

# The Signs of the Times.

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

VOLUME 7.

OAKLAND, CALIFORNIA, FIFTH-DAY, OCTOBER 13, 1881.

NUMBER 39.

## The Signs of the Times.

PUBLISHED WEEKLY, FOR THE  
S. D. A. MISSIONARY SOCIETY.

[For terms, etc., see last page.]

### WE ARE WAITING.

BY MARY M. BUCKLAND.

We are waiting for the coming  
Of our Saviour, Priest, and King.  
For the dawning of that morning  
That will our deliverance bring.  
For we are pilgrims sad and lonely,  
While in this dark vale we roam.  
Here we feel that we are strangers,  
And we are waiting to go home.

Here we have no place of resting,  
This is not the Christian's home,  
But we are seeking for a country  
Where no sorrow ere can come.  
And we know that we are nearing  
That bright land we long to greet,  
That our journey's almost ended,  
We shall soon our Saviour meet.

We are waiting, and the moments  
Swiftly now are speeding on,  
And we must be up and doing,  
Striving well our race to run.  
For we see the many tokens  
Which proclaim our Saviour near;  
On every hand they're rising,  
And we know he'll soon appear.

We are waiting for his coming,  
And we strive to overcome,  
For we want to be all ready,  
That we may be gathered home.  
To that home of glorious beauty,  
To that golden city fair,  
Where we'll ever be with Jesus,  
Free from sorrow, pain, and care.

Albion, N. Y.

## General Articles.

### IN THE DOWNWARD PATH.

BY MRS. E. G. WHITE.

ONE wrong step prepares the way for another. Samson had transgressed the command of God by taking a wife from the daughters of the Philistines, and ere long he ventured again among that people—now his deadly enemies—in the indulgence of his unlawful passions. Trusting confidently to his great strength, which had inspired the Philistines with such terror, he boldly entered Gaza, one of their largest and most powerful cities, and visited a harlot of that place.

The disgraceful fact was soon made known to the inhabitants of the city, who were eager to be avenged upon their dreaded foe. Fearing to attack him, however, they sent for reinforcements, and kept a vigilant watch at the gate of the city, determined by some means to put him to death in the morning.

At midnight Samson was aroused. The accusing voice of conscience filled him with remorse, as he remembered that he had broken his vow as a Nazarite. But despite his sin, God's mercy had not forsaken him. His great strength again served to deliver him. Wrenching the city gate from its place, he took it entire, with its posts and bars, and carried it several miles, to the top of a hill on the way to Hebron; the guards meanwhile, being too much surprised and terrified to intercept or pursue him.

But even this narrow escape did not serve to stay him in his evil course. The third step downward soon followed the second. He did not again venture into the territory of the Philistines, but sought at home those sensuous pleasures that were luring him on to ruin. "He loved a woman in the vale of Serek." Her name was Delilah, which fitly signifies consuming, or wasting. In the society of this enchantress, the judge of Israel squandered precious hours that should have been

sacredly devoted to the welfare of his people. But the blinding passions which make even the strongest weak, had gained control of reason and of conscience. The vale of Serek, a little valley not far from his own birthplace, was celebrated for its vineyards. These also had a temptation for the wavering Nazarite, who had already indulged in the use of wine, thus breaking another tie that bound him to temperance, to purity, and to God.

The Philistines were well acquainted with the divine law, and its condemnation of sensual indulgence. They kept a vigilant watch over all the movements of their enemy, and when he degraded himself by this new attachment, and they saw the bewitching power of the enchantress, they determined, through her, to accomplish his ruin.

Accordingly, a deputation consisting of one leading man from each of the five Philistine States was sent to the vale of Serek. It was not their purpose to seize him while in possession of his great strength, but to learn if possible some means by which that strength might be taken away. Such marvelous power, far exceeding anything which they had ever known before; that of the famed descendants of Anak, who dwelt among them, could not be compared with it, and the Philistine lords decided that it must be supernatural, the result of some condition that might be changed, or some charm that might be broken. They therefore bribed Delilah to discover the secret of his strength, and reveal it to them, offering her eleven hundred shekels of silver from each of their number, aggregating a sum of more than three thousand dollars.

As the betrayer plied Samson with her questions, he deceived her by declaring that the weakness of other men would come upon him if certain processes were tried. When she put the matter to the test, the imposition was discovered. Then she accused him of falsehood, saying, "How canst thou say thou lovest me, when thou hast deceived me and lied to me these three times, and hast not told me wherein thy great strength lieth?"

Samson's infatuation seems almost incredible. At first he was not so wholly enthralled as to reveal the secret; but he had deliberately walked into the net of the betrayer of souls, and its meshes were drawing closer about him at every step. Three times he had the clearest evidence that the Philistines had leagued with his charmer to destroy him; but when her purpose failed and his strength returned, she had treated the matter as a jest, and he blindly banished all fear of danger.

Day by day Delilah pressed and urged him, until "his soul was vexed unto death," yet a subtle power kept him by her side. Her heart was set upon the tempting bribe, and she exerted all her blandishments to secure it. Overcome at last by the bewitching spell which he seemed to have no power to break, Samson made known the secret: "There hath not come a razor upon mine head; for I have been a Nazarite unto God from my birth. If I be shaven then my strength will go from me, and I will become weak and be like any other man."

Eagerly the betrayer listened to his words, fully convinced by his serious and earnest manner that he had told the truth; and she determined to profit by it. A messenger was immediately dispatched to the lords of the Philistines, urging them to come once more to her chamber without delay. She next sent for a man who, while the warrior slept with his head upon her knees, shaved off the heavy masses of his hair. Then, as she had done three times before, she called, "The Philistines be upon thee, Samson!" Suddenly awaking, he thought to exert his strength as before, and destroy them all; but his powerless arms refused to do his bidding, and then he knew that the Lord had departed from him.

When he had been shaven, Delilah began to annoy him and cause him pain, thus making a trial of his strength; for the Philistines dared not approach him till fully convinced that his power was gone. Then they seized him, and having put out both his eyes, they took him to Gaza. Here he was bound with strong fetters of brass, and kept in their prison house as a trophy of their victory, and compelled to drudge in hard labor.

What a change to him that had been the judge and champion of Israel!—now weak, blind, imprisoned, degraded to the most menial service! Little by little he had violated the conditions of his sacred calling. God had borne long with him, but when he had so yielded himself to the power of sin as to betray his secret, that moment God departed from him. There was no virtue in the length of his hair, in itself, but it was a token of his loyalty to God, and when the symbol was sacrificed in the indulgence of lustful passion, the blessings of which it was a token were also forfeited. Had Samson's head been shaven without fault on his part, his strength would have remained. But his course had shown contempt for the favor and authority of God as much as if he had in disdain himself severed his locks from his head. Therefore God left him to endure the results of his own folly.

In his sufferings and humiliation, a sport for the Philistines, Samson had opportunity for reflection, and he learned more of his own weakness than he had ever known before. As his afflictions led him to repentance, his hair began gradually to grow, indicating the return of his extraordinary powers; but his enemies, regarding him only as a fettered and helpless prisoner, felt no apprehensions.

As the Philistines exulted over their great victory, they ascribed the honor to their gods, praising them as superior to the God of Israel. The contest, instead of being between Samson and the Philistines, was now between Jehovah and Dagon, and thus the Lord was moved to assert his almighty power and his supreme authority. A favorable opportunity for this was soon presented. The Philistines held a feast in honor of their God Dagon. A vast company was assembled, and in the height of their sacrilegious festivities, they ordered the captive to be produced, that the people might have a new source of amusement. The multitude greeted his appearance with shouts of triumph, and praised their god who had thus subdued the "destroyer of their country." Samson had been made the sport of the people before; but now even the rulers of the nation mocked at his misery.

The immense building was thronged with the brave and the fair. Even the roof was crowded with thousands of spectators. After a time, as if weary, Samson asked permission to rest against the two central pillars which supported the temple roof. Then he breathed the prayer, "O Lord Jehovah, remember me, I pray thee, and strengthen me, I pray thee, only this once, that I may be avenged on the Philistines for my two eyes." With these words he seized the pillars in his mighty arms, and with the cry, "Let me die with the Philistines," he bowed himself and the roof fell, destroying at one dread crash, all that vast company. "So the dead which he slew at his death were more than they which he slew in his life."

God designed that Samson should accomplish a great work for Israel. Hence the utmost care had been taken at the very outset of life to surround him with the most favorable conditions for physical strength, intellectual vigor, and moral purity. Had he not in after years ventured among the ungodly and the licentious, he would not so basely have yielded to temptation. Physically he was the strongest man upon the earth; but in self-control, integrity, and firmness, he was the weakest of men. His passions were not held in

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subjection to reason and the fear of God. The blandishments of beautiful women often have dangerous temptations to the young. Those who do not make God their strength will be overcome by Satan's devices.

The very men whom God purposes to use as his servants, the dread adversary uses his utmost power to lead astray. Yet the sacred word presents for our encouragement noble examples of men who have in the strength of God resisted the fiercest attacks of the powers of darkness. The youthful Joseph was subjected to a most severe temptation. It came from one in high position, one whose enmity might destroy his worldly prospects. The future of Joseph's life was determined by the decisions made in that trying hour. He calmly looked up to Heaven, and exclaimed, "How can I do this great wickedness, and sin against God?" The fires of unholy passion were not permitted to kindle. God's commands, God's promise were before Joseph. He felt that the all-seeing eye was upon him, extending to all his thoughts, penetrating to the secrets of the heart, to the motives underlying every action.

(2) [Samson in his peril had the same source of strength as had Joseph. He could choose the right or the wrong as he pleased. But instead of taking hold of the strength of God, he permitted the wild passions of his nature to have full sway. The reasoning powers were perverted, the morals corrupted. God had called Samson to a position of great responsibility, honor, and usefulness; but he must first learn to govern by first learning to obey the laws of God.] Joseph was a free moral agent. Good and evil were before him. He could choose the path of purity, holiness, and honor, or the path of immorality and degradation. He chose the right way, and God approved. Samson, under similar temptations, which he had brought upon himself, gave loose rein to passion. The path which he entered upon he found to end in shame, disaster, and death. What a contrast to the history of Joseph!

The youths of to-day can bless or blight their future life. God calls young men in the strength and glory of their manhood to do service for him. But many whom God could use refuse to obey. They desire to secure worldly gain and worldly honor. To become a servant of Christ they consider as requiring too great a sacrifice.

(3) [The history of Samson conveys a lesson for those whose characters are yet unformed, who have not yet entered upon the stage of active life. The youth who enter our schools and colleges will find there every class of mind. If they desire sport and folly, if they seek to shun the good and unite with the evil, they have the opportunity. Sin and righteousness are before them, and they are to choose for themselves. But let them remember that "whatsoever a man soweth that shall he also reap." He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.]

#### THE GOSPEL HOPE.

BY J. N. LOUGHBOROUGH, SOUTHAMPTON, ENGLAND.

HOPE is defined to be, "A desire of some good, accompanied with at least a slight expectation of obtaining it." Neither desire nor expectation alone constitutes a hope. A person may desire what he has no reasonable ground of expecting. Again, he may expect to receive that which he by no means desires. One may desire the future kingdom of God, with all its attendant glories, and yet cannot expect to receive it, unless he is found walking "in the statutes of life." The sinner may expect, on the authority of the word of God, that, if he does not turn and serve the Lord, he will be punished with everlasting destruction from the presence of the Lord, and from the glory of his power (2 Thess. 1:8, 9), yet he does not desire it. So we may conclude that the true hope is a combination of expectation and desire, based upon what God has promised, and upon the assurance that we ourselves are complying with the conditions of the promise.

The Scripture writers have not placed many hopes before us, but as St. Paul says, "There is one body, and one spirit, even as ye are called in one hope of your calling." Eph. 4:4. There are indeed several events to be accomplished in order to the full and final realization of the gospel hope. Each of these events may be spoken of as the hope, but only in the sense that the accomplishment of these events are embodied in the usher-

ing in of the one hope. These objects, or events, are so intimately connected with the hope as to be called *the hope*; because if these are not fulfilled, the hope itself would fail of its accomplishment.

We might compare these events to steps to be taken in ascending a tower. Each is taken to gain the top of the tower, but no one of the steps alone will bring us to the top. Although each step is taken to gain the top, still the top is not gained unless all the steps are taken. So with the different events of the hope, *all* must be fulfilled or that hope will never be realized.

To make the point plainer we say, 1. The hope is spoken of as the inheritance awaiting the faithful in Heaven. St. Peter says, "Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Pet. 1:3-5.

We learn, 2. That eternal life is called the hope. St. Paul says, "In hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1:2. This same apostle has made this very plain in writing to the Corinthians where he says, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:50-53. Looking forward by faith, cherishing the hope of a part in the future kingdom, we see that ere we enter that kingdom we must be made immortal, in other words we must receive eternal life through our Lord Jesus Christ. So we see that "eternal life" is a part of that hope of inheritance in the kingdom.

