

The Signs of the Times.

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

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The Signs of the Times.

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(For Terms, etc., See Last Page.)

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SHALL I BE READY?

BY MARY M. BUCKLAND.

Will the work that I am doing
Stand the test of that great day,
When the Lord will come to judgment,
All that's wrong to sweep away?

Will he speak the words of welcome
When he comes to claim his own?
Will he say, Thou hast been faithful;
All thy work has been well done?

Have I built on the foundation,
On the rock that's firm and true?
Have I made a full surrender,
Striving with my might to do

All the work the Master gives me,
With my armor ever bright,
Walking in the narrow pathway,
Ever keeping in the light?

Oh! I must be more in earnest.
I must seek the Lord to-day,
Choose him as my only portion
While in this dark world I stay.

—Albion, N. Y.

General Articles.

Martin Luther—His Character and Early Life.

BY MRS. E. G. WHITE.

THROUGH all the ages of papal darkness and oppression, God's care was over his cause and his people. Amid opposition, conflict, and persecution, an all-wise providence was still at work in the upbuilding of Christ's kingdom. Satan exercised his power to hinder the work of God, by destroying the workmen; but as soon as one laborer was imprisoned, or slain, another was raised up to fill the vacancy. Despite all the opposing powers of evil, angels of God were doing their work, heavenly messengers were searching out men to stand as light-bearers amid the darkness. Notwithstanding the wide-spread apostasy, there were honest souls who had given heed to all the light which shone upon them. In their ignorance of God's word they had received the doctrines and traditions of men, but when the word was placed within their reach, they earnestly studied its pages, and in humility of heart they wept and prayed for a knowledge of God's will. With great joy they accepted the light of truth, and eagerly sought to impart light to their fellow-men.

Through the labors of Wickliffe, Huss, and kindred workers, thousands of noble witnesses had borne testimony to the truth; yet at the beginning of the sixteenth century the darkness of ignorance and superstition still rested like a pall upon the church and the world. Religion was made to consist in a round of ceremonies, many of them borrowed from heathenism, and all devised by Satan to lead the minds of the people away from God and the truth. The worship of images and relics was still maintained. The Scriptural ordinance of the Lord's Supper was supplanted by the idolatrous sacrifice of the mass. Popes and priests claimed the power to forgive sins, and to open and close the gates of Heaven to all mankind. Senseless superstitions and rigorous exactions had taken the place of the true worship of God. The lives of popes and clergy

were so corrupt, their proud pretensions so blasphemous, that good men trembled for the morality of the rising generation. With iniquity prevailing in the high places of the church, it seemed inevitable that the world would soon become as wicked as were the antediluvians or the inhabitants of Sodom.

The gospel was withheld from the people. It was regarded as a crime to own or read the Scriptures. Even the higher classes found it difficult to obtain a glimpse of the word of God. Satan well knew that if the people were permitted to read and interpret the Bible for themselves, his deceptions would speedily lose their power. Hence it was his studied effort to shut the Scriptures away from the people, and to prevent their minds from becoming enlightened by the truths of the gospel. But a day of religious light and freedom was about to dawn upon the world, and all the efforts of Satan and his hosts were powerless to prevent its coming.

Foremost among those who were called of God to break the chains of popery, and lead the church into the light of a purer faith, stood Martin Luther. Though, like others in his time, he did not see every point of faith as clearly as we see it to-day, yet he earnestly desired to know the will of God, and joyfully received the truth as it was made plain to his understanding. Zealous, ardent, devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Scriptures of truth, Luther was the man for his time; and through him God accomplished a great work for the emancipation of the church, and the enlightenment of the world.

Like the first heralds of the gospel, Luther sprang from the ranks of poverty. His father earned by daily toil as a miner the means to educate his son. He intended him for a lawyer; but God designed to make him a builder upon the great temple rising so slowly through the centuries.

Luther's father was a man of strong and active mind, and great force of character, honest, resolute, and straightforward. His life was characterized by stern integrity; he was true to his convictions of duty, let the consequences be what they might. His sterling good sense led him to regard the monastic system with distrust. He was highly displeased when Luther, without his consent, entered a monastery; and it was two years before the father was reconciled to his son, and even then his opinions remained the same.

Luther's parents were strictly conscientious, earnest, and zealous in the performance of their parental duties, seeking to bring up their children in the nurture and admonition of the Lord. Yet with their firmness and strength of character they sometimes erred by exercising too great severity. Their government was one of law and authority. The mother especially manifested too little love in the discipline of her sensitive son. While she gave him faithful instruction in Christian duty, as she understood it, the austerity and even harshness of her training led him to cherish erroneous views of a religious life. It was the influence of these early impressions that led him in later years to choose the life of a monk supposing it to be a life of self-denial, humiliation, and purity, and therefore pleasing to God.

The life of Luther from his earliest years was one of privation, hardship, and severe discipline. The effect of this training was seen in his religious character throughout his life. Luther himself, though conscious that in some respects his parents had erred, found in their discipline much more to approve than to condemn.

The prevailing sin of parents at the present day lies in the indulgence of their children. The youth are weak and inefficient, with little physical stamina or moral power, because of the neglect of parents to train them in childhood to

habits of obedience and industry. The foundation of character is laid at home: no after influence from any earthly source can wholly counteract the effect of parental discipline. If firmness and decision were mingled with love and tenderness in the training of the young, we would see youth coming up, like Luther, qualified for lives of usefulness and honor.

At an early age Luther was sent to school, where he was treated with a harshness and even violence that he had not been subject to at home. So great was the poverty of his parents that he was obliged to obtain his food by singing from door to door, and he often suffered from hunger. The gloomy, superstitious ideas of religion then prevailing filled him with fear. He would lie down at night with a sorrowful heart, looking forward with trembling to the dark future, and in constant terror at the thought of God as a stern, unrelenting judge, a cruel tyrant, rather than a kind heavenly Father. There are few youth at the present day who would not have become disheartened under so many and so great discouragements; but Luther perseveringly pressed forward toward the high standard of moral and intellectual excellence which he had determined to attain.

He thirsted for knowledge, and the earnest and practical character of his mind led him to desire the solid and useful rather than the showy and superficial. At the age of eighteen he entered the University of Erfurth. His situation was now more favorable and his prospects brighter than in his earlier years. His parents having by thrift and industry acquired a competence, were able to render him all needed assistance. And the influence of judicious friends had somewhat lessened the gloomy effects of his former training. He now diligently applied himself to the study of the best authors, enriching his understanding with their most weighty thoughts, and making the wisdom of the wise his own. A retentive memory, a vivid imagination, strong reasoning powers, and energetic application to study, soon won for him the foremost rank among his associates.

"The fear of the Lord is the beginning of wisdom." That fear dwelt in the heart of Luther, enabling him to maintain his steadfastness of purpose, and leading him to deep humility before God. He had an abiding sense of his dependence upon divine aid, and he did not fail to begin each day with prayer, while his heart was continually breathing a petition for guidance and support. "To pray well," he often said, "is the better half of study."

While one day examining the books in the library of the university, Luther discovered a Latin Bible. He had before heard fragments of the Gospels and epistles at public worship, and he thought that they were the whole of God's word. Now for the first time he is looking upon the whole Bible. With mingled awe and wonder he turns the sacred pages; with quickening pulse and throbbing heart he reads for himself the words of life, pausing now and then to exclaim, "Oh, if God would give me such a book for my own!" Angels of Heaven were by his side, and rays of light from the throne of God flashed upon the sacred pages, revealing the treasures of truth to his understanding. He had ever feared to offend God, but now the deep conviction of his condition as a sinner takes hold upon him, as never before.

An earnest desire to be free from sin and to find peace with God, led him at last, after many severe conflicts, to enter a cloister, and devote himself to a monastic life. Here he was subjected to the meanest service, being required to act as door-keeper and sweeper, and to beg from house to house. He was at an age when respect and appreciation are most eagerly craved, and these menial offices were deeply mortifying to his natural feelings; but he patiently endured it

all, believing that it was a necessary humiliation because of his sins. This discipline was fitting him to become a mighty workman upon God's building.

Every moment that could be spared from his daily duties, he diligently employed in study, robbing himself of sleep, and grudging even the moments spent in eating his coarse, humble food. Above everything else he delighted in the study of God's word. And he often repaired to the Bible which he had found chained to the convent wall. As his convictions of sin deepened with the study of the Scriptures, he sought by his own works to obtain pardon and peace. He led a most rigorous life, endeavoring to crucify the flesh by fastings, watchings, and scourgings. He shrank from no sacrifice to become holy and gain Heaven. As the result of the painful discipline which he imposed upon himself, he lost all strength, and suffered from fainting spasms, from the effects of which he never fully recovered. But with all his efforts, his burdened soul found no relief. He was at last driven to the verge of despair.

When it appeared to Luther that all was lost, God raised up a friend and helper for him. The pious Staupitz opened the word of God to Luther's mind, and bade him look away from himself, cease the contemplation of infinite punishment for the violation of God's law, and look to Jesus, his sin-pardoning Saviour. "Instead of torturing yourself for your faults, cast yourself into the arms of your Redeemer. Trust in him, in the righteousness of his life, in the sacrifice of his death. Listen to the Son of God. He became man to assure you of the divine favor. Love him who has first loved you." Thus spoke this messenger of mercy. His words made a deep impression upon Luther's mind. After many a struggle with long-cherished errors, he was enabled to grasp the truth, and peace came to his troubled soul.

Oh that there were seen in this day, so deep abhorrence of self, so great humiliation of soul before God, and so earnest a faith when light is given, as were manifested by Martin Luther! True conviction of sin is now rarely experienced; superficial conversions abound, and Christian experience is dwarfed and spiritless. And why is this? Because of the false and fatal education given by parents to their children, and by ministers to their people. The young are indulged in their love of pleasure, and left unrestrained to pursue a course of sin; thus they lose sight of filial obligation, and having learned to trample upon the authority of their parents, they are prepared to trample upon the authority of God. And the people, in like manner, are allowed, unwarned, to unite in the sinful pursuits and pleasures of the world, until they lose sight of their obligations to God, and of his claims upon them. They are assured of divine mercy, but permitted to forget divine justice. They expect salvation through the sacrifice of Christ, without rendering obedience to the law of God. Hence they have no true conviction of sin, and without this there can be no true conversion.

Luther searched the Scriptures with untiring interest and zeal, and at last found therein the way of life clearly revealed. He learned that it is not to the pope, but to Christ, that men are to look for pardon and justification. "There is none other name under heaven, given among men, whereby we must be saved." Christ is the only propitiation for sin; he is the complete and all-sufficient sacrifice, for the sins of the whole world, securing the pardon of all who will believe on him as God hath appointed. Jesus himself declares, "I am the door. By me if any man enter in, he shall be saved." Luther sees that Christ Jesus came into the world, not to save people in their sins, but to save them from their sins; that the one only way whereby the sinner can be saved is by repentance toward God, because of the transgression of his law, and faith toward our Lord Jesus Christ, both for the pardon of sin and for grace to lead a life of obedience.

Thus he was led to perceive the fallacy of the papal doctrine, that salvation is obtained by punishments and penances, and that men must through hell reach Heaven. He learned from the precious Bible that he who is not cleansed from sin by Christ's atoning blood, can never be cleansed by the fires of hell; that the doctrine of purgatory is but a cunning device of the father of lies, and that the present life is the only period of probation granted to man in which to prepare for the society of the pure and holy.

Is the Church a Social Club?

WHEN the strains of Thomas' orchestra had died away in one church, to be succeeded by Shakspearean readings; and when in another church, after a glee club had rejoiced the audience, and portions of Julius Cæsar had been recited, the pastor arose, in the place where he ordinarily preaches the gospel of Christ and administers the sacraments, and delivered a "ludicrous" and "inimitably funny" address, on "Shall we wear a silk hat?"—when, we remark, these exercises were concluded it did seem a not unfitting time to ask thinking Christian people: Is the church a social club, or a divine foundation? In the name of God, whom we serve, which is it? Or is it both? Or, if neither, what is it? And we ask these questions now, not in a jesting mood; not wholly in a critical mood; we ask them in a sad and anxious spirit, believing that the true idea of the church is fast fading out in this country, and that unless something occurs to awaken the hearts of God's people to this truth, the very honor and good name of the institution which our Saviour founded will be brought into disrepute and degradation in many places.

Departure from a standard cannot be fully realized till the standard itself is cited. Therefore, to ascertain where the church is to-day, let us cite the standard of the divine ideal of the church. In the Old Testament, we see God gathering his people together, a spiritual household, within the inclosure of the tabernacle; there whilst priests in stainless robes perform the rites of sacrifice, the Presence comes in clouds of glory, and Israel bows beneath the overwhelming consciousness of a God revealed—a law proclaimed. In the New Testament where do we find the divine ideal of the church more clearly drawn than in the epistle to the Ephesians, in these words: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water, by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Citing this standard of the church, we affirm our belief that the church in America is losing in many places even the outward semblance of a divine foundation, established by the death of the Son of God, and existing for the help and comfort of souls struggling through a sinful and difficult world toward a vast eternity. The idea of the church, as Christ gave us that idea, is fading out here.

We will not be general. We will be explicit, and state that it is fading out in these directions: 1. In growing irreverence for the house of God. 2. In growing misapprehensions about Christian fellowship. 3. In a conventionalism that starves the soul. Take these in detail:—

1. There is a growing irreverence for the house of God. Children are finding out that the place can be demeaned for all sorts of uses without rebuke from any quarter. Young people's associations are growing bolder in their claim upon the church buildings in the interests of a jollity that passes for religious activity. Adults are now in two classes: those who encourage such things—on the ground that "the church must be made attractive"—and those who in silence and with aching heart feel that the noble sanctity of God's earthly house (a sanctity that is so far from superstition!) is fast departing.

2. There is a growing misapprehension about Christian fellowship: the deplorable idea that the church must furnish what the world calls "society." The modern "communion of saints" is freely believed to involve salad and ices; that your church will not be "successful" unless you "get the people together for social intercourse." No one would admit more freely than the writer that there must be "social intercourse" in church life. The truth is, you could not prevent it if you would; but the fellowship of the ideal church is on a basis of Christian work, and prayer, and benevolence, and the friendly visit to the stranger, the sympathetic call upon the sick and sad, the natural intermingling of friend with friend; and not on a basis of social pleasure. It is the fellowship that springs up naturally between hearts that are alike earnest to follow Christ, to work for him, to bring the world to him; or that fellowship, different but equally noble, between one who yearns to do good and one who, though not

a Christian, feels the power of Christian interest and sympathy.

