

# The Signs of the Times.

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

VOLUME 8.

OAKLAND, CALIFORNIA, FIFTH-DAY, AUGUST 31, 1882.

NUMBER 33.

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PUBLISHED WEEKLY, FOR THE

S. D. A. MISSIONARY SOCIETY.

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

Entered at the Post-Office in Oakland, Cal.

### LIFE'S HEAVIEST LOSS.

UPON the white sea-sand  
There sat a pilgrim band,  
Telling the losses that their life had known ;  
While evening waned away  
From breezy cliff and bay,  
And the strong tides went out with weary moan.

One spake with quivering lip  
Of a fair-freighted ship,  
With all his household to the deep gone down ;  
But one had wilder woe—  
For a fair face, long ago,  
Lost in the darker depths of a sear town.

There were those who mourned their youth  
With a most loving ruth,  
For its brave hopes and memories ever green ;  
And one upon the West  
Turned an eye that would not rest,  
For far-off hills whereon its joy had been.

Some talked of vanished gold;  
Some of proud honors told;  
Some spake of friends who were their trust no more ;  
And one of a green grave  
Beside a foreign wave,  
That made him sit so lonely on the shore.

But when their tales were done,  
There spake among them one,  
A stranger, seeming from all sorrow free:  
"Sad losses ye have met,  
But mine is heavier yet,  
For a believing heart is gone from me."

"Alas," these pilgrims said,  
"For the living and the dead,  
For fortune's cruelty, for love's sure cross,  
For the wrecks of land and sea!—  
But, however it came to thee,  
Thine, stranger, is life's last and heaviest loss."

—From Lyrics, by Miss Frances Brown.

## General Articles.

### The Final Test.

BY MRS. E. G. WHITE.

THE defeat of the Philistines at Michmash seemed a turning-point in the fortunes of Israel. Though the Lord was displeased with Saul, and purposed to set aside his family, yet he granted him success in battle against the oppressors of his people. No enemy seemed able to stand against him. He made war in turn against Moab, Ammon, and Edom, and against the Amalekites and the Philistines; and wherever he turned his arms, he gained fresh victories. Yet, having missed the opportunity which God had granted him, he was never able permanently to subdue the Philistines. He had sore war with them all the days of his life.

When commanded to destroy the Amalekites, Saul did not for a moment hesitate. To his own authority was added the command of the prophet, and at the call to battle the men of Israel flocked to his standard. Two hundred thousand footmen, and ten thousand men of Judah were numbered at Telaim. With this force, Saul attacked and defeated the king of Amalek, and overran the country.

This victory was by far the most brilliant which Saul had ever gained, and it served to kindle anew that pride of heart which was his greatest danger. The divine edict devoting the Amalekites to utter destruction was but partially executed. Ambitious to heighten the honor of his triumphal return by the presence of a royal captive, Saul ventured to spare Agag, the fierce and warlike king of Amalek.

This act was not without influence upon the people. They too felt that they might safely venture to depart somewhat from the Lord's explicit directions. Hence they covetously reserved to themselves the finest of the flocks, herds, and beasts of burden, destroying only that which was vile and refuse.

Here Saul was subjected to the final test. His presumptuous disregard of the will of God, showing his determination to rule as an independent monarch, proved that he could not be intrusted with royal power as the Lord's vicegerent. Unmindful of all this, Saul marshals his victorious army, and with the captive king and the long train of flocks and herds—a booty highly valued in the East—set out on the march homeward. At Carmel, in the possessions of Judah, he set up a monument of his victory.

While pride and rejoicing reigned in the camp of Saul, there was deep anguish in the home of Samuel. His intense interest for the welfare of Israel had not abated. He still loved the valiant warrior whom his own hands had anointed as king. It had been his earnest prayer that Saul might become a wise and prosperous ruler. When it was revealed to him that Saul had been finally rejected, Samuel in his distress "cried unto the Lord all night," pleading for a reversal of the sentence. With an aching heart he set forth next morning to meet the erring king. But when he heard that Saul had erected a monument of his own exploits, instead of giving glory to God, he turned aside and went to Gilgal.

Thither the monarch with his army came to meet him. Samuel had cherished a longing hope that Saul might, upon reflection, become conscious of his sin, and by repentance and humiliation before God, be again restored to the divine favor. But the king came forward with great assurance, saying, "Blessed be thou of the Lord; I have performed the commandment of the Lord." Saul had so often followed his own will, regardless of the command of God through his prophet, that his moral perception had become dulled. He was not now conscious of the sinfulness of his course.