We further learn, 3. That the resurrection is called the hope. We read of St. Paul, "He cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question." Acts 23:6. Again, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:14, 15. This is also clear when we consider that it is at the resurrection of the just that the saints of God are to be made immortal. The resurrection of the just then is indeed the hope, for it is at the resurrection that corruption puts on incorruption in order to obtain an entrance into the future kingdom of God.

The second appearing of our Lord Jesus Christ is also called the hope; "The grace of God that bringeth salvation hath appeared to all men, 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." Titus 2:11-13. It is at the coming of Christ that the resurrection is to take place, "For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16. "For as in Adam all die, even so in Christ shall all be made alive. But, every man in his own order: Christ the first-fruits, afterward they that are Christ's at his coming." 1 Cor. 15:22, 23.

If there were no second coming of Christ, there would be no resurrection. The resurrection is spoken of as an event to transpire at the coming of Christ, hence, if there should be no coming of Christ, the saints would not be raised. If the saints are not raised, immortality will not be given. If immortality be not given, the hope of the future kingdom must all prove a failure; for "flesh and blood cannot inherit the kingdom." Thus it is evident that the second coming of Christ is the grand and glorious event which is to usher in the consummation of the hope of God's people. There is then no marvel that so much importance is attached in the Scriptures to the great theme of Christ's second coming.

It has been claimed, by those who have counted, that one verse of every thirty, in the New Testament treats of Christ's second coming. Receiving the idea that our hope centers in his coming to raise the dead and bestow immortality upon his people, that they may possess the immortal kingdom, there is a glory clustering around the event of his coming, like the glory of dawning day. It is the grand door that must be opened to usher us into the kingdom of God.

In harmony with the thoughts already suggested in this article, we may understand why the promises of the entire Bible which relate to the future reward are made in the manner they are. A fact which must have suggested itself to the careful student of Scripture is this. When Bible writers have occasion to speak of the reward of the righteous, they either point us to Christ's coming, the resurrection, or eternal life and the kingdom of glory beyond the resurrection.

Said Job, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25, 26. Comparing this with his statements in previous chapters we see he had no other hope but in the awaking at Christ's coming. He says, "There is hope of a tree, if it be cut down that it will sprout again." Then he contrasts with it man's death, comparing it to the drying up of the waters, and saying they are in a sleep from which they shall not awaken until the heavens be no more, and says, "If a man die shall he live again? All the days of my appointed time will I wait, till my change come." Job. 14:7-15.

In chapter seventeen he shows us plainly that his hope is not consummated while he is dead. "If I wait, the grave is mine house; I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope who shall see it?" Verses 13-15. He waits in the sleep of death, with worms consuming his body, resting in hope that his Redeemer will come at the last day and he shall then be resurrected and see God in his flesh.

The prophet Ezekiel, in treating of the resurrection of God's people, under the similitude of a valley of dry bones, represents the bones of the dead as speaking, and saying, "Our bones are dried, and our hope is lost; we are cut off for our parts." But the Lord says, "Prophecy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Eze. 37:11, 12. Designating clearly that their hope is not cut off, because there will be a resurrection of the dead.

As to the time of reward we instance the words of our Saviour as recorded in St. Luke. He had been bidden to a feast. "Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14:12-14.

The words of St. Paul are also in point, when writing to the Colossians, he says, "For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:3, 4.

St. Paul seemed very desirous that the church should have the true hope before them as we see in his words addressed to those of Thessalonica. He says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18.



By looking carefully at these words of St. Paul we learn, 1. That those he addressed were sorrowing like those who had no hope. 2. The reason they were thus sorrowing was because they were ignorant concerning their friends who had died. 3. He tells them he would not have them ignorant, which is conclusive proof that he was not himself in ignorance concerning the dead. 4. Having thus intimated that they are ignorant and that he is not, and that he would not leave them in ignorance we should expect him, as a faithful apostle of Christ, to write in such a manner as to remove this ignorance respecting the dead by placing the true gospel hope before them.

Under such circumstances, with such a preface to his remarks, what does he tell them? That their friends are in Heaven receiving their reward? That they are already happy in the full fruition of their hope? No! he has no such statement to make; but that the Lord is coming to raise their friends from the dead, and take them up with the living saints, to meet the Lord in the air, when he comes, to be forever with him. And he concludes by saying, "Wherefore comfort one another with these words." Thus he points them to Christ's coming and the resurrection for the consummation of their hope.

What he taught others in his life and ministry was the hope that cheered him when he neared the close of his pilgrimage. Writing to Timothy, he said, "For I am now ready to be offered, and the time of my departure [death] is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth [from the time of his death] there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:6-8. This shows that the reward of righteousness is to be given at Christ's second coming. This is in exact accordance with our Saviour's words, as recorded in Revelation, "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

Both St. Peter and St. John, the beloved apostle, agree with the above in their testimony concerning the hope. St. Peter says to the ministers of Christ, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:2-4.

St. John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3.

The coming of Christ then is the time we shall receive our reward, and it is then the hope of God's people will be consummated.

#### THE WORLD'S ESTIMATE OF CHRIST.

BY ELD. S. N. HASKELL.

THE life of Christ is the noblest and most fruitful study for men of every age. He spake as never man spake, and his life was an illustration of the truths he taught. Adherents to every faith acknowledge him to be above all the prophets. The Jews confess admiration of his character as exhibited in the gospel. Great men of every age, whether Christians or infidels, set the name of Jesus Christ above every other. Says one writer, "The life of Christ concerns Him who, being the holiest among the mighty, the mightiest among the holy, lifted with his pierced hand empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages." Goethe in his conversation with Eckerman, says, "I esteem the gospels to be thoroughly genuine, for there shines forth from them the reflected splendor of a sublimity, proceeding from the person of Jesus Christ, of so divine a kind as only the divine could ever have manifested upon earth." Rousseau, who with Voltaire exerted a powerful influence over French culture in the eighteenth century, says, "How petty are the books of the philosophers, with all their pomp, compared with the gospels." In speaking of Christ he says, "What sweetness, what purity in his ways, what touching grace in his teachings! what a loftiness in his maxims, what profound wisdom in his words! what pres-

ence of mind, what delicacy and aptness in his replies! what an empire over his passions! where is the man, where is the sage, who knows how to act, to suffer, and to die without weakness and without display? My friend, men do not invent like this. These Jews could never have struck this tone, or thought of this morality."—*Emile I., IV., 109.*

Thomas Carlyle whose fame as a writer of fiction is world wide, thus expresses himself in one of his books, "Jesus of Nazareth, our divinest symbol! Higher has the human thought not yet reached," and then he goes on to say that his infinite character is beyond human comprehension. The Bible presents Christ as God and requires that all men shall worship him, and in his worship men become unselfish. It ennobles and elevates them, while the same devotion paid to any human being belittles the soul, enslaves the mind, and destroys those powers which elevate and civilize society.

The first Napoleon was neither a pious nor weak-minded man. However worthless and depraved in a moral sense, he was a man of gigantic intellect, and he studied the great men of antiquity, comparing himself with them, and seeking to excel them all. Conversing one day at St. Helena with one of his suite, he said to him, "Can you tell me who Jesus Christ was?" The officer made an evasive answer. "Well, I will tell you," said Napoleon, and then went on to compare Christ with himself, and with the heroes of antiquity, showing how far he surpassed them all. "I think I understand somewhat of human nature," he continued, "and I tell you all these were men, and I am a man, but not one is like Him. Jesus Christ was more than a man. Alexander, Cæsar, Charlemagne, and myself founded great empires; but upon what did the creatures of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him." "The gospel is no mere book," said he at another time, "but a living creature, with a vigor, a power, which conquers all that opposes it. Here lies the Book of books upon the table (touching it reverently); I do not tire of reading it, and do so daily with pleasure."

Men wonder at the conquests of Alexander, but here is a conqueror who draws men to himself for their highest good; who unites to himself, incorporates with himself, not a nation, but the whole human race."—*Bernard's Memoirs.* Again he says, "Jesus is the same; always the same—majestic, and simple, infinitely severe and infinitely gentle. Throughout a life passed under the public eye, he never gives occasion to find fault. The prudence of his conduct compels our admiration by its union of force and gentleness. Alike in speech and action, he is enlightened, consistent, and calm. I know men; and I tell you Jesus is not a man. Everything in him amazes me. His spirit outstretches mine, and his will confounds me. Comparison between him and any other being in the world is impossible. His ideas and his sentiments, the truth that he announces, his manner of convincing, are all beyond humanity and the natural order of things. His birth, and the story of his life, the profoundness of his doctrines, which overturns all difficulties, and is their most complete solution, his gospel, his appearance, his empire, his progress through all centuries and kingdoms: all this is to me an unfathomable mystery. I defy you to cite another life like that of Christ." Thus Christ stands as a beacon light to those who wish light, and a marvel to the unbeliever.

#### CHRISTIANS, TO THE RESCUE!

INFIDELITY is rapidly gaining ground in the West. To be convinced of this one only needs to spend a few months west of the Rocky Mountains. What a scramble for wealth and pleasure! All fear of God and all thought of a future have been flung to the winds. Mines and mining, theaters and dances, dresses and balls; these are the general topics of conversation. All are eager for excitement, and whether it be found in the dram-shop, the gambling saloon, or the low play-house, does not matter. The coarser the play, the better it will draw; the more impious the book, the greater the number of its readers. Profanity is the rule rather than the exception, and in many instances the women swear worse than the men.

The few Christians, finding themselves powerless to oppose this tide of sin and iniquity, often fall in and float along with the current. Vital

piety—old-fashioned, prayer-meeting religion—is hardly known. The vigorous, self-supporting churches west of the Rocky Mountains would hardly exceed two or three score. There are towns of five hundred people without a single church-goer; and entire Territories, numbering a hundred thousand inhabitants, where not one in a hundred steadily visits the house of God. In the great mining-camps, and in many of the towns, sin runs loose six days in the week, and holds high carnival on Sunday.

The reason for this state of things is not hard to find. The wonderful facilities for accumulating wealth which the West has afforded, have given the people the means for the gratification of their appetites and passions. Multitudes who at home were kept temperate and chaste, either by poverty or social ties, coming here and finding relief from the one and freedom from the other, give way to their naturally evil tendencies, and follow the leading of unbridled appetite and lust. And when men become impure in life and beastly in practice, they don't want a God looking around, nor a future terrifying them with its retributions. Men first become bad and then infidels; they never say "no God" till they have made themselves fools. A man with a red and scabby face came hiccoughing up to me the other day, and with a drunken laugh said, "I understand that they have left 'hell' out of the revised Testament."

This accounts for Ingersoll's great popularity in the West. His lectures, next to the cheap novel, are more widely read than anything else. Ingersoll is simply a product of the times. Some men would be great if born in any age, others owe their greatness to the age that produces them. The demand of this age was for a man who could amuse; and lo! Ingersoll! Frisky and frivolous, witty and wicked, he was just the man for an easy-living, irreverent age. The people were bent on sinning, and he was just the man to make them believe that they could do it without running any risk. Men buy his books and attend his lectures for the same reason that a housebreaker employs a talented and witty lawyer; they want to get clear. Take the dishonest, the drunken, and the unclean out of the ranks of his admirers, and there would not be many left. Every seducer, every Nihilist, and every bloody-handed assassin is ready to throw up his hat for Ingersoll.

I know that the picture is a dark one, but it is not too dark. I have been over the ground, and know whereof I write, and the picture, dark as it is, is one that American Christians need to look at. If we would retain our hold upon the East, we must save the West. We cannot have a Christian East and an infidel West. Infidelity is vigilant and active; it is bent upon conquest. No half-hearted efforts will answer. The church must gird herself for a mighty struggle. We have for a long time been preaching self-denial, and practicing self-indulgence. We have well-nigh lost the meaning of the word sacrifice.

Last year the Mormon Church with its hundred and forty thousand members, men, women, and children, contributed more for missionary work than was contributed by the whole Baptist church. When I think of this it makes me blush with shame. The Mormons might well send missionaries to us to preach to us the duty of giving. Five hundred new missionaries are needed to fully occupy this field. Shall they be forthcoming? Shall the West be saved?—*Dwight Spencer, in The Watchman.*

LOOKING DOWN THE CHIMNEY.—It is said of a man who looked down his neighbor's chimney to see what he was cooking for supper, not only did he not find out, but was nearly blinded by the smoke. When you hear men say, "I have watched those who profess so much religion, and I don't see that they are any better than those who do not make such a high profession," depend upon it they have got some smoke in their eyes, and those whose eyes are full of smoke cannot see very clearly. Denominational smoke is about the most blinding smoke we know of, and prevents the gospel from taking hold of the masses, more than any other agency. Were we to sit down by our neighbor's fire occasionally, instead of looking down his chimney, we should see many good points in his character that smoke will surely obscure.—*Sel.*

"Be patient, therefore, brethren, unto the coming of the Lord."



## THOUGHTS ON DANIEL.

BY ELD. U. SMITH.

## CHAPTER VII.—THE GREAT IMAGE.

VERSE 23. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. 24. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. 25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. 26. But the Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

WE have here further particulars respecting the fourth beast, and the little horn.