3. There is a prevalent conventionalism that starves the soul. We do not mean what is called "stiffness;" in other words, the reserve common among people of good breeding; we mean the reverse, expressed by the conventional religious phrase, that "Everybody must be made to feel at home;" which practically means, that before or after divine service everybody must chat with and nod to his neighbor, and gaily discuss current topics, in order to dispel the feeling of "stiffness." We affirm that this has starved the soul of many and many an attendant at church by driving away all thought of seeking Christ in his own means of grace; by utterly dispelling the solemn impressions that may have been registered by the service upon the soul.

Along these three lines the Christly ideal of the church is fading out, and is being supplanted by the principles of action suitable in a social club. And this fading out of the Christly ideal has been accelerated by several influences which we can only mention as secondary to our main point. Among these we mention the practice of church sociables, conducted by an organized entertainment committee; the practice of arranging fairs, dramatic, literary, or musical exhibitions, for the filling of empty treasuries and the bolstering up of sickly enterprises; the yet grosser practice of "letting out" the church as a concert and lecture hall, or for such unmentionable degradation as may be included under the name of "wax works," enticing the public to help pay debts the people ought to pay, or not contract. These things seem to us to be just as surely as possible blotting out from our church life the image and superscription of the Son of God, and to be rendering less and less probable the continuance of the church as a saving, ennobling influence in modern society. And within the realm of worship there are similar destructive influences at work; which, also, we merely mention. The use of rollicking "revival" songs, that teach little worthy to be learned, that emasculate the gospel story, that involve trivial and worthless tunes; the irreverent and irresponsible work of choirs which disgrace the lofty service of the Divine Being; and, above all, the eccentric, Christless preaching, which wanders everywhere for material, and too seldom to him "in whom dwelleth all the fullness of the Godhead."

The combined work of all these destructive influences has brought about the following conditions: It is a *sine qua non* that a church shall be sociable; it is often the first question asked, "Is your church a social one?" It is the unpardonable sin if you have been six times to the church and no one has nodded to you. "Ah," you say, "no such church for me. It is too rich and too cold—it has too many diamond ear-rings in it." And the more active a church is socially, the more "live" it is believed to be.

But you say, "Man is a social being; he must find friends." So he must; and so he will unless he holds off. There is always a social life in a church, as I have said, by necessity; there never was a church without it, and you will by degrees work into friendships if you show yourself approachable. But the ideal church subordinates the social to the spiritual; does not try to organize the social element as such; lets it take care of itself, and seeks only to draw people into the work of Christ, and the work of Christ means brotherhood, the communion of saints!

The disease fastened on our American church life is Yankeeism: the idea that you must be "chatty" and if everybody is "chatty," and the church life buzzes along with little sociables, and suppers, and entertainments, and everybody has a jolly time, that church is full of plenty of life in that church. That is the life of your "proud, stuck-up churches" (these are the actual words of others), "where you go and out for a month and nobody speaks to you." There is nothing but the service going on; call this Yankeeism in church life; and ask whether it represents a true or a false principle, I only quote again the Christly ideal of the church, emphasizing certain words:— "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water, by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

What is the cause of this Yankeeism? People

are looking at each other, and not at Christ, and they want the spice of worldly life introduced in the church. If we looked at him and worshiped him, the church would satisfy us, the worship would satisfy us, and we would deplore as an intrusion any petty social amusement introduced in connection with our church life. We would say: Defile not my church life with the footprints of the world. Let there be one place where the world is not suggested. Let me have one Holy of Holies left in my life; a place where I can commune with my Saviour and lose all thought of smaller matters in the infinite greatness of Calvary and the heavenly Jerusalem!

The conclusion of the whole matter is this: The churches of America, the Christians of America, need the baptism of the Holy Ghost:—

To keep alive the aspiration for holiness. If we aspire to that, if we hunger and thirst for God, what do we want of a little paltry amusement in our church? It is irrelevant; it is a trial to us. "Take these things hence."

To bring out Christ before us—on his cross. The Spirit of God must clear the air so that we shall see the cross more clearly, and know what it means, and glory in Christ and him crucified.

To make us live in Christ, and thus seek the conversion of souls. Fault-finding one, complaining that the church is "unsocial," be ashamed! Bury thy petty spirit, and begin to care for the unsaved souls about thee. In work thou shalt be drawn to other workers, and find a noble, not a paltry fellowship, in doing good within Christ's glorious church!—*Rev. Chas. C. Hall, in Christian Union.*

Sticking to Principle.

THE man who is determined that if he does build he will build securely, digs down to the rock. He says, "I believe in God, he is my helper. I believe in Christ Jesus, and on his atoning sacrifice and living intercession I build my eternal hopes. I also build on the doctrine of grace, for the Lord hath said it—By grace are ye saved, through faith. I build on Scripture; nothing but the warrant of the word will do for me." What God has said is a rock; what man teaches is mere shifting sand. What a blessed thing it is to get down to the eternal principles of divine verity! You that pick up your religion from your mothers and fathers, you that follow it because it happened to be in the family, what are you worth in the day of trouble? You are blown down like a booth, or a hut of boughs. But you that know what you believe, and why you believe it, you who, when you put your foot down, know what you are standing upon, and are persuaded that you have firm rock beneath you; you are the men who will stand fast when mere pretenders are hurled out of their place. Oh, my dear seeking friends, fix upon true principles, and be not content with falsehood.

These truthful principles must be firmly adhered to. Bind your building to the rock. A house will not stand merely because it is on the rock; you must get its foundation into the rock. The house must take a grip of the rock, and the rock must grasp the house. The more you can get the house to be a bit of the rock, and the rock, as it were, to grow up into the house, the more secure you are. It is of no use saying, "Yes, I confide in Christ, in grace, in revelation," unless your very life enters into these things, and they enter into you. Hypocrites, Job says, are stolen away in the night; so easily are they removed. The inventor of some new notion comes along, cracks up his novel wares, and silly souls are at once taken in by him. Christ may go, grace may go, and the Bible may go, too; their new master has them wholly in his power. We want not such unsubstantial men; we care not for these speculating builders whose carcasses are all around us. We have had enough of castles in the air; we need true men, who will stand fast like the mountains while errors, like clouds, blow over them. Remember the huge shaft at Bradford, and how many were slain by its fall, and let it teach you to hold hard to foundation truths, and never depart from them.

It is a grand thing to have a faith which cannot be shaken. I saw one day a number of beech trees which had formed a wood; they had all fallen to the ground through a storm. The fact was they leaned upon one another to a great extent, and the thickness of the wood prevented each tree from getting a firm hold of the soil.

They kept each other up, and also constrained each other to grow up tall and thin, to the neglect of root-growth. When the tempest forced down the first few trees the others readily followed one after the other. Close to the same spot I saw another tree in the open, bravely defying the blast, in solitary strength. The hurricane had beaten upon it, but it had endured all its force unsheltered. That lone, brave tree seemed to be better rooted than before the storm. I thought, "Is it not so with professors?" They often hold together, and help each other to grow up, but if they have not firm personal root-hold, when a storm arises they fall in rows. A minister dies, or certain leaders are taken away, and over go the members by departure from the faith and from holiness. I would have you be self-contained, growing each man into Christ for himself, rooted and grounded in love and faith and every holy grace. Then when the worst storm that ever blew on mortal man shall come, it will be said of your faith, "It could not shake it." I beseech you who are now seeking Christ to take care that you build well, that you may stand long in your Zion, steadfast and unmovable. —*Spurgeon.*

The Revolt Against Law.

THE Greek word for sin denotes lawlessness. Lawlessness is a very marked characteristic of the present age. Everywhere we see this revolt against law. It begins in the family. In very many families there is no obedience to parents and no respect for age. The same spirit is manifested in the public schools. Is it any wonder that when these boys and girls grow up they have very little regard for law of any kind? Thus on every hand we see the manifestations of the spirit of lawlessness. Children do not wish to obey their parents, nor pupils their teachers. Great numbers hold in contempt the laws of the land; and even in the church there is very little by way of a healthful discipline. In Europe the very air is charged with sedition and revolt: nihilism in Russia, socialism in Germany, conspiracy and murder in Ireland, the red flag in France. Surely these are ominous signs of the times.

Many speak of law as though it was the enemy of all freedom. They forget that law is the very foundation of all society and life. Freedom is not anarchy nor liberty universal license. If nature were not governed by fixed laws, we could never sow with any confidence, or go forth to harvest with any certainty. Society without law would soon degenerate into barbarism. The body, the soul, and spirit of man are all governed by fixed laws. If we violate these laws we must suffer the penalty. In seeking to free themselves from law, men subject themselves to the severest bondage. There is no despotism worse than that of a mob. Witness the awful scenes of the French Revolution! Yet we have very little hope that these sober thoughts and undeniable facts will prevail. The disease has gone too far. Lawlessness is a peculiar feature of the last times. Only by the coming of Him "whose right it is to reign," will the lawless spirit be subdued.

Look where you will, the skies are dark and lowering. In all Europe there cannot be found one throne that does not already begin to totter. Even in this, the first Government in all the earth, there are many that cannot abide the ordinary laws that govern and punish crime.

The issue is certain. Law must prevail. Man cannot free himself from all control. How will the conflict end, and when? We believe that it will end in the overthrow of all oppression, but the complete triumph of all true law; and this overthrow of the one and this triumph of the other will take place when He comes "whose kingdom is an everlasting kingdom."—*Rev. J. S. Gilbert, Methodist, in Messiah's Herald.*

Jewish Sabbath-breaking.

THE *Jewish Times* takes a firm stand for the strict observance of the Sabbath, and endeavors to stop the tendency to looseness in religious matters among the Jews. Of the success which will attend its efforts we may judge from the following statement of the present condition of things, made in its issue of May 4:—

It is a clear fact to any unprejudiced mind that the observance of the Sabbath cuts but a small figure in the present generation; and its laxity is

becoming so universal as to call for serious consideration. The orthodox of ancient proclivities, when approached on the subject, is silent if not evasive, and when inclined to be communicative, shields himself from a neglect of its observance by such answers as would mantle the cheek of any intelligent person, with a blush of shame. Simmered down to a simple proposition, he yields all his religious principles and belief to gratify his avarice for the accumulation of money. The reformed Israelite of another school, takes a different stand-point, and views religious observances as a relic of the dark ages. With him it is business before religion, and no holiday is considered worthy of observance that interferes with business arrangements. He is, in fact, a batch of inconsistencies. With all his lax ideas of religion he may be found contributing his mite to the support of synagogues, charities, and everything that lends as a prop to Judaism, but his moral support is withheld. On the Yom Kippur he may be seen outside the synagogue, ridiculing all the rites which he is helping to maintain; and were it not for the fact of his being well known, also that the indelible mark with which nature has stamped him cannot be concealed, he would be too happy to pass for a Christian.

Influence of Family Worship.

THERE are professors of religion who find frequent excuses for omitting family worship. I had a neighbor of that sort who had worship in his house only on Sunday. He has two sons; one is a drunkard and the other a loafer. Some people omit evening worship because they have company to tea. I lived in a little seaport on the coast of Maine in a house where a generous hospitality was dispensed. Some of our neighbors were shipmasters, and when one of them was on the point of departing on a long voyage, he and his wife and a few other neighbors were invited to tea. At the usual hour we had evening worship, and God's care, protection, and help in peril were especially asked for the captain about to sail. The ship of one of these captains foundered in mid-ocean, many days' sail from the nearest land. The ship's company took to the boats, and reached land after many days. The captain, who was not a religious man, said to me, "I thought of your father's prayer; it helped me, gave me courage, and made me feel sure we would get safe to land."

In my childhood it was common for a family, the head of which was going to sea, to ask for the prayers of the church, that God would bring back the husband and father in safety; and on his return public prayer of thanksgiving was offered the next Sunday. Do they do so now? and if not, why not?

The influence of family worship is fairly illustrated in three families that came to Maine from Massachusetts many years ago. Of the three brothers two were merchants and one a physician. All these were professors of religion. In the families of the merchants family worship was observed as regularly as the rising and setting of the sun. In the family of the medical man it was not so. There were times when for months morning worship was observed, but for the most part an extensive practice was an excuse for omitting it altogether. The older sons were skeptics, and the eldest daughter is one today, though she has been a member of a church. So much for the family of the medical man. Each of the merchants' families produced a minister of the gospel, men who have been useful in their calling, and whose names are recorded in Dr. Cathcart's Baptist Encyclopedia.

I do not know that the difference between these three families can be referred to the observance of family worship in two of them, but it has always seemed so to me, and I do not know what else to refer it to. The wives in these three families were excellent Christian women.—*Christian Mirror.*

THE effects of modern skepticism, especially as indulged in by young men who do not know how to take the first deep soundings of a passage of thought, are as pitiful as the conceit of a sea-gull who, having dipped its wings in the briny deep, seeks the upper currents of air, firmly believing that it knows all about salt water.

THOSE are the most honorable who are the most useful.

"Life" and "Death" Literal Terms.

It is only by accepting these words, Life and Death, according to their plain, literal sense, that the Scriptures—especially the historical, doctrinal, didactic, and hortatory portions—can be made intelligible and self-consistent.

If the Bible is the word of God, as we believe, all of its utterances will be in harmony with each other. If they seem to conflict, it must be either because we misapprehend them, or because we have read a meaning into some of its passages that cannot be sustained by others. This is just the difficulty interpreters have found with the doctrine under consideration. It is quite possible to construe these terms, Life and Death, in certain passages which our opposers are in the habit of quoting, in such a way as to seem to favor their doctrine. But they are in such evident conflict with others, which most positively threaten absolute death and extermination to the wicked, or promise endless perpetuity of life to the righteous only; and so out of harmony with the whole drift of the Scriptures from Genesis to Revelation as to forbid any such construction to be put upon them. But there is nothing in all the Scriptures that forbids us to take these words in their ordinary sense. Yea, we cannot do otherwise without doing violence to the word of God.