The sounds that fell upon the prophet's ears, disproved the statement of the disobedient king. To the pointed question, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul made answer, "They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." The plea here urged was at best but an excuse for covetousness. The beasts saved from the spoil were to be offered by the Israelites in place of their own animals required for sacrifice.

The spirit which actuated Saul is evinced by the fact that when proudly boasting of his obedience to the divine command, he takes all the honor to himself; when reproved for disobedience, he charges the sin upon the people. Samuel was not deceived by the king's subterfuge. With mingled grief and indignation he declares, "Stay, and I will tell thee what the Lord hath said to me this night." Then he reminded Saul of his early humility: "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" He repeats the divine behest concerning Amalek, and demands from the king the reason for his disobedience.

Saul stubbornly persists in his self-justification: "Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal." Had Saul himself obeyed the command of God, and enforced it upon the people with the same

decision that he had manifested in carrying out his own decrees, he would have had no difficulty in securing obedience. God held him responsible for the sin which he basely endeavored to charge upon Israel.

In stern and solemn words the prophet of the Most High sweeps away the refuge of lies; and pronounces against Saul the irrevocable sentence: "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

As the king heard this fearful sentence, he cried out, "I have sinned; for I have transgressed the commandment of the Lord and thy words because I feared the people, and obeyed their voice." Saul was filled with terror by the denunciation of the prophet, but he had, even now, no true sense of the enormity of his transgression. He still persisted in casting blame upon the people, declaring that he had sinned through fear of them.

This was the same excuse urged by Aaron to shield himself from the guilt of making the golden calf. But so far from accepting the excuse, Moses sternly rebuked Aaron, in the presence of all the people. As the high priest of Israel, and the representative of Moses in his absence, Aaron should at any risk have opposed the rash and godless designs of the people. His neglect to do this brought upon them sin, disaster, and ruin, which he was powerless to avert. While he found it easy to lead them into sin, he sought in vain to lead them to repentance. Moses afterward declared, "The Lord was very angry with Aaron to have destroyed him." His sin would have been punished with death had he not in true penitence humbled himself before the Lord. Had Saul, in like manner, been willing to see and confess his sin, he too might have been forgiven.

It was not sorrow for sin, but fear of its penalty that actuated the king of Israel as he entreated Samuel, "I pray thee, pardon my sin, and return with me, that I may worship the Lord."

"I will not return with thee," was the answer of the prophet; "for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." As Samuel turned to leave, the king, in an agony of fear, laid hold of his mantle to hold him back, but it rent in his hands. Upon this, the prophet declared, "The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine that is better than thou." And knowing how lightly his words had heretofore been regarded by the king, he adds the solemn assurance, "The Strength of Israel will not lie nor repent." Saul had gloried in his exploits, as though he were the deliverer of his people. The prophet rebukes this pride by reminding the haughty monarch that God was the strength of Israel.

Even now Saul fears only personal disgrace and the loss of his kingdom. He is far more disturbed by the alienation of Samuel than by the displeasure of God. He entreated Samuel to pardon his transgressions, as if the prophet had authority to reverse the divine sentence against him. He knew that the people had greater confidence in Samuel than in himself. Should another king be immediately anointed by divine command, he felt that his own case was hopeless. Should Samuel denounce and forsake him, he feared an immediate revolt among the people.

As a last resort, Saul entreated the prophet to honor him before the elders and the people by publicly uniting with him in the worship of God. Samuel remained, but only as a silent witness of the service. Without humility or repentance, Saul's worship could not be accepted of the Lord. An act of justice, stern and terrible, was yet to



be performed. Samuel must publicly vindicate the honor of God, and rebuke the course of Saul. He commands that the king of the Amalekites be brought before him. Above all who had fallen by the sword of Israel, Agag was responsible as the upholder of the debasing heathenism of his people, and the instigator of their revolting cruelties; it was just that upon him should fall the heaviest penalty. He came at the prophet's command, in the pride of royalty, flattering himself that he could overawe the servant of God, and that all danger of death was past. Samuel's words dispelled his assurance: "As thy sword hath made women childless, so shall thy mother be made childless among women." "And Samuel hewed Agag in pieces before the Lord." This done, Samuel returned to his home at Ramah, Saul to his at Gilgal. The prophet and the king were never to meet again.