Perhaps enough has already been said respecting the fourth beast (Rome), and the ten horns or ten kingdoms which arose therefrom. The little horn now more particularly demands attention. As stated in verse 8, we find the fulfillment of the prophecy concerning this horn, in the rise and work of the Papacy. It is a matter of both interest and importance, therefore, to inquire into the causes which resulted in the development of this anti-Christian power.

The first pastors, or bishops, of Rome enjoyed a respect proportionate to the rank of the city in which they resided; and for the first few centuries of the Christian era, Rome was the largest, richest, and most powerful city in the world. It was the seat of empire, the capital of the nations. "All the inhabitants of the earth belong to her," said Julian; and Claudian declared her to be "the fountain of laws." "If Rome is the queen of cities, why should not her pastor be the king of bishops?" was the reasoning these Roman pastors adopted. "Why should not the Roman church be the mother of Christendom? Why should not all nations be her children, and her authority their sovereign law? It was easy," says D'Aubigne, from whom we quote these words (Hist. Ref., vol. 1, chap. 1), "for the ambitious heart of man to reason thus. Ambitious Rome did so."

The bishops in the different parts of the Roman empire felt a pleasure in yielding to the bishop of Rome some portion of that honor which Rome, as the queen city, received from the nations of the earth. There was originally no dependence implied in the honor thus paid. "But," continues D'Aubigne, "usurped power increases like an avalanche. Admonitions at first simply fraternal, soon became absolute commands, in the mouth of the pontiff. The western bishops favored this encroachment of the Roman pastors, either from jealousy of the eastern bishops, or because they preferred submitting to the supremacy of a pope rather than to the dominion of a temporal power."

Such were the influences clustering around the bishop of Rome, and thus was everything tending toward his speedy elevation to the supreme spiritual throne of Christendom. But the fourth century was destined to witness an obstacle thrown across the path of this ambitious dream. Arius, parish priest of the oldest and principal church of Alexandria, sprung his doctrine upon the world, occasioning so fierce a controversy in the Christian church that a general council was called at Nicæa, by the Emperor Constantine, in A. D. 325, to consider and adjust it. Arius maintained "that the Son was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom the Father had created out of nothing, the instrument by whose subordinate operation the Almighty Father formed the universe, and therefore inferior to the Father both in nature and dignity." This opinion was condemned by the council, which decreed that Christ was of one and the same substance with the Father. Hereupon Arius was banished to Illyria, and his followers were compelled to give their assent to the creed composed on that occasion.—*Mosheim, cent. 4, part 2, chap. 5. Stanley, Hist. of Eastern Church, p. 239.*

The controversy itself, however, was not to be disposed of in this summary manner, but continued for ages to agitate the Christian world, the Arians everywhere becoming the bitter enemies of the pope and of the Roman Catholic Church. From these facts it is evident that the spread of Arianism would check the influence of the Catholics; and the possession of Rome and Italy by a people of the Arian persuasion, would be fatal to the supremacy of a Catholic bishop. But the prophecy had declared that this horn would rise to

supreme power, and that in reaching this position it would

*Subdue three kings.* Some difference of opinion has existed in regard to the particular powers which were overthrown in the interest of the Papacy, in reference to which the following remark by Albert Barnes seems very pertinent: "In the confusion that existed on the breaking up of the Roman empire, and the imperfect accounts of the transactions which occurred in the rise of the papal power, it would not be wonderful if it should be difficult to find events *distinctly* recorded that would be in all respects an accurate and absolute fulfillment of the vision. Yet it is possible to make out the fulfillment of this with a good degree of certainty in the history of the Papacy."—*Notes on Dan. 7.*

Mr. Mede supposed the three kingdoms plucked up to have been the Greeks, the Lombards, and the Franks; and Sir Isaac Newton supposes they were the Exarchate of Ravenna, the Lombards, and the Senate and the Dukedom of Rome. Bishop Newton (Dissertation on the Prophecies, pp. 217, 218) states some serious objections to both these schemes. The Franks could not have been one of these kingdoms; for they were never plucked up before the Papacy. The Lombards could not have been one; for they were never made subject to the popes. Says Barnes, "I do not find, indeed, that the kingdom of the Lombards was, as is commonly stated, among the number of the temporal sovereignties that became subject to the authority of the popes." And the Senate and Dukedom of Rome could not have been one; for they, as such, never constituted one of the ten kingdoms, three of which were to be plucked up before the little horn.

But we apprehend that the chief difficulty in the application made by these eminent commentators, lay in the fact that they supposed that the prophecy respecting the exaltation of the Papacy, was not, and could not have been, fulfilled, till the pope became a temporal prince; and hence they sought to find an accomplishment of the prophecy in the events which led to the pope's temporal sovereignty. Whereas we think the prophecy of verses 24, 25, refers not to his civil power, but to his power to domineer over the minds and consciences of men; that the pope reached this position, as will hereafter appear, in A. D. 538; and that the plucking up of the three horns took place *before* this, and to make way for this very exaltation to spiritual dominion. The insuperable difficulty in the way of all attempts to apply the prophecy to the Lombards and the other powers named above is, that they come altogether too late in point of time; for the prophecy deals with the arrogant efforts of the Roman pontiff to gain power, not with his endeavors to oppress and humble the nations after he had secured the supremacy.

The position is here confidently taken that the three powers, or horns, plucked up before the Papacy, were the Heruli, the Vandals, and the Ostrogoths; and this position rests upon the following statements of historians:—

Odoacer, the leader of the Heruli, was the first of the barbarians who reigned over the Romans. He took the throne of Italy, according to Gibbon (Decline and Fall of the Roman Empire, vol. 3, pp. 510, 515), in 476. Of his religious belief Gibbon (ib., 516) says, "Like the rest of the barbarians, he had been instructed in the Arian heresy; but he revered the monastic and episcopal characters, and the silence of the Catholics attests the toleration which they enjoyed."

Again he says (p. 547), "The Ostrogoths, the Burgundians, the Suevi, and the Vandals, who had listened to the eloquence of the Latin clergy, preferred the more intelligible lessons of their domestic teachers; and Arianism was adopted as the national faith of the warlike converts who were seated on the ruins of the Western empire. This irreconcilable difference of religion was a perpetual source of jealousy and hatred; and the reproach of Barbarian was embittered by the more odious epithet of *Heretic*. The heroes of the North who had submitted, with some reluctance, to believe that all their ancestors were in hell, were astonished and exasperated to learn that they themselves had only changed the mode of their eternal condemnation."

The reader is requested to consider carefully a few more historical statements which throw some light on the situation at this time. Stanley (History of the Eastern Church, p. 151,) says: "The whole of the vast Gothic population which

descended on the Roman empire, so far as it was Christian at all, held to the faith of the Alexandrian heretic. Our first Teutonic version of the Scriptures was by an Arian missionary, Ulphilas. The first conqueror of Rome, Alaric, the first conqueror of Africa, Genseric, were Arians. Theodoric, the great king of Italy, and hero of the Nibelungen Lied, was an Arian. The vacant place in his massive tomb at Ravenna is a witness of the vengeance which the Orthodox took on his memory, when, in their triumph, they tore down the porphyry vase in which his Arian subjects had enshrined his ashes."

Ranke, in his History of the Popes (London ed. 1871), vol. 1, p. 9, says: "But she [the church] fell, as was inevitable, into many embarrassments, and found herself in an entirely altered condition. A pagan people took possession of Britain; Arian kings seized the greater part of the remaining West; while the Lombards, long attached to Arianism, and, as neighbors, most dangerous and hostile, established a powerful sovereignty before the very gates of Rome. The Roman Bishops, meanwhile, beset on all sides, exerted themselves with all the prudence and pertinacity which have remained their peculiar attributes, to regain the mastery—at least in their patriarchal diocese."

Machiavelli, in his History of Florence, p. 14, says: "Nearly all the wars which the northern barbarians carried on in Italy, it may be here remarked, were occasioned by the pontiffs; and the hordes with which the country was inundated, were generally called in by them."

These extracts give us a general view of the state of affairs at this time, and show us that though the hands of the Roman pontiffs might not be visibly manifest in the movements upon the political board, they constituted the power working assiduously behind the scenes to secure their own purposes. The relation which these Arian kings sustained to the pope, from which we can see the necessity of their being overthrown to make way for papal supremacy, is shown in the following testimony from Mosheim, given in his History of the Church, cent. 6, part 2, chap. 2, sec. 2:—

"On the other hand, it is certain, from a variety of the most authentic records, that both the emperors and the nations in general were far from being disposed to bear with patience the yoke of servitude which the popes were imposing upon the Christian church. The Gothic princes set bounds to the power of those arrogant prelates in Italy, permitted none to be raised to the pontificate without their approbation, and reserved to themselves the right of judging of the legality of every new election."

An instance in proof of this statement occurs in the history of Odoacer, the first Arian king above mentioned, as related by Bower in his History of the Popes, vol. 1, p. 271. When, on the death of Pope Simplicius, A. D. 483, the clergy and people had assembled for the election of a new pope, suddenly Basilius, prefectus, prætorio, and lieutenant of King Odoacer, appeared in the assembly, expressed his surprise that any such work as appointing a successor to the deceased pope should be undertaken without him, in the name of the king declared all that had been done null and void, and ordered the election to be begun anew. The horn which exercised such a restrictive power over the papal pontiff must certainly be taken out of the way before the pope could reach the predicted supremacy.

**BAD CONUNDRUMS.**—The conundrum Christian is one of those irregular, spasmodic, impulsive, one-sided, half-baked Christians, that is to-day up, and to-morrow down, to-day hot, to-morrow cold; to-day he is devout, to-morrow he is frivolous. Now he is liberal, now niggardly. He is a jumble of inconsistencies. If he has a good trait, he is sure to have a half-dozen others, as some one has said, that "put it to shame." Is there a flaming revival in progress? This man's presence and noisy zeal may be confidently counted on, blazing away, comet-like, with a transcendent glow of fervor and pretense, and ready with much volubility to rebuke the more unassuming, but really also, quite likely, the more pious, devoted, humble brethren, for their tardiness and languor: only, however, to subside with the special excitement itself, and then to remain as the hills of Nova Zembla during all the rest of the year. Alas! how many conundrums of this sort the churches have to carry!—*Examiner and Chronicle.*



## QUESTIONS ABOUT SIN.

SIN is in the world. No sane man, who knows enough to complain of the wrong-doing of his neighbor, can dispute the fact. The Bible tells us the simple story of its entrance; and it also sets before sinners a way of pardon and life. But the carnal mind is not so ready to repent and accept of pardon as it is to question and impeach the wisdom of God in permitting sin to enter. Why did not God place man in a condition in which sin would be impossible? Men imagine that they could have devised a wiser plan. But it is enough for me to know that sin has been permitted by a wisdom superior to mine; and I can see too that man, in being made free to choose, is more honored by God than he would have been had inexorable fate predetermined his course of action. In the wisdom of God sin exists; and it is enough for me to know that there is a perfect and infallible remedy in Jesus Christ.

But there is another question concerning sin which is open for discussion. It is this: Shall sin exist forever! Now, unless God has revealed the fact that in his purpose sin shall not be destroyed, but shall exist forever, it certainly is a subject on which we are free to reason. And is it not more reasonable to think that sin is a temporary evil, and that it shall cease to exist, than to believe that it is to continue forever? Who can produce a reason why evil should be immortalized, and to endless ages mar the fair creation of God?

And where is the revelation that this is the purpose of God? Is it not on the other hand revealed that God will destroy the devil and his works? Heb. 2:14; 1 John 3:8. The curse followed sin. Gen 3:17. The time will come when the curse will be no more. Rev. 22:3. Will it not be thus because sin, the cause of the curse, has been utterly destroyed? This is reasonable; is it not also scriptural? R. F. COTTRELL.

## JESTING USE OF SCRIPTURE.

A JESTING use of Scripture is an abuse of Scripture. Yet it is so used both by believers and unbelievers. It is frequently used in jest in public lectures. Even such men as Spurgeon and Talmage employ Scripture in this way. Talmage's lecture at Louisville was severely criticised in one of our religious papers for exposing religion to ridicule. It is often jestingly used in social gatherings and ordinary conversation, and that by Christian people. Much of the wit and humor in social life derives its piquancy from allusion to Scripture. The head-lines and advertisements of newspapers are often filled with irreverent and flippant use of God's word. Allusions to the Bible and religion, often season the jokes and witty sayings which appear in secular and religious papers and magazines. Many of the good things in *Harpers' Drawer* are of this character. Our college songs and class-day jokes often depend upon allusion to Scripture for much of their wit and humor.

Is not such use an abuse of Scripture? Shall our sacred Book become a jest-book? If a Buddhist or Mohammedan were to see extracts from the Bible made the basis of jokes, and that by Christian people, would it speak well for our religion? I am not aware that Mohammedans are wont to make allusions to the Koran an ingredient of jokes.

Not only does this use of the Bible degrade it in the eyes of others, but it also degrades it in our own eyes. It associates the Bible with what is low and ridiculous, and tends to diminish our reverence for it. The writer has had several passages of Scripture so associated with ridiculous things, that the mention of the passages immediately brings up the jests made upon them, thus destroying almost their whole force.