Dr. Farre, an eminent English physician, in a recent private remark, so well expresses our view, that we must quote his words:—

"I believe that there are very few important doctrines of Christianity that do not meet with some *apparent* contradiction in Scripture, so that we can only get at the truth by taking the Scripture as a whole—whether this apparent contradiction arises from the desirableness of expressing the doctrine in high relief, so as to make it more striking and impressive; or from the somewhat exaggerated mode of Oriental speaking, which has this object; or from the different purposes for which the doctrine is mentioned on different occasions; or from viewing the doctrine, as it were, in all lights. But I think there are few important doctrines so free from contradiction as this—that eternal life is the gift of God through Jesus Christ, and that the finally impenitent will lose it."

We cannot, in this place, go into as extended a comparison of scripture with scripture as we could wish. It will hardly be necessary to do more than to direct the reader's attention to a few passages.

Take, for instance, the original threatening: "Thou shalt surely die;" or, as it is more exactly in the margin, "Dying thou shalt die." Gen. 2: 7. It is hardly possible to believe that Adam could have understood the language to mean anything but just what the words imply. No one would ever have thought of forcing another meaning into this language, had it not been for the purpose of sustaining a doctrine which the Scriptures do not teach. But when God himself proceeds to interpret the meaning of these words, which he does immediately after the fall (in the next chapter, Gen. 3: 19): "For dust thou art, and unto dust shalt thou return,"—this surely ought to be the end of all question among those who have any regard whatever for the truth of God's word.

But still further, we have an exhibition of God's mercy, as well as his justice, in dooming the sinner to death. He will not allow him to perpetuate a life of sin and misery. Hence the "tree of life," to which he had hitherto had access, is now denied him; and for this very reason—as God himself tells us: "And now, lest he put forth his hand and take also of the tree of life, and eat and live forever,"—he is driven from the garden, and cherubim are stationed to guard the tree of life against the sinner's approach. The tree is not destroyed. A new way of access is to be provided through an atoning Saviour, and a new life through him; and Christ's ransomed people will again "have a right to the tree of life" in the Paradise beyond, to which he will bring them. It is impossible to make any sense out of this passage, unless we understand it, as it reads—that the death which follows sin is actual death, and the life which is the portion of the holy, is actual life with all its blessings. For if we take death to mean a forlorn and wretched condition of life or existence, endlessly perpetuated; and life to mean purity and joy; then why should not God, in his mercy, have been willing to let Adam "eat and live forever"? Or—and perhaps this is an effectual way to test the definition which is given

of life—if the tree of life is *only* the tree of holiness and "well-being," why was God so unwilling that man should put forth his hand, and take, and eat, and possess holiness and "well-being" forever? We once asked a theological professor, who gives this interpretation to these words, Why was God so unwilling to permit Adam to eat and live forever? After much hesitation and evident embarrassment, he replied: "It is a skeptical question. It don't deserve an answer." This is as satisfactory an answer as these expositors can give.

What can be meant by those many expostulations, entreaties and warnings of God's word, but actual death and extinction of being? "Turn ye, turn ye, for why will ye die?" "The wages of sin is death." "Sin, when it is finished, bringeth forth death." "If ye live after the flesh ye shall die." "The end of those things is death." "Whose end is destruction," etc. These words are spoken to sinners and of sinners. They are already "spiritually dead," according to this theology. As for the death of the body, no one can avoid that. What other death can be meant, or possibly inflicted upon them, but actual death? What other kind of life do they possess, but their natural life?

The popular theory is, that the second death, which will be inflicted upon impenitent sinners in the day of Judgment, will be a *continuation* of their present spiritual death; that is alienation from God, with a great addition to their sufferings, whether of mind or of body, or of both. But this is not the infliction of the death that is threatened. The word of God tells them that they *SHALL DIE*, and not that they shall *continue* dead under circumstances of aggravated misery. It represents God himself as inflicting this death upon them, by casting them into hell (*Gehenna*) for the destruction of both soul and body. God never inflicts *spiritual death*. That which is so called, is indeed the sin for which actual death is the penalty. They who are spiritually dead—that is, alienated from God, and necessarily wretched as long as they live—cannot be permitted to live at all, after their reclamation has become hopeless and justice has been satisfied. They are to be gathered as the tares and chaff—not to be preserved forever, but only to be burned. It is the good seed only that is gathered into the garner.

Why are we exhorted to seek for glory, honor, and immortality, if this immortality is what all men have without seeking? Why are we urged to "lay hold on eternal life," or why is eternal life so emphatically and repeatedly promised to the righteous as their own peculiar portion, as the special gift of God through Christ? Surely something more than purity and happiness must be meant. All this, of course, is included in the gift of that blessed life. But it is the *life itself* that is promised. *Life* must have a deeper and more radical meaning than its accompanying conditions; for we speak of a sinful and wretched life, as well as a pure and happy life. But the evident teaching of Scripture is, that the latter only can endure forever, and the former must inevitably come to an end; "the end of those things is death." The miseries that accompany sin are likened to the diseases of the body. They are especially likened to that dreadful, fatal disease, called leprosy, which terminates only in the *death* of the victim. It is declared to be the great, universal law of God's government, that nothing can live permanently that is not in conformity with his holy law; that sin is self-destructive, and must inevitably *end* in death; not merely in misery and wretchedness—these are only the first-fruits—but in *death*, when it is finished. In this way the universe is to be cleansed, "and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

If the word *zōē*, life, is to be taken to mean simply a state of blessedness, and the word *thanatos*, death, a state of misery, why should not the epithet *aionios* be equally applicable to both, if they are both equally enduring? But never, never in one single instance is it applied to the latter in the word of God, while it is continually used to designate the endless perpetuity of the former.

It is this false philosophy concerning the natural and necessary immortality of all men, that has rendered the arguments of the apostle Paul in his epistles to the Romans and Corinthians respecting the universality of death in consequence of Adam's sin, so inexplicable, and has necessitated the invention of so many various

theories to make the dealings of God with the heathen world, and with infants, appear to be just. Let him be understood to mean just what he says, and his arguments need no explanation, nor do the ways of God need any apology. They are most evidently "just and true."

The words of our Lord, as recorded in John, especially in that notable sixth chapter, where he proclaims himself as the "bread of life," are explicable only as we understand him to mean life, as he says, and not mere happiness as these teachers would fain explain them: "Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am the bread of life. Your fathers did eat manna in the wilderness, and are dead,"—not, are wretched, but are dead. The manna which they ate had no power to give them perpetual life. But "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever." There is no analogy here, unless we understand by the life which Christ gives, endless perpetuity of life.

So, in the fifth chapter, he asserts with great emphasis, that everlasting life is from him: "Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life;"—that principle of life is already generated in him which shall never be extinguished. "For, as the Father hath life in himself,"—not happiness, but life,—so hath he given to the Son to have life in himself." The Jewish people had come, very generally, to claim this future life of eternal blessedness for themselves, as the special favorites of Heaven—as the children of Abraham; but our Lord assures them that they can only secure it through him: "He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life." "Search the Scriptures, for in them ye think ye have eternal life [or the promise of eternal life]; and they are they which testify of me"—as the only giver of this life—"and ye will not come unto Me that ye might have life." "If ye believe not that I am He, ye shall die in your sins."

Again, when at the grave of Lazarus our Lord proclaims himself as the resurrection and the life, how could those who heard him, or how can we, understand him as declaring anything else than that the dead can live again only by a resurrection, and that this resurrection and this life are only through him? On this point, Bishop Hampton, in one of his Bampton Lectures, says:—

"The notion of the separate existence of the soul has so incorporated itself with Christian theology, that we are apt, at this day, to regard a belief in it as essential to orthodox doctrine. I cannot, however, help viewing this popular belief as a *remnant of scholasticism*. I feel assured that the truth of the resurrection does not rest on such an assumption. What our Lord says to Martha's declaration, 'I know that he shall rise again,' when he proclaims himself the resurrection and the life, is to this point. The Jews then entertained a philosophical belief in a future state. Our Lord tacitly reproves an assurance *on such grounds*, by his strong reference to himself: '*I am the resurrection and the life*; whosoever believeth in me shall live *though he die*.'"

In short—for we must hasten to the conclusion—what else can be meant by having one's name "blotted out of the book of life," but to be counted unfit any longer to live, and to be consigned to that "second death," from which there is no resurrection? This will be a fearful doom, indeed, and one in view of which the sinner may well tremble; for he cannot dispute its justice, while all Heaven exclaims, "Behold the goodness and severity of God!"—From "*Life Everlasting*," by Prof. Pettingell.

If one should accidentally drink any unknown fluid that would quicken his pulse, flash waves of heat and cold alternately over his body, shake his nerves, obscure his vision, cause ringing in his ears, produce palpitation, dizziness, nausea, coruscations, benumb the voluntary muscles, confuse the thoughts, depress the will, exalt the passions, and lower the vitality of the whole organism, he would demand a stomach pump (if he had enough sense left to apprehend what he needed), knowing that he was poisoned; but if the fluid be only called alcohol, these dreadful symptoms of poisoning become evidences of having a good time, and the man who denies the "evidences" is a "temperance fanatic!"—*Healdsburg Flag*.

The Sabbath-School.

Lesson for the Pacific Coast—June 9.
ACTS 6; 7:17-60.

Daily Reading in Connection with the Lesson.

SUNDAY—Exodus 1 and 2.
MONDAY—Exodus 3 and 4.
TUESDAY—Deut. 18:15-22.
WEDNESDAY—1 Cor. 10:1-12.
THURSDAY—1 Kings 8:12-30; Isa. 66:1, 2.
FRIDAY—Amos 5:21-27.
SABBATH—Ps. 106.

Commit to memory Acts 7:48-50; Deut. 18:15, 18, 19.

Notes on the Lesson.

"AND when he had said this, he fell asleep."—There is not in the Bible a more striking instance of the power of the Christian religion to lift a man above his surroundings. Stephen was surrounded by a mob of frenzied fanatics, who were rending the air with their yells of rage. More than all this, huge stones were being showered upon his body. But these things did not disturb him. Amidst all the strife "he fell asleep." The original word has the meaning "to hush to sleep," "to lull to rest." The shouts of rage and the pelting of the stones served merely to lull him to rest, as an infant falls asleep in its mother's arms. And indeed this was Stephen's condition. He was not distracted by what was going on around him, because he was looking into Heaven. His eyes were fixed on Jesus. And so he fell asleep in Jesus. Blessed sleep! This should be a lesson for those who are annoyed and hindered in their Christian course, by their adverse surroundings. If we are only "full of faith and of the Holy Ghost," as Stephen was, we may rise superior to every adverse circumstance. And it is the privilege of every one to have the same sustaining power that he had; and not only the privilege, but the duty.

"HE fell asleep" means simply that he died. Nothing could more fitly represent death than sleep, and the term is quite frequently used in the Bible. See John 11:11; Acts 13:36; 1 Cor. 15:17, 51; 1 Thess. 4:13-16, etc. Those who are asleep are unconscious of what is going on around them; they take no note of passing events. So it is in death. Eccl. 9:5, 6; Job 14:21. Those who go to sleep expect to awake again; and those who die will also be raised from their sleep. And for this reason it was peculiarly fitting that death should be spoken of as a sleep, to make the Christian's hope prominent as compared with the heathen notion that the dead would never rise.

"Now how is it possible to harmonize the fact that the dead sleep, with the popular idea that they are conscious and, if they have been righteous, in Heaven, actively engaged in praising God? Can folks that are asleep praise God? David said, "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore." Ps. 16:11. But he expected to go to sleep when he died, for he said, "Consider and hear me, O Lord, my God; lighten mine eyes, lest I sleep the sleep of death." Ps. 13:3. And Paul declares that he really did sleep, for he said, "For David, after he had served his own generation by the will of God, fell asleep." Acts 13:36. Now can any one imagine that David is in Heaven in the presence of God, where there is fullness of joy, and fast asleep? When he said, "At thy right hand there are pleasures forevermore," did he contemplate an eternal sleep? No; he contemplated an awakening from sleep. And we have positive proof that he did not go to Heaven, for Paul says farther that he "was laid unto his fathers, and saw corruption," and Peter says plainly (Acts 2:34) that "David is not ascended into the heavens." The facts are these: The Bible says that the dead are asleep; that, like persons in sound sleep, they are unconscious; that they will be awakened at the last day, and that *then* they will be forever with the Lord, in whose presence there are joys and pleasures. The conclusion is unavoidable that while they are asleep and unconscious they are not in heaven. The Bible and modern theology cannot by any possibility be made to agree. But the Bible is true; and therefore the Christian's hope is not to go to heaven at death, but to have a resurrection from the dead. This was what sustained Stephen in his trial and martyrdom.

How to Study the Bible.

WE have already spoken of the benefits to be derived from Bible study; that by it we not only gain a knowledge of our duty, but strengthen the intellect. We believe that this matter can scarcely be put in too strong a light. The Bible is not appreciated by any of us as it should be, and the reason why it is not is because it is not studied. It is a wonderful book. But a casual glance at the Bible, or the reading of one, two, or even five chapters a day, in a mechanical manner, will not give us the insight into the Bible that we should have. It is not the quantity of ground that we cover in our reading, but the manner in which we do it, that makes us Bible students. Now the Bible itself tells us just how we should study it. In Deut. 6:5-9 we have directions as to our duty in regard to the Bible. We will quote it in full:—

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

This is a complete model for Bible study. It was not intended to be local, for the Jews merely, but is for all persons, in all time. Not that we are to wear phylacteries as the Jews did; this passage does not command that. The first part explains the last. The word of God is to be studied and meditated upon so much that it will have a controlling influence over every act that our hands perform. We should work so that all that we do will bear the impress of the word. Thus it will be for a sign upon our hands. In like manner the forehead stands for the mind, which is to be stored with the truths of God's word. They are ever to be before our eyes. But we wish to call especial attention to the 6th and 7th verses. We are commanded to talk of the word when we sit in the house, and when we walk by the way, and when we lie down, and when we rise up. Now how can this be done? Must we carry a Bible with us continually? That would be very inconvenient, and almost impossible. We could not use it while we were at work, nor in the night. The previous expression explains the whole thing: "And the words, which I command thee this day, shall be *in thine heart*." That is the secret of Bible knowledge. The Bible must be read so carefully that the words will be indelibly fixed in our mind. Then we can meditate upon them wherever we are, or whatever we are doing.

