

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.

VOLUME 9.

OAKLAND, CALIFORNIA, FIFTH-DAY, APRIL 5, 1883.

NUMBER 14.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

S. D. A. MISSIONARY SOCIETY.

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

Entered at the Post-Office in Oakland, Cal.

THE DAWN IS BRIGHTENING!

SAINTS of God! the dawn is brightening,
Token of our coming Lord!
O'er the earth the field is whitening;
Louder rings the Master's word,—
“Pray for reapers
In the harvest of the Lord.”

Feebly now they toil in sadness,
Weeping o'er the waste around,
Slowly gathering grains of gladness,
While their echoing cries resound,—
“Pray that reapers
In God's harvest may abound.”

Now, O Lord, fulfill thy pleasure,
Breathe upon thy chosen band,
And, with pentecostal measure,
Send forth reapers o'er our land—
Faithful reapers,
Gathering sheaves for thy right hand.

Soon shall end the time of weeping;
Soon the reaping time will come,
Heaven and earth together keeping
God's eternal harvest home!
Saints and angels
Shout the world's great harvest home!

—Selected.

General Articles.

Christ's Triumph for Us.

BY MRS. E. G. WHITE.

At the birth of Christ, Satan saw the plains of Bethlehem illuminated with the brilliant glory of a multitude of heavenly angels. He heard their song, “Glory to God in the highest, and on earth peace, good-will toward men.” The prince of darkness saw the amazed shepherds filled with fear as they beheld the illuminated plains. They trembled before the exhibitions of bewildering glory which seemed to entrance their senses. The rebel chief himself trembled at the proclamation of the angel to the shepherds, “Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.” He had met with good success in devising a plan to ruin men, and he had become bold and powerful. He had controlled the minds and bodies of men from Adam down to the first appearing of Christ. But now Satan was troubled and alarmed for his kingdom and his life.

The song of the heavenly messengers proclaiming the advent of the Saviour to a fallen world, and the joy expressed at this great event, Satan knew boded no good to himself. Dark forebodings were awakened in his mind as to the influence this advent to the world would have upon his kingdom. He queried if this was not the coming One who would contest his power and overthrow his kingdom. He looked upon Christ from his birth as his rival. He stirred the envy and jealousy of Herod to destroy Christ by insinuating to him that his power and his kingdom were to be given to this new king. Satan imbued Herod with the very feelings and fears that disturbed his own mind. He inspired the corrupt mind of Herod to slay all the children in Bethlehem who were two years old and under, which plan he thought would succeed in ridding the earth of the infant king.

But against his plans, Satan sees a higher power at work. Angels of God protected the life of the infant Redeemer. Joseph was warned in a dream to flee into Egypt, that in a heathen land he might find an asylum for the world's Redeemer. Satan followed him from infancy to childhood, and from childhood to manhood, inventing means and ways to allure him from his allegiance to God, and overcome him with his subtle temptations. The unsullied purity of the childhood, youth, and manhood, of Christ which Satan could not taint, annoyed him exceedingly. All his darts and arrows of temptation fell harmless before the Son of God. And when he found that all his temptations prevailed nothing in moving Christ from the steadfast integrity, or in marring the spotless purity of the youthful Galilean, he was perplexed and enraged. He looked upon this youth as an enemy that he must dread and fear.

That there should be one who walked the earth with moral power to withstand all his temptations, who resisted all his attractive bribes to allure him to sin, and over whom he could obtain no advantage to separate from God, chafed and enraged his satanic majesty.

The childhood, youth, and manhood of John, who came in the spirit and power of Elijah to do a special work in preparing the way for the world's Redeemer, were marked with firmness and moral power. Satan could not move his integrity. When the voice of this prophet was heard in the wilderness, “Prepare ye the way of the Lord, make his paths straight,” Satan was afraid for his kingdom. He felt that the voice, sounding forth in trumpet tones in the wilderness, caused sinners under his control to tremble. He saw that his power over many was broken. The sinfulness of sin was revealed in such a manner that men became alarmed; and some, by repentance of their sins, found the favor of God, and gained moral power to resist his temptations.

He was on the ground at the time when Christ presented himself to John for baptism. He heard the majestic voice resounding through Heaven and echoing through the earth like peals of thunder. He saw the lightnings flash from the cloudless heavens, and heard the fearful words from Jehovah, “This is my beloved Son, in whom I am well pleased.” He saw the brightness of the Father's glory overshadowing the form of Jesus, thus pointing out in that crowd the One whom he acknowledged as his Son with unmistakable assurance. The circumstances connected with this baptismal scene had aroused the most intense hatred in the breast of Satan. He knew then for a certainty that unless he could overcome Christ, from thenceforth there would be a limitation of his power. He understood that the communication from the throne of God signified that Heaven was more directly accessible to man.

As Satan had led man to sin, he had hoped that God's abhorrence of sin would forever separate him from man, and break the connecting link between Heaven and earth. The opening heavens, in connection with the voice of God addressing his Son, was like a death-knell to Satan. He feared that God was now to unite man more fully to himself, and give power to overcome his devices. And for this purpose Christ had come from the royal courts to the earth. Satan was well acquainted with the position of honor Christ had held in Heaven as the Son of God, the beloved of the Father. And that he should leave Heaven, and come to this world as a man, filled him with apprehension for his safety. He could not comprehend the mystery of this great sacrifice for the benefit of fallen man. He knew that the value of Heaven far exceeded the anticipation and appreciation of fallen man. The most costly treasures of the world, he knew, would not compare with its worth. As he had lost through his rebellion all the riches and pure

glories of Heaven, he was determined to be revenged by causing as many as he could to undervalue Heaven, and to place their affections upon earthly treasures.

It was incomprehensible to the selfish soul of Satan that there could exist benevolence and love for the deceived race so great as to induce the Prince of Heaven to leave his home and come to a world marred with sin and seared with the curse. He had knowledge of the inestimable value of eternal riches that man had not. He had experienced the pure contentment, the peace, exalted holiness, and unalloyed joys of the heavenly abode. He had realized, before his rebellion, the satisfaction of the full approval of God. He had once a full appreciation of the glory that enshrouded the Father, and knew that there was no limit to his power.

Satan knew what he had lost. He now feared that his empire over the world was to be contested, his right disputed, and his power broken. He knew, through prophecy, that a Saviour was predicted, and that his kingdom would not be established in earthly triumph and with worldly honor and display. He knew that ancient prophecies foretold a kingdom to be established by the Prince of Heaven upon the earth, which he claimed as his dominion. This kingdom would embrace all the kingdoms of the world, and then his power and his glory would cease, and he would receive his retribution for the sins he had introduced into the world, and for the misery he had brought upon man. He knew that everything which concerned his prosperity was pending upon his success or failure in overcoming Christ with his temptations in the wilderness. He brought to bear upon Christ every artifice and force of his powerful temptations to allure him from his allegiance.

It is impossible for man to know the strength of Satan's temptations to the Son of God. Every temptation that seems so afflicting to man in his daily life, so difficult to resist and overcome, was brought to bear upon the Son of God in as much greater degree as his excellence of character was superior to that of fallen man.

Christ was tempted in all points like as we are. As man's representative, he stood the closest test and proving of God. He met the strongest force of Satan. His most wily temptations Christ has tested and conquered in behalf of man. It is impossible for man to be tempted above what he is able to bear while he relies upon Jesus, the infinite Conqueror.

REBUKED.—A few years ago, as a stranger rose in one of our city pulpits to begin the service, several of the congregation began to leave the church. He was a lame man, and the pulpit was located near the doors.

“Wait a moment, my friends,” said the preacher, “till I get my hat, and I'll go with you.”

Down he came, limping, hat in hand, and left the church. This abrupt closing of the services taught the people that there was at least one minister who would not be treated with contempt. On a certain occasion, the eloquent Dr. E. H. Chapin, being sick, was compelled to ask a friend to preach for him. As the stranger rose to announce the opening hymn, a score of persons rose to go out. This clergyman also was equal to such an emergency.

“All,” he said, “who came here to worship Dr. Chapin will please leave now; but those who came to worship God will sing the forty-third hymn.” That stopped the exodus.

THE great end of a good education is to form a reasonable man.

THE more honesty a man has the less he affects the air of a saint.

Why Not Found Out Before?

WHEN we have clearly proved from the Bible that the seventh day is the Sabbath, and should be kept, Sunday-keepers say, "If this is so, why was it not found out before?" And because pious and learned men have lived and died without keeping the seventh-day Sabbath, they claim that it cannot be right. The fallacy of this argument may be readily shown.

First, such reasoners judge the Bible by the opinions and actions of poor, fallible man. Instead of reading the Bible to learn what men ought to do, they inquire what men have done, to learn what the Bible should mean.

Secondly, this objection has always been urged against every reformation in religion. On this principle, we must never learn anything which our fathers did not know.

God's truth is always progressive—new truths being brought out and old truths revived in different ages, as circumstances may require. To each generation God gives additional light, some truth that he has not given before. In many cases the people are brought back to doctrines which have been lost sight of for generations. So of the Sabbath. In the providence of God, the time has now come when light is being given, and a reformation is being wrought upon this subject.

It was foretold in prophecy that the papacy would change God's Sabbath, and enforce that change for 1260 years. This is the reason it was not found out before. In Dan. 7 we have the prophecy of the four kingdoms. It is universally agreed that the last of these represents Rome, and that the blasphemous horn is a symbol of the papacy. Verse 25 says, "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." How exactly have the popes fulfilled this prophecy! They have blasphemed God and slain his saints. But this power was also to think to change times and laws. Whose laws and times? Those of the Most High; for it is against God that the beast makes war. Human laws are constantly changing, so it would be nothing remarkable that these should be changed. But that a man should think to change the law and times of God would be remarkable. Beyond doubt, then, the prophecy refers to God's law and God's holy time.

Is there any precept in that law relating to time? Just one, and only one—the Sabbath command. The other commandments say nothing about time, while this relates to nothing else. Time is inseparably connected with this commandment, so that to change the commandment would be to change the time. The prophecy said the pope should think to change God's laws and times. But God's law relates to no time except the weekly Sabbath. Hence we have here the most explicit prediction that the papacy was to change the Sabbath of the fourth commandment.

Has the pope changed the Sabbath? Yes, emphatically; the proof is abundant. 1. The law plainly says, "The seventh day is the Sabbath." Ex. 20:8-11. 2. The New Testament is entirely silent about any change of the Sabbath by Christ or the apostles. 3. But since the rise of the papacy, we find that some one has changed the Sabbath; for the Catholics and most Protestants now keep the first day, instead of the seventh day which the law requires. 4. History shows that the pope did make this change of the Sabbath. See "History of the Sabbath," by Andrews. 5. The Catholics confess that they did it. Listen to the following from a Catholic catechism:—

"Ques. Have you any other way of proving that the church has power to institute festivals of precept?"

"Ans. Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—*Doctrinal Catechism*, p. 101.

"Ques. How prove you that the church hath power to institute feasts and holy days?"

"Ans. By the very act of changing the Sabbath into Sunday, which Protestants allow of."—*Abridgment of Christian Doctrine*.

How could evidence be any clearer? The pope, then, did change the Sabbath, according to the prophecy.

Now the prophecies just as clearly predict that this breach in the law of God will be repaired and the Sabbath restored in the last days. Thus in Dan. 7:25, before quoted, after stating that the papacy would persecute the saints, and change times and laws, the prophet says, "And they shall be given into his hand until a time and times and the dividing of time." This period is just 1260 years. See any commentary. God's laws and times are to be given into his hand *until* this specified time. This is equivalent to saying that they will be taken out of his hand at the expiration of that time. So even here the restoration of the Sabbath at the end of the 1260 years is strongly implied.

In Rev. 12:14 is a prediction of the same period, during which the dragon persecutes the woman, the church, as stated in Daniel. When the time is expired, we find a remnant people keeping all the commandments of God. Thus, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Verse 17. This is after the close of the 1260 years, the period after which the law and Sabbath were to be taken out of the pope's hand, according to Dan. 7:25. What do we find here? 1. A persecuted people. 2. The remnant of the church,—the last church, or those living at the time of the second advent. This, then, brings us to the last days. 3. The special peculiarity of this people is that *they keep the commandments of God*. This certainly indicates that all these commandments had not been kept before this time, but that here a people will be raised up who will keep them. Notice that this observance of the commandments brings upon them hatred and persecution. This plainly shows that they are keeping some one of these commandments that is not generally kept; for people are not persecuted for doing what everybody else is doing. But those that keep the Sabbath are persecuted, as the prophecy foretells.

Now let us consider the law of God. Except the Sabbath commandment, people are agreed in keeping all of the ten commandments. But let a man step out to keep the Sabbath commandment just as it reads,—*"The seventh day is the Sabbath,"* and he immediately becomes peculiar, and brings upon himself hatred and persecution, as we see wherever the Sabbath question is agitated. This is just what the prophecy foretold; and it is this day fulfilled before our eyes in the Sabbath reform.

Another striking prediction of this reformation concerning the law of God is found in Rev. 14:9-12. It is here stated that just preceding the second advent of Christ, to reap the harvest of the earth, verses 14-16, a message will be given, to bring out and prepare a people for that event. Of those thus brought out it says, "Here are they that keep the commandments of God, and the faith of Jesus." Verse 12. "Here are they." Where? Just before Christ is seen coming in the clouds. Verse 14. The time, then, is the same as that of the remnant of Rev. 12:17, above considered. What is the peculiarity of this people? *They keep the commandments of God*. This, again, is just what was said of the remnant in chap. 12:17. In the mind of God this must be an important fact, since it is repeated twice in so close connection. The expression, "Here are they that keep the commandments of God," implies that the custom of keeping the commandments of God is quite unusual at this time.

Then in the last days there will be a reformation in some way touching the commandments. It must be upon the Sabbath; for all are agreed upon the other nine. But through the influence of the papacy the Sabbath commandment has been ignorantly broken till of late. Now, however, just at the time mentioned in the third angel's message, Rev. 14:9-12, thousands are turning to keep the Sabbath. The movement is wide-spread and rapidly increasing. It embraces many countries and languages. The prophecy has become fact. Take heed how you reject it. Here, again, we have the reason why this truth was not found out before,—it was reserved to be the last testing message to the world.

In the book of Ezekiel is another prophecy of the restoration of the Sabbath in the last days. First, the prophet speaks of false teachers as neglecting to do God's work due in the last days.