The spiritually minded Christian cannot but be jarred by the jesting use of Scripture. That this use of the word is irreverent and an abuse, is evident from the revulsion of the spiritual nature which it occasions. To be sure, many Christians become more or less accustomed to it; but the hardening is rarely complete, and the jar is there, though very slight perhaps, or very concealed. Large portions of Scripture have been, in the public mind and consequently in the Christian mind, more or less connected with the comical. For example, the stories of the fall, of Jonah, and of the ark, have come to be mostly a theme for joking remarks. It is hard for a Christian to study these without some ridiculous suggestion entering his mind.

If the jesting use of Scripture is abuse of Scripture, what shall be done to repress it? It may indeed be said that such use of Scripture is inevitable; that the Bible has become so rooted in our thought that it connects itself necessarily with every form of speech. I think, however, that in England and Scotland, where the Scripture has impressed itself more deeply upon the minds of men, than in America, this abuse of the Scripture is rarely found. A little care and self-control will suppress the jests on Scripture which so readily suggest themselves to many minds. We pray "Thy name be hallowed;" shall we not also pray "Thy Book be hallowed?" The one petition is involved in the other. God's Book is called the "Holy Scriptures," and shall we not keep it holy and revered by not employing the word in jest ourselves, and protesting against this use by others?—*California Christian Advocate*.

## PREACHING WHAT ST. PAUL PREACHED.

AS AN instance of the close rule under which Rome holds her priests, it is told that a French Catholic priest began to preach in unwonted style, which attracted the attention of his congregation first, and presently that of his bishop. The latter sent for him and said, "You do not preach what the church orders." "I preach what St. Paul preached." "That won't do. You must not preach what the church does not sanction. You had better retire and reflect. I will give you a letter to the head of a convent." The letter was given, and the priest went his way. Before reaching his destination he thought he would have a look at the letter. He opened and read, "This is a dangerous man. Take him into your establishment, and never let him out." The priest did not care to be imprisoned for life, and he went on to Paris, and returned the letter to the bishop. Now he has joined the Protestants in their work of spreading the gospel of Christ, which is also the gospel of spiritual liberty—a work in which he cannot too much "preach what St. Paul preached."—*Examiner and Chronicle*.

## CONSISTENT CHRISTIANS.

WHEN we walk with God we preach wherever we go. Our example is a sermon. And there is nothing that will impress the world like a consistent Christian life. When Jacob turned towards Bethel to build an altar unto God, "the terror of God was upon all the cities round about." When the children of Israel walked with God and trusted in him as their leader, no nation could stand before them. But when they got tired of God's company and asked for a king, a leader that they could see, he gave them Saul who stood head and shoulders above the rest of the people. He was just such a leader as carnal eyes would choose. But what was the result? A single giant, Goliath of Gath, came out and defied King Saul and all his army. In the days of Joshua when the people followed God freely, they were not afraid of the Anakim. They slew a race of giants. But now they dared not to meet this one. Such is the result of being out of communion with God. It will not do to come to Bible readings in the afternoon and go to the theater at night; to attend prayer-meetings one evening and dancing parties the next. If you want your friends to be saved, your children converted, you must be consistent as a Christian, you must let your light shine steadily before them.—*Moody*.

THERE are two ways of looking forward—of losing sight of the present in the thought of the future. One is, to anticipate dark days and days of evil, in times of light and joy; the other is, to anticipate the better things God has prepared for us, while we are in sorrow and need. The latter way is the better way; it is the only right way.

The other way is as wrong as it is unwise and pernicious. There was a beautiful illustration of this better way in one of the latest utterances of good Dr. Plumer, on his dying-bed, at Baltimore. It was during a season of much personal suffering that he said, in cheerfulness: "One night in Jesus' bosom will be worth all this." That is the way to look at our sorest trials. That is Paul's way; it is David's way; it is the way for every believer in Jesus: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "I shall be satisfied, when I awake, with thy likeness."—*S. S. Times*.

## The Sabbath School.

## WHERE TO UTILIZE THE CHURCH'S TALENT.

ONE of the problems for Christendom to solve is this: How can the latent talent of the church be developed and made available? It is a most important question. That this talent is not developed and made available is a most palpable fact. Some denominations succeed in this matter better than others, but in all there is a lamentable defect, and in consequence of this the church goes lamely, not putting forth a tithe of her real strength.

What could be more admirably adapted to the development of this latent talent than the Sabbath-school? Here all can find employment. Some of the most efficient lay talent in the church has thus been developed. Men who began with their class in the Sabbath-school have risen, by successive steps, until they occupy positions of national and of world-wide influence. There is talent enough buried in the earth or wrapped up in napkins to make the church arise and shine like the sun in the heavens.

Teachers should learn to qualify themselves for their office and its duties. They should not only study the word of God, but should also study the dispositions of children. They should make themselves adepts at imparting instruction,—in winning and retaining the affection and confidence of their classes. The highest attainments, the most brilliant talents, are not too good to be devoted to this service. The State has her normal schools; why should not the church have hers also? There ought to be a trained and disciplined corps of teachers, who are not only qualified for the service, but who have an enthusiasm in it,—who will bring with them an ardor that will diffuse the warmth and life of spring where now reigns the dreariness of winter. Some pagan nations consecrated new buildings by enclosing a living child in the masonry of the foundation. We are far in advance of that superstition; but there is a time coming when our indifference to the intellectual and moral condition of the millions of children in the land will be regarded with almost as much horror as we now regard the pagan atrocity that entombed a living child in solid masonry. Notwithstanding all that has been done, much remains to be done; and it behooves the church to address herself to the work as she has never yet done.—*S. J. Wilson*.

## ORIGINALITY.

A SABBATH-SCHOOL teacher is sometimes found who is very desirous of showing originality. He will not look at lesson helps, because he wishes to develop his own plan, and to accumulate his own materials. Such may be a good attitude in which to approach the lesson. The teacher who studies the Bible-text first, and then uses his own power of thought and resources in unfolding its meaning, begins right. But if he stops there he will be very inadequately prepared. His exposition is liable to be meagre, common-place, one-sided, and possibly, erroneous. Careful, conscientious, and prolonged study is the safeguard against such a danger. There are commentators who have brought disciplined minds and the results of profound studies to the elucidation of the text. Biblical geography and antiquities lend their aid. Modern customs throw their light upon the manners and customs of Scripture times. Lesson helps gather these results from many books and put them before the teacher. He need not sacrifice his originality in using them, if he learns to use them rightly.—*S. S. World*.

It was Mr. E. P. Whipple, we believe, who once remarked that "exegesis" too often means "exit Jesus." It cannot be questioned that there is a sort of Bible study, characterized by subtle wire-drawing and fine hair-splitting, which tends to bring all careful and scholarly Bible study into disrepute. And yet any Christian man will admit, when he stops to think for a moment, that no research and trouble necessary to get at the meaning of the word of God is misspent. The only trouble is that men of little learning, but of much hard sense, have a conviction that the result of much of the critical scholarship of the day is to get out of the Bible not God's message, but a meaning that was never there until the critic's ingenuity put it there. It is a pity that there is just enough of this kind of scholarship to make a conviction not altogether unfounded.—*Sel*.



## The Signs of the Times.

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

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OAKLAND, CAL., FIFTH-DAY, OCTOBER 13, 1881.

### WHAT THINK YE OF CHRIST?

THIS is a question which has lost none of its importance since it was first asked; which each must yet answer for himself, and the answer to which will form our lives and shape our destinies. When it was first propounded to the Jews, it was no small matter to confess that Jesus of Nazareth was the Messiah, the Son of the living God. To confess that Jesus was the Christ, at that time, was to estrange one's friends, to be regarded as an outcast, and to be cut off from church privileges, which then included nearly all the privileges which a citizen could enjoy. But the times have changed. Popular and worldly religion of this age accepts Jesus as the Son of God. And then it lifts its head in pride because it has "witnessed the good confession," and goes on living very much as the Pharisees did who rejected him altogether.

The question for each to answer for himself now is that of Pilate: "What shall I do with Jesus who is called Christ?" If he is the Son of God, where shall we place him in the divine plan? In what light shall we view his incarnation and his death? Whence the necessity of such suffering and such a death? What was its object, and what is to be accomplished thereby? These are all-important questions; and the world is being much agitated by them at the present time.

If this agitation tended to lead people to self-examination and humiliation before God,—to inquire how they could appropriate to their great necessities the benefits of his wondrous death, it would be well. But such is not the case. The tendency of the current inquiry is, largely, to show that there was no absolute necessity for his death; nothing in the divine government or the divine character which made such a sacrifice necessary to human salvation.

Here is the great inconsistency of the Universalist system. It claimed that there was nothing but love in the divine character; nothing which could possibly demand the death of the offender; and yet claimed that all were saved through Christ, while it could not show that, by any principle of the divine government, the death of Christ was at all necessary, or could be closely related to human salvation. If there is nothing in the character of Deity which called for the death of the sinner, what possible relation can the death of Christ have to the sinner's salvation?

When we examine closely this dilemma of Universalism we shall find that the current of *liberal orthodoxy* is setting in the same direction. It is Universalism only half concealed. The recent trial of Dr. Thomas, of the Methodist church, will doubtless serve to greatly strengthen this tendency toward loose views of the atonement. When such religious papers as the *Christian Union* and the *Independent* show an unmistakable sympathy for Dr. Thomas, and are ready to excuse his position, which again places his accusers in the light of persecutors, we may expect that lesser lights in the religious world, and the secular press in general, will make him a martyr for an admissible Christian faith.

The correspondent of the *Christian Union* gives the following as the views of Dr. Thomas on the atonement:—

"On the atonement, Dr. Thomas holds what he calls the moral view, which is nearly the same as the moral influence theory of Bushnell. He loves to express his opinion in the words of Paul, 'God was in Christ reconciling the world to himself.' He insists that the Father loved the world as much as did the Son, and came forth in Christ to save it. He denies that one part of the deity was sacrificed to appease another part, or that Christ was punished as a sinner in man's stead. His sufferings and death, instead of being inflicted as a penalty, were voluntarily undertaken to do away with the necessity of a penalty. The atonement was intended to show the love of God and to save the sinner, by wooing him and otherwise influencing him to a better life, and also by making it possible for God to pardon him and still uphold the integrity of the law."

This is the theory of Henry Ward Beecher also, all except the last sentence, which does not at all belong to the theory. The Scripture theory is that of main-

taining the integrity of the law while the sinner is pardoned, but "the moral view" subverts this.

The expression, "One part of the deity sacrificed to appease another part," does not seem respectful to the subject. Yet it must be admitted that the faulty view of the divine existence held by many, gives rise to such a thought. The gist of the theory, however, is found in the following sentence:—

"His sufferings and death, instead of being inflicted as a penalty, were voluntarily undertaken to do away with the necessity of a penalty."

The New Testament distinctly speaks of the death of Christ as "a sacrifice." "He appeared to put away sin by the sacrifice of himself." Heb. 9:26. "Offered one sacrifice for sins." Chap. 10:12.

As Jesus was a fulfillment of the law in its Levitical service, we look to the Scriptures for the correct idea of sacrifices, which is that of substitution. Upon this we will dwell more particularly in another article. At this time we will notice the love of God as professedly vindicated by this "moral influence theory."

We readily admit that God so loved the world as to give his Son, that whosoever believeth in him should not perish, but have everlasting life. There was a reason why man was in danger of perishing; he was a sinner, and "the wages of sin is death." Death as a penalty, he was in danger of suffering. Jesus came to suffer death that man might live.

But why must man suffer the reward of his actions? Because God is just, and his law is immutable. Justice required the infliction of the penalty upon the evildoer. And what is accomplished in the death of Jesus? By means of it God may be just and the justifier of him that believeth in Jesus. Rom. 3:23-26. Thus it is made plain that justice required the death of Christ in order that the sinner might have life.

"God loved the world." But we are told that the death of Christ was to manifest this love to the world. Then we inquire, If God's love to the world induced him to save the world from death, why did not God's love to his Son save his Son from death? Or did not God love his Son as well as he loved the world? He was always "well pleased" with his Son; was he better pleased with the world? If the love of God was the only attribute exercised in this proceeding, who shall reconcile the infinite love of God with the agony of Jesus in the garden, and the more terrible agony and awful death on the cross. If the sufferings of Christ were an exhibition of divine love, and love only, would not the sinner be excusable if he prayed to be spared from sharing in such love? We speak reverently, and considerately. If justice did not demand the death of Christ in the sinner's stead—if his death was not suffered as a penalty—then we affirm with full confidence, that no one can show any necessity for his death. And if his death was not necessary to meet the demands of the divine law in the sinner's stead, then his sufferings and death were anything but a manifestation of the love of his Father. We say, in the sinner's stead, because justice had no demand upon Christ himself, for he was sinless. "But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53:5. "He hath made him to be sin for us, who knew no sin." 2 Cor. 5:21. Any view of his death but that of a substitute or sacrifice, subverts the atonement and casts dishonor on the divine government. If his death was the suffering of a penalty, then justice is vindicated, and the reproach which sin has thrown upon the divine law and the divine character, may be thrown off without the total extermination of the sinful race.