It used to be the custom to learn portions of the Bible "by heart," as it was called. Unfortunately it is one of the good practices that is going out of date. People are afraid of being formal. They are so afraid of having a mere intellectual knowledge of the Bible, that they run the risk of having no knowledge at all. We may make the study of the Scriptures a mechanical act, whatever way we study them, but committing portions of it to memory is no more liable to be a mechanical act than simply reading it.

And even if we do not sit down with the express purpose of learning a certain portion, if we read the Bible as much as we ought, and give earnest, prayerful heed to that which we read, it will become fixed in our minds almost unconsciously. And who can estimate the good that would result from such a course? The Bible becomes our constant companion. We can meditate upon the word wherever we are. And by thinking upon it, and having our minds filled with it, evil thoughts will be crowded out. It is like being in the company of pure and good men. Such company molds us; we become like the company that we keep. If we have the Bible for our constant companion, as we may have, our characters will be molded by it. The Spirit of the Lord can then the more easily make impressions on our hearts, for it works through the word. And we cannot be influenced by the Bible unless we do make it our own, and become permeated by it. Nothing will atone for neglect of God's word. Shall we not, then, *search* the Scriptures, instead of hastily running through them?

E. J. W.

Comment on Acts 7:59.

"AND they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." It is scarcely necessary to explain that "calling upon God," refers to Stephen, and not to his persecutors. It was Stephen who called upon God, and said, "Lord Jesus, receive my spirit." This latter expression is the stumbling-block to many. Those who hold to the dogma of a conscious existence after death seize upon it with avidity, as positively proving their theory. It really proves nothing except that Stephen wished to have life restored to him again at the last day (John 6:40, 54). This subject is well considered in "Man's Nature and Destiny," by Elder U. Smith, from which we quote:—

There is another class of expressions respecting the word spirit, which properly come under consideration at this point. The first is Ps. 31:5, where David says: "Into thine hand I commit my spirit." Our Lord used similar language, perhaps borrowed from this expression of David, when, expiring on the cross, he said, "Father, into thy hands I commend my spirit." Luke 23:46. And Stephen, the martyr, in the same line of thought, put up this expiring prayer: "Lord Jesus, receive my spirit." Acts 7:59. What was it which David and our Lord wished to commit into the hands of God, and Stephen, into the hands of Christ? A conscious entity, it is claimed, the living and immortal part of man; for nothing less could properly be committed to God. Thus Mr. Landis asks: "What was it then? The mere life which passed into nonentity at death? And can any one suppose they would have commended to God a nonentity? This would be a shameless trifling with sacred things." But David, on one occasion (1 Sam. 26:24), prayed that his life might be much set by, or be precious, in the eyes of the Lord. That which is precious in his sight, it seems, might very properly be commended to his keeping, especially when passing, for his sake, out of our immediate control. And in the very psalm (31) in which he commits his spirit to God, he does it in view of the fact that his enemies had "devised to take away his life." Verse 13. . . .

Thus our life is something that we can commit to another for safe keeping; it can be taken away from us; we can give it up, or lay it down. Is it, therefore, a distinct entity, conscious in death? If it is not, then equivalent expressions applied to the spirit do not prove that to be conscious in death and immortal; for they prove the same in the one case as in the other; and whatever they fail to prove in the one case, they fail to prove also in the other.

But if the spirit, as is claimed, lives right along after death, just as conscious as before, and a hundredfold more active, capable, intelligent, and free, where would be the propriety of committing it to God in the hour of death, any more than at any point during its earthly existence? There would be none whatever. Entering upon that permanent higher life, it would be much more capable of caring for itself than in this earthly condition. The expression bears upon its very face evidence that those who used it desired to commit something into the care of their Maker which was about to pass out of their possession; to commit something into his hands for safe keeping until they should be brought back from the state of unconsciousness and inactivity into which they were then falling. And what was that? It was what they were then losing, namely, their life, their *pneuma*, which Robinson defines as meaning, among other things, "The principle of life residing in the breath, breathed into man from God, and again returning to God." And when the life is thus given up to God by his people, where is it? "Hid with Christ in God." Col. 3:3. "And when will the believer receive it again? When Christ, who is our life, shall appear." Verse 4. Then Stephen will receive from his Lord that which while dying he besought him to receive. Then they who for Christ's sake have lost their life (not merely their bodies while their life continued right on) will have that life restored to them again.

WHAT we are at home is a pretty sure test of what we really are.

The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, MAY 31, 1883.

Philosophy of Death.

A NUMBER of the *New Jerusalem Messenger* was recently placed in our hands by a friend which contains an article entitled the Philosophy of Death. It might quite as well be styled the Theology of Death, for its teachings are nearly identical with the popular views of death which are very generally taught in the churches. The "New Jerusalem" theology is that of Swedenborg, and is identical with the latest phase of Spiritualism. On the subject of death there is scarcely a shade of difference between Spiritualism and the most orthodox Orthodoxy of the churches. The paper now before us notices the lecture of a Boston minister on Swedenborg. The minister is not a disciple of Swedenborg. He was reported as saying: "Swedenborgianism has done the liberalizing work of the last century." "The wave Swedenborg started lasts to this day." "The statements of Swedenborg's works have revolutionized theology." This is true, beyond a doubt. Swedenborg was the great spiritualizer of the ages, far out-doing Origen, who may be considered the father of the spiritualizing system. Man, ever since the forbidden fruit was eaten in Eden, has sought to improve on God's ways, and almost the entire religious world has now accepted the system, the foundation of which was laid by Origen, perfected by Swedenborg, and now so successfully used by Satan in the hands of the Spiritualists of the present day.

This paper says:—

"Death, as men have made it, is sad in the extreme; its cause is believed to be a penal calamity, and its mission is regarded as harsh and forbidding. We all need a better faith, more trust in God, and a belief that covers with flowers even the slopes of the valley of the shadow of death."

We believe that Jesus has robbed death of its sting, but he has not changed its nature; he has not turned it into a friend, nor covered the dark valley with flowers. When Christ's soul was "sorrowful even unto death," in the garden, it was not a season of pleasurable sensations to him, nor did the flowers beguile his soul from its agony while he was on the cross. He did not come to dress it up as a thing of beauty, and to prove to us its attractiveness, but to conquer and to destroy it. He passed under it "that through death he might destroy him that had the power of death, that is the devil." Heb. 2:14. "The last enemy that shall be destroyed is death." 1 Cor. 15:26. "The wages of sin is death." Rom. 6:23.

Again this paper says:—

"Death is the orderly, and withal, the beautiful method of traveling onward and upward through those degrees of existence whose wards unlock one after the other toward the shining court of the eternal King."

With such Scripture declarations as we have quoted above, and scores more to the same intent, before them, how can men write such things as we copy from this paper? They have no difficulty at all; they just deny the Scriptures and build up a theory to suit their own fancies. It is true that Swedenborg professed to believe the Bible, and so do his followers; but it is equally true that *they do not believe what the Bible says*; they believe what they say *it means*—which is very frequently directly the opposite of what it says, as in the case of the scriptures we have here quoted. But we insist that that is no belief of the Bible at all; it is only an abuse and a perversion of the Bible. And by this means the Spiritualists are enabled to palm off their abuses of the Bible, for no matter how great and glaring the perversion may be, they find a warrant for it in the spiritualizing processes to which the churches have subjected the word of God.

The Bible informs us that when God created man and placed him in Eden, he told him that if he disobeyed him he should die. We find this penalty for transgression confirmed in many scriptures. "The soul that sinneth, it shall die." Eze. 18:4. "The wages of sin is death." Rom. 6:23. Who would imagine, from reading the works of Spiritualists, or even those of the pop-

ular authors of the day, either secular or religious, that death was an enemy, a curse, a fruit of sin? A popular author makes an apostrophe to death as follows:—

"O death! thou art lovely! O death! thou art grand. Now I see that man was made in the image of God. Life may deface it, but death restores it. The impress of the Divinity is here."

If this were true, Jesus would again deface the image of God when he raised his saints from the dead! The *Spiritual Age* says:—

"There is, strictly speaking, no such thing as death, in the popular signification of that term. Death, so-called—the death of the human—is a veritable birth into a higher life. It is a change in the condition, consequent upon outward dissolution. . . . The REAL man survives the process intact, and still exists in full life and consciousness, upon a plane beyond—far beyond—the reach of fire and flood."

The Scripture, corrected by this standard, should read: *The soul that sinneth, it shall be born into a higher life! The wages of sin is a transition to a more elevated plane of being!* This is comforting to sinners, no doubt, for the present; but when the penalty of God's holy, just, and good law shall be inflicted, and the sinner dies, even the second death, how miserably foolish and vain will appear the perversions of God's word on which he has staked eternal life! Truly, "they know not what they do."

The *Healing of the Nations* says:—

"At the death of the outer body the true life of the inner spirit commences."

Thus again we may paraphrase the threat of the Lord to Adam: *In the day thou eatest thereof the true life of thine inner spirit shall commence.* If some of our professed Christian friends discover the counterpart of their systems of theology in such teachings, we hope they may be led to consider well its opposition to the word of God. The rudiments of Spiritualism have been taught in the pulpits throughout the length and breadth of the land. And it is vain for those ministers to try to pull down the superstructure, and denounce it as evil, who guard and defend the foundation with such a jealous care.

The *Baptist Register* said:—

"There is no death; what seems so is transition:
This life of mortal breath
Is but a suburb of the life elysian,
Whose portals we call Death."

A well-known religious hymn says:—

"Death is the gate to endless joy."

A Spiritualist paper says:—

"Fold us in thy embrace, sweet angel death,
So that no cloud can our twin being sever,
Come with soft lips and kiss away our breath,
And let us take our heavenward flight together."

The *American Messenger*, the organ of the American Tract Society, says:—

"Who calls thee grim and terrible,
Thou glorious angel, Death?
Thy form should wondrous beauty wear,
Like sweet perfume thy breath;
Thy robes should be of woven light,
Of clear, resplendent sheen;
A crown of stars upon thy head,
Thy face as Heaven serene."

* * * * *

"But now, midway from earth to Heaven,
Upon thine ebony throne,
A glorious boon is granted thee,
To thee, great Death, alone:
The golden key of life, true life,
Op'ning the pearly gates,
Where never enter woes nor strife,
But rest the FREED awaits."

Another well-known hymn says that death

"Is but the voice that Jesus sends
To call us to his arms."

Joel Tiffany, in his lectures on Spiritualism, says:—

"But hark! a voice comes from beyond the grave to tell us that death is not our foe; that he is the messenger of life and joy; that he is the grand accoucheur of the soul, and comes to usher it into light and life eternal."

"To the bereaved husband, the voice of the departed wife comes back, saying: 'Weep not for me, my dear husband, for I am with you still, and I watch over you, and will guide and guard you through life,' etc."

Mr. Tiffany would pass for an infidel with many professed Christians, yet the whole page from which we make the above quotation is, not the mere counterpart of it, but identical with the majority of funeral discourses.

"Appendix—B," in the "Healing of the Nations," commences as follows:—

"From the *N. Y. Evangelist*.
"On the ministrations of departed spirits in this world. By Mrs. Harriet Beecher Stowe."

"It is a beautiful belief
That ever round our head,
Are hovering on viewless wings
The spirits of the dead."

The Scriptures say that the saints of God will all take their "heavenward flight together," not when they die, but when the Lord Jesus shall come and restore them to life. 1 Thess. 4:13-18. If the Spiritualist theory were true, to destroy death would only be to reverse a desirable "transition." What would the *Baptist Register* say to this?

Again, the Scriptures say: "The last enemy that shall be destroyed is death." 1 Cor. 15:26. How different the teachings of Spiritualism, and also of the theology quoted. In the Scriptures, Christ is called "our life;" he says it is his privilege to give life; that no man cometh to the Father but by him. But according to the above quotations, both spiritual and religious, this is the prerogative of death—of "death alone!" While the Spiritualist says it is a messenger of life, and the hymn book says it is the voice of Jesus to call us to his arms, and the *American Messenger* that it has the key of life and opens the pearly gates, the Bible says it is the fruit and wages of sin, and he that had the power of death is the devil. How different—how widely different? With such unscriptural ideas the theology of the present age has prepared the way for the introduction of Satan's last deception—Spiritualism. And still they go hand-in-hand, affirming that death qualifies our friends to guard and guide us, and render us that assistance that the living cannot give. The article from Mrs. Stowe noticed above, together with a large proportion of the pen and pulpit essays of the theology of this age, is Spiritualism denying its name.

"Sin entered into the world, and death by sin." Therefore, if death is a friend, if it opens the elysian fields to our view, we must give all the praise to sin, or yet to the devil, by whom this "messenger of life" was sent on his errand of joy.

Wisdom cries: "All they that hate me, love death." Oh! that men would listen to the voice of wisdom, and seek life through Jesus and the resurrection from the dead. The Lord, by the prophet, speaks of them that say: "We have made a covenant with death, and with hell [the grave] are we at agreement." Isa. 28:15. They despise the word of the Lord, calling "evil good, and good evil." But there is a day coming when God will vindicate his truth, and his enemies shall perish; for he says: "And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

Remarks upon Zechariah 6:1-8.

IN this vision the prophet saw four chariots come forth from between two mountains of brass. The first chariot had red horses, the second had black, the third had white, and the fourth had grised and bay. The black horses went forth toward the north country, and were followed by the white. The horses in the fourth chariot were divided; the grised went into the south country, while the bay received a general commission to walk to and fro through the earth. The red horses are not said to be sent out at all. The angel said to the prophet that those who had gone into the north country had quieted his spirit concerning that country.

What are we to understand by this vision? There can be no doubt that it is designed to represent the control which God exercises over the nations by means of his angels. For in his second vision Zechariah saw these horses, and was told that they were those whom the Lord had sent to walk to and fro through the earth.

He also heard the report which they made in their manner, which shows that they represent celestial beings, and that they act under the command of one who is their superior. Zech. 6:13, 14. And in the present vision we see that those whom he thus saw go forth from the spirits of the heavens which go forth from the throne of the Lord of the whole earth. They must, therefore, represent celestial beings. Zech. 6:5.

