

# The Signs of the Times.

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

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## The Signs of the Times.

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

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### THOU ART COMING.

Thou art coming, O, my Saviour!  
Thou art coming, O, my King!  
Every tongue thy name confessing—  
Well may we rejoice and sing.

Thou art coming! Rays of glory  
Through the veil thy death has rent  
Gladden now our pilgrim pathway,  
Glory from thy presence sent.

Thou art coming—not a shadow,  
Not a mist, and not a tear;  
Not a sin and not a sorrow  
On that sunrise grand and clear.

Thou art coming, Jesus, Saviour!  
Nothing else seems worth a thought.  
Oh, how marvelous the glory  
And the bliss thy pain hath brought!

Thou art coming! We are waiting  
With a hope that cannot fail,  
Asking not the day or hour,  
Anchored safe within the veil.

Thou art coming! Thou art coming,  
Jesus, our beloved Lord!  
Oh, the joy to see thee reigning,  
Worshiped, glorified, adored!

Thou art coming! Thou art coming!  
We shall meet thee on thy way.  
Thou art coming! We shall see thee,  
And be like thee on that day.  
—Frances Ridley Havergal.

## General Articles.

### Death of John the Baptist.

BY MRS. E. G. WHITE.

(Concluded.)

IN the martyrdom of John, we have the result of intemperance. This eventful birthday of Herod should carry an earnest and faithful lesson of warning, and exhortation to Christian temperance. The lovers of pleasure should look upon the birthday feast of Herod as a warning to beware of self-indulgences and popular pleasure. Herod and his guests were partly intoxicated. Reason was servant to the baser passions. And after Herod and his guests had gorged themselves like beasts, with luxurious food, they added to their surfeiting, drunkenness. The mental powers were enervated by the pleasures of sense, which perverted their ideas of justice and mercy. Satan seized upon this opportunity, in the person of Herodias, to lead them to rush into decisions which cost the precious life of one of God's prophets.

The minds of Herod and his guests, under the effects of intemperance in eating and in drinking, were in a state of animal excitement. Herod was under the delusion that his oath, made under the excitement of feasting, dancing, and revelry, when nothing was too sacred for them to profane, must be kept. The life of one of the greatest prophets that God had sent as a messenger to the earth, was in the balance, and this company of great men pronounced sentence of death after the intellect and manhood had been sacrificed to sensual indulgence.

Herod was brought to the test before his guests. Would he lift himself up against the Lord of Heaven, and exalt his oath above the command-

ment of God, which saith, "Thou shalt not kill"? Would he preserve his honor and dignity as a king, and violate the law of God in sacrificing the life of an innocent man, or would he humble himself to ask his guests to release him from his rash oath? If Herod and his guests had preserved the vigor of their intellect, their minds would have been awake to sense the noble demands of justice and duty. Calm reason would have borne sway, and they would have recoiled with horror at the thought of beheading an innocent man, and he an exalted prophet of God.

When Herod commenced his feast of revelry, if one had suggested to him the part he would act before its close, in taking the life of John, he would have answered, "Is thy servant a dog that he should do this?" But, under the excitement of wine, his rash vow was made, that led to results that he would not cease to regret as long as life should last.

After the feast of Herod had ended, the effects of his intoxication and revelry had passed away, and reason had resumed her throne, the king was filled with remorse. He was constantly seeking to find relief from the sting of a guilty conscience. His faith in John as an honored prophet of God, was unshaken. As he reflected upon his life of self-denial, his powerful discourses, his solemn, earnest appeals, his sound judgment as a counselor, and then reflected that he had put him to death, his conscience was fearfully troubled. While engaged in the affairs of the nation, receiving honors from men, he bore a smiling face and dignified mien, while he concealed an anxious, aching heart, and was constantly terrified with fearful forebodings that the curse of God was upon him.

When Herod heard of the wonderful works of Christ in healing the sick, casting out devils, and in raising the dead, he was exceedingly troubled and perplexed. His convictions were that God, whom John preached, was indeed present in every place, and that he had witnessed the wild mirth and wicked dissipation in the banqueting room, and that his ear had heard his command to the executioner to behead John. His eye had seen the exultation of Herodias, and the taunting and insult with which she reproached the severed head of her enemy. And many things which he had heard from the lips of the prophet, seemed now to speak to his conscience in louder tones than his preaching in the wilderness. He had heard from the lips of the prophet that nothing could be hid from God.

When Herod heard of the works of Christ, he thought that God had resurrected John, and sent him forth with still greater power to condemn sin. He was in constant fear that John would avenge his death by passing condemnation upon him and his house. "And king Herod heard of him [Christ] (for his name was spread abroad); and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead."

The Lord followed Herod as is described in Deuteronomy, "The Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee, and thou shalt fear, day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."

The life and mission of John were ended. Christ had said of him that he was more than a prophet. Again he said, "Among those that are born of women there is not a greater prophet

than John the Baptist." He had been executed as a criminal, not because of any guilt resting upon him, but for the reason that he had fearlessly reprieved crime. His spotless life, his practical piety, his virtue and justice, condemned the dishonest and sinful lives of the Jews as well as the Gentiles.

Said Christ, in vindication of John, "But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet." Not only was John a prophet to foretell future events, but he was a child of promise, filled with the Holy Spirit from his birth, and was ordained of God to execute a special work as a reformer, in preparing a people for the reception of Christ. The prophet John was the connecting link between the two dispensations.

The religion of the Jews, in consequence of their departure from God, consisted mostly in ceremony. John was the lesser light, which was to be followed by a greater light. He was to shake the confidence of the people in their traditions, and call their sins to their remembrance, and lead them to repentance; that they might be prepared to appreciate the work of Christ. God communicated to John by inspiration, illuminating the prophet that he might remove the superstition and darkness from the minds of the honest Jews, which had been, through false teachings for generations, gathering upon them.

The least disciple that followed Jesus, that witnessed his miracles, and listened to his divine lessons of instruction, and heard the comforting words which fell from his lips, was more privileged than John the Baptist, for he had a clearer light. No other light has shown, or ever will shine, upon the intellect of sinful, fallen man, save that which was, and is, communicated through Him who is the light of the world. Christ and his mission had been but dimly understood through the shadowy sacrifices. Even John thought that the reign of Christ would be in Jerusalem, and that he would set up a temporal kingdom, the subjects of which would be holy. While John was in prison, he had contemplated Christ's taking his power and authority, and subduing the kingdoms of the world under his rule. Then he expected to be released from prison. As his expectations were not realized, he became impatient. Unbelief took possession of his mind, and he sent his disciples to inquire of Christ, "Art thou he that should come? or look we for another?" John did not clearly discern the character of Christ's kingdom. The future immortal life through Christ was not distinctly understood by him. Christ's first advent to the world was to dispel the dense moral darkness and blindness of fallen man, in consequence of sin. "The light shone in the midst of darkness, and the darkness comprehended it not." The lessons of practical instruction which Christ gave the people shed a flood of light on the prophecies.

Although not one of the prophets had a higher mission or greater work to perform than had John, yet he was not to see even the result of his own mission. He was not privileged to be with Christ and witness the divine power attending the greater light, which was manifested in the recovery of health to the sick, of sight to the blind, of hearing to the deaf. He did not see the light which shone through every word of Christ, reflecting glory upon the promises in prophecy. The world was illuminated with pure light from the brightness of the Father's glory in the person of his Son; but John was denied the privilege of seeing the display of wisdom and power of God in the unsearchable riches of the knowledge of Christ.

Those who were privileged with being with Christ when he walked a man among men, and listened to his divine teachings under a variety of circumstances while preaching in the temple, walking in the streets, teaching the multitudes by

the wayside, and in the open air by the seaside; and while an invited guest seated at the table, ever giving words of instruction to meet the cases of all who needed his help; healing, comforting, and reproving, as circumstances required, were more exalted than John the Baptist.

### Is Man Immortal?

1. Is it reasonable to suppose that God created man an immortal being, and yet has never informed us of the fact?

2. Is it reasonable to suppose that, if man naturally possessed immortality, God would require us to seek for it, as he does in Rom. 2:7?

3. Is it reasonable to suppose that, if men were naturally immortal, God's word would so plainly assure us that God "only hath immortality"? 1 Tim. 6:16.

4. Is it not far more reasonable to believe that immortality is the gift of God through Jesus Christ our Lord, as stated in Rom. 6:23?

5. Is it reasonable to suppose that words, when found in the Bible, must have a meaning attached to them which no man in his senses would ever think of attaching to them in any other book? For instance, the words *life* and *death*, when found in the Bible, must (as theologians tell us) mean *happiness* and *misery*; but, if found in any other book in the world, they would simply mean "existence" and "cessation of existence."

6. Is it reasonable to suppose that in all the vast multitude of passages in which Christ promised *life*, *eternal life*, to his followers, he did not literally mean what he said? This he could not, if all men have immortal life by nature. In that case, the wicked will live through eternity as well as the righteous.

7. Is it reasonable to suppose, in all the vast multitude of passages in which *death* is threatened as the punishment of the sinner, that *loss of happiness* is all that is meant? An unhappy man is as truly alive as the most happy being in existence.

8. Is it reasonable to suppose that Infinite Wisdom would invariably use language which was only calculated to mislead mankind, or which none but doctors of divinity could unravel?

9. Is it not more reasonable to suppose that he would give his creatures such a revelation as plain, common-sense people could easily understand?

10. Is it reasonable to believe that men go to Heaven or hell immediately at death, and then hundreds or thousands of years afterward are taken out to be judged, to determine which fate they deserve? Should we deem it right to send a man to the State's Prison for ten years, and then bring him out for trial to see if he deserved such a punishment?

11. Is it reasonable that such prominence should be given in Scripture to the doctrine of the resurrection from the dead, if the *soul* is as capable of happiness or misery without the body as with it?

12. Is it reasonable to talk about a "death that never dies," when there is not a word in Scripture to sanction such a contradictory phrase? Would it not be equally reasonable to speak of the reward of the righteous as a "life that never lives"?

13. Is it reasonable to use so constantly, both in sermons and prayers, such terms as "immortal souls," "never-dying souls," "deathless spirits," and similar expressions, when there is not from Genesis to Revelation *one single passage* to warrant the use of such language?

14. Is it reasonable to say that eternal death and eternal torment are synonymous expressions (as theologians tell us)? for how then can it be said, in Rev. 21:4, "There shall be no more death"?

15. Is it reasonable to believe that a hell of fiery torment and ceaseless misery is to exist forever, when God says (Rev. 21:5), "Behold I make all things new"?

16. Is it reasonable to believe in the eternal torment of the wicked, when more than two hundred passages of Scripture plainly affirm that they shall "die," be "consumed," "devoured," "destroyed," "burnt up," "be as though they had not been," etc.?

17. Is it reasonable to believe that the righteous in their glorified state can be indifferent to, and unaffected by, the endless sufferings of countless millions of their fellow-beings; among whom

would probably be found parents, children, husbands, wives, etc.?

18. Is it reasonable to believe that God is such a vindictive being that his justice cannot be satisfied with the *death* of the offender, but that he must be constantly pouring floods of fiery wrath upon the wretched being through the ever-rolling cycles of eternity?

19. Finally, "1. The apostle Paul is the only writer in the whole Bible who makes use of the word *immortal* or *immortality*."

"2. He never applies it to sinners.

"3. He never applies it to either righteous or wicked in this world.

"4. He never applies it to *men's souls at all*, either before or after death.

"5. He speaks of it as an attribute of the King Eternal. 1 Tim. 1:17.

"6. He declares that he is the only possessor of it. 1 Tim. 6:16.

"7. He presents it as an object which men are to seek after by patient continuance in well-doing. Rom. 2:7.

"8. He speaks of it as revealed or brought to light (not in heathen philosophy, but) in the gospel of the Son of God. 2 Tim. 1:10.

"9. He defines the period when it shall be 'put on' by the saints of God, and fixes it at the resurrection, when Christ, who is our life, shall appear. 1 Cor. 15:52, 54; Col. 3:4.

"10. Therefore he never taught the immortality of the soul as it is now taught, and hence, when he declared that sinners should be *destroyed*, or *perish*, or *die*, or *be burned*, or *devoured by fire*, he did so without any 'mental reservations, or 'theological definitions.' In other words, he said what he meant, and meant what he said."—*Pauline Theology*.

I might multiply questions of this kind, but I forbear.

Men of reason and common sense, give your serious attention to these points. Read your Bibles again. Read carefully—read prayerfully. See whether these things are true or not. Dare to think for yourselves. Do not trust to commentaries. Do not build your faith on bodies of divinity. Go to the fountain-head of truth. "The words of the Lord are pure words." "The law of the Lord is perfect." This cannot be said of the writings or opinions of any man or number of men, however wise and holy they may be. To err is human. God and his truth are alone infallible. Show yourselves true Protestants, and cast away the "traditions of men." You have the Bible. The wisest and holiest of the "Fathers" had no more. Your ministers have nothing else to guide them—at least they ought not to have. "The Bible, and the Bible alone, is the religion of Protestants." Go, then, to your Bibles, and see whether the God-dishonoring doctrines to which I have directed your attention are found there or not. Excuse me if I tell you that, however full of these doctrines human books and human sermons may be, God's book does not contain them.

Rather believe that man is *mortal* and condemned to die, but Christ is come that men may have *life*, and that they may have it more abundantly. John 10:10.

"The wages of sin is *death*; but the gift of God is *eternal life* through Jesus Christ our Lord." Rom. 6:23.

#### QUESTIONS ON IMMORTALITY.

1. Who is immortal? Ans. "The King eternal, immortal, invisible, the only wise God." 1 Tim. 1:17.

2. Are not all men created immortal? Ans. God "only hath immortality." 1 Tim. 6:16.

3. Is this immortality revealed by nature? or is it through Jesus Christ and his gospel? Ans. "By the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10.

4. Who has power to bestow immortality upon man? Ans. "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

5. Will God give this gift to all persons, whatever their works may be? Ans. God "will render to every man according to his deeds." Rom. 2:6.

6. What will be the end of those who obey not the gospel? Ans. "Whose end is destruction." Phil. 3:19.

7. To whom will God impart immortality? Ans. "To them who by patient continuance in

well-doing, seek for glory and honor and immortality." Rom. 2:7.

8. What shall be their reward? Ans. "*Eternal life*." Rom. 2:7.

9. Upon what conditions may we obtain this blessing? Ans. "Fight the good fight of faith, lay hold on eternal life." 1 Tim. 6:12.

10. When do men obtain immortality? Is it at death, or at the resurrection? Ans. "The dead shall be raised incorruptible." 1 Cor. 15:52.

11. How shall those who are not dead become incorruptible? Ans. "We shall be *changed*." 1 Cor. 15:52.

12. When will this change take place? Ans. "At the last trump." 1 Cor. 15:52.

13. How suddenly will the change occur? Ans. "In a *moment*, in the twinkling of an eye, at the last trump." 1 Cor. 15:52.

14. Will this change be a change of the internal, or of the external and physical, or corruptible, man? Ans. "This corruptible must put on incorruption." 1 Cor. 15:53.

15. What, then, becomes immortal? Ans. "This mortal must put on immortality." 1 Cor. 15:53.

16. What scripture will be fulfilled when this corruptible shall have put on incorruption, and this mortal shall have put on immortality? Ans. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:54; Isa. 25:8.

17. Who will be raised from the dead? Ans. "All that are in the graves shall hear his voice, and shall come forth." John 5:28, 29.

18. Will different classes of characters arise in the resurrection? Ans. "There shall be a resurrection of the dead, both of the just and unjust." Acts 24:15.

19. For what purpose will the good be raised? Ans. "They that have done good, unto the resurrection of *life*." John 5:29.

20. To what will others be raised? Ans. "They that have done evil, unto the resurrection of *damnation*." John 5:29.

21. Will a man's destiny at last be in accordance with his previous life? Ans. "Whatsoever a man soweth, that shall he also reap." Gal. 6:7.

22. What will be the portion of the ungodly? Ans. "He that soweth to his flesh shall of the flesh reap *corruption*." Gal. 6:8.

23. What will be the reward of the saints? Ans. "He that soweth to the Spirit shall of the Spirit reap *life everlasting*." Gal. 6:8.

24. Where now is the Christian's life? Ans. "Your life is *hid with Christ in God*." Col. 3:3.

25. How, then, should we live? Ans. "Let us not be weary in well-doing; for in due season we shall reap, if we faint not." Gal. 6:9.

26. What will be the fate of those who sow to the flesh? Ans. They "shall *utterly perish* in their own corruption." 2 Pet. 2:12.

27. Is it possible for man to be utterly destroyed? Ans. "Fear Him which is able to destroy both *soul and body* in hell." Matt. 10:28.

28. What is the wages of sin? Ans. "The wages of sin is *death*." Rom. 6:23.

29. Is this death merely a bodily death? Ans. "The soul that sinneth, it shall *die*." Eze. 18:20.

30. If the wicked turn away from his wickedness and do right, what then? Ans. "He shall save his soul *alive*." Eze. 18:27.

31. "When a righteous man turneth away from his righteousness, and committeth iniquities, and dieth in them," what shall be his fate? "For his iniquity that he hath done shall he *die*." Eze. 18:26.

32. As he first dies in his iniquity, and then dies for his iniquity, what must this last death be called? Ans. "The *second death*." Rev. 21:8.

33. What is the result attained by the man who converteth a sinner from the error of his ways? Ans. He "shall save a soul from *death*." James 5:20.

34. What has God placed before us to excite us to action? Ans. "I call Heaven and earth to record this day against you that I have set before you *life and death*, blessing and cursing." Deut. 30:19.

35. How does God manifest his love to men? Ans. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

36. What is our Saviour's complaint concerning mankind? Ans. "And ye will not come to me that ye might have life." John 5:40.

37. What is the command of God to all? Ans.

'Cast away from you all your transgressions; . . . for I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye.'" Eze. 18:31, 32.

### Where to Find the Sabbath.

SOME people say that so many ages have elapsed since Moses' time, that it is impossible to say that our Saturday is the seventh day of the week. The *Memorial* has frequently taken special pains to show that the nations have always known enough to count seven—and have been uniform in their reckoning of the seven days of the week—that in divine and profane religions the number seven is sacred—too much so to be tampered with when measuring time; the reckoning of months and of years has varied, but not that of the week, which is so short, simple, and divine, that the great Author of it has preserved it intact among the nations through their own natural customs. That the week, as a record of time, has come down to our day in a perfect form, is abundantly proved by scores of ancient and modern languages. These remarks are made as preface to a definition of the term Sabbath, which our Syrian friend, N. Giamaal, Esq., kindly pointed out to us one day at the reading-room of the British Museum. The authority that describes where the Sabbath-day is to be found, is an Arabic Lexicon, in two folio volumes, by Mr. Butrus al-Bistany, a Syrian, and an eminent Arabic scholar. The title of the Lexicon is "*Mooheet al-Mooheet*," or Ocean of Oceans—published at Beirut in 1870. The description of the whereabouts of the day, is as follows:—

"*As-Sabt*—[or the Sabbath]—a day BETWEEN *yom el-juma*—[or day of the Assembly—i. e., our Friday] and *yom el-ahad*, [or First day—our Sunday]; or in a literally equivalent rendering thus: 'The Sabbath, a day BETWEEN Friday and Sunday.' There! "ye blind guides who strain out a gnat and swallow a camel," don't say any more that you don't know where to find the Sabbath-day!—*Sabbath Memorial*.

### God's Promises.

SOME people say, "Oh, we know we are saved, because we are so happy." It is by no means a sure evidence, for joy may be carnal, unfounded, unspiritual. Certain Christians are afraid that they cannot be in a saved state because they are not joyous, but we are saved by faith and not by joy. I was struck with the remark of Ebenezer Erskine when he was dying, and some one said to him: "I hope you have now and then a blink to bear up your spirit under affliction." He promptly replied, "I know more of words than of blinks;" that is to say, he had rather trust a promise of God than his own glimpses of Heaven; and so would I. The word of God is a more sure testimony to the soul than all the raptures a man can feel. I would sooner walk in the dark, and hold to a promise of my God, than trust in the light of the brightest day that ever dawned. Precious as the fruit is, do not put the fruit where the root should be. Please to recollect that. Joy is not the root of grace in the soul; it is the fruit, and must not be put out of its proper position.—*Spurgeon*.

HOW TO PRAY.—An article found among the unpublished papers of the late Dr. J. A. Alexander, on "Circumlocution in Prayer," closes with the following "practical suggestions to young men who are forming their habits" in respect to prayer. They are equally applicable to all who pray in public:—

1. Let your prayer be composed of thanksgiving, praise, confession, and petition, without any argument or exhortation addressed to those who are supposed to be praying with you.
2. Adopt no fixed forms of expression, except such as you obtain from the Scriptures.
3. Express your desires in the briefest, simplest form, without circumlocution.
4. Avoid the use of compound terms in the place of the imperfect tense.
5. Hallow God's name by avoiding its unnecessary repetition.
6. Adopt the single devotional phases of Scripture; but avoid the free use of its figures, and all quaint and doubtful application of its terms to foreign subjects.
7. Pray to God and not to man.

### A Poor Capital.

ONCE it was remarked to Lord Erskine that a certain man dying had left £200,000, whereupon he replied: "That's a poor capital to begin the next world with." What a failure was that man's life. He got no good of his £200,000 in this world, and did not get himself ready for the next. What did he do? What is the grand result of his life, of his toil, of his anxious days and sleepless nights? He raked together £200,000. What did he do with it? Kept it as long as he could. Why did he not keep it forever? He died. What became of it? He left it. To whom? To those that came after, and to the squabbles of courts. If any good to the world ever came out of this £200,000, no thanks are due to him. He kept it as long as he could, and left it only because he could not carry it with him. If he had only "converted it," as the bankers say! and it was convertible into the blessings of the poor; into the sweet consciousness of having done some good while he lived; into the good hope of perpetuating his influence when he was dead and gone. But he did none of these things. He raked it together, kept it, died, left it, and it made his last bed no better.

"The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Luke 12:16-21.—*Selected*.

### Steadfastness.

RAILROAD managers in America are giving fresh attention to the cost of stops and starts in the running of trains. It would seem from some of the more careful estimates, that there is more of waste in this line than in any other in railway service. More power is called for, and more is wasted, in the slowing and stopping and starting of the machinery than in the free play of that machinery at its greatest speed. This is a truth that has long been noted in the use of mental and moral machinery. Every student, every thinker and writer, knows that there is no such strain in continuous mental effort as in frequent interruptions. Every intelligent observer of Sunday-school methods knows that intermissions in the school sessions, or in the teachers' meetings, the interruption of the series by recesses and vacations, taxes the machinery and wastes power as no other strain can. And the same truth is marked in the progress of personal character. The man who is "always sinning and always repenting" in his moral course, racks his moral nature to very little purpose. He who starts off with a full head of steam every new year and birthday, and then breaks up at the first way-station which comes in sight, only to start and stop again all the way along through the year, is worth very little either for a through train, or for an accommodation. It was said of Isaac, as the child of promise, that, as he grew, he "went going;" and that is the best way for any child of promise who is on the right track—to go going, instead of to go stopping and starting, starting and stopping again.—*S. S. Times*.

### One Boy's Opinion.

THE following letter to the N. Y. *Herald* may be suggestive to some parents and teachers. We are happy to know that there are schools where the tread-mill, cramming system is not in vogue:—

"I am a German boy who goes to a public school. I find the studies not too difficult to master, but I do not get time to master them, and what education I have received during the last two years consists only of a jumble of ideas about geography, arithmetic, spelling, history, grammar, etc. I feel that these two years' education will benefit me as much in after life as my present ideas amount to about the comet. If I had time

to deliberate I could master these school studies, but I have heard that lawyers and judges sometimes study a whole month attempting to master and understand the meaning of a single sentence in a book, and a poor youth like me should not, I think, be considered so dumb because I cannot master a dozen or more pages of all kinds of stuff in a few hours. An old man, who had been through college, told me the other day that if I attempted to remember all the rivers in the world and how long they were, and all the cities in the world and the number of their inhabitants, I might as well try and remember nothing else as long as I lived, for I would have to keep awake at night lest I might lose some of the names and numbers. Well, this is the kind of knowledge I have been trying to obtain for two years past, together with rules of grammar, arithmetic, etc., to learn by heart, without understanding the application of any of them. Why, I could repeat the twenty-eighth rule in a grammar used by us to the old gentleman I refer to, but he only laughed and asked me to write a sentence so as to apply the rule. I couldn't apply it until he took half an hour to show me what the general idea was although he did not seem to know anything about a rule. I would like to ask you what good my education will be likely to do me. Do you think it will fit me for business or professional life? This kind of school business makes a boy who thinks feel that he is either a fool or that somebody else is."

### Christianity and Labor.

NOR only did Christianity honor labor, but it immediately set about building hospitals for the benefit of the sick and injured from among working and poor people and has continued to do so until now. Infidelity never erected a single hospital. Among the many men and women going through the narrow alleys and into the houses of the poor, in all our cities and large towns, to carry bread to the hungry, fuel to the cold and medicine to the sick, cannot be found a single follower of Thomas Paine. Herr Most, however, is right in regard to the power of Christianity and the church, though wickedly and meanly wrong in charging them with hostility to the laboring classes. Christianity and the church are the great preservative forces of good order and human well being. No other institutions approach them in their influence for good upon all classes and conditions of men. A victorious army can permit itself to be abused without feeling the least resentment. Christianity can allow little knots of "Liberal Leaguers" and an occasional agitator like Herr Most to heap epithets upon it and tell lies about it without being alarmed or enraged.—*Presbyterian Banner*.

### The Literature of the Gallows.

IT seems shocking, almost ludicrous, to speak of a young man going through a course of reading as a preparation for the gallows, and yet it is literally true that impure reading has, before now, landed its victim on the last stage of the road to ruin. In the year 1829 a murderer named Stratford was executed at Norwich, and the following is the testimony, given at the time by a Christian friend who visited the convict in prison: Again and again he assures me that this falling into vicious and criminal practices was the consequence of his having imbibed mental poison from bad books—and the same assertion he repeated to several other persons. An infidel publication, long since notorious for its fatal influences over the human mind, became the companion of his private hours. He read it and adopted its principles. He rejected the Holy Scriptures, looked upon their contents as a cunningly devised fable, and to use his own expressions, gave up his faith in our Lord Jesus Christ. Thus was he left without compass or rudder, whereby to steer his course aright through the ocean of life.—*Sword and Trowel*.

HOMES are like harps, of which one is finely carved and bright with gilding, but ill-tuned, and jarring the air with its discords; while another is old and plain and worn, but from its chords float strains that are a feast of music.

THE silence that accepts merit as the most natural thing in the world, is the highest applause.



### Roman Catholic Grandeur.

ONCE we attended service in a Catholic chapel where the priest preached in English, and he several times reminded his hearers that in baptism they had "renounced the world and all its pomps." At the same time his pompous dress and style, and sleek, portly appearance contrasted strongly with the squalid appearance of his flock, which was composed of the poorest laborers in the community. "Father O'Conner," in his "Letters to Cardinal McCloskey," speaks on this subject as follows:—

On Fifth Avenue in this city, covering the square between Fiftieth and Fifty-first Streets, is a large white marble building known as, "The Cathedral." That building cost more than \$5,000,000. A great part of this sum was made up by the sale of whisky, wine, and beer in the building at the great fair and bazaar held there a few years ago. You and your priests dispensed the liquor to the Irish people who freely drank it and paid double price for it, as they were told that the money was for the glory of God in building his house. The more they drank at that fair the more pleased their God was supposed to be. A Christian man in your place would say, "The more Satan was pleased." But with you and your church the end always and everywhere justifies the means. I leave it to any honest man to judge whether Christ or Satan reaped the fruit of that fair. In the day when the eternal books are balanced we shall know how many young maidens and young men were sent on the road to destruction by that great "fair and bazaar." If I add that the city was cheated out of the land on which your cathedral is built, as Dexter A. Hawkins, Esq., an eminent lawyer of this city, proves in his pamphlet, it may well be asked, how can you have the effrontery to call it the house of God? If the Saviour of the world were to come on earth again, would he enter there and set his seal upon the building as his temple?

I passed by your cathedral the other day and observed that you are building a magnificent residence—a palace you call it, on the east side of the square fronting on Madison Avenue. It is not quite as fine a mansion as that of A. T. Stewart or William H. Vanderbilt, but it will be one of the notable buildings in New York when completed in a style commensurate with the elegance in which you live. Whatever may be said of the pretensions of your church to possess the keys of the kingdom of Heaven, no one will deny that you possess the keys of the treasures of the earth and the enjoyment of the good things of this world. When I was a youth in Ireland, I heard my esteemed parish priest and relative, Rev. T. Enright of Causeway, County Kerry, say that it was generally believed, though it was not an article of faith, that popes, cardinals, bishops, and priests, would occupy higher places in Heaven than the laity. The good, pious man and his congregation firmly believed it, as I did also, until I had been a member of the priesthood some years; but as I mingled with the bishops and clergy in this country, and observed their manner of life, my faith in their claim to a high place in Heaven was somewhat shaken. I saw, however, that you were bound to have as good a time on earth as grand palaces, costly furniture, fine carriages, and goodly raiment can afford.

The people are told that all this is necessary to uphold your state and to preserve the dignity of your high calling as men of God and ministers of Christ. You do not pretend that you derive any authority for the use of these luxuries from the sacred Scriptures, however strained, or that you were taught how to enjoy them when you sat at the feet of your teachers in the seminary. But being in the world you tell the people that you have to be all things to all men that you may gain as many followers as possible. This you learned from your master in Rome, and your promotion from priest to bishop and cardinal has followed your compliance with his teaching. Though the people, the poor working people of every land, have to pay for these luxuries, it is not to please them that you indulge in them. Apart from the personal gratification you derive from them, you use them as decoys to attract the worldly-minded and the wealthy by displaying your power and grandeur as princes and rulers of the people.

During a visit to Northfield, Mass., I met a Christian man, an ex-Judge of the Circuit Court of one of the districts in Illinois, who years ago had been a very active politician and a leader in the councils of the Democratic party. In conversation with him I learned many things concerning the intimate relations of your church with political parties and the powers of this world. He told me candidly that he was first attracted to an alliance with the Roman Catholic Church by the display of power and permanency that she was everywhere making in America. There was something solid in the fine churches and institutions that were springing up in every city and town of the Union, which were owned by the bishops alone. Protestant churches were being planted, too, but they were owned by the Christian citizens of each town, who could convert them into any use they pleased. But the people in the Roman Catholic Church had no control over the property they paid for. If not obedient to priest and bishop in all things, they could be excluded from the buildings they had erected. Where such power existed and was enforced, there must be strength and stability. So this politician and man of the world at that time judged, and with this knowledge he went into the councils of his party, and advised them, in all cases where they sought an alliance with Roman Catholic voters, to deal directly with the rulers of that church. For many years he was the principal man in the secret committee appointed to treat with the bishop and priests in the great city where he dwells. The people were ignorant of this wire-pulling, but they obeyed their bishop and local pastors in what was commanded them, because they knew that though their votes would benefit a certain political party, their church would be exalted and her power increased, and that in some way or other they would be partakers of its grandeur.

### The Night of Failure—The Morning of Faith.

MANY of the personal incidents in the lives of our Lord and his disciples light up, like transparencies, with vivid spiritual instruction. One of these is in that most suggestive experience of Peter and Andrew and the two sons of Zebedee, when they "toiled all the night" with their nets and drew in nothing. That long night's work—and probably hard work too—meant failure. Peter's sad words, "Master, we have toiled all night and taken nothing," might be written under the history of more than one human undertaking. Pastors sometimes write this epitaph over their sermons, or over a period of labor that ends in empty nets. Reformers—looking at the largeness of outlay and expectations, and the smallness of visible results—have often thrown away their nets in sheer despair.

Say what we may, the fact remains that good men and women who toil hard in a noble undertaking do not always win immediate success; none certainly that is visible to their own eyes. God is a sovereign. And that signifies that God always means to have his own way—and not ours. We may man our prayer services, or our mission enterprises, or any other Christian undertakings, with a boat-load of capable workers, and just as sure as we begin to count our fish before we have caught them, we may come to shore at last with an empty net. "Not by might, not by power, but by my Spirit, saith the Lord of hosts." Even Paul's arm may swing the seed-bag and Apollos may guide the irrigating water with his foot, but God alone can give the increase. This is the lesson which we have to be taught again and again; for our heavenly Father always vetoes every claim of human independence.

But let us turn over the leaf and see how the night of failure was followed by the morning of faith. When the sun had lighted up the blue waves of Galilee, and a whole navy of fishing-boats are lying by the strand, Jesus appears. He delivers a discourse to the multitude on the beach, and then he bethinks him of his poor, disappointed disciples. He always feels for us in our disappointments. Knowing what a tedious and fruitless night the four fishermen had spent, and seeing that their nets were washed and mended, He gave the order, "Launch out into the deep, and let down your nets for a draught!" Peter had a vast deal of human nature in him; so he frankly says, "Master, we have toiled all night and taken nothing." Had he stopped there,

he would have deserved a sharp rebuke. He was despondent, but he was not despairing. So out bolts from his eager tongue that noble answer, "Nevertheless, Lord, at thy word I will let down the net!" Here is a motto for faith to nail to its masts. Faith is more than willing to try another venture—yes! a score of them—provided that it has the "word" of Jesus for going ahead. Christ offered to go with them himself. Christ gives the word of command, "Launch out into the deep!" Faith has nothing to do but obey orders and bend to the oar. Down goes the net. And lo! a mighty swarm of fish is pouring into the net, so that the meshes are breaking with the strain! As busy as fervent Christians are in the most glorious revival, are Peter and Andrew in hauling in that overloaded net. Ah! faith has brought FULLNESS now. It always does. Peter makes signal to John and James to bring their two smacks alongside and to help harvest the multitude of fish. Both boats are so overloaded that they are in danger of sinking. And Peter is so overwhelmed with the miraculous power of Jesus of Nazareth that he throws himself down at Jesus' knees, and cries out, "Oh! Lord, I am a sinful man." So grand does Jesus seem to him, and so mean does he seem to himself, that he does not feel fit to remain in his Lord's presence. Sweet indeed was Christ's reply to the awe-struck disciple—fear not, Peter, henceforth thou shalt fish for souls—henceforth thou shalt catch men.

I have often thought that the experience of that night of failure and that forenoon of success must have been a capital lesson in the schooling of those apostles. Just such a lesson we need now. We need to be taught that success does not depend on strong arms or strong nets or well-manned boats. It depends on Christ's presence with us in the boats, and our obeying his divine directions.

Methinks that we hear his heavenly voice of love saying to all of us, brothers and sisters—"launch out into the deep!" Leave the shallow places. Seek for deep experience—deep study of God's precious truth—and deeper draughts of the Spirit of Christ. Then we cannot utterly fail; for faith overcometh, and all things are possible to him that believeth. At the end of every night spent without Christ (however hard we toil) you may write "failure." At the close of every day spent with Christ, and under his oversight, you will joyfully write—"fullness of blessings."—By Rev. T. L. Cuyler, in *Divine Life*.

### Take the Rags Off.

THE Texas *Christian Advocate* says that "one of the funny things going the round of the papers is the proposal of the nervous old lady, who is having some carpentry work done on her house, to tie some rags around the heads of the workmen's hammers so they will make less noise, and nobody will be disturbed. She thought she was making things pleasant, but the workmen were of the opinion that they could do more and better work with the rags off, and then the noise began again, to the old lady's great annoyance.

Many people are afraid of the racket that sometimes attends faithful preaching, either from the pulpit or the press. An earnest preacher often makes the hearts of the people quake as he denounces sin and warns the sinner. The faithful minister often points out the popular vices of the day, and there is a racket in the gambling hell, and no small stir in the drinking saloon. The man of God must smite hard if the nails of truth are driven home and firmly clinched. Some people will not like it, and timid people will be alarmed lest complaint will be heard against the church, and hard things will be said about the pulpit or religious press. But they must get used to it. The gospel was not designed to soothe people to sleep, but to wake them up. The preacher is not sent to please the world, but to point out its peril. God's word is a fire and a hammer, and this hammer needs no cushioning or padding; it is designed to strike hard blows, and to break in pieces the flinty rock. Hearts are hard and must be broken. Let every earnest workman take off the rags from his hammer-head, and strike mighty blows for God and for his truth.—*Selected*.

THE New Orleans *Picayune* says: "It would do the inmates of the poor-house good to attend a charity ball, and see the diamonds and good clothes that are worn by others for their benefit."

## Dangers Surrounding the Young.

THE young generally conduct themselves as though the precious hours of probation, while mercy lingers, were one grand holiday, and they were placed in this world merely for their own amusement, to be gratified with a continued round of excitement. Satan has been making special efforts to lead them to find happiness in worldly amusements, and to justify themselves by endeavoring to show that these amusements are harmless, innocent, and even important for health. The impression has been given by some physicians that spirituality and devotion to God are detrimental to health. This suits the adversary of souls. There are persons with diseased imaginations who do not rightly represent the religion of Christ; such have not the pure religion of the Bible. Some are scourging themselves all through life because of their sins; all they can see is an offended God of justice. Christ and his redeeming power through the merits of his blood, they fail to see. Such have not faith. This class is generally composed of those who have not well-balanced minds. Through disease transmitted to them from their parents, and an erroneous education in youth, they have contracted wrong habits, which injure the constitution and the brain, causing the moral organs to become diseased, and making it impossible for them to think and act rationally upon all points. They have not well-balanced minds. Godliness and righteousness are not destructive to health, but are health to the body and strength to the soul. Says Peter: "He that will love life, and see good days, let him eschew evil, and do good; let him seek peace, and ensue it; for the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." "But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled."

The consciousness of right-doing is the best medicine for diseased bodies and minds. The special blessing of God resting upon the receiver is health and strength. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us, and his ears open to our prayers, is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express. Those whose moral faculties are beclouded by disease are not the ones to rightly represent the Christian life or the beauties of holiness. They are too often in the fire of fanaticism or the water of cold indifference or stolid gloom. The words of Christ are of more worth than the opinions of all the physicians in the universe. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This is the first great object,—the kingdom of Heaven, the righteousness of Christ. Other objects to be attained should be secondary to these.

Satan will present the path of holiness as difficult, while the paths of worldly pleasure are strewn with flowers. In false and flattering colors will the tempter array the world with its pleasures before you. Vanity is one of the strongest traits of our depraved natures, and he knows that he can appeal to it successfully. He will flatter you through his agents. You may receive praise which will gratify your vanity, and foster in you pride and self-esteem, and you may think that with such advantages and attractions it really is a great pity for you to come out from the world and be separate, and become a Christian, to forsake your companions, and be alike dead to their praise or censure. Satan tells you that with the advantages which you possess, you could to a high degree enjoy the pleasures of the world. But consider that the pleasures of earth will have an end, and that which you sow you must also reap. Are personal attractions, ability, or talents too valuable to devote to God, the author of your being, he who watches over you every moment? Are your qualifications too precious to devote to God?

The young urge that they need something to enliven and divert the mind. The Christian's hope is just what is needed. Religion will prove to the believer a comforter, a sure guide to the Fountain of true happiness. The young should study the word of God, and give themselves to meditation and prayer, and they will find that their spare moments cannot be better

employed. Young friends, you should take time to prove your own selves, whether you are in the love of God. Be diligent to make your calling and election sure. It depends upon your own course of action, whether you secure to yourselves the better life.

"Wisdom's ways are ways of pleasantness, and all her paths are peace." The future abode of the righteous, and their everlasting reward are high and ennobling themes for the young to contemplate. Dwell upon the marvelous plan of salvation, the great sacrifice made by the King of glory that you might be elevated through the merits of his blood, and by obedience finally be exalted to the throne of Christ. This subject should engage the noblest contemplation of the mind. To be brought into favor with God,—what a privilege! To commune with him,—what can more elevate, refine, and exalt us above the frivolous pleasures of earth? To have our corrupt natures renovated by grace, our lustful appetites and animal propensities in subjection, to stand forth with noble, moral independence, achieving victories every day, will give peace of conscience which can arise alone from right-doing.

Young friends, with such employment and diversion as this, you might be happy. But the reason why you are restless is, you do not seek to the only true source for happiness. You are ever trying to find out of Christ that enjoyment which is found only in him. In him are no disappointed hopes. Prayer,—oh, how is this precious privilege neglected! The reading of the word of God prepares the mind for prayer. One of the greatest reasons why many have so little disposition to draw nearer to God by prayer is, they have unfitted themselves for this sacred work by reading fascinating stories, which have excited the imagination and aroused unholy passions. The word of God becomes distasteful, the hour of prayer is forgotten. Prayer is the strength of the Christian. When alone, he is not alone; he feels the presence of One who has said, "Lo, I am with you alway."

Christ is our pattern; his life was an example of good works. He was a man of sorrows and acquainted with grief. He wept over Jerusalem, because they would not be saved by accepting the redemption which he offered them. They would not come to him that they might have life. Compare your course of life with that of your Master, who made so great a sacrifice that you might be saved. He frequently spent the entire night upon the damp ground in agonizing prayer. You are seeking your own pleasure. Listen to the vain, frivolous conversation, hear the laugh, the jesting, the joking. Is this imitating the pattern? Still listen,—is Jesus mentioned? Is the truth the theme of conversation? Are the speakers glorying in the cross of Christ? It is this fashion, that bonnet, that dress, what that young man said, or that young lady said, or the amusements they are planning. What glee! Are angels attracted and pressing close around them to ward off the darkness which Satan is pressing upon and around them? Oh, no. See, they turn away in sorrow. I see tears upon the faces of these angels. Can it be that angels of God are made to weep? It is even so.

The apostle Paul exhorts Timothy "by the commandment of God our Saviour and Lord Jesus Christ:" "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array, but, which becometh women professing godliness, with good works."

Peter writes to the church: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."

The inspired Paul directs Titus to give special instructions to the church of Christ, "that they may adorn the doctrine of God our Saviour in all things." He says: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us,

that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." MRS. E. G. WHITE.

## Building Without a Foundation.

THE temptation to build without a good foundation has this advantage to back it up, *it enables a man to run up a religion very quickly.* He makes splendid progress. While the anxious heart is searching after truth in the inward parts, and begging to be renewed by grace, his exulting friend is as happy as he can be in a peace which he has suddenly obtained without question or examination. This rapid grower never asks, "Has my religion changed my conduct? Is my faith attended by a new nature? Does the spirit of God dwell in me? Am I really what I profess to be, or am I but a bastard professor after all?" No, he puts aside all inquiry as a temptation of the devil. He takes every good thing for granted, and votes that all is gold which glitters. See how fast he goes! The fog is dense, but he steams through it, heedless of danger! He has joined the church; he has commenced work for God; he is boasting of his own attainments; he hints that he is perfect. But is this mushroom building safe? Will it pass muster in the last great survey? Will it stand should a tempest happen? The chimney-shaft is tall, but is it safe? Ay, there's the rub. This is the question which makes an end of much of the boasting which is all around us. It is better to tremble at God's word than boldly to presume. It is better to be fearful, lest after all we may be castaways, than to harden one's forehead with vain confidence. When a man travels upon a wrong road, the faster he runs the further he will go astray. Remember the advice to hasten slowly, and the old proverb which saith, "The more haste the less speed." If you build quickly because you build without a foundation, your time and toil are thrown away. Spurgeon.

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# The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, MARCH 15, 1883.

## Education.—Study and Work.

MANY parents entirely misapprehend the wants and capacities of the human system, and often make sad mistakes in educating their children. A farmer will use good judgment in the management of his team, and reverse that judgment in the management of his sons. He knows that it will do to use whip and spur on a slow, plodding horse; and that he would kill his fiery, high-spirited animal if he used him in the same manner. He would laugh at the folly of a man who would put two such horses in a team together, and "tie back" the slow one and whip up the high-spirited one. And yet he will pursue this very course with his children. And this erroneous practice is almost all-prevailing. We will give a few instances, and everybody will recognize the picture; it may be seen anywhere.

We were once seated in a car, going from Boston to Portland, beside a gentleman who, when he learned that our home was in Michigan, remarked that we probably thought Zack Chandler one of our ablest men. To this we readily assented. Said he, "I went to school with Zack. There were three brothers; two were bright, apt scholars; the third, Zack, was considered by his father rather dull. He did not think he would be greatly benefited by an education, or acquire it if sent to school. He sent him to an academy for a while, but the others he sent to college. They graduated with honor, and died early; while Zack lived to stand high in the nation."

If the two sprightly boys had spent half the term of their college life at farm work, and the other half only at school, they, too, might have lived and risen to eminence; while the temperament of "Zack" would have stood the strain of college training.

We knew a family in a town in Rhode Island in which was a very bright boy, who was considered precocious. Always at the head of his classes, his mother looked upon him as one who could stand at the head anywhere, and in her fond ambition determined to give him a chance. He was kept in school continually and when he came home a room was always ready for him in which to study. Fires were made when needed, and nothing was permitted to interrupt him. He was not permitted to do a chore of work, nor encouraged to join in the sports of other boys. Every moment spent away from his books was, in her estimation, wasted. After a while, under this constant pressure, his mind gave way suddenly. He returned to his childhood, a helpless, selfish, fretful boy. Everything that was possible had been done to develop his selfishness; now it was the ruling power of his life. He had never been taught to help himself, or to take any manual exercise while it could have been done easily; now nothing could arouse him to make an effort. A musical instrument in the house could no longer be used, and no amusement or recreation could be indulged in by the other members of the household; because it annoyed him to see others enjoy themselves while he was deprived of his means of enjoyment. And thus the years dragged on. Had his study been confined to school hours, and he had his allotted tasks of labor, or other means of physical exercise, he might have lived to be a blessing to himself and others, and perhaps met the fond expectations of his parents.

We knew a lad whose mind was inclined to early maturity, but he was of deficient physical development. He was put into a "select school" which had a good reputation. His guardian visited the school, and noticed that his studies were undermining his health. When the attention of the principal was directed to this, he seemed averse to noticing it; he praised the ability of the boy, and predicted that he would make a good scholar if he was "put through." The guardian very prudently took him from the school and put him on a farm with a judicious, conscientious man, who kept him much in the fresh air and sunshine, and gave him daily, but not difficult, tasks to perform. He grew strong, and lived to learn a trade and is as able to sup-

port himself as the average of young men. Had he been kept close to his studies he would no doubt have made splendid progress in them, and the minister at his funeral would have spoken of his death as a "mysterious providence," and many would have wondered why God removed so promising a youth from the fields of usefulness.

We could multiply instances, but why particularize when they are on every hand? Parents and teachers largely pursue the same unwise course. If there is a bright, sprightly child, of a nervous and sanguine temperament, he is pushed forward in his studies and stimulated with praise; while the plodder, with a phlegmatic temperament, is kept from his books with slight excuses, and discouraged as much as possible by being often reminded that he is a dolt, a blockhead, or perhaps a fool, to whom a book is a useless thing. It is the same folly, of tying back the slow horse and spurring the fast one.

Alternate seasons of study and work are better for any child—any person, whether child or adult—than continuous study. Constant study wears out and consumes the bright and sprightly, while it becomes painfully tedious and distasteful to the dull. A proper amount of exercise is necessary to the development of both brain and muscle. Exercise of the muscle without exercise of the brain develops an animal, but not an intelligent one. Exercise of the brain without exercise of the muscle develops a feeble worker; he may for a time be an active thinker, but will never have executive ability to accomplish much.

What is the best manner of alternating these seasons of work and study? We find in every part of the country young people who go to school in the winter and work in the summer. Many of them are expected to only work through the summer, and let their books lie unused till the season of school. And when they go to school again it is found that they have forgotten very much of that which they had learned the winter before. This is a waste of time and strength; the result is far from satisfactory. The true method is to work some during the season of study, and study some during the season of work. Then all the powers, both mental and physical, are developed and strengthened together, and become helps to each other. What is learned in the school season is not lost but improved upon in the season devoted especially to labor. And the strength acquired in labor is not frittered away in school time; but in keeping it up by suitable labor the health of the scholar is preserved, and he enters upon the season specially devoted to work in good working condition.

So little are some parents aware of these facts that they are strongly opposed to having their children do any work at school. Says a father: "I do not send my children to school to work; I send them to study, and am willing to pay their bills." And when he takes them home it is to work, and not to study, and thus in the minds of the children, work and study are entirely separated, and they scarcely think it possible to engage in business and improve their minds also.

We look upon it as one of the desirable features of the Healdsburg College that provision will be made for the students to labor; the young men in agriculture, fruit-raising, or mechanics; the young women in sewing or house-keeping. And they who are abundantly able to pay their bills will do their children an irreparable injury if they do or say anything to prevent them spending some of their time at school in manual labor. We are thankful that the principal of the College is a practical man, who believes in educating the whole person, and building up the students to a high standard, physically, mentally, and morally.

There are other considerations urging the same point, which we will notice hereafter.

Brother White gives an interesting account in this paper of the school in South Lancaster, Mass. The foundation of this school was carefully laid, and the result of connecting labor with study is highly satisfactory.

WE have received a pamphlet in which the author makes the most extravagant assertions about the coming of Christ, asserting that he knows the exact time of the advent. He styles himself the "Authorized Servant of Jesus Christ," and professes to speak by special authority. He also deals in the testimony of the pyramids, which seems quite appropriate for a crank of his cast. By reason of such the way of truth is evil spoken of. But his lunacy ought to be harmless, for no person with a well-balanced mind can possibly be affected by such rantings.

## Divorce and Marriage.

We receive so many letters similar to the following that we are induced to publish this:—

"It sometimes occurs that persons accept present truth, who have been separated from one married companion, and have married again, or perhaps are married to one who has been divorced, or perhaps they have been parted for years, and had no divorce when they married again. I do not know as that is any worse. These things are deplorable, but, since they exist, I wish to know what is the duty of a person under such circumstances. I do not ask from curiosity, for the subject is one of too serious a character for that; I ask in behalf of one who would not knowingly do wrong."

1. They who have been divorced for any cause allowable in the State in which they live, and marry again, are *legally married*; and if such second marriage took place before they came to the knowledge of the present truth, we are to suppose that they acted according to the best light they had, and receive them without further question. To decide otherwise would often result in rejecting those who had acted both legally and conscientiously, or cause them to break up legal relations, to the injury of individuals and society. We have never advised, nor shall we ever advise, any to take such a course. Where the action is legal, we cannot go back of the time of their receiving the light of present truth.

2. To marry again without a divorce, no matter how long the separation, if both parties are living, is *decidedly worse*. Such an action is illegal in any country, and utterly inexcusable; it should not be tolerated for a moment. Under such circumstances, no person could plead that he had acted according to the best light he had, or acted conscientiously, unless he was too ignorant to be responsible for anything, and then he would be below the plane of church membership.

3. After people come to the knowledge of the truth, they may justly be held to conform to the precepts of Christianity in all matters. Our State laws are similar to those rules which were allowed because of the hardness of the hearts of the people, but which the Saviour disallowed. He said: "Whosoever shall put away his wife, *except it be* *tion*, and shall marry another, committeth adultery." This language is too plain to admit of any difference of opinion, and we could not conscientiously do less than to expect all Christians to regard this as the rule of their action. If fornication or adultery is the ground of the divorce, we believe, on the Saviour's authority, that the innocent party is left as free as if separated by death, and of course may marry again. *But this privilege should be denied to the guilty party*; otherwise a premium is placed upon crime, as a means of throwing off moral and legal obligations and forming new alliances.

Another question has been asked: If one party knows, or has sufficient reason to believe, that the other has committed adultery, and obtains a divorce on some other ground, not wishing to name that cause in the application, has the party who obtained such divorce a right to marry? We must confine our answer to that question to our own action. We could not conscientiously solemnize marriage under such circumstances *because the crime is not in proof*. The parties stand before the world on the evidence given in court, and if adultery is not given as the ground for obtaining the divorce, we dare not act on any supposition that such ground exists. This is the course we have marked out for ourselves, and to go beyond this would be to open the door for any number of evasions of the Saviour's rule of conduct.

We feel a strong assurance that our position is correct on every point here noticed. We have answered questions on this subject before, but perhaps not so definitely in some respects as in this case. We must also express our deep regret that we have not a well-considered United States law on the subject of divorce. State laws are no better than a farce, for if one State provides some just limitation, it is neutralized by the law of a neighboring State, and taken together, they are as loose as the veriest libertine could ask. Christians should not be satisfied to stand *legally justified* by such laws; they must see to it that they are *morally justified* on Scripture grounds.

WE have received No. 7 of Vol. 2 of the *Hebrew Student*, published by the Hebrew Book Exchange, Morgan Park, Ill. We have before noticed this journal, the only one of its kind and object in the country. From this number we shall draw next week.



## The Two Covenants.

(Continued).

AND now let us return to the words of Jeremiah, to ascertain what he himself means by the covenant made with Israel when God led them out of Egypt.

When Jeremiah predicts the establishment of a new covenant with Israel and Judah, he uses the following language respecting the old covenant:—

"Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord." Jer. 31:32.

This text sheds much light on the nature of the covenant to which Jeremiah refers. But it is remarkable that Jeremiah, in another place preceding this, has defined with great precision what he means by the covenant made when God led Israel out of Egypt. Thus we read, Jer. 11:3, 4:—

"Thus saith the Lord God of Israel: Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you; so shall ye be my people, and I will be your God."

Here we have Jeremiah's own definition of what constituted that covenant which the children of Israel had, by their disobedience, dissolved. And it identifies this covenant with the solemn contract between God and Israel, which Paul designates as the first covenant. For Jeremiah makes the essential feature of this covenant to consist in one grand stipulation on the part of God toward his people; viz., "OBEY MY VOICE; . . . so shall ye be my people, and I will be your God." Now it is a remarkable fact that this is the *very* stipulation, and the *only one*, made by God in entering into solemn contract with Israel. It is a stipulation exacting obedience to the voice of God, which was about to utter the ten commandments. Thus the contract was opened by the God of Heaven: "If ye will OBEY MY VOICE indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people." Ex. 19:5. We cannot, therefore, fail to identify the covenant to which Jeremiah refers. It is not the ten commandments, but the solemn contract made between God and Israel respecting those commandments.

But the words of Jer. 31:32, are entitled to particular attention in determining what the prophet understood by this covenant of which he spoke. He says: "Which my covenant they brake, *although I was an HUSBAND unto them.*" The expression sheds great light on the nature of the covenant in question. Was that covenant simply the law of God? or was it the solemn contract between God and Israel by which the people pledged themselves to obey that law, and God pledged himself on that condition to accept them as his people, and to be their God? Surely, we cannot mistake here. The first covenant made God the husband of his people. The solemn contract between them and himself was that whereby he espoused, or married that people. Jer. 2:2. There can be no mistake, therefore, that a *contract* was requisite, in order that God should become the *husband* of that people; and that contract is found in Ex. 19 and 24. He could be their *lawgiver*, by virtue of proclaiming his law to them; but to be their *husband*, he must enter into *contract* with them, and it is precisely this relation that he sustains to Israel by virtue of the covenant of which Jeremiah speaks. See Webster's second definition of contract, previously quoted.

And this distinction properly introduces a further argument on the nature of this covenant, from Rom. 9:4: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Paul elsewhere informs us that there are two "covenants." Gal. 4:24. Here he distinguishes between the giving of the law and the covenants. Our opponents claim that the giving of the law was the making of the first covenant. We say, Not so; for that covenant was the solemn contract between God and Israel which preceded and followed the "giving of the law;" and that the law of God was that which the people covenanted to obey, when it should be spoken by the voice of God. This text preserves the distinction between the law of God and each of the two covenants.

And this distinction between the law of God and the

first covenant is further shown by another important fact. The new covenant was made because the first covenant had been destroyed by the sins of the people, and because God still desired to save them. The first covenant was rendered null and void by the disobedience of the people. "Because," says Paul, "they continued not in my covenant, and I regarded them not, saith the Lord." Heb. 8:9. "Which my covenant they brake, should I have continued an husband unto them? saith the Lord." Jer. 31:32, margin. If, therefore, we hold, as do many at the present day, that the covenant between God and Israel was simply the ten commandments, then we have the people of Israel weaken, and finally bring to an end, the law of God, simply by disobeying it! So that the law of God did depend for its strength upon the obedience of the people, and not upon the authority of the Lawgiver! But let us test, the other view of this subject. It has been shown from Moses, from Paul, and from Jeremiah, that the first covenant was the mutual agreement between God and Israel respecting the ten commandments. This is a covenant in the primary sense of the term. This covenant it was in the power of the people to destroy, by violating its conditions, *i. e.* by breaking the law of God. This transgression could not in the slightest degree weaken the authority of the law of God; but it could, and did, render null and void the contract which made God a husband unto them. The truth on this point may be expressed in a word: Men could not release themselves from the obligation to obey God's law by breaking that law; but they could release the God of Heaven from the obligation he had taken upon himself, toward them in the first covenant, by violating its conditions, and thus bringing the covenant to an end. Hence the distinction is palpable between the law of God and the solemn contract made respecting that law. One could be destroyed by a failure on the part of the people to fulfill its conditions. The other can neither be destroyed, nor even weakened, by such transgression; and it will, in due time, demand the death of all its transgressors.

J. N. A.

## My Visit East.

AFTER the close of the General Conference I was detained several weeks in Battle Creek. Many plans involving the interest of the Tract Societies and both Publishing Houses, were discussed thoroughly, and some measures were adopted and improvements suggested which we are sure will meet with the hearty approval of our friends. Our books are to be advertised in some of the leading religious newspapers. Good agents of any religious denomination will be employed to sell our subscription books, and some of our standard books are to be put in more attractive binding. These efforts at improvement will encourage our agents to give these works a very wide circulation. We are already much encouraged by the rapid sales of bound books since the Conference.

An overland trip in winter is usually quite unpleasant, and this one was dreaded more than usual because of the very bad condition of my throat, which since September had been much inflamed and in a state of constant irritation. But the cold which I had feared was no worse than the dampness of Oakland; and while at Battle Creek I availed myself of the unparalleled advantages of the Medical Sanitarium; and at the end of three weeks I felt that my throat trouble had been cured; it was more free from pain and irritation than it had been for several years. Familiar as I had been with the many processes and appliances in use a year or two ago at the Sanitarium for treating all forms of disease, I was surprised to note so many new and valuable improvements. Every department shows that earnest thought has been bestowed upon it by the Medical Superintendent, that the best results may be obtained.

Sabbath, January 27, I spent with Eld. Butler at the home of Eld. Whitney, Rome, N. Y., and the following week went with them to New York, Philadelphia, and Boston, where they assisted in the selection of apparatus and furnishing goods for Haldsburg College and its boarding-house. We spent considerable time in the large publishing houses of these cities, where we found some most excellent and useful books, of which we shall speak more fully at another time.

Sabbath, February 3, and the following Sunday and Monday, we spent at South Lancaster, Mass., where we enjoyed the privilege of visiting the New England

school. This school has been in operation about eight months, and is doing a good work. Several are preparing for the ministry, and others for other branches of missionary labor. This school which begun with about twenty scholars, has grown to four times that number, and yet it retains its character as a family school. All the teachers and over fifty of the scholars are the members of one family, and an extremely industrious family it is. The young lady students do all the washing, mending, and other house-work; while the young men cultivate garden vegetables in summer, and in winter saw and split wood for the towns of South Lancaster and Clinton.

Sabbath I took dinner at the school, and Monday listened to several recitations, where I was impressed with the somewhat novel, but really practical and rapid method of teaching language, and by the interest and efficiency manifested in the missionary class. For some time Professor Bell has been studying how to make a short course in English complete and practical, and I think the present course will prove very beneficial to the class, if not entirely satisfactory to himself. The missionary class, taught by Sr. Huntley, is doing some valuable work, besides learning the theory of book-keeping. While nearly half the time in this class is spent working out problems and making entries liable to come before librarians or district secretaries, the balance is spent in the regular work of a Vigilant Missionary Society. While reading the answers to some of the students' letters I thought, Happy New England! What a blessing a class of this sort would be to any Conference. The school as a whole bears an appearance of sober industry, quite characteristic of New England.

W. C. WHITE.

## Time of Christ's Resurrection.—Questions.

THE following questions have been received from a subscriber who does not agree with the position taken in a short article a few weeks ago—that Christ rose from the grave on the first day of the week:—

"1. What are we to understand by Dan. 9:27: 'and in the midst of the week he shall cause the sacrifice and the oblation to cease'?"

The time mentioned in this chapter is prophetic time—one day standing for a year. The one week of verse 27 then, is seven years, and the seventy weeks of verse 24 are 490 years. This period is divided into three portions—seven weeks, sixty-two weeks, and one week. The first two portions (sixty-nine weeks, 483 years) were to reach to the Messiah. Verse 25. They ended when Christ commenced his work as the Messiah, the Anointed, at his baptism. It was to this period that he referred when he went into Galilee proclaiming, "The time is fulfilled." Mark 1:15. But there yet remained one week (seven years) of the seventy weeks of years; and it was in the midst of this that Christ was to be cut off, *i. e.*, crucified. In fulfillment of this, Christ was crucified just three and one-half years from his baptism. This is the interpretation given by all commentators; with it the prophecy is the strongest proof of the Messiahship of Christ; without it, the prophecy cannot be explained. We would ask our friend to give an explanation of this entire chapter, and tell us where the seventy weeks apply, if they are only 490 literal days. An attempt to prove from this chapter that Christ was crucified on Wednesday, will involve the person making it in hopeless confusion. For an explanation of this prophecy in detail, see "Thoughts on the Book of Daniel," for sale at this Office.

Question 2 is stated so obscurely that it is impossible to tell what is meant.

"3. Did the passover that year come on fifth-day?"

It undoubtedly commenced at the close of the fifth day, or what we now term Thursday night. It was at this time that the passover supper was eaten.

"4. Were their feast days ever termed Sabbaths? Lev. 23:2."

Yes; read the remainder of Lev. 23, especially verse 32, and you can see for yourself.

"5. Could the women that saw where he was laid have had time to prepare spices before the weekly Sabbath, if it was sixth-day at sunset that he was laid in the tomb?"

"If it was sixth-day at sunset" that Christ was laid in the tomb, of course nothing could have been done after that before the beginning of the Sabbath, as it would have been already Sabbath. But where did you

learn that it was sunset when the burial took place? The Bible does not intimate such a thing.

"6. Did not the earthquake happen at sunset (in the end of the Sabbath), the same time of day that he was laid in the grave? Matt. 28:1, 2."

No one can tell the time of the earthquake, since it is not revealed. The words, "In the end of the Sabbath," refer to the time when the women came to the sepulcher, and the earthquake had occurred when they made their visit. See margin of verse 2. Now are we to understand that the women came to the sepulcher on the Sabbath? Not if we have any regard for the harmony of Scripture, or the testimony of the most eminent critics. We regard it as beyond dispute that the accounts of this event as told by Matthew and Mark must agree. Mark says plainly that the visit of the women was "when the Sabbath was past." The best authorities translate Matt. 28:1 in harmony with this. This is done, not to strain the text to make it agree with a preconceived idea, but because it more clearly expresses the real meaning of the original. Thus Dr. Clarke says on this text: "After the end of the week;" this is the translation given by several eminent critics; and in this way the word *οψε* is used by the most eminent Greek writers." He quotes several passages from Greek authors, in which the word *οψε*, here translated "end," is used in the sense of "after." Campbell and Macknight's version of the text is, "Sabbath being over, and the first day of the week beginning to dawn." Dr. Barnes says, "The word *end* here means the same as *after* the Sabbath—that is, after the Sabbath was fully completed or finished."

We see then, from the combined testimony of the evangelists, that the visit to the sepulcher was made on the first day of the week; that Christ rose on the same day will be briefly shown in answer to the next question.

"7. Was Jonah three days and three nights in the whale's belly? If so, may we not conclude that Jesus was three whole days and nights in the heart of the earth?"

Yes; if you will first prove that Jonah was "three whole days and nights" in the whale's belly. You assume the very thing that ought to be proved in order to make your argument sound. But that *cannot* be proved, as the Bible makes no such assertion. It does say that "as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days in the heart of the earth." Matt. 12:40. This gives us no more light than we had before; but by collating the texts which speak of Christ's crucifixion and resurrection, we shall have an inspired comment on the expression, "three days and three nights." In addition to the one already quoted, we give the following:—

"From that time forth began Jesus to shew 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.

"And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and *the third day* he shall rise again." Matt. 20:17-19. See also chap. 17:23.

"And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and *after three days* rise again." Mark 8:31. See also Mark 9:30, 31.

"Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted upon; and they shall scourge him, and put him to death; and *the third day* he shall rise again." Luke 18:31-33. See also chap. 9:22.

We have given all the different expressions used concerning this event. Remember that these texts are the language of our Lord himself, and that in all of them he is speaking of only the one thing. Now since we cannot allow that Jesus would contradict himself, or that he would state the case differently on one occasion

from what he did on another, we must admit that the expressions, "three days and three nights," "after three days," and "the third day," all designate precisely the same period of time. Let this be borne in mind. Now one more text will show what Christ meant by the expression, "the third day." When told that Herod would kill him, he replied, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected." Luke 13:32. This text cannot be made plainer by comment. No one would think that by it he meant to include more than a part of two days, with one whole day intervening. But remember still that the expressions, "three days and three nights," and "after three days," are used of the same period of time.

One step more concludes this brief argument. Christ was crucified on Friday, and was buried toward the close of that day. We learn this from Luke 23:53, 54: "And he [Joseph] took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on." From verse 56 we learn that this was the weekly Sabbath, as it is distinguished as being the Sabbath of the commandment." See Ex. 20:8-11. Keeping in mind the fact that Christ was not to rise till *the third day*, we readily see that he could not have risen on the Sabbath, as that would have been only the second day. So we are forced to conclude that he rose on first-day; and this exactly fulfills his prediction, as we have already proved.

"8. Do not the Scriptures affirm that these things happened as he said before his crucifixion?"

Yes; see answer to question 7 for proof that they did.

"9. Do we gain or lose by compromising this question with our opponents?"

We always lose by compromising with error, and we lose just as much, and even more, by denying a fact, no matter how important the truth which we are trying to sustain. Indeed, the greater the truth for which we are arguing, the more necessary is it that we make no false assumptions. Those who hold the view that our friend does, seem to think that it is impossible for an opponent to have *any* truth on his side. The Sabbath cause is not strengthened by such an assumption. There is probably no error that has not some truth in its composition. The reason why so many err in regard to Bible doctrines is not because they hold to no truth, but because they draw false conclusions from the truth that they do hold. Now we must reject their error, but we must not with it throw away the truth. Deadly poison may be carried in a silver cup; but we need not throw away the cup in order to get rid of the poison. Many persons argue most zealously that the fourth commandment is still in force, and binding upon all men, and claim that it enjoins the observance of the first day of the week. Shall we, in order to refute their claim, deny the fourth commandment? By no means; we simply show that their conclusion is unwarranted from their premises. So in regard to the question before us. First-day keepers, driven to extremities for a warrant for their practice, claim that the fact that Jesus rose on the first day of the week sanctifies that day. But their conclusion is unsound, for it has nothing to support it. The resurrection of Christ had no effect whatever on the Sunday. If any one tells us that it did, we shall simply ask him to give us Bible proof of the fact. If he had risen on Sabbath it would not have added one whit to the sacredness of that day.

It is strange that our friends cannot see that by attempting to prove that Christ rose on Sabbath instead of on Sunday, they virtually admit that first-day keepers are correct in their argument. It is they, and not we, who are compromising with our opponents. By the course which they pursue, they proclaim their belief that the day on which Christ rose became, in consequence of that action, the Sabbath. Now as you cannot convince a Sunday-keeper, or indeed anybody who carefully considers the matter, that Christ did not rise on Sunday, you lose all power to convince them that the seventh day is the Sabbath. You can do nothing further with them.

These questions might have been considered at much greater length. If all the conflicting opinions had been given, one issue of the SIGNS would not have contained them. But, having considered them all, we have tried to state as clearly and briefly as possible the view that harmonizes with the Bible narrative.

We have treated the subject at so great length, not because we think the subject itself worthy of such consideration; but because we know that Sabbath truth is in danger of being brought into disrepute by the injudicious course of some of its friends. Truth differs from error in that it does not depend on technicalities. We are not obliged to resort to "doubtful disputations" in support of the Sabbath. God has spoken plainly in regard to it; and we can find no stronger evidence than the unchanging word of God. The Sunday lacks this support, as can be easily shown. God has made ample provision for the support of his truth; we do not need to manufacture evidence. It is a trick of the enemy to cause those who would defend the truth, to turn aside from the main point and discuss unimportant questions. Do not be thus deceived. We have an important truth to present to the world. Let us do it faithfully and understandingly, using the arguments that God has provided for us, and not those which the enemy would put into our hands. E. J. W.

## The Missionary.

### Why Don't You Write?

THIS question is put to missionary workers. I do not refer to writing for the SIGNS, but to writing to those with whom they are doing missionary labor. Very frequently letters are received at the office of the SIGNS, from persons who have received several copies of the paper, and being pleased with it, would like to know to whom they are indebted for the favor. Of course no one at the office can tell; for the papers may have been sent by any one of the thousands of missionary workers throughout the country.

Again, persons receiving papers do not always wish to read them; so they send a request to the office of publication to have them discontinued. Sometimes the papers are returned to the office. Of course the office can take no action in the matter, as the papers were not sent directly from here, and the papers are not discontinued until the sender becomes discouraged because he sees no result of his labor.

Now all this trouble might be avoided if every one who sends out SIGNS, would send a card with the first number, letting the person know why and by whom the paper is sent. All necessary explanations can be made in a few words, and a courteous request for a reply will usually bring a response stating how the SIGNS is liked, and whether or not you shall continue sending it. Unless this is done, your work is only half done, and in many cases will be wholly lost. Many persons complain of the meager results obtained from missionary labor, and think that the work does not amount to much, when the trouble is no doubt entirely with themselves. Often it happens that those who are deeply interested are suddenly deprived of the SIGNS, because the one sending it has become discouraged, when, had he written, he might have had occasion for joy.

And right here a few words concerning the manner of doing missionary work may not be out of place. It is a common saying that whatever is worth doing at all is worth doing well. If this is true of ordinary work, how much more so of the Lord's work. Indeed, we think it may be truly said that the Lord's work may as well be left undone as not to be done well. None are called to share the joy of their Lord but those who have done well. And the words "Well done" imply continuous and careful service. If a person has done nothing he certainly cannot expect to have those words spoken to him; and he has no more right to hope to hear them, if he has done something, but has done it carelessly.

This will apply to every part of the work. It is not merely in the matter of writing letters, that our missionary workers are in danger of carelessness. The papers and tracts sent off should be neatly folded and wrapped, and plainly directed. A little inattention to these details may destroy the effect which the paper is designed to have. We should be careful that those to whom we send the paper are not disgusted with its first appearance.

We said that it would be as well to do nothing in this work as to do it carelessly. We did not speak unadvisedly. Says the prophet, "Cursed be he that doeth the work of the Lord negligently." Jer. 48:10, margin. Inattention to details in the Lord's work brings his curse upon us. Those who do nothing at all are also cursed;



the result is the same in both cases. In ancient times the Lord directed how the service of his sanctuary should be carried on, even to the smallest detail. He told what the priests should wear, and how they should appear before him. Nothing was too trifling to escape his notice. Is he not the same now as then? Will he countenance negligence now any more than he would then? No, indeed. He would have us understand that his work is sacred and important. Carelessness and negligence are not countenanced in the Bible, even in regard to our secular business, much less in the Lord's work. Let us who are permitted to engage in the service of God, bring to it all the energy and ability that we possess, and look to Him who has promised to impart wisdom, that we may learn how to work still better. Let us consecrate ourselves to His service, but let us not think to consecrate carelessness, for he will not accept that. But he will accept our best efforts, and if we give those, we shall surely hear at last the welcome words, "Well done." E. J. W.

### San Diego, Cal.

I ARRIVED at this place Feb. 23. Organized a Sabbath-school and held meetings on Sabbath and Sunday. There were ten Sabbath-keepers present, and some others. On Tuesday, the 27th, I went out to Jamul (Ha-mool) Valley, to visit the families of Brethren Sheckler and Turner. We had a very interesting visit, and baptized Brother and Sister Sheckler and their son, Claude. Although these brethren are isolated from those of like faith, they are not strangers to the Spirit of God. They will have a little Sabbath-school and meetings. We held Sabbath-school and meetings on Sabbath, March 3, and held a meeting on Sunday. After the preaching service, organized a Tract and Missionary Society of nine members; all new members but one. Weekly contributions were pledged to take a club of twenty-five copies of the SIGNS. The little company feel very much encouraged, and we pray that they may do much in advancing the interest of the truth in this part of the State. Sister E. J. Howard is laboring faithfully to build up the work here.

M. C. ISRAEL.

San Pasqual, March 7, 1883.

### Pleasant Grove, California.

I HAVE been holding meetings at this place for several weeks, and a company of fourteen members has been organized as the result. One lady was already keeping the commandments when I arrived. The physician of the place has been selected as leader; and he is presenting a good example before the other Sabbath-keepers by setting his face against tobacco, pork, coffee, and tea.

The people about Pleasant Grove generally acknowledge that our arguments on the Sabbath question are Scripturally unanswerable, but they have been promised that, after my departure, they shall be shown by history that the Sunday sabbath is all-right. May the Lord help his people to prefer the commandments of God to the traditions of men.

My post-office for the present will be Wyandotte, Butte County.

E. A. BRIGGS.

March 4, 1883.

### Onward.

THE following cheering report of progress we copy from the English "Department" of the SIGNS OF THE TIMES, of Feb. 2, 1883:—

On the first Sabbath of 1883, four new names were attached to our roll of covenant members at Ravenswood. Our *Band of Hope*, which was organized the last of November, has held its regular fortnightly sessions on Tuesday evenings. The exercises consist of singing, recitations, and readings, by the youth and children. The meetings are under the management of a committee of six, all under twenty years of age, selected by the members from their own number.

The roll of membership already numbers sixty-three. These are not only pledged to abstain wholly from the use of intoxicating liquors, but also from tobacco in all its forms, and not to gamble, or use profane language. Twenty of these members were added on "boxing night."

We have already placed the "History of the Sabbath," by Eld. J. N. Andrews, in over sixty

of the one hundred free libraries of the United Kingdom. A number of these reading-rooms have the SIGNS OF THE TIMES on their tables. The librarians report that the book is kept in constant use, and that the SIGNS are "eagerly sought, and would be greatly missed."

In a nation as old as this, where every reform moves slowly, we are glad to see increasing evidence that our seed-sowing is not in vain. Some idea may be formed of the amount of effort put forth during the last three months by reading the following:—

#### REPORT OF MISSIONARY MEETING.

The National Tract and Missionary Society of Great Britain held its quarterly meeting in Southampton on the evening of Jan. 21, 1883. The report of labor for the quarter just closed is as follows:—

No. of missionary visits.....	2,662
“ ships visited.....	741
“ letters written.....	434
“ printed letters sent out.....	3,498
“ letters received.....	367
“ new subscribers obtained for periodicals.....	33
“ periodicals distributed.....	10,624
“ “ “ sold.....	750-11,374
“ pages of tracts loaned.....	28,915
“ “ “ given away.....	33,939
“ “ “ sold.....	90,765
“ “ “ books furnished to libraries.....	37,960-191,579
Cash received on sales and donations.....	£ 34 Os. 11d.

### Report of North Pacific T. and M. Society.

#### QUARTER ENDING DEC. 31, 1882.

No. members.....	113
“ reports returned.....	65
“ members added.....	12
“ “ dismissed.....	4
“ letters written.....	591
“ visits made.....	146
“ of new subscribers obtained.....	51
“ “ SIGNS taken in clubs.....	155
“ pages tracts and pamphlets loaned.....	24,611
“ “ “ “ given away.....	23,697
“ “ “ “ sold.....	32,418
“ of periodicals distributed.....	5,150
Received on membership, donations, and sales.....	\$143.80
“ “ periodical fund.....	74.65
“ “ other funds.....	31.50

C. L. BOYD, Pres.

MRS. C. L. BOYD, Sec.

### Notes from the Field.

MICHIGAN.—Eld. A. O. Burrell says of meetings in Mt. Pleasant, Feb. 26: We concluded the protracted effort here last night, having continued the meetings some eight weeks. Twenty-five have commenced to keep the Sabbath. Sold more than \$100 worth of books and maps. Arrangements have been made to meet the indebtedness on the church building, which was about \$100; and lumber has been bought for a shed for teams, so that none will have an excuse to stay away from meeting when the weather is stormy. We return to this place in two weeks to administer the ordinance of baptism.

MISSOURI.—Over date of Feb. 26, Bro. C. H. Chaffee writes from Nevada, Mo., saying: From Jan. 24 to Feb. 21, I was with the friends at New Boston, and held twenty-five meetings. Eleven united with the church; four were baptized. There are twelve others keeping the Sabbath, who I think will soon unite with the church. Thirteen subscribers were obtained for the *Instructor* and one for the SIGNS. The interest was good, the house being crowded all the time although the weather was severe for this country. I received \$46 as a donation. There are now thirty-five Sabbath-keepers at this place.

WISCONSIN.—Bro. G. C. Tenney, writing from northern Wisconsin, reports having visited a number of churches with this general result: We are glad to unite with our brethren in raising the somewhat fallen interest in the T. and M. work. There is manifested by all the people a disposition to work when work is placed before them. We raised a club of subscribers for the SIGNS at each of these places, and sold quite a large number of books. At Sturgeon Bay our house of worship is nearly completed, and it is expected that it will be dedicated in the spring.

Feb. 17, 18, dedication meetings were held at Maple Works. This house has been under way for some time, and its completion was a matter of much satisfaction to those interested. It is a very neat and substantial house, and at its dedication was freed from debt.

Bro. H. R. Johnson writes of his meetings in Cushing, Wis., Feb. 25: Some have commenced to obey God in all his requirements. Others are

studying the Scriptures daily to see if these things are so. A Baptist minister came to speak against the Sabbath, but finally stated that he had not the books with him necessary to prove the change of the Sabbath. This opened the eyes of the people, for they thought the Bible was their only guide. At last he took the seventh-part-of-time theory, and stated that the seventh day was all right, only we caused confusion by preaching it in the churches. The honest ones here are taking the Bible for their only rule of right, and are trying to manifest their love to God by obeying him.

PENNSYLVANIA.—Bro. J. G. Saunders writes from North Warren, Warren Co., as follows: I find that after an interest has been raised and left to die, it is hard to bring it up again. But we can now report that the interest has, to a great extent, been revived, and some new ones have accepted the truth. One family of seven are deeply interested, and last Sabbath four of them said they could not work. They came to our meeting, and took part in the same.

KANSAS.—Eld. G. H. Rogers reports from Towanda: I came to this place Jan. 8, and have been here seven weeks. Owing to sickness, unfavorable weather, and other circumstances, I have not been able to hold meetings more than about one-half of the time. Have employed the rest of the time in visiting. I think ten or eleven have been hopefully converted. Fourteen have signed the covenant to keep the commandments of God, and sixteen have promised to keep the Sabbath. I hope for others. A V. M. Society of ten members has been formed, and a Sabbath-school has been organized. Three copies of the *Review* are taken; also seven copies of the SIGNS, and six of the *Instructor*. About \$30 worth of books have been purchased.

Reports throughout the field are encouraging. We trust the season which opens so auspiciously may be fruitful of great results. Trust, work, and pray.

### Then and Now in Fiji.

THINK of the sick buried alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasping it, while earth was gradually heaped over their devoted heads; or those who were bound hand and foot and laid on the ground to act as rollers, when a chief launched a new canoe, and thus doomed to a death of excruciating agony; a time when there was not the slightest security for life or property, and no man knew how quickly his own hour of doom might come; when whole villages were depopulated simply to supply their neighbors with fresh meat!

Just think of all this, and of the change that has been wrought, and then just imagine white men who can sneer at missionary work in the way they do. Now you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. *Can you realize that there are nine hundred Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended; and that the first sound which greets your ear at dawn, and the last at night, is that of hymn-singing and most fervent worship, rising from each dwelling at the hour of family prayer?*—Gordon Cumming.

THE widow of a Baptist deacon, who died four years ago, said to us a few days ago as she sat in her parlor: "The great mistake of my husband's life was leaving \$200,000 to his children. My oldest son had not been in possession of his portion six months before he acquired intemperate habits; and to-day, wrecked in health and morals, he hasn't a dollar left of the thousands his father left him. My daughter married an immoral man who spent her portion, and now her life is sad and dreary. It would have been a thousand times better had my husband devoted his means more largely to education and Christianity."—*Religious Herald*.

## The Home Circle.

FOR THE AGED.

(The following hymn was composed by the late Charlotte Elliot, author of "Just as I am," during a night of great suffering, in her eightieth year. She gave it, the night after she wrote it, to a relative, who found the hymn proved such a comfort to so many aged Christians that she desired its publication.)

In life's evening long and dreary,  
From the treasures once possessed,  
Is thy spirit faint and weary?  
—Dost thou long to be at rest?  
On this sweet promise fix thy sight:—  
"At even-time it shall be light."

"Light is sown" for thee and gladness,  
Even in this vale of tears;  
Soon will pass the night of sadness,  
Grief will fly when morn appears;  
Still to faith's illumin'd sight  
"At even-time it shall be light."

Look not on the ills around thee,  
Earth grows darker every hour;  
Let not crime's increase confound thee,  
Limited is Satan's power.  
Look on to regions pure and bright,  
"At even-time it shall be light."

Dwell not on the growing weakness  
That precedes thy frame's decay;  
Rise above depressing sickness;  
Catch the dawn's approaching ray.  
Faith can discern the day-star bright,  
"At even-time it shall be light."

See thy Saviour bending o'er thee,  
Even to old age the same;  
Set life's one chief end before thee,  
Still to glorify his name.  
While on himself is fixed thy sight,  
"At even-time it shall be light."

### Taking the Consequences.

In all the annals of Wiscasset Academy there was never known such a time as was experienced during the fall term of the year 1880. Insubordination pervaded every class. Mischievousness ran riot, and the moral and intellectual tone of the whole school was lowered; worst of all the main-spring and originator of the trouble could not be discovered. The annoyance extended even to the town, and the amazed inhabitants had so many pranks played upon them they began to feel that the Academy, which had been their chief pride, bade fair to be their greatest disgrace.

All the ancient tricks which strike a boy as so inexpressibly funny were played, and many a new one beside. Of course the Academy bell was muffled, in fact, as one boy observed, they kept it muffled, as its tone was not sufficiently musical to please their sensitive ears. It was such fun to see old Cox, the janitor, climb grumbling up the belfry stairs, lugging his step-ladder after him, to release the clapper from its wrappings; and when Cox guarded the belfry all night, and set traps to catch the boys, they testified their contempt of his efforts by taking away the clapper altogether. While, as for the town, no tradesman ever went to bed at night with any reasonable certainty that his sign would be found in its proper place in the morning. At the Academy, matters were carried so far that at last the principal, Dr. Alexander, announced that the perpetrators of the next joke would, if discovered, be expelled from the school. The following morning when the boys filed in chapel for prayers, "Brother Bones," the academy skeleton, was discovered festively swinging from the center of the dome, arrayed in Dr. Alexander's skull-cap, and an old brown jacket Professor Carter was in the habit of wearing in class, and tied in his bony fingers was the missing bell clapper.

Now the originator of all this nonsense, and the leader in every scrape, was Don Malcom, the last boy in the world any one would have suspected of such duplicity, for duplicity it certainly was. Dr. Alexander loved and trusted him like an own son. He led the senior class, he was a member of the school base ball nine, and he was by far the most popular fellow in school. He was the boy of all others who should have kept himself straight and set a good example to his mates. But, as he himself afterward explained, he "got a-going and couldn't stop." He lost sight of the moral questions involved; he was intoxicated by the dash and daring of the thing; the fact of his daily outwitting the Doctor, seemed irresistibly funny, and the knowledge that

he had nearly every boy in the school under his control, was not without its charm.

There was one boy, however, who refused, from the first, to have any share in Don's doings; this was Harry Doremus. Harry and Don had been chums for years; they stood side by side in their classes, and they were to enter Yale together in another year; but since Don had been going wrong they had become very much separated, and latterly they did not speak to each other. There was another boy, Tom Morton, by name, who, much to his schoolmates' surprise, did not join in the fun. Time was when Tom had been the scapegrace of the whole school, but he had recently turned over a new leaf, and was now fighting valiantly against his besetting sins. But the old proverb of "Give a dog a bad name and it will stick to him," is a true one, and Tom was suspected by his teachers of being the author of all the trouble.

"I think it's a shame the way those academy boys are acting," said Del Malcom to her brother. "I was down to Lou Carter's to-day, and she says they are almost sure that it is Tom Morton who hung Brother Bones in the chapel last Thursday, for he was seen coming out of the academy just after dark on Wednesday evening, and Lou says Dr. Alexander is going to make an example of him just as soon as he can get positive proof. Tom always was horrid! Poor Dr. Alexander," she went on, "some people say he ought to resign if he can't govern the school better. He feels dreadfully; he has lost ten pounds this last month. I'm so glad you aren't in this fuss, Don."

"What would you do if I was?" he asked, curiously.

"Why, I don't know, I couldn't imagine such a thing," she answered.

"Well," he observed, rising, "Tom Morton's all right. You needn't abuse him any more."

"Don, do you know who did it?" she asked.

"Yes," said he, going out of the room.

Del's chance words brought her brother to a sense of his position, and that night, for the first time in his life, he seriously thought himself over. Conscience awoke, and by her light he traced his actions to their inward springs; he saw himself as he really was, a fraud, a living lie. Father, mother, sister, teachers, were all reposing the fondest confidence in him, and he was deliberately deceiving them. "There is only one thing I can do," he said to himself. "I can own up, and take the consequences; I can't let Tom Morton's reputation suffer for mine." But when he thought what those consequences would be—his father's anger, his mother's sorrow, his sister's grief, the open shame and disgrace of expulsion, the giving up of his college course—for he felt sure that his father would be too angry to give him another chance, they seemed more than he could bear. Sick at heart he could only groan and say to himself: "What a fool I have been." How he lived till he got into the chapel next morning he scarcely knew; he seemed to be wrapped in a miserable dream. After prayers he rose in his place and said:—

"Dr. Alexander."

"Well, Malcom," said the Doctor, kindly, "Did you wish to speak?"

"Yes, sir," answered Don, speaking very clearly. "I wish to say that I am responsible for every bit of trouble that has happened in this school this term. I have been the ring-leader; I have planned everything, and every boy in the room knows it; I hung Brother Bones from the dome myself, and I am willing to take the consequences."

Dr. Alexander seemed fairly staggered. "I need not say," said he, "that I am greatly surprised and pained at this revelation. I will consider your case, Malcom, and until I arrive at a decision you will retain your place in your class. Young gentlemen," he added, "you are dismissed to your class-rooms."

In the hall outside the chapel door, Don felt some one touch his shoulder. It was Harry Doremus. "Don," said he, "you've done the square thing now, old boy." He held out his hand and Don clasped it, and without another word, they were friends again.

The next morning Don Malcom was publicly expelled from Wiscasset Academy. Dr. Alexander's voice faltered more than once as he spoke the fatal words; but he felt that justice must be vindicated, and that a course of such open disobedience must be punished as it deserved.

I will pass over the painful scene at the Malcom home when Don made his confession there; his father's anger and his mother's sorrow. Only his sister stood by him at the time, astonished and grieved though she was, and appreciated the effort by which, at the last moment, he had retrieved his own honor.

Harry Doremus coming in during the afternoon, helped to cheer Don up somewhat.

"Brace up, old fellow," said he. "You're on the right track now. Keep up your lessons with me. I'll tell you where they are and help you all I can. Perhaps by-and-by your father will give you a tutor, and we'll go to Yale together, yet."

Don took Harry's advice, and tried to keep up with his classes, though without much hope of attaining to college. A week passed by; it was the longest one of his life. He felt ashamed to be seen on the street. He fancied that old friends looked askance at him as they passed by. How flat and stale his jokes appeared to him now; he wondered that he ever saw any fun in them. Three days more passed; he felt that if life was to go on like this he could not bear it. If it had not been for the cowardice of the thing he would have asked his father to let him leave town. On the tenth day after his expulsion; toward evening, he went to the post-office. He found in the box a letter. The Academy stamp was in the corner. It was addressed in Dr. Alexander's own hand. With shaking fingers he opened it; it ran thus:—

"WISCASSET, Nov. 16, 1880.

"MR. DONALD MALCOM—Dear Sir: In view of the frank and manly confession which was made by you before the whole school on the 6th inst., and the willingness which you then expressed to bear whatever penalty should be inflicted for your misconduct, I hereby withdraw the sentence of expulsion which you are under, and give you permission to return to your studies, depriving you, however, of your rank in your class, and relegating you to its foot. Yours, sincerely,

"JAMES ALEXANDER.

"P. S.—Personally I shall be very happy to see you back."

Don could have shouted for joy. He rushed home and showed the letter to his mother and sister, and next morning he was back in the dear old academy. He had learned a valuable lesson during that ten days' absence from school; it was that while there is plenty of hearty fun in this world, which it does a boy good to enjoy, he who chooses instead, the pleasures of sin, will find himself in the end covered with shame and dishonor.—Eleanor A. Hunter.

### The Art of "Picking Up."

HOUSEHOLD needs, family life, must constantly derange the order of well-appointed rooms—must get things out of their right and proper places, in fact—and it is just here that this art of picking up becomes indispensable. The neatest housekeepers do not always possess this art, and hence it is that the constant use of broom and duster cannot always satisfy the eye. The room or rooms may be shining with neatness, yet unless some member of the family has the art of picking up, they will fail of pleasing, if they do not absolutely pain the beholder.

To a person who possesses this genius (for genius it seems to be, since it can neither be taught nor fully acquired), a littered apartment is a real misery. A book on a chair, a newspaper on the floor, the inkstand on the mantel-shelf, the match-box uncovered, are not trifles to such an one; they are discords whose adjustment becomes a necessity. Have you ever chanced to notice the magical difference that a picker-up of this sort can make in a few moments? The table-cover is straightened, the work is neatly folded, the foot-stool is placed beside the easy-chair, the shades are drawn evenly, the scissors and tape-measure are reposing in their basket, and the books and papers look at home in the book-case or on the table.

Only a few touches, only a few moments, and yet what a difference! What a pity that every woman should not understand and practice this art!

But it is to the invalid especially that the art of the picker-up becomes as soothing as it is necessary. The fire is brightened by the removal of the ashes, poker and tongs are symmetrically ar-

ranged, the bottles, powders, etc., are mustered in orderly array on the table, the various paraphernalia of the sick room are made as little obtrusive as possible, while a gentle hand straightens the rumpled bed-clothes or smooths the tangled hair. And how much better and brighter the invalid feels for these simple ministrations, only those know who have lain restlessly tossing on a sick bed, or who have struggled through weary hours and days of convalescence.

All praise, then, to the women who possess this most excellent art of picking up,—an art which lends a new charm to the most artistic home, while it brightens and beautifies the humblest.—*N. Y. Christian Intelligencer.*

### Questions Answered.

1. WHO was Jeshurun, in Deut. 32: 15? J. E. G.

The word is a poetical title of the people of Israel. It means "the upright," or "the chosen," from the verb *yashar*, "to be righteous." The Septuagint has in this passage, *Iakob*, and the Vulgate has *dilectus*. In Deut. 33: 5, 26, and Isa. 44: 2, the only other places where the word occurs, the Vulgate renders it *rectissimus*.

2. Please tell us how Jesus observed the passover before his death, and the Jews afterward. J. E. G.

We suppose that Christ's last passover is referred to. We shall therefore ask our correspondent to first prove to us that the Jews *did* partake of this passover after the death of Christ, and then we can very easily tell *how* they did it. We think that both Jesus and the Jews ate the passover supper at the same time—the time appointed at its institution. The only passage of Scripture which seems to contradict this idea is John 18: 28, where it is said that the Jews "went not in to the judgment hall, lest they should be defiled; but that they might eat the passover." But by reference to Luke 22: 1: "Now the feast of unleavened bread drew nigh, which is called the passover," we learn that the term passover is applied to the seven days during which they were to eat unleavened bread, as well as to the supper itself. And ceremonial defilement was to be avoided during the whole of this period. Therefore the Jews would not enter the Gentile court, even though they had eaten the paschal supper.

The opinion is held by many that Jesus and his disciples ate the passover the evening before the regular time; but this does not seem to us at all probable, because (1) Jesus was a Jew, and, so far as we have any knowledge, conformed to the customs of the Jews, and the requirements of the ceremonial law. (2) The only circumstances under which a change in the time of eating the passover was warranted was in a case of ceremonial defilement; and in that case it was to be eaten just one month later; not one day before. See Num. 9: 6-11. (3) If Jesus had proposed to eat the passover at any other than the specified time, it would have occasioned surprise and questioning on the part of his disciples; but instead of this we find (4) that the disciples themselves came to Jesus and asked, "Where wilt thou that we prepare for thee to eat the passover?" We cannot suppose that they would have taken the responsibility of departing from the usual custom. And as final proof that they prepared it at the appointed time we read (5) the time when they made this preparation was on the "first day of unleavened bread, when they killed the passover." Mark 14: 12. The day on which the lamb was killed was sometimes called the "first day of unleavened bread," because on that day all leaven was to be put away from their houses. Authorities differ so widely concerning the time of the last passover, that no one is justified in speaking with great positiveness; and we will find in this case, as in all cases where there are conflicting opinions, and reasonable doubts in regard to any position taken, that the settlement of the question is of no practical importance any way. The practical truths of the Bible are so plain as to be understood by the simplest. E. J. W.

### News and Notes.

—J. R. Green, author of the "History of the English People," is dead.

—Prince Gortschakoff, Chancellor of the Russian Empire, died on the 11th inst.

—A school for the benefit of the convicts is to be added to the Michigan State Prison, at Jackson.

—The steamer *Navarre* foundered on the 9th inst., in the North Sea, and one hundred lives were lost.

—A movement is on foot among the Irish-Americans of San Francisco to erect a monument to St. Patrick.

—A severe gale, with snow, prevailed on the English Coast, the 6th inst., and eight vessels were wrecked and nineteen lives lost.

—The captain of the steamer *Tacoma*, that was recently wrecked on the Oregon coast, has been suspended for two years.

—The work of dredging the Panama Canal is to be done by an American Company which has already commenced operations.

—An old lady near Cleveland, O., was recently burned to death, the fire being caused by sparks from a pipe which she was smoking.

—Last month the Legislature of Kansas voted down, by a very large majority, a proposition to rescind the prohibitory constitutional amendment.

—The old Congregational Church at Litchfield, Conn., where the Rev. Dr. Lyman Beecher formerly preached, is now used as a skating rink.

—Several firms of Bremen have entered into a combination for the purpose of organizing a line of steamers to run from Bremen to Cuba and Porto Rico.

—Bishop Spalding of Peoria is the pioneer of a movement to establish a Roman Catholic University in the United States not inferior to Harvard or Yale.

—A dispatch from Berlin reports the suicide of a military officer in that city, on account of monetary difficulties, and says that such events occur almost daily.

—Father St. Cyr, an octogenarian Jesuit priest, who first introduced religion to Chicago when it was an Indian settlement, died a few days ago in South St. Louis.

—The scenes enacted in the course of the star-route trial rival those during the trial of the notorious assassin; and the testimony given is very damaging to the prospects of the defendants.

—The distress in Ireland is increasing, and so great is the scarcity of food that in some places the starving peasantry are obliged to eat sea-weed, and are unable to obtain a sufficient quantity of that.

—A gentleman who has for years been the manager of an annual course of lectures in Boston, says that no topic is of greater popular interest than temperance, and no speakers draw so large audiences as do temperance speakers.

—Eleven men were burned to death in a lodging-house at Brownsville, D. T., March 10. The fire is supposed to have originated through the carelessness of some of the men, who were accustomed to read by candle-light while lying in bed.

—There is a strong pressure brought to bear on the present session of Parliament, for the opening of all picture galleries and museums on Sunday. It is contended that every place which is supported by the public funds, should be free of access to the public on Sundays.

—Elliot, the prize-fighter who was shot in a drunken row in Chicago, was "waked" in a room hung with the same draperies that were in the room in which Cornelius Vanderbilt lay before burial. Now the dime novel reader has an additional incentive for seeking a career of blood and glory.

—It is reported that near the close of the last session of Congress, Lee, the colored contestant whose case was pending when Congress adjourned, was offered \$15,000 by the whisky lobby if he would permit his case to be withdrawn, so that the Bonded Spirits' Bill might come up. The colored member refused the offer, and whisky for once had to wait.

—It has been the custom for foreign vessels to discharge their cargoes at Oakland, Vallejo, and Port Costa, a custom-house inspector being sent from San Francisco to supervise the matter. The Treasury Department has decided that this will no longer be allowed, as San Francisco is the only legal port of entry. Much inconvenience will be caused by this action.

—The *Oakland Times* contains the following: "Francis Gallagher, aged 35 years, a hostler, was committed to the Insane Asylum yesterday. He refuses to eat, and is very violent. The record says he is quick tempered, and talks a great deal about politics. The cause of his insanity is the excessive use of tobacco." Politics, tobacco, and insanity! How easily and naturally they are associated.

—A prize-fight occurred in Troy, N. Y., last week, between two noted roughs. It is stated that among those witnessing the fight were several officials and assemblymen. What kind of legislation can be expected when the legislators brutalize themselves by witnessing such scenes. Unfortunately, such reports are not uncommon. The names of such representatives ought to be published; it is the only publicity that should be allowed them.

—Herr Most made a speech in Chicago the other night, in which he expressed himself as in favor of abolishing all existing jails, as they are only a means of oppressing the people. Of course if there are no jails there will be no need of laws, and this condition he favors also. Herr Most is an antinomian pure and simple, and he carries his antinomian ideas to their legitimate conclusion. There are some in higher position who would do well to consider where their no-law principles (or rather, lack of principle) lead to.

—The *Alta* criticises the action of a French politician who is working up his popularity among the poor of Paris by distributing bread tickets bearing his coat of arms, and says: "This is cheap, very cheap. If in the United States a candidate for constable should try to make votes in this way, he would disgust even his best friends." Very likely, for people here are not used to such things. Whisky is the only proper thing with which to buy votes.

—In a book recently published, entitled "The History of the Negro Race in America," it is stated that at the beginning of this century, in a total population of 5,305,925, there were 893,041 slaves; that is, one-sixth of the population were slaves. The only two States in which slavery had ceased to exist were Vermont and Massachusetts. Connecticut had a slave population of 951; New Jersey had 12,422 slaves; New York had 20,343; Pennsylvania had 1,706.

—The arrest of 136 members of the secret society in Spain, known as the "Black Hand," has resulted in disclosures which show that a most alarming conspiracy exists. The association has several thousand members, in all classes of society. Among the crimes traced to these anarchists are agrarian outrages, incendiarism, destruction of crops and cattle, and attacks on shopkeepers. The spirit of anarchy seems to be rife in Europe, and nothing can stop it; concessions and harsh measures alike cause it to flourish the more, for its characteristic is to be dissatisfied with everything that exists.

### Obituary.

SWAIN.—Died in Boston, Erie Co., N. Y., Jan. 30 1883, Byron Swain, aged forty-five years. His death occurred while felling a tree in the woods. He was found dead soon after the accident, with a large limb lying across him.

Bro. Swain embraced the truth in 1865, under the preaching of John Bostwick, in Olmstead Co., Minn. He leaves a wife and three children to mourn his loss, but they mourn not as those without hope. Discourse by the writer from Isa 25: 8, 9. BENJ. HOLMES.

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, MARCH 15, 1883.

"ALL of us" at the SIGNS Office were much pleased to greet Bro. W. C. White last week on his return. He gives us some interesting facts in his account of his visit East.

WE do not hold ourselves under any obligations to pay attention to anonymous correspondence. We may notice it, and we may not—generally the latter. It depends entirely upon the nature of it. They who are conscious of right intentions can have no reasonable objection to signing their names to their letters.

## Sabbath Chronicle.

THE seventh number of the *Sabbath Chronicle*, published in Chicago, has come to hand. Its publication was for some time suspended, but the strong efforts to enforce the Sunday Law, which are being made in Chicago, induced the friends of the Lord's day to resume it. This number is a good one. It is edited by N. O. Moore, who promises for the present to send it freely to all who will send for it. His address is 1439 State St., Chicago, Ill. We hope it will be supported by the friends of the truth.

## Change of Time.

THERE is no change of time in the Sabbath-school meetings.

Bro. White thinks our memory was at fault in regard to changing the time of the quarterly meetings; that the report of the committee to that effect was not adopted. We so understood it, and all in the office here got the same idea from the proceedings. We will examine this subject carefully, and report next week.

## San Francisco.

THE quarterly meeting in "the city" last Sabbath was well attended, and was altogether an excellent meeting. The condition of the membership of that church was found to be quite gratifying; forty-eight answered to their names, and attended the ordinances, and most of the others were satisfactorily reported. Although we were worn and somewhat ill, we enjoyed much freedom in speaking. A long time had elapsed since we met with that church before. Quite a number were present beside the members, some remaining through all the exercises.

No one has ever taken a deeper interest in the welfare of the San Francisco church than we have. We preached to them continuously for nearly two years without asking or hoping for any remuneration, and we felt that they were very near to us. But our labor was too hard; our health failed, and we have never considered it prudent to resume our appointments there. But the interest seemed so good last Sabbath that we could not deny the request to leave another appointment. We expect to meet with them again in two weeks, namely, on Sabbath, March 24.

## Annual Meetings.

IN this paper will be found the appointment of the election of trustees of the Oakland church. Every resident member should be present without fail, as we have many non-resident members, and a majority of the whole number *must* be present if any business shall be transacted.

The Annual Meeting of the Pacific S. D. A. Publishing Association convenes on the fourth Tuesday in April. We hope to see a larger attendance than ever before. Make early preparations, and come without fail. Those who cannot come should send in their proxies in good season.

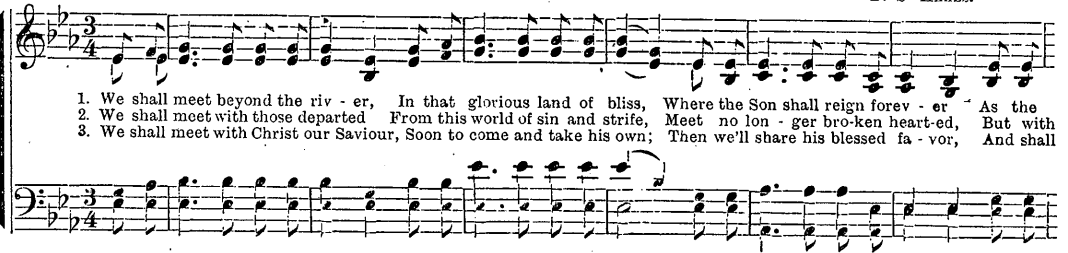
We presume the State Quarterly Meeting of the T. and M. Society will be held at the same time, but of this notice will be given in season.

CALIFORNIA has been patiently waiting and anxiously hoping for her installment of Mr. Wiggins' great storm, the prediction of which has frightened people so badly in the East. Farmers here are also getting considerably frightened—afraid it will not come.

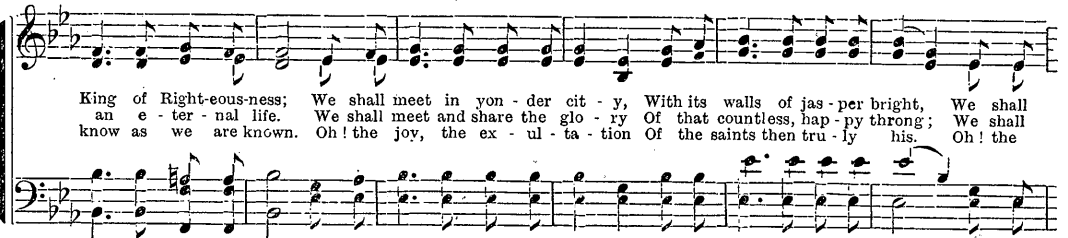
## We Shall Meet.

MRS. E. W. SAWYER.

D. S. HAKES.

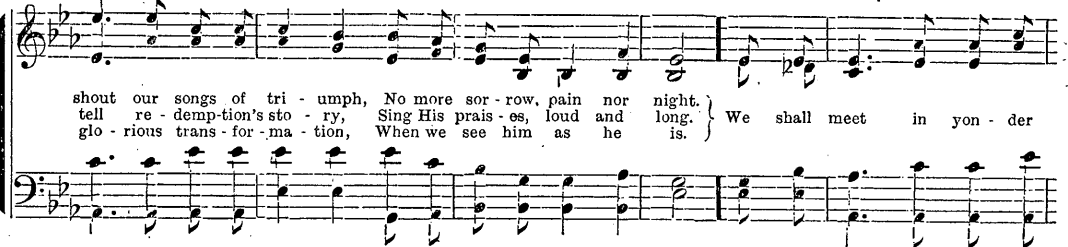


1. We shall meet beyond the riv - er, In that glorious land of bliss, Where the Son shall reign forev - er - As the  
2. We shall meet with those departed From this world of sin and strife, Meet no lon - ger bro - ken heart - ed, But with  
3. We shall meet with Christ our Saviour, Soon to come and take his own; Then we'll share his blessed fa - vor, And shall



King of Right-eous-ness; We shall meet in yon - der cit - y, With its walls of jas - per bright, We shall  
an e - ter - nal life. We shall meet and share the glo - ry Of that countless hap - py throng; We shall  
know as we are known. Oh! the joy, the ex - ul - ta - tion Of the saints then tru - ly his. Oh! the

## REFRAIN.



shout our songs of tri - umph, No more sor - row, pain nor night. } We shall meet in yon - der  
tell re - demp-tion's sto - ry, Sing His prais - es, loud and long. }  
glo - rious trans - for - ma - tion, When we see him as he is.



cit - y, By and by and by and by; We shall sing our songs for-ev - er Round our Saviour's throne on high.

By and by and by and by

From PEARLY PORTALS, by permission of G. D. Russell, 126 Tremont St., Boston.

## Probation after Death.

JOSEPH COOK and Professor Smith of Andover, are dealing hard blows to each other on the subject of probation after death. Mr. Cook denies, and we think the truth is with him, but he has so many errors in his methods of argument that it enables the Professor to show his argument to its disadvantage. If Joseph Cook could by some means be cured of his egotism, and of his dependence on German philosophy, he would be strong in his advocacy of the truth.

## Nobody to Blame.

The press reports contain the following:—  
"Atlanta (Ga.), March 10.—A drunken father in Hall County, named Herring, poured a shovel of hot coals on his infant child and burned it to death."  
In a legal point of view there was no crime committed in the above case, for it is evident that there can be no crime where there is no criminal. It has been held from time immemorial that a man is not responsible for what he does when he is drunk; and the man who furnished the murderous fluid that made him drunk held a government license to follow that business. In the eye of the law the burning of little children by drunken fathers is only an "innocent pastime."

AN editorial article—Questions Answered—may be found on the preceding page.

## Appointments.

### Annual Meeting.

PURSUANT to the statutes of the State of California, and the by-laws of the Seventh-day Adventist Church of Oakland, the annual meeting of the members of said church will be held at the church building, corner of 13th and Clay Streets, on Wednesday evening, April 4, 1883, at 7 o'clock P. M., for the purpose of electing a board of five trustees to serve for the ensuing year; and for the transaction of such other business as may be properly brought before the meeting. The attendance of all members in the city will be necessary, in order that business may be legally transacted.

By order of the President,

W. N. GLENN, Secretary.

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We are now living in times plainly pointed out in this prophecy, and it is important to understand it; for Daniel himself says that in the time of the end, the wise shall understand; while, if we fail, we are equally guilty with the Jews, who knew not the time of their visitation (Luke 19: 42-44), and shall meet a similar fate. 416 pp. Price, \$1.25.

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The music on this page has been very favorably received wherever it has been practiced. We think all our readers will appreciate its appearance in the SIGNS. The book—PEARLY PORTALS—is filled with music of a high cast. It may be obtained at this Office.