### ETERNITY OF TORMENT.

EVERY considerate person must have been often pained at the flippant manner in which some preachers speak of the eternal torment of the lost, as though it were a matter not to be questioned, and even a subject for rejoicing. Why it should provoke them to anger to have it called in question, as is sometimes the case, is hard to explain. George Storrs once said that he was led to examine the evidences of the doctrine by hearing a professed Christian praising the Lord that the wicked would be tormented to all eternity!

Such people do not know of what they are speaking. We have no conception of eternity. We can conceive of very long periods, but eternity—a whole eternity—is still beyond them. An eternity of accumulating guilt and ever-increasing suffering, as some teach, is too horrible to be calmly contemplated. Add to this

the thought of the belief entertained by many (professedly), that that torment, to some of their own friends, has already been going on for years. If they do indeed believe it, we cannot imagine what manner of spirit they are of that they can eat and drink and sleep with the peace of mind they seem to enjoy. We should count that mother unworthy of the name who could sleep in peace knowing that her child was in burning torture, for even one night. But in this theology it is torture—beyond conception at the beginning and ever increasing—and yet it makes no visible impression on their minds.

Men of deep thought and fine sensibilities are either overwhelmed by the terribleness of this doctrine, or else they have discarded it. Dr. Barnes confessed that it was unendurable to him. But very few view it as he did. Most theologians of the present day have discarded it. We do not mean that they have actually renounced it, but they have so modified it as to make it something beside what the words of their profession indicate. At the late General Conference of the Methodist Episcopal Church, a newspaper reporter interviewed a large number of prominent D. D.'s, and found that the orthodox Methodist faith of "hell fire" was discarded by them. Even bishops repudiated the idea of actual fire in the torment of the wicked. What their faith really is we cannot imagine. We cling to the old faith—that "fire and brimstone" are not mere figures in the Bible. A fire that can melt the elements must be very literal. And we believe it will have the effect on the wicked which fire—unquenchable fire—has on chaff or stubble; it will burn them up, leaving them neither root nor branch. In that case the wicked will be destroyed, just as the Bible says; "punished with everlasting destruction." In a never-ending torment, a "death that never dies," we have no faith.

In contrast with the positive style adopted by many when speaking of the eternity of torment, we recommend the following thoughtful words of Dr. Watts on the "Duration of Punishment":—

"I grant that the eternity of God himself, before this world began, or after its consummation, has something in it so immense and so incomprehensible, that in my most mature thoughts I do not choose to enter into those infinite abysses; nor do I think we ought usually, when speaking of creatures, to affirm positively, that their existence shall be equal to that of the blessed God, especially in regard to the duration of their punishment; perhaps this sort of language may carry in it something beyond what we are called to discourse about, at least in this mortal state, and therefore such comparisons are more safely omitted."

This language of Dr. Watts will certainly commend itself to all who seriously contemplate this awful subject of eternity. We have heard speakers declare, in the most positive manner, that every sinner "has a soul which must live and suffer as long as God lives." But many a new-fledged preacher will boldly walk where Dr. Watts feared to tread, in his "most mature thoughts." We are aware that in the progress of critical Biblical knowledge a learner *might* know, of some things, more than even Dr. Watts could know in his day. But we cannot know more of eternity than he knew; and we cannot change the Bible truth that the wicked will come to an end, be blotted out, be destroyed forever, "utterly perish in their own corruption." If we go beyond this we add to God's word, and all such as do this incur a terrible penalty.

### ANGLO-ISRAEL CRAZE.

SOME weeks since, we made some comments on an article which claimed that the Anglo-Saxons are the "lost ten tribes" of Israel. Rev. C. R. N. Lyne, of Exeter, England, kindly sends us articles by himself and Mr. Mushet on the same subject. The articles would lose much of their interest if published here, as they are controversial, and refer to men and writings known but to few of our readers. There are some points, however, so forcibly put that they will be appreciated by all. In a communication to the *Cheltenham Evening Telegram*, Mr. Mushet says:—

"Scripture tells us, that the scepter shall not depart from Judah, 'till Shiloh come.' Now Shiloh was the name of a place, and Shiloh is also, an adjective, signifying 'peaceful.' But that the expression, 'till Shiloh come,' means Christ's first advent, no one will dispute. Now at the Crucifixion, Pilate prophetically ordered the inscription, 'This is Jesus, the King of the Jews,' to be written up in Greek, Latin, and Hebrew, and Pilate refused to qualify this inscription, to please the



Jews. So Jesus was thus proclaimed to the world, as King of the Jews, and therefore the holder of the scepter of the house of Judah. The Anglo-Israelites have, however, dethroned him, the Omega, and therefore last King, and have placed his scepter in the hands of our British Queen. I do not suppose that the infatuated Anglo-Israelites intentionally blaspheme; far from it; but this doctrine is rank blasphemy, and nothing else."

That must be so. If the Anglo-Israelites are correct, Queen Victoria is a usurper, ruling a people over whom Jesus has the sole right to reign. It has been accepted by all Christians as an argument in favor of the right of Christ that Israel yielded to the behests of Providence, and laid aside their genealogical claim to a king from the time of Jesus of Nazareth. But the Anglo-Israelites have reversed that by turning the British kings into kings of the Jews. Again the same writer says:—

"Anglo-Israelites affirm that the English people are the Hebrew tribe of Ephraim; that the Irish are the tribe of Dan, and the Americans the tribe of Manasseh. I now proceed to the *reductio ad absurdum*, which necessarily follows, when these assertions are examined into.

"Statistics show that of the forty millions of people in the United States, about ten millions are Irish, or of Irish descent. Quite ten millions more are Germans, Dutch, Swedes, Danes, Russians, and Spaniards, or descended from these. Now these are not Manassehites; neither are the Irish, for they are Danites. Next there are more than five millions of negroes, and mulattoes. These, the Anglo-Israelites affirm, are Hamites; and therefore not Manassehites. Lastly, there are a few millions of Red Indians. These are held by Anglo-Israelites to be Japhetites, in course of being improved off the face of the earth by the tribe of Manasseh. In reality, they are being extirpated by the rifles, the spirit casks, and the loathsome diseases of the Anglo-Saxon race. The same process is in full play, under the same rule in New Zealand. Be that as it may, if the red men are Japhetites, they cannot be Shemites, and are therefore not Manassehites. The residuum, consequently—the ten or twelve millions out of the forty millions of inhabitants of the American States—must be the tribe of Manasseh, if there be really any such tribe there. Now this residuum is made up of English people, or the descendants of the English people, who colonized America, crossing over from England to America. But the English people are the tribe of Ephraim, therefore these colonists were Ephraimites, and their descendants are therefore likewise, Ephraimites, and cannot be Manassehites. Where, then, is the tribe of Manasseh in America? And echo answers, Where? If, then, the Anglo-Israelites are correct in affirming the Americans to be the tribe of Manasseh, it follows that merely crossing the Atlantic converts a child of Ephraim into a child of Manasseh, and conversely, a Manassehite into an Ephraimite! These preposterous views beat hollow the childish babble and transparent absurdities of the Evolutionists, who hold that, only allow sufficient time, and a frog will evolve an ape, and an ape will leave off his tail, and wear trousers, and evolve a man; or a tenpenny nail may evolve a locomotive engine."

In an article in the same paper, Mr. Lyne refers to the same point, and says:—

"Let them be thoroughly consistent, and make it in future an article of their faith, that all sea-captains who cross the Atlantic are of Ephraim whenever they leave Liverpool, but sons of Manasseh as soon as their ships are safely at anchor at New York. This would only involve a change of parentage twice a month."

This "Anglo-Israel Craze," as it is well styled by these writers, has earnest advocates in Great Britain, but has not much following this side of the Atlantic. We see nothing in the theory but useless vagaries.

#### THE CHANGE OF THE SABBATH.

TEXT: "The Lord is well pleased for his righteousness' sake; he will magnify the law and make it honorable." Isa. 42:21.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25.

THE first of these prophecies relates to the work of Christ; the second relates to that of Antichrist. Each of these works pertains to the law of God. No one will dispute that the first of these prophecies predicts what Christ will do to the law of his Father. That Antichrist is the agent presented in the second prophecy, all are agreed. The nature of the work here attributed to him shows conclusively that the laws which he should think to change are those of God. It is a part of his work against the Most High. 1. He shall speak great words against the Most High. 2. He shall wear out the saints of the Most High. 3. He shall think to change times and laws. And the prophecy adds, "They shall be given into his hands" for a certain period of time.

The nature of the work of this wicked power as here represented by Daniel, clearly determines whose are the times and laws which he shall think to change. It is a part of his warfare against the cause of God. He blasphemes the name of God, he wears out his saints, and he *thinks* to change his law. And this is rendered yet more evident by the form of expression used. It does not say, "He shall change times and laws." He actually performs the work in the matter of blasphemy and of persecution. But when we come to the changing of the law, it is said, "He shall THINK" to do it. How evident that he could not do this in reality. He could blaspheme God; he could wear out his saints; but he could *not* change the law of God. He thinks himself able to do this, which is, indeed, the very language of the Douay Bible. How expressive, therefore, is this language of the Holy Spirit. He shall *think* to do it. Were these the laws of men, there would be no propriety in saying, "He shall *think* to change" them; for he could change them in reality, and to his heart's content. And, indeed, there would be no propriety in introducing the laws of men into such a connection. It is the warfare of Antichrist against the *name*, and *saints*, and *laws*, of the God of Heaven that is the theme of this prophecy.

This great Antichrist is the papal power. Of this there can be no just doubt. The four beasts of Daniel 7, are in that chapter explained to be the four great kingdoms that have successively ruled the whole world. The ten horns of this fourth beast are the ten kingdoms into which the fourth empire is divided. The little horn arises in the midst of these ten kingdoms, a different power from these, ruled by a *priest-king*, and warring against the cause of God. Paul, in 2 Thess. 2, presents us this great monster of iniquity as that "man of sin," and as "that wicked," "whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." He tells us, moreover, that the mystery of iniquity had, even in his time, begun to manifest itself, but that it was restrained by the existing hindrances, *i. e.*, by the pagan government that then controlled the world. Several hundred years of apostasy and rebellion against God were necessary to develop and mature this "man of sin," before he was able to fill the place assigned to him in the prophecy of Daniel. Many acts of rebellion against God, and of wicked and blasphemous conduct toward his law, may, therefore, justly be expected of this great apostasy long before it reaches the place where it can stand up in the midst of the ten kingdoms of the fourth empire, in fulfillment of Daniel's prophecy, to war against God, his law, and his saints.

Here are the actors in these two prophecies—Christ and Antichrist. Their character is not more unlike than is their work. One shall magnify the law and make it honorable; the other shall think himself able to change it. One shall act in perfect subjection to its precepts; the other shall deem himself superior to the law, and able to change it to suit his own purpose. The work of Christ has no connection with that of Antichrist. The work of changing the law of God is wrought alone by Antichrist. In this work the Son of God has no part.

It is the work of Christ to magnify the law and make it honorable. Our Lord did this when he testified that not one jot or one tittle should pass from it till heaven and earth should pass away. He did it when he taught that those who do and teach the commandments should be highly esteemed in the kingdom of heaven, and those who break them and teach men so should not be thus esteemed. Matt. 5:17-19. He magnified the law when he showed that it extends even to the intents of the heart. Matt. 5:21, 22, 27, 28. He also magnified the law when he founded the golden rule upon it. Matt. 7:12. In like manner he did this when he made the keeping of the commandments the condition of entering eternal life. Matt. 19:17. He did it when he taught that any worship which makes void God's commandments is vain in his sight. Matt. 15:1-9. He did not only magnify the law by such teaching as all this; he did it by his acts. He kept the law of God in every particular. 1 John 3:4, 5. And well he might, for this law was written upon his heart. Ps. 40:8, 10. And yet, by something greater than all this did he honor the law of God. He took the sins of men upon himself, and let the law of God strike him down in the place of the sinner. And

by this act he attested his sense of the absolute perfection of the law, and that it was unchangeable and eternal.

Such was the work of Christ toward the law of the Father. There is no fellowship between him and the man of sin, and no connection between the work of the one, and that of the other respecting the law of God. Whatever, therefore, is done by way of striking down the law of God, or changing it, pertains solely to Antichrist, and not in any degree, or in any sense, to the Son of God. The following propositions are worthy of the attention of all thoughtful persons:—

1. It was no part of the work of Christ to change the law of God.
2. It was his express mission to magnify the law of his Father.
3. The record given in the New Testament shows not one trace of changing the commandments of God on the part of the Saviour.
4. But it does show that by his doctrine, his obedience, and his death, he did in the highest degree magnify the moral law.
5. The change of God's law is the work of Antichrist alone; and with that change Christ has no connection.
6. The apostasy which produced this Antichrist began, according to Paul's testimony, in the days of the apostles.
7. We may, therefore, expect to find early traces of the grand heresy which distinguishes Antichrist; viz., the doctrine of the change of the law of God, or of its repeal.
8. In the beginning, the work of apostasy pertained to efforts to change or set aside the second and the fourth commandments as ceremonial; but when the power of Antichrist had reached its greatest height, he was declared to be able to change even virtues into vices, and vices into virtues.