It is remarkable that two of the visions given to Zechariah are repeated to John. Thus the vision of the two olive trees and the candlestick of Zech. 4, is repeated in Rev. 11, and made the foundation of a still more important prophecy. And thus also the vision of the four spirits of the heavens, in Zech. 6:1-8, represented by four chariots and four groups of horses, each group being of a color different from the others, is repeated to John,

with some important variations, and made the foundation of the first great chain of prophecy in the book of Revelation. Rev. 6:1-8.

In the vision of Zechariah the number of horses is not given, but they are in four divisions, for they are attached to four chariots. In the vision of John there are simply four horses, each having a rider, but no mention is made of any chariots. In the vision of Zechariah the horses attached to the first chariot were red, those with the second were black, those with the third were white, and those with the fourth were griseled and bay. In the vision of John the first horse was white, the second was the third was black, and the fourth was pale.

It is evident that when Zechariah was told that whom he saw go forth were the four spirits of the something besides the horses was intended, for more than one horse attached to each chariot, four in all. Moreover, the fact that there attached to each division of the horses indicated that each group or division had a commander. The four commanders are therefore properly the four of the heavens spoken of in Zech. 6:5. Thus, a man had seen the four horses go forth to accomplish great changes in the affairs of the church and of the nations, he saw four angels standing on the four corners of the earth, whose office it was to control the four winds, either by loosing or restraining them, and who, therefore, like the four spirits of the heavens in Zech. 6:5, govern the action of the four horses, or four groups of horses.

Thus we see that in the great work wrought by the angels of God, there is one class of angels whose duty it is to direct, and another and more numerous class whose duty it is to execute. The horses who are attached to each chariot are governed by the angel who occupies the chariot, and thus also, from the nature of the case, the horses seen in the vision of John are under the control of the angels who have power to hurt the earth, and who have also power to prevent calamities. The four spirits of the heavens of Zech. 6:5 and the four angels of Rev. 7:1 must therefore be the same. The striving of the four winds upon the great sea represents wars among the nations. These winds strive when the great kingdoms rise and fall. Dan. 7:2-7, 16, 17, 23. To us these terrible wars seem to be under the control of Satan and his agents. But God has four mighty angels that hold or loose the winds as he sees best. Surely God governs the nations even though sin and death seem to bear terrible sway.

We are able to learn the signification of the colors of these horses by what John tells us of the riders who sit on the horses. The rider on the white horse went forth conquering and to conquer. The white horse must therefore represent victory. The rider on the red horse carried a great sword and had power to take peace from the earth. The red horse must therefore denote war and bloodshed. From what is said of the price of food when the black horse went forth, it seems that the black color must indicate famine. See also Lam. 4:8, 9. But there may be a famine for the word of God as well as a famine for bread. Amos 8:11-13. The rider on the pale horse had power to kill with the sword, with hunger, with death, and with the beasts of the earth. The infliction of death in such diverse forms indicated not war but terrible persecution.

The first chariot having red horses, and denoting bloodshed, is not said to be sent out at all. But if it had no part to act it would not have been shown to Zechariah. The second chariot, representing famine, was sent forth, and this implies that the first had preceded it, for famine follows war and slaughter. The third chariot, representing victory, shows how God gives deliverance in the midst of their calamities. The fourth chariot seems to represent a mingled condition of things. The gray or ashy color of the horses is in some degree like the color of the fourth horse in the vision of John.

We are not to understand from these symbols that the angels of God are the direct authors of the calamities which come upon men. It is sin that is the source of all distress, whether in the case of individuals or in that of nations. It is Satan and his angels that are the direct authors of calamities, but the angels of God exercise constant oversight, both in directing and in limiting the course of these judgments.

Zechariah saw these four chariots come forth from between two mountains of brass. There are no literal mountains of brass upon the face of the earth. Nor can there be mountains of brass in Heaven, for nothing less

precious than gold can be found where God dwells. The mountains must therefore be symbolic mountains, even as the olive trees and the candlestick are used as symbols to represent the Old Testament and the New, and the church which receives its light from both.

When the word mountain is used in prophecy as a symbol, that is to say when it is used to represent something else more important, it signifies a kingdom. Thus, when the stone that smote the image became a great mountain and filled the whole earth, it signifies that the kingdom of God was established and filled the earth. Dan. 2:34, 35, 44, 45. The two mountains of brass must therefore represent two earthly kingdoms. The fact that they are called mountains of brass gives us the means of deciding what kingdoms are intended. In the vision of Nebuchadnezzar the kingdom of Babylon was indicated by gold, the kingdom of Media and Persia by silver, the kingdom of Greece by brass, and the kingdom of Rome by iron. Dan. 2:32, 33, 36-40.

We must therefore conclude that the special theater of action of these four chariots as presented in the vision of Zechariah is the territory of two Grecian kingdoms, or perhaps we should say that it is the territory that lies between these two kingdoms, which must be made the battle field of the armies on both sides, which cross and re-cross it. This gives us a definite idea of the application of this prophecy. When the prophet had this vision, Babylon, the kingdom of gold, had lost the dominion, and the kingdom of silver, that is, the kingdom of Persia, was then in authority. While this kingdom continued there was comparative peace for the Jews.

But after a brief period of partial tranquility under the Persians, came the kingdom of brass, under Alexander the great. Though his kingdom was divided at his death into four kingdoms, yet two of these, the kingdom of the north, or Syria, and the kingdom of the south, or Egypt, soon became so much more important than the others that these alone continue to be the subject of prophecy, and the other two are left unnoticed. See how fully Daniel has presented these facts in chapter 11:3-16.

The prophecy of Zechariah concerning the horses and chariots which come forth from between two mountains of brass, and which go to the north country and to the south country, is therefore the same in substance as the prophecy of Daniel concerning the wars between the king of the north and the king of the south for the possession of the Holy Land. For Palestine, lying directly between these two kingdoms, was their battle ground, and experienced all the vicissitudes of war, famine, victory, persecution, and distress. Josephus, and the two books of Maccabees, give us a vivid idea of these events.

The prophecy of Zechariah has special reference to the calamities which would come upon the Jews from the kings of the north and the kings of the south, if the people of God should sin, and was designed to teach them that God controlled the nations by his angels, and that his people would be protected or chastised, according as they should obey him or rebel against him. The prophecy of John which so much resembles this vision of Zechariah in the use of its symbols, gives us a connected view of important events during the gospel dispensation.

We have in this vision of the chariots another indication that the angel who communicated with Zechariah was Michael, the archangel, or prince of angels; for, when the chariots had gone forth and accomplished their work in the north country, he said that they had quieted his spirit concerning that country, thus showing that they went to execute his bidding. Zech. 6:8.

J. N. A.

When Did They Worship?

MUCH stress is laid by the advocates of Sunday observance, upon the statement made by some modern historians that the early Christians met for worship on the first day of the week. This argument is their stronghold; in fact, it is the only hold they have, for, as many of them will admit, the Bible does not command or authorize the observance of that day.

Now we do not regard it as of the slightest consequence, as far as our duty is concerned, whether some of the early Christians met on Sunday or on Monday, or whether they refrained from meeting at all. We do not remember that the Bible sets up any man or set of men as patterns for the rest of mankind. In short, we depend for the knowledge of our duty upon what the Bible says, and not upon what some one did. "The heart is deceitful above all things, and desperately

wicked," says the prophet; and another inspired writer says that "there is none that doeth good; no, not one;" but we know that "the words of the Lord are pure words," and that man is to live by "every word that proceedeth out of the mouth of God." There is no man who is not liable to err; the Bible alone is infallible. In regard to the Scriptures, we hold to the faith of the primitive Methodists, and the published belief of the later Methodists, that "whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." This is why we do not keep Sunday on the authority of tradition.

But this does not answer the question at the head of this article. If, therefore, we were asked to give a definite answer to the question, "Upon what day did the earliest Christians meet to worship?" we would say without hesitation that the Bible Christians worshiped on, and kept holy, the seventh day of the week, commonly known as Saturday—the day which the Jews have observed since they existed as a nation. That there were some who did not keep the Bible Sabbath but yielded to the custom of the heathen around them, and partially observed Sunday, we have not the slightest doubt. There are always those who want to have religion popular; those who are glad to make themselves believe that what the majority does is right. It was in this way that Sunday observance was instituted; it is largely in this way that it is maintained.

We say that it would make no difference as far as our duty is concerned, whether some of the early Christians met on Sunday or not. So long as the Bible says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," we are under obligations to keep the seventh day. The fact that others do wrong will not justify us in a wrong course.

But we are far from believing that the apostles taught their converts, either Jewish or Gentile, to observe any other than the seventh day of the week. We derive this opinion from the Bible; but a little incidental testimony has lately come under our notice, that may be of interest to some. We were reading in Conybeare and Howson's "Life and Epistles of Paul," the account of his labors at Corinth, as told in Acts 16:1-18. It will be remembered that when the Jews rejected Paul's teaching, he left them, and went to the Gentiles. Being driven out of the synagogue, "he entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue." Of this act the book above mentioned says:—

"Whatever we may surmise concerning the motive of this choice, certain consequences must have followed from the contiguity of the house and the synagogue, and some incident resulting from it may have suggested the mention of the fact. The Jewish and Christian congregations would often meet face to face in the street, and all the success of the gospel would become more palpable and conspicuous."

Mark well this sentence: "The Jewish and Christian congregations would often meet face to face in the street." When did the Jews congregate for worship? On the seventh day, as everybody knows. So well settled is this fact that the seventh day is very commonly spoken of as the "Jewish Sabbath," or, to indicate the contempt felt for it, "The Old Jewish Sabbath." Then on what day must the Corinthian Christians have met for worship, in order to meet the Jewish congregations face to face in the street? On the seventh day, of course. Here we have the opinion of these historians, themselves first-day men, as to the day on which Christians were accustomed to worship. To be sure the testimony is incidental, but it is all the more forcible on that account.

Our opponents usually say, when confronted with such texts as Acts 13:42, 44; 16:13; 17:2, and 18:4, that the apostles preached on the Sabbath in order that they might reach the Jews, who assembled on that day. But in this case Paul had ceased to labor for the Jews, and was preaching only to the Gentiles, in the house of a Gentile.

"But," some one will now say, "this testimony that you have quoted is not Bible; it is only the opinion of fallible men." And is it the case, then, that testimony of men is good when it favors Sunday observance, and worthless when it is unfavorable to that custom? When men come to such a conclusion, testimony or argument is useless. We admit that the paragraph which we quote is only the opinion of a man, but it is the testimony of a man who is not a believer in the seventh-day Sabbath, and as such is entitled to far

more credence, than are the mere opinions of first-day men in favor of Sunday observance.

In conclusion we will briefly state a point from the Bible, which will prove that this opinion is correct; that Paul did worship on the seventh-day Sabbath. Sometime after Paul's labors in Corinth, he returned to Jerusalem, where he was seized by the Jews, and put on trial for his life. He was accused of sedition, and of seeking to overthrow the customs of the Jews. In his reply he expressly stated (Acts 24:14), that he believed "all things which are written in the law and in the prophets." Then certainly he believed that the seventh day is the Sabbath, for that is a very prominent part of the law and the prophets. And Paul was not a man to act contrary to his belief. In a later discourse he said: "I have committed nothing against the people, or the customs of our fathers." One custom of the "fathers" among the Jews, was to keep the seventh-day Sabbath. Now when Paul says that he had done nothing contrary to those customs, who dare dispute his word, and say that he violated the Sabbath? We never lay any stress on "apostolic practice," nevertheless we are content to follow their practice in regard to Sabbath observance.

E. J. W.

The Meeting at Los Angeles.

WE left the camp-ground at Lemoore Wednesday, May 16, and after riding about twenty-five miles in a private conveyance, reached Goshen, where we took the cars for Los Angeles. Our meetings commenced Friday evening in the meeting-house, although some camped in a tent. Quite a number of the brethren living at a distance came in, and although the meeting was not a large one, we had much of the blessing of God, and those present manifested a desire to come nearer to him. The preaching at this meeting was mostly of a practical nature. They had not been accustomed to having general meetings, and therefore many of the brethren did not feel the necessity of turning out to the meeting that they would if they had been more in the habit of attending general meetings, and known their value.

Our meeting upon the Sabbath was an interesting one. At the close of the discourse in the afternoon by Sister White, quite a number responded to the invitation to come forward for prayers. Much of the sweet Spirit of God was felt before the meeting closed. Sister White enjoyed her usual freedom, and her testimony was well appreciated. There should be more general meetings among our people if we would see the cause of God prosper. There should be manifested more of an interest to meet together, to study the Scriptures, and to investigate the truths we profess. If what we profess is true, then it is the most important enterprise in this world. Our farms and worldly interests sink into insignificance when compared to it.

Upon Monday we had a Bible class, or rather a Bible reading, taking for the subject the spiritual gifts. About one hundred references were read, touching their nature and character. Much interest was manifested upon this subject, and a desire was expressed, as at the Lemoore meeting, to have the references with the questions written out for general use. If there was more Bible reading and less nonsensical or useless conversation, we would be much stronger and more settled in the faith; and we would as in the early history of this work hear the expression, "How precious the light." The meeting closed on Monday, and the brethren returned to their homes much encouraged. We think the influence of the meeting was most excellent upon all who were present. Those who could not come lost much which they might have had, had they been at the meeting. Monday night we left for Oakland arriving Tuesday, and found all as well as usual.

S. N. HASKELL.

A RELIGIOUS journal published in New York speaks thus of a man who was formerly an inhabitant of that city: "He was an able man, but not entirely in sympathy with the prevailing temper and tendency of New York life." Truly that is not a severe indictment. No better thing can be said of any man than that he is *entirely* at variance with the prevailing temper and tendency, not of New York merely, but of the whole world. What this temper and tendency is, we learn from 2 Tim 3:1-5 and Gal. 5:19-21. To the extent that a man is opposed to the prevailing tendencies of the age, does he approach the true standard. The Christian must be in the world, but not of it.

The Missionary.

ANYWHERE.

ANY little corner, Lord,
In thy vineyard wide,
Where thou bid'st me work for thee,
There would I abide;
Miracle of saving grace
That thou givest me a place
Anywhere.

Where we pitch our nightly tent
Surely matters not;
If the day for thee is spent,
Blessed is the spot;
Quickly we the tent may fold,
Cheerful march through storm and cold,
With thy care.