Samuel was a man of great tenderness of spirit, and strong affections, as is evinced by the anguish which he felt when commanded to declare the divine sentence against Saul. Yet when required to execute justice against the wicked king of Amalek, he performed the unwelcome task unflinchingly. He would maintain his fidelity to God, however great the sacrifice of personal feeling.

How wide the contrast between the conduct of Samuel and the course pursued by the king of Israel. To serve his own purpose, Saul could be exceedingly cruel; but when divinely commissioned to destroy utterly a rebellious people, he smites only the lesser criminals, and spares the one upon whom the curse of God especially rested. In his pride of heart he flattered himself that he was more merciful than his Maker. By his course of action he declared the divine requirement unjust and cruel.

The case of Saul should be a lesson to us, that God's word is to be respected and obeyed. All the crimes and calamities of ancient Israel resulted from their neglect to heed the instructions of their divine Ruler. Here is our danger. We must give diligent heed to what the Lord has spoken, even in apparently small matters. God requires his people not merely to assent to his word, but to obey it with all the heart. To comply with the Lord's instructions when it is compatible with our own interests, and to disregard them when this best suits our purpose, is to pursue the course of Saul. Pride in our own achievements or a stubborn adherence to our own will, renders the most exalted profession or the most splendid service odious in the sight of God.

#### Experience, and Investigation of the Sabbath Question.

BY ELD. E. W. BARNES.

ABOUT nine years ago, I visited, for the first time, a little town in Shasta Co., Cal., known as Millville, for the purpose of preaching a few discourses, and trying to gather together those who had been members of the Christian Church, in view of organizing them into a working congregation. While there, I met with a Brother and Sister Clark, who had recently moved up from near Woodland, in Yolo Co., where they had been attending a meeting of the "Seventh-day Adventists," where they had, in a measure, embraced the doctrines of the Adventists—especially that in reference to the "Lord's Sabbath," about which they were much concerned. They desired that I should read a few pamphlets which they had. I answered that I thought that they had been deceived and carried away into a false doctrine, but that I would read their pamphlets.

I took two or three small pamphlets with me, and began reading, and was very much astonished to find so much in the Bible—for they constantly referred me to the Bible—in favor of the seventh day or Lord's Sabbath. But I would keep thinking all the time, that if the obligation to keep the Sabbath was still binding, it would certainly have been found out by some of the good, learned men before now, forgetting that a similar excuse had been urged against our Saviour by his enemies, who said, "Have any of the rulers or of the Pharisees believed on him?" (John 7:48), and against the martyrs during the dark ages, against the Baptists, against Luther, Calvin, Wesley, and against A. Campbell, a thousand times over; and forgetting further that the same excuse would have forever kept us, in the first place, in

the worship of idols, and in the second place, would have kept us in the faith of the Catholic Church, and it would, in the nature of things, prevent all reforms from error to truth. But I read on until I had hastily run through the pamphlets, which, by the way, contained but a small portion of the evidence in favor of the Lord's Sabbath, and supposed that I had pretty thoroughly investigated the Sabbath question. This I find to be the case with hundreds at the present time. I finally settled down in the view that there could not be anything in it to justify a thorough inquiry at the hands of authorities, and having found, as I thought at the time, sufficient reasons to justify me in dropping the matter, and having gotten Brother and Sister Clark pretty well whipped back into their old faith, I had no further trouble with the question until a year or so later. Having, on account of being afflicted with the chills, gone up into "Big Valley," I there met with a Brother Brown, who was a Sabbath-keeper, and he began to disturb the community by telling them that they ought to keep the Lord's Sabbath. By this time, I began to wish that those Adventists would let the people alone, and in order to settle the minds of the brethren, lest some might be led away, I preached against this everlasting Sabbath agitation. Brother Brown then talked of having one of their ministers come up, and, among a few, there was some talk of a debate. But the minister could not come, and the matter cooled down with no damage done.

In the meantime I had written to Prof. J. M. Martin, President of the Hesperian College at Woodland, in Yolo Co., Cal., for some of his strongest points against the Sabbath, he having had, a short time before this, a discussion with the Adventists on the "Sabbath question." But when I received Brother Martin's most sustainable objections to the Sabbath, I was astonished at how few there were, and that those given were not of a stronger character than what they were. One of them was the exploded theory that there was no binding obligation to keep the Sabbath from creation, until the law was given at Sinai. Now it does appear to me that it would be very easy for any one, after reading the second and third verses of the second chapter of Genesis, to see a plain institution of the Sabbath. The language is, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Also, in Ex. 16:27, 28, it will be seen that when the Sabbath was not kept "God's law and commandments" were transgressed. By this we learn that the Sabbath was a part of God's laws and commandments before the law was given at Sinai. Now, by turning to Gen. 26:5, we see that Abraham "kept God's commandments, statutes, and laws."