J. N. A.

(To be continued.)

#### THE CAUSE IN CALIFORNIA.

I ARRIVED in Oakland the first of last week, just before the paper went to the press. I was glad to meet with the friends on the coast after an absence of a few months, and more especially was I made to rejoice to learn of the prosperity of the cause here. I find at the office, that the changes which have been brought about under the management of Bro. White have added much to its prosperity. But these changes could have accomplished but little had it not been for faithful co-laborers with him in the work, backed up by the prayers and sympathies of faithful friends throughout the State.

The favor God has given this institution in the eyes of leading business men, especially in San Francisco, is a fact worthy of a most honorable mention. Truly God is good to his people in California.

There is no reason why the Publishing Association on the Pacific coast should not be as prosperous and as strong an institution as any among Seventh-day Adventists; one from which the rays of light from the truth of God may find their way to the islands of the Pacific Ocean, New Zealand, Australia, and to every portion of the civilized world. Our brethren and sisters who have faithfully labored in the missionary cause, by personal efforts and the giving of their means, will never know the results of these efforts until the angels of God are sent to gather together the elect from the four corners of the earth. Then it will be said, "I know thy works." "Well done thou good and faithful servant; because thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." And upon the heads of those who have been faithful, will be placed a crown with stars representing souls saved by the sacrificing efforts put forth.

The results of the labors of those in the ministry are also encouraging. God has blessed their efforts, and many, we trust, have been brought to a saving knowledge of the truth.

While we consider the prospering hand of God in many respects, and feel grateful to see so much interest manifested as has been, to sustain the different branches of the work, there are some things we should never lose sight of.

Our work is an aggressive one. The time never will come when the people of God will not be called upon to make sacrifices, and put forth arduous efforts to carry forward the work of God. On the contrary, it will require greater sacrifices, more earnest efforts, and increased devotion to the one common cause of our



divine Lord. While there are scores and hundreds embracing the truth, they should be instructed to take stock in our Publishing Association on the Pacific coast. The Association is not free from embarrassment by any means. It is paying interest on large sums of money. Many connected with it are laboring for scarcely an allowance sufficient to meet the needs of themselves and families. This is done cheerfully, that the institution, owned and supported by our brethren, may prosper. Every week there should appear in the SIGNS OF THE TIMES a list of names of those who have not heretofore taken stock in the Association, taking from one to ten shares each. This would show a conversion to the cause of God, as well as to the theory of his work. And why should not our Publishing Association on the Pacific coast be remembered by those who have the means, while they are doing so liberally for that at Battle Creek?

Our ministers should have a liberal support. Says the apostle Paul: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." He then adds: "Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written; that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope." He then makes an application of this: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. 9:9-14.

The tenth of man's income God claims as his, and to be used for the maintenance of his work. It is from this source the ministers are supported. And each family and individual should regard the tithe of their income as sacred as the Sabbath of the Lord. One is the Lord's as much as the other. One pertains to the time, the other to the means, God has given us.

Our pledges, or vows, to the cause of God, are also sacred. They are made to God, and not to man; and God has stated most clearly how he regards them, and those who hold them loosely. See Deut. 23:21-23; Ps. 66:13, 14; Prov. 20:25; Eccl. 5:4-6; Mal. 3:8, 9, Acts 5:1-10. If the tithe of our income, and our vows to God, are kept sacredly, then we secure to ourselves moral power and an integrity of soul, which God will approve, and we also place ourselves in the way of God's blessing. Mal. 3:10, 11.

Our camp-meeting is right upon us. At this meeting, we expect a larger gathering of our people in California than has ever before been since the truth came to this coast. Shall we not expect, at this meeting, an outpouring of God's Spirit, such as we never have experienced in the past? If so, shall we not come to the meeting, according to the instruction God has given to his people, be prepared to redeem our vows to God, and "none appear before him empty?" Ex. 23:15, 16; 34:20, 21, 22; Deut. 16:14-16; Acts 10:2.

Come to this feast, brethren and sisters, seeking God with all the heart, and none will go from the place barren, and feeling God has not met them and blessed them. Let us then prove the Lord, as he requests us to, and see if he will not pour us out a blessing until there is not room enough to receive it. Bring with you your unconverted children and neighbors, and labor for their salvation, and God will not disappoint us.

S. N. HASKELL.

#### UNCERTAIN TRUMPETINGS.

BY E. J. WAGGONER.

THERE is nothing that can work so much injury to any cause, as the inconsiderate zeal of its professed friends. Its enemies may circulate false reports, and misrepresent it, but these can injure only for a time; but when the professed friends of a cause misrepresent it, no matter how zealous they may be, the result cannot fail to be damaging. Especially is this true with respect to Bible truths. A great responsibility rests upon those who take upon themselves the task of teaching the people. Earnestness and zeal are commendable, but care should be taken that the zeal be "according to knowledge."

The apostle Paul, in seeking to impress upon the Corinthians the necessity of clearness in all their attempts to teach, said: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" This was written with direct reference to those who spoke in an unknown tongue, which could not edify the hearers; but it may with equal propriety be applied to those who teach that which is manifestly inconsistent.

No cause has suffered more from "uncertain sounds" than the Advent cause. Many professed believers in it seem to spend their time as did the ancient Athenians, "either to tell, or to hear some new thing." They have repeatedly set the time for the Lord to come, and have projected vague and indefinite theories in regard to the prophecies, till with many the word "Adventist" is a synonym for "visionary fanatic."

In a late number of the *World's Crisis*, there ap-

peared a novel exposition of the prophecy in Rev. 14:18, and 16:8, 9. These texts read: "And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." Rev. 14:18. "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched [burned, margin] with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory." Rev. 16:8, 9.

In reference to these texts, the writer says:—

"The important question of this subject is, Has this angel of fire commenced to do his work as foretold in the Scriptures. We answer, There is much proof that he has. It is a fact that just such fires as the prophets predicted should come as special judgments in the last days, are rapidly increasing. It is known everywhere that incendiary fires are alarmingly on the increase. One writer has described this as being terrific in some parts of Russia, where the incendiaries' torches light up the heavens nearly every night."

Besides this, he cites the recent destructive fires in Michigan and Canada, as proof that the angel referred to in the text, has begun his work. The veriest tyro could not have made a more fanciful exposition. The sixteenth chapter of Revelation is devoted to an account of the seven last plagues. The plague referred to by the article in question, is the fourth. If that is in process of fulfillment, then the first three must be in the past. Is this so? We read: "And the first angel went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast." "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea." "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood." Surely, these plagues are not of so trivial a nature that they can be poured out and no one be conscious of it, for we read that "in them is filled up the wrath of God."

Again, these fires have destroyed the lives and property of all classes, good and bad; but when the plagues are poured out, only the wicked suffer, while the righteous are unscathed. "Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:8-10.

But the writer adds;—

"This plague of fire comes while the men upon whom it falls are in probation, for they were charged with the sin of not repenting, which would be no sin if these plagues had not been designed to cause them to repent."

The fact that in these plagues "is filled up the wrath of God," Rev. 15:1, disproves this. Sinners can repent and find pardon only while there is mercy, but when the wrath of God is "poured out without mixture," there is no mercy. Men may not repent for two reasons. One is because they *will not*, which is the case with those who do not repent at the present time. The other is because they *cannot*, which will be the case of those who suffer under the seven last plagues. Of Esau we read that "he found no place of repentance though he sought it carefully with tears;" and in Prov. 1:24-28 we are told that this at the last, shall actually be the case of those who persist in violating the commands of God.

But the theory in question is so absurd that in itself it does not merit so much consideration. And in this lies its only danger. People are becoming so used to such vagaries, that many will reject sound expositions of prophecy, without any consideration.

We firmly believe that the "day of the Lord is near, and hasteth greatly." We do not pretend to know how near it is, but believe that it is so near that we have no time to waste in idle speculation. We believe that the following command should be fulfilled by the people of this generation: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1; but we do not believe that false alarms will make the inhabitants of the land tremble, but that they will have the opposite effect.

The coming judgments of God are of too serious a nature to allow of childish trifling. The words of prophecy which warn of their near approach are of awful solemnity, and are wonderfully clear and consistent. See Habakkuk 2:2. That false teachers and false expositors should arise, is not to be wondered at; but no one need be misled by these, if he will but remember that "God is not the author of confusion."

#### The Missionary.

##### ENGLISH MISSION.

We are happy to report further progress in our mission work. During the last month two more have signed the covenant. As the result of SIGNS distribution, the way is opening for labor in other towns. In one of these places we expect to have meetings the first of next month.

We are getting some very interesting letters from those receiving papers sent out from this port on ships. On all these papers we place the stamp of this depository, and as these parcels go to East and West Indies, South America, Africa, and various other countries, a knowledge of the work is thus being spread abroad.

One man in Moscow, Russia, having learned by some means of our depository, sent for our "Catalogues." These were sent and he now writes to know if he can obtain the "Good Health" journal from the time of its first publication in 1866. As the result of correspondence with this man, I have obtained a few addresses, and he promises to secure for us others in Russia, of such as can read German or English.

From various parts we have received expressions of gratitude for the papers received, with promises to assist us in getting them before the people. One gentleman in South Africa was so much interested in the "Good Health" journal, that he wrote an article for one of the Natal papers calling attention to the journal. He also sent copies to the leading editor of Bloemfontein, who would quote largely from its columns for his paper.

This friend was anxious to assist us in placing our papers before the people of Africa. Of those already received he says, "I have distributed the copies to Kimberly, Groof Runeh, Craddock, Colesburg, Grobaustium, Queenstown, King William, Durban, and Nianzhere, where they will be highly appreciated, especially the illustrated ones." He had also sent samples to "Lovedale" and "Moriya" Missions. He gives us a list of other places and persons who would gladly receive our periodicals and aid in distributing them to those who would read with interest.

In one of the English home ports, a gentleman who has been reading our papers with interest, has kindly offered to place papers on the ships of various nationalities calling at his port. We sent him the first parcel for this work last week. The parcels brought for us from San Francisco by the ship "Beta," Captain Christiansen, arrived yesterday. The barque "Maduro," Captain Stanton, whose wife united with the S. D. Adventists at Oakland, is now at Havre, France. The large case of periodicals for us placed in their charge has arrived at Southampton. We are anticipating a visit from Sister Stanton before they start on another voyage.

Sept. 20, 1881.

J. N. LOUGHBOROUGH.

#### ORLAND AND RICEVILLE, CALIFORNIA.

THE work in these two adjoining villages has been carried on under somewhat disadvantageous circumstances. The violent winds necessitated the storing of the tent; and as the tent master's children were dangerously sick, he had to hasten home.

Nevertheless nine earnest souls have taken hold of the third angel's message, determined to obtain at all events, with the blessing of God, the pearl of great price. Though much scattered and assailed, I trust they will prove faithful, and stand in the day of the Lord's appearing. One gratifying feature which I have noticed of late, is the respect which the Seventh-day Adventist Message receives from the public. Nearly everyone seems to know something of it; and the school-houses are readily opened for its proclamation.

October 7, 1881.

E. A. BRIGGS.

ONE of the worst misfortunes which can befall a church, is a money gift which makes it willing to relax its own beneficences, or which binds it, be it never so little, to the will of some worldly donor, who seeks to purchase the silence of pastor and congregation, and to go free from troublesome rebukes of his sins.

ANGER is the most impotent passion that influences the mind of man; it effects nothing it undertakes, and hurts the man who is possessed by it, more than the object against which it is directed.



## The Home Circle.

## ALL SORTS.

OVER and over again,  
No matter which way I turn,  
I always find in the book of life  
Some lessons I have to learn;  
I must take my turn at the mill,  
I must grind out the golden grain,  
I must work at my task with a resolute will,  
Over and over again.

We cannot measure the need  
Of even the tiniest flower,  
Nor check the flow of the golden sands  
That run through a single hour;  
But the morning dew must fall,  
And the sun and the summer rain  
Must do their part and perform it all  
Over and over again.

Over and over again  
The brook through the meadow flows,  
All over and over again  
The ponderous mill-wheel goes;  
Once doing will not suffice,  
Though doing will not be in vain;  
And a blessing falling us once or twice  
May come if we try again.

The path that has once been trod  
Is never so rough to the feet;  
And the lesson we once have learned  
Is never so hard to repeat.  
Though sorrowful tears must fall,  
And the heart to its depths be riven,  
With storm and tempest we need them all,  
To render us meet for Heaven. —Ez.

## DOES IT PAY?

THE season was over, winter had fairly taken its departure, and spring's first warm days were suggesting to the tired fashionables and the equally tired benevolent people of the great cities that, after a few busy weeks' flitting, time would come with its always anticipated, never realized rest.

A large number of ladies, young and old, were gathered in the spacious parlors of "our church," to review their winter's work. Preliminaries being settled, undivided attention was given to the report of the treasurer, which showed \$700 as the net proceeds of fair and festival and the series of entertainments given by the young ladies during the winter.