All along the wilderness,
Let us keep our sight
On the moving pillar fixed,
Constant day and night;
Then the heart will make its home,
Willing, led by thee, to roam
Anywhere.

—N. Y. Evangelist.

Canvassing for "Thoughts on Daniel and Revelation."

WE are daily becoming more thoroughly convinced that personal labor, such as colporteur work and canvassing, is a work that will become more and more prominent in the spreading of the truths of the Third Angel's Message. We should devise every lawful means to get the truth before the people. We should possess as much zeal and earnestness, give as much thought to devise plans to accomplish this work, as the man of the world does to carry points which involve nothing but his selfish interests. And when we urge the canvassing for the SIGNS, and adopt the method of obtaining monthly subscribers, and then visiting, and at the end of the month securing yearly subscriptions if possible, it should not be understood that in this matter we exclude other means which are being used to spread the truth. Canvassers should enter the field everywhere with "Thoughts on Daniel and Revelation,"—those who make a speciality of that one book alone. They can enter new fields and get people interested to read. Facts are continually coming to light which show that many subscribers can be obtained from those who have become interested to read the SIGNS for one month or more. Already encouraging reports are being received from those who have canvassed for "Thoughts on Daniel and Revelation" where the people first became interested to read the SIGNS OF THE TIMES. Those who have entered the field as canvassers for the SIGNS, in some cases average one family in every three who subscribed for the paper. After they have become interested to read the SIGNS, a canvasser for "Thoughts on Daniel and Revelation" follows in their wake; and one brother writes that he has "taken forty-two orders for Daniel and Revelation in about ten days," and he expected to take several more. About one hundred and twenty had subscribed for the SIGNS before, and then he adds: "This proves that the paper prepares the way for the book."

The plan of sending out the SIGNS to individuals whom we never visit is a plan that should not be discarded; but far greater good can be accomplished if, when these people receive the SIGNS, they could receive visits from the proper persons to encourage their reading it, and to answer objections which may arise; also to furnish them other reading matter, as desired. Personal labor will accomplish far more than we have realized. There has not that importance been placed upon this feature of the work which should have been. The Spirit of God has spoken directly upon it. Colporteurs are wanted everywhere, and those colporteurs should be encouraged by the various Conferences. They should be individuals that are selected. Not every person is qualified to act as a colporteur, any more than every person can be a minister; but they should be individuals who have some sense of the sacredness of this work; and realize the claims that God has upon them.

We are expecting to see much accomplished this year by the colporteur work. Already much has been accomplished. It should not be a spasmodic effort; but men should engage in it who will give their lives to the work, who will devote

their entire interests to the cause of Christ, and who will educate themselves for the work by a constant, persistent effort, and thus obtain an experience in the work that will make them successful. At first they may not succeed, but the more they apply themselves and seek God for his grace to help them, the more successful they will become. One brother thought he could not canvass for "Thoughts on Daniel and Revelation," he was fearful he could not earn his living. We finally employed him, and paid him the wages which he was receiving, on condition that he would spend as many hours in making the effort to canvass as he did at his regular employment. He commenced with very little success, and for ten days accomplished comparatively nothing. He thought that we would be discouraged because he accomplished no more; but we had hired him for a month, and agreed to pay him for this time, providing that he would continue to apply himself to the work. He did this, and the last news we heard from him he was able to take five or six subscriptions per day. It is experience in the work that is needed to qualify us to do the work more successfully. Yet there be as much interest taken to make a success of the cause of God as there is taken to learn a trade, and then we shall see the cause of God prosper.

S. N. HASKELL.

Maine.

FROM May 4th to 13th we were favored with the labors of our dear Brother Butler and wife. This coming to us was like the coming of Titus. 2 Cor. 7:6. His close, practical preaching and words of encouragement were very much needed among us at the present time, when there is great danger of our becoming assimilated with the world, and losing the simplicity of our faith in the work of the Third Angel's Message, which is to go to every nation on the globe to call out and prepare a people for the time of trouble, the day of wrath which is just before us. He set before us the importance of our having the true missionary spirit, and that we should enter the missionary field with faith and courage, leaning upon our heavenly Father for strength and the aid of his Spirit to give us success in this noble work.

Canvassing for "Thoughts on Daniel and the Revelation" received due attention. Bro. Butler gave us some excellent instruction upon the subject, which we hope will awaken a more earnest spirit in the work. Bro. S. H. Whitney, of Brunswick, gave an interesting sketch of his experience in the canvassing work, stating that he had obtained thirty-five names for "Thoughts on Daniel and the Revelation" and thirty-one for "United States in Prophecy." Others have decided to take hold and help spread the truth, by placing in the hands of the people a book which every one should read.

The field is the world, and the faithful laborers are few. May God bless those already in the field, and raise up others to take hold of the work in spreading the truth, and sending the message to those who are now sitting in darkness, that they may be saved.

May 17.

J. B. GOODRICH.

The Way to Give.

AS I was riding to church one Sabbath with a farmer, we fell into conversation on the subject of giving. He was an elder in the Presbyterian Church, a man between fifty and sixty years of age.

Said he, "I give a tenth of all I make to the Lord. Every crop of corn, every load of hay, every dozen of eggs I sell I keep account of, and one-tenth of the profit goes to the Lord. It came rather hard at first, but that is passed long ago. Now I only have to distribute what is already given. I am ready to listen to any reasonable application, and if I think it a good object it is nothing but a pleasure to give. That tenth I have come to feel belongs to God. I never touch it. I should as soon think of spending my neighbor's money as that."

About the same time I met the pastor of this man. Said he, "That farmer is not only the largest giver, but the most cheerful giver in my parish. I preach in two churches. He helps liberally in sustaining both, and the money he gives is the least of the blessings he brings to us."

Some time after this I was conversing with a

friend in Chicago, a young business man, on the same subject.

"Yes," said he, "I determined, when I was a clerk, the first year I earned anything for myself that I would set aside a fixed percentage of my income for benevolence. I made the resolution and have kept it."

"Well, you began early," I remarked.

"So I did," was the reply, "and it was well I did. My salary was small, and to give the proportion I fixed upon was hard; there has never been a year since when it would not have been harder. A year or two after I went into business for myself; it looked as though every cent was needed for capital. I am afraid I shouldn't have commenced the system that year. But having resolved and made a beginning already, I was bound to retreat. Then, the year after, I was married. That year I should have begged off, I am sure, if it had not been for the habit, by that time pretty well settled. That carried me through. Soon after came our big fire; then hard times, epizootics—in fact, almost every year a bad one to begin. Now I always say to my friends, begin to give as soon as you begin to make; start early."

I do not certainly know what proportion of his income the young merchant gives. Probably a tenth; not less, I am sure.

So here in Cleveland. A young man, just beginning his business life, came to me alone a few evenings since and said:—

"I like this idea of giving a regular proportion, and I'm going to begin now. I think I'll give a tenth. This year that will be five hundred dollars. It looks like a good deal to give away; and my business is growing; it will be more yet, I expect, next year; but it's the right way. My old Bible class teacher used to talk to us boys about it, and I'm going to do it."—*Rev. Arthur Mitchell, D. D.*

Report from Tulare County, Cal.

SINCE our good camp-meeting I have spent my time with Bro. Buckner, visiting and doing missionary work in and around Lemoore, and we have been greatly encouraged in this branch of the work. After our meeting on Sabbath, five adults were buried in baptism by Bro. Buckner; two of these were rebaptized and the others were taken into the church. Yesterday the husband of one of the candidates came ten miles to learn more of our views, and like the eunuch when instructed, he desired to go down into the water, and this ordinance was administered by the elder of this church. There are others in this vicinity who are anxious seekers for truth. Surely the fields are already white to harvest.

To-day I go in company with Bro. Buckner, the director, on a missionary tour through District No. 2. Our camp-meeting has left a good impression in this neighborhood, and it has been a great strength to our brethren. Some see the necessity of giving their time and strength to their Master's service by canvassing, etc. The good Spirit of the Lord is certainly moving on the hearts of his people, and they have a mind to work.

WM. INGS.

Lemoore, May 21, 1883.

Lakeport and Ukiah.

CAME to Lakeport the 4th, and remained over two Sabbaths. Organized a church of seventeen members. Baptized two on Sabbath afternoon. Elder E. J. Church, formerly an elder in St. Paul church, was elected elder of this. We are very hopeful for this young church if they continue faithful and walk humbly before God.

Spent a couple of days with the little company at Ukiah. Though their number is somewhat diminished by removals they still retain their regular Sabbath, and Tuesday evening prayer and missionary meetings.

Left them of quite good courage, and desirous of increasing their usefulness in the work of the Third Angel's Message.

J. D. RICE.

Little River, Cal., May 18, 1883.

TEN persons will repent of a sin for one who will confess to the person wronged. Yet such confession is in truth far more needful to the wronger than to the wronged. It is a small thing to be wronged, but a horrible thing to wrong.—*George Macdonald.*

Temperance.

Sentence of Saloon-Keepers.

HON. N. M. HUBBARD, District Judge of the Eighth Judicial District of Iowa, in passing sentence upon some liquor-dealers for violation of the prohibitory laws of the State, said:—

"While there are greater crimes known to the law, which are punishable with great severity, there are none which involve more of those qualities known as despicable meanness and audacity than the selling of intoxicating liquors.

"There is something in the taking of human life by violence so instantaneous that it shocks and terrifies the minds of all, and yet we look upon the man who takes human life quite as surely, but by a slow lingering process—if not without condemnation, at least with horror. You who stand before the Court for sentence are in every moral sense murderers, and you are within the spirit, if not the letter, guilty of manslaughter; for the law says that whoever accelerates the death of a human being unlawfully, is guilty of the crime. Your bloated victims upon the witness-stand, and who undoubtedly committed perjury to screen you from the law, not only abundantly testify that you are accelerating death, but that you are inducing men to commit still greater crimes than your own.

"You still maintain the appearance of respectability, but how morally leprous and scrofulous you are inwardly! The ruin, poverty, and idleness which you are inflicting upon this community declares as from the house-tops: You are living in idleness, and eating the bread of orphans, watered with widow's tears; you are stealthily killing your victims and murdering the peace and industry of the community, and thereby converting happy, industrious homes into misery, poverty, and rags.

"Anxious wives and mothers watch and pray in tears nightly, with desolate hearts, for the coming home of your victims, whom you are luring with the wiles and smiles of the devil into midnight debauchery.

"In fine, one can have no adequate conception of a cataract until he has seen the Niagara, nor of the terrible fury and grandeur of a storm in mid-ocean until he has witnessed one; so no one can know the utter degradation and total depravity to which his species can be brought, until he looks upon the desolate ruin caused by your hellish traffic.

"You are persistent, defiant law-breakers; and shamelessly boast that in defiance of the law and moral sense of the community, you will continue in your wicked and criminal practices.

"It has therefore now become the imperative duty of this Court to let fall upon you so heavily the arm of the law, that you shall either be driven from your nefarious traffic, or ruined in your fortunes or wicked prosperity. You have become a stench to the nostrils of the community, and all good men are praying that you be speedily reformed or summarily destroyed. By the providence of God and the favor of his Court, these prayers shall be speedily answered by signal and exact justice for your crimes.

"And finally, let me entreat you, if you are not lost to every sentiment of humanity, to desist from your criminal vagabond traffic and betake yourselves to some honest calling for a livelihood; and you may yet become virtuous, useful citizens, and entitled to the respect of a Christian community; while if you persist in this way your ruin is certain, and you will receive, as you deserve, the execration of mankind.

"You may think that the sentence of the Court is harsh and unjustly severe; but the Court assures you that, compared with your crimes and the desolation you have already brought upon the community, it is mild in the extreme."

A TEMPERANCE reformer of prominence in Washington makes the yellow fever scourge a basis for a temperance argument. He finds that the total deaths from yellow fever in the United States for the past ten years is only 21,000. In the same time, according to a careful and probably reasonable computation, 650,000 men have died from intemperance, or at the rate of 65,000 annually. This gentleman proposes to quarantine against whisky as a more destructive destroyer than yellow-jack.—*Darlington Southerner.*

Irony.

If the following resolution had emanated from any other source than a brewers' convention, it would pass for the keenest irony; and even with the knowledge of its origin before us, it is hard to believe that intelligent men could use such terms in such a connection and be in earnest. But it is actually put forth by the Detroit assemblage "in the interest of temperance and good order":—

"Resolved, That the propriety of the manufacturing of malt liquors—a drink food recognized as healthful and needful by the instincts of the human race and habits of temperate men; and whose consumption for centuries has been continuous and contemporary with the growth, prosperity, and progress of the most civilized and enlightened people—has passed beyond honest, intelligent controversy, and is only denied by idiots and fanatics; that we, as brewers, have some rights—neither more nor less than any body of men engaged in necessary, beneficial industry."

"It Gives Employment."

COMMENT is unnecessary upon the following press dispatch. It speaks for itself, and throws some light upon the employment plea in behalf of the tobacco nuisance:—

"CHICAGO, MAY 17.—The Executive Committee of the Cigar-makers' Union yesterday afternoon heard the testimony of six young girls employed by one Behrman, on Kinsey Street. It was shown that they worked from 6 o'clock in the morning to 9 at night and three nights each week till 11, making bunches for cigars. The majority received \$3.00 per week, and in order to make a profit off this scanty pittance he charges them every minute of time lost. When the Health Inspector visits the place the proprietor manages to secrete the children under age employed. Other tyrannical practices are alleged, and it is claimed the place is only a type of others in the city."

THE TOBACCO EVIL.—The *United Presbyterian* says: "The use of tobacco by children is said to be greatly on the increase, and efforts are being made in some quarters to have it stopped, or at least limited. The best way to do this is to have it curtailed among grown people. So long as it is proper for fathers and brothers to smoke, chew, snuff, etc., the children will consider they have a right to do so; and so long as it is esteemed a luxury for those who are grown, it should be so regarded for all. Children should have more luxuries than their elders, rather than fewer. If tobacco is to be done away with on the ground that it is an injury, it must be proven wrong for those who are supposed to be able to avoid such evils to use it."