Chap. 13:4-11. He says that certain "gaps" were to be built up, verse 5; but they refuse to build. These gaps were to be made up, that the people of God might "stand in the battle in the day of the Lord." Verse 5. All the Scriptures locate "the day of the Lord" at the second advent, when "the battle of that great day of God Almighty" is to transpire. Rev. 16:14. At that time the wrath of God will be poured out in the seven last plagues, Rev. 16, the last of which will be great hailstones from heaven. Verse 21. God's saints need a special preparation to stand then. Ezekiel refers to this and to the great hailstones which will fall, and says these "gaps" must be made up, that the people of God may stand at that time, but that these false teachers will not do it. They see "vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them." Verse 6. Also they cried, "Peace, and there was no peace." Verse 10. In 1 Thess. 5:1-4, Paul locates this peace-and-safety cry just before the second advent.

All these points show the time of which Ezekiel speaks. He says, "One built up a wall, and lo, others daubed it with untempered mortar." Verse 10. In Eze. 22, where the same subject is again brought up, we find that the gap is the breach made in the law of God by breaking down the Sabbath commandment. Read verses 25 to 30, and you will see that the same teachers are referred to, the "daubing with untempered mortar," the "seeing vanity and divining lies unto them, saying Thus saith the Lord God, when the Lord hath not spoken." He sought for a man to make up the hedge and "stand in the gap," and found none.

In verse 26 he throws aside the figure, and plainly says it is the law of God and the Sabbath which they are violating. "Her priests have violated my law." Even the priests are breaking the law of God. Which precept? "And have profaned mine holy things [his holy Sabbath]; they have put no difference between the holy and profane [between the Sabbath and the secular, working days]; neither have they showed difference between the unclean, and the clean, and have hid their eyes from my Sabbaths." This is the trouble. They are violating God's law by hiding their eyes from the Sabbath, and refusing to prepare a people for the day of the Lord by building up that gap.

In Isa. 58 the same work of building up "the gap" and repairing "the breach" by restoring the Sabbath, is foretold. The Lord first commands to cry aloud and show his people their sins. Verse 1. Among other things he says that they who do so "shall build the *old waste places*; thou shalt raise up the foundations of *many generations*; and thou shalt be called, *The repairer of the breach, The restorer of paths to dwell in.*" Verse 12. Some important reformation is here spoken of. Something that has been neglected for ages must now be restored. Those who do this work will repair "the breach," the same as in Ezekiel. It is the Sabbath, as the very next verse, in which the conditions are stated, shows. "If thou turn away thy foot from the Sabbath." God's Sabbath is being trampled in the dust. Men have their feet upon it. They have had them there for "many generations." Now if they will take them off, they will be called the repairers of the breach.

This prophecy shows that after the Sabbath has been neglected and trodden under foot for "many generations," there will be a reformation upon that point, and the holy Sabbath will again be honored. This is just the work which Seventh-day Adventists are now doing. Will you have a part in it?

Isa. 56 also predicts the restoration of the Sabbath in the last days. In verse 1 the Lord says, "My salvation is near to come." This must be a short time before the coming of Christ. Heb. 9:28; 1 Pet. 1:5. At that time "blessed is the man . . . that layeth hold on it; that keepeth the Sabbath from polluting it." Isa. 56:2. You cannot lay hold of what you are already holding. But here a blessing is pronounced on all who will lay hold on the Sabbath and keep it at that time.

All the prophets, then, have foretold that in the last days there will be a work of reformation concerning the law of God and his holy Sabbath. The time has come, and the work has commenced. Reader do not reject the law of God: do not hide your eyes from his holy Sabbath.

A DANGER foreseen is half avoided.

For Rest Simply.

A SHORT time ago an Adventist preacher made some inquiries of the *Independent* concerning the Sunday Law question, and received a reply, of which the following is a portion:—

"We can only repeat that it is a great disadvantage to be in the minority. People there may be right; but they must suffer and submit. With the Seventh-day people it is a matter of religion and conscience. They must rest Saturday, and may, generally should, work Sunday; but the State has no quarrel with their conscience and religion, and no favor for the religion of the other citizens. All the State wants is that the citizens shall have one day in seven for rest; not for religion. Which day it shall be the majority must decide; but the law should be very considerate of those whose conscience requires another day. They should be allowed to work Sunday if they do not disturb the rest of the majority. If they insist on so working as to interfere with the rest-day of the majority, they must either move or be moved away. We are sorry, but there is no help for it."

The *Sabbath Recorder*, after reading the *Independent's* reply, takes that paper to task in the following forcible manner:—

"Now we should like to ask the *Independent* a question or two: If the Sunday of the State is for rest simply, having no regard for the conscience of the minority, and no favors for the religious opinions or preferences of the majority, then why is it needed at all? Does the fact that a few persons, more or less, choose to pursue their regular avocations on any given day prevent all the world besides from resting on that day if they choose to do so? It is probable that a majority of the business men, especially in our large cities, suspend business on our national holidays, as Washington's birthday, Thanksgiving, etc., and so make it a rest-day. Do they rest any the less on those days because, forsooth, the railroads run their regular trains, and a few men keep open stores, shops, or mills? On public holidays many people prefer to go on excursions, with extra railroad trains, banners, and bands of music. Does that prevent those who prefer to do so from staying quietly at home and resting? How, then, if Sunday is simply for rest, can the ordinary labor of a few persons on that day be any serious interference with the resting privileges of the majority? Some men have found it necessary to take a day or a week or a month from business for rest, and they get it, and with it returning health and vigor, although the great majority of mankind have kept the very air full of the hum and clatter of business. If a few men can rest effectually with business going on all about them, ought not the majority—the great majority—to be able to rest without invoking the aid of the State, even though a few people, here and there—a very few—choose to go quietly about their regular business, never very noisy? We have noticed that when for any reason people have chosen to do so, they have been able to rest, irrespective of the activities of business or pleasure-seeking on the part of other people, on every day of the week, except Sunday. But when Sunday comes, and the majority of the people have suspended business, if a few persons conscientiously go about their legitimate work, forthwith a great cry is raised, 'These few people are so disturbing the rest of the people, they must quit, move or be moved.' Is it not the baldest nonsense to plead for the Sunday law on any such ground? If the Christian people of this land did not want to preserve the traditional sanctity of Sunday as a day of religious worship; if they were not conscious that such sanctity cannot be maintained by any authority from the word of God; if, in a word, the religious element were taken out of this question, it would cease to have an advocate."

The Mystery of Gravitation and of God.

THE most incomprehensible things are accepted as facts, and on them science is built. Gravitation is believed in by the most skeptical people. There are people who talk about it as though they could see, handle, and taste it. But that is not the way a true scientist talks. In a recent lecture Prof. C. A. Young, of Princeton College, used the following language: "Do not understand me at all as saying that there is no mys-

tery about the planets' motions. There is just the one single mystery—gravitation—and it is a very profound one. How it is that an atom of matter can attract another atom, no matter how great the distance, no matter what intervening substance there may be; how it will act upon it, or at least behave as if it acted upon it, I do not know; I cannot tell. Whether they are pushed together by means of an intervening ether, or what is the action, I cannot understand. It stands with me along with the fact that when I will that my arm shall rise it rises. It is inscrutable. All the explanations that have been given of it seem to me merely to darken counsel with words and no understanding. They do not remove the difficulty at all. If I were to say what I really believe, it would be that the motions of the spheres of the material universe stand in some such relation to Him in whom all things exist, the ever-present and omnipotent God, as the motions of my body do to my will—I do not know how, and never expect to know." We dare say there will be wisecracks to sneer at the Professor for introducing the name of God into an astronomical lecture, on the ground that God is incomprehensible. But why, then, should incomprehensible gravitation be in the lecture?—*N. Y. Christian Advocate.*

The World's Law Book.

IN the general exercises of a village Sunday-school recently, the superintendent read the ten commandments as given on Mount Sinai. The binding of the large Bible used on the occasion was unusual and peculiar. It was that of ordinary law books—smooth sheepskin, with red upper title and dark lower title. This was a trivial matter, but it was suggestive.

The Bible is a book of laws; God's law to the world, every word of it—statements, warnings, threatenings, entreaties, invitations, promises, offers of pardon, mercy, and full salvation. But are not the invitations and proffers of mercy matters of choice to men? Yes; but God commands men to choose them. The Bible "is a book where more is understood than expressed." The intimation of a wish by the parent is law to a loving and obedient child. So God's will, though made known in the mildest whisper of a suggestion, is law. Disobedience is at the soul's peril. Having disobeyed, salvation is purely of sovereign grace. And this grace men are commanded to seek and accept. Men convicted of sin, and realizing their peril because of their sins, seek deliverance. They seek it, however, in their own way and by methods of their own. God commands them to seek it in *his way*. They that thus seek, find. This is God's law of grace. Instances have been known among men where criminals have refused the pardon granted, and insisted upon remaining in prison. They have been ejected from the prison and liberty forced upon them. God never forces pardon and salvation on any one. They must accept it or perish.

The divine law is letter and spirit. Acceptable obedience is not that of the letter merely; nor merely of what men may conceive to be the spirit of the law; but the obedience of both letter and spirit as the one interprets the other, an interpretation which sacrifices neither. God's law is obeyed in the spirit of it when *with the heart* we submit to the letter. A disposition, or a determination, to evade God's law is manifest disobedience. The character of the action is colored by the disposition and desire of the heart. With God, this disposition and intent of the heart is everything. Men evade human laws. No man can successfully evade the divine law. God's "commandments are exceeding broad."

Sophistry and falsehood, when God's law interferes with our wishes and plans, are natural to the human heart. A child being asked if in doing a certain thing he had not broken one of God's commandments, said "he didn't know, but he guessed he had *cracked it*." Another child, being told that it was wrong to drive horses on Sunday except in such a case as of a physician called to visit the sick, said, "*Play* this is a doctor's horse," and snapped his whip at his imaginary steed. These were children, but how like men they reasoned. At a church fair, a member desiring to raise some money on the cake which was intended as a gift to the pastor, proposed that chances be sold, and the drawing be so arranged that the prize should come to the pastor.

The late William H. Seward once stirred our

nation by asserting the doctrine of a "Higher Law" than man's will. God's law is the *highest* law in the universe. From it there is no appeal. Nor shall one jot or tittle fail of its full accomplishment. Our law-makers, our various executives, as well as the sovereign people, who are too often law-breakers; should understand this. Chief-Justice Hornblower declared the Bible to be "the standard of righteousness." Daniel Webster, the great expounder of constitutional law, said, "It is the book of all others for lawyers as well as divines."

However God's word may be bound, every one should remember that it is *God's law to men*, and by it men will be judged in the last great day.—*B. W. I., in N. Y. Examiner.*

A Man Tries Tight Lacing.

RICHARD A. PROCTOR, the well-known lecturer on astronomy, once tried the experiment of wearing a corset and thus describes the result: "When the subject of corset-wearing was under discussion in the pages of the *English Mechanic*, I was struck with the apparent weight of evidence in favor of tight lacing. I was, in particular, struck by the evidence of some as to its use in reducing corpulence. I was corpulent. I also was disposed, as I am still, to take an interest in scientific experiment. I thought I would give this matter a fair trial. I read all the instructions, carefully followed them and varied the time of applying pressure with that 'perfectly stiff busk' about which correspondents were so enthusiastic. I was foolish enough to try the thing for a matter of four weeks. Then I laughed at myself as a hopeless idiot and determined to give up the attempt to reduce by artificial means that superabundance of fat on which only starvation and much exercise, or the air of America, has ever had any real reducing influence. But I was reckoning without my host. As the Chinese lady suffers, I am told, when her feet-bindings are taken off, and as the flat-headed baby howls when his head-boards are removed, so for a while was it with me. I found myself manifestly better in stays. I laughed at myself no longer. I was too angry with myself to laugh. I would as soon have condemned myself to using crutches all the time as to wearing always a busk. But for one month of folly I had to endure three months of discomfort. At the end of about that time I was my own man again."—*Chicago Times.*

Long Trains.

WHAT Emperor William thinks of the long trains of ladies' ball-dresses may be gleaned from a conversation he had at the recent court ball with the young and charming wife of a foreign military attache, who appeared with one of those long trains prescribed by the etiquette of her own country, and also worn at Berlin by the non-dancing ladies of riper "youth." The Emperor, noticing that the aforesaid young lady had not joined the dancers, inquired, in his most affable way, the reason why, and received the frank reply: "For the simple reason, your Majesty, that nobody asked me to dance." "Then let me tell you," said the Emperor, with a smiling glance at her enormous train, "that my officers are evidently afraid of playing sad havoc with your lovely dress;" jestingly adding: "If I had had the slightest power in matters of fashion, I should never have tolerated those cumbersome trains at balls. Unfortunately, I have been utterly powerless in this respect thus far, but I sincerely rejoice at the prospect of Dame Fashion speedily and sympathetically coming round to my views once more."

THE first thing is to make your sermon plain. Mr. Bloomfield preached on the text "The fool hath said in his heart, 'There is no God.'" Wishing to find out how it pleased his people, he called a poor foolish man to the pulpit and asked him how he liked the sermon. The reply, which made Bloomfield a sadder and a wiser man, was: "Well, sir, I must say I can't agree with you. In spite of all you've said, I think there must be a God."

THE man who walks "a thousand miles in a thousand hours" is more generally admired than he who walks uprightly through three-score years and ten.

A Letter to the Disciples of the Lord.

BY ROSWELL F. COTTRELL.

Concluded.

THE SABBATH HAS ALWAYS KEPT GOOD COMPANY.

It is a common saying that a man is known by the company he keeps. If he associates with good, respectable company, he is considered respectable; but if he chooses vicious and dissolute companions, he must bear their character.

God, instead of associating the Sabbath with Jewish ordinances, which pointed to Christ, and were abolished by his death, placed it in company with nine moral precepts, which are, in the nature of things, obligatory on every son and daughter of Adam. This was not done without some good reason. If I were asked the reason, I would humbly suggest that the Sabbath was of a nature entirely different from Jewish rites, having neither beginning nor ending together with them. And that its obligation is as universal and unlimited as that of its nine companions. Brethren, I repeat it, *there was a reason for this*; and I insist upon your giving me a reason, coinciding with your views of the Sabbath's being done away, or that you admit that I have given the true one. O, thou short-lived Jewish institution! How didst thou contrive to forsake thy fellows, and to ingratiate thyself into the very midst of an immortal company? Thou ordinance which was *against us*, which was *contrary to us*! By what foul means didst thou induce our Saviour to say, *thou wast made for us*? Thou beggarly element to which the Galatians, who were idolaters before their conversion, desired *again* to be in bondage! What infinite trouble and perplexity hast thou, by thy intrusion, caused the priesthood! But for thee, the dissecting-knife need never have been applied to God's law—that law, which, in the words of an apostle, “is spiritual—is holy, just and good.” How many of my beloved brethren have, by thy means, been induced to attempt to dash in pieces God's law—by the use of Paul's comparison between the minister of the law, and the ministers of the gospel, 2 Cor. 3, and thus to leave God without a law, while they might pick up the pieces, selecting the nine and rejecting thee!