"This is a most gratifying result of our efforts," remarked the president; "and doubtless, all the ladies feel amply repaid for any sacrifices they may have made. Seven hundred dollars will be a great help towards paying the church debt. And, besides all the labor of making articles for the fair, and preparing refreshments for the festival and for the young ladies' entertainments, the Dorcas Society has made a large number of garments for the poor. We have all had a busy winter, and our success will make the summer's rest doubly enjoyable."

When the president ceased speaking, there was a general buzz of congratulations and rejoicings. At length the order bell struck, and the president remarked:—

"We have with us to-day Mrs. Sellers, from Iowa, who would like to ask the ladies a few questions." A well-dressed, middle-aged lady, who had found her way to a seat near the stand, rose and quietly remarked that she lived in a new settlement, where they had a church to build, minister to support, and everything to establish. Seeing a notice of this meeting, she had ventured to come in, hoping to get hints that would be of service in her own smaller community—so much smaller that she feared these large plans could not be adopted at all. Still, she would like to know more of the general principles of management. By this time the ladies were all attention, and Mrs. Sellers continued:—

"I suppose your fair and festival consisted of a sale of fancy and useful articles, and a good supper. The proceeds, I believe, amounted to \$200. Did you deduct the cost of the materials for the work, and the refreshments?"

"Oh! no. Everything was donated," answered the president.

"By whom?"

"By the members of the society."

"The members of the society paid for refreshments at the festival and purchased the articles for sale, the same as others, I suppose."

"Yes; and many of them purchased largely, for most of our work was beautiful."

"The young ladies' entertainments—what were they?" asked Mrs. Sellers.

"Whatever they thought would be most attractive. Tableaux and charades, Madam Jarley's wax-works, Cinderella, Dolly Varden, Mother Goose, and other amateur plays, enlivened with fine music. Refreshments were always served in an adjoining room. Our Dorcas Society, you know by the name, cares for the poor; and a most laborious winter they have had, so many men were out of employment."

"Do you make the Dorcas garments, or hire the poor women to make them?"

"We teach our young ladies industry, by making them ourselves," said the president, with a mischievous smile.

"Our Dorcas Society takes the place of church socials," she continued. "We meet and sew for the poor, and take tea together; and all who can, spend the evening socially. In such large churches, we must have some way to get acquainted; and, all things considered, we think this is the best way."

"May I ask about your Dorcas suppers? Are they provided by contributions?"

"Yes. Two or three ladies furnish whatever they choose, though we prefer to have our refreshments quite simple."

"I think I now understand your mode of working," remarked Mrs. Sellers. "Ladies, will you please accept my most sincere thanks for your patient kindness to a stranger," and, with a graceful bow, she bade them adieu.

It would be impossible to describe the scene that followed her departure. Dark frowns, broad smiles, and puzzled looks. No more congratulations. Every one seemed to feel that the winter's work was not a success; that something was wrong somewhere. The president tried to remove the depressing effects of the stranger's investigations, by relating many instances of good done by the Dorcas Society; but in vain, and the meeting soon adjourned, to re-assemble in September.

At the tea-table that evening, Mr. Kellogg's daughters gave a vivid description of the afternoon meeting, and Mary remarked: "I don't believe it pays, after all."

"That is what some of the girls have said all the winter; but I told them we had the pleasure, if it didn't pay," said Fanny.

"Well, I do wish I could know the right or wrong of these church amusements. I want to do just right, and have no doubts or regrets afterward." And Mary's sentence closed with a sigh.

"How are we to find out? All are drifting along together," was Fanny's reply. "Oh! papa, perhaps you can tell us. Will you?" she asked impulsively.

"I'll talk with you this evening, girls." And the busy man rose from the table and hurried away. An hour later, as if by common consent, the ladies of the society began to gather at Mr. Kellogg's, until the spacious parlors were well filled. Last of all, the president, Mrs. Goodwin, arrived.

"Really, this is a second edition of the semi-annual meeting," she exclaimed. "Why are you all here?" she asked laughingly. "I came to see Mrs. Kellogg alone."

"And so did we," answered a chorus of voices.

"You are all most cordially welcome," said Mrs. Kellogg.

"I suppose I may as well make known my errand in this presence," remarked Mrs. Goodwin, with a smiling glance around the circle. "Mrs. Kellogg, do tell us what you think of this whole system of church work," she said. "That lady from Iowa has set my mind in such a whirl that I don't know what to think."

"I wish I could satisfy my own mind on the subject," was the reply. "There is certainly a large expenditure of time and patience; and the quiet happiness of home is much disturbed by the bustle of preparation for fairs and entertainments. These are either crosses to be borne patiently, or else the first principles are wrong; and I confess I lean more and more to the last idea. Mr. Kellogg has promised to discuss the subject with the girls this evening. He will be here soon. Perhaps his views will help us."

"I am sick of the whole affair, and have been half the winter. The money we make don't half pay for the labor," said pretty little Lily Grey.

"Why did you go on, then?" asked Susie White. "You were always present at our meetings and always active. I am surprised."

"Oh! I didn't really think it was wrong, I only thought, yankee like, that it didn't pay."

"I can never half say my prayers for a week before and after one of our entertainments," whispered Jennie Dean to her friend, Anna Haight.

"It is just so with me. I wonder why."

Just then Mr. Kellogg entered the room. After the usual greetings, Mrs. Goodwin remarked: "We have been trying in vain to solve the financial problem: Does the present mode of doing church-work really pay? Will you help us out of our difficulty, Mr. Kellogg?"

"Certainly, if I can. But you must allow me to work out the problem in stern business-man fashion." And Mr. Kellogg took from his pocket, pencil and memorandum.

"How many members have you in the society?" was his first question.

One hundred and fifty," was the reply.

"And your profits this winter have amounted to—"

"Seven hundred dollars besides the Dorcas."

"And the Dorcas meetings have helped the poor to the amount of—"

"About two hundred dollars," was suggested.

"Nine hundred dollars in all. Six dollars for each individual. These are the gross receipts. Now for the net. How many entertainments did you have during the winter?"

"One fair and festival, and four entertainments given by the young ladies, and sixteen Dorcas meetings—twenty-one in all," replied the secretary.

"The refreshments were donated by the members of the society, I believe. How many loaves of cake were usually contributed?" asked Mr. Kellogg.

"About thirty for each public entertainment," answered two or three ladies.

"And the material for each cake would cost—"

"Fifty cents perhaps."

"Which would make for each entertainment fifteen dollars. For all, seventy-five dollars for cake alone. And I suppose coffee, tea, sugar, biscuits, meats, and other refreshments would cost ten dollars more."

"Nearer twenty," was the unanimous verdict.

"Which would be one hundred dollars for the five entertainments. And the Dorcas suppers cost about—"

"Oh, dear! I don't know. Not less than ten dollars each," replied the president.

"One hundred and sixty dollars for the winter. The materials for articles for the fair cost each member not less than one dollar—one hundred and fifty in all. Now ladies, have patience a moment longer, and we will know how well these things pay. The expenditures have been \$485; the avails, \$900; profits, \$415; making the earnings of each member \$2.76. You can decide for yourselves whether you have received a suitable reward for your labor," he added with a smile.

"But, Mr. Kellogg, how can we raise the money we need for church purposes?" asked the secretary. "We are in debt, and it weighs us down like an incubus."

"Yes, I know. And I am so old-fashioned in my views that I don't think it right to get into debt, especially to build houses of worship. But the debt exists and must be paid; and the Apostle Paul, in 1 Cor. 16:2, gives a better plan than any human wisdom could devise, and which, if conscientiously adopted by us all, would speedily remove this great obstacle to our usefulness and happiness. Just think! Six cents a week added to her present Sabbath contribution by each member of your society would amount to more than the net earnings of your winter's work; to say nothing of the great loss of time, patience, and perhaps spirituality."

"But we must have some social life in the church," said Mrs. Goodwin.

"Yes, certainly. Have well-conducted socials as often as you please; but don't call them charities, and don't waste God's bounty and your own strength in feeding those who are not hungry. But, if you ladies wish at any time to display your skill in cookery, make a genuine gospel feast. The poor will appreciate nice cake and other delicacies far more than those who are accustomed to them."

"An excursion now and then is a fine means of recreation, and enables those who are not rich to enjoy change of scene and needed rest, besides being quite as profitable pecuniarily as a church fair. As to the Dorcas Society, you will pardon me if I speak plainly. It does not seem to me quite right for ladies already over-burdened to



undertake the task of making garments for the poor. Would it not be better to meet socially, prepare the work, and by small contributions raise a sufficient sum to pay some poor women for making the garments instead of doing the work yourselves, and allowing the poor to eat the bread of idleness, thus fostering a pauper spirit? The law of the universe is the law of work, and I have long felt that it is a false charity that supersedes that law. I beg your pardon, ladies, for so frankly giving a man's view of the subject. It may be that I am entirely wrong." And Mr. Kellogg rose to leave the room.

"Don't go, Mr. Kellogg, till we express to you our most sincere thanks for your wise and kind suggestions," said Mrs. Goodwin. "And I trust we shall in future devise such plans for church work as will pay. Indeed, for myself, I am now fully convinced that the Bible plan is the only one which can be completely successful."—*Sel.*

#### THE FOX'S ADVICE TO THE HARE.

ONE day a fox discovered a fine chance to capture a pullet for his dinner, the only drawback being the fact that the farmer had set a trap just in the path which any depredator must travel. In this emergency the hungry Reynard hunted around until he found a hare, and after a few remarks on the state of the weather, he said:—

"I was just thinking as I overtook you, what impudence some folks have."

"How?"

"Why, I met Miss Pullet a short time since, and she boasted of being able to outrun you."

"The brassy creature!" exclaimed the hare. "Why, I can run as fast as she can fly!"

"Certainly you can, but she is doing you great injury among your friends by her stories. If I were you I would see her, and warn her that this thing must stop."

"I'll do it! I was built for speed, and everybody knows it, and I won't have no pullet boasting that she can outrun me. Come along and show me where she is."

"Well, I'll go as a special favor to you, of course," humbly replied the fox, "and to show Miss Pullet what the foxes think of the hares, I will let you take the lead, and follow in your footsteps."

As they neared the coop the hare began to arrange a little speech of greeting, but he soon had other fish to fry. He walked into the trap with eyes wide open, and ere he had recovered from the shock the fox had secured his dinner.

"I am caught!" cried the hare as he struggled with the trap.

"So I observe," was the reply.

"And what is your advice?"

"To get away as soon as you can!"

**Moral:** Every neighborhood scandal has three lies to one truth. No person becomes a talebearer except to forward some scheme of his own. When a fox is anxious to preserve the reputation of a hare, let the hare look out.

#### OVER-ISSUE OF BONES.

"A ROMAN correspondent telegraphs from Rome that Leo XIII. having become aware that a sacrilegious traffic in spurious relics was being carried on under the cover of the authority of the Cardinal Vicar of Rome, to whom the authentication of such articles belongs, called his attention recently to this scandal, ordering him to institute strict inquiry into the matter and visit the Simoniacal ecclesiastics with the utmost severity. The subject is now before the Congregation of Relics, and the Cardinal Vicar has addressed a circular to all the Catholic diocesan bishops, vicars-apostolic, and administrators throughout the world, intimating that no bodies have been taken out of the catacombs for the last thirty years and warning them against these imposters. It is reported that the dealers in spurious relics have found their most lucrative field in America, whither have been shipped an entire osteological collection of specimens of what purported to be the remains of early Christian martyrs, freshly dug out of the catacombs of Rome."

We do not approve of this over-issue of the stock in the Roman Catholic company at Rome. But for the comfort of those who have been swindled, we have no hesitation in saying that the fresh bones are just as good as the old for miracles and any other business for which they are required.—*Observer.*

#### ITEMS OF NEWS.

—Nelson W. Aldrich has been elected United States Senator from Rhode Island, to succeed General Burnside.

—The Catholic College of St. Theresa, at Providence, Canada, 25 miles from Montreal, was burned October 6. Loss, \$350,000.

—The captors of the Arkansas train robbers recovered nine thousand dollars of the money, which they divided among themselves!

—The internal revenue receipts on the 6th aggregated \$2,894,000, which was \$600,000 more than was ever before received in one day.

—The three robbers of the Arkansas railroad train have been caught, tried, convicted, and each sentenced to twenty years in the penitentiary.

—October 7 a fire broke out in a hay ware-house in San Jose, Cal., and completely destroyed it. The building contained about two thousand tons of hay.

—The Government of Mexico has contracted with Mierces & Co. for the drainage of the valley of the City of Mexico for \$9,000,000. The company are all Mexicans.

—Frost has visited New Hampshire, South Carolina, and Virginia. In the latter States it did considerable damage and considerable good—nearly used up the tobacco crop.

—One hundred and twenty-five mail pouches, containing over 13,000,000 Internal Revenue stamps of the face value of \$2,894,000, were sent out from Washington in one day last week.

—A fire in West Thirty-sixth St., N. Y., October 8, in a shoe factory, cut off the retreat of 25 men on the second floor. Some jumped from the windows; a man of 67 was suffocated, and others injured.