At a recent temperance meeting in New York, Judge Noah Davis said that next June would complete his twenty-sixth year of judicial service in that city. "I have been compelled during that time," said he, "to pass sentence of death on many people, and in nearly every instance the poor culprit has pleaded that he was drunk when he committed the crime. The law is, unfortunately so unjust that it makes drunkenness an aggravation of crime, and yet licenses thousands of places to make men drunk. I have passed thousands of sentences for minor offenses, homicides, assaults, and larcennies, and I solemnly aver that in a great majority of cases intemperance has been the direct cause of crime."

A FIRM in Kansas City have notified their workmen that "none will be employed who are seen in or hanging around drinking saloons or gambling houses, whether during work hours or any other time, or are known to use alcoholic liquors or other intoxicating beverages in any form or degree."

The *Topeka Capital*, commenting on this, says:—

"A drunken book-keeper, cashier, salesman, or collector cannot get employment with reputable firms if their habits for drinking and carousing are known. Nobody wants a drunken lawyer, doctor, or mechanic for business purposes; and to make a long story short, in what place on the green earth is a drunken man useful or ornamental except in a gambling hell or a brothel?"

The Home Circle.

BE IN TIME.

Be in time for every call;
If you can, be first of all:
Be in time.
If your teachers only find
You are never once behind,
But are like the dial, true,
They will always trust to you:
Be in time.

Never linger ere you start,
Set out with a willing heart:
Be in time.

In the morning up and on,
First to work, and soonest done;
This is how the goal's attained;
This is how the prize is gained:
Be in time.

Those who aim at something great
Never yet were found too late:
Be in time.

Life with all is but a school;
We must work by plan and rule,
Ever steady, earnest, true;
Whatsoever you may do,
Be in time.

—Selected.

Waiting for the Grist.

"It is strange," said a gentleman who sat next to me in the car and with whom I had struck up quite an acquaintance, "what an influence a look, a word, or the little act of a perfect stranger will sometimes have upon a person."

"Yes," said I; "more than any of us realize."

"It was the simple act of a stranger that changed the whole course of my life."

"Indeed! How so?"

"When I was a boy, my father moved to the then Far West—Ohio. It was before the days of steam, and no great mills thundered on her river banks, but occasionally there was a little grist mill by the side of some small stream, and hither, when the water was up, the whole neighborhood flocked with their sacks of corn. 'First come, first served.' Sometimes we had to wait two or three days for our turn. I generally was the one sent from our house, for, while I was too small to be of much account on the farm, I was as good as a man to carry a grist to mill. So I was not at all surprised one morning when my father said, 'Henry, you can get up old Roan and go to mill to-day.'"

"Saunders' mill was ten miles away; but I had made the trip so often that it did not seem so far. I believe one becomes more attached to an old mill than to any other building. I can see just how it looked as it stood there under the sycamores, with its huge wheel and rough clapboard sides."

"When I arrived I found the North Branch and Rocky Fork folks there ahead of me, and I knew there was no hope of getting home that day; but I was not at all sorry, for my basket was well filled with provisions, and Mr. Saunders always opened his big barn to sleep in; so it was no unpleasant time we had while waiting for our grist. This time there was an addition to the number that had been in the habit of gathering, from time to time, in the old Saunders barn—a young fellow about my own age probably a little older. His name was Charley Allen, and his father had bought a farm over on the Brush Creek road. He was sociable and friendly, but I instinctively felt that he had 'more manners' than the rest of us. The evening was spent, as usual, in relating coarse jokes and playing cards. Although I was not accustomed to such things at home, I had become so used to it at the mill that it had long since ceased to shock me, and, indeed, I was fast becoming an interested spectator."

"Well, boys, it is time for us fellows to go to roost," said Jim Finley, one of the greatest roughs on the Rocky Fork, as he threw down his pack of cards and began to undress. We all followed his example, although it was not much undressing we did to sleep on the hay-mow; but we were so busy with our own affairs that we did not notice Charley Allen until Jim exclaimed, 'Heyday! we've got a parson here, we have!' Charley was kneeling by the oats-bin praying. Jim Finley's jest met with no response. The silence was only broken by the drowsy cattle below, and the twittering swallows overhead. More than one rough man wiped a tear from his eyes as he went silently to his bed on the hay. I had always been

in the habit of praying at home, but I never thought of such a thing at Saunders' mill. As I lay awake that night in the old barn, thinking of Charley Allen's courage, and what an effect it had upon the men, I firmly resolved that in the future I would do right. I little thought how soon my courage would be tested. Just after dinner I got my grist, and started for home. When I arrived at Albright's gate, where I turned off to go home, I found the old squire waiting for me. I saw in a moment that something had gone wrong. I had always stood in the greatest awe of the old gentleman because he was the rich man of the neighborhood, and now I felt my heart beginning to beat very fast. As soon as I came near he said, 'Did you go through this gate yesterday?' I could easily have denied it, as it was before daylight when I went the other way. Charley Allen kneeling in the barn came to my mind like a flash; and before I had time to listen to the tempter I said, 'Yes, sir; I did.'

"Are you sure you shut and pinned the gate?" he asked.

"This question staggered me. I remembered distinctly that I did not. I could pull the pin out without getting off my horse, but I could not put it in again; so I carelessly rode away, and left it open."

"I—I—I—"

"Out with it; tell just what you did!"

"I left it open," I said rather abruptly.

"Well, you let the cattle in, and they have destroyed all my early potatoes—a terrible piece of business!"

"I'm very sorry. I'd—"

"Talking won't help matters now; but remember, boy, remember that sorrow don't make potatoes—sorrow don't make potatoes."

"I felt very badly about the matter, for I was really sorry that the old gentleman had lost his potatoes and then I expected to be severely reprimanded at home; but I soon found that they knew nothing of the matter, and after several days had passed I began to rest quite easy. Alas for human hopes! One rainy afternoon I saw the squire riding down the lane. I ran off to the barn, ashamed to face, and afraid to meet, my father. They sat on the porch and talked for a long time. At last my curiosity overcame my fear, and I stole back to the house, and went into mother's room to see if I could hear what they were talking about. 'Why' the boy could be spared well enough, but he don't know anything about the business,' said my father. 'There is one thing he does know,' said the squire, 'he knows how to tell the truth.' He then related the circumstance which I so much dreaded to have my father hear. After he had gone, my father called me to him, and told me that the squire was going to start a store in the village, and wanted a boy to help, and that I could go if I wanted to. I went, and remained in the village store until it blossomed out into a city store; and people say that I got my start in life when I entered Albright's store, but I will always maintain that I got it while I was waiting for the grist."—Sel.

A Pillow of Thorns.

THERE was a great scarcity of good servant-girls in Elmdale, and Mrs. Warren awoke one morning, after a disturbed night's rest, with the thought that a heavy day's work awaited her one pair of hands.

"I hardly know where to begin, John," she confessed to her husband as she hurriedly dressed herself. "I have some canning that must be done, and the ironing is not anywhere near finished, and there's no denying that the baby is very troublesome—can't wonder that he is, though, dear little thing!" she added, as she bent over the cradle where the baby lay sleeping; "he's cutting teeth, and they probably pain him more than we have any idea of."

"You must keep Katy out of school to help you; she is twelve years old, and surely ought to be able to save you a great many steps."

"Oh, I couldn't think of keeping her out of school just now, she'd get behind in her classes. She can help me before school and at noon—yes, and after school, and perhaps I can get through the day all right, although I do feel a severe headache coming on."

After breakfast Mr. Warren hurried to the store, kissing his wife first, however, and saying, "I'm very sorry for you, dear;" then looking at

Katy, who sat by the window with her history, he added pleasantly, "Come, Katy, child, put up your book and help mother, willing little hands can do big work."

But the trouble with Katy just then was that her hands were not willing. As the door closed after her father, she said without rising from her chair, "You don't need me very much, do you, mamma? I haven't learned my history lesson, and we recite it the first hour."

"Why didn't you learn it last evening? You had a long, quiet evening, with nothing else to do."

"Yes, I know I did, but I had an interesting library book to finish, and after that it was too late."

"Another time you must learn your lessons first before you amuse yourself with story-books. You can study your lesson now; I will get along without you," Mrs. Warren said.

Noon came. There was a nice dinner upon the table. Upon the bars the smoothly ironed clothes hung, and on the kitchen table there was a row of glass jars, filled with delicious hot fruit. But it was a very flushed and wearied face that looked over the coffee-urn. It was only half-past twelve when the family finished their dinner, and Mrs. Warren said, "Katy, dear, you have half an hour before school; supposing you tie on a big apron and help me get some of these dishes out of the way."

"Oh dear! I don't see how I can, mamma; I missed my practice hour this morning, and you know I have to take my music lesson to-morrow. But I'll let it go if you say so," Katy said fretfully.

"Go and practice." That was all Katy's tired mother said, as she gathered up the many dishes preparatory to removing them to the hot kitchen. Katy's conscience troubled her some as she practiced her scales in the pleasant parlor. Two or three times, in place of the musical notes, she saw a tired mother's face, but she did not close her instruction book and go to that mother's relief, only struck the notes more vehemently. It was four o'clock when Katy returned from school. Looking into the sitting-room she found the baby asleep in his cradle, and her mother, with bandaged head, lying upon the couch.

"All quiet along the Potomac?" Katy questioned, as she bent to kiss her mother's hot cheek.

"Quiet just now; but the baby's nap is nearly out, and I dread his awaking. My head is much worse. I think you'll have to get tea to-night, dear; I don't think I possibly can."

"All right, mamma; but it is not near time, yet, and can I go over to the slope after wild clematis? The girls are waiting at the gate, and we'll not be gone long."

"You can go if you'll be here at five promptly."

"Yes, ma'am, I'll be here," Katy answered, as she danced from the room, unmindful of her mother's pain.

The door closed after her with a bang which woke the baby, and he began crying. It was some moments before Mrs. Warren's dizzy head would allow her to get up and lift the screaming child from his cradle. She put him on the floor and gave him his box of playthings, which he threw all over the room, even into the dining-room beyond. Mrs. Warren did not seem to care where he threw his toys, as long as he was amused. She laid down again and held her throbbing head, watching the clock as the hands crept closer to five, hoping that thoughtless little Katy would keep her promise. The clock struck one—two—three—four—five. Oh, how the hammer beat her weary head! But notwithstanding her pain she arose, built the fire, prepared the supper, a pain in her heart worse than that in her head. "Can it be that my little Katy does not love her mother?" she thought.

Supper was all ready when Katy made her appearance at the same time with her father and brothers.

"I'm so sorry, mamma. I meant to come sooner, but I was having such a nice time," began Katy apologetically; but her father stopped her.

"Hush! Where have you been?" he said sternly. "Your mother all alone with the work and the baby? Look at her tired, red face." But his reproof stopped just here, for the tired red face suddenly grew ashen white, and Katy's weary mother was unconscious.

Months have passed since then, but Katy's heart is still sore. Her mother is a patient invalid, without the ability to walk a step. Every

night as Katy's head falls upon the pillow, she looks about her room's pretty belongings, dear mother's love and taste breathing through them all, and thinks of what that gray-haired doctor said months ago, as he looked pityingly at her mother. Looking at her thoughtless little Katy, he had said, "Mother has had to work too hard this hot, close day; she's too delicate for such prostrating work. I suppose you help her all you can."

"Ah, but that's the trouble! *I didn't help mother all I could*; that's why my pillow pricks so."

Poor Katy! don't you all pity her?—*Ernest Gilmore, in Sunday-School Times.*

AS WHEN we are in prosperity we are ready to think our mountain will never be brought low, so when we are in adversity we are ready to think our valley will never be filled up.

Religious Notes.

—The London Missionary Society owns five mission ships.

—The income of the Church of England is put at \$22,625,000.

—In the Philadelphia Conference of the M. E. Church there are 45,334 full communicants.

—The United Presbyterian Church of Scotland had a net increase during the past year of nearly 1,800.

—The *London Freeman* says that the native Christians of Madagascar have given more than a million dollars during the past ten years for the spread of the gospel.

—The Presbytery of the Edinburgh United Presbyterians passed a resolution at its last session urging the ministers within its bounds to aim sedulously at extempore preaching.

—The Council of the Canton of Neuchâtel, Switzerland, has voted to continue its restrictions on the meetings of the Salvation Army, and to interdict them altogether if the rules are violated.

—The General Baptist Convention, lately in session in Oakland, adopted a resolution recommending that the churches use unfermented wine in the solemnization of the sacrament of the Lord's Supper.

—The *Congregationalist* says it is an unfortunate feature of the weekly offering system in the churches that it seems to give the Secretaries of the benevolent societies a less free access to some of the pulpits than heretofore.

—The *Christian at Work* is authority for the statement that in Miles City, Montana, the Methodists have placed contribution-boxes in the drinking-saloons, so that the patrons may drop in a coin or two whenever they drink. Of course the good people couldn't think of doing anything against those upon whom they partially depend for their support, so the saloons have a fine prospect before them.

—A Sacramento clergyman advises his flock to labor for the legal protection of Sunday by a new law. He says: "We should give ourselves and the public no rest until we have a new Sunday Law," and we "must fight the battle up and out again, till the civil Sabbath is a recognized law of the State of California." And he further advises that the politicians through whose influence the Sunday Law was abolished, should be given to understand "that they are no more needed in official positions." That's the way to do it. Let that be the rule of action for a while, and the number of converts to the "foundation of our holy religion" will increase rapidly.

—Geo. O. Barnes, the "Mountain Evangelist," is eccentric and sensational, but he has some good sense. Speaking of the creation of the world, and the origin of life, he said: "We may bother about the mystery for ages and never will find it out. Your little head and mine cannot contain it, and that is the reason God does not give us the information. If it was of the size of your head and mine God would not refuse to give us everything that he can give us; don't want an idea put into your head that rests it open like a bombshell. So the good God with his mercy withholds from us what we cannot understand." If more people were willing to admit that they don't know everything, there would be much less of this "falsely so-called."

—A Washington, speaking of the theory of a "theology of conjecture," and its effect on missionary effort, says: "This theology of conjecture, as it has appeared among our orthodox churches, has not had time to give us a specimen of the kind of missionary heroes it can raise up. We can only turn to the exploits of the single missionary sent by our Unitarian brethren to India, and to the fact that our Universalist brethren seem to think the heathen well taken care of if left to themselves. These denominations are consistent with their views of truth. . . . This is certainly a fact, that whatever has been done for the heathen in the way of bringing them to Christ, has been done by those who believed, with St. Paul that even the heathen are without excuse, because they do not follow the light they have."

News and Notes.

—The famous Arab Chieftain, Abdel-Kader, is dead.

—An English syndicate has invested \$3,000,000 in Texas land.

—Queen Victoria's ill health is causing great uneasiness in England.

—Wm. Lambert of California has been appointed U. S. Consul at San Blas, Mexico.

—A \$20,000 fire, from the explosion of a kerosene lamp, occurred at Bakersfield, Cal., on the 26th.

—An amnesty to a limited extent has been granted to Polish exiles by the Czar as a coronation act.

—Chicago dispatches report the loss of two lake schooners with all on board—seventeen persons in all.

—The Indian Gap silver mines of Pennsylvania, upon which \$20,000 had been expended, were recently sold for \$10.

—Within a few days 8,000 emigrants have passed through Hull, England, for America. They are mostly Mormons.

—Gen. Crook has had a fight with the Apaches in the Sierra Madre Mountains, Mexico, and report gives him the victory.

—The southern part of Missouri, and that part of Illinois recently swept by tornadoes, are suffering from severe frosts.

—Plots to assassinate the King of Roumania at the opening of Parliament have been discovered and some arrests made.

—The entire village of Merenkinshon, Prussia, was destroyed by fire last week, and its 1,300 inhabitants all left homeless.

—The Japanese Government has purchased a man-of-war in England which was originally intended for the Chilean navy.

—Work has been commenced on the Northern Pacific Railroad Bridge at Portland, Oregon, across the Willamette River.

—Last week a pitch-battle between Irish and Italians took place in New York City, and several persons were injured, two fatally.

—A Detroit dispatch reports a heavy snow and rain-storm in that part of Michigan on the 21st, which was very disastrous to the fruit prospects.

—Five hundred Mormon families have gone from Utah to Idaho, and the church leaders boast that they will control the politics of that Territory.

—Heavy snows and floods are reported from Deadwood, D. T., with a great loss of property, ruination of mines, destruction of roads and bridges, etc.

—A snow-storm in Auglaize County, Ohio, on the 22d inst., and heavy rain-storms in Fairfield County are said to have seriously injured grain and fruit crops.

—There was a grand Communist demonstration in Paris May 27, 1,500 persons participating. Red flags were displayed, and frantic speeches made, but no arrests.

—There are fair prospects for the continuation of the Pacific Mail service between San Francisco and New Zealand and Australia, for which the contract has about expired.

—The Pope has notified the French authorities that he has great difficulty in restraining an open rupture between that Government and the Vatican. An amicable reply was made.

—The post-office safe at Healdsburg, Cal., was blown open by burglars the night of the 25th, but they were frightened away before getting the contents. They robbed the office of about \$50.

—The gambling evil is said to be sadly demoralizing high military officials at Washington. It is claimed that leading officers dare not enforce the regulations in this respect for fear of exposure.

—Johnson County, Arkansas, was visited by a cyclone last week. Over twenty houses, including a church and school-house, were blown down. One man is reported killed and several others injured.

—Two Chinese shop-keepers were expelled from Waynesboro, Ga., and eighteen citizens indicted for the offense. The time for trial having arrived, great difficulty is experienced in procuring a jury.

—At Brooklyn, N. Y., on the 22d inst., there was a reunion of the Fifth Virginia Infantry and the Twenty-eighth New York Volunteers. The Virginians presented to the New Yorkers the flag captured from them during the rebellion.

—Near Portland, Oregon, on the 25th, a well-known contractor named Huntington, while driving along the road with his wife and child, was assaulted by a party of workmen and cruelly beaten, and then put into his carriage to be driven home by his wife.

—A terrible tragedy occurred at Visalia, Cal., on the 25th. A man named Elliott, in endeavoring to shoot another, named Harlan, killed his own child, and was afterward killed by Harlan, who was also wounded. Jealousy, divorce, etc., were at the bottom of the trouble.

—Two harmless explosions are reported from the palace of the Czar of Russia about the time he was to leave for Moscow on his coronation mission. It was supposed that all was safe within the palace, but this demonstration proves that the Czar's foes include those of his own household.

—From Nelson, Illinois, comes the report of a fiendish attempt to burn a whole family named Boyd. The doors were fastened upon the outside, and the premises saturated with coal-oil and fired. Fortunately the inmates were awakened and succeeded in breaking out of their flaming prison.

—The Steamer *Pilot* burst her boilers in Petaluma Creek, near Donahue, Cal., last week, and the result was thirteen deaths, and several others severely injured. The vessel plied regularly between Petaluma and San Francisco, and it is said the boilers were known to be defective two years ago.

—A New York dispatch of the 26th says: "Collector Robertson yesterday received a dispatch from Assistant Secretary French, requesting him to take proper measures against a party of 100 Mormons now on their way to New York from Switzerland. The United States Consul at Basle writes to this Government that they are mostly women recruited from the lower ranks, who have been shipped at the expense of the communes. The party numbers in all 600 proselytes, who have been collected by Mormon emissaries from all parts of Europe. The 100 persons from Switzerland are said to be poor, ignorant, and in many cases imbecile creatures, to get rid of whom the communes are willing to pay 160 francs a head. The party is coming by the steamship *Nevada* of the Guion line, which left Liverpool on May 16th."

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Which is now attracting such general attention, is thoroughly canvassed, and abundant testimony is given to prove that it is fast coming to be the ALL-IMPORTANT QUESTION in this country. Facts and statistics are largely presented, showing in the most conclusive manner that this Government is the one pointed out in the prophecy quoted.

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MAY 31, 1883.

Time of Camp-Meetings.

UPPER COLUMBIA, Milton, Or.,	June 6-12
IOWA, Des Moines,	June 7-12
MICHIGAN, Flint,	" 13-18
WISCONSIN, Portage,	" 14-19
NORTH PACIFIC, Beaverton,	" 20-26
MICHIGAN, Alma,	" 20-26
MINNESOTA, Minneapolis,	" 21-26
DAKOTA, Parker, Turner Co.,	June 27 to July 2
TEXAS, Waxahachie,	July 13-23
VIRGINIA, New Market,	Aug. 2-7
OHIO, Galion, Crawford Co.,	" 15-21
MASSACHUSETTS,	" 23-28
VERMONT,	Aug. 30 to Sept. 4
MAINE, Waterville,	Sept. 6-11
ILLINOIS,	" 11-18
NEBRASKA,	" 19-25

THE Editor of the SIGNS has been in Healdsburg for about three weeks, giving instruction in general missionary work, to those students who design entering the field this summer. Two lectures are given each day, and considerable time is devoted to asking and answering questions. A few of the leading points of our faith are being canvassed, and the best method of presenting them considered. This, it will be seen, necessitates a great deal of labor, especially as none of this work has been done at the college before, and the work of arranging subjects, organizing, etc., all has to be attended to. On this account he has not been able to give the SIGNS so much attention as usual. He will return to Oakland next week, and resume his labors.

THE SIGNS canvass is still moving on. Orders for over 1,100 have been received within the last week. New York and Pennsylvania have ordered 400 each, and Nebraska has increased her club to 1,800. The president of that Conference says that canvassers obtain on an average twenty trial subscribers a day, and that the work is on a steady basis. The canvassers are not old hands at the business, but have lately commenced. The most encouraging reports come in from all quarters. The cause is onward; who wants to share in the work?

ELDER BALLOU, accompanied by his wife, left Oakland last Wednesday morning for Humboldt County, where Bro. McClure and wife have been successfully doing missionary work during the past winter. They will hold tent-meetings there this summer. The prospect in that county is encouraging; several have already commenced to keep the Sabbath, and many are deeply interested in the truth. We wish them abundant success.

THE New York *Tribune* says that the recent reports in regard to the outrageous crimes of the Chinese in that city are untrue; that the movement against them by the assistant priest and members of the Church of the Transfiguration, was prompted by race prejudice. The priest in charge of the church disapproves the action, and declares that "these heathen are no worse than many Christians." Taking the word "Christian" in the accommodated sense in which it is now used, we have no doubt that his statement is true. We would by no means apologise for heathen immortality, which we know is great; what we say is that a wicked deed is none the worse because it is done by a Chinaman. If there is any difference, it is certainly in favor of the heathen.

Authorized yet Unauthorized.

THE *Christian Statesman* speaks of "unauthorized holy days, like Easter and Christmas." Why does it say unauthorized? We dissent, and declare that they are authorized—authorized by the same power that authorized the observance of Sunday as a holy day; all are authorized by the Roman Catholic Church, the "mother of harlots and abominations of the earth."

As the catechism says, "Sundays and holy days all stand on the same foundation." The *Statesman* is working for such a change in the laws as will enforce Sunday observance; why does it not act consistently, and try to enforce the observance of Christmas, New Years, and Easter? Why discriminate in regard to matters of tradition? If we are to adopt one custom on the authority of tradition, why reject another which

has the same support? For our part we propose to follow the advice of the historian of the popes, and "treat tradition as we do a notorious and known liar, to whom we give no credit, unless what he says is confirmed to us by some person of undoubted veracity." And this umpire, in matters pertaining to religion, must always be the Bible. We accept no other authority.

How Did He Do It?

THREE weeks ago we made a note of the statement of a Methodist preacher in Humboldt County, that if the Adventists did not cease their labors in that section he would "expose the whole thing." We learn from the *Advocate* that he has put his terrible threat into execution. Finding that he could not frighten the workers away, he induced the directors to shut the school-house against them, and to open it for his use. The report says:—

"Bro. Woodward, in a very gentlemanly and Christian manner, made his reply, and proved very clearly, from Scripture and the teachings of the apostolic fathers, that Mr. McClure erroneously taught that Saturday was the Sabbath, for nearly all in the house voted in favor of Bro. Woodward—that is, that his teachings were Scriptural and common sense."

That settles it; if Mr. W. showed from the Scriptures (as interpreted by Dr. Benson) and the Fathers, that Saturday is not the Sabbath, and induced a congregation to vote that he had common sense, what more was necessary? He was not satisfied, however, and on the following Sunday he finished his work of destruction by a sermon three hours and a quarter long. The report further says:—

"He showed the fallacy of the teachings of Adventism, and also the ignorance of some of its teachers. If evangelical ministers in general would handle the errors of Adventism as Bro. Woodward has done, it would soon die out; but the trouble is, some can't, and others won't, consequently many good, weak-minded people are led away by the delusive, proselyting, erroneous teachings of those men sent out to disseminate its doctrines."

We don't feel very bad over this matter, for Adventism has been killed in this way a good many times, and it still lives. Perhaps, however, Mr. W. has discovered a weapon hitherto unknown, with which he has accomplished all that he claims. If so we wish to be informed in regard to the particulars. If Adventist doctrines have not enough vitality to survive the shock of a three-and-a-quarter-hour sermon, we wish to get rid of them.

And further; Mr. W. can handle Adventist doctrines so that they will die out; but "some can't, and others won't," and as a consequence many are "led away" by these "delusive, proselyting, erroneous doctrines." Now we submit that if these doctrines are delusive and erroneous, those who can kill them and refuse to do it, are guilty of a grave crime. They are equally guilty with those who teach such doctrines. The man who will sit with folded hands and see his neighbor walk off from a precipice, when he might avert the calamity, is as bad as one who would push him over. Now the *Advocate* is set, presumably, for the defense of truth, and here is a chance for it to do good service. Let it obtain and publish in its columns, Mr. W.'s method of rooting out Adventism. Thus by one blow it could demolish the whole fabric, and be troubled by it no more. Besides, it would thus save all the good, simple-minded people within the reach of its influence from being led astray. Surely, such a prospect should cause its zeal to overflow.

As we have stated, if we are wrong we want to know it; and as proof of our sincerity, and our willingness to further in every possible way the cause of truth, we promise that if the *Advocate* will publish Mr. W.'s "sure cure" (in a condensed form), we will reprint it in the SIGNS, and thus give it a wide circulation. How soon may we expect it?

THE DEFINITE SEVENTH DAY;

OR, GOD'S MEASUREMENT OF TIME ON THE ROUND WORLD.

By ELD. J. N. ANDREWS.

This tract is an answer to the question, "Can a definite day be observed by all the inhabitants of the earth?" It is a complete refutation of the common objection against the Sabbath, that the rotation of the earth on its axis makes it impossible for all men to keep the same day, showing not only that a definite day may be observed in all parts of the earth, but that no real difficulty has ever been experienced in the matter. 16 pp. Price, 2 cents; \$1.50 per hundred.

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Appointments.

North Pacific Camp-Meeting.

It is decided to hold our camp-meeting at Beaverton, Oregon, June 20-26. The grounds are directly on the railroad, twelve miles west of Portland; by wagon road seven miles. There will be a book-stand with all our publications for sale. To save expense, the secretaries should be prepared to replenish their libraries at this time. There will also be a stand from which such provisions can be obtained as will be needed on the ground. An extra large tent will be pitched, a part of which can be used for a home by those destitute of small tents.

CHAS. L. BOYD,
T. H. STARBUCK,
WM. L. RAYMOND,
Camp-meeting Committee.

THE next annual meeting of the North Pacific Tract and Missionary Society will be held at Beaverton, Oregon, June 20-26. The first meeting will be held Thursday morning at an early hour. All interested in the spread of the present truth should be on the ground at this time, as Elder Haskell, President of the International Tract and Missionary Society, will give an address at the first meeting, which none can afford to lose.

CHAS. L. BOYD, Pres.

THE next annual meeting of the North Pacific Conference will be held in connection with the camp-meeting at Beaverton, Oregon, June 20-26. The first session will be held the morning of the 21st. Every delegate, with proper credentials, should be on the ground Wednesday, as matters of vital interest to every lover of the cause will be considered in the first meetings. Blanks and yearly church reports will be sent to each church clerk, which should be filled out and returned to Eld. Chas. L. Boyd, Salem, Oregon.

CONFERENCE COMMITTEE.

THE next annual meeting of the North Pacific Sabbath-school Association will be held at Beaverton, Oregon, June 20-26. Let every Sabbath-school elect its delegates in due time. Instructive essays from Sabbath-school workers may be expected.

CHAS. L. BOYD, Pres.

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