

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. XXII : 12.

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The Ark.

WHEN ancient Israel met the foe,
That aimed at them a deadly blow,
Though oft their prospect seemed most dark,
They triumphed when they had the Ark.

The Ark when borne to Jordan's tide,
Caused its deep waters to divide;
They need no boat in which t' embark;
They cross—because they have the Ark.

They march around old Jericho,
Its towering walls are laid full low—
Hear ye that mighty shouting? Hark!
They triumph, for they have the Ark.

Where was the strength by which it wrought,
And to its bearers victory brought?
It was a chest of wood—but mark!
THE LAW OF GOD was in the Ark.

When men oppose that law of love,
They lack the wisdom from above;
Deluded souls! they're in the dark,
Without the truth—without the Ark.

The remnant in these latter days
Will triumph sure; give God the praise!
They, of the beast, refuse the mark,
They keep God's law—they have the Ark.

R. F. C.

The Sermon.

THE LAW OF GOD.—No. 2.

BY ELD. J. H. WAGGONER.

THE SABBATH COMMANDMENT.

ALL the objections which are urged against the ten commandments are aimed at the fourth commandment. Were it not for this, few of them would be put forth. And they are not generally intended to have any effect on any other. Thus it is claimed that there is no precept for keeping the Sabbath until the Israelites were brought out of Egypt, nor any record of anybody keeping it previous to that time. If this were true, and if it did furnish evidence against the Sabbath, what shall we say of the third commandment? for there is not a hint concerning it or its violation till after the exode. But two positions can be taken respecting it by opposers of the law:—

(1.) That it was then necessarily of force, though not mentioned, as the name of God was as "holy and reverend" as now; and as much to be honored as now. This we accept; and the conclusion follows that a law is proved to exist where the reason is proved to exist. But we have positive proof that the Sabbath was a sacred, sanctified institution from the creation of the world; and therefore the duty to "keep it holy" also existed. It "was made for man"; Mark 2 : 27; and as it was made at the time of creation, of course it was sanctified, "or set apart" for man at that time. This is conclusive.

(2.) The absence of any mention of profanity, or of taking the name of God in vain in the book of Genesis, may be offered as evidence that it, with the other parts of the ten commandments, were not binding until the exode, and then only binding on the Jews. But besides the evidence offered on the other commandments, we have proof direct and positive against this objection. In Lev. 18 the Lord gave instructions to Israel to avoid the ways of the Canaanites, among which is the following: "Neither shalt thou profane the name of thy God." "For all these abominations have the men of the land done, which were before you, and the land is defiled." Verses 21, 27. And in Deut. 18, speaking of the sins committed by the nations in Canaan, he said: "Because of these

abominations the Lord doth drive them out from before thee."

Now apply to these declarations the words of Paul to the Romans: "Where no law is there is no transgression, and sin is not imputed when there is no law." But sin was imputed to them, and among their sins was the violation of the third commandment. They were guilty of profaning the name of God. Therefore they knew of the existence of such a law, though we have no record of its having been given.

4. Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

The following remarks from the pen of Elder J. N. Andrews, are worthy of careful consideration:—

"In the absence of direct testimony either way, it is by no means certain that 'holy men of old' did not regard the Sabbath. We read of their reckoning time by weeks, and by sevens of days. Gen. 29 : 27, 28; 8 : 10, 12. The reckoning of time by weeks is not derived from anything in nature, and can be traced to but one source, to wit: the six days' work of creation, and the rest of the seventh. It is not very likely that the work of creation should be remembered and commemorated, and the rest and sanctification of the holy Sabbath should be forgotten.

"But were it possible to show a violation of the Sabbatic institution in the patriarchal age, it would no more destroy the sacred character of that institution than a plain violation of the institution of marriage on the part of some of the patriarchs affects the sacredness of the marriage institution." Mal. 2 : 14, 15; Gen. 2 : 21-24; Matt. 19 : 4-8; Mark 10 : 6-8, compared with Gen. 16 : 25 : 6; 29 : 30.

"Both of these institutions were made for man before the fall. Mark 2 : 27; Gen. 2 : 1-3; 1 Cor. 11 : 12; Gen. 2 : 18. Their sanctity is not derived from the decalogue; but the fourth commandment guards the sacredness of one, and the seventh the other. Gen. 20 : 8-11, 14."

Inasmuch as the sole aim of objectors and opposers is to disprove the obligation of the Sabbath, both in the patriarchal age and in our own, we might reasonably expect to find some reason urged against this institution and its commandment which would not rest against the other commandments. But this is not the case. To the contrary there is more and stronger evidence in its favor than can be found in favor of most of the other precepts of the decalogue. And only one other, the seventh, has equal claims to having been given to man before his fall from innocence.

Before the law was given on Sinai the Lord expressed his intention to prove the people whether they would walk in his law or no. The proof was furnished by testing them on the Sabbath. On six days the manna fell, and on the seventh day, the Sabbath, it was withheld. When the people gathered a double portion on the sixth day, and the rulers told Moses, he said, "To-morrow is the rest of the holy Sabbath unto the Lord." But some of the people went out on the seventh day to gather, and the Lord reproved them, saying, "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." Ex. 16 : 23, 28, 29. This proves beyond all controversy that the law of the Sabbath existed before it was given on Sinai.

It is supposed by some that the Sabbath originated at that time, in the wilderness; that here it was first consecrated and enforced. If this were the case we should reasonably expect to find here some reason for its consecration; some reason why the seventh day was chosen in preference to any other day of

the week. But we do not find it. The only reason given in Ex. 16 for resting on the seventh day is, that God had a law which required it. But why such a law was enacted, and why it embraced the seventh day, Ex. 16 does not inform us. For this information we must appeal to other scriptures. And we are not left at a loss in this respect; Gen. 2 : 3, and Ex. 20 : 8-11, are full and explicit on this point.

Ex. 20 : 8-11 contains the fourth commandment in full. And in it are given both the reason, for the sanctification of the day, and the reason why the sanctity was placed on the seventh day. If the Sabbath was a Jewish institution, if it originated at or after the exode, and if it was founded on anything peculiar to that people in their history or experience, here is the place to look for the proof of it. But we do not find it. We find only a reference to the events of creation week as the reason for the institution of the Sabbath, and the rest of God from all his works of creation as the reason for blessing the seventh day in preference to any other day.

"The seventh day is the Sabbath [rest] of the Lord thy God." It is the Lord's rest, and the Lord's day. The reason is plainly given. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day [literally, the day of the rest], and hallowed it."

"Wherefore" signifies "for this reason." The reason, and the only reason given in the Bible why the Lord blessed the Sabbath and consecrated it is that in it he rested from his work of creation. When he blessed and hallowed the day we learn from Gen. 2 : 3, "And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." Here we have the time and the occasion of the sanctifying of the Sabbath.

And this opens to us some important considerations. The Sabbath was not a Jewish, or national, or local institution, because it dates from creation, was God's own rest day, and has nothing in it peculiar to any one nation or people. It was not typical, as it was instituted before the fall of man, and therefore before types could have any significance. Its proper place is just where we find it, with moral laws—laws growing out of the action and will of God.

We would call special attention to this idea. All duties growing out of the action of God alone, are primary, and are properly considered moral. There are secondary truths growing out of a perversion of God's work, out of the rebellion of his creatures. And all institutions arising from these secondary relations are limited in their nature; they are positive or typical. No typical institution or merely positive duty can grow out of original relations, that is, out of relations existing from creation. This cannot be disputed. And it is equally evident that no moral obligation can originate in the action of the creature. All the types and shadows, and everything pertaining to a remedial system, have respect to man's condition as a sinner, and they would never have existed if man had not sinned. They owe their existence to man's rebellion against his Maker. Every one can see at a glance that man, by sin, could not give rise to a moral relation or a moral duty. These grow out of the sole will and action of the great Moral Governor.

But the Sabbath was made before man fell; before sin existed. And of course if man had not fallen, if sin never had existed, the Sabbath would have been observed as a sacred institution, a perpetual reminder of the power and benevolence of the Creator. This consideration ought to convince all that the Sabbath is not a local, typical, or national institution, subject to change or abrogation as are all typical institutions.

But the objection is raised that, though the Sabbath originated at creation, there was no commandment to enforce its observance until after the Jews were brought out of Egypt. There are three sufficient arguments against this objection.

1. The objection is erroneous because it assumes that there was no law given because no

law is formally written in Genesis. But this assumption is contrary to reason and to established facts. Enoch walked with God, but we are not told that he either had or obeyed any law. Shall we therefore infer that no law was known or obeyed by him? Noah was righteous before God. How, or wherein, we are not told in the history of his life. But the Scriptures inform us that righteousness consists in right doing. 1 John 3 : 7. Hence a rule of right, or law, was known by Noah. Also there is no mention of the third commandment, either of its obligation or violation, in Genesis, nor until it was spoken on Sinai. But the Canaanites were condemned for violating it; Lev. 18 : 21, 27; which proves that there was such a law though Genesis does not mention it. Therefore the objection is not valid.

2. We learn by Ex. 16 that God had a law which enjoined the observance of the Sabbath, not only before it was spoken on Sinai, but before the manna was given. For the reason and origin of this law we are referred to the work of creation, and to God's resting on, and sanctifying the seventh day.

3. In Gen. 2 : 3, we are informed that God blessed the seventh day and sanctified it, because that in it he had rested from all his work. To sanctify means to set apart, or to appoint to a sacred or religious use.

The obligation of the Sabbath was fully established when it was appointed to be sacredly observed; this is all that can be required to establish any institution. As this was done at the close of creation week, it fixes to a certainty the date of the origin of Sabbath obligation. And as "the Sabbath was made for man," the sanctification—the appointment or setting apart—was for man, for his observance. No other precept of the decalogue has so clear proof in favor of its having been given before the fall of man. The Sabbath institution was given to man while in a sinless state; it was suited to the condition of sinless beings. It existed in Paradise before it was lost, and will be kept according to the original design of its institutor—the Creator of heaven and earth—when paradise is restored.

Books; Their Influence and Power.

ON one occasion James the First, of England, made a visit to Oxford, and was publicly received in the Bodleian Library. He said "If I were not a king, I would choose to be a University man. If it ever should be my lot to be a prisoner, I could wish for nothing better than to be imprisoned in this room, with all these books around about me for my friends, my counsellors, my comforters, and my advisers. Books are among the best friends that it is possible for any man to have. They will be silent when he does not wish to converse; they will speak to him when he desires to be spoken to; they will take no offense at his silence, neither will they take any offense at his comments. They include the most illustrious of the living and the most illustrious of the dead. Having books, a man can number among his friends those who have distinguished themselves in civil life and military life; he can have friends from the State, he can have friends from the church. He can entertain them all his life at the least possible expense, because they ask no more at his hands than the tenderest accommodations and the quietest place in his dwelling."

Something like that was said regarding books many centuries ago. It has been said again and again by multitudes on platforms and in print; but it has not always been assigned to its cultivated and talented author, many of whose other works are now practically forgotten. Books, in many respects, are like men; but they are like the greatest of men, men so great that they can make their voices heard through the coming generations.

Said Fenelon, "If all the crowns of Europe were placed at my disposal on the condition that I should abandon my books and my studies, I should spurn the crowns away and stand by the books." Such utterances as these would have been impossible if there had not been an immense power and immense attractiveness about books.—*Illinois Christian Weekly*

The Tent Meetings.

AN APPEAL TO THE PEOPLE.

[The above is the title of a circular just printed at our Office for general distribution at the tent now in Gilroy, Cal. As it may be of interest to the readers of the SIGNS we give it below.]

MEN AND BRETHREN: We have a large commodious tent pitched in your city, in which we are holding religious meetings. The tent is comfortably seated with plain boards, with backs to most of the seats. It is neatly carpeted with clean grass. We can accommodate six or seven hundred. Everything is conducted with perfect order, and all are treated with respect and courtesy.

We use a tent rather than any other building. 1. Because we can come and go with it when we choose, without being dependent upon others or interfering with other meetings. 2. Because it is much more comfortable in warm weather than a church or hall. 3. Because a large class will go to a tent who would not attend the ordinary places of worship. 4. Because we are often refused the privilege of freely preaching the word of God in the meeting-houses.

Our Object.

Our object is definite and easily stated. It is to expound the Bible in such a manner that the common people can understand it; to show that it is indeed the book of God; to convince infidels and skeptics; to convert sinners; to arouse the lukewarm; to comfort the faithful, and to warn the world of the impending judgments of God. We are solemnly impressed that there is a crying need for a return to the ancient simplicity of the gospel.

Subjects to be Discussed.

We shall take up and carefully expound the prophecies relating to the first and second advents, the great kingdoms that were to arise in the world before the end, the signs which are to mark the close of time, and especially those which are being fulfilled in our own time. Shall examine the prophecies relating to our own government. The millennium, the return of the Jews, modern Spiritualism, Mormonism, and other modern errors thoroughly exposed and refuted. The immortality of the soul, the state of the dead, the final punishment of the wicked, and the reward of the righteous, especially discussed. The morality of the ten commandments vindicated, and the harmony of the law of God and the gospel of Christ maintained. These are stirring themes which cannot fail to interest every intelligent person. We have several large charts, paintings, and symbols, to illustrate our subjects.

To the Common People.

Of Jesus it was said that "the common people heard him gladly;" Mark 12:37; and he was called the friend of publicans and sinners. One distinguishing mark of his mission was that he preached the gospel to the poor. Matt. 11:5. God's special messages of mercy have always been addressed to the common people. With them every great reformation has always begun, for they have been the ones the most ready to believe, receive, and support it. The aristocratic, the rich, the high priests, Pharisees, lawyers, scribes, popes, cardinals, bishops, priests, and church dignitaries, have ever felt themselves above the simplicity and humbleness of God's true work. This is as true to-day as in all other ages of the world. To a large extent, the poor to-day are virtually deprived of the gospel and shut out of the churches. True, they are nominally invited to its privileges; but there is so much pride and aristocracy in many of the churches, that they do not feel at home there. It costs so much money to run the church in modern style, that the poor do not feel able to give what is expected of them, and hence they stay away; and much of the preaching is in a style that neither interests nor instructs them, for it lacks the simplicity and earnestness which alone can reach them.

These are sad facts, but who will deny them? To this class we especially appeal. You shall be welcome in our meetings, however plain may be your appearance. We shall make our sermons so plain that none can fail to understand. Come and bring your children and hear the word of God. The most precious promises of the Lord are to the poor and humble. "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?" Jas. 2:5. God pities you, Jesus loves you, and Heaven is for you if you will receive it. We, entreat you, do not let the pride, hypocrisy, and sins of others shut you out of Heaven. Think, and act, and believe for yourselves, and may God bless you. Do not plead that the Bible is above your comprehension, a book of mys-

teries. True, learned theologians have made it such, but God never did. It was written by plain men, in simple language, for the common people. When rightly read the most ordinary wayfaring man can understand it. Come and hear for yourselves.

To the Non-Professors.

There is a very large and rapidly increasing class of persons who have never made any profession, or who are entirely backslidden and disconnected from any church. Many of these are really becoming skeptical with regard to the Bible and all religion. Is there not a cause? The formality, the pride, and the hypocrisy which they see in many church members, have driven them to think that religion is all a sham.

They see dishonest men, men whose characters they despise, occupying leading and responsible positions in the churches. With such they do not wish to fellowship. Over these they themselves are stumbling into hell. These churches cannot help them till their own members reform and get out of their way, of which there is little hope.

Dear friends, the just God lives and marks all these things. The great Judgment day will try men's hearts and hopes. Then the sins of others will not save you. Attend to your own soul. Obey God yourself. Are you satisfied to live as you are, without hope and without God, exposed to eternal death? You mean to reform, but when? What time have you set for it? Death is on your track. Your hope is delusive, and your unbelief will not save you. We love your souls. We have seen hundreds in your condition reached, and made to rejoice in the Lord by the plain Bible truths which we are preaching. This may be God's appointed means to save you. Are you willing to hear? Then make an effort to come out to-night. Don't put it off.

To Christians.

Brethren and sisters: In the name of the Lord we come among you, with that Bible which we both believe. To it we appeal. From it only we teach. Will you listen to it? Do you not realize that something needs to be done to arouse and save both young and old around you? Have you prayed the Lord to send some one to convert your friends and neighbors who are out of Christ? Peradventure the Lord may send by whom, and in a manner that you did not expect. Will you, then, reject it? Will you refuse to hear it, and use your influence to keep others away? Because it points out your errors, and calls upon you to change your course, will you therefore despise it?

Think not to say within yourselves, "We have Luther, or Calvin, or Wesley to our father. They were holy men, and we are their children, and therefore we are rich and increased in goods and have need of nothing. We belong to the churches which they founded, and hence are on the high-road to glory." Nay, be not deceived. If you are their children, you will do their works. They walked with God. They were separate from the world. Its pride and fashion, follies and sins, they severely condemned, both in word and conduct.

Are you satisfied with the state of religion as you know it to be in many of the churches to-day? Is it not a fact that the simplicity, the plainness, the spirituality, the deep earnestness and solemnity, which was seen in former years is now very rare? Do you not see as much pride and dress, fashion and love of pleasure, in the church as in the world? Is the word of God preached from the pulpit with the power of God attending it as it used to be? Is it not becoming a popular thing to join a stylish church simply from worldly motives? Does not money, and worldly objects and position have much to do with these things now? Has not the offense of the cross ceased? Notice the feasting, and pleasure parties which are now so commonly held in all the churches, under the name of socials, festivals, suppers, and dinner parties. See the grab bags, fish ponds, ring cakes, and other contrivances to get money. Is not this making the house of God a house of merchandise? Is not the sole object of these to gain money from the ungodly and lovers of pleasure, who will give for their appetite what they will not give for God and the truth? If Christ drove the money-changers and those who sold doves from the temple, can he be pleased with this?

Who is there among you that sighs and cries for all the abominations that are done in the land? or have you settled down upon your lees, and so far fallen asleep as to think that everything is in good case, and there is no need of reform? The Lord pity those who are so blinded. Is it not time for the Lord to work? Are you not aware that the unconsecrated lives of the professed followers of Christ is the great stumbling block in the

way of the conversion of sinners? Is it not a fact that openly dishonest men can and do retain their position in the church for years without censure? It is no use to deny these things. Unbelievers and worldlings see them and know that this is inconsistent with the Bible. Can the Lord be pleased with such a state of things? What shall be done?

We believe that the time has come when a stir must be made about these things, when the ax must be laid at the root of the tree, when there must be a separating from the unholy. It would be more agreeable to us to keep in the popular current, to go with the mass and preach smooth things which would please the people. But will God sanction such a course? Not if we read the Bible aright. We invite all who love the plain, unvarnished word of God, and the pure, simple gospel, to come to the tent and hear our reasons for the positions we take. That there are many honest, devout souls in all the churches, we believe and know; but you know as well that they are in the minority.

To the Ministers.

DEAR BRETHREN: You know that there is no calling so sacred, so high, and so infinitely responsible as that of professed ambassadors for Jesus Christ, the Lord of glory. They take upon their hands the eternal destiny of many souls for weal or woe. God will require these souls or their blood at our hands.

How infinitely important, then, for others and ourselves that we stand in the counsel of God. Says the Lord, "When I say unto the wicked, Thou shalt surely die; and thou givest not the warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. 3:18, 19.

Among those who will receive the severest punishment at the Judgment will be unfaithful ministers. This the Bible everywhere teaches. No class are in greater danger of perdition than ministers themselves. Their profession is higher; their responsibility is greater; the people look to them for instruction and example. Besides there is always a great and pressing temptation for a minister to soften the word of God, to seek to please his people, and to gain the sympathy and applause of his congregation, to avoid offending the rich, to lower the standard for those whom he otherwise would not catch, to shut his eyes to sins which he knows ought to be rebuked, and to court the favor of the world so as to build up his church and make sure of his own living. Farther, we are in constant danger of coming to a standstill, of being satisfied with the reforms that our fathers wrought, without carrying still further such disagreeable work. God's truth is progressive, and requires constant advancement. It is so easy to stick to the old cart-ruts, to take the side of the old, established, and popular views, and fail to discern when the Spirit of God is really moving out a much-needed reform, either in doctrine or practice.

My brethren, you know that this has ever been the case in the past. Who opposed our Saviour? Who stood between him and the people? Were they not the priests, the lawyers, the Pharisees, and the professed teachers of Israel? How often he upbraided them with standing in the way of sinners, and hindering his work. He told the lawyers that they had taken away the key of knowledge from the people; that they would not enter into the kingdom of God themselves, and those who would they hindered. And he told the proud Pharisees that the publicans and harlots would go into the kingdom before them. Worlds would not hire us to stand in the places of such men in the Judgment.

Who opposed Martin Luther? The priests, the bishops, and church dignitaries. Who were the greatest opposers of John Wesley, Bunyan, and other reformers? You know they were the same class. Proud, wealthy, educated, and popular, holding the mass of the people under their influence, they threw their whole weight against the work of God, and his humble servants. They hated and despised it; they ridiculed and misrepresented it; they would neither bear and investigate themselves, nor allow others to. Their proud hearts could not discern truth or beauty in the humble work of God.

When has the popular church ever been found on the Lord's side in a great reformation? Not once. God's servants have generally been humble, despised, and persecuted men. Brethren, do you think that this generation will be an exception to the general rule? Do you think that you can go right on enjoying the applause of the world, receiv-

ing high salaries, and being accounted among the honorable of the earth, and still be among the suffering followers of the despised and persecuted Nazarine? Be careful. Do not be deceived. Do not reject as error what the Judgment may show to be the truth of God. Have you heard it? Have you examined it? Or have you decided against it without examination? Perhaps you have read a tract, or heard a sermon; but was not your mind so full of prejudice that you really did not fairly weigh the arguments? Did you not rather read to condemn than to learn? In the language of the apostle we would warn you, "Beware, therefore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you." Acts 13:40, 41. You do not think that this applies to you, neither did they, but it did nevertheless.

We earnestly invite you to come and hear the reasons for our hope. We have books and tracts fully setting forth the doctrines which we advocate. If you will read them candidly it will be a pleasure for us to furnish you with them. We feel certain that we have important truths which this generation ought to hear. We shall be happy to visit with you at any time at our tent or at your homes.

We shall continue our meetings in the tent each evening and Sundays at the usual hours for ten days or more to come. We earnestly invite all to come and hear for themselves.

ELD. D. M. CANRIGHT,
ELD. J. H. WAGGONER.

Appeal to the Public.

WE bring for the consideration of the people a very solemn and important message. It is very important if true; and of this every one must judge for himself when he has heard the proof. All we ask is a candid hearing and an impartial weighing of the evidence. Our motto is, "Hear, then judge!" But we do not expect or desire that our mere assertion shall be taken as proof. We ask no one to take our word. We come to you with an open Bible! and constantly inquire, "What saith the Scriptures?" Truth never shrinks from investigation.

We believe that the prophetic declaration of Daniel that in the time of the end "Many shall run to and fro, and knowledge shall be increased," is now having its fulfillment. The signs of the times show us unmistakably that we are living in the "Time of the End." Hence we are to expect an increase of light and truth in these days.

Christians have long prayed the Lord to "Send by whom he would send," and now it becomes us to look for the answer to these many prayers.

When our Pilgrim fathers were in readiness for their departure from Leyden to this country in 1620, they kept a day of humiliation, fasting, and prayer. It was a most solemn and interesting occasion, and the devoted Robinson improved it in a most fitting manner, charging them to ever keep their minds open to conviction. We commend the following extract from his address, to all who may read this paper:—

"Brethren, we are now quickly to part from one another, and whether I may live to see you face to face on earth any more, the God of Heaven only knows; but whether the Lord hath appointed this or not, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveals anything to you by any other instrument, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord hath *more truth yet* to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a *period in religion*, and will go, at present, no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw. Whatever part of his will our God revealed to Calvin, they would rather die than embrace; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace farther light as that which they first received."

This saying is ascribed to John Brown: "It is a mighty big thing for a man to do all he can."

Remarks on the Prophecy of Joel.

CHAPTER II.

VERSE 12. Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting and with weeping, and with mourning; 13; and rend your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. 14. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?

In view of the coming of the day of the Lord described in the preceding verses, and the agencies which will come forth in swift and solemn array to execute God's will, the Lord now turns, through the prophet, to his people with an all-powerful appeal that they will turn unto him. "Turn ye even to me with all the heart." The day of the Lord is no ordinary day, and the preparation required to meet it is no ordinary preparation. It must be with *all* the heart. No half-way work will answer. The sense of sin which causes God's displeasure must be so great, and the work of contrition and repentance so deep, that it will cause fasting and weeping and mourning.

The heart must be rent and not the garment. Not that there would be anything improper in reading the garment, if that was a customary way of expressing grief at the time here brought to view. It was customary in Joel's day; hence it is used as a figure to enforce a lesson for this time. But in those outward forms, a great deal of hypocrisy might be used. Men might cease to anoint their heads and might put on sackcloth and appear to fast, when the heart was not in it; so they might rend their garments, and appear to mourn, when their hearts were not affected, and when all they did was to be seen of men. The Lord simply tells them here that the work must be genuine. There must be no hypocrisy here. The heart must be rent.

The inducement we have to return is then given; namely, the Lord is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. If the Lord was not very slow to anger, we should not long see the world going on as it is, its vast volume of aggravating crime, and out-breaking guilt, rolling and surging onward, threatening to engulf all. At some of the doings of multitudes of miscreants that walk the earth in human form, we can hardly refrain from the feelings which the disciples had when they asked the Lord if they should call fire down from heaven to consume them. But the Lord calmly waits; and Peter tells us why. He says it is for the purpose of salvation. 2 Pet. 3:15. He waits till the last soul who will do so has subscribed to the gracious terms of his salvation. Mercy then ceases to act by limitation, and there is no occasion for longer delay.

And the Lord repenteth him of the evil. Will he repent, or turn from his purpose of bringing in the great and terrible day of the Lord? By no means, that is as fixed a fact as the shining of to-morrow's sun. How then does he repent of the evil? He never repents in the sense of changing the attitude he bears toward sin. But we by our repentance, change our relation to him. His rule of action is declared in Jer. 18:6-10. When God's denunciations are out against sin, so long as we continue as a part of the company of sinners we are subjects of the threatened judgments; but when by reformation we put away our wrongs and seek his pardon, in our cases he repents or turns from the evil which would otherwise have come upon us, and we suffer it not. "It is a promise to all who repent. So unwearied is his long-suffering, so great is his mercy.

The blessing promised: a meat offering and a drink offering unto the Lord your God; that is, such a blessing will be bestowed upon those who seek the Lord in the manner here described, that they will be able to render unto him acceptable worship. In Mal. 3:3, where the refining and purifying work of the cleansing of the heavenly sanctuary just before the great day of the Lord is brought to view, we read: "And he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

And when this offering in righteousness is presented by his people before the Lord; when they are enabled to offer that worship to him, in which his all-searching eye shall behold no trace of human imperfection; when his people shall throw open the door of their hearts and bring the Saviour in as a guest, to sup with them, and they with him, Rev. 3:20, then may we look for the windows of heaven to be opened and a blessing poured out that there shall not be room enough to re-

ceive it; Mal. 3:10; then may we expect the fulfillment of the promise, "Greater things than these shall he do, because I go to my Father." John 14:12. U. S.

Let the Light Shine.

OUR blessed Lord has commanded us to let the light shine. He says, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." This language is applicable to Christians in all ages of the world. But it might be said to have a special application to those who are living now as we are living in the last days, as those days are pointed out in prophecy as dark and perilous. The present truth is very clear, harmonious, and powerful, yet for all that thousands of honest-hearted men and women are ensnared in the entanglement of sects, and creeds, and traps of Satan. How necessary then that we who have the true light should let it shine forth in all its brightness, and thus be trying to point others in the narrow way.

What solemn events are just before us. The Lord is soon to come. Hear the language of Peter, "What manner of persons ought ye to be in all holy conversation and godliness." Here Peter was speaking with reference to the coming of the Lord, which has now become present truth. The sure word of prophecy shows that the end is very near, even at the door. We should be in earnest showing to those around us that we do believe the things we profess. How necessary to get right before God, and have his Spirit dwelling richly in our hearts. One decisive evidence of Christianity is brotherly love. Hear the words of Jesus, "By this shall all men know that ye are my disciples, if ye have love one to another." The manifestation of this, while it is among the brightest evidences of true religion, is among the most powerful means of leading men to embrace it. The beloved disciple John says, "We know that we have passed from death unto life because we love the brethren."

Oh! how many opportunities are daily passing for us to show the light. We may show the light in many ways. By deeds of kindness to our neighbors and by our earnest conversation on the subject of present truth. Are we dead to the world and alive to the great work? If not, let us arouse. The Lord is soon coming, and will reward those who faithfully try to let their light shine. Have we friends who need the light? Then let us send them tracts and papers, and with earnest prayers and tears ask God to bless them. If we only are guided by his Spirit, we cannot act too much as though we believed the coming of the Lord was near.

CALVIN C. WARD.

Maiden Rock, Wis.

Logic of a Holy Life.

SOME years ago, under the pastorate of Dr. White, in Scottsville, Va., a young man presented himself before the session, a candidate for the sealing ordinances of the church. He gave clear evidences that he was truly a subject of the regenerating grace of God, and without hesitation was admitted to the communion. The session was somewhat curious to know what had led to the change in the young man, as he had been wild and thoughtless. The pastor asked him if any sermon or book had impressed him, and he promptly answered, "No!" "What was it then? Did any one speak to you specially on the subject of religion?" The same response was given. "Will you then state to the session what first led you to think of your eternal welfare?" The reply was, "I live in the same boarding house and eat at the same table with N. J." "Well, did he ever talk to you about your salvation?" "No, never, until I sought an interview with him," was the reply. "But," he continued, "there was a sweetness in his disposition, a heavenly mindedness, a holy aroma about his whole life and demeanor, that made one feel that he had a source of comfort, and peace, and happiness, to which I was a stranger. There was a daily beauty in his life that made me ugly. I became more and more dissatisfied with myself every time I saw him; and though, as I said, he never spoke to me on the subject of personal religion till I myself sought the interview, yet his whole life was a sermon to me. He was a living epistle, speaking by actions so clearly that I could resist no longer, and accordingly I went and sought an interview with him. We held repeated conversations with each other. Then he pointed me to Jesus Christ, prayed with me, counseled me, watched over me. The result was that I found Christ precious to my soul; and here I am desirous to profess my faith in him before the world." Many a quiet, orderly, consistent Christian speaks thus to the heart of

the unbeliever by his actions; and there is a power, a logic in his life which will shut the mouth of a gainsayer, and prove a more resistless argument for the truth of the religion of Jesus than a demonstration couched in the most eloquent language.—*Sel.*

Read this, ye Feasting Christians.

NEVER were truer words and more needed than these from the *Congregationalist*:

DANGER OF MOCK BENEVOLENCE.

IT is a question of much solicitude whether the *real* spirit of benevolence is on the increase, or decrease. Some of the men and women now in active life in our churches were educated, when children, to make *sacrifices* in order to be able to *give* or *do* something for Christ.

If funds are wanted now to repair or fresco a church, build a chapel, buy an organ, or even to build a fence around a graveyard, nobody must be called on to *give*. Oh, no! have a fair! tableaux! mock trial; antiquarian supper! or something to eat! anything to amuse the people and to give them an equivalent for their money. These things in themselves under some circumstances may be right and proper. But do not desecrate our houses of worship, thinking we are working for the Master, and are very benevolent.

True benevolence is in danger of being crushed out by these questionable substitutes.

Thank God that some one besides the Adventists see this great evil and is not afraid to expose it. D. M. CANRIGHT.

Close Questions.

YOUR tempers. How are they? Do you become impatient under trial; fretful, when chided or crossed; angry, revengeful, when injured; vain, when flattered; proud, when prospered; complaining, when chastened; unbelieving, when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly? Covetous of riches, of vain pomp and parade, of indulgences, of honor, of ease? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud, lovers of your own selves?

Beware! These are the sediments of the old nature. Nay, if they exist in you, in however small degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within and yet close your eyes to them and continue to make professions of holiness. These are not infirmities; they are indications of want of grace.—*Banner of holiness*

Be Decided.

A GENTLEMAN and his wife were present at a camp-meeting. Neither had ever made a profession of religion. Under one of the sermons the lady was deeply and sorely convicted of sin. She desired to go forward and kneel at the altar as a poor penitent. Her husband protested against it, and tried to lead her from the ground. Her convictions were so profound and intense that she insisted upon presenting herself at the altar. He used his authority, *forbidding* her to go. She pleaded with him for her soul's sake not to interfere with her conscience. He threatened to desert her if she dared to go. "Never return to my house if you go," said he. Swept by an irresistible current of desire and longing she ran to the altar. Casting herself upon the ground she pleaded for the divine mercy. Such earnest longing found a speedy response, and the "peace of God" rested upon her spirit. "Oh, where is my husband?" she exclaimed, as she tried to rise, from her knees. "Here I am," sobbed the crushed and penitent man, who had followed her in her flight toward God, and had fallen by her side himself crying for mercy. Peace soon came to his heart, and they went from the meeting rejoicing in God.—*Sel.*

KEEP ON PRAYING.—"Do you think," I asked "that the Lord will let me see in this life the salvation of the souls for whom I pray?" "I cannot say as to that. When I was a child in the Sabbath school in the old country," she continued, "my faithful teacher used to say, 'I have prayed too much for my class for one of them to be lost.' I was a thoughtless girl at the time, and remember wondering at it, and thinking it a very self-confident remark. She was so sure. 'I shall have them all,' she would say; 'I shall say to Christ at the Judgment, here am I and the class thou hast given me.'" "And were they all converted?" "Yes; she did not live to see it, but my eyes have seen it—the last of the sixteen gathered into the fold."—*Witnessing for Jesus.*

The Size of the Ark

INFIDELS have objected to the size of the ark; have asserted that it is absurd to suppose that there could be a vessel constructed large enough to hold all the creatures that must have been placed in it, with sufficient food, it may be, for six or twelve months—water for fish, corn for four-footed animals, seed for birds, and so on. Now we will take the dimensions of the ark from the records of Moses, and calculate them on the lowest possible scale. There are two definitions given to a cubic, one that it is eighteen inches, or a foot and a half, and the other that it is twenty inches; we will take it only at the lowest. Moses states that the ark was 300 cubics long, this would make it 450 feet long, of about the length of St. Paul's cathedral, London. The breadth he states to be fifty cubics; we have it seventy-five feet in breadth. He states it to be thirteen cubics high. In other words, it was as long as St. Paul's cathedral, nearly as broad and half as high.

The tonnage of the ark, according to the computation of modern carpenters, must have been 32,000 tons. The largest sized English ship (of a size altogether unimaginable to those who have never seen it) is 3,500 tons burden; so that the ark must have been equal to twenty-six first-rate ships of war, and if armed as such ships are, it would have contained beyond 18,000 men, and provisions for them for eighteen months. Buffon has asserted that all four-footed animals may be reduced to 250 pairs, and the birds to a still smaller number. On calculating, therefore, we shall find that the ark would have held more than five times the quantity of food to maintain them twelve months.—*Christian Advocate.*

Origin of the Potato.

IT would be hard for people in our day to get on without potatoes. The dinner-table would seem very bare without them. But they have been in general use only about a hundred years. The *Journal of Chemistry* says: It seems scarcely credible that only one hundred years have elapsed since the general introduction of this now well-known and universally-cultivated esculent into Europe. But such is the fact, and it has been proposed to hold a jubilee in Germany this year (1874), in honor of the potato. When the Spaniards conquered Peru in the sixteenth century they carried some potatoes and sent them to the pope. The new plant was cultivated a little in Spain, Italy, Burgundy and the Netherlands, and from a certain resemblance to the truffle, an esculent fungus growing in the earth, the Italians gave them the name of Tartuff or Taratuffoi, whence the Germans derived their word Kartoffel. The French called them "Apples of the earth," *Pommes de terre*, while in Austria and portions of Germany the equivalent expression Erd-äpfel is used. John Hawkins first introduced them into England in 1565; Walter Raleigh brought them there in 1584, and, finally, Admiral Drake in 1586. The latter sent some to a friend to plant, with the remark that the fruit was excellent and nutritious, so that it would be very useful in Europe. His friend actually planted the tubers, and they grew nicely. But when the seed balls were ripe, he took these instead of the tubers, and fried them in butter, and sprinkled sugar and cinnamon over them, and placed them before some company as a great rarity. Of course the ball tasted disgustingly, and the assembly concluded that the fruit would not ripen in Europe. The gardener pulled up the plants and burned them. A gentleman who chanced to be present stepped on one of the baked potatoes as it lay in the ashes, when it broke open, and he noticed that it was as white as snow, and mealy, and had such an agreeable smell that he tasted it and found it very palatable. The new vegetable was thus rescued, but for a century after it was only cultivated in his garden, and in 1600 the Queen of England made the remark in her house-book that a pound of potatoes cost two shillings (about fifty cents).

The order in which the subjects of the British Empire rank religiously, fixed by their relative numerical strength, is as follows: 1, Pagan; 2, Mohammedans; 3, Protestants; 4, Roman Catholics. The Queen rules more Catholics than the Pope, more Mohammedans than the Sultan, and more pagans than there are in the whole continent of Africa.

BIBLE promises are like the beams of the sun, which shine as freely in at the window of a poor man's cottage as at the rich man's palace.

The Signs of the Times

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

OAKLAND, CAL., FIFTH-DAY, JUNE 10, 1875.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } EDITORS.

The Tongue that Speaketh Proud Things.

SUCH a tongue as this, the Lord says he will destroy. And not the tongue only, but the person who uses it. The psalmist gives us a specimen of these proud things. "Who have said, with our tongue will we prevail; our lips are our own; who is lord over us?" Ps. 12: 3, 4.

We have plenty of such persons all around us. Some of this kind are so deceived as to suppose themselves Christians. Many churches are so afflicted as to have some of this class as members. They have some show of piety. Perhaps they are able to deceive themselves with the idea that they are the servants of Christ. But they cannot deceive the Lord, and they do not deceive the people of God; no, nor even the men who make no profession of godliness. They give them occasion to reproach the cause of Christ, but they do not pass for Christians in the judgment of any sensible person.

There is no person upright enough to escape the venom of these all-devouring tongues. Such tongues, which are set on fire of hell, can never be cured till the fire of Gehenna shall destroy the wicked with everlasting destruction.

Our lips are not our own. God has given us the noble gift of speech. He will call us to the strictest account. Not our lying words merely, nor our proud words, nor our words of cruelty, nor our words of rebellion and unbelief, but even our idle words shall all come up in the day of Judgment. Oh! fatal mistake to suppose that we are possessed of a right to use our lips as we please. It is an easy thing to scatter sparks of fire, each of which may raise a destructive conflagration. Beware of your words, for once spoken they cannot be recalled.

1. Do not ever speak words of anger. Such words are unbecoming a disciple of Christ.

2. Do not speak words of levity. Men about to be tried for their lives have little occasion to jest.

3. Do not speak evil of any man. Such is the imperative command of the Bible. Titus 3: 2. We may never speak of the faults of others except when necessity compels.

4. Do not take up a reproach against your neighbor. Ps. 15: 3. He may be entirely innocent. If others have made a cruel lie do not you join in the conspiracy as a volunteer to ruin the innocent. Be governed by the great precept, "Thou shalt love thy neighbor as thyself;" and by the golden rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 7: 12.

5. The backbiting tongue shall never ascend into the hill of the Lord. Ps. 15.

6. Some men can never speak even of sacred things, but some coarse word has to be used, or some irreverent expression, or even some indecent language must be uttered. Such persons need a new conversion. Or, if this term be objected to, they need a real and thorough conversion, which it is evident they have never had.

7. Finally, we must be circumspect in our words. The eyes of sinners are upon us. We cannot afford to trifle. We must adorn the doctrine of Christ, and the best way to adorn his doctrine is to live as he lived. We cannot speak at random, even of the humblest of the human race. Much less will it do for us to speak evil of those in high dignity, even if Nero were our ruler. What will perhaps be denied by some, we must not lightly, nor wantonly, nor contemptuously speak evil of Satan. Michael, the archangel, when contending with Satan, dare not bring a railing accusation against him. Then certainly it does not become us to do it. By our words we shall be justified or by our words we shall be condemned.

J. N. A.

The Milky Way.

INFIDELS tell us that Astronomy has brought to light facts which stamp the Mosaic record of creation as utterly puerile and false. Stars have been discovered, they tell us, so immensely distant, that hundreds of thousands of years would be required for the transmission of their light to this earth; hence the earth must be

hundreds of thousands of years older than the Bible makes it. Were this the fact in regard to the stars, it would prove nothing for the skeptic, since such stars might have existed for ages before our earth was called into existence; but it appears from the following statement that the theory itself is not true, as light from points so remote could never reach us, since, expanding and decomposing in its progress, it would be utterly dispersed in space. The "Marvels of Science," thus speaks of the Milky Way:—

"The Milky Way forms the grandest feature of the firmament. It completely encircles the whole fabric of the skies, and sends its light down upon us; according to the best observations, from no less than 18,000,000 of suns. These are planted at various distances, too remote to be more than feebly understood; but their light, the medium of measurement, requires for its transit to our earth, periods ranging from ten to a thousand years. Such is the sum of the great truths revealed to us by the two Herschels, who, with a zeal which no obstacle could daunt, have explored every part of the prodigious circle. Sir William Herschel, after accomplishing his famous section, believed that he had gaged the Milky Way to its lowest depth, affirming that he could follow a cluster of stars with his telescope, constructed expressly for the investigation, as far back as would require 330,000 years for the transmission of its light. But, presumptuous as it may seem, we must be permitted to doubt this assertion, as the same telescope in the same master-hand was not sufficiently powerful to resolve even the nebulae in Orion. Nor must we forget that light, our only clue to those unsearchable regions, expands and decomposes in its progress, and coming from a point so remote, its radiant waves would be dispersed in space. Thus the reflection is forced upon us, that new clusters and systems, whose beaming light will never reach our earth, still throng beyond; and that, though it is permitted to man to behold the immensity, he shall never see the bounds of the creation."

The time given in the above for the transmission of light to this earth from the most distant visible point in the Milky Way, is one thousand years. The idea it would seem to convey is, that light, requiring a longer period than that for its transit, would be dispersed in space, and so never reach us. If this be so, allowing the utmost latitude to the opponents of revelation, no objection can be drawn from the stars to the Scripture record. U. S.

Worldliness.

Few realize the danger of God's people at the present time. From every point, Satan is rallying his legions to make war upon the saints; and his greatest success is attained where we are least guarded. While we are looking for great events and severe persecutions in the future, Satan is at work most effectually; for if he can now drown the senses in worldly pursuits, he knows well we shall not be among the persecuted ones.

One of our dangers is that of worldliness, which creeps over us while we least suspect it. As we pursue our daily occupations, we become charmed with these affairs, and engrossed in them, and nothing is left for God.

Little by little a love for our employment, or of its profits, crowds out the love of God: and the cares and responsibilities of life, so necessary to be well borne, are so constantly upon the mind, that we often become cold as an iceberg before we are aware that we are drifting away from the port.

The man of business fancies that he is doing a laudable and praiseworthy work in driving his trade or his other interests; and so he is, if God has the highest place in the heart; but alas! how many fatally deceive themselves in this. The pleasure derived from mental toil and success in life is often mistaken for God's approbation. The spirits are light and buoyant from healthful exercise, and Satan steps in, with deceptive charms, and lulls the soul to sleep, while he drives it far away from God. The student, the teacher, the literary man, is peculiarly exposed by reason of the high intellectual enjoyments he experiences, and unless he places a double guard against the enemy, he is led astray, or lost.

It was the practice of a very devoted and learned man, to often turn from his studies to the Bible, to see if his love for the word of God was waning in his intense zeal in the acquisition of knowledge. If he found that his love for human learning was at all drawing him from the love of the Bible, he would leave his studies and read the word of God until his love for it

returned, and he was satisfied that his love for God's word was above that of mere literature and science. His was true wisdom.

JOS. CLARKE.

Question.

A MR. M., of San Francisco, raises a query relative to Christ's testimony concerning the sign of Jonas the prophet, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 40. The query is, how it can be claimed that Christ was crucified on Friday and rose upon the first day of the week, if he was three days and three nights in the sepulchre.

This question has been raised, by several persons, and we will give our answer through the SIGNS, for the benefit of all. It often happens that what appear to be contradictions and difficulties in the Scriptures, after all, arise more from our understanding of certain texts than from what the texts themselves declare. To bend the plain statements of the Bible to agree with our ideas of obscure texts cannot certainly be the correct mode of interpreting the Scriptures. It is certainly more proper and reasonable to so interpret the obscure texts as to agree with the plain statements.

In the case before us, the whole difficulty lies in placing an interpretation upon the words concerning Jonas which makes them teach that Christ was three nights in the grave, which it is at once discovered could not be the fact if he was crucified on our Friday, and was raised again upon our Sunday. Without further examination the conclusion is taken that Christ either was not crucified on Friday, or if he was he must have been raised as late as our Monday morning.

Now, who knows that these words respecting Jonas refer to the time Christ was to lie in the grave? The text does not say so, but it is inferred to be so. But according to the philosopher Locke's rule "the right of drawing inferences is equal on all sides, and his inferences are entitled to the most weight that are drawn in harmony with plainly stated facts."

In the matter of the day of Christ's death and resurrection what are the plainly stated facts? On what day was Christ crucified? "The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was high day), besought Pilate that their legs might be broken, and that they might be taken away." John 19: 31. Luke says, "That day was the preparation and the Sabbath drew on." Luke 23: 46. Mark says, "Now when the even was come, because it was the preparation, that is, the day before the Sabbath." Matt. 15: 42.

The above is abundantly sufficient to show that the day of Christ's crucifixion was the day before the Sabbath. Now, on what day did he rise? Matthew says, "In the end of the Sabbath, as it began to dawn towards the first day of the week came Mary Magdalene and the other Mary to see the sepulchre." Then comes a record of the fact of Christ's rising from the dead. Of his resurrection Mark says, "Now, when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils."

Putting the above texts together we have a plain statement of Christ's crucifixion on the day before the Sabbath, and of his resurrection on the day after the Sabbath. It is not possible to get three nights between his death and resurrection; and to force a construction upon an obscure text, making an inference therefrom conflicting with the plain statements of the above Scriptures, does not look like the true mode of Scripture interpretation.

Again, let us look at some of the predictions made by Christ respecting his resurrection. Matthew records this language, "From that day forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day." Matt. 16: 21; see also Matt. 17: 23; 20: 19; Matt. 10: 34; Luke 9: 22, and 18: 33. Here are six plain statements that he was to rise on the third day from his crucifixion. We admit, that to have three full nights between his death and resurrection he would rise on the fourth day from his crucifixion.

Those disciples who accompanied Christ on his way to Emmaus on the day of his resurrection, speaking of Christ's crucifixion said, "To-day is the third day since these things were done." Luke 24: 21. Paul also in speaking of the resurrection says, "Christ died for our sins accord-

ing to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." 1 Cor. 15: 3, 4. In these scriptures we not only have a plain statement that Christ rose on the third day, but we have also Paul's interpretation that this is the plain meaning of the Scriptures.

The question now arises, what is meant by Christ's being three days and nights "in the heart of the earth." Of course no one can claim that "heart of the earth" means the center of the earth, for he was not there. Even his burial was in a sepulchre on the surface of the earth. I would suggest that there are many scriptures in which the people are spoken of as the earth. Jeremiah in reproving the wicked said, "Hear, O earth, behold I will bring evil upon this people." Jeremiah 6: 19. Again, "O earth, earth, earth, hear the word of the Lord." Jer. 22: 29; see also texts in which the people are called earth: Ps. 50: 4; Deut. 32: 1; Isa. 1: 2.

I would suggest as a meaning of this text, that which will not conflict with any of the plainly stated facts concerning Christ, but which, on the other hand, harmonizes with them all, that, as Jonas was for three days and nights under the control of the whale, carried by him whithersoever he listed, so Christ, for three days and nights was in the hands of the wicked, carried about and controlled by them as they listed.

Let us try this. He was betrayed into their hands on the same as our Thursday night, crucified on Friday, and in the sepulchre till first-day morning. Thus you get the three nights, Jewish reckoning, and also three days, namely: a part of the night and the day of the sixth day, all of the seventh day and the night part of first-day. Let us follow that course and principle of interpretation which produces a harmony in the Bible if it demolishes all our theories. J. N. L.

Delaying Obedience.

TO HAVE the understanding enlightened in regard to duty, and the conscience so thoroughly awake as to make one feel uneasy in the neglect of it, and yet to be surrounded with advisers wearing the name and title of Christians, who are continually urging further delay, is about as uncomfortable a position as a person of fervent piety needs to be placed in. To rebuke such advisers in the faithfulness of the gospel, and yet, at the same time, to behave towards them with becoming meekness, is not the easiest thing in the world. Nevertheless, the idea that we may postpone our obedience to God for a little season, notwithstanding our convictions, is not to be tolerated.

Suppose, for example, that a person becomes convinced that it is his duty to observe the Sabbath of the Bible—the seventh day of the week. Forthwith he is assailed by his associates with the suggestion that he ought not to be in a hurry—that he ought to take plenty of time for consideration, at least a year. Plausible as such advice is, we offset it with a single passage of Scripture: "I thought on my ways and turned my feet unto thy testimonies; I made haste and delayed not to keep thy commandments." Ps. 119: 59, 60. Here the psalmist testifies that he turned his feet to obedience, so soon as, by thinking on his ways, he found that he was walking astray. He made no delay about it; he did not go about to consult the wise men of the nation; he did not examine the writings of the rabbis and doctors to see if there was not some way of getting round the duty; he made haste to render obedience. But, now-a-days, as soon as a person's conscience begins to lash him for neglected duty, he is advised to be very careful about running too hastily. Well, we would not wish one to be too hasty; but on the other hand, it may be well to consider whether there is not such a thing as being too tardy. Conviction of duty is not to be trifled with. When any one does violence to his conviction he feels that he disobeys God; and such disobedience is sure to be followed by disastrous results. The voice of conscience grows more feeble, and (if the disobedience be persisted in) becomes, at length, hushed in silence. It may continue to reprove with regard to other duties, but with regard to that particular one which has been made the object of willful neglect, it reproves no more. As a necessary consequence, the soul suffers the loss of all those blessings which obedience in that one thing would bring.

Nor is this all. Conscience, having yielded to corruption in one instance, becomes ready to yield in another. Its sternness has been overcome, and it no longer guards the soul with that security which it had been wont to do. It

is to the soul what the sense of modesty is to the female; and, as the female cannot allow her sense of delicacy to be trifled with without incurring the risk of a total loss of virtue, so the conscience cannot, in a single instance, be abused without incurring the danger of becoming "seared with a hot iron." We will not undertake to say, that this is, in every case, the result; but we do say that there is great danger of it. We insist, therefore, that when one understands what is duty, he ought to lose no time in putting it in practice. Let him remember, too, that the wrath of God is revealed against those who hold the truth in unrighteousness." Rom. 1:18.

But the possibility that one may be mistaken as to his duty, is often urged as a reason for delay. There may be something in this, at least it seems plausible. Generally, however, this objection is more specious than solid. At all events, it is so with regard to those things which are the subject of direct and unequivocal command. With regard to the Sabbath we have no hesitation in saying that it "savours of the wisdom that is earthly." The object of those who urge it is to induce a deference to the views of those who have acquired great skill in explaining away the divine law. But we hold that however doubtful may be the teachings of Scripture with regard to such questions as are purely doctrinal, or however obscure the language in which its prophecies foretell coming events, with regard to the common practical duties of life the word of God is so plain that there is no need for a child to be mistaken. Were it otherwise it would be unsuited to the wants of mankind. For, inasmuch as every one must give an account for himself, and not another for him, it is necessary that each one should be able to decide his duty for himself. People of small intellectual capacity must be able to make this decision, as well as those of more expanded powers; and children, as well as those of mature age. Hence duty must be revealed in very simple language. And how simple the language in which our duty to keep the holy Sabbath-day is revealed!—"Remember the Sabbath-day to keep it holy—the seventh day is the Sabbath." Who can fail to understand it? What untutored peasant cannot comprehend it? What child does not perceive its meaning. The command to refrain from the adoration of images is not more plain. Yet, when a person of ordinary mental powers is convinced by it, and begins to think about rendering obedience, straightway he is admonished that he does not understand it, and that he would do well to consult some learned men, some spiritual rabbis or doctors of divinity, before taking any decided steps!

And what do the learned doctors say, upon being consulted? Why, that it is the duty of men to keep holy the first day of the week. But how do they make it appear? Do they produce any precept from the Scripture, plain and unequivocal, like the fourth commandment? Not by any means. They can present nothing which is level to the comprehension of a child. Whatever they say on the subject, is entirely above the understanding of children, and entirely above the understanding of ignorant people. They talk about the magnitude of redemption, as compared with the work of creation; they have something to say about redemption being finished on the first day of the week by the resurrection of Christ from the dead; they lay a few such theological propositions together and finally draw out the inference that the first day of the week is a holy day. But the plain, ordinary mind does not understand this. The child fails to comprehend it. It is true, he hardly dares to indulge the thought that learned men may be mistaken; nevertheless he is puzzled, extremely puzzled, to understand it. Is not this conclusive proof, that no such duty is enjoined in the book of God?

We cannot, therefore, subscribe to the idea, that a person must, in reference to the Sabbath, or in reference to any other plain command of Heaven, wait to consult friends and learned teachers, and the writings of fallible men, before rendering obedience. If God has spoken, "see that ye refuse not him that speaketh." We do not believe that any one can begin to obey God too soon.—*Amer. Sabbath Tract, No. 14.*

Meetings in Missouri.

FROM private letters we gain some facts relative to the visit of Bro. and sister White to Missouri. Friday, May 23, they found themselves at the Gallatin depot, ten miles from the place of meeting, and in a drenching rain. A clumsy omnibus was the only vehicle that could be procured, and they were about to start out

in that, when they met Bro. Middleton, who took them to his home. He urged them to speak in Gallatin that evening, to which they consented. The Cambellite church was procured, and the notices were posted that Mr. and Mrs. White would address the people that evening. Soon the daily papers came in containing notices that Eld. White and wife would address the people at the tent in Prairie Valley that evening. Here was a dilemma. The places were ten miles apart, and it was still raining; but they decided to divide their forces and thus fill both appointments.

Bro. White spoke to a full house in Gallatin while sister White took a hired carriage to Prairie Valley, where she found a tent full of expectant hearers who had been waiting their arrival. These had come thirty, sixty, eighty, and some a hundred miles, and they were prepared to welcome heartily the speaker, and listen gratefully to the word of truth. Bro. White came on the ground in the morning, spoke twice to the people, and then returned to Gallatin to hear the Cambellite minister in the evening, who had made appointment to review his Friday evening discourse.

In her last letter sister White says:—

"My husband returned Sunday morning and reported that he had given out in the meeting in Gallatin that Mrs. White would speak to them if there was a house open for her. Eld. Sheik, the Cambellite minister, arose and said that the house was open to Eld. White, but would not be opened for Mrs. White, because he did not believe it to be right for a woman to speak in the church. Upon this the justice of the peace arose and said that, if there was no meeting-house opened, Mrs. White should have the Court House, for the people wished to hear her.

"I spoke in the tent Sunday forenoon, and in the afternoon Bro. Brackett took me to Gallatin. I expected to get one hour to rest before the time of speaking. My husband was to speak one hour and then come to Gallatin to open the meeting for me; but I had no sooner entered Gallatin than the Court House bell began to ring. Then I knew what was before me, that I must go ahead, trusting in my best Friend and Helper in every time of need.

"For one hour the people had been crowding into the Court House fearing that there would be no seats; and although the time was not up, they sent for me, because the people were waiting. The Court House was crowded, inside, and the people were standing in the yard, around the windows, and everywhere that they could get within hearing. I opened the meeting by prayer, the singingmaster struck up a tune, and then I spoke to as attentive an audience as I ever had. The deepest interest was manifested. All seemed to be disappointed. They had heard so many false reports that they were expecting to hear some wild harangue or fanatical raid against the churches. I spoke of God in nature. They did not expect this, and they seemed charmed with the subject. After the meeting, ladies thanked me for the instruction given to mothers. Said one, 'It is as good as gold dollars. I never heard the matter presented in this way before.'

"They urged us to stay and speak to them again. They said that they wanted to hear again and again on these subjects, and that we could have the Congregationalist or the Methodist church, but we had to leave them then. The way is now opened for the tent to be pitched in Gallatin, and work will immediately commence there. May the Lord give success to his truth."

Make them Feel at Home.

THE following paragraph, from the *Methodist Recorder*, contains some good advice; and it will apply just as well to the cases of strangers who do not come as members; strangers who, from interest, or even from curiosity, may visit our places of worship. When a church becomes established and the faces of regular attendants become familiar, then when a strange face is seen in the congregation that person should never be suffered to leave the threshold without a kindly greeting. If he is far from home he should be the guest of some member of the church for the day if circumstances permit. Our churches should ever be alive to do all kinds of missionary labor, and in this way the heart of strangers may often be touched, prejudice removed if any exists, and the seed be sown in fruitful ground. It would be profitable to most of us to carefully read all that the Lord has said about our treatment of strangers.

"When strangers come into the church, either from the world to begin the new life, or

with a certificate of membership from another communion, it becomes the duty of the members to recognize that stranger, and to welcome him, or her, into their fellowship. While the stranger has a hundred faces to learn, or five hundred, the church of the hundreds has but this one new name and face to learn, and therefore the chances are, that, while the stranger may sometimes mistake a name or face, or even neglect to speak, fearing an intrusion, the whole church will know the stranger wherever he may be seen, even in the twilight or in the crowd. And yet we hear persons who belong to citizenship, and who ought to help the stranger into acquaintance, sometimes say chilling things of the one put to such disadvantages! The church which holds its new members off at arms' length, or frosts them over with criticism for backwardness, or lack of social grace, thereby chills himself and loses power which it needs for winning souls. Readers, if you would be fair and true to the stranger, meet him more than half way when he comes among you, and never be so cruel as to stand apart on your own dignity until that stranger feels at home. He will never feel at home while you willfully misunderstand the laws of Christian etiquette."

J. H. W.

The Millennium.

EDITOR LEADER.—Allow me to call the attention of your readers to the following scriptural facts concerning the much talked of millennium, for which so many are looking.

1. The Bible teaches that both the righteous and the wicked will grow together till the final end of the world. Matt. 13:24-43.

2. Evil men and seducers will grow worse and worse till the end. 2 Tim. 3:13.

3. In the last days men and society will be more wicked and corrupt morally than ever before, or as it was in the days of Noah and Lot. Matt. 24:37-39.

4. In the last days there will be a great spiritual and religious declension. While many will have the form of holiness most of them will lack the power. 2 Tim. 3:1-5.

5. In the last days the nations will be in a state of anger, hostility, and war, instead of peace and harmony. Rev. 12:15-19; Joel 3:9-15.

6. There is not a promise in the Bible of a state of universal peace and holiness upon this earth before the second advent of Christ.

7. Every promise of this kind relates to the new earth after it has been melted by fire and cleansed from the curse, and the saints are all made immortal. 2 Pet. 3:3-13; Isa. 65:17-25.

8. But when this is fulfilled the wicked are all, not converted, but destroyed, then the saints will possess the new earth not simply for one thousand years, but eternally. Dan. 7:17, 18, 26, 27.

We write this hoping to stir up investigation upon this interesting and important subject.—D. M. CANRIGHT, in *The Gilroy Leader*.

The two Tills of Matt. 5:18.

THE perpetuity of every jot and tittle of God's law, is supported by the use of two *tills*.

1. Till heaven and earth pass. This is quite strong, and carries the mind to a period of time which is still in the future. On this, I think there can be no disagreement. 2. Till all be fulfilled. Here is the disputed ground. We are told that this reaches only to the crucifixion.—That Christ fulfilled all the law, and nailed it to his cross. But we should think it most natural to reserve the stronger expression for the final one. Let us read the text to suit the views of our opponents. According to their interpretation, the Lord wished to assure his hearers that no part of the law would pass, till the crucifixion, which was nearly three years and a half in the future. Then it would stand like this. After cautioning the people not to think he had come to destroy the law or the prophets, he would say, For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till three years and a half.

It has often been shown, that to fulfill a law is to obey it, not to abolish it. But leaving this point, I remark that, the subject of discourse includes something besides the law, namely, the prophets. He says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill." He came in fulfillment of the prophecies. But have all the prophecies been fulfilled? Nay, verily. Heaven and earth must not only pass, but new heavens and earth must be created before all is ful-

filled. The prophet Isaiah says, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." This must be fulfilled before even the fourth commandment of the law can pass.

I conclude, then, that the second till is the stronger of the two. The first reaches to the passing of the present heavens and earth; the second, not only to the making of the new heavens and earth, but to the unlimited extent of their duration. R. F. C.

Prepare to Meet thy God.

"Who may abide the day of his coming? and who shall stand when he appeareth?" Mal. 3:2.

It is indeed true, that when he comes again, it will be to execute judgment, because he is the Son of man, to gather the wheat into his garner, but to burn the chaff with fire unquenchable. To send forth that tremendous edict, Those mine enemies who would not that I should reign over them, bring hither and slay them before me. Would it not be wise to consider in time whether you are able with ten thousand to meet him that cometh against you with twenty thousand; or else to desire conditions of peace.

These conditions he not only freely offers you, but has sent his servants to beseech you in his stead to be reconciled unto God. For he hath made him who knew no sin, to be sin for us, that we might be made the righteousness of God in him. Let no feeling of past sin, however aggravated, deter you from coming, since it is written, that the blood of Jesus Christ cleanseth from all sin. 1 John 1:7. Be no more a stranger and a foreigner, but, accepting his offer, become a fellow-citizen with the saints, a member of the household of God; be content, with Abraham, Isaac, and Jacob, and all the saints of God, to confess yourself a stranger, and a pilgrim on the earth, and with them to look for a city that hath foundations whose builder and maker is God.

Perhaps, though not altogether regardless of divine things, you have been going about to establish your own righteousness, and have not submitted to the righteousness of God. Perhaps you have been saying in your heart, "God, I thank thee that I am not as other men are," or "I am rich, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." No wonder, under such circumstances, that you do not desire to hear of the Lord's coming. If you think you can do well enough without him; if your salvation depends not on your union with him that is to come; if you feel not your present wretchedness, you cannot desire to exchange your "mourning for joy, or your spirit of heaviness for a garment of praise." If such you are, I beseech you to consider in time the sentence passed upon the guest whom the King perceived to be without a wedding garment; however you may be self-satisfied now, before Him that is coming you will be speechless, and the most appalling sound that ever vibrated in your ear, will be the words, "Bind him hand and foot, and take him away." Realize to yourself the idea of his speedy approach. His faithful messengers are saying, "Come for all things are now ready." He has provided for you the garment in which he expects you to appear, "even the righteousness of God, by faith of Jesus Christ, unto all, and upon all them that believe;" unto all as a gift, and upon all as a covering.—*Word of Warning, No. 13.*

Roman Catholics as Educators.

THE following pointed queries should be well considered by that class of politicians who have shown a willingness to comply with the demands of that church for a division of the public school funds for its benefit.

"When the Church of Rome objects to the education given in our common schools, and demands public money to carry on education in its own way, surely it is fair to ask it to show where or when education under the control of that church has procured better results. Is it in Spain, where the people are aimlessly and hopelessly cutting each other's throats, and where anything like stable government appears to be impossible? Is it in Mexico, where brigandage, pronunciamientos, and massacres of Protestants are the order of the day? In both of these countries the Church has controlled education for centuries. Is it in Italy, or Austria, or South America that such results are found as would warrant sensible men in complying with the demand of the Church of Rome for public money to support its schools?—*New York Witness.*

Fret not Thyself.

FRET not though thousands live for gain,
And heap their gold up mountains high;
It cannot ease one hour of pain,
Or change the day in which to die.

Fret not thyself though oft it seems
Thy way is closed on every side;
Thy trials often are like dreams
That leave us as the passing tide.

Fret not, but let thy hope expand
With all the happy, pure, and good;
And strive to gain that better land
Where all is plainly understood.

Fret not, though clouds obscure the sky
And but a ray of light is seen;
There is a brighter land on high,
Where clouds can never intervene.

Fret not though all is swept away,
And death is standing at the door;
Remember that a calmer day
Will dawn on an eternal shore.

Fret not, the Lord will soon appear
With the angels clothed in white;
And fill his enemies with fear
And the saints with pure delight.

E. T. B.

San Francisco, Cal.

Missionary Department.

"Philip saith unto him, Come and see." John 1:46.

Equality.

PAUL says, "I mean not that other men be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be an equality." 2 Cor. 8:13, 14.

As has frequently been stated, one object which the T. and M. Society has is to secure equality in raising means for all the branches of the cause. This, then, should be the case in raising means for general use in the T. and M. work. All can see that to have one or two districts doing considerable in raising means for T. and M. work, and to have other districts which may be just as able to do in point of means, raising but little, and constantly drawing heavily upon the society for supplies of tracts, pamphlets, and even bound books, would not be equality.

We desire, in this State, to bring our mission work, as rapidly as possible, to the same system in all respects that has been adopted and is now working so admirably in other States. In some of our districts especial efforts have been made to sell pamphlets and bound books, and to obtain donations. For these sums they have received credit on the cash book of the secretary. In other districts there has been but little effort made to sell books, or to increase the mission funds. In getting the society into working order we have had considerable to say to you on various points, and so have said nothing before on the point of raising means. In fact, there has not been, heretofore, that necessity which will soon exist to adopt a system of raising T. and M. funds. When we commenced operations under the new constitution, we had a mission fund of over \$500.00. This fund is nearly exhausted, and must soon be replenished in order to carry on the T. and M. work.

As I trust all our workers are disposing of the work that was dealt out to them on the SIGNS' list, and are preparing to settle up their indebtedness to the Review and SIGNS Offices, we may without distraction consider other matters and prepare for an onward move.

We read in our State missionary constitution that it is the duty of our State Secretary "(2) To keep an account of the money received from each district, and the number of pages of tracts and pamphlets, and the number of books furnished to the same, and the value of the whole. (3) He shall notify the director of any district that may have drawn the amount of books to which it is entitled, so that he may raise more money from that district."

One object of keeping a debt and credit account with each district is to ascertain whether each district is raising its just proportion of the means used, and whether it is drawing more books than it has ever furnished means to pay for. At our next State quarterly meeting the cash book of the Secretary will be looked over by the directors, and some plan devised to raise more means. In the meantime let each librarian, and in fact each T. and M. member make all book and pamphlet sales possible, obtain memberships, or donations from any interested parties who may wish to further the tract work.

J. N. L.

Publishing Fund.

We have received some inquiries relative to the publishing fund, as to whether it is to be used in printing the SIGNS, or whether it is *all* to be considered stock, and to be used in the purchase of site, and furnishing a building, presses, types, &c., for the publishing business, simply. I am referred by one party to a remark that was made at our California camp-meeting last fall, that a portion of this fund would undoubtedly be sunk in publishing the SIGNS OF THE TIMES.

Another statement was also made, that for each and every \$10 paid a certificate of stock would be issued and the person be entitled to one vote in the meetings of the association when it should become organized. I assented to the latter statement, but I could not at the time see how money "sunk in publishing the SIGNS" could be called stock, and certificates be issued therefor. But let none censure us too strongly on what was "supposed" at that meeting. None of us knew on just what basis an association would be organized, and we were not even conversant with the fact that laws existed in California under which such an association as we desired could be formed.

The association is now formed, and as far as the law of California under which our association is organized is concerned it will not allow us to consume our stock in the publishing business, but to invest it in buildings, &c., for the legitimate business of the association. Under the circumstances means for the actual publishing of the SIGNS will have to come from subscriptions to the SIGNS, direct donations for its support, profits on sale of books, &c., instead of being taken from what has been already called our subscribed capital stock.

With all explanation heretofore made, still some do not understand that the call made of late to our T. and M. workers, to look after the lists of subscribers is in exact accordance with what was stated by Bro. White, soon after the SIGNS was started. I quote his words again. "1. The agent, who obtains the names should have some evidence at least that the persons would candidly examine Bible subjects.

"2. The agent must obtain the request, or at least the consent (either by word of mouth or by letter), of persons to become subscribers and must so report.

3. "The agent should preserve a list of all the names sent to this office and should feel in duty bound to visit the persons or write to them as often as circumstances will admit, and learn whether they read the periodicals sent with any degree of interest, and if they would like to have them continued, and wish to pay the subscription price, or donate to their publication. Here is a cross to take up, an excellent field of missionary labor. Here is a chance for some of our people who are inclined to exclusiveness, to move out and become broader in their feelings and in their labors."

So you see the work we are now doing with the lists in exact harmony with what was at first proposed. We hope there will be a thorough revising of the lists. Do not hastily cast off any names, but ascertain who are reading with interest, who wish their papers stopped, who wish them continued, and who wish to contribute for the support of the SIGNS as proposed above.

J. N. L.

Encouraging.

EVERY day we receive new evidence that the SIGNS OF THE TIMES is becoming an agency through which many souls are receiving benefit. Many from whom we have already heard have embraced the truth, and commenced to keep God's commandments by its perusal. Within the last week we have received several letters from parties who had received a single copy from some source, who write wishing to become permanent subscribers. We expect this is some of the fruit of sending out the single supplement numbers by our T. and M. workers.

The first case I will notice is from a sister who received the SIGNS in Tennessee and has been reading it for a time. In requesting her paper to be changed to Michigan, she says: "I miss the paper very much. When I first received it, I would scarcely read it, but I have become an interested reader, and try to consider and weigh what I read.

The next is from a man in Missouri. He says: "I have received one number of your paper, and I like it very much." He encloses money for postage and says, "If I continue to like your paper I shall send you more money."

Another case in Lake Co., Cal. A man says: "One of your papers happened to fall into my hands, and I like it very much."

He enclosed \$1.00 for it and requested it sent to his address. Sow the seed, brethren, and scatter the papers and let other souls have a chance to like the paper.

J. N. L.

San Diego County.

In a private letter from a brother in San Diego Co., we learn some interesting facts about the work there. He says, "I have been up to Bear Valley four times since I came down here. Have had a good attendance and considerable interest was manifested. I think some good may be accomplished. Our brethren there are very zealous, I think three or four more will take their stand with us soon. I have spoken of the reasons of our faith and hope from a reasonable and Bible standpoint, and tried to impress the necessity of obedience as well as faith in order to attain eternal life. I find that my great lack is in consecration as well as in ideas; but I pray God that I may obtain them both.

"Have had several invitations to visit different ones to talk upon Bible subjects, and have conversed with some, with good effect I trust. I shall confine my preaching at present to plain practical subjects, and the necessity of obedience to God's expressed will as it is in his word. Whether I shall ever amount to anything as a preacher is beyond my knowledge. It seems to me that God will have to lift me out of the rut that I am now in before I will be very effectual. I hope to be more imbued with the spirit of the work, that I may do something in a humble way here."

J. N. L.

Gilroy.

We have now given ten lectures in this place. We have a good, fair, steady interest, not great and stirring as some that we have seen; but still very promising. No evening have we had less than 150 out. And there has been all the way from this up to 500. We took up one collection and received \$17.65. This indicates a good interest. Have sold quite a lot of books. Several families have attended from the country. We have had a number of invitations out to dinner and food has been sent in for us. So we have friends here now and hope soon to have brethren and sisters in the blessed hope. Our friends from Watsonville and San Jose have supplied us quite largely with food so that we do not go to the hotel at all.

We have dwelt upon the prophecies so far; but to-day we take up the destruction of the wicked.

The *Gilroy Leader*, the ablest and most popular paper of the place, gives us the following notice:—

"THE TABERNACLE.—The tent erected last week for the purpose of conducting religious exercises in, has so much resemblance to a circus tent, that from old associations people naturally went there at first. The most unnatural feature about its external appearance is the absence of a ticket wagon, and to see the look of disappointment on the faces of many as they looked about for this important auxiliary, was really amusing. Once within the pavilion, instead of being confronted with the familiar, good-natured, frank-looking countenance of the elephant, a chart containing Bible scenes attracted the eye, and as they, to very many, are as novel as the form of the elephant would be familiar, the interest is fully as great. Once there, and having heard the lectures given, it requires no circus tent attraction to secure attendance in future, as the lectures are full of interest and very instructive to all. Whatever difference of opinion may exist as to the views presented, the different subjects have been discussed in an intelligent manner, and in such a way as to interest all who have attended them. During the first evenings of the lecture a small wooden image was used for the illustration of prophetic eras of the world's history, and the Chinese population were largely attracted by it, thinking it was one of their gods, no doubt, and our almond-eyed brethren attended in large numbers, listening very attentively through entire lectures, of which they understood not a word. Their eyes bobbed however when the lecturer had finished the first line of prophecy and yanked off the head of the image, by which it was represented."

The more we become acquainted with this part of the country, the more we are satisfied that we have come to the right field. We shall now have plenty of openings near by for labor indefinitely. The climate is good, the soil rich, and it is on the line of the southern emigration down the coast.

We are of good cheer in this glorious work. Every day we have new evidence that this is not only the truth of God, but that it is just what the people need. Many come to us

and say that they do not get spiritual food at the nominal churches any more; but that this seems like old days when they could hear the gospel fresh and with life from the Bible itself.

D. M. CANRIGHT,
J. H. WAGGONER.

June 6.

Success of the Cause.

THE following from Bro. R. M. Kilgore's report of labors in Calhoun Co., Iowa, will be of interest to the scattered ones who are trying to work for the Master. He says:—

"Here I found a company keeping the Sabbath who have never heard the voice of an authorized minister. This work had been accomplished through the faithful labors and influence of Bro. N. R. Rigby. I remained a week and preached twelve discourses, at the close of which great interest was manifested to hear more, and by a unanimous vote I was invited to return at the earliest opportunity, which, the Lord willing, I shall do."

Bro. C. H. Chaffee reports that he and Bro. Long are now closing up a series of meetings in Union Star, Dekalb Co., Mo., and that ten or twelve are now keeping the Sabbath. They soon expect to return to Daviess Co., where the interest is good and openings are plenty.

In a report of labors in Northern Mich., Bro. R. J. Lawrence says that since last November he has held eighty-six meetings and organized two churches, and the brethren in various places seem strengthened and encouraged.

Bro. Geo. I. Butler reports from Allenton, Mo., as follows:—

"During the last two or three months, I have not been *actively* engaged in ministerial labor, but have been mainly at home. I gave a course of lectures at New London, Iowa, ten miles from Mt. Pleasant, of about four weeks duration. A few embraced the truth, and two or three have joined the Mt. Pleasant church as the result. After this I remained at home, working with my hands considerably, which I have found a great physical benefit to me after three years of quite active mental labor. I preached to the church on the Sabbath during this time. This, with the exception of a few meetings with the Knoxville church, when there on personal business, is all the labor I have bestowed in the cause during the time above mentioned.

"I have recently come to this place, intending to labor with Bro. Nelson W. Allen the coming season in an entirely new field in Eastern and Central Missouri. Bro. Allen has lectured some here and at another place, and twelve or fifteen, I believe, are keeping the Sabbath as the result. While waiting for the tent, I am holding some meetings here to deepen the work already begun. We think seriously of setting up the tent in Rolla, where he used to act as professor in the college. We hope that those who listened to the teachings of science may be interested in that which is of such deep importance, the great truths of the third angel's message. We hope for God's blessing in bringing the truth before the people.

"As for myself, the truthfulness of our position never looked clearer to me than now. I never felt more determined to labor earnestly in this cause than now. I have looked over the groundwork and felt the pillars of our faith, and they never seemed more solid than now. There is no other way but to go forward in courage and in faith. No doubt there are discouragements to surmount, difficulties to be met, battles to be fought. Was there ever a good cause in which there were not plenty of these? The hosts of evil are mighty, and our trembling souls may shake at times when we view them; but the mighty God of Jacob alone is a majority; leaning on his arm we can prevail."

From the report of the general quarterly meeting of the Michigan T. and M. Society, held at Pottsville, May 8, 9, we learn that Bro. and sister White were present at that meeting, and were in the enjoyment of health and good spirits. After the business of the society had been transacted Bro. White made some very "important remarks as to the propriety of accepting names for our periodicals without some evidence that they would be read with care and interest besides the accustomed 'yes' which is often said through courtesy, without giving the subject further thought." Bro. and sister White also each gave two solemn and instructive discourses at the meeting well calculated to inspire courage in all the T. and M. workers.

LIFE, like war, is a series of mistakes; and he is the best Christian who wins the most splendid victories by the retrieval of mistakes.

Health Department.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

Bible Hygiene.

BY ELD. JAMES WHITE.

IN the records of God's providential dealings with the race the Hebrews hold a high rank. These descendants of the worthy patriarchs, Abraham, Isaac and Jacob, were proud of the blood in their veins, and, in the days of Christ are heard to say boastfully, "We have Abraham to our father."

Abraham was a truly grand character in his day. "I know him," says the great God, "that he will command his children and his household after him." Gen. 18 : 19. He is made the father of all the faithful. Rom. 4 : 11, 16. The reason his children were to be in number like the dust of the earth. Gen. 13 : 16, or, as the sand upon the seashore, chap. 22 : 17, or as the stars of heaven, chap. 15 : 5 ; 26 : 4, is given thus : "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Verse 5. The secret of his moral greatness lay in the fact that he was true to principle and possessed unlimited faith in God, and in his providential dealings with the faithful.

There is much of thrilling interest in the sacred sketches of Isaac, of Jacob and his twelve sons, the slavery of Joseph, his elevation, the subsequent slavery of the Hebrews, and their miraculous deliverance. God designed to do great things for them ; hence his prohibitions which restricted appetite, and provided for them the most healthful food.

During four hundred and thirty years of slavery in a heathen land, the habits of the Hebrews became more or less corrupted. And as their moral power became weak, in the same degree appetite and passion grew stronger. With an outstretched arm, God brought them from the land of servitude into the wilderness, where he purposed to reform them. Their wrong habits in Egypt had made them irritable, and had disqualified them to endure the pangs of thirst, or the gnawings of perverted appetite.

Their wrong habits were such that a change to the simple manna was a great one. But this change, God being judge what was best for them, was necessary to their physical, mental, and moral good. God well knew that unless they could control appetite, they could not be controlled by law ; hence the test in restricting them to the manna. "Then said the Lord unto Moses, Behold I will rain bread from heaven for you ; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no."

God designed to bring a whole nation near to himself, and give them opportunity to develop a perfect character before him. He tested them on appetite, as he did our first parents in Eden, and with about the same results. Had they stood the test, God would have taken them through the wilderness in the brief space of eleven days, and would have triumphantly planted the hosts of Israel whom he had borne on eagles' wings from Egypt to the land of promise.

But the Hebrews failed to endure God's test. Appetite dethroned reason, and reigned in childish murmurings and rebellion. And as a consequence of yielding to the clamors of corrupted appetite they wandered forty years in the wilderness, and strewed their carcasses all along the way, so that only two of the adults that left Egypt were permitted to reach the good land of promise. Let the sacred records be carefully searched, and see if the murmurings of the children of Israel, which are made very prominent in both the Old Testament and the New, may not be traced back in every case to restrictions, or to their fears, as to what they should eat and drink.

The waters of Marah were bitter, and a general cry of murmuring rang through the host of Israel, and reached the ear of Moses, "What shall we drink?" A certain tree cast into the waters made them sweet. This quieted their murmurings for the time. And the Lord, "made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians ; for I am the Lord that healeth thee." The gracious God of the Hebrews regarded the health of his people as a matter of first importance. He promised them health if

they would obey. Indeed, no fact appears more distinct upon the sacred record than that, in the great work of reforming them, and restoring them from wrong habits contracted in Egypt, God commenced with the appetite.

And the Lord does not propose to work miracles for the health of his people while they indulge in habits injurious to health. He designs to make them healthy and happy by restricting their diet, and thereby restoring natural appetite and mild temper. He was soon to take his people to the land of promise, a second Eden, marred somewhat by the curse, and establish them there a healthy, holy people. But before doing this, he would reform them in their dietetic habits, by taking them back, step by step, as near as possible to the purity of his original purpose when he provided the simple fruits, grains, and vegetables, as the best food for man.

Thirty days after the departure from Egypt, the Hebrews were encamped in the Wilderness of Sin, and there the circumstances of their position tested their trembling faith. It was evident that the chances for food were against them, unless God should work a perpetual miracle. And the infidel question was murmured through the camp, "Can God furnish a table in the wilderness?" And the whole congregation murmured against Moses and Aaron, saying, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full ; for ye have brought us forth into this wilderness to kill this whole assembly with hunger." Ex. 16 : 3.

The case was an urgent one. Something must be done. The people must have food. And the necessity of his people was God's opportunity there to send them supplies from Heaven. It came in abundance, and lay round about the host. The God and Father of his people most certainly gave them food which was best adapted to their wants. Well, did he send down to them cattle, sheep, swine, lobsters, oysters, clams, eels, and the like, tea, coffee, and tobacco? This he could have done, and would have done, if these were necessary to life and health. But none of these were given. What did the God of Israel provide as food for that vast host? The simple language of the Sacred Record gives the following interesting facts :—

"Then said the Lord unto Moses, Behold, I will rain bread from Heaven for you ; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Ex. 16 : 4. God was about to repeat his law in the ears of all the people. Would they obey? Their appetites and passions were such that the matter was one of doubt. This, however, seems to be established in the Divine Mind, that unless they could control appetite they could not be controlled by law. God proposes to prove their moral powers, and he does this by testing them in the matter of appetite.

From the description of the manna given in Num. 11 : 7, 8, one might safely conclude that it would be quite as disagreeable to morbid taste as graham bread. Its shape, color, taste, and the manner in which it was prepared for food, are thus given : "And the manna was as coriander seed, and the color thereof as the color of bdellium. And the people went about and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it ; and the taste was as the taste of fresh oil."

It appears from the record that the people were not at first restricted to manna alone. In the morning they were to eat of the manna, and in the evening they were to eat of the flesh of the quails. Whether flesh was given them once a day at first, that the change of their habits might be more gradual, or because of their frenzied murmurings, may be a matter of debate. But at a later period they were restricted to manna alone, as the following statement of their frantic murmuring shows :—

"And the mixed multitude that was among them fell a lusting ; and the children of Israel also wept again, and said, who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely ; the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away. There is nothing at all besides this manna, before our eyes." Num. 11 : 4-6. God gave them flesh—not because it was best for them—but to teach them that he best knew their real needs. As other means of instruction had failed, he let them have their own way this time to humble them and bring them to submission.

The leader of murmuring Israel was instructed to say to his people, "And ye shall eat flesh ; for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat?

for it was well with us in Egypt ; therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days nor twenty days, but even a whole month, until it comes out at your nostrils and it be loathsome unto you ; because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?" Chap. 11 : 17-20.

We are sometimes gravely informed by those knowing gentlemen who give their influence on the side of indulgence of morbid taste, that the appetite indicates that which is best adapted to the wants of the system. And tens of thousands are acting the glutton and hastening to a premature, wretched end over this miserable untruth. How terribly false in the case of the Hebrews! On the same ground men may justify the drunkard, the opium inebriate, and the tobacco slave.

Religious Miscellany.

—Brigham Young has been sick for the last two weeks, and is still unable to receive visitors. His death, which cannot be far off, must evidently open the way for divisions and sects among the Salt Lake Mormons, as there is no one who has the ability and the confidence of the people enough to take his place. The Josephites are hoping to reap a rich harvest to their party when that occurs. Joseph Smith, Jr., now claims to be a prophet, the successor of his father.

—The fourth meeting of the Woman's Baptist Missionary Society was held in Boston, April 21. From the report it appears that fifteen missionaries are supported by the Society, of whom five are among the Burmese, six among the Karens, three among the Eurasians, and one among the Chinese. In addition to these, sixteen Bible-women are sustained by its funds. Seventeen schools, containing nine hundred and eighty pupils, are under the care of these missionaries. The treasurer's report showed the receipts to be \$30,241.29, and the expenditures \$27,700.07. It is a little singular that the great tract societies of London and America owe their existence to infidels. They founded a tract society during the French Revolution, and kept it up long after its atrocities ceased. Christians saw the power of this instrumentality ; seized it ; and hurled it back with power on the enemy.

—The receipts of the Baptist Home Mission Society the past year for its missionary operations including its educational work among the Freedmen was \$199,048.57

—Under the head of "Denominational Unrest," the *Examiner* says, "The ease with which ministers run from one denomination into another is one of the marked things of the day. The old moorings are giving away and thinking men are becoming more and more dissatisfied with the present state of the church and religion.

—The Seventh-day-Advents are publishing seven different papers and journals, one in Danish, one in the Swedish language, and the rest in English. One of these, the *Review and Herald*, is regularly sent to subscribers in the following countries outside of their own land :—

China, India, Australia, New Zealand, South Africa, South America, Sweden, Denmark, Norway, Switzerland, England, Scotland, Ireland, New South Wales, and Italy.

FOREIGN.

—It is stated that the Jesuits are making great efforts to widen their sphere of action in Asia Minor, by founding new establishments, schools, and churches. At Beyrout alone the order has acquired no less than twenty sites, which are about to be built upon.

—Pope Pius, in a letter to a professor in the Louvain University, strongly censures the wickedness of those persons "boastfully styling themselves Catholics who obstinately adhere to the liberty of conscience, liberty of creed, the freedom of the press, and similar kinds of liberty which the church has always condemned." This is the way that church is in favor of freedom!

—There is one part of the world to which, until within a few years, the Papacy could point as "all its own." That favored region was the once powerful little kingdom of Portugal. The abominations of Protestant heresy had gained no foothold there. The Church was supreme. Priestly authority was unquestioned. Church and State linked hands in a mutual endeavor to ward off the least beginnings of Protestant error. By stern measures the Church of Rome managed to keep the population of the kingdom loyal

to itself, and the mass of the people as dirty, unlettered, and superstitious as even the infallible Pius could wish them to be. But a few years since the Protestants managed to obtain a foothold in Lisbon and Oporto. They are now slowly but steadily gaining ground. Thus the power of the papacy is waning everywhere. May its end soon come.

D. M. C.

News and Miscellany.

—Sunday evening, June 6, Mr Simmons, formerly a missionary to China, spoke in Chinese to a large number of the "heathen" in the Baptist church of Oakland. After the sermon three converted Chinamen were baptised by Rev. McLafferty, pastor.

—Further details of the recent earthquake in Asia Minor show that several villages were destroyed. Two thousand persons perished.

—Calculation, based on the recent observations of the transit of Venus, makes the earth about seven millions of miles nearer the sun than it was supposed to be.

A FORTY-SEVEN thousand dollar robbery has lately occurred in the treasury department, which will probably result in the exclusion of visitors from certain parts of the treasury building.

—Although many of the strikers in the Pennsylvania coal regions have given up the strike and commenced work they are quickly overpowered and driven away by the remaining rioters. June 3, in Mahanoy City about one thousand men were marching from colliery to colliery compelling the miners to suspend work.

NEW YORK, June 1.—Forest fires have again broken out in the mountains of Delaware and Sullivan counties, New York, doing much damage. The village of Bethel, Sullivan county, was surrounded by fires for two days, and were only saved after a hard fight.

—W. Corbin, a wealthy farmer of Delaware county, was surrounded by fire while fighting the flames and burned to death. Two other men narrowly escaped. In Sullivan county 1,000 acres of valuable timber and 300,000 feet of lumber were destroyed. The conflagration is so fierce that families have been obliged to leave their houses to save their lives, leaving everything to be destroyed.

FASHIONABLE RELIGION.—Rev. Dr. Hall's church, in New York City, cost one million dollars. Half the pews were disposed of at an aggregate bonus of \$77,000. The pews are valued at from \$300 to \$6,000 apiece, and the total valuation of 352 pews is \$800,000.

—The Roman Catholic bishops of Prussia have decided to dissolve even the religious orders which the State tolerates, being unwilling to see them subjected to governmental supervision.

—A terrible massacre of Protestants on one of the Loyalty group of islands in the South Seas, is reported. Twenty men and fourteen women were killed and horribly mutilated. Priests were the instigators.

—The largest wooden bridge in the world caught fire a few nights ago, and is now a heap of charcoal and ashes. It was the Portage Bridge on the Erie Railway, spanning the Genesee River and Falls, at a point about sixty miles this side of Buffalo. A new bridge of iron will at once be erected in place of the ruined structure.

—After more than three weeks spent in consultation among themselves, and conference with the government commissioners, the nineteen Indian chiefs have prepared to leave Washington without having accomplished any arrangement for the sale of the Black Hills. They must talk with their people about it. They were anxious to see the \$25,000, offered for a part of their territory, before they returned, so that they could assure their people that the government had the money. Some expressed great dissatisfaction at not being presented with guns, horses, and saddles.

—The Governor of Missouri issued a proclamation calling on the people of the State to observe Thursday, June 3d, as a day of humiliation, fasting, and prayer. Information comes to him from all sources that the State is threatened with a grasshopper pestilence to be followed by a failure of crops, great distress, and possible famine. Nothing but the interposition of Providence can save from the pest, and the Governor recommends that supplications of the people be raised for Divine relief and protection.