—A shock of earthquake was felt at Bristol, Ontario Co., N. Y., Oct. 6. It passed from west to east and made a noise like the rumbling of a heavy train of cars, and shook the buildings perceptibly.

—A report from Fortress Monroe says: a gale Oct. 4 and 5 severely handled the smaller craft on the coast. Nearly all report losses of sails and spars, and some were driven ashore. One schooner lost seven men, another two. The life-saving crews rescued many seamen.

—The London *Spectator*, speaking of President Garfield, says: "The Queen's unprecedented act in ordering mourning for one neither a sovereign nor a relative, precisely expressed the universal feeling that an Englishman, who was in the place of a King, and worthy to be ranked with kings, had passed away."

—The New York *Herald* says: "Dispatches from Warsaw point to a startling event that may result from the coming meeting of the Emperors of Russia and Austria. This is nothing less than the dissolution of European Turkey into its natural elements and their absorption by the two great Empires that lie nearest to it."

—A dispatch from Oswego, Oct. 7, says: A fire broke out this morning in the business part of the village of Pulaski, and several buildings on both sides of Main street were burned. A steamer was sent there from this city. The entire business portion is in ruins. The telegraph, express and post-office burned. Loss, over \$200,000.

—A dispatch from Wolfsboro, N. H., October 6, stated that the thermometer at that time marked 28°. Snow squalls were frequent. Fruits were frozen on the trees and blown off. Reports from Richmond, Va., say that the frost was very general throughout that State; and did considerable damage. The same was reported from North Carolina.

—Fletcher Harper of the publishing house of Harper & Brothers, of New York, died recently at the age of seventy-seven years. Although the youngest of the brothers, he was in reality the head of the firm. The great success of the firm may be due to the rare good management displayed in the training of the children. Two generations of sons have grown up and entered the business. It has been the custom in the house for the sons to begin work at the printer's case and then master each department of the business in succession. At the end of several years, when the work of training was ended, a department was given to the new-comer. No favors were shown, and all the sons were treated alike.

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 13, 1881.

### THIS WEEK'S PAPER.

THE Camp-meeting page—the last page of this paper—was published in an extra edition for special use last week, on the inside. We have been requested by those who have charge of the arrangements of this meeting to publish it on the outside of the full edition, believing that it will be of interest to all. This causes some changes in the paper in other respects. Our usual Missionary and Temperance departments have been nearly excluded, and the position of other pages changed from the usual order. *There will be no paper next week.*

### A SABBATH OR THE SABBATH?

QUITE recently there came under our notice a bitter charge against Seventh-day Adventists, in a Methodist paper, of ignorance of the Bible, especially regarding its statements on the subject of the Sabbath. This leads us to make a request of our readers: If any have seen a vindication of Mr. Armstrong's argument on Exodus 16, which we criticised some weeks since, or of the Methodist houses in publishing his pamphlet, we invite them to forward the same to us. The Methodists are *not* ignorant—we have no such charge to bring against them. But perhaps it is unfortunate for them in this case that they are not.

### THE HEBREW "TAH-VAL."

WE last week published a second article from the *Herald of Truth* on this subject, by the same writer, Dr. Tombes, of Anaheim, Cal. We wrote a note calling attention to it, but it was mislaid, and the loss not discovered until too late.

Of this we can speak as we did of the first; it is conclusive as a statement of facts. If any are inclined to think that Dr. T. has passed a severe judgment on Dr. Young's motive in rendering *tah-val* "to moisten or besprinkle," we ask them to review the evidence given by Dr. Tombes, and then give *their* reason for Dr. Young's action in this case. Nothing perplexes us more sorely than to decide how to exercise charity, or to know how far to impute correct motives in such cases. It is a solemn thought that when God shall bring every secret thing into judgment, our motives will be examined, and our works, even in the cause of God, will be judged accordingly.

### MEMORIAL PAMPHLET.

WE have received a copy of a "Memorial Pamphlet," containing a sketch of the last sickness and death of Elder James White, the discourse, and remarks of Sister White, at the funeral, a sketch of his experience, also by Sister White, and a few testimonials of respect by his associates, and others. It is a little book of deep interest to every one who has any interest in the work in which his life was spent. It is needless to ask our people to procure it, as they will not fail to do this.

From the letter of Eld. John W. White, written to the family of his deceased brother after his return home from the funeral, we take the following extract:—

"If a man die, shall he live again?" inquired the patriarch. Oh, what interest this question assumed as I stood amid the graves of my loved ones! And how glad I was that I stood not there simply as a scientist, philosopher, or artist; for in all the sciences I have studied, the philosophies I have perused, or the arts that I have cultivated, I have never found a satisfactory answer to this question of Job. They exhibit no principle which shall make these hearts beat, or these feet walk. Unitedly they have done their best when they have made this record concerning man: 'Born, grew, acted, declined, and died;' but beyond this all is so dark that they cannot see, so mysterious that they cannot speak. But when these failed, I turned to Him who has "brought life and immortality to light," and I heard him cry above the rent sepulcher of Joseph, 'I am the resurrection and the life,' and my faith and hope went on beyond these graves to a glorious reunion to come."

### A LOOKING-GLASS.

A CERTAIN religious paper spoke of a certain transaction, for which a subscriber ordered his paper stopped, of which the editor says:—

"As he was not present on that occasion, and of course has no personal knowledge of the facts which we have stated, and as there is no other publication that is inclined to state all these facts that should be

known, his action probably indicates that he does not wish to know more than he does. This is a lamentable thing for a Christian to confess about himself."

Without regard to the merits of the case to which reference is made, in which we are not concerned, the editor has very happily stated his point. We call it a looking-glass, because, if well considered, it might enable many people to see themselves when they refuse to read a paper because it does not coincide with their feelings.

### BEYOND HIS DEPTH.

WE have received a small tract with an article on "The Holy Spirit," commencing thus:—  
"What is it? The life element of Deity."

If the author had given us an explanation of this last expression, or in some way given us a clue to his idea of its meaning, we should be better prepared to judge of his success in his investigation. But we will spare him the effort, as the question is one not to be lightly handled; and who but a presumptuous person will undertake to answer it? We would suggest as a previous question for him to consider that found in Job 11:7.

### LEGAL DISCRIMINATION.

ANY one who reads the daily papers, must be struck with the paternal care which the local government exercises over the Chinese. Gambling and drinking may be freely indulged in by all but the Chinese. The heathen must be virtuous. The *Oakland Times*, refers to the distinction made between the two races, in the following ironical language:—

"The heathen in our midst must pay the penalty for their perversity in refusing to assimilate to the customs of civilized people. They might forego their love for their game of 'tan' and substitute the great American game of draw poker, which they could play with impunity; but such is their love of custom, that they will gamble after their own methods, even if they have to pay the penalty of staying in jail twenty days, and living on fare that costs fifteen cents a day. If in place of opium, they would use bad whisky on their carousals, they could escape all special penalties, but they adhere to the use of the drowsy drug, and contentedly serve their terms in prison for doing so. If John Chinaman would assimilate even the vices of the white people, it would be very profitable for him."

### WHAT RITUALISM IS DOING.

IN the course of some plain words as to what the Ritualists are bringing to pass by the continuance of their controversy in England, Dr. Frazer, Bishop of Manchester, said recently that "it engendered strife and bitterness, and wasted energies which might be far better employed in downright earnest preaching and teaching about righteousness. While they were fighting and disputing about vestments, and ornaments, and chalices, and incense, the infidels and atheists at their doors were trying to destroy their people's faith in everything that spoke of God, of Judgment, and the life beyond the grave."—*Examiner and Chronicle*.

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## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, OCTOBER 6, 1881.

THE matter usually found on the last page of the paper will be found inside.

### OUR PAPER.

THE SIGNS OF THE TIMES is one of the *very few* religious papers in the world, which refuses to advertise. The circulation being large, fully ten thousand copies, and going to all parts of this country, and to every part of the world where the English language is spoken and read, makes it a desirable advertising medium, and offers have frequently been made which would be profitable to the office. But the managers have persevered in the determination to make it purely a *religious paper*, consulting the good of its readers, rather than its own pecuniary benefit. A limited space is occupied in each number, in noticing *our own publication list*. This is so limited that only a small part of our books, pamphlets, and tracts are enumerated in any one number. A Catalogue will be furnished on application.

This paper is not published to benefit those who conduct it. No individual or individuals have any special pecuniary interest in it. Those who work upon it receive moderate wages, the proceeds being strictly devoted to the circulation of the truth.

It is owned by Stockholders, who receive no dividends on their stock, all being donated to the cause. It is under the control of a Board of Directors, who are elected annually by the Stockholders. The Directors receive no salaries.

Our sole object is to extend the knowledge of the truth of God's word, to strengthen the faith of believers, and to convince the world of the truthfulness of the Bible, and the certainty of "the sure word of prophecy." 2 Peter 2.

Our faith is peculiar in a few points, chief of which are,

(1) That we accept the Ten Commandments as "the law of God"—"a synopsis of all religion and morality," as Alexander Campbell aptly styled it. We accept the Ten Commandments just as Jehovah declared them, without change or diminution. Consequently, we observe the seventh day of the week as the Sabbath. "The seventh day is the Sabbath of the Lord thy God." The Bible recognizes no other weekly Sabbath.

(2) We believe the present dispensation is near its close; that "the coming of the Lord draweth nigh," James 5; that, in the providence of God and in fulfillment of his prophetic word, a warning is now going forth to the world, which is a harbinger of the advent of the Saviour. No truth is more important than this. Nothing more demands our candid, unprejudiced attention.

THE TIME of the advent of Christ we do not know; it is not revealed in the Scriptures. We only rest on the words of our Saviour—to watch the signs of the times in the fulfillment of prophecy, and to "know that it is near, even at the doors."

"Hear, then judge." Come to our meetings; read our papers, and other publications. "Prove all things; hold fast that which is good." 1 Thess. 5.

### OUR CAMP-MEETINGS.

CAMP-MEETINGS are no novelty at the present day. When the Methodists commenced holding camp-meetings in this country, they did not meet with much approval in the hearts of the devoted Puritanic Christians. But the Baptists, the Presbyterians, and nearly all denominations have, during the past few years, sought the tented groves in which to worship the God of their fathers. "The groves were God's first temples,"

# THE ANNUAL STATE CAMP-MEETING!

Of the Seventh-Day Adventists

WILL BE HELD AT



## SACRAMENTO, CAL., OCTOBER 13-25.

and ancient Israel held an annual gathering, in the autumn of each year, lasting three weeks; and in their booths, beholding Nature's grandeur, they worshiped their Creator.

Thousands of people flocked to hear John the Baptist preach in the wilderness, and it seems highly proper that the people of God should set apart at least a brief period of time each year, and seek the groves, where, free from the perplexing cares of life, they may worship God.

It is now fourteen years since the Seventh-day Adventists adopted the plan of holding camp-meetings. They commence in the early spring in southern Kansas, and hold these annual gatherings in each of the Eastern, Western, Middle, and Southern States, as far as Tennessee and Texas. Not less than twenty-five of these State meetings are being held this present season, and they have been marked with the most perfect order and quietness. Over one hundred thousand people have attended these meetings, many of whom have for the first time become acquainted with the views of the denomination.

This is a growing people; and while their denominational age is youthful, not having reached two-score years, the length of time Israel wandered in the wilderness, their members have rapidly increased, numbering, at the present time, about thirty thousand believers in this country, besides missions in England, Switzerland, Norway, and Prussia. These extend their operations throughout Europe, and into Asia and Africa. The isles of the Mediterranean, as well as those of the Pacific ocean, contain believers to this faith.

We believe in a progressive faith as well as in exploring new fields. That there has been a great departure from the pure doctrines of the Bible, all must admit; and, also, that a return to these principles and a restoration of the original gospel simplicity, is the work for these times.

Last year we held a successful camp-meeting

in the city of Alameda; this year, we have selected the grounds adjacent to East Park, in Sacramento. We are a temperance people, advocating strongly that Christians should regard their body as the temple of the Holy Ghost; and that it is a religious duty to discard, not only alcoholic beverages, but articles in both food and drink, which disarrange the system, and destroy health. These views have led us to engage in the temperance work, in the organization of temperance clubs, and such other means as will advance the cause in which so many are at present interested. We are also a missionary people, as seen by the extension of our work to all parts of the world. All members of the denomination are invited to become members of our missionary organizations, and thus become active laborers in the cause of their Master. In the work of these members a prominent part is the distribution of their publications, far and near. Colporteurs go out visiting families from house to house, pointing suffering humanity to Him who has said, "Come unto me all ye who are weary and heavy laden, and I will give you rest."

A ship mission has been established, and reading matter is placed on nearly every vessel which passes through the Golden Gate. The Sabbath-school interest is made an important means of educating the youth, and instructing men and women in the truths of God's sacred word.

This gathering of those of this faith, in Sacramento, will be the time of the annual meetings of the California Conference, the State Sabbath-school Association, the Health and Temperance Society, and the Tract and Missionary Organizations. The religious meetings are all free, and the public everywhere are cordially invited.

S. N. HASKELL.

"THE fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments."