prejudices, which are natural to the human mind, would not fail to give to Christianity a peculiar model among Jewish converts, suitable to their particular views and feelings. A spice of the old leaven still retained, would leaven the new lump. This thing we find the apostles often laboring to correct; and the whole epistle to the Hebrews seems mainly designed for this purpose. In like manner, when heathen converts were received into the church, it was natural that they should bring with them some taint of their old philosophy, and former superstitions; and some fondness for the rites and ceremonies of their idolatrous worship. Long established opinions are seldom entirely eradicated, and old habits, with which we have been brought up, are not likely to be totally renounced.

Sometimes the teachers of religion were too

indulgent to these prejudices; and in order that the gospel might be the less offensive, tolerated in their new converts, opinions and practices little consistent with it. An indulgent feeling of this sort was natural, and, duty regulated, was very proper. . . . But the principle was often carried too far. From these sources, therefore, we shall find springing up many of the errors and heresies that deformed the beauty and marred the peace of the church, during the first three or four centuries. Some of them were Jewish, but most of them of heathen origin; and all proceeded from the same source, a fondness for old opinions and practices, and a disposition to yield as far as possible to these Jewish and heathen prejudices, and thus in a good degree to remove the offense of the cross. Indeed, we shall find that when Christianity became the established religion of the Roman Empire, and took the place of Paganism, it assumed, in a great degree, the forms and rites of Paganism, and participated in no small measure of its spirit also. Christianity, as it existed in the dark ages, might be termed, without much impropriety of language, *baptized Paganism*.—From "*Wharey's Church History*."

Billiards.

Now that the daily papers are devoting so much space to accounts of billiard matches by experts; and since the game is so universally lauded as perfectly harmless, the following from the St. Charles (Ill.) *Leader*, a secular paper, is interesting reading:—

"It is the most fascinating game yet discovered, fairly bewitching its devotee, while it robs him. Ask any man who has once been within its power and escaped. And again, it isn't one step from tobacco and billiards to whisky; it's only half a step. If we desire to graduate young men for the gutter, let us open two shops, or three, or four. We haven't a word to say in this article to those young men who have leisure and money to squander in this way. It is their loss—not ours. But we do say we are sorry, indeed, to see poor fellows who have others dependent upon them, huddled in a billiard shop, and spending every cent they can get on this captivating game. Many a man who loves the game, and cannot afford to play it, goes to the hall thinking he will only look on; but the first thing he knows, some one has challenged him; he takes the cue, thinking he will play but one game—only one—and stop. He puts the cue down when his money is all gone. And many a man caught in this way has a wife and children, suffering in a chilly home for the common necessities of life; for something palatable to eat and warm to wear. This is the legitimate harvest of a billiard shop."

Simplicity of the Gospel.

THE ambition of men has distorted and amplified the forms of the institutions of the gospel until the formalities not merely of Judaism, but heathenism, have been adopted under a Christian name. The apostles and early Christians would not know where they were if they could be raised from the dead and led into some churches called by their names.

For nearly three hundred years they worshiped without any church buildings at all. Their services were held in private houses, or at such other places as might be convenient. These were enough for their simple rites. No complicated ceremonies, no spectacular shows, no childish mummeries were devised and cherished amid such scenes of primitive heroic faith. But when Christianity emerged from the perils of martyrdom, and suddenly ascended the throne of Constantine, with popularity and worldly power came a weaker faith and a greater pomp. At length pure religion was well nigh lost in gaudy ritualism.

The nearer the soul is brought to God in simple and direct communion, with only the mediation of Christ, the instruction of the word, and the grace of the Holy Ghost, the purer will be its piety and the more acceptable its worship. But a service may be very simple and yet utterly devoid of a spiritual character. It may be a very plain formalism or a bit of self-righteous morality. The Mahometan abhors idols and elaborate ceremonies; at appointed seasons he fasts; at the proper hour he falls on his knees and prays,

wherever he may be. But there is no spirituality in it. So, in Christian churches, men may go through the forms of worship which are not only base, but dead.

Every part of our worship ought to glorify Christ. We rightly honor the Father only when we honor the Son, the one only Mediator, the one only Saviour. Rightly knowing, loving, and honoring him, we shall be indeed such worshippers as alone the Father seeketh to worship him. Empty pretense and childish show will be swept away.—*Presbyterian*.

Worship in Spirit and in Truth.

NOT long ago we went to church in the city of—well, no matter where. There had recently occurred in our personal experience some things to gladden us, and others to give us anxiety, and we felt unusually disposed to seek the relief of prayer and praise in public worship. We hoped that the minister would be able to express our desires better than we could, and that we might be able to join in some hymn of thanksgiving set to a familiar tune—our repertoire is not large. We had been sitting in the richly-upholstered pew and staring at the painted windows but a few moments when the organ suddenly hushed, and in a distant corner of the church four fashionably-dressed ladies and gentlemen arose and sang. And this is what they sang:—

"God is a spirit; God is a spirit; and they that worship him, and they that worship him, and they that worship him must worship him in spirit and in truth. God is a spirit; and they that worship him; God is a spirit; must worship him: they must: must worship; ship him; in spirit and in truth: for the Father seeketh such: (tenor) for the (all, loud) seeketh such, seeketh such, seeketh such to worship him. (Very softly) God is a spirit; (waxing louder) God is a spirit; and they; they that worship him; they; and they; they that worship him; must worship him, must worship him, and (loud, yellendo) THEY that worship him; and they; must; that worship him (tenor, softly) must; (contralto) worship; (all) him in spirit and in truth; (all but tenor) for; (all) the Father seeketh such; (bass) seeketh such; (all softly) to worship him, to worship; (sort o'dying away) in spirit and in tru-u-u-th."

As the concluding cadences softly died away among the vacant pews, like the "still, small voice" among the cliffs of Sinai, we could not help wondering whether those much-tortured words had any meaning, and if so, whether that meaning had any application to the performance just ended. What is "worship in spirit and in truth"?—*New-Haven Palladium*.

Moral Degeneracy of the Age.

A GENTLEMAN who is active in church and reformatory work informs me that it is vastly more difficult to get young men into libraries, reading-rooms, and churches, than it was twenty-five years ago. They take quickly to amusements and saloons. They are superficial, sensational, without high moral purpose and determination of will. A moral asphyxia has come abroad. The sources of society away from the cities are not what they were. There has been a degeneracy in the hill and country towns. This is evident from the statistics of divorce. In some way the family has been polluted. As agencies in this work of corruption, a keen observer who has traveled for a large house from Nova Scotia to Texas gives it as his opinion that saloons and the commercial travelers stand at the head. Refined sensuality is thus disseminated; the young are contaminated before they reach the city. Explore the causes as we may, the fact of the moral decadence remains, and is a factor to be considered in educational and reformatory movements.—"*Observer*," in *Christian Union*.

THE Rev. R. W. Hill, who has been to Alaska, draws a gloomy picture of the intemperance among the natives. "The Indians will give away wife and children," he says, "to obtain liquor, and their carousals are so fierce and reckless that murders and suicides are frequent results." He believes that if the progress of ruin is not stayed, the end of the Alaska Indian is not far off. All which goes to prove that the Indians of Alaska are very much like some white men in "the States."

Bible Truth above Science.

OUR aim is to honor and exalt and glorify our Lord and Saviour Jesus Christ, and to enhance, in every possible way, the estimate that is to be put upon him and his work in our behalf, and not, as too many are doing, to depreciate and minify the boon which he offers us. It is to affirm and confirm the authority of divine revelation, and to hold men to it as the only reliable source of knowledge as to the destiny of man. It is, indeed, our special desire and aim to defend the Christian system, and to preserve its integrity as a divine and not a human device for the recovery and salvation of men, against the "oppositions of science, falsely so-called," and the insidious attacks of rationalism of every sort.

The manifest drift of the present age is towards a religion of science and philosophy, and away from the simple truths of the Gospel. Many well-meaning, but sophisticated minds are being led away by the delusion that these truths must be brought within the scope of natural laws. They are trying to bring the facts which it reveals to the test of reason and science, and to consider the Christian religion as one of the many forms of a natural religion, only purer and better than any other. Here is the real source of the confusion and darkness and doubt of many who would become scientific and philosophical Christians, if Christians at all, forgetting that the first step in the knowledge of divine things is to become little children at the feet of Christ.

The great truths of the Christian religion are revealed, not to our reason, but to our faith. They do not come within the scope or sphere of natural science or human philosophy. Its great facts are altogether divine and supernatural, and until this is apprehended and allowed, no real progress can be made in the right direction. They are above nature, and cannot be explained by natural laws.

The creation of the world in the beginning was a supernatural act, and whatever speculation one may entertain as to the mode of this creation, to deny its supernatural character, as though it could be explained by natural laws is to be an atheist.

Sin itself is in opposition to all law, and nature provides no antidote to the death to which it inevitably leads, nor any way of recovery from its ruin. If there be any remedy, or any recovery from its fatal poison, it must be supernaturally provided. It is just here that we find the radical difference between our holy religion and all the other systems of religion the world has ever seen. This is given from Heaven; as for the others, they are at best but human devices.

Our Lord and Saviour Jesus Christ, who is the foundation of the Christian system, was miraculously conceived, and not begotten by any natural law of ordinary generation. To deny this involves also the denial of his divinity. His teachings and his mighty works—excepting when he acted under the limitations of his human nature—were divine and supernatural. His death was human, for he died as a man; but his resurrection was a stupendous miracle. It was wrought only by the divine power that was within him. "He was put to death in the flesh, but quickened in the Spirit;" and such must be our resurrection, or we do not rise at all. It is not a natural process, but eminently supernatural. There is no such process in nature as a resurrection from actual death. We may think we find some faint analogies in the awaking from sleep, in the revival of spring, in the quickening of seeds in the earth, and in the transformation of the grub into the winged butterfly; nor need we deny this. But we must bear in mind that these are all living processes. There is no actual death in any one of all these—a dead tree never lives again, dead seed will never sprout, a dead grub never develops into a butterfly. If a man dies and lives again, and lives forever, it must be a supernatural, Almighty power, above the ordinary laws of nature, that raises him up and endows him with this new, imperishable life.

Those who are attempting to explain this doctrine of the future life on the ground of natural law, by the process of development through death into a higher state of being—as, alas! too many who call themselves Christians are doing at the present day—are ignoring and denying one of the fundamental principles of the Christian religion.

The same might be said of the doctrine of the

new birth—a truth which Nicodemus could not understand on any principle of natural law; nor can any man; for it is supernatural. So, also, the second coming of Christ, like the first, and the general judgment, are not to be considered as natural phenomena, as philosophizing Christians are endeavoring to do at the present time. However sincere or well-meaning they may be, their efforts are essentially anti-Christian, and, so far as they are successful, they cannot issue in anything but in the subversion of all true Christian faith.

It is with the earnest hope and prayer that I may be able to contribute a little—if it be only a little—to withstand this rationalizing drift and tendency of the times away from the simple gospel of Christ, and to recall men to the faith once delivered to the saints on this question of eternal life, which occupies such a fundamental position in the gospel system, that I have undertaken this work.

I am well aware how presumptuous it will seem to many of even my esteemed friends, for me to oppose myself to the popular current, on a doctrine that has had the sanction of so many good and learned men, and has so entwined itself about what is called the orthodox system of theology as to be regarded as one of its foundation principles, and to what severe judgment among men I am exposing myself. I am, however, encouraged to the effort by remembering how often it pleases God to use the weak things of the world to confound the mighty, and things which are not to bring to naught the things that are. But were I to consult my own personal comfort and convenience and reputation, I would gladly remain silent. But when I consider the origin of this dogma of immortality apart from God and without a Saviour—how unscriptural it is; what reproach it is bringing on the character of our heavenly Father; how it depreciates the work of Christ in our redemption, and obscures the luster of the glorious gospel; what a fruitful source of error it has always been, and what mischief it is working at the present day, I cannot hesitate to protest against it in the name of Him to whom I must and will be loyal, come what may.

But though I speak with the earnestness of conviction, I desire to speak the truth in love. Indeed, when I remember that under the same false training to which those whom I address have been subject, I was led away by this same delusion, and how I preached for more than a score of years this error, the falsity of which I now see by the grace of God, I have no occasion or heart for bitter words. Let no one construe what I have written in any other sense than that of kind, though earnest entreaty and persuasive argument. It is no pleasant duty in itself to oppose men's cherished sentiments, to attempt to destroy their cherished idols before their faces, or to expose their errors of doctrine. Be it done ever so kindly, it is hardly possible to perform such a duty without seeming to attack their persons, and to be actuated by an ill feeling towards them as individuals. It must be admitted that the discussion of principles and doctrines among those who differ, though undertaken in the utmost good-will, often degenerates into offensive personalities. I have resolutely endeavored in the prosecution of this discussion, whatever provocation I may have had—and I must say that I have been very severely tried by what seemed to me the perversity and unfairness of many whose views I have been called to examine and oppose—to deal only with sentiments and opinions, and not at all with the individuals who have expressed them, and to avoid everything that might be regarded as an unkind personality. If any line or word in this whole volume shall seem to any one to be obnoxious to any such criticism, I beg that it may be attributed to human infirmity, and to the necessity of hasty composition, for I have had no time to rewrite, or properly revise what I have written. I offer this, however, not as any apology for the sentiments I have expressed, for they have been matured by a special and most careful study of many years, but I could wish that I had been able to put them into some better shape, and to clothe them in a better dress.

I have given but a very small space to what are called the rational arguments, either *pro* or *con*, on this question, because I do not regard this doctrine under discussion as a doctrine of natural religion. It belongs pre-eminently to that which is divine and supernatural, and I have de-

sired as much as possible to advocate it and honor it as such. Life and immortality are only brought to light in the gospel—brought to light, not as an old truth of nature which had hitherto been hidden, but as a new truth—as the great gift of God, which Christ himself came to bring down from Heaven, and to offer as from his own hand.—"The Life Everlasting," by J. H. Pettingell.

"It Matters Not When, if We Are Only Prepared."

BY ELD. R. F. COTTRELL.

CONCERNING the light of prophecy an apostle has said "Whereunto ye do well that ye take heed." But thousands are deceiving themselves with the idea, seemingly self-evident to them, that it is of no use to them to know whether the coming of Christ and the end are near, or far in the future, if they are only prepared. This excuse for not heeding the injunction of Jesus and his apostles to "watch" and to "know that it is near," "lest coming suddenly," they be found "sleeping," is so well expressed and so plausible, who can deny its truth? Is it not true that, if they are only ready, all is well with them? Say they, "It matters not to me whether Christ should come to-day, this year or next, or whether he should not come in ten thousand years, it is all the same to me; if I love Jesus, all is well."

Now I wish to show how little such persons know and realize in what will consist a preparation for the close of probation for those that shall in the providence of God be "alive and remain" to that all-important event.

Please read the closing message of probation, as recorded in Rev. 14: 9-12. Listen to the awful warning against the worship of the beast and his image, and the terrible denunciation of the unmingled wrath of God against those that shall be found so doing, when that great day of his wrath shall come. Then, on the other hand, read the account of the last persecution of the church, recorded in Rev. 13: 11-18, when that government, which will bring into being an image of the papal beast, shall demand that you shall worship the image, the very thing which God warns you not to do, on pain of death; and it will be seen that a grand and decisive test will close probationary time, and that those who live till the Son of man shall be seated upon the white cloud with the sickle in his hand, because the "harvest of the earth is ripe," will have passed this final, trying test, refusing to worship the beast and his image, and identifying themselves with "those who keep the commandments of God and the faith of Jesus."

Now let me ask you, my friend, Who will pass this test, and not know that Christ's coming is near, even at the doors? Who will, at the risk of his life, refuse obedience to the mandates of earthly government, standing firm for the commandments of God, in spite of the threatening of death, till Christ shall come for their deliverance, and not know that deliverance is coming, and without praying for, and expecting, the coming of the Deliverer? At that time will be fulfilled the promise of Christ: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18: 7, 8.

To one who heeds the sure word of prophecy it is absurd, in the highest degree, to suppose that one can be prepared for the grand and solemn event of the close of human probation without being aware that that event is at hand. And why should Christians choose to close their eyes to all the signs of the coming of that day, and desire to have that day come upon them as a thief in the night. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I come upon thee." "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites." Why should Christians deliberately choose the unbeliever's fate?

WE do ourselves the most good doing something for others.

REASON, like time, will make its own way, and prejudice will fall in the combat with intellect.

The Sabbath-School.

Lesson for the Pacific Coast—May 5.

ACTS 3: 4: 1-3.

"Now Peter and John went up together into the temple at the hour of prayer."—The temple was still the appointed place for worship, and the apostles recognized it as such, although its former glory had departed. There are some persons who claim that they have no need to worship God at particular places or times. They say we must serve God always and everywhere, and that therefore one time and place is as holy as another. Strange as it may seem, such persons are not those who worship God the most. That kind of talk is simply an excuse for not meeting the requirements of God in regard to the times and places for worship. God can make one place more holy than another; he can also make a difference in days, so that one will be holy and the others not. This he has done. The fact that some can see no difference, simply shows their willful lack of discernment.

THE faith of the poor cripple is remarkable. He had never walked, nor even stood upon his feet, and he knew not how to use them; yet at the bidding of two strangers he instantly sprang to his feet and commenced to walk. There was no questioning, no statement of the impossibility of doing as he was commanded, no hesitation of any kind, but simple obedience. There are few men who would make an effort to rise. How does our faith compare with that of this poor beggar? Let us remember that the same power that performed that miracle exists to-day.

THE poor man who had been healed could not find expression for his joy and gratitude. He "entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God." He was not ashamed to praise God before all the people. Why should he have been? A most wonderful miracle had been performed. There was not one in that crowd that could find fault with him for praising God; their astonishment would have increased if he had not done so; they would have said that he was unworthy of the blessing of God. But if he had just cause to praise God for the use of his limbs after having been helpless for forty years, how much more reason for praising God those persons have who have always been able to walk. Two ministers met at a conference, and one told about an accident that had befallen him on his journey, which nearly cost him his life. He thought he had great reason to thank God for sparing him. The other replied, "But I have still more for which to be thankful than you have, because I came the whole distance in perfect safety, and met with no accident at all." There is a point in this that we would do well to remember. God's care is manifested no less in keeping us in perfect health than in healing us when we are afflicted. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness." Lam. 3: 22, 23.

THE astonishment at the miracle is expressed in strong terms; they were filled with amazement at that which had happened. The word translated "amazement," and from which our word *ecstasy* is derived, denotes being out of one's head from astonishment or other cause, and is found five times in Matthew and Mark, and eleven times in Luke's writings.—President Woolsey.

THOMAS AQUINAS, surnamed the Angelical Doctor, who was highly esteemed by Pope Innocent IV., going one day into the pope's chamber, where they were reckoning large sums of money, the pope, addressing himself to Aquinas, said: "You see that the church is no longer in an age in which she can say, 'Silver and gold have I none!'" "It is true, holy father," replied the doctor, "nor can she now say to the lame man, 'Rise up and walk!'"—Clarke.

THE manner of Jesus in working his miracles was very different from that of his apostles. His language was that of one who possessed power in himself. "Be thou clean." "Peace, be still." Neither did he hesitate to accept the

honor offered him on these occasions, nor seek to divert the minds of the people from himself, as though his miracles were not wrought by his own power, for his own glory. But the apostles wrought miracles only in the name of Jesus, and refused to receive the least honor to themselves. They claimed to be only instruments of that Jesus whom the Jews had crucified, but whom God had raised and elevated to his right hand. He was to receive all the honor and praise.—*Spirit of Prophecy.*

PETER, the blundering disciple, was the foremost apostle. A cold-blooded, impassive man, who is always proper, is not chosen for a leader either by God or by man. The world lacks impulse rather than knowledge, and a man of good and mighty impulses will be called to the front in spite of many characteristic blunders.—*Sel.*

IN verse 17 Peter introduces the subject of the second coming of Christ, and the restoration of the earth to its Eden state. He makes the interesting statement that God had spoken concerning it "by the mouth of all his holy prophets since the world began." We can find in the Old Testament a multitude of references to it; and we are by no means to suppose that we have all that the prophets have said. But we have enough. Surely a subject that has so largely engaged the attention of God's holy prophets, ought not to be lightly esteemed by us. The coming of Christ is the important doctrine for the people of this age. It alone can give life and force to the other doctrines of the Bible. It is the Christian's hope. The "Speaker's Commentary" says: "To believers, the second advent ought to be a joyous thought; death is to be swallowed up in victory, and the Lord God shall wipe away all tears from all faces."

"REPENT ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Verse 19.

"And be converted." This expression conveys an idea not at all to be found in the original. It conveys the idea of *passivity*, *BE converted*, as if they were to yield to some foreign influence that they were now resisting. But the idea of being *passive* in this is not conveyed by the original word. The word means properly *to turn*; to return to a path from which one has gone astray; and then to turn away from sins, or to forsake them. It is a word used in a general sense to denote the whole *turning to God*.—*Barnes.*

MANY commentators, rendering Acts 3: 19 thus, "Repent ye, therefore, and be converted, that your sins may be blotted out, so that times of refreshing may come," etc., think that the blotting out of sins immediately follows repentance and conversion; but the teaching of the Bible is plainly to the effect that the blotting out of sins is the last work before the coming of the Lord. A careful study of the work of the atonement will cause this to appear. The idea is also brought out here, for Peter adds immediately, "and he shall send Jesus," etc. Our sins are now forgiven, but only on condition that we continue to walk in newness of life. If we fall away, then our former sins will come up against us in the Judgment. Read Matt. 18: 23-35. It will be nothing in one's favor in the Judgment that he has been a Christian for a portion of his life, if he died in sin. See Eze. 3: 20; 2 Peter 2: 20-22. A more extended comment on "the times of refreshing," will be given in a future number.

"AND it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people." This means more than would appear to the casual reader. It shows what the end shall be of them that obey not the gospel. The original is intensive, meaning to be *utterly destroyed*. The Vulgate has it, "shall be exterminated." Compare with this Ps. 37: 9, 10, 20; Obad. 16; Matt. 21: 44; 2 Thess. 2: 9, etc.

E. J. W.

"THROUGH ignorance ye did it, as did also your rulers." Sin is sin, even though the one committing it be ignorant; and atonement must be made for the sin remaineth. The Mosaic law in this regard is recorded in Leviticus 4 and Numbers 15. Although it was possible for one to sin and be

ignorant of it, yet when the sin became known to him he was deemed guilty; hence the necessity of his making the required offering in order to be forgiven. This principle seems to be recognized by Jesus in John 9: 41: "If ye were blind ye should have no sin; but now ye say, We see, therefore your sin remaineth." Also in John 15: 22: "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." But some maintain that it is better to be ignorant than to have the responsibility increased by enlightenment. It should be remembered, however, that although ignorant, they are by nature in sin, and cannot by any means be saved in that condition. They can only be saved through faith in Christ and obedience to the law of God. To this end it is necessary that they be instructed, and as a result sin is made apparent. It is impossible to give man the instruction necessary to his salvation without his sin being made manifest. Ignorance never saves anybody; but it may cause their ruin. Ignorance is not a blessing, but a misfortune, although knowledge always brings increased responsibility. The Lord says by the prophet Hosea, "My people are destroyed for lack of knowledge." Hos. 4: 6.

W. N. G.

A VERY quick child made an observation to her governess, the other day, which had a great deal of truth in it. "How is it, my dear," inquired the lady, "that you do not understand this simple thing?" "I do not know, indeed," she answered, with a perplexed look; "but I sometimes think I have so many things to learn that I have not time to understand."

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"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 26, 1883.

Justification by Faith.

THE other question to which we referred in our last is this:—

2. If we lose our justification by unfaithfulness, do we then derive any benefit from our past Christian life?

This question ought to be examined in this connection, for we have heard the belief expressed that if a Christian falls from grace and shall be finally lost, his lot will be better for his having been a Christian; because all the sins of his previous life were forgiven when the Lord accepted him, and those into which he fell during his Christian life would not be counted against him because of his relation to Christ during that time. This is a delusion of the worst kind. It lulls the conscience and leads to complacent feelings even under the thought of the possibility of apostasy and final and eternal ruin. It springs from erroneous ideas concerning the nature of our service to God. It assumes that justification by faith is a final procedure, when it is not; that the life of the Christian is a life of *merit*, instead of a life of *favor*; that forgiveness in probation is *absolute*, without the possibility of reversal, whereas it is conditional, and the benefit of it may be lost by neglect or rebellion.

The following illustration presents a striking parallel to the case of the sinner. A boy is found in the streets, without home and friends, in abject poverty. A benevolent man of vast wealth takes him up, brings him to his own home, clothes him, with the prospect of making him his heir. He is in the enjoyment of all the privileges of the home and wealth of his benefactor. He is beloved and treated as an own child. For a time he rejoices in the happy change in his fortune, and is thankful and obedient to his new-found father. But after a time he becomes proud in his privileges; he considers them his just due, and becomes haughty and arrogant. At length he shows himself unthankful and disobedient. He carries his rebellion so far that the generous man can no longer tolerate him, as he is abusing his house and demoralizing his household. He is compelled to turn him from his house, and he returns to the degradation from which he was so graciously rescued. After a time he is detected, with others, his evil companions, in robbing the house of his generous benefactor. Now the question arises, Shall this young man be treated more leniently than his fellows because of the kindness which he has received from the man whom he has robbed? Not at all. In addition to the crime of robbery, which he bears in common with the others, he is guilty of the basest ingratitude, and deserving of sorer punishment than the others.

Take another illustration. We have likened justification by faith to the process of naturalization, and the sinner converted, to a man of foreign birth who has been admitted to the privileges of citizenship. After the foreign-born citizen has enjoyed his privileges a number of years, a war breaks out between our Government and that of the land of his birth, and he enters the army of the latter and fights against his adopted country. In company with others he is taken prisoner, and then claims that he shall be treated with more favor than the other prisoners, because of his former relation to our Government, and of his having served as an officer in it. But the officer in command takes another view of the matter. He treats his captives as prisoners of war—as men engaged in honorable warfare,—except him who had once sworn allegiance to the Government, and he orders that he be promptly executed as a traitor. And all governments assent to the justice of the proceeding, because the oath of allegiance imposes the most solemn obligation of loyalty, and because the privilege of citizenship is counted one of great favor to the individual. His former position does not serve to mitigate the rigor of his punishment, but to the contrary, increases it.

And if this be true in the case of human governments, how much more is it true under the divine government, where all is of favor or grace to the subject, and where

his action cannot possibly be counted as meritorious. Without any merit, by grace alone, is the sinner accepted of God; not for what he has done, or may do, but for what Christ has suffered for him. Grace upholds him in the Christian life; and without this grace he can do nothing. The gift of grace increases his responsibility and obligation. To turn away from this grace, once received, is reckoned as treading under foot the Son of God, counting the blood of the covenant, wherewith he was sanctified, an unholy thing, and doing despite to the Spirit of grace. Heb. 10:29. Or as crucifying to themselves the Son of God afresh, and putting him to an open shame. Heb. 6:6. The renegade, the apostate, dishonors the gospel of Christ far more than the infidel who has never known the joy of the gift of the Spirit of his grace.

By the prophet Ezekiel the Lord said: "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, *all his righteousnesses shall not be remembered*; but for his iniquity that he hath committed, he shall die for it." Eze. 33:13.

Now no person has a righteousness by reason of which the Lord says he shall live, except it be the righteousness of faith, received through the Lord Jesus Christ. If such an one turn away and commit iniquity "all his righteousnesses shall not be remembered;" and if so, he will stand before the Judge as if he had never had faith; as if he had not received favor through Christ. As we have remarked, justification by faith is not a final procedure; it is conditional. If the one so justified turns away from the Saviour, he is counted as never having been justified. Not fulfilling the conditions—not enduring to the end—his former justification avails him nothing; it shall not be remembered. But if his past sins were obliterated in justification by faith, then it would avail him much,—it would be remembered to excellent account. It would then, as a matter of fact, take the place of the judgment and entirely supersede it.

But the most emphatic negative to the position assumed by the questioner is given by the apostle Peter, as follows:—

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For *it had been better for them not to have known the way of righteousness*, than after they have known it, to turn from the holy commandment delivered unto them." 2 Peter 2:20, 21.

This, as far as any supposed benefit is to be derived from a former religious experience, is conclusive and decisive. Like the naturalized citizen taken in warfare against the land which has adopted him, the sinner who has been accepted through Christ to the service of God, is guilty of the highest treason; he has no cloak for his sin; he can plead no mitigating circumstances in his course; he crucifies to himself the Son of God afresh, and puts him to an open shame; he has received the assistance of grace, with the promise of its continued assistance, but he tramples upon it and does despite to the Holy Spirit. Surely it had been better for him never to have been the special subject of divine favor than thus to abuse it. Having had such opportunities of knowing his Master's will, he shall be beaten with many stripes.

The position of an individual justified by faith may be further illustrated thus: A owes B a sum which he is not able to pay, and C engages to take the responsibility of the debt on certain conditions; and in order to make it sure, C deposits with B sufficient to cover the amount. Now it is stipulated that if A fulfills the conditions, B shall cancel the debt from the deposit made by C. And as long as A is faithfully fulfilling the conditions, so long is B satisfied in regard to the debt; and of course he will not trouble A for it, knowing it is secure. Thus A is accounted just, in the sight of B, though not really just himself, because he fails to pay a just debt. He is considered as just, or justified through obedience to the conditions of C, who is his surety. But if A refuses or neglects to fulfill the conditions, the deposit of C no longer avails for him; he falls from the favor of B, which he had enjoyed through this arrangement, and the debt stands against him as fully as though C had never engaged to pay it on any condition.

That we have herein presented the true scriptural view of the subject, that justification by faith, or the pardon we receive while on probation, is a *conditional* pardon, is proved by our Saviour's words in Matt. 18:

23-35. Here is presented the case of a servant who owed his lord ten thousand talents; but having nothing to pay, and manifesting honesty of intention, "the lord of that servant was moved with compassion, and loosed him, *and forgave him the debt*." But this servant met his fellow-servant, who owed him the trifling sum of two hundred pence, and who plead for mercy in the same terms in which the first had so successfully plead before his lord. But this servant would not show mercy; he thrust his fellow-servant into prison till he should pay the debt. Hearing of this, his lord called him, and said unto him, "O thou wicked servant, *I forgave thee all that debt*, because thou desiredst me. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, *till he should pay all that was due unto him*." This we say is the Bible view of forgiveness in the gospel, or justification by faith, while we are waiting for the decisions of the Judgment. And on this plain case we are not left to merely draw a conclusion: the Saviour has made the application for us, and from this application there can be no appeal. He says: "*So likewise shall my Heavenly Father do unto you*, if ye from your hearts forgive not every one his brother their trespasses."

That this is a true representation of the position of the penitent, is evident from the declarations that "he that endureth unto the end"—he that is "faithful unto death"—shall be saved; while he that is justified by faith, may, by disobedience, lose that justification, and his righteousness will not be remembered. The blood of Jesus is the bounteous supply—the rich deposit where all may find a covering for their sins; but whether their sins are actually atoned for and removed by that blood, depends upon their acceptance of it and their faithfulness to the conditions of acceptance.

Remarks upon the Third Chapter of Zechariah.

THIS chapter consists of a single vision in which Joshua the high priest represents Christ our high priest and intercessor. In verse 1 the prophet saw Joshua standing before the angel of the Lord, and Satan standing at his right hand to resist him. Joshua stood thus to intercede for the people, and Satan resisted him by acting as the accuser of those for whom Joshua plead. See Rev. 12:10; Job. 1:6-12; 2:1-5.

In verse 2 the Lord by his angel rebukes Satan for his cruel words. The rebuke is so much like that uttered by Michael on another occasion that we may be quite certain that he is the speaker in this verse. Compare Zech. 3:2; Jude 9. From the response made by the angel to Satan, that God had chosen Jerusalem, we may infer that Satan resisted the intercession of Joshua by rehearsing the sins which had caused the destruction of that city. Joshua no doubt pleaded that the people who then inhabited Jerusalem had repented of those sins and separated themselves from them.

The last words of this verse are peculiarly encouraging. Joshua the high priest and those for whom he pleads, are spoken of as a brand plucked out of the burning. See Amos 4:11; Jude 23. For when Jerusalem was destroyed, only a remnant of the Jews escaped (2 Chron. 36:20; Jer. 52:28-30), and even the family of Seraiah the high priest, the grandfather of Joshua, was at that time in danger of extinction. 2 Kings 25:18-21. It is interesting to notice that Ezra was of the family of Seraiah, and was therefore the uncle or cousin of Joshua. Compare Ezra 7:1-5; 1 Chron. 6:14, 15; Zech. 6:10. The angel intimates that this brand, representing the remnant who had escaped the destruction of Jerusalem, had been plucked from the fire, not to be thrown into it again, but to be preserved.

In verse 3 it is said that Joshua, as he stood before the angel, was clothed with filthy garments. In verse 4 the angel commands that these should be taken from him in order that he may be clothed with clean raiment. In verse 5 this change is made partly at the command of the angel and partly at the request of the prophet.

In verse 4 we have an explanation of these things. The raiment of Joshua was polluted not by any material substance but by iniquity. This however was not his own sin but the sin of the people, for as high priest he bore the sin of all Israel before God in the sanctuary and made intercession for the transgressors. Verse 4 implies that the command of the angel to remove the filthy raiment was in answer to the supplication of Joshua.

We have in this symbolical representation the means of determining the occasion when the high priest stood there before God to intercede for Israel. On the tenth day of the seventh month, according to the law of Moses, the high priest entered alone into the most holy place for the sins of all Israel. Lev. 16; Heb. 9:7. When he had finished his intercession in that place, he changed all his raiment including the mitre which was specially designed to bear the iniquity of the holy things. Lev. 16:20-24; Ex. 28:36-38. This work in the most holy place represents the final work of Christ before the ark in the temple in Heaven when the sins of the people of God will be blotted out (Acts 3:19, 20; Rev. 11:19); and it is in view of this most solemn work that God is said to be raised up out of his holy habitation. Zech. 2:13; Hab. 2:20.

In verses 6 and 7 the angel promised Joshua that he should judge the house of the Lord and keep his courts, which signified that God would extend special favor to him as the high priest. But this promise is made to him upon condition that he would be obedient to God. This condition if not always expressed is always implied in all the promises of God to man.

In verse 8 we learn the peculiar signification of the blessing promised to Joshua. He and his companions were to serve as *signs*, for this is the literal translation of the Hebrew word here used. The same word is used where Isaiah and Ezekiel are each said to be *signs*. Isa. 8:18; 20:3; Eze. 12:6, 11; 24:24, 27. Joshua and his companions were to serve in the priesthood as signs of the Messiah, here called the Branch. Christ is called the Branch in Isa. 4:2; 11:1; Jer. 23:5; 33:15.

In verse 9 Christ is called the stone laid before Joshua. He is called a stone in many passages. Gen. 49:24; Ps. 118:22; Isa. 8:14; 28:16; Matt. 21:42; Mark 12:10; Luke 20:17; Acts 4:11; Eph. 2:20; 1 Pet. 2:4-8. The seven eyes upon this stone represent the seven spirits of God which belong to Christ. Compare Zech. 3:9; 4:10; Rev. 5:6; 3:1. The engraving of that stone took place when the word was made flesh. It is said that the removal of the iniquity from the land shall take place in one day. This work must be wrought by Christ by means of his act of taking upon himself our nature and dying for us and then interceding for us as our high priest. The work of Joshua on the great day of atonement, described in the first part of this chapter, was a sign of the final work of Christ in blotting out the sins of his people at the end of his service as high priest. After the accomplishment of this work the kingdom of God will be established in the new earth and the saints will each sit under his own vine and fig-tree. Dan. 7:18, 27.

J. N. A.

Practical Thoughts for the Camp-Meetings.

BY MRS. E. G. WHITE.

[At our camp-meeting at Hanford, Cal., one year ago, I felt urged by the Spirit of the Lord to speak to our people concerning the importance of maintaining right habits of life in order to enjoy the benefits of the meeting. As the points there dwelt upon are of general application, a summary of the remarks made are here given for the benefit of all who attend these annual gatherings.]

OUR yearly convocations are held for a special purpose. We desire to obtain spiritual strength by feeding upon the bread of life. We have separated from God by yielding to the maxims, customs, and practices of the world. We have allowed temporal things to absorb our attention, and have regarded the service of God as of secondary importance. As a consequence, we find ourselves in a state of great spiritual weakness. The season we spend here together should be a time of humiliation, brokenness of heart, and confession of sin. We want here to seek the Lord and find him to the joy of our souls. To do this, we must cleanse the soul temple from its defilement; we must banish therefrom selfish thoughts and interests. Jesus is among us to hear our penitential confessions and pardon our sins.

We should not devote this precious time to needless labor merely to gratify the appetite. We have not come here to indulge in feasting. Those who have taken charge of our restaurant at previous camp-meetings have had the privilege of attending but few of the meetings. Much care and thought was given to the preparation of the food—the cooking of meat, pies, cakes, and a variety of other dishes to please the appetite. Was this really necessary? I think not. A few simple articles of food, prepared with care and skill, would supply all our real wants, and at the same

time would do no injury to stomach or brain. The food should be abundant in quantity, and of good quality. We should not be compelled to live on a meat diet because nothing else is provided to supply its place. The money that is expended in buying meat would purchase a good variety of fruits, vegetables, and grains. Meat is not essential for health or strength, else the Lord made a mistake when he provided food for Adam and Eve before their fall. All the elements of nutrition are contained in the fruits, vegetables, and grains.

If we are careful in our diet, at the same time clothing ourselves in a healthful manner during the changes that are liable to occur, we may avoid the unpleasant consequences of neglect of these important matters. Parents should give special attention to the diet of their children. Let them have good, wholesome food, prepared in a simple, palatable manner. But many housewives do not know how to cook. Light is shining upon them, but they do not care to receive it. Turning with contempt from a method of cooking which requires skill and inventive power, they depend on injurious substances to supply the lack. We profess to be reformers, and as such should be constantly seeking to bring all our customs and habits to a correct standard, instead of conforming to the hurtful practices of the world.

Hot biscuit raised with soda or baking powder should never appear upon our tables. Such compounds are unfit to enter the stomach. Hot raised bread of any kind is difficult of digestion. Graham gems which are both wholesome and palatable may be made from the unbolted flour, mixed with pure cold water and milk. But it is difficult to teach our people simplicity. When we recommend graham gems, our friends say, "Oh, yes, we know how to make them." We are much disappointed when they appear, raised with baking powder or with sour milk and soda. These give no evidence of reform. The unbolted flour, mixed with pure soft water and milk, makes the best gems we ever tasted. If the water is hard, use more sweet milk, or add an egg to the batter. Gems should be thoroughly baked in a well-heated oven, with a steady fire.

To make rolls, use soft water and milk, or a little cream; make a stiff dough, and knead it as for crackers. Bake on the grate of the oven. These are sweet and delicious. They require thorough mastication, which is a benefit both to the teeth and the stomach. They make good blood, and impart strength. With such bread, and the abundant fruits, vegetables, and grains with which our country abounds, no greater luxuries should be desired.

We should avoid errors, not only in the quality, but in the quantity of our food. Eating too largely of even a simple diet will injure physical, mental, and moral health. Some persons have formed the habit of eating at any time between their regular meals. If this practice is continued, it becomes second nature. The stomach may be so educated as to desire food eight times a day, and feel faint if it is not supplied. But this is no argument in favor of so frequent eating. Three meals a day, and nothing between meals—not even an apple—should be the utmost limit of indulgence. Those who go further violate Nature's laws, and will suffer the penalty. Two meals a day are better than three.

Our brethren and sisters often bring upon the camp-ground food that is wholly unsuitable for such occasions—rich cake, pies, and a variety of dishes prepared in a manner to make a healthy man sick. Of course, the best food is considered none too good for the minister. They invite him to their tables, and send these articles to his table. Many ministers are dyspeptics; they have injured their health by taking food in too great quantity and of an injurious quality. They suffer from hot head and cold feet and limbs; the blood is called to the stomach to assist in disposing of the burden imposed upon it. Those men cannot become spiritual workmen until they observe strict temperance in their dietetic habits. God cannot let his Holy Spirit rest upon those who are enfeebling themselves by gluttony.

Precious talent has been lost to God's cause through intemperance in eating. Many, while they do live, are thus deprived of half the vigor and strength of their faculties. The brain is oppressed because the stomach is burdened. Ministers, above all others, should economize the strength of brain and nerve. They should avoid all food or drink that has a tendency to irritate or excite the nerves. Excitement will be followed by

depression. Over-indulgence will becloud the mind, and render thought difficult and confused. Our people err when they tempt their ministers with unhealthful food.

And let us not come to the camp-meeting to break the Sabbath by cooking on that day. The instructions which God gave to Israel should not be disregarded: "Bake that which ye will bake to-day, and seethe that ye will seethe;" for "to-morrow is the rest of the holy Sabbath unto the Lord." God meant what he said; and shall we who are presenting to the people the claims of the divine law, break that law ourselves, merely to please the appetite? God forbid! I know that frequently the Lord has withheld his blessing because we have failed to honor him by keeping the Sabbath according to the commandment. There has sometimes been nearly as much cooking done on the Sabbath as on other days. I would prefer to eat bread and water only, rather than to run any risk of breaking the fourth commandment. All needful preparation for the Sabbath should be made on Friday. On Sabbath morning, if the weather is cool, let hot gruel be provided. Further than this, all cooking should be avoided as a violation of the Sabbath.

If right habits are ever observed, let it be at our holy convocations. Here, if anywhere, we want our minds clear and active. We should honor God at all times, and in all places, but it seems doubly important at such meetings, where we assemble for the purpose of drawing near to God, and gaining a better knowledge of his will. One reason why we do not enjoy more of the blessing of the Lord is, we do not heed the light which he has been pleased to give us in regard to the laws of life and health. If we would all live more simply, and let the time usually given to the indulgence of appetite and the gratification of pride in dress, be spent in searching the Scriptures and in humble prayer for the bread of life, we would receive greater spiritual strength. We need to give less attention to our mere temporal wants, and more to our eternal interests.

Will those who have charge of our camp-meetings see that God is not dishonored or his instructions disregarded? Will they heed the light which has been given them upon health reform, and thus aid the people in securing both physical and moral health? Let us in our yearly gatherings seek to return unto the Lord, gather up the rays of light we have neglected, comply with the conditions laid down in God's word, and then by faith claim his blessing.

Comment on 2 Thess. 2:9.

A QUESTION has been raised in regard to a statement on page 170, No. 15, of the present volume of the SIGNS, on 2 Thess. 2:9. The statement was this: "In Paul's second epistle to the Thessalonians, he exhorts to be on guard, and not depart from the faith. He speaks of Christ's coming as an event to immediately follow the work of Satan in Spiritualism, in these words: 'Even him whose coming is after the working of Satan with all power and signs and lying wonders,' etc. The objection is that the word 'after,' in this verse, does not convey the idea of time, but of manner, and that it means 'according to,' as it reads in the Revised Version. In this case the 'coming' in verse 9 would refer to the Man of Sin; and the verse, instead of making a point in regard to Christ's coming, would simply teach that the work of the Man of Sin would be characterized by the spirit of Satan. We think it can be clearly proved that this verse refers to the time of Christ's coming, and not to the manner in which the Man of Sin does his work. The argument will consist of two points: First, that the word here translated 'after,' is often used with reference to time, and second, that the context requires that it should be so used in this passage.

It will be no news to state that one word often has a variety of meanings. This is not peculiar to the Greek or Latin; any one who is not aware of it, will need only to consult Webster's Dictionary to find that it is true of the English language. This very word "after" is a case in point. It is used, as in Acts 13:22, to express conformity with, in the sense of "according;" it is used to express difference in location, as, The books are placed one after another; also to indicate movement towards any object, as, The constable is after the thief; and it is very commonly used to express difference in time. No one has any difficulty in determining

from the general tenor of the passage with which meaning it is employed.

The word "after" in this case is from the Greek preposition *κατα* (*kata*), which is used, in different constructions, with a variety of meanings. It is often used to denote likeness, similarity, conformity with; but it is not true, as is intimated by those who claim that it should be so used here, that it never expresses time. We quote from the Lexicons those definitions of its use in the same construction as in the verse under consideration.

"VII. Of periods of time, throughout, during, for. *κατα τον πολεμον* (*kata ton polemon*), during the war. *κατα Αμασιν* (*kata Amasin*), about the time of Amasis."—*Liddell and Scott*.

"(25) In definitions of time, during, *κατα τον πολεμον*, at the time of the war."—*Pickering*.

"2. Of time, i. e., a period of time *throughout, during, in, or at* which anything takes place."—*Robinson*.

Of the corresponding word in the Vulgate, "Andrews' Latin Lexicon" says: "In time or succession, *immediately after, after, next to*. (Quite classical.)"

Following are some of the instances of the use of the word in the Bible, to express the idea of time:—

"Now *at* that feast he released unto them one prisoner, whomsoever they desired." Mark 15:6.

"Now *about* that time Herod the king stretched forth his hand to vex certain of the church." Acts 12:1.

"And *at* midnight Paul and Silas prayed, and sang praises unto God." Acts 16:28. See also Acts 27:27.

"And the same time there arose no small stir about that way." Acts 19:23.

"For this is the word of promise, *At* this time will I come, and Sarah shall have a son." Rom. 9:9.

"*Upon* the first day of the week let every one of you lay by him in store as God hath prospered him." 1 Cor. 16:2.

"Thou, Lord, *in* the beginning hast laid the foundation of the earth." Heb. 1:10.

We have now only to see if the word is used in this sense here. If we trace Paul's argument through, we shall see that *time* is the prominent thing. In the fourth chapter of the first epistle he speaks of those who are asleep, and says that they shall be raised when Christ comes. In the fifth chapter he says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief;" the brethren know of the times and the seasons. Again in the first chapter of his second letter, he refers to the second coming of Christ, and tells (verses 7-9) what shall then take place. Then he proceeds, in the second chapter, to correct the idea that some seem to have gained, that the day of the Lord was at that time near at hand. Before that day should come, he said, there would be a falling away, and the Man of Sin would be revealed. In verses 3, 4 he fully describes the nature of that power, and its manner of working, and says that it will continue until the Lord shall consume it with the spirit of his mouth, and destroy it with the brightness of his coming. Then, with the idea of Christ's coming still uppermost, and the reference to it fresh from his pen, he says, "Whose coming is after [or, at the time of] the working of Satan with all power and signs and lying wonders." It must be evident to all that the word "coming" in verse 9 refers to the same thing as the same word in verse 8, viz., the second advent of Christ; so the word "after" must refer to time, for the apostle would not say that the coming of Christ is according to the working of Satan.

That the connection between verses 8 and 9 is very close will be clearly seen when we understand that the words "even him" form no part of the original. They were supplied by the translators, for no reason except that they thought that the reference was to the Man of Sin, and wished to make that idea appear. There is absolutely nothing in the Greek, from which the words "even him" could be translated. Let any one read these verses, 8 and 9, leaving out these two supplied words, and he will at once see that the ninth verse refers to the time of Christ's coming. Thus: "And then shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming; whose coming is after [at the time of or next to] the working of Satan with all power and signs and lying wonders." Or, to make the case still plainer, instead of repeating the noun, substitute the appropriate pronoun in its stead, and it would then read, "Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming, *which* is after the working of Satan," etc. The apostle is simply carrying out the idea with which he

started, and states an additional fact in regard to the time of Christ's coming.

As corroborative proof we refer to Matt. 24:24, 27. The Lord there says that just before the second advent "there shall arise false Christs and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." This harmonizes exactly with 2 Thess. 2:8-10.

Again, the thirteenth chapter of Revelation brings to view a work which will immediately precede the second coming of Christ. It is the last great effort of Satan against God's Government. The case is precisely the same as that in 2 Thess. 2. An attempt is to be made to enforce the mark of the beast (this beast in 2 Thess. 2, is called the Man of Sin) upon all men. To aid in the accomplishment of his designs, Satan brings to bear his masterpiece of deception,—Spiritualism—as shown in verses 13, 14, working wonderful miracles in order to beguile men into accepting a lie as the truth. Compare with this 2 Thess. 2:10-12. So wonderful are his miracles that, as Christ says, if it were possible, even the people of God would be deceived. But this is not possible; the conflict will be sharp and short; the decision between truth and error will be quickly made in the minds of men; and the Lord will quickly come to reward his own.

One more text: In Rev. 16 we have the same deceptive work brought to view, and, as already seen, it immediately precedes the coming of the Lord. "And I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief." Rev. 16:13-15.

All these passages harmonize and show that the coming of the Lord will be the next thing after Satan has performed these deceiving miracles, which have not as yet taken place, but which cannot be far in the future. Thus the rise and progress of modern spiritualism is a most interesting study for those who are looking for their Lord's return, since the rapidity with which that delusion spreads shows beyond a doubt that the great day of the Lord is at hand.

E. J. W.

The Missionary.

The True Spirit of Labor.

BY ELD. S. N. HASKELL.

THE eleventh and twelfth chapters of Second Corinthians can be studied with much profit. The apostle here enumerates some of the conflicts and sufferings which he endured for Christ's sake. The early church is commended for its zeal as no other church has been commended since the days of the apostles. In the book of Acts we have much upon this point which is very striking. In Rev. 2:2, 3, are these forcible words: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." And yet he had somewhat against the church at Ephesus, because they had left their *first love*.

From the above scriptures we can form some idea of what devotion and zeal the early church possessed, also of what is required of us if we would meet the mind of the Spirit of God. We live amid the closing scenes of this world's history. The last sands of time are fast passing away. And yet, right upon the borders of the eternal world, as we are, how little do we realize the importance of the cause we have espoused. Should we weigh ourselves in the scales with the early church, we should come far short of their devotion; and even their zeal and devotion did not come up to the true standard.

There are only a few who can speak of laboring with cheerfulness "in weariness and painfulness" in the cause of their Redeemer, while there are many who testify that they have thus labored on their farms or in some calling where personal interests only were at stake. Many have grown gray, and their countenances become furrowed with perplexing care, while serving themselves. This was simply for what they should eat, and

drink, and wear. But few there are who labor thus in the cause of Him who left the royal courts and died that we might be saved.

Our missionary system presents an opportunity for each to engage directly in the service of the Master. Agents are wanted to sell our publications, and colporters are needed to enter thousands of cities and villages, to visit families and call their attention to the truth, and pray with and for those who may be anxious to know the will of God. Our sisters can also find a field of labor in remailing our pioneer sheet, and corresponding with those to whom papers have been sent. A number of the *Signs* should be taken in every place where any of our people live, and these papers should be distributed throughout their respective neighborhoods, or mailed to those whose addresses may be obtained.

God has committed to each of us a talent, and we are responsible for its use. Many have hid their talent in a napkin or buried it in the earth, and in the Judgment they will say, "Lord, I knew thee, that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." It is hard for them to deny themselves some personal ease or pleasure to engage in a work which yields so little in return,—to perform so much labor with so little profit. Its accomplishment would cost them time, care, and thought,—yes, and if they became successful workers, prayers and tears also. In some instances, the midnight hour has witnessed earnest pleadings with God that he would prosper the effort put forth. We know no reason why our sisters and lay brethren should not, in their sphere, feel a responsibility in working for souls, equal to that of the minister who enters the sacred desk.

We are thankful for what some of our Conferences are doing in this direction; but not one-tenth as many papers are taken for missionary work as should be used. Not one-twentieth is accomplished which might and would be accomplished could all realize the importance of the present hour. Could the curtain be lifted, and we be permitted to see the individuals in Europe, Asia, and even Africa, who are to-day rejoicing in the light of present truth as the result of remailing the *SIGNS OF THE TIMES* and of correspondence, it would encourage the wearied and careworn laborers to toil on. It would inspire in the lukewarm a desire to become more zealous in the work.

Report of Labor.

SINCE the first of March I have been laboring in the foot-hills and mountains of Stanislaus and Calaveras Counties, visiting families with tracts and papers during the week, and preaching on Sundays. Quite a number are interested in the truth. One person has begun to obey the commandments of God; others have acknowledged the truth, and say that they intend soon to walk in its light.

ISAAC MORRISON.

Sonoma and Lake Counties, Cal.

SINCE my last report, I have visited Santa Rosa, and held quarterly meeting, one week before regular time. We had a good meeting and baptized two. I also attended the quarterly meeting at Healdsburg and baptized one. I have visited Lakeport, where we had good meetings with our people, and Sunday, April 15, preached two discourses at Kelsey Creek school-house, seven miles from Lakeport. The attendance was good, and a good interest was manifested while we presented the claims of God's law.

W. M. HEALEY.

Nothing Accomplished Without Labor.

[THE following essay was read before the Illinois Tract and Missionary Society at its annual session, held in connection with the camp-meeting at Clinton, Ill., in 1877, by the Secretary, Mrs. F. M. T. Simonson, and by request was furnished for publication in the *Review*. We republish it for its suggestions to missionary workers.]

This is an age of quick thought, immediate resolution, rapidly followed by execution, all aiming to produce immediate results.

We are wont to look only at success in any enterprise, without taking into consideration the expenditure of physical and mental labor to gain

the desired end. We ascribe the favorable termination of an undertaking to some peculiarity of fortune, which is bestowed, unsought, on some, while it is withheld, for some unaccountable reason, from others equally worthy, as far as principle is concerned; but a close observation and intimate knowledge of the mode of obtaining a great good will disclose the fact that success is not the result of chance; it is the remuneration or compensation for an equivalent, and that equivalent is hard labor.

Might we not have had another Michael Angelo, in substance if not in name, if some one endowed with like artistic gifts had possessed also his indomitable energy? We are told that he studied anatomy twelve years; that some of his figures were begun as a skeleton, and muscles were laid on, one little bundle of fibers after another, until his extremely faithful labor was rewarded by a perfect model. Art lovers gaze upon his productions in statuary and painting, and ascribe them to his genius, which would have been as nothing without persevering labor.

Instances of like tenor might be multiplied at will; but we take only a limited interest in those objects which we believe are soon to perish. We profess to be engaged as auxiliaries, not as prime movers, in the work of seeking the salvation of our fellow-beings. To the prime movers, the ministers, we have no suggestions to offer; but to the tract and missionary workers we would address a few words. It has been proved, by actual experiment, that lay members may be successful as messengers. The extent of country over which the third angel's message has traveled, since the beginning of systematic tract work, has surprised even those who first suggested the measures taken. The number of attentive hearers, of interested readers, is increasing in a ratio agreeable to contemplate.

Facts and statistics concerning the rise and progress of the Illinois Tract and Missionary Society not being accessible, a retrospective view of labors, in detail, cannot be taken; and as for the result of the past six years' labors, who can estimate it in figures? Can any one demonstrate the extent of the influence this side the Judgment? We record quarterly the number of pages distributed, the visits made, etc.; but the tears, the prayers for and pleadings with our Judgment-bound fellow-creatures are noted only by the recording angel. A number of efforts being made, lines of influence start out, ramify, intersect, and finally become a network.

While we congratulate ourselves on the good accomplished, let us not lose sight of the successes which might have followed, had we bestowed more labor, or had we performed the remaining nineteen-twentieths of the work we might have done. Are we not, in many instances, so overcome by the Laodicean lethargy that we turn our backs upon our faith, and the fact that the angel of God is now holding the winds to allow the message to go forward, well nigh fades from memory?

At one period, Napoleon left his letters unopened for thirty days, and on examining them at the expiration of that time, he found that, by waiting, many needed no answer. Not a good way for tract and missionary workers. There is a mutual obligation between officers and members to be prompt. Slow-moving officers lessen the efficiency of members, and dilatory members weaken the power of a willing officer.

Do we believe what we profess? Are we positive we shall have plenty of time in which to work? For what were the rapid mode of transit, cheap fare, wonderful mail privileges at such low figures, fine inventions in printing presses which are worked at such a low price, telegraph, telephone, etc., reserved until this particular age? Any one slightly versed in prophecy can readily tell. They are to facilitate the spread of this last message.

With such a convenient highway open before us to nations, peoples, tongues, and kings, what excuse have we for not rising to work, as never before? Let us not contemplate past endeavors; but from this hour, bend to work till Illinois shall encourage sister societies by her example of devotion.

ENVY is a vice which keeps no holiday, but is always on the wheel, and working its own disquiet.

Do good if you expect ever to receive it.

Temperance.

GENERAL WOODFORD, at Lake Bluff, said that a "manufacturer in the West" marked seven hundred dollars in new bills which he paid his workmen on Saturday, and the next Monday afternoon four hundred and fifty dollars of those identical bills were deposited in the bank by the saloon men.

It is stated that a Cincinnati man got some beer into a sore on his finger, and was compelled to have the finger amputated. We have no idea, however, that this will in the least diminish the amount of beer consumed. The stomach of the beer drinker is like charity, in that it has to "endure all things."

BOTH houses of the Arkansas Legislature recently adjourned "out of respect to the memory" of a member who had just died. As the only thing that is told about this member is that he drowned himself during a drunken debauch, we are left to form our own conclusions as to the course which a man must pursue in order to command the respect of the Arkansas Legislature.

WILL any rum-seller tell us of one good thing that has come to our commonwealth as a result of rum-selling? Rum-sellers are licensed for the "public good," what public good have they ever done? They live without work. Is that a public good? They consume our substance and produce nothing. Is that a public good? They live on the money that of right belongs to the wives and children of drinking men. Is that a public good? They impoverish the community. Is that a public good? They cause eighty per cent. of all the crime that is committed. Is that a public good? The above questions may be answered by any friend of the liquor traffic.—*Bloomington Journal*.

Prohibition of the Liquor Traffic.

RESULTS IN MAINE.

It is a matter for great surprise among the working friends of temperance that there can be any difference of opinion, among sincere friends of the temperance movement, as to the propriety and necessity of the prohibition of the liquor traffic. In England there are many intelligent men who deny that government has the right to put it under the ban of the law. In this country it is very rare to find such a person who holds that opinion, especially since the Justices of the Supreme Court of the United States have unanimously affirmed it, and the upper courts of every State where the question has arisen have done the same thing. We may dismiss, then, as of no account, the objection, from whatever source it may come, that society has no right to protect itself from the liquor traffic, which inflicts far more mischief upon the community than any other source of evil.

The objection of intelligent men to the policy of prohibition is, mainly, that it does not prohibit; that prohibitory laws have been, and are, failures. I have before me now, as I write, a most respectable Republican paper, of a great city, in which the editor says, "The remedy for intemperance which many thoughtful men propose is not in prohibition, which has been a dead failure even in Maine." This is a fair specimen of the opinions entertained by the leading newspapers of the country, and by a great many leaders of public opinion, both clerical and lay.

Now, if the question of prohibition were a matter of minor importance to the country, it might be pardonable in such papers and such persons to be imperfectly informed in relation to it; but seeing that it is a matter of far greater importance to nation, State, and people than any other political and social question, even more important than all other such questions combined, it seems to me not to be a proper thing to do, for such papers and such persons to undertake to teach the people in relation to it without first ascertaining the facts in the case.

In this country and in Europe there are many hundreds of localities where prohibition has been established for various periods, in some of them for more than a quarter of a century. In not one of these places has it in any sense been a

failure; in every one of them it has been a great success: in some of them, in entirely sweeping away the liquor traffic and the evils that came from it; in all of them in greatly diminishing the traffic and reducing the volume of the poverty, pauperism, and crime originating in it.

Not long ago one of the most respectable and influential papers of New York said that prohibition had been a failure wherever it had been tried, even in Maine, where it had its origin. The editor was kind enough to admit a reply from me into his columns, in which I said he was entirely mistaken in his opinion upon that matter, and I added that, of the many hundreds of localities in America and Europe where prohibition had been established many years, he could not name one where it had in any way failed. I earnestly requested him to name one such place. His reply was that it was "a matter of common notoriety that prohibition was a failure, and that was conclusive." I rejoined that common notoriety was of no authority whatever, unless founded in the facts of the case, and I denied that there was even one fact in the case to justify such an opinion. It was once a matter of common notoriety that the earth was flat and not round, and that the heavenly bodies revolved about the earth as the center of the system. There are some localities within two hours' ride of New York where prohibition has been established for many years, and the facts as to its success there as well as in many places more remote, have been often published to the world. Why, then, should not intelligent men, who really wish well to their fellows, be correctly informed upon them, so as to be able intelligently and honestly to discuss the question? Men with a deep pecuniary interest in the enormous profits of the liquor traffic set these false reports afloat in the press, and somehow they procure them to be repeated as if they were true, by a great many most respectable people in church and State.

I suppose unprejudiced persons will readily concede that the people of Maine, after an experience of prohibition of more than thirty years, ought to know what its results have actually been. The Republican party, the dominant party in the State, has always had prohibition in its platform, and the Democratic party has repeatedly and emphatically repudiated the policy of license. I have only four of the resolves of the State Conventions of the Republican party of Maine, and I give them here:—

1878. "Temperance among the people may be greatly promoted by wise prohibitory legislation, as well as by all of those moral agencies which have secured us beneficent results; and it is a source of congratulation that the principle of prohibition, which has always been upheld by Republicans, is now concurred in by so large a majority of the people that it is no longer a party question, the Democrats having for several years declined to contest and dispute it."

1879. "We recognize temperance as a cause which has conferred the greatest benefits on the State, and we sustain the principle of prohibition, which in its operation has so largely suppressed liquor selling and added incalculably to the sum of virtue and prosperity among the people."

1880. "Experience has demonstrated the wisdom of the policy of prohibition as an auxiliary of temperance, and as contributing to the material wealth, happiness, and prosperity of the State; and we refer with confidence and pride to an undeviating support of the same as one of the cardinal principles of the Republican party of Maine."

There was no election in 1881, and no convention; but in 1882 the largest convention ever held in Maine assembled in Portland, more than 1,300 delegates being present from every county in the State, and the following resolve was unanimously adopted:—

"We refer with confidence and pride to the general record of the Republican party in support of the policy of prohibiting the traffic in intoxicating liquors, the wisdom and efficiency of which legislation in promoting the moral and material interests of Maine have been demonstrated through the practical annihilation of that traffic in a large portion of the State; and we favor such legislation and such enforcement of law as will secure to every portion of our territory freedom from that traffic. We further recommend the submission to the people of a constitutional prohibitory amendment."

The Legislature has now voted by 74 to 37 to submit such a proposition to the people. I am confident that intelligent men uninfluenced by interest, appetite, passion, or prejudice will accept this as conclusive of the whole matter.—*Hon. Neal Dow*.

The Home Circle.

CHARITY.

Oh! be not the first to discover
A blot on the fame of a friend,
A flaw in the faith of another
Whose heart may prove true to the end.
A smile or a sigh may awaken
Suspicious most false and undue;
And thus our belief may be shaken
In hearts that are honest and true.

How often the light smile of gladness
Is worn by our friends that we meet,
To cover a soul full of sadness
Too proud to acknowledge defeat!
How often the sigh of dejection
Is heaved from the hypocrite's breast,
To parody truth and affection,
Or lull a suspicion to rest!

How often the friend we hold dearest
Their noblest emotions conceal;
And bosoms the purest, sincerest,
Have secrets they cannot reveal!
We none of us know one another,
And often in error may fall;
Then let us speak well of our brother,
Or speak not about it at all.

—Selected.

Young Ladies and Dress.

A LADY who had taught for over thirty years, once gave the writer some very interesting information. "When a new scholar was introduced," she said, "I always looked first at her dress. If that was plain, neat, and tidy, I was pretty confident that I had good material to work with. For the first two or three years of my teaching, I was in the habit of scrutinizing the features, and the formation of the heads, but these came at last to be quite secondary considerations. One school was so expensive that none but daughters of the wealthy could possibly enter it; so when a young lady came to the class-room in a plain dress, I was sure that it was on account of her idea of the fitness of things. This argued common sense. Common sense is always in antagonism to vanity, and where there is vanity there is self-consciousness. So, you see, a plain dress came to mean a great deal to me. I learned never to expect anything from a girl whose school dress was silk or velvet. I shall always retain the impression made upon me by a quiet little body in a blue flannel dress, and the plainest of plain trimmings. She came from one of the first families in wealth and culture, and was the most unobtrusive child I ever knew, as well as the most brilliant. When she told me graduation day that she had decided to study for a physician, I was not in the least surprised, and I was sure she would succeed, as she certainly has in the most marvelous manner. She carried off every honor, and though the girls in 'purple and fine linen' sneered at her plain attire, and lack of style, there was not one who could ever compete with her."

Certainly, on the whole, the deductions of this teacher are correct. It takes time to array one's self in elaborate garments, and the girl whose mind is occupied with loops and trimmings and general furbelows, cannot, for philosophical reason, have room for much else. Then there is a reason deeper than this, even. The girl whose tastes are in the line of dress and display has not an intellectual development. She may be imitative and intuitive to a degree, but she will always, or generally, be superficial in her learning and shallow in character.

A very good story in this connection is told of a prominent musician in New York. A young lady went to him for a course of "finishing off" lessons. "Let's see what you can do," said the teacher, and placed before her a simple air of Mozart's. She played a few bars, and was interrupted. "Take off your rings," said the great man. A few bars more, and another interruption. "Take off your bracelets." A little farther on she was stopped again. "Your sleeves are too long. I want to see your wrists." The pupil pinned up her sleeves, with a face on fire. At last she succeeded in finishing the selection.

"Do you want me to teach you?" the instructor asked, as she took her hands from the keys.

"Yes, sir."

"Very well. Come to me to-morrow at this hour, without any jewelry, and in some sort of a dress that you can breathe in. I don't know at all how you have played this aria, because of

the rattling of gewgaws, and the distressing noise you have made in getting your breath. I am afraid you haven't the instinct of a musician. A musician thinks first of his art, and last of appearances, but it seems to me you think first, last, and always of how you look."

Now this may seem rough and very uncalled for to some, but he was an honest soul and a grand musician. His words proved true. This young lady had not the musical instinct, and after a fair trial was dismissed. Her teacher proved that her practice had been superficial, and all that she had done had been spoiled by vanity and self-consciousness.

A school girl who dressed very plainly, but in good taste, was once asked why she did not "rig up" more.

"Because," she said, "I haven't time to fuss about clothes and learn too, and then I should like to have something new to wear when I am older. Velvets and brocades, and diamonds and pearls, and all those fine things will be new to me bye-and-bye, and there is nothing left for you girls to anticipate."—Selected.

What Harry Taught Belle Chester.

A dance of blue-bells in the shady places,
A crimson flush of sunset in the west;
The cobwebs, delicate as fairy laces,
The sudden finding of a wood-bird's nest.

THE Chesters lived in a beautiful home in the suburbs of the city of C—. Belle, the only child, did not appreciate the beauty of her surroundings. She was a selfish, fretful girl of ten, always finding something to trouble her. Just now her vexation was considerable, because nearly opposite her father's elegant mansion small lots had been sold to a half dozen mechanics from the city. Each had put up a simple little cottage, surrounded with wire paling, and their families were moving in. One family was already settled, and as Belle walked past proudly, pushing a pretty little doll carriage with velvet cushion and trimmings, in which sat her aristocratic Victoria Amelia, whose wardrobe was imported from London, she noticed a beautiful little boy of about five years playing in the little yard. He did not see her, and, while she was looking, he sat down on a garden chair and folded his hands as if in prayer.

"I'd like to know what you were doing with your eyes shut in the day-time," she said saucily to the child as he approached the fence to see the beautiful doll carriage.

"I didn't *sink* any body *saw* me," he answered with flushed face.

"I saw you. What were you doing? You weren't praying in the day-time were you?" Belle asked, scornfully.

The boy was no coward, he looked up fearlessly as the tone stung him.

"I was prayin'," he said. "Mamma prays in the day-time an' I do, too, when I want to; dere's a lot to pray for over here."

"Humph! what's to pray for I'd like to know?"

The child looked at Belle reproachfully, as he answered: "Oh, everything, bes' of all mine papa don't drink any more, an' this house is ours. Just fink, mamma's, an' papa's, an' mine—all our own—ain't it wuth fankin' God for? we never had any house before."

Belle's heart was touched, but she only said, proudly:—

"If you think your house is so fine, what do you think of mine? There it is just over the way."

Harry looked over to the beautiful home, flushed with crimson from the western sky. There were bluebells hugging close to the pretty fence, and a pet fawn of Belle's was scampering over the lawn. Birds were singing in the trees, and roses climbing over the trellises. Harry was charmed.

"I *fink* it must be most like Heaven," he said, slowly. "I *fink* if I had your home I'd *fank* God all day long."

Belle turned away, and rolled Victoria Amelia home. She was thoroughly ashamed of herself. No, she had not thanked God all day, not even one little part of a day. She could not remember of ever having felt thankful. But she was thankful now, and with thankfulness came cheerfulness and generosity. She even remembered to invite her little teacher to spend a whole day in her now delightful home.—Ernest Gilmore, in *Christian at Work*.

No Cause for Envy.

"MR. RIDGEWAY," said a young man to Jacob Ridgeway, a wealthy citizen of Philadelphia, who died many years ago, leaving a fortune of five or six million dollars, "you are more to be envied than any gentleman I know." "Why so?" responded Mr. Ridgeway; "I am not aware of any cause for which I should be particularly envied." "What, sir!" exclaimed the young man in astonishment; "why you are a millionaire. Think of the thousands your income brings you every month." "Well, what of that?" replied Mr. Ridgeway. "All I get out of it is my victuals and clothes, and I cannot eat more than one man's allowance or wear more than one suit at a time. Pray, cannot you do as much?" "Ah! but," said the youth, "think of the hundreds of fine houses you own, and the rental they bring you!" "What better am I off for that?" replied the rich man; "I can only live in one house at a time. As for the money I receive for rents, why, I can't eat it or wear it. I can only use it to buy other houses for other people to live in; they are the beneficiaries, not I." "But you can buy splendid furniture and costly pictures, fine carriages and horses; in fact, anything you desire." "And after I have bought them," responded Mr. Ridgeway, "what then? I can only look at the furniture and pictures, and the poorest man who is not blind can do the same. I can ride no easier in a fine carriage than you can in an omnibus for five cents without the trouble of attending to drivers, footmen, and hostlers; and as to any thing I desire, I can tell you, young man, that the less we desire in this world the happier we shall be. All my wealth cannot buy me a single day more of life; cannot buy back my youth; cannot procure me power to keep afar off the hour of death; and then what will all avail, when in a few years I lie down in the grave and leave it all forever? Young man, you have no cause to envy me."

Don't Deceive Children.

NOTHING can be a greater mistake than to consider young people as destitute of understanding; their understanding should rather be appealed to and consulted. Do we not all remember how, when young, we were imposed upon; how our elders sought sometimes to put us off; how they gave us evasive answers or explanations; how they told us some plausible story as an excuse or as a reason? And do we not remember that even in our youth and simplicity we were quite capable of seeing through their maneuvers? Do we not all remember how, when anyone endeavored to keep us in ignorance of some proceeding of which we were made accidentally cognizant, we could divine very correctly the real motive for sending us out of the way with some false excuse? Now, in a case of this kind, which comes within the pale of parental authority, the will of the parent alone ought to be sufficient to control the child. But there should be no stifling of truth and no relaxation of duty. If, as often will happen, it is not expedient or proper for children to know a particular fact or incident, they should be told so with frankness and kindness, but at the same time with firmness. We are apt to overlook the intelligence of these little people and address ourselves to their stature. The treatment of children must always, for their own sakes, differ from that of full-grown men and women; our manner of addressing them must also be different; but there does not seem to be any reason why we should not give them full credit for the amount of intelligence they do possess; and we may every day see children with more discrimination, greater good sense, and better regulated moral deportment than many whose tall figure or riper age has invested them with the consequence of men and women.—Arthur's Home Magazine.

EVERYBODY wants to die nobly, but it is far better to live nobly; dying is momentary, living continuous. Our manner of living during all these years, will have more weight with the world about us than our mode of dying; besides, the manner of living is largely under our control; the manner of dying is generally beyond it. The character of our life is what we choose to make it; the mode of our exit from it, we ordinarily are not responsible for. Let us live right, day by day, and leave the close of it with Him who doeth all things well.

Religious Notes.

—The American Bible Society distributed 25,250 Bibles and Testaments in France last year.

—Rev. E. P. Hammond reports 800 conversions as the result of his evangelistic trip to the Bermudas.

—The Universalists have in the United States 711 churches, 707 ministers, and 35,790 communicants.

—The Mennonites in this country now number 410 churches or organizations, 250 ministers, and about 50,000 communicants.

—An Episcopal school of divinity is to be established in Colorado for instructing young men in practical work for Western fields.

—The Congregational ministers of Chicago have resolved to refuse to marry those who have been divorced for other than Scriptural reasons.

—Bishop Whipple administered the rite of confirmation to 247 Indians during his recent visits to the Chipewewa Mission, where there are now eight churches.

—A writer in the *Christian Instructor* speaks of the increasing number of rich men in Congress, and says they may be included, principally, under two classes—Those whose wealth has given them office, and those whose office has given them wealth.

—The *Independent* thinks a minister has no right to use King James' Version, or any other than the Revised Version in the pulpit. Regarding the Revised Version as the more correct version, it says that "one who uses in worship the Old, does, to the extent of the differences between the two, disguise and conceal the Bible from his congregation."

—Dr. Lyman Abbott says: "There is no Scriptural authority for the opinion, which is rarely openly maintained but is often tacitly assumed, that the example of the apostles is binding upon us. It is their teaching, not their example, which is authoritative." And again: "It is astonishing how strong a hold traditionalism has upon the church." It is indeed.

—The *Christian Union*, in answer to a question, says: "There is no need of believing that Christ went to the pinnacle of the temple in bodily person; but the narrative implies, and no philosophy can disprove, that there was a real transfer of his spiritual personality thither." Ah, indeed; but can the *C. U.* give us any light as to what his bodily person was doing in the meantime?

—The *Presbyterian* says that a "priest" of the Church of England preached a sermon lately from the text, "God forbid that I should glory, save in the cross of our Lord Jesus Christ," and defended the use of the crucifix as an aid to devotion. The Bishop of the diocese chanced to be present, and before the audience was dismissed rose and made a public and earnest protest against the bold perversion of the text.

—After a long preamble on the importance of the Sabbath, and the unchanging nature of the fourth commandment, the M. E. Conference at Lancaster, Pa., adopted the following: "Resolved, That we will preach a sermon on the observance of Sabbath during the year." These men show a just appreciation of the task which they have undertaken. We don't wonder that they limited themselves to one sermon a year in trying to harmonize Sunday-keeping with the perpetuity of the fourth commandment. We should plead for an extension of time.

—The Rev. Dr. Scudder recently said in Chicago that the lack of personal effort on the part of Christians for the salvation of souls, the deputing of nearly all such work in these latter days to the pastors and missionaries of the churches, while the members feel no responsibility beyond that of filling their pews on Sunday, listening with pleasure to the delightful sermons and fine music, and attending one prayer-meeting during the week, if perfectly convenient, was the greatest evil in our churches to-day, and until Christians were willing to speak to, and pray and labor for sinners, we should see no great ingatherings of souls.

—Rev. W. E. Merriman, pastor of the Somerville (Mass.), Congregational Church, has prepared the following as his confession of faith, which has been recommended to the church for adoption, by a committee that was appointed to examine it: "I believe that Christ shall come again in glory; that he shall raise the dead, and judge the world in righteousness, according to his gospel; that then the wicked shall be punished with eternal destruction from his presence, and the righteous received into his glorious eternal kingdom." We hope soon to see these honest souls that are seeking for light, come out into the full light of truth.

—The *Christian Statesman* emphatically denies that the proposed Religious Amendment to the Constitution, which it so persistently advocates, has any likeness to a union of church and State, yet it gives room in its columns for expressions of which the following is a specimen: "We long for the day when Christians throughout our land shall seize the political power within their reach and energetically wield it according to Christian principles." Students of the prophecies know too well what that means. The same writer very frankly says: "Christ gave us no specific rules to guide us in the performance of political duty." Very true. But he did say, "My kingdom is not of this world." His kingdom will not be advanced by the votes of politicians.

News and Notes.

—The Parliament buildings at Quebec were burned on the 19th inst.

—Two drunken men stabbed each other to death in Stockton, Cal., one day last week.

—The license upon saloons at Minneapolis, which has heretofore been \$100, has been raised to \$1,500.

—Curley, another of the Dublin assassins, has been convicted and sentenced to be hanged the 18th of May.

—The report that crops in Colusa County, Cal., were badly injured by the late frosts, was without foundation.

—The Pennsylvania Senate has passed to the third reading a bill to prohibit one person from treating another.

—By the falling of the wall of the Grand Army Hall, at Sacramento, seven men were killed, and several others injured.

—The Bustiamente tract, consisting of 1,000,000 acres, in Zacatecas, Mexico, has been sold for \$2,500,000 to a London syndicate.

—The Court House at Coleman City, Tex., was broken into one night last week, and all the criminal indictments were destroyed.

—The firm of James Marshall & Co., iron-pipe manufacturers, Philadelphia, have failed, with liabilities amounting to about \$2,000,000.

—The Austrian Parliament building in Vienna, is entirely surrounded by mounted police, in consequence of threats to destroy it with dynamite.

—Three thousand emigrants from Liverpool, arrived in Chicago in one day last week. Their destinations were Iowa, Kansas, Nebraska, and Colorado.

—Fifty persons were arrested in Odessa for nihilism last week. They include military officers, young women, teachers, students, workmen, and soldiers.

—Three rafts upset in the great tank at Secunderabad, India, while loaded with natives engaged in a religious ceremony, and sixty-two were drowned.

—The whipping-post has been revived in Maryland after an interval of sixty-four years. The first victim was a man convicted of brutally beating his wife.

—During the first nine months of the current fiscal year the internal revenue receipts were \$108,825,798, an increase of \$251,398 over the corresponding period of the last fiscal year.

—The House of Commons, in further recognition of the services in Egypt of Lord Wolseley and Admiral Seymour, have voted a grant of £20,000 to each yearly, which, at their death, is to pass to their heirs.

—The recent trial of eighteen prominent nihilists at St. Petersburg resulted in the conviction of all. Six were condemned to death, two to life servitude, and the rest to imprisonment for fifteen and twenty years.

—The Presbytery of New York decided that the religious education of the Chinese in that city comes under the head of foreign missions, and have therefore decided not to appropriate money for that purpose.

—Freeman, the insane man who killed his daughter at Pocasset, Mass., claiming to be acting under directions from Heaven, has recovered his sanity, acknowledges that he was under the influence of the devil, and is to be tried for his crime.

—It is thought the Mormon colonies in Arizona are in sympathy with the Apaches in their murderous raids, if indeed they are not directly connected with them. At any rate they refuse to furnish help to the rangers who are pursuing the Indians.

—Captain Eads has not abandoned the idea of a ship railway across the Isthmus of Tehuantepec. On the contrary, work has been commenced; and it is claimed that the road will be finished and in running order long before De Lessep's Panama Canal is opened.

—The manner in which the trial of the Phoenix Park murderers is being carried on in England, is in marked contrast to the way in which State trials are conducted in the United States. It seems that in England a murderer is not by virtue of his crime admitted into the best society and treated as a hero.

—A great deal that is printed in the newspapers is not news at all. Here, for instance, is an item that was written more than twenty-five hundred years ago, yet in its brief space it covers the greater part of the news of to-day: "By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood."

—In the *North American Review* for May, Professor Alexander Winchell announces his belief that communist doctrines have taken a deep root in this country and in the near future will burst forth in all their fury. No legislation can reach the source of the evil. Commenting on this, the *Commercial Observer* says: It is a fact that the man Most draws great crowds whenever he speaks, and we do not hear his doctrines repudiated by the classes he appeals to.

—A most terrific cyclone passed over a part of Mississippi about 4 P. M., April 22. The greatest damage was done in the villages of Wesson and Beauregard, in Copiah County. The latter place contained a population of about 500. Wesson is a summer resort for New Orleans people, and had a population of 1,600. The scene is described as appalling; the destruction of life and property was great. Thirty-six persons were killed; a large number was wounded, many of whom

will probably die. Terrific thunder and lightning and heavy rain accompanied the wind. It is said that Beauregard was entirely swept away. Other towns suffered severely, and several lives were lost in them. The storm extended into Tennessee; Chattanooga, and surrounding country suffered considerably. As the telegraph wires are down, full particulars have not yet been given. A cyclone is reported near Des Moines, Iowa, at the same time. A snow-storm is reported in Central New York, April 23, and the snow-storm in Colorado continued with great severity at the same date. The elements are strangely affected.

Obituary.

MILLER.—Fannie, youngest daughter of A. and S. Miller, died of scarlet fever, at their home near Milton Or., Sabbath, April 7, 1883, aged five years, seven months, and three days. Little Fannie was a promising child, and beloved by all. A few words of comfort were spoken by the writer, at the open grave. We leave Fannie to sleep for a little while till the "Life-giver" comes; then "mortality will be swallowed up of life." W. A. GIBSON.

A MINE OF INFORMATION.

HISTORY OF THE SABBATH AND FIRST DAY OF THE WEEK.

BY ELD. J. N. ANDREWS.

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CALENDAR.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 26, 1883.

Time of Camp-Meetings.

KANSAS,	May 17-22
PENNSYLVANIA,	May 31 to June 5
UPPER COLUMBIA,	June 6-12
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.

Various Matters.

NO SIGNS will be published next week, May 3. We expect to attend the meetings appointed in Healdsburg, stockholders' meeting, April 27, and general meeting, April 28, 29.

By telegram we are informed that the Upper Columbia Camp-meeting will be held June 6-12, instead of May 30 to June 6, as published last week.

THE Annual Meeting of the Stockholders of the Publishing Association, and the State Quarterly Meeting of the Missionary Society, were of much interest. We are not able to give the proceedings this week.

IN answer to certain queries, coming especially from Iowa, we recommend the friends to thoroughly circulate a pamphlet published in Battle Creek in 1868, written by the editor of the *Review*, containing complete answers to objections to the Testimonies written by Mrs. White.

SPECIAL attention is called to the first article in this paper—An Impressive Miracle—by Mrs. E. G. White. It is instructive, as all her articles are, and, as the title says, it presents an impressive lesson in the great work of the Saviour.

We invite attention also to the article entitled, "Bible Truth above Science." It is from Prof. Pettingill's work, "The Life Everlasting." We heartily endorse its positions. We have no sympathy with those who appear so very solicitous to "harmonize the Bible with science," especially when their efforts are professedly to save the Bible! We have no fears for the Bible; it will stand all the assaults of opposers in the future as it has in the past. Miracles are above science. To admit that the Bible may be tested by science is to admit that it is not what it professes to be.

The comments on the lessons in the Sabbath-school department of the SIGNS are proving highly acceptable to the Sabbath-school workers. Much labor is bestowed upon them. This department is under the charge of our assistant editor, who is a practical Sabbath-school helper.

We spent Sabbath, April 14, in Healdsburg. We were much gratified to find their Sabbath-school so large; about 160 members. A great responsibility is thrown upon the Healdsburg church by the location of the College. It is to be feared all will not realize the importance of the privileges they enjoy.

Our visit to the College was very brief, but gratifying. The school is prospering, and all seem to be of good courage.

Miss Willard addressed the people of Oakland in the First Congregational Church on the evening of April 12. It is impossible to give any idea of this address. She is thoroughly in earnest and hopeful in her work, and has plenty to say. No brief report could do any justice to her address; it was full of thought, good thoughts, from beginning to end.

THE *Pacific* once more makes room for some one in the southern part of the State to get rid of a little superfluous venom. Of course it is all directed against the "Saturday Adventists," and especially "their paper in Oakland," whose position on the Sabbath question he proceeds to demolish with an extravagant zeal that is

equalled only by his lack of knowledge. He fairly takes our breath away by the fierceness of his onslaught. Eight times, in an article of a column's length, we are accused of simple falsehood; twice, of "intellectual falsehood;" and once of "sophistical falsehood." We have no hard feelings toward this man; we believe he has done his best, and has used the best arguments that can be found in favor of the Sunday cause. While we pity him, our joy is increased to know that we have the truth, and are not obliged to resort to such language in its support.

Book Notice.

ON our table is a copy of the "Autobiography of Lorenzo Waugh." We have read this book with a good degree of pleasure, more, perhaps, because we have been permitted to form an acquaintance with the author. "Father Waugh," as he is familiarly called, is seventy-four years of age. He entered the ministry of the Methodist Church at an early age, and has devoted his life to the work of the gospel. We feel much drawn toward him because we find him a genial old gentleman, a great lover of children, and an earnest opposer of tobacco. The book was written for children, and on this ground we can excuse the taste manifested in the illustrations. The "cuts" will doubtless please the children; we cannot suppose they were inserted for any other purpose. It is got up in good style, both in printing and binding.

The book is full of interesting incidents, and we trust will find a ready sale. It may be had of the author at Petaluma, or of the Methodist Depository in San Francisco; it may also be procured at this office. Price, \$1.25; four copies for \$5.00.

Teachers of "Advanced Theology."

PERHAPS if everybody knew the whole truth about the so-called liberal, or advanced thinkers in religion, simple-minded Christians would be less blamed for refusing to follow their lead. The following from the *Christian at Work* is just what we would naturally expect to be the case:—

But every man acquainted with the world will still insist with Emerson that *depravity* is at the root of much of the free-thinking of this day, as it has been in every age during the past. A German professor, "whose name is known throughout Christendom," tells Joseph Cook, "that it is believed that more than a few theological pupils in Holland are immoral men;" and Mr. Cook adds, on what he considers adequate testimony for so grave a statement: "There is not a little theological discussion in Europe conducted by immoral men. It is a fact that men sometimes come out of semi-rationalistic theological courses in France and Holland with the filth of the pit upon them, and go into the State churches as preachers, or into certain universities as professors; and when books are published by them, all must, forsooth, sit down and pick them to pieces, and study them with painstaking candor; for, if we do not, liberalism will criticise us for narrowness." Some of the glamour that now hangs radiant around the critical school would quickly vanish if it were generally known that it represented not the love of knowledge and truth, but only a base desire to make "the worse appear the better reason," for the express purpose of obtaining unrebuked license to indulge in sensuality and sin.

Meeting in Southern California.

THIS meeting, which is to be held at Los Angeles the week following the Lemoore Camp-meeting, the appointment of which appears in this paper, will be an important one for Southern California. The presence of Sister White will add much to the interest of the meeting. Provision will be made for all that may come, as far as lodging is concerned, as a number of tents will be pitched on the ground. Those coming should bring straw-ticks and bedding, and come prepared to take care of themselves, by having tents furnished for lodging. Three times a year ancient Israel was to appear before the Lord. When they did this, God blessed them in their basket and in their store. There never was a time when we as a people needed the special help of God more than now. Perils are thickening on every hand; dangers are increasing. The religion of the Bible, the present truth, should become more of a living reality. We want to fasten upon God as never before. Those scattered friends in the southern portion of the State will have a privilege in this meeting which they never have had before, and none can afford to lose this opportunity. It is the first time that Sister

White has visited this portion of the State, and it may be some length of time before she will again. We are anxious to see the cause move, not only in that portion of the State where they have the privileges of frequent general meetings, but also in those portions of this Conference where the brethren are more scattered. Come up to this feast, and see what the Lord will do for us.

S. N. HASKELL.

Appointments.

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.

HARVEY GRAY,
PETER SCALIGHINI, } *Camp-meeting Com.*
W. R. SMITH.

Sabbath-School Convention.

A SABBATH-SCHOOL Convention will be held in connection with the camp-meeting at Lemoore, to consider the wants of the Sabbath-schools and devise means of supplying such wants. Let all Sabbath-school workers, both scholars and teachers, come prepared to ask and answer questions pertaining to the best methods of carrying forward the work. A Sabbath-school will be held on the ground as usual. Classes in New Testament history will recite the current lesson. Special lessons will be prepared for the children, and sent out to the schools in season.

Brethren, don't forget nor neglect the interests of the Sabbath-schools, as you make preparation for a successful camp-meeting.

G. D. BALLOU,
Pres. of Cal. S. S. Association.

Meeting at Los Angeles.

THERE will be a general meeting held at Los Angeles, in the S. D. A. meeting-house, commencing Friday evening, May 18; meetings will continue till the following Monday. At this meeting we hope to see the friends throughout the southern field, and as many others as can come. It is expected that Sister White will attend. Those living in San Diego, Ventura, and Bernardino Counties, are especially invited.

S. N. HASKELL.

Upper Columbia Camp-Meeting.

THIS meeting will be held in Milton, Oregon, commencing June 6, and continuing to June 12. The Upper Columbia Conference and the other organizations will hold their annual meeting in connection with this Camp-meeting. Delegates should be elected, and all necessary reports be made out in good season. Eld. Haskell of the General Conference, and Eld. Boyd of the North Pacific Conference will attend. We urge all the friends of the cause in Upper Columbia to come to this important meeting.

G. W. COLCORD,
AMBROSE JOHNSON,
T. L. RAGSDALE,
Committee.

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