My dear brethren, how has the Sabbath been slandered by the lovers of God and his truth!

THE MONUMENT.—AN EXTRACT.

“We will now suppose that a person wandering through the streets of some great city, suddenly comes to an inclosure containing a collection of spacious and beautiful buildings. On inquiring, he finds that they are designed for a benevolent purpose—say, a home for friendless and indigent females. He obtains permission to enter the inclosure, and the first thing which attracts his attention is an imposing monument, upon which is an inscription to the effect that the ground was given, the buildings erected, and the institution endowed by the munificence of one John Howard; and that this monument was raised to commemorate the fact. We will next suppose that after this monument has stood unimpaired for many years some person undertakes to demolish it, and build another in its place, for the purpose of commemorating a different event; or, if he should not choose to build a monument entirely new, that he removes the slab containing the inscription, and substitutes another having a new inscription, an inscription which leaves out the name of John Howard, making no allusion to him, nor to the object for which he had caused those buildings to be erected. Would not the person who would act thus show that he did not feel towards the name and memory of John Howard as he ought to feel? Would it not be natural to infer that he harbored some enmity against him? that he did not wish his name perpetuated? or, that he hated the work itself, and did not wish such a monument of godlike benevolence to be kept in memory? Some such inference, we think, would be perfectly natural. Indeed, we see no room for any other, unless it be this, that the destroyer of the monument was actuated by the mere love of mischief.

“The advocates of the first day of the week may take notice that we have spoken this parable against them. The Sabbath is a monument upon which is the plain and unmistakable inscription, that Jehovah created the worlds; that by power, wisdom and goodness, he formed and perfected all in six days, and rested on the seventh; and that for the purpose of commemorating this

fact, the monument was erected, so that men might have no excuse for atheism, and none for idolatry. Ho! all ye that pass by, the wayfarer and the fool, as well as the philosopher and the learned, stop—read—and know that Jehovah is the Creator of all things. Those who deny the obligation of the Sabbath under the gospel, are represented by the man who tears down the monument, and builds another in its place. Those who pretend to admit the perpetuity of the Sabbath, but contend for a change of the day, on the ground of the work of redemption, are represented by the man who secretly removes the slab containing the inscription, and substitutes another, with a different inscription. And now, so far as the design of the Sabbath is concerned, what difference does it make whether the monument be altogether demolished and a new one built, or merely the slab of inscription removed, and another substituted. Practically, it makes no difference. The advocates of both these seemingly different views, are agreed in their object. They both desire to maintain the observance of a day different from that which the law of the Sabbath enjoins, and both desire it on the same grounds. They both wish to have the first day of the week considered holy, and not the seventh; and both are governed in this by a desire of commemorating—not the creation, but—the work of redemption.

“Must we, therefore, conclude that the advocates of the first-day observance are actuated by a feeling of enmity against Jehovah, as the Author of creation, and that they desire that his name should no longer be had in remembrance on this account? Must we conclude that they despise the work of creation—that they see so little of beauty and glory in it—so little of benevolence and goodness—that they think it unworthy of any farther commemoration? We had supposed that it were enough for *unregenerate sinners* to cherish enmity against Jehovah as the God of creation. ‘The CARNAL mind is enmity against God.’ We had supposed that when one was created anew in Christ Jesus, his enmity was destroyed, and that he then loved to contemplate Jehovah as the Author of his existence, and of all created things, and that he began to love the law which Jehovah, as Creator, enjoined. We always thought that the effect of redemption was to open the eyes to see, not only the beauty of redemption itself, but the beauty and glory of creation, and the goodness and benevolence of Jehovah as displayed in the works of his hand. This, at any rate, is our experience; and it is passing strange if the effect of redemption on every heart to which it is applied, is not to eradicate everything like atheism, and to create that faith which is firmly persuaded that God exists, Heb. 11:6, Ps. 14:1, and that the worlds were framed by the word of his power. Heb. 11:3.

“But we are persuaded that our first-day brethren do not mean what their practice so clearly implies. Still we cannot forbear asking why they go about to tear down the monument which proclaims Jehovah as the Creator of the world? Why seek to demolish that which was set up for the very purpose of being a standing testimony against atheism and idolatry. Surely you do not mean to strike hands with infidels and heathens! Or why seek to alter the inscription which God originally placed upon this monument? Why seek to make it tell a different story, as if the old one were too old to be repeated any longer? You may, perhaps, reply that a monumental institution, to proclaim Jehovah as the God of creation, is not necessary, inasmuch as it is so abundantly proclaimed by the works of his hands. If so, then it was never necessary; and for four thousand years the Sabbath was a useless institution. The truth is, men are just as apt to be infidels now as they ever were, and the Sabbath is just as necessary now, as a testimony against their infidelity, as it ever was. Why, then, seek to destroy the Sabbath, or to modify it, and alter its character, so that it can no longer be recognized as commemorative of creation? We are astonished that Christians will act thus.

“But that which makes their course in regard to the Sabbath still worse, is that they attempt to father it upon Jesus Christ! The Church of Rome, with all her impiety, has never been guilty of this. But you, who call yourselves Protestants, allege that Christ tore down the monument which God had set up to be a witness against atheism and idolatry! You allege, at least, that he began to batter and deface the in-

scription, and gave his apostles instructions to complete the work of demolition after his resurrection! If Jesus Christ were an atheist; if he taught that the world came into existence by chance, without any forming hand; if he desired to spread this belief among men, and blot out, as far as possible, everything which attests that Jehovah was the Creator—we should suppose that one of the first things he would undertake would be to destroy the Sabbath. But if, on the contrary, he came to declare the glory of the Father; if he came to bear testimony against infidelity, and by his redeeming power to lead men back to the acknowledgment and worship of the Creator, as we know he did, it stands to reason that he would honor the Sabbath, that he would enforce it by his example, and that he would say of this, as of any other divine precept, ‘I come not to destroy the law—one jot or one tittle shall in no wise pass from it, till all be fulfilled.’”

APOSTOLIC EXAMPLE

Is in favor of the Sabbath. The apostles never broke the Sabbath, nor were they accused of it, after the resurrection, by their most bitter enemies. And think you those fault-finding Jews would have kept silence on this point if they had broken it, or sought to introduce another day in its stead? On the contrary, they continued to speak of the Sabbath as of an institution which really existed, without calling it old or Jewish. It was Paul's custom to preach in the synagogues on the Sabbath. Acts 17:2. You reply, It was because they could find the Jews assembled on that day. Very well. They might have appointed meetings on the first day occasionally, if they observed that day at all. On one occasion as they were going out of the synagogue, the Gentiles asked Paul to preach to them on the next Sabbath. Acts 14:42. If that request had been made to a modern preacher, he would have replied, You need not wait for another Jewish Sabbath; to-morrow is Lord's day, we will preach to you to-morrow. It is marvelous how silent the apostles were in regard to this new institution.

When Paul was at Corinth he labored at his trade of tent making, but when the Sabbath came, he was found at the synagogue persuading both Jews and Greeks. Here, when the chief ruler of the synagogue and many of the Corinthians believed, an excellent opportunity presented itself for the apostle to introduce the new institution. But here, as everywhere else, he was silent in regard to it. But he preached *every Sabbath*, and continued there *a year and six months*.

Now, brethren, if you can examine this subject without prejudice, I have not a doubt that you will come to the conclusion that the Sabbath was made for us. If you can forget your early teaching, you will not find a *hint at the new institution* in the Old or New Testament, if we except Daniel 7:25. The phrase, “Lord's day,” is found but once in the Bible, Rev. 1:10, and that rule of interpretation which would apply it to the first day, would prove from the Bible that we all ought to hang ourselves. One solitary instance is recorded of the disciples meeting on the first evening of the week, Acts 20:7, but not a hint is given of this being a custom. The direction, “Let each of you lay by him in store,” would never have suggested the idea of meeting together, to any rational mind, had it not been connected with the words, “first of the week.” But these last words occurring but twice in the New Testament except in the evangelists, some good use must be made of them where they do occur; as, where timber is scarce, every crooked tree must be used for something. It is truly said of biased minds,

“They first get their tenets, then make it their care to search out such scripture as best will compare; And when they have found that which suits them the best, They falsely construe it and skip all the rest.”

Brethren, read the Book as for the first time on this subject, saying in your hearts, God's will, not mine, be done, and the result will be a reformation which will honor God, and promote his cause on earth.

SELF-RESPECT is as necessary an element of true manhood as egotism is repulsive. A man who cannot respect himself is to be commiserated, as is he whose excessive humility forbids proper self-appreciation; but the man who on false philosophy refuses to maintain proper self-respect needs an educative influence and process which shall tone up his value of his own manhood to its proper pitch.—*Golden Rule.*

Recreation for Christians.

As a people Seventh day Adventists labor too hard, without allowing themselves change or periods of rest. Recreation is needful to those who are engaged in physical labor, and is still more essential for those whose labor is principally mental. It is not essential to our salvation, nor for the glory of God, to keep the mind laboring constantly and excessively, even upon religious themes. There are amusements which we cannot approve, because Heaven condemns them, such as dancing, card playing, chess, checkers, etc. These amusements open the door for great evil, producing in some minds a passion for those plays which lead to gambling and dissipation. All such plays should be condemned by Christians, and something perfectly harmless should be substituted in their place.

Our holidays should not be spent in patterning after the world, yet they should not be passed by unnoticed, for this will bring dissatisfaction to our children. On these days when there is danger that our children will be exposed to evil influences, and become corrupted by the pleasures and excitement of the world, let the parents study to get up something to take the place of more dangerous amusements. Give your children to understand that you have their good and happiness in view.

Let several families living in a city or village unite and leave the occupations which have taxed them physically and mentally, and make an excursion into the country, to the side of a fine lake, or to a nice grove, where the scenery of nature is beautiful. They should provide themselves with plain, hygienic food, the very best fruits and grains, and spread their table under the shade of some tree, or under the canopy of heaven. The ride, the exercise, and the scenery will quicken the appetite, and they can enjoy a repast which kings might envy.

On such occasions parents and children should feel free from care, labors or perplexities. Parents should become children with their children, making everything as pleasant for them as possible. Let the whole day be given to recreation. Exercise in the open air, for those whose employment has been within doors and sedentary, will be beneficial to health. All who can, should feel it a duty to pursue this course. Nothing will be lost, and much gained. They can return to their occupations with new life and new courage to engage in their labor with zeal, and they are better prepared to resist disease.

MRS. E. G. WHITE.

Scripture Coincidences.

"AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations." Acts 6:1.

I find an instance of consistency without design in this passage, on comparing it with Josephus. It seems that when the disciples became more numerous, a jealousy began to discover itself between the Grecians and the Hebrews. The circumstance is casually mentioned by St. Luke, as the accident which gave occasion to the appointment of deacons; yet how strictly characteristic is it of the country and times in which it is said to have happened.

"There was a disturbance at Cæsarea," writes Josephus, "between the Jews and Syrians respecting the equal enjoyment of civil rights; the Jews laying claim to precedence because Herod, who was a Jew, had founded the city; the Syrians, on the other hand, admitting this, but maintaining that Cæsarea was originally called the Tower of Straton, and did not then contain a single Jew." (Antiq. xx. 7, § 7.) In the end the two parties broke out into open war. This was when Felix was governor. On one occasion, under Florus, we read of 20,000 Jews perishing at Cæsarea by the hands of the Greek or Syrian part of the population. (Bel. Jud. ii. 18. 1.) And again we are told that "fearful troubles prevailed throughout all Syria, each city dividing itself into two armies and the safety of the one consisted in forestalling the violence of the other. Thus the people passed their days in blood and their nights in terror." (Bel. Jud. ii. 15. 2.)

It is most improbable that the writer of the Acts, if he were making up a story, should have bethought himself of a circumstance at once so unimportant as this murmuring of the Grecians against the Hebrews, and yet so truly descriptive

of the people where his scene was laid. This little incident (the more trifling the better for our purpose) carries with it the strongest marks of truth; and, like the single watch-word, is a voucher for the general honesty of the party that utters it. Indeed, the establishment of one fact may be thought in itself to entail the credibility of many more. If it be certain that there was a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministrations, then it is probable that there was a common fund out of which widows were maintained; that many sold their possessions to contribute to this fund; that it must have been a strong motive which could urge to such a disposal of their property; that no motive could be so likely as their conviction of the truth of Christianity; and that such a conviction could spring out of nothing so surely as the evidence of miracles. I do not say that all these matters necessarily follow from the certainty of the first simple fact, but I say that admitting it, they all follow in a train of very natural consequence.

"And after certain days King Agrippa and Bernice came unto Cæsarea to salute Festus." Acts 25:13.

This Agrippa (Agrippa Minor) had succeeded, by permission of Claudius, to the territories of his uncle Herod; at least, Trachonitis, Batanæa, and Abilene, were confirmed to him. From this passage in the Acts it appears, as might be expected, that he was anxious to be well with the Roman Government, and accordingly that he lost no time in paying his respects to Festus, the new representative of that Government in Judea. It is a singular and minute coincidence well worth our notice, that Josephus records instances of this same Agrippa's obsequiousness to Roman authorities, of precisely the same kind. "About this time," says he, "King Agrippa went to Alexandria, to salute Alexander, who had been sent by Nero to govern Egypt." (Bel. Jud. ii. 15. § 1.)

And again (what is yet more to our purpose,) we read, on another occasion, that Bernice accompanied Agrippa in one of these visits of ceremony; for having appointed Varus to take care of their kingdom in their absence, "they went to Berytus with the intention of meeting Gessius (Florus) the Roman governor of Judea." (Jos. Life, § 11.)

This is a case singularly parallel to that in the Acts: for Gessius Florus held the very same office, in the same country, as Felix.

"And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, at Festus' commandment Paul was brought forth." Acts 25:23.

It might seem extraordinary that Bernice should be present on such an occasion—that a woman should take any share in an affair, one would have supposed, foreign to her, and exclusively belonging to the other sex. But here again we have another proof of the veracity and accuracy of the sacred writings. For when Agrippa (the same Agrippa) endeavored to combat the spirit of rebellion which was beginning to show itself amongst the Jews, and addressed them in that famous speech given in Josephus, which throws so much light on the power and provincial polity of the Romans, he first of all "placed his sister Bernice (the same Bernice) in a conspicuous situation, upon the house of the Asamonæans, which was above the gallery, at the passage to the upper city, where the bridge joined the temple to the gallery;" and then he spoke to the people. And when his oration was ended, we read that "both he and his sister shed tears, and so repressed much violence in the multitude." (Bel. Jud. ii. 16. § 3.)

There is another passage, occurring in the life of Josephus, which is no less valuable; for it serves to show yet further the political importance of Bernice, and how much she was in the habit of acting with Agrippa on all public occasions. One Philip, who was governor of Gamala and the country about it, under Agrippa, had occasion to communicate with the latter, probably on the subject of his escape from Jerusalem, where he had been recently in danger, and of his return to his own station. The transaction is thus described:—

"He wrote to Agrippa and Bernice, and gave the letters to one of his freedmen to carry to Varus, who at that time was procurator of the kingdom, which the sovereigns (i. e. the king and his sister-wife) had intrusted him withal, while they were gone to Berytus to meet Gessius. When Varus had received these letters of Philip,

and had learned that he was in safety, he was very uneasy at it, supposing that he should appear useless to the sovereigns now Philip was come." (Josephus' Life, § 11.)—From Blunt's "Undesigned Coincidences."

Dry Rot in the Churches.

WE hear a great deal spoken nowadays of the want of religion in the churches. The press never ceases to hurl the accusation against us that all life is dying out of every Christian denomination; that we require sensational preachers to fill our pews, and absurdly grotesque titles to their sermons; that the dear, blessed, old-time religion is not sufficient to save souls; that we must be remodeled, some of our so-called effete superstition done away with, and in a placid, nineteenth century manner, reclining in our luxurious arm-chairs, think about our duties as Christians! As long as we contribute to the cause of Christ in all the various channels (and if we are rich we won't feel that much), and on Sunday make our appearance with our families at morning service, and perhaps when we have a leisure evening we make our appearance at prayer-meeting, and offer up a soulless petition because we fancy it is expected of us, we imagine we have done our full duty. O members of churches of the present day, it is just such conduct as this that makes religion, to use a Scripture phrase, awful in its significance, "stink in the nostrils" of the world now! The devil loves Christians of this type. They do no harm to his kingdom, and if they save their own souls it is all they do. They go to their Master empty handed at the last great day! But do they save their own souls? That is the question. We read in the Scriptures, "The kingdom of Heaven suffereth by violence, and the violent take it by force." That means, surely, earnestness on our part if we hope to win the blessing. The power of the Holy Ghost is not going to come into a church that is half dead, whose members pray at the weekly prayer-meeting like so many parrots, and with little more feeling. Can such prayers as these reach the Almighty and bring down the blessing? Instead, they only serve to clog more the feelings of the man or woman who utters them. If we cannot, like Jacob, wrestle with God in heart-felt earnestness, and feel alone with Him though even in a crowd, then do not let us pray at all; and if we spent more time on our knees, in our closets, and never attempted to pray in public till we felt we could not help it, that the Holy Ghost was urging us on, THEN, brethren, the blessing would come, the revival would begin, there would be a stirring among the dry bones, and the churches would live again.

Religion, we are told by the scoffers of the present day, has become a mere machinery, and this reproach, to a great extent, has become true. Where is the fire of the magnificent days of Wesley? where the strength of the thunders of Luther? What would that great reformer say, could he visit the Protestant churches of every denomination now? "Is this the babe, for which I suffered," he would say, "this boneless, puny thing? Did I wage war with the Titans of Roman Catholicism to bring the world to this? Where is the spirit of the men who fought, bled, and died for the church. Have their sons lost all the fire, that there is little or no real earnestness among the people of God?" O for some of that laughed-at enthusiasm, that spirit the world calls fanaticism! Let us have one such enthusiast, one such fanatic in a church, and he would kindle life in the others. One man who would not care if he were called a fool for the Lord's sake, but putting his hand to the plough would heave up the dead bones, and make them cry aloud to the Lord once more. What a comfort he would be to the minister who sees no reward of his ministry, whose heart is well nigh fainting at the barrenness round him.—Christian at Work.

LORD BEACONSFIELD said there were many people who would resolve to lead virtuous lives on the principle that "virtue is its own reward," if they could only get the reward in advance. But the trouble with those people would be that, having received the reward in advance, they would have a call in another direction, and the virtuous life would go by default.

BRAINS cannot be measured by the size of the head, nor eloquence by the extent of the mouth.

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, APRIL 5, 1883.

Questions of the Christian Advocate.

ACCORDING to promise we proceed to answer the questions asked by the *Christian Advocate*.

"1. When does an Adventist Sabbath begin, Friday at 6 P. M., or Friday night at 12 P. M.? When does it end?"

We cannot tell. We have heard of "the American Sabbath," and several other kinds of Sabbaths, but never of "an Adventist Sabbath." We never heard of the institution of such a Sabbath, nor have we seen any law for its observance. If such a Sabbath exists, it must be as destitute of divine authority as the so-called "Christian Sabbath." The Bible is silent in regard to both.

But of "the Sabbath of the Lord thy God"—the seventh day—we can give definite information. As it is found in the Bible some might imagine that a "Doctor of Divinity" did not need to be enlightened in regard to it. But that is hardly a safe rule by which to judge; or if it is, the editor of the *Advocate* is an exception. Each day consists of an evening and a morning; the evening coming first, as darkness was upon the earth before light. See Gen. 1. And the Lord always recognized this order of the day, as in Lev. 23:32: "From even unto even shall ye celebrate your Sabbath." The believing Jews would not bring their sick to the Saviour upon the Sabbath, but "at even, when the sun did set, they brought unto him all that were diseased." Mark 1:21-32. If the Doctor will take a Concordance he will find other texts which teach the same thing. When he finds something in the Bible to indicate that the day begins at midnight, we hope he will inform us.

"2. If a Seventh-day Adventist and an ordinary Baptist should go into partnership, and the Baptist keep Saturday and work Sunday, and the Baptist work Saturday and keep Sunday, their business would run continually, and would that be right?"

No; it would not be right, were the Baptist ordinary or extraordinary. The Adventist would not keep the Sabbath under such circumstances, because his action would be contrary to the divine law. We suppose, however, that the "ordinary Baptist" would "keep Sunday" well enough, because there is no divine law governing such an observance.

"3. Is it not best and most in accordance with the divine command, that all who love God's law in any country should agree to keep holy a certain day as the Sabbath?"

We answer: Yes, provided they agree to keep the day which the divine commandment enjoins. But if they choose another day and substitute that for the Sabbath of the Lord God, we answer, No. And in that case it would make no difference how universal the agreement might be, for numbers cannot make it right to set aside the divine requirement. "Thou shalt not follow a multitude to do evil." If the Sabbath is a question of *agreement*, to be settled by the majority, we invite the Doctor to point out the Bible provision for the election! "The seventh day is the Sabbath of the Lord thy God; IN IT thou shalt not do any work." The Doctor ought to know enough about the principles of law to know that if its provisions and obligations and terms are to be settled by the agreement of the subjects, then it is no law—its authority has ceased. And this is just what these theories of "agreement," or "any day," or "the seventh part of time," are doing; they are breaking down the authority of the fourth commandment.

"4. Is it wise or pious for Adventists to unite with infidels and saloon-keepers in breaking down all legal barriers to a day of rest and worship?"

It is not right for Adventists or any others to join with infidels and saloon-keepers to aid them in anything contrary to divine law and morality. But *it is right to do what we know to be right, no matter who else does the same*. Principles are above men. We would rather do right with an infidel than to do wrong with the editor of the *Christian Advocate*. In 1880 we voted for James A. Garfield, and we knew all the

time that infidels and saloon-keepers were voting for him also. In 1882 our rights, both civil and religious, were being assailed, and we resisted the assault without caring who was with us or who was against us. Our opponents talk as if we ought to willingly submit to any injustice because it is done in the interests of their religion. But we do not suppose that imprisonment in dark dungeons was any sweeter, or that the fire of torture burned any less fiercely, because inflicted by "the church," and professedly "for the glory of God."

We ask the editor of the *Advocate* if the issue of the last election in California was one of saloon keeping, or of a day of rest and worship? Notice the following points: 1. The columns of the *Advocate* informed us that the subject of temperance was not broached in the Sacramento Convention. That Convention did exactly what the League of Freedom asked it to do, both in the framing of its platform and the nomination of its candidates. This we know, for we heard the request, and we saw the result. And Mr. Shaeffer, who said he represented the liquor interest, promised for himself and his associates to support the Sunday Law if they would ignore the temperance question. This the editor of the *Advocate* knows full well, and therefore his insinuations proceed from prejudice and ill-will, not at all from any principle involved. And he and his ministerial associates did all in their power to break up the Prohibition Party, and to elect the candidate chosen by the League of Freedom; the candidate of the Convention which ignored the temperance question, just as the "liquor interest" requested it to do.

2. The Supreme Court decided that the Sunday Law was not a law for or against any religion, but purely a civil matter. As such only, and as "a police regulation," it was advocated by the "Home Protection Association." If it was a question of "worship;" if anybody's religion was involved, then the campaign for Sunday was carried on in the most hypocritical manner. If the *Advocate* is right, then the law was clearly unconstitutional, and has wisely been expunged from our statute books, for it "discriminated" in favor of somebody's "worship" and against somebody else's. If the law contained any "legal barriers" for a "day of worship," it was to the detriment of the worship of those who observed the day "as originally given" by the Creator. Then the minority of the Supreme Court was right, and the majority erred in their decision. We can extend this answer, but shall let the subject rest unless the unjust insinuation which the question contains is repeated.

We have enjoyed a "day of rest and worship" for the last thirty years without the aid of any "legal barriers" of human devising. We had the sanction of the law of God, and with this we were satisfied. The laws of man barely tolerated our rest and worship, and sometimes not even that, taking the whole commandment into account. Yet we found "the Sabbath a delight," see Isa. 58:13, 14; and our delight in it—our joy of Christian devotion—could not have been increased by any act of the legislature! We pity those "Christians" who cannot enjoy their worship unless it is sustained and enforced by the statutes of the State. We are thankful that our religion is not of that kind. We recommend to them the reading of the eleventh chapter of Hebrews, and the "History of the Reformation."

"5. If the Lord should come and find the *Signs of the Times* working with the enemies of his religion to rob the poor man of his day of rest, and to give liquor-sellers unrestrained liberty to make his day a great curse instead of a blessing, what would our neighbor do about it?"

"If" all that should come to pass we suppose we should do just what our neighbor of the *Advocate* will "do," if he is found in that day breaking the Sabbath of the Lord God and teaching men so. But we are making, and hope to continue to make, most strenuous efforts not to be found working with the enemies of the Lord and of his holy day. So far as "the poor man's day of rest" is concerned, if he chooses to rest on Sunday, the State has made provision for his benefit by making it a legal holiday. That is as far as "police regulations" or "sanitary measures" can extend. If men had not conspired against the Lord's Sabbath and elevated the "day of the sun" above it, the sanctions of the divine law would be efficient to protect all rights. But the modern Scribes and Pharisees, having made void the commandment of God through their tradition, are wondrously solicitous that the State shall unite

with the Church to enforce their tradition. As far as we had any party preferences in the late campaign, we sympathized with those who sought to restrain the sale of liquors *every day*, and to remove the curse from the whole week. But these the *Advocate* opposed right heartily. And now it tries to cover up the inconsistency of its course by casting slurs on those who stood true to their religious principles.

Concerning our paraphrase of its remarks on the two men traveling round the world, it says:—

"The two Methodists going in opposite directions around the world, or toward either pole, would have piety and sense enough, we hope, to conform to the customs of the people they met, and to worship gladly and cheerfully with God's people in any latitude," &c.

Exactly; we think they would so "conform," especially if the editor of the *Advocate* were their counselor. With the Mohammedans they would keep Friday, which, according to the *Advocate*, is just as acceptable as Saturday or Sunday. Thus far has Methodism descended. But we are glad to express our opinion that Seventh-day Adventists might prove to be "Non-conformists." They would turn away from every "custom of the people they met" which was not in conformity with the Bible and the law of God, however "pious" its intent, or however "religious" its adherents.

These are our answers. We are glad the *Advocate* asked the questions, thus giving us a suitable opportunity to define our position on these several points. We feel very friendly toward its editor, and are well satisfied with the result of our article on the "Same Identical Time." It has accomplished just what we desired. Now we have only one desire unsatisfied in regard to the *Advocate*. The Methodist publishing houses issued a book written by a Mr. Armstrong, introduced and indorsed by a Dr. Huntington, against the Sabbath of the fourth commandment, the seventh day, in which he professed to give an exposition of the original of Ex. 16. This exposition we sharply criticised, as we thought it justly deserved, claiming that it not only erred in its position on the grammar of the Hebrew, but it misrepresented the original text. We called upon the editor of the *Advocate*, believing him to be a scholar, to point out the error, if any existed, in our criticism of their work. Of this he has taken no notice. If Mr. Armstrong's work cannot be defended, it stands as a willful misrepresentation of the sacred text, and an abuse of its English readers who could not detect the deception practiced. We regret that such a denomination as the Methodist should make itself responsible for such a work. The Sabbath cause needs to resort to no such subterfuges. In this we rejoice. It is so strongly and so plainly taught in the Scriptures that we rest upon it with the "full assurance of faith." Thank God for the clear light of his holy commandments.

Errors in Education.

UNDER the head of "Mathematics and Youthful Delirium," the Los Angeles *Mirror* gives us the following sensible paragraph:—

"An eight-year old Baltimore girl died recently from congestion of the brain, caused, the doctor's certificate says, by over-study. This poor little victim of the vicious cramming and forcing process in education raved in her delirium about problems in long division which she tried to solve. One particular sum she went over and over again. 'Whenever there came a pause in her monotonous calculations, there was sure to be a wail of despair, and then she would recommence the sum.' The system which fosters, permits or makes possible a result so deplorable as this, is wrong and criminal. It is a crime against life and health for educators to heap burdens upon children of tender years which are too great for them to bear, and it should be prohibited by law. Even where the hot-bed process does not produce ill-health and broken constitutions—results too often seen in our public schools—it results in little substantial and permanent good to the pupil, whose youthful and tender brain is overtaxed to such an extent that repugnance to study ensues, and the lessons learned by rote, and recited parrot-like in school, are soon forgotten when the child has passed the portals of the school-room and gone out to wrestle with the practical affairs of life. A judicious combination of mental, moral, and physical training should be the golden mean aimed at by school boards, superintendents, and teachers. A sound mind in a sound body—a healthy and vigorous brain and a true heart."

We spoke at some length on this subject in a recent number of the SIGNS. It is not only making a mistake, it is committing a crime against the young, to spur them on to overstudy, and this while depriving them of opportunities for healthful exercise. Many of the school girls, especially in the cities, take very little exercise

except jumping the rope, which adds to the evil; for it is generally conceded by physicians that jumping the rope is about the worst method of taking exercise that is in practice.

"The law of use" stands among the most important of all laws. Exercise taken in useful employment is the best, because it not only exercises the muscles but tends to the cultivation of right habits, and fits the person for usefulness in after life. We consider it one of the most desirable points in a school that labor be connected with study, and look forward with pleasure to the time when this shall be brought about in the Healdsburg College.

Calls to the Camp-Meetings.

FROM Washington Territory and from the East come urgent requests that I attend the camp-meetings. I am compelled to say, I cannot attend camp-meetings this season, either East or West. I am now engaged in important writing that I have for six years been trying to accomplish. Year after year I have broken away from this work to attend camp-meetings. In these meetings I have felt the condition of our people and have labored most earnestly in their behalf, not sparing myself. When I had gone the round of the camp-meetings, I found myself so worn and exhausted that I could not take hold of my writing with success.

The last two summers I was brought very near to the gates of death, and as I felt that it might please the Lord to let me rest in the grave, I had most painful regrets that my writings were not completed. In the providence of God my life is spared, and my health once more restored. I thank the Lord for his mercy and loving-kindness to me. I have felt ready to go east or west, if my duty were made plain; but in answer to my prayer, "Lord, what wilt thou have me to do?" the answer comes to me, "Rest in peace until the Lord bids you go."

I have not been idle. Since the Lord raised me up at the camp-meeting in Healdsburg, I have visited Santa Rosa, Oakland, San Francisco, Petaluma, Forestville, and Ukiah, and have labored in Healdsburg, frequently speaking on the Sabbath and on Sunday evening. In four weeks I gave ten discourses, traveled two hundred miles, and wrote two hundred pages. This was too much for my strength. After laboring Sabbath and Sunday I was unable to write on Monday. I was weary in all my work. I now speak only once each week, and can accomplish considerably more writing.

My brethren who urge me to attend camp-meeting and to visit them are anxiously inquiring, When shall we have Vol. 4, Spirit of Prophecy? I can now answer them, In a few weeks my work on this book will be completed. But there are other important works that require attention as soon as this shall be finished. I am now more than fifty years old. You are not ignorant of the manner of my labors among you. I have taxed my physical and mental powers to the utmost, and I cannot flatter myself that there are yet before me many years of labor. I may fall at my post at any moment. While I have physical and mental ability, I will do the work which is most needed by our people. The Lord has provided me good assistants. I have when traveling labored at great disadvantage. I have written in the depot, on the cars, under my tent at camp-meeting, often speaking until exhausted and then rising at three o'clock in the morning and writing from six to fifteen pages before breakfast. I dare not longer pursue this course. I cannot now endure taxing labor as in earlier years.

My good brethren send their urgent calls, with promises to pay my fare and to pay me for my time; this is all I expect of them, it is all they are able to do. But they have little idea of the expense incurred by these journeys. To accomplish the amount of writing that I do, I find it necessary to employ several helpers, the best that I can obtain. I have paid their traveling expenses, to the amount of hundreds of dollars. In my absence I pay them for their time, to do what they can, but they necessarily work at great disadvantage. Traveling is expensive. I cannot take my helpers where I go, and should I do so I could not furnish them with work while I am engaged in labor in camp-meetings.

It has been most difficult to obtain the right kind of assistants as copyists and as house-keepers. Cheap and inefficient help would cause me so much perplexity

that I could do but little in any capacity. In the providence of God I am now in every respect the most favorably situated that I have ever been during my pilgrimage life. I enjoy the peace of Jesus, and will do what I can. In my husband's death I was deprived of an able helper; but the Lord is good, and I am grateful for his mercy, his care, and his tender love.

It would give me great pleasure to meet my dear brethren and sisters in camp-meeting. I feel the love of Jesus burning in my soul. I love to talk this out and to write it out. My prayers shall be, that God may bless you at your camp-meetings, and that your souls may be refreshed by his grace. If God bids me leave my writing to attend these meetings or to speak to the people in different places, I hope to hear and obey his voice.

MRS. E. G. WHITE.

Healdsburg, Cal., March 26, 1883.

The Two Covenants.

(Concluded.)

WHEN the work of our High Priest is thus completed, and the saints made meet for their inheritance in light, the consummation of the new covenant hastens. The Saviour can no longer bear to have his people so far from him. It is the good pleasure of the Father to give them the kingdom. He must show them the glory that Christ had with him before the world was. John 27:24. So he sends his Son for them, to bring them to himself. 1 Thess. 4:14. And Jesus, having made all his saints immortal, and taken them into his Father's presence, celebrates his marriage supper, serving his saints in person, and drinking anew with them, the fruit of the vine in the kingdom of God, which he had not before tasted since the night when he gave them the cup representing the new covenant in his blood. 1 Cor. 15:51-55; John 14:1-3; Rev. 19:7-9; Luke 12:36, 37; 22:15-20. Then they sit with Christ in thrones of judgment while the cases of the wicked are examined (1 Cor. 6:1-3; Rev. 20:1-4); and after the execution of the judgment, when the lake of fire has given place to the new creation, then the immortal saints shall receive the eternal inheritance in the new earth. And thus John describes this grand consummation of the new covenant when he says: "And I heard a great voice out of Heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21:3.

"And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jer. 31:34. And thus Isaiah describes this state of things when all shall know the Lord: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. THY PEOPLE ALSO SHALL BE ALL RIGHTEOUS; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time." Isa. 60:19-22. And thus the grand result may be stated in one sentence: God is all in all.

The relation of the law of God to the two covenants has been, by many persons, strangely misunderstood. But, having stated the Bible doctrine of the law and covenants, let us now illustrate it. A young American visits Russia, and, by a remarkable turn of events, attracts the attention of the emperor. That monarch, becoming interested in the young man, proceeds to make a covenant with him. He says to him, "You see my wealth, my power, my greatness; and you have already formed some acquaintance with me. I propose now to take you for my special friend, and to be a special friend to you on this condition: That you obey the law of this realm." To this, the young man gladly assents. The emperor then places in his hand the volume containing the law of the empire. This the young man carefully reads. When he has thus read the volume, the emperor calls up the whole matter anew. He says, "You have now read the volume concerning which we have entered into covenant. Do you now choose to make this a firm covenant, or do you now decline so to do?" The young man replies that, having read the

volume with care, he heartily approves of all that it enjoins, and will obey all its precepts; and that he wishes to consummate the covenant which they have made concerning all its words.

The reader can see the difference between the covenant and the law. The contracting parties have made a covenant concerning all the words of the law. In the primary sense of the word covenant, that agreement between the emperor and the young man is the covenant. In the secondary sense, the law of Russia is the covenant, as being the condition on which the agreement rests. Yet, when the covenant which the parties have made concerning all the words of the law of Russia is spoken of, there is a clear, plain, and unmistakable reference to the contract, and not to the law.

We will now suppose that the young man falls under evil influences, and breaks the law of Russia in many particulars. The emperor informs him that the covenant between them is at an end, being rendered null and void by his transgression. Question: What is it that the young man has destroyed by his evil course? Is it the law of Russia? By no means. That rests upon the sovereign authority of the emperor, and not upon the obedience of this young man. But what is it, then, that is abrogated? Simply the contract which they have made concerning the law of the empire. It was in the power of either party to violate its conditions, and thus to release the other from the obligation of the covenant. This the young man had done; and thus, by his own act, he had terminated the covenant.

But we will further suppose that the emperor, out of pity for the inexperience of the young man, and in view of the great temptations which surrounded him, and moved by feelings of true benevolence, makes a second proposition to him. He says, "I will make a new covenant with you, not according to the one which you broke; for I will this time, by means of faithful instruction, put my law in your heart; and if you break it, I will give you an opportunity by genuine repentance to find forgiveness, and to prove yourself a man worthy of my favor."

Suppose, now, that this young man is told that his violation of the first covenant had destroyed the law of Russia, and that the new covenant was framed expressly to enable him to disregard the law of that empire, who does not see that such counsel would be ruinous for him to follow? And who does not also see that great as is the care of the emperor to save that young man, his care that the law of Russia shall be obeyed is still greater? Who will say that the abrogation of the first of these covenants, or the establishment of the second one, rendered null and void the law of the empire of Russia?

With a few words concerning the allegory in Isa. 54, and Gal. 4:21-31, this subject shall be concluded. 1. The two women, Hagar and Sarah, represent, not the law and the gospel, but old Jerusalem and Jerusalem above. For the mothers of the two families are not the covenants, but the Jerusalems. See verses 25-31. 2. The two covenants, whereby God is in his worship connected with these two Jerusalems, are represented by the relation which Abraham sustained to these two women. 3. The children of old Jerusalem are the natural descendants of Abraham. 4. Those of the new Jerusalem are those who are his children by faith and obedience. John 8:39. 5. The bondage of old Jerusalem was not caused by the law of God, but by sin. John 8:32-36. 6. The freedom of the children of the heavenly Jerusalem is not their liberty to violate the law of God, but their freedom from sin. Rom. 8:1-7. 7. Those who are not under the law, but under grace, have been pardoned in consequence of faith and repentance. Rom. 3:19-31. 8. Finally, our heirship is under the new covenant, not under the old. We have deliverance from sin through the blood of Christ, but not permission to violate the law of God. The design of the new covenant is to rescue us from the condemnation of the law, and not leave us till the law of God is made a part of our very being, and its righteousness fulfilled in our lives. The old Jerusalem, with its sanctuary, its ark, and its priesthood, has passed away. But Jerusalem which is above is our mother; and in its sanctuary is found, not alone our High Priest with his atoning blood, but also the ark of God, wherein is that law which the new covenant writes in our hearts. Rev. 11:19.

J. N. A.

THE employment of some poor mortals is to cultivate a bad temper.

Is It a Violation of the Sabbath?

FROM a gentleman in Iowa we have received the following:—

"Several of my Adventist neighbors claim to conform to all the teachings of the Bible, and still they tend to a great many horses, cattle, and hogs, and hitch up and drive their horses some nine miles to meeting on Saturday; I claim that every one of these acts is in direct violation of passages in the Bible. I refer to the fourth commandment, Ex. 23:12; 31:15, etc. F. C."

In answering this we will leave the hogs out of the question, and consider the stock merely as horses and cattle,—animals that are useful to man. The hog was an unclean animal long before the time of Moses, and his nature remains the same under the gospel dispensation. Man may be purified by the gospel; the hog never can. He is simply a scavenger, and should no more be raised and eaten than should the vulture or the buzzard. If the Sabbath is ever desecrated by the care of animals, it is certainly done when that care is bestowed upon the filthy swine.

But, hogs aside, is it a violation of the Sabbath to take care of stock on that day? The answering of another question will go far toward settling this. Is it right to keep stock at all? Most certainly it is, will be the reply of everybody. The commandment itself recognizes that cattle will be kept. They are necessary to man's existence. Then we answer that the person who has such a Pharisaic regard for the Sabbath that he will let the dumb brutes which are dependent on him suffer for food and water, would do well to "go and learn what that meaneth, I will have mercy, and not sacrifice." The Scribes and Pharisees accused Jesus of breaking the Sabbath, because he healed the sick on that day; but he showed them, Luke 13:11-17, that to relieve the sick of their infirmities was as proper as to lead their dumb animals to water in order that they might not suffer. Both are acts of mercy, and as such may be done on the Sabbath-day, upon which it is lawful to do good.

Of course judgment must be used. We have simply stated the bare fact that it is proper to care for stock on the Sabbath. But we are aware that unnecessary work is performed on the Sabbath; many things are done that might have been provided for the day before; but this does not disprove the truth of our statement.

Now as to hitching up a team and driving to meeting. Whether or not this is a violation of the commandment depends on the purpose for which we go to meeting. The commandment says "Six days shalt thou labor, and do all *thy* work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." It forbids the doing of *any* work, and yet, by the express command of God, the priests did manual labor on the Sabbath-day, in preparing and changing the showbread, and making extra offerings, and were of course blameless. See Lev. 24:5-8; Num. 28:9, 10; Matt. 12:5. Why were they blameless? Because they were doing the Lord's work. Then we learn that when the commandment says that we shall not do any work it means that we shall not do our own work. So if we go to meeting simply for a pleasant drive, or to exchange gossip with acquaintances whom we cannot conveniently meet on any other day, it is undoubtedly a sin; but if we go to worship God, it is pleasing to him. This will answer the objection on Ex. 23:12. If men may do certain work (the Lord's work) on the Sabbath without violating the commandment, then it is evident that they may use their beasts whenever it is necessary to the accomplishment of that work.

"It is lawful to do good on the Sabbath-day." This means not merely that we are permitted to do good on the Sabbath-day, but that we are under obligation to do so; "lawful" means, "conformable to law; constituted by law." If we do not do good on the Sabbath-day, then we are Sabbath-breakers. To lie in bed the greater part or the whole of the Sabbath, unless on account of sickness, or to lazily lounge about the house, is most emphatically a violation of the fourth commandment.

We do not know our friend's religious opinions, but we judge him to be one who does not keep the Sabbath, and who seeks to justify himself in his course by magnifying the real or imaginary faults of others. This is very frequently done. But if this be his position he has condemned himself, for if he means what he says when he criticises the action of his neighbors, he believes that the Bible teaches the observance of the seventh day. Then we would tell him in all kindness that their mis-

deeds will not justify him. If his neighbors are doing wrong, that will not excuse him for doing wrong too. If his neighbors do violate the Sabbath, that will not take away a particle of his guilt if he breaks it also. His only course is to set them an example of well-doing. But let him be careful not to base his action on a distorted view of a single passage. The Bible is not divided against itself, and no one can go astray who follows its teachings as a whole. As the gospel is of no force without the law, so the law cannot be understood without the gospel. "See that ye refuse not Him that speaketh" both in the Old Testament and in the New. E. J. W.

The Missionary.

Be Not Weary in Well-Doing.

BY ELD. S. N. HASKELL.

THERE are many forcible expressions in the Scriptures which show the importance of Christ's followers laboring for the salvation of others. The Scriptures also clearly indicate that it is not those efforts which outwardly appear to be the greatest which accomplish the most good. There is an unseen providence which shapes circumstances and controls events, thus making our efforts fruitful. God gives success more in proportion to the love we have than the amount we do. The widow's two mites were recorded by the angels as more than the "much" which was cast into the treasury by the rich men. For this reason all who have the love of God in the heart should ever labor with hope and courage, however small and weak their efforts.

Several years ago some unknown person sent the SIGNS OF THE TIMES to friends in Massachusetts, who made no use of it, not even reading a single page. Finally they moved away, and in time occupied a house in which a family had lived who also had received the SIGNS, but apparently without any good result. It so happened that the last two pages of one number were left in the house, and the family above referred to found them. Curiosity led the wife to read them, and, not knowing what paper it was, she became deeply interested in it, so that after re-reading and calling her husband's attention to it, she laid it carefully away, where it remained some two years, when it was found and read again.

"Husband," said she one day, "we ought to take a religious paper," and proposed sending for the SIGNS OF THE TIMES. "That is an Adventist paper, you do not want that," was the prompt reply. They then noticed the advertisement of the *Review and Herald*, and, after sending for a sample number, subscribed for it. Its weekly visits became more and more welcome. They sent for tracts and books, which were eagerly perused, and which led them to study the Bible as they had never done before.

About last Christmas the wife decided that she could no longer break the Sabbath of the Lord, and quietly commenced to observe it. Her husband returning from his work found her studying her Sabbath-school lesson. "It seems like Sunday here," he remarked. "Not Sunday, but the Sabbath," was the response. These words were accompanied by the Holy Spirit to his heart, and he could not forget them. He invited his employer to call upon him the next day, so that he might inform him of his intention to keep the Sabbath. As they had other company, this conversation was postponed until the following Sunday, when he stated his convictions, adding that he had decided not to break another Sabbath, and that he presumed that his services would not be wanted longer. Said his employer, "If these are your honest sentiments I will not lay a straw in your way," and his work was continued. The next Sabbath he observed with his wife.

They had never made a profession of religion, but now the family altar was erected, and he became convicted with reference to some useless habits, such as the use of tobacco. Could he chew the weed to the glory of God? Was it spending the money which God's providence had given him for that which would honor and glorify his Creator? He renounced the filthy habit, and found peace in so doing.

He also felt that God had claims upon him with respect to temporal matters, and that he

should acknowledge his goodness in providing for his physical wants. "Ye have robbed me," says the prophet. His heart was tender, and he believed God. He therefore commenced "upon the first day of the week to lay aside as God had prospered him"; and from that time forward he conscientiously laid aside one tithe of what he received for his support, thus fulfilling the instructions of Christ in Luke 11:42; Matt. 23:23.

Results of Missionary Labor.

MEMBERS of our V. M. Society have lately received quite a number of interesting letters, and have been much encouraged. Thinking the reading of a few extracts of some of them in the SIGNS might have the same effect upon missionary workers generally, I send you the following:—

A gentleman from Canada says: "I assure you I still value those papers. I am always very thankful for them. I always deliver them to some friend as soon as I am through with them, so they lose no power. I cannot give my views on the Sabbath question. I am, however, deeply interested."

Another gentleman from Texas writes: "I have received the tracts and SIGNS OF THE TIMES, and I must say that I feel truly thankful to you for them. I am pleased with the spirit of their teachings and principles, so far as I understand them. I am an old man, a member of the Methodist Church. I strive to live as becomes the follower of the Lord Jesus, and to show forth his praise, not only with my lips but in my life. I have frequently asked the question of Methodist and Baptist ministers, 'Who changed the Sabbath?' The question has never been satisfactorily answered to my mind."

A lady of Oregon writes: "I have read your letter over several times, also the papers and tracts, and humbly asked for divine guidance and understanding. I told you if I became convinced of error I would surely try to do my duty. I now acknowledge that I am convinced that the change of the Sabbath was not made nor sanctioned in the days of Christ or the apostles, and that it is wrong to keep any other than the Lord's Sabbath. I am not ashamed to own my convictions. Pray for me that I may be led aright."

A lady of this State who became interested a few years ago upon hearing a few sermons, and who has since become a subscriber for the SIGNS, says: "I love the doctrine. It has done me good; given me health, strength, and peace of mind."

Another lady of this State writes: "I thank you sincerely for papers and pamphlets received. I am interested in all things pertaining to the better understanding of religious truths. I am not a member of any church, but have always had reverence for Christianity and the Bible as I have understood it. I will thankfully receive and read anything you may send me."

A good Baptist lady from Illinois promises that she will thoroughly investigate the Sabbath question, that she is very much pleased with the papers and incloses money to subscribe for it herself during the coming year.

While we have had so many favorable letters, we have also received answers from some who turn away from the word of "Him that speaketh from Heaven," fulfilling the words of 2 Tim. 4:3, 4. A worthy divine of the Baptist Church of this State says: "As to your views of keeping the commandments I prefer John's teachings to that of the old decalogue, by which no flesh can be saved. We were glad to hear that the brother believes in following John's teachings, for there are many precious exhortations and promises in his writings concerning the keeping of the commandments to those who will heed. We mention a few references: 1 John 3:4; 5:2, 3; 2:3, 4; John 14:15, 24; and if he could accept any other authority than John, he will find in Jas. 4:12 that there is one Lawgiver; in Isa. 33:22 that the Lord is our Lawgiver; in Rom. 3:31 that Christ establishes the law, but *does not* make it void. In Matt. 5:17 again Christ admonishes his disciples: "Think not that I am come to *destroy* the law, or the prophets; I am not come to *destroy* but to *fulfill*;" and in verse 19 of the same chapter he gives the result of breaking and also of keeping the law, &c. We feel assured that with careful study the brother cannot dispense with the law.

MRS. H. P. GRAY, Librarian.
Lemoore, Cal., March 25.

Good News From a Far Country.

[THE following is from a letter recently received from Bro. Drew. It speaks for itself, and breathes the true spirit. Encouraging reports are constantly received from different portions of this country and the Old World, clearly indicating that God has gone before us in preparing hearts for the reception of his truth. S. N. HASKELL.]

Never before did I undertake to write a letter to any one with a heart so full of gratitude to God for his goodness to me, as the one I now write to you. I know that the mercies of God are great to us, and his love is infinite, surpassing all understanding. I know from experience for the last thirteen years that the great God is leading his people in the third angel's message, and if we are faithful we shall finally triumph. The last quarter of the old year was a hard and trying one, but we are happy to state that we never enjoyed so much of the blessing of God since we heard the message, as during the last quarter. The last six weeks of the old quarter, I sold nearly or quite 60,000 pages of books and tracts. During the quarter just ended I sold 90,000 pages, and loaned 15,000, and gave away 5,000. That is certainly good for old England.

Last Monday a Swedish Sabbath-keeper passed through here *en route* to Kansas. I gave him a paper and a tract. I noticed he looked hard at me, and when I went on deck he came and said, You Advente? I said, Yes. He smote his breast and said, *Me Advente* and gave me a good shaking of the hand. He could not speak a word of English, so I found one that could and asked him if he knew Bro. Matteson; he said, Yes, also Sister Rasmussen and Bro. Rosquist. I would have given quite a sum to be able to talk with him directly.

Last week I found a captain who was bordering on infidelity. I had a long talk with him and sold him \$8.00 worth of books, and when I left he gave me \$5.00 more. He is going to settle among our people in Lower California, on account of the asthma. I have visited him and his family and prayed with them. They have left their ship, and are going home by steamship, with the view of settling his affairs, and thence to Battle Creek for two or three weeks, and thence to Lower California. I have prayed even during the silent hours of the night that our feeble efforts may be blessed, and he become a child of God.

You spoke about Israel sitting still. I presume they were not so nervous as I am, for to sit still would be death to me. I love the work too well to sit still, and I want no one about me who is lazy. A lazy Christian is a terrible curse to himself and to the cause of God. I look upon the wants of the cause here as my family.

I know without the least shadow of a doubt that God is leading his people, and I would not do the least thing to mar the good work. But what I have written in this letter is the true sentiment of my mind. I am still laboring for Mr. —, and I pray that God will open the way to get him interested in our books on prophecy. He has taken the "Home Hand-book," etc., to the amount of \$20.00, but no books on the prophecies. Just now the work is rather slack, but we still find enough to do. I am anxious to become strong in God, skillful in his warfare, faithful to his precious cause, and with you and all the faithful at last stand on Mount Zion.

Among the Churches.

SAN PASQUAL.—This is a beautiful little valley about thirty-five miles northeast of San Diego. The church is composed of those who have moved from different parts of the State. It has been so far from our fields of labor that they have had but little ministerial help. With quite a number the spirit of the world had very much affected their interest in spiritual things. In the several meetings we held we tried to set before the people the dangers, duties, and privileges of Christians who are waiting for the coming of the Lord. At the quarterly meeting, at which nearly all the members of the church were present, confessions were quite freely made, and resolutions formed to try to follow the Saviour more closely in the future. This opened the way for the Spirit of the Lord to come in, and we had an excellent meeting, at the close of which a brother and his daughter who had embraced the truth through

missionary efforts, were baptized. At a meeting in the evening arrangements were made to raise the club of SIGNS from fourteen to forty copies. The plan of placing small packages of tracts in the hands of all in the vicinity who will read, was adopted; also of making a systematic effort to get the message before the people of the district by mailing a few copies of the SIGNS to them, and following up the work with other reading matter as they become interested.

LOS ANGELES.—I returned to this place to attend quarterly meetings, which were held March 23, 24. The interest was good; nearly all the members were present. Officers were elected for the coming year. As the roll was called, each one responded with encouraging testimonies, after which all participated in the celebration of the ordinances. On Sunday morning, the oldest daughter of the Elder (Bro. G. W. Danforth) was baptized, and joined the church. We held preaching service at 11 A. M., and a missionary meeting at 2 P. M. We pray that the blessing of the Lord will be with his people in these places as they try to do his will and hold up the light. Oakland, March 30, 1883. M. C. ISRAEL.

Petaluma, California.

In company with Bro. Ings I spent a few days at Petaluma, and held five meetings. Two persons, who have become interested through the missionary work of friends, took a stand for the truth by being baptized and joining the church, covenanting to keep "the commandments of God and the faith of Jesus." Here, as in other parts of the State, there seems to be a need of a general effort being put forth to strengthen the cause.

W. M. HEALEY.

Temperance.

Cider and Cider Drunkards.

MANY persons call themselves "total abstainers," but will not refuse "a little" or a great deal "good old cider." It is cider that stands between many families and temperance principles. It is not our intention to excommunicate the man who takes "a little very hard cider for billiousness," nor to grieve the spirit of the venerable old gentleman who finds it a good "phlegm-cutter." What we want to show is that "hard cider" is a very intoxicating and destructive sort of liquor. It contains from eight to ten per cent. of absolute alcohol, that is, a glass full of cider is equal to a glass of the same size one-fourth full of brandy, which contains less than fifty per cent. But it is not the alcohol alone that accounts for the different sorts of drunkenness. A marked difference often exists between beer, wine, rum, gin, brandy, and whisky drunkards; in the general condition of the habitual toper; and in the actions of the drunkards when drunk.

Cider drunkards are, generally speaking, the most morose, therossest, ugliest, and most unmanageable of all; and when drunk, they stay drunk the longest, and sober up the most slowly. An eminent physician, speaking of one of those men who had been virtually drunk all winter, said, "He has drunk so much cider that it has turned what milk of human kindness he had into vinegar." One of the best farmers in New England broke his wife's heart by continued ugliness and abuse, and came at last to poverty through cider. In being taken by him through his cellar, and shown seven varieties of cider, the writer said, "Just the number of evil spirits that made the last state of a certain man worse than his first." "O," said the victim, "a little good cider does nobody any harm." But in a short time it ruined him. A few years ago, when apples were unusually plenty, a farmer in Rhode Island put down for home use forty barrels of cider. Before the spring three of the six of which his family was composed had drunk themselves to death, and one of the survivors was injured in a drunken melee.

We are stirred to write on "cider and cider drunkards" just now, by the testimony recently given before Surrogate Coffin at White Plains, N. Y. Westchester County is famous for cider, and the daughter of the testator, who was a farmer, testified that her father was in the habit of drinking excessively, being frequently intoxicated with

cider. On one occasion he lighted a number of candles, placed them on the table, and dared any one to blow them out. On another occasion, he filled a barrel full of hay and placed it on the floor of the barn, and then set the hay on fire. At another time he filled a stove with ashes, and then said he would like to see any one of his family kindle a fire in it. Once he attempted to cut the throat of one of his daughters. He was arrested in 1868 and again in 1870, on complaint of his wife, for cruel treatment. He was sent to the county jail, and subsequently to the penitentiary.

There is plenty of evidence that the song of a "little more cider too," is often the song of the drunkard.—*Christian Advocate*.

A Fair Test.

FAIR tests of the value of total abstinence from alcoholic drinks is much to be desired. An English life insurance company has furnished one of great value. It has a temperance section and a general section. Into the first it admits only persons who have been total abstainers for some years. This test is not applied in the general section. For the twelve years, 1868-1880, the expected deaths in the general section (according to the rules in use for ascertaining the expectations of life) were 3,743, and the actual deaths were 3,744. In the temperance section, according to the same rules, the expected deaths were 2,184, and the actual deaths only 1,566—that is to say 618 less than the deaths to be expected under the general rules. This shows a saving of life equal to nearly thirty per cent. for the whole period. This seems to us to present a very fair test of the value of total abstinence. To be sure, no one would question the destructive power of excessive drinking; but the general section is not made up of excessive drinkers. Men of such habits are excluded from the general section. It is, therefore, a comparison between total abstinence and what is called moderate drinking.—*Ex.*

A CONTRIBUTOR to the *Tribune* furnishes that paper some information about the manufacture of cigars in New York, which can hardly be agreeable reading for smokers. Five-eighths of all the cigars that are sold in New York City, he states, are made in east-side tenements by Bohemian families, who perform all the various processes of manufacture in their dirty rooms, where they not only work but also eat and sleep. The tobacco is wet down and spread upon the floor over night, and is trodden upon meanwhile by the family in the pursuit of their domestic operations. In the morning, while it is yet damp and soiled, it is stripped from the stems by the children, while the women make the fillers, and the men of the family roll and trim the cigars, turning out seven hundred in a day, which are duly branded with some high-sounding Spanish name and sold for an imported article. And the children who aid in the manufacture of these bundles of filth, are kept steadily at work for fourteen hours a day. They are more to be pitied than the people who willingly smoke the cigars, for they cannot help themselves.

THE New York *Times* has a startling warning for tobacco-users. A gentleman of wealth and culture, with a cigar in his mouth, passed out of an instrument-maker's establishment as a professor of microscopy entered it. The wealthy gentleman was himself an amateur in the use of the microscope, and had just been trying the power of one upon a drop of blood from his finger. The instrument was still adjusted on the counter, and the professor glanced at it. Inquiring of the proprietor who the gentleman was, he informed him that he was his best customer, buying largely of his instruments. "And this is a drop of blood from his finger?" asked the professor. To the affirmative answer he said, "Very well, tell your best customer, if you can without impertinence, that unless he stops smoking at once he has not many months to live." He did not stop, but left for Europe in a few weeks to recruit his failing strength, and in a short time his death was announced from Paris, the doctors styling his disease "a general breaking-up."

Dr. HAMMOND, formerly surgeon-general of the United States army, says: "I know of no possible condition which renders the use of whisky, gin, rum, or brandy necessary or proper."

The Home Circle.

NOBILITY.

TRUE worth is in *being* not *seeming*;
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by and by.
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure,
We cannot do wrong and feel right;
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And strait for the children of men.

We cannot make bargains for blisses,
Nor catch them like fishes in nets;
And sometimes the things our life misses
Help more than the things which it gets.
For good lieth not in pursuing
Nor gaining of great nor of small;
But just in the doing, and doing
As we would be done by, is all.

Through envy, through malice, through hating,
Against the world, early and late,
No jot of our courage abating,
Our part is to work, and to wait.
And slight is the sting of his trouble
Whose winnings are less than his worth;
For he who is honest is noble,
Whatever his fortunes or birth.

—Alice Cary.

A Successful Failure.

You would not have said that John Hammond looked in the least like a hero, a square-shouldered, rough-handed fellow of fifteen, wearing a very happy-go-lucky checked shirt and blue overalls. Those blue overalls had seen service, as their irregular patches bore witness; driving the cows through the morning dew, hoeing, milking, and tramping the fields, they, and others like them, had been of John's wearing apparel for as many years as he cared to remember. And of course no boy takes pains to look back at the days when he wore short skirts and pinafores; he imagines life begins when he puts on boots and jacket and trousers. But, although John was a country fellow, with rather a steady and monotonous round of work before him, and no very brilliant prospects in the future, as far as eye could see, he had, like all boys worth anything, ambitions of his own.

His father was a hard-working man who had, as a boy, lived on a large, rather barren farm which he had at last been able to purchase with his jealously treasured "savings," and held naturally the belief that his son would work and improve the same land after he had grown old, died, and left it.

John had other thoughts; he felt in himself an ability for pursuits different from the one his father chose. That was well enough; boy as he was, he saw it to be a noble and dignified thing to till the ground and make it fair with orchard and garden, but all men were not intended by nature for the same work. He had a genuine love for mechanical pursuits, and there was a cunning at his fingers' ends which seemed to promise a real bent toward making and fashioning. It was better to be a carpenter, even, than a farmer, but best of all would be engineering; the building of stupendous bridges and laying out of long lines of railroads.

His mother knew all these longings. Most mothers do find out their boys' inclination, I fancy, in the right kind of family. "I wish you could have all the learning you want, Johnnie," she said, one morning, fondly patting the rough head that lay on her ironing-table. Then, getting a fresh iron from the stove and skillfully "trying it" with her finger, she went on, "but I don't think it would do any good to talk it over with father. He wouldn't hear to it, because he thinks farming's good enough for anybody. And besides that, you know there isn't any money."

"Yes, I rather guess I do," said John, dolefully. Then catching the troubled look on his mother's face, he said bravely, "But don't be bothered, I can stand it, any how." There was a good deal of real tenderness between his mother and himself. That night, as John was bringing in the wood to fill the great box by the kitchen stove, an idea struck him; such a bright idea that he stopped

short, and nearly let fall an armful of kindlings. "I'll do it!" he said aloud. "No, nothing, mother, I was only talking to myself," as Mrs. Hammond came out in time to hear the exclamation.

Just after dark John might have been seen going up the neatly-kept walk that led to the minister's trim little house. His only concession to the importance of making a call all by himself had consisted in brushing his hair very smoothly and polishing his square, determined face with soap and water till it shone again. It would not have done to put his best clothes on, for, aside from the fact that they made him ill at ease, he had been careful that no one at home should suspect his absence on any unusual errand. Yes, the minister was at home and would be glad to see John alone. The boy's heart beat loudly as he was ushered into the study; ministers were in his mind inseparably connected with churches, communion tables, and funerals, and nothing but the importance of his present errand could have induced him to encounter one alone. Mr. Burns was a hearty jovial-looking man.

"Glad to see you, John," he said, warmly, rising from his study table, and greeting him, John thought proudly, just as if he were a grown man. "Now, this is nice to have you come by yourself for a call."

"I wanted to ask you a question," said John, choking a little in his awkwardness, choosing the extreme edge of his chair as presenting greater advantages than a larger surface. "I want to go to school and have a real business, different from farming, and I thought you'd know better about such things than anybody here. We haven't got any money, and I want to know what to do." It seemed a very long speech to the boy, when he had finished, and his heart beat alarmingly at his own daring.

"Ah!" said the minister, rubbing his chin, and eyeing the boy sharply. "So you want a profession. Have you talked with your father?" "No, sir, but mother knows about it. I thought it wasn't any use to speak to father, till I could see a way to do it. He'd say no, unless he could see some real sense in it."

"Yes, I understand, and it was wise of you to think of it. Do you want to go to college? or haven't you got as far as settling that?"

So John, encouraged by the kind tone and apparent interest of his listener, went on to talk of his plans more freely than he had ever told them to any one. The minister listened, put in a word now and then, and at the end gave a nod of approval.

"I think something must be done for you, my boy," he said heartily. "But I can't say a word more till I've thought it all over, and when I have, I'll either send for you or go up and see your father. Will that do?"

It would do beautifully, John thought, and he went away delighted beyond reason. And in the days which followed he did very little but whistle and toss his cap up into the air at uncertain intervals, rousing in his mother homely fears that "John wasn't well, because his appetite was so poor."

But after waiting, the day came when the minister called and asked to see his father. John, on his way from a neighbor's, saw the two in close conclave near the kitchen window, and, in a ridiculous desperation, ran into the barn to hide on the highest hay-mow of all. No one came to find him, a fact not to be wondered at, considering that the hay-mow is not a common resort for families in general, however well the boys may know its fragrant, dusty corners. Finally he crept out and went into the house, rather shamefaced but very conspicuously unconscious of any out-of-the-way occurrence. His mother, rather flushed and excited, was laying the supper-table; his father, by the window, was reading the *Bellbrook Gazette* upside down.

"So you want to go to school," said the father, at last, rather gruffly. "Why didn't you come to me about it first?"

John's heart sank into his boots at the tone. "I thought Mr. Burns might know best whether it was foolish or not, and—and—"

"Oh, tell the boy, father," broke out his mother. "It's a shame to keep him waiting. And don't you see, he's ready to cry."

It all came out then, and I am not sure, good as the news was, that John did not cry after all. He was to study with the minister that winter, mathematics and general English branches, and

the next fall enter the Boston Institute of Technology. His father would mortgage the river pasture, or perhaps sell it for the money necessary for the first year's expenses; they could not plan beyond that. Perhaps then the boy's ability would have proved itself worth the borrowing of money, if he cared to pledge himself for its payment when he had gotten to the point of earning it for himself. How John worked that winter at books and "chores" no other boy without an object in life would ever believe. And when summer came, a little tired but still enthusiastic, he was all hope for the coming fall term at school. Mr. Burns praised his scholarship and ability without measure, and the father, at first agreeing to the plan under protest, and because the minister declared it to be the best thing, grew prouder than ever of his boy, and willing that he should make his way in the world, let the farm pass into what hands it would.

But there came a morning—and I am sorry to tell this part of the story—when the little household was all in confusion, and the village doctor was looked for with as much anxiety as if he carried the keys of life in his black case. Mr. Hammond had had a stroke of paralysis, and the doctor could only say, pityingly, that there was not immediate danger of his death, but that he must be a helpless man always. The farmer moaned and tried to speak. The good doctor's voice had not been low enough, and from outside the door the verdict had reached the sick man's ears. John was close by his father's side, half terrified by his drawn face. The moan came again, and he put his own face down to translate the half articulate sound. "The farm? the work?" he questioned. The eyes brightened with assent.

"Oh, father, don't bother about that. I shall stay at home. I'll take care of the farm just as you would." And he kept his promise.

Sick people, through weakness and pity of themselves, cannot always be generous, and it is a question whether Farmer Hammond ever quite understood the sacrifice his son made for him. His mind became a little cloudy by bodily illness, and as no one ever reminded him that John had hoped for a different life, he forgot the fact altogether.

Do you know how a hard blow sometimes hardens character, and changes the boy into the man in the space of days? It was so with John. He put his own plans resolutely aside, and took on his shoulders the burden of his father's work, hiring when it was necessary, but bending all his energies toward making the farm pay. And it did as farms go; there was never much ready money in the family purse, but there were fields of grain, a cellar stocked with vegetable beauties, and thriving live-stock as witnesses of success. Beyond that, his father had been made as happy as a man so disabled ever could be.

When, after years, the father died, it was too late for the accomplishment of John's boyish purposes. If you should ask him to-day how he regards his life, it is probable he would tell you that it seems a failure, but his townsmen tell a different story. Cheery, helpful, and brave, he never fails a friend, and has made the very best of the place duty seemed to mark out for him. I could show you a score of intelligent articles from his pen on various agricultural subjects; I could recount dozens of his brave deeds, but the story of his life dwindles down to the one moral,—that, although circumstances may deny a man what he longs for most, he can succeed in becoming good and great at heart in spite of them. And, after all, character is the only thing worth striving for.—*Boston Budget*.

Something About Spiders.

THE spiders, large *Epeiridae*, which produce silk, inhabit the hottest countries. They are represented in our latitudes by a few species of inferior size, the most common of which, the *Epeira diadema*, is very numerous in the gardens in autumn, and may be remarked by the regularly shaped webs which it weaves among the bushes. These delicate gauzes, however, give only an imperfect idea of the webs that are woven by the larger spiders of tropical regions. In India, the Sunda Islands, Madagascar, Reunion, and Mauritius, the *Epeira* construct webs of extraordinary dimensions, and the traveler has frequent cause to admire the threads which he finds strung across the water-courses and fastened on the opposite side. The threads of these spiders are of

different kinds, and proceed from different glands. The silk which is wrapped around the cocoons is not the same that is spun in the webs, and may be of an entirely different color. The silks of various *Epeira* were brought to Europe by travelers in the seventeenth century, and excited admiration by their firmness and brilliancy. Experiments were tried in making cloth and gloves from them, but they were found to have no powers of endurance. Louis XIV., wishing to encourage a new art, had a coat made of the silk, but was glad to take it off the first day, for it suffered a rent every time he moved. These efforts appear to have been made with the silk of the webs. That unrolled from the cocoons proved to be the stronger. M. Bon, in 1709, carded from the cocoons a silk which he described as much finer and stronger than ordinary silk, and which, he claimed, was fitted to make any kind of fabrics. In Spain, Raymondo Maria de Tremezer, between 1777 and 1791, made several articles as bright and fine as silk, from the threads of the *Epeira diadema*. Mr. Rolt, an English merchant, was able to exhibit to the Society of Arts a specimen thread twenty thousand feet long, that had been spun by twenty-two spiders in less than two hours, and which was five times as fine as the thread of the silkworm. Alcide d'Orbigny asserted that he had garments, able to sustain considerable wear, made in South America from spider's silk.—*Popular Science Monthly*.

Religious Notes.

—There are 577 different editions of the Bible in the public library of Stuttgart, printed in over 100 languages.

—We learn that in the town of Hull, England, there were last year 1,223 convictions for Sunday trading, and but 1,597 in all the rest of the kingdom.

—Preliminary steps have been taken by the Seventh-day Baptists of the United States toward publishing a Seventh-day Baptist Quarterly. The first number will be issued as soon a sufficient number of names is received to warrant the undertaking.

—A Catholic Chinese Mission has been started in San Francisco, which is under the patronage of Rome itself. It has the special sanction of the pope, and its head is a relative of the Papal Secretary of State. About sixty Chinese pupils are now in attendance. In May, four priests will arrive from Rome, who have been commissioned by the pope to labor among the Indians of California. They will establish their headquarters at Clear Lake.

—“A bill has been introduced into the Connecticut House of Representatives for the purpose of amending the divorce law so that divorces may be granted on the grounds of general misconduct.” Why not further amend and grant a divorce whenever a wife shall wear an ill-fitting dress or a husband shall fail to brush his hair before sitting down to a meal?—for that is about what the “misconduct” clause can be stretched to include.—*Christian at Work*.

—President Merrill E. Gates, in an article in the *Independent*, well says: “In order to do what is right, we must first know what is right. Dwelling upon thoughts of God and duty renders stronger the power of conscience. We need to study carefully how to apply in our own daily lives the moral law, which the seeing power of conscience reveals to us. In no life does righteousness grow of itself, neglected, or against the choice of the intelligent will.”

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

—Rev. Heber Newton's reason for giving his sermons on the “Right and Wrong Uses of the Bible” is in substance this: Men are losing faith in the Bible; they do not believe concerning it as they used to; there is danger that they will throw it away entirely. To prevent this he tells them that the Bible does not teach what they used to think it did; that they need not cease to believe the Bible, because it really teaches just what they think it ought. This preaching is on the principle, “Tell me what you believe, and I will preach it to you.” Such preaching is becoming altogether too common.

—Joseph Cook states that in India, according to an authentic and most recent official statement, there are 21,000,000 widows, fully one-half of whom were never wives. This arises from the fact that child marriage is the rule, a girl often being betrothed in infancy. If the person to whom she is betrothed, and whom she may never have seen, dies, she is considered a widow, and must so remain through life, occupying the most menial position, allowed but one meal a day, considered

as merely a thing, a proper subject upon which to practice extreme cruelty. And yet in India the religion flourishes which infidels extol as superior to the Christian religion.

—The *Christian Herald* says: “There is not a syllable in all the word of God which would indicate that a union of the different denominations is possible, much less desirable and Scriptural.” The *Herald* might have truthfully added that there is not a syllable in the word of God to indicate that the existence of different denominations is desirable or Scriptural. Our Saviour prayed that his disciples, and also all that should believe on him through their word, might be one; and Paul teaches, Eph. 4:13, that we will not arrive at the state of “a perfect man, unto the measure of the stature of the fullness of Christ,” until we “come in the unity of the faith.”

—A writer in the *Occident*, near the close of a long article on “Infant Baptism” says, “The baptism of their children is not to be neglected by believers for many reasons, chiefly because it is commanded of the Lord,” and yet does not tell us where this commandment may be found. But perhaps he thought it was of no use to try to hunt up the commandment, since he says that the baptism of a child “neither makes him a member of the church on earth, nor gives him any title to the privileges of the church in Heaven.” From which we conclude that he himself is not very clear as to the use of infant baptism anyway; and we are sure that a perusal of his article has not enlightened us in the least.

—The New York *Examiner* (Baptist) publishes an article entitled, “Wherein Moses and Jesus Are One,” showing that there is no conflict between Moses and Christ—between the Old and the New Testaments. Following is the closing paragraph: “The idea of obedience to God is an idea uniquely peculiar to the Bible as a book of revealed religion. It belongs equally to the Old Testament and the New. The Old Testament and the New are thus shown to be, by overwhelming probability, one agreeing system of religious truth. They are certainly thus shown, be they true or be they false, to be at any rate indivisibly one in essence and spirit. You cannot throw away the Old Testament and keep the New. The principle of obedience, conspicuously common to the two, unites them indissolubly, as in character so in destiny.”

—“Grace Greenwood,” writing to the *Independent*, from Paris, France, uses the following language, which might well have been written as a comment on Luke 21:25, 26: “But the new year seems thus far to be outdoing its predecessor; almost every day's record being of disaster, loss, suffering, tragedies, and most unnatural horrors. The elements seem to be in a state of anarchy—fires, explosions, and overflows, shipwrecks and land-slides; the subsidence of towns, the moving of mountains, the flooding and firing of mines alternately appall us. From Ireland comes the strange story of an ancient reliable bog taking suddenly to traveling and whelming acres of cultivated land. All that we lack are earthquakes and tidal waves; but the new year may have them also in store for us. Here in France we have been spared physical disasters; but the political ground seems a little shaky. . . . The Government has been and is in a condition of perplexity, to designate it by no stronger term.”

News and Notes.

—The estimated reduction of the public debt for March is \$9,500,000.

—Additional outrages by the Apaches are reported from Arizona and New Mexico.

—A Pittsburg pawnbroker has discovered that 99 per cent. of the money he lends is spent for strong drink.

—Of the forty-seven prisoners in the jail at Portland, Or., six are boys under twenty years of age, and five are charged with murder.

—A cloud-burst occurred in the hills near Merced, Cal., during the recent storm, and a large number of sheep were carried off by the torrent.

—A conductor in Massachusetts has been found guilty of manslaughter for disobeying orders and causing a collision that resulted in the death of three persons.

—A land-slide on the Cincinnati and Southern Railroad, near Mason, O., March 30, threw a passenger train from the track, injuring sixty persons, some of them it is feared fatally.

—A number of coal barges got adrift at Pittsburg, Pa., the 31st ult., and were swept down the river. Several other barges and boats containing grain and coal were sunk by them.

—An unprecedented amount of snow fell in North Carolina last week. The snow was reported, March 26, as over two feet deep at Greenboro, and three feet at Henderson, with no abatement in the storm.

—Ogden, U. T., is said to be so full of gamblers and roughs from the North and West that it is dangerous for the citizens to go out on the streets after dark, the police being powerless to arrest the offenders.

—There are now 6,000 men at work on the Panama Canal, and work is said to be progressing satisfactorily. It is estimated by engineers that the entire canal, forty-six miles in length, will be completed in seven years.

—Quite a severe earthquake was felt the morning of the 29th ult., in many parts of this State. There were

three distinct shocks, of sufficient force to shake plastering from the walls. As usual, many persons were very much frightened.

—The study of Latin has been made compulsory in the high school of Charleston, S. C. Instead of the attendance diminishing, as was feared, it has increased, and the principal reports that the change has had a good effect on the mental development of the pupils.

—It was decided in the courts in New York that policemen should be allowed full pay during sickness, since which time sickness has increased to an alarming extent. The Police Commissioners say that immediate legislation is necessary to save the force from demoralization.

—The Geographical Society of Germany advocates the resumption of Polar expeditions. And we would further suggest that the Geographical Society of Germany be sent out on the next expedition. If the members should ever return they would know vastly more about the Polar regions than they possibly can from reading the published accounts, or listening to the stories of returned explorers.

—A conversation was recently carried on by means of the telephone, between two persons, one of whom was in New York, and the other in Cleveland. As these places are 600 miles apart, the promise that conversation will yet be carried on between New York and San Francisco or London, seems not improbable.

—A New Jersey boy who started West to exterminate Indians, was armed with four dime novels. Dime novels may be more destructive to human life than toy pistols and bowie knives, but the trouble would be for a boy to get an Indian to hold still long enough to read him several chapters of the blood-freezing fiction.—*Ex.*

—President Chadbourne, of the Massachusetts Prison Commission, when visiting the State Reform School at Westboro, inquired how many of the young criminals came from farms. The Superintendent after making investigation reported to him: “There is not a single boy here whose father is or has been a farmer.” Comment is unnecessary.

—A morning paper has in one dispatch the account of the killing of five children by being shot through “sport.” There should be a lunatic asylum for the special accommodation of those who don't know that guns are not toys with which children are to be amused; and until such asylum is built the penitentiary would serve admirably as a substitute.

—A socialist manifesto is in circulation in the southern part of Russia, inviting people to avail themselves of the coming fetes on the coronation of the Czar to pillage the houses of the nobles and the Jews. A deputation of nobles has gone to St. Petersburg to ask Count Tolstoi, Minister of the Interior, to provide for the protection of their property.

—From a London cable dispatch of March 31, we extract the following: “The infernal machines seized at Liverpool on Wednesday were of a very formidable character. Each consisted of a well-made tin cylinder containing two gallons of explosive material, the whole covered with an outer casing of canvas, neatly stitched. The throwing of the package against the ground would have sufficed to explode it quite as effectively as a fuse, which was also provided. The police authorities say this capture frustrated two attempts to blow up Government buildings, one in Liverpool, the other in Manchester. Both explosions were to have been effected this week, and experts assert that the machines are identical in power with the one used at Westminster. These occurrences and the threats to blow up the post-office keep the Dublin military on sentry duty in London, and menacing letters received in every direction make the public feverish. There is no calm, temperate consideration of the subject. Whatever danger really exists is exaggerated, and the people are in a condition of thorough scare.”

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The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, APRIL 5, 1883.

A PRESS of other matters prevented the preparation of an article on "Justification by Faith" for this number. It will appear next week.

This number concludes the articles on the Two Covenants. We hope all the readers of the SIGNS have read them with care. They are well worth a careful perusal.

Brother Andrews furnishes us articles on the first six chapters of Zechariah, which will be of interest to all. The first will appear in our next issue.

Special attention is called to Sister White's article in this paper on attending the camp-meetings.

See notice of the annual meeting of the Publishing Association.

The appointment and remarks in this paper concerning quarterly meetings refer to the Missionary Societies. The quarterly meetings of the churches in the Conference have been held.

Questions Answered.

J. T. C.—We have no definite opinion to give at present on Zech. 11:7. We may refer to it at some other time.

S. E. M.—Spiritual death is the opposite of spiritual life; it is a state of sin. Adam lost his righteousness or died spiritually when he transgressed. It was no part of the penalty of the divine law, unless God threatened to make Adam a sinner. But such a thought is both absurd and impious.

Your other question is rather obscure.

Mrs. A. J. H.—We cannot explain Isa. 65:20. We have seen a number of "explanations," none of which were satisfactory to us. We cannot understand the view you speak of more than you can. It cannot be the truth.

R. C. B.—We will notice your communication at our earliest convenience.

N. R. P.—Your questions concerning Melchisedec cannot be answered. If they could the words of Paul in Heb. 7 would not hold good. For an exposition of the subject we refer you to the pamphlet on the "Age to Come," for sale at this Office.

F. G. H.—We have not seen the book to which you refer. You will find a complete and very clear exposition of the 2,300 days of Dan. 8, in the book entitled "The Sanctuary and its Cleansing," for sale at this Office; price \$1.00.

"IN Matt. 24:29, we read: 'The powers of the heavens shall be shaken.' Will not this be the last of those signs which Christ gave the disciples of the second advent? and will it be a literal shaking? I see some able writers convey the idea that the falling stars of 1833 is the last of those signs." R. R.

There were but three signs given by the Saviour in Matt. 24. The shaking of the powers of heaven takes place when the Lord comes, and is not given as a warning that they may know when the advent is near. For a thorough examination of this subject we refer you to the pamphlet on the Age to Come, published by S. D. Adventists. It may be had at this office or at Battle Creek. Probably it may be found at a depository in your own district.

Is It in the New Version?

A WRITER in the *World's Crisis* is trying to prove that Sabbatharians break the Sabbath law. Among other things he says:—

"The law requires them not to travel more than a Sabbath day's journey,—a trifle over one English mile. How can those attend church on that day who live at a greater distance?"

We are always pleased to get help to understand the obligations of the law. In this case we are entirely dependent on the writer in the *Crisis*; we confess to our own incompetency to learn our duty from the Bible—if his statement is correct! We hope he will not desert us in our dilemma, but answer the following queries:—

Where, in the Sabbath law, can we learn that we must not go more than a Sabbath day's journey, even going to church? Please give the chapter and verse. And in what text may we learn the distance of a Sabbath day's journey? "To the law, and to the testimony."

Saints' Inheritance.

THE pamphlet of this name, once so well known to Seventh-day Adventists, has been out of print for some time. Eld. Loughborough, the author, has carefully revised it, in fact re-written it, and it has just been issued at this Office. It is a complete gathering of the Scripture evidences concerning the new earth which is to be prepared for the people of God. It is written in an attractive style, and will be read with interest by all. 80 pages; price 10 cents.

Money-rate of Iniquity.

AT a meeting of ministers in Chicago it was declared that the traffic in liquors is "debauching our youth, corrupting our politics, impairing the value of our property, jeopardizing our lives, insulting our laws, and polluting our commerce." And what do you think was advised as the proper method of dealing with such a terrible evil? By a vote of 75 to 15 it was resolved that it is expedient to raise the license of saloons to \$500! Don't chain the tiger or kill the mad dog. Increase the "tax" on him and let him run. But we do injustice to the tiger and the mad dog. There is no parallel. They may kill a few outright, but they cannot debauch our youth—the worst crime of all—nor corrupt our politics; neither can they greatly injure our commerce. It is to be feared that the liquor traffic has debauched our churches and corrupted our ministry, as well as blinded our legislators.

Divine Plan of Church Finance.

ALL our readers know the opinions of the Seventh-Day Adventists in regard to the proper method of raising money for religious purposes. All our churches to a greater or less extent follow the Scripture rule of tithing. It is purely a voluntary matter, but it is largely followed among us. And we are pleased with every effort to introduce the system in any church work in every denomination. We have received samples of tracts on this subject which are prepared for *gratuitous distribution*, written by "A Layman." Their titles are as follows:—

- No. 1.—What We Owe.
- No. 2.—Some Questions and Answers.
- No. 3.—Thanksgiving Ann.
- No. 4.—Divine Plan of Church Finance.

And to these is added one specially to ministers: No. 5.—What you Owe. This relates to the duty of pastors to present the subject to their congregations. We intend to send for some of the tracts to circulate, and we invite our ministers and the officers of our churches to do the same. They can be ordered together or by the numbers. Address THOMAS KANE, 439 Warren Avenue, Chicago.

UNDER the head of "A Temperance Item," we find the following in the *Oakland Times* of last Monday morning:—

"On last Sunday James Miller's son was hunting rabbits on his father's ranch, near the Green School-house, and ran into an old squirrel hole. He reached his hand in and pulled out some wool, made another grab and felt something bite him, and pulled his hand out with a large tarantula fastened to the third finger of his right hand. He pulled him loose and killed him, and then started for the house. Mr. F. Hartman was called and gave the boy all the whisky he could drink. He has fully recovered. Mr. Miller expresses his heartfelt thanks for the kind act of Mr. Hartman in saving his son's life after the poisonous bite of a tarantula.—*Livermore Valley Review*.

"We forget just where the moral of this interesting story comes in."

It needs no "moral." It is simply a matter of fact that alcohol has a chemical affinity for certain kinds of poison, and therefore acts as a neutralizer or antidote to them. But a chemist would laugh at the idea that this fact proves that it is good for a daily drink. Quite the reverse.

CALIFORNIA has had an abundance of rain during the last two weeks. It has been general, covering the whole State, and "there are millions in it."

The Quarterly Meetings.

THE time for holding the quarterly meetings of the Tract and Missionary Society is given in another column. We cannot overestimate the importance of the work in which we are engaged. The prophet says, "The great day of the Lord is near, it is near, and

hasteth greatly." The work that the Lord has intrusted to his people at this time to do is of more importance than all other enterprises in the world besides.

The Missionary Society is one of the great agencies for carrying on this work, therefore it is necessary that its officers and leading members should meet together, if possible, as often as once in three months, to council together and seek the Lord for wisdom, and a deeper consecration to his service, and that ways and means may be devised whereby the work may be carried on more efficiently. This State Quarterly Meeting will be one of more than usual interest, as at this time the wants of the cause in all parts of the Conference will be considered, and labor as far as can be for the coming tent season will be planned. It is the only general meeting that will be held before the fall camp-meeting. The annual meeting of the Publishing Association will also be held at this time.

Elder Haskell and Sister White will be here; and we hope that our ministers and licentiates, directors, secretaries, and librarians, and all others who can, will be present. Let every district in the State be well represented. We feel sure that God will bless our united efforts to advance his cause. Let all the church and district meetings be held, and we hope every member of the society will consider it a duty to fill out a report and hand to the librarian; those who are not connected with any church society can send theirs to the State Secretary, Miss Alice Morrison, Oakland, Cal., so that we may have a full report at the State meeting of what labor is being done. M. C. ISRAEL.

Appointments.

Stockholders' Meeting.

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

W. K. VICKERY, *Secretary*.

Quarterly Meetings.

THE usual time for holding Church and T. and M. quarterly meetings will be April 7, 8. District quarterly meetings April 14, 15. Blanks for reports have been sent out to all the Tract Societies and scattered members in the State, and we ask that every member be prompt to return these filled out, that there may be a full report of labor at the State quarterly meeting. M. C. ISRAEL.

State Quarterly Meeting.

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

No preventing providence I will spend Sabbath and first-day, April 14, 15, at Lakeport, holding such meetings as the brethren there may appoint.

W. M. HEALEY.

Southern Camp-Meeting.

WE cannot state definitely the place where this meeting will be held; it will probably commence May 10; it will be held in Tulare County. Brethren Harvey Gray, Peter Scatzghini, and W. R. Smith, have been appointed a camp-meeting committee, and as soon as they can decide on the locality more definite notice will be given. We hope all the brethren and sisters of Fresno and Tulare Counties will arrange to be there, and quite a number from Los Angeles. We expect Elders Haskell, Waggoner, and Sister White, will be on the list of speakers that will attend.

S. N. HASKELL,
I. D. VAN HORN, } *Cal. Conf. Committee.*
M. C. ISRAEL,

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