Thus it is made evident that more than four hundred years before the law was written at Sinai, Abraham was keeping the Sabbath. In fact, the ten commandments are so plainly traceable through the book of Genesis and to the nineteenth chapter of Exodus, all before the law was given at Sinai, that a person must have his eyes well-nigh closed not to see the meaning of Paul in Gal. 3:19, that God's law—referring evidently to the ten commands which had been repeatedly transgressed—had been violated to such an extent that God saw fit to add a law containing a penalty for the punishment of the transgressors; and further, the reason given in the ten commands (see Ex. 20:8, 11) why men should keep the Sabbath, namely, that God created the heavens and the earth and all things therein in six days, and rested on the seventh, shows plainly that all men in all ages are under like obligations to keep the Sabbath. Also that the Saviour, knowing this, spoke accordingly when he said that the Sabbath was made for man, that is, for the race, in using the word in its unqualified sense.

But there had been another matter at work during this same time. Brother Brown handed me a pamphlet of 75 to 100 pages, which I read, perhaps mainly with a desire to learn what I had to fight, but be that as it may, by the time this had all passed by, I had learned that several passages of Scripture upon which I had formerly relied as proofs against the Sabbath, could not be used as such, in fact, had no reference whatever

either to the Lord's Sabbath or the ten commandments. The passages which were the most prominent among those thus lost were Eph. 2:14, 15; Col. 2:14-17, and Rom. 14:5, 6. I saw plainly that the passage in Ephesians could not have reference to the ten commandments, for it is evident that there is nothing in them which could in any possible event constitute "a wall between the Jew and Gentile," especially is there nothing in them which could be contrary to either as servants of God; neither is there anything in them that could possibly have the remotest tendency to prevent, or be in "the way" of any intelligent being rendering to God the purest, freest, and most perfect spiritual worship. But, on the contrary, the keeping of them must ever be a source of strength and joy to every child of God.

As to Romans 14, there is nothing in the passage, nor in the connection in reference to the Sabbath, nor the ten commandments; and by the introduction of the "eating of meats" in connection with the "day," it leaves hardly a possibility of involving the Sabbath-day.

But notwithstanding the fact that several passages of Scripture upon which I had been depending to help me fight the seventh-day Sabbath, thus slipped away, I still thought I had Scripture enough to enable me to successfully meet the arguments which were put forth in favor of the Sabbath, supposing again that this time, with what I had learned before, I had certainly gathered up the best arguments that the friends of the Sabbath could make in its favor; and so once more settled back quite well satisfied with keeping the first day of the week.

Thus things moved along, without anything of a very special character, religiously, to interfere, except such difficulties and inconveniences as is usual to the labors of an itinerant who is pioneering the greater part of his time—always having more work pressing upon me than any one man could possibly do, until, while stationed at Harrisburg, in Linn Co., Oregon, Bro. Jones, now of the Upper Columbia Conference, came to that place and held a meeting (this was about four years ago) which, on account of my own work, and perhaps a desire to create as little friction as possible, I did not attend, though the interest was considerable during the meeting. I however had the privilege of Bro. Jones' acquaintance, also had one or two short talks with him on the Sabbath question, but nothing to disturb my mind as to the correctness of my Sunday-keeping.

Thus I continued in my work, having the good will and good wishes of the church where I labored, with a few exceptions, which were caused, as a rule, by a reproof given either in public or private, in the performance of my duties. But woe betide the man who happens to make such enemies (and all who are faithful in the discharge of their ministerial duties will), especially if he ever changes his faith in some fundamental particular, enough to justify him in severing his connection with one church and casting his lot in with another. More particularly will this be found to be the case with those churches which profess the greatest amount of liberality. For then "mole-hills into mountains grow," and at once the whole sky which was quite fair before is covered with a black cloud!

Finally while living in Scio, in Linn Co., Oregon, my attention was called to the Sabbath question again by some papers (SIGNS OF THE TIMES, I think), which were sent to me by Sister Godfrey, of Salem, Oregon, containing some articles on the Sabbath, which, no doubt, made some impression upon my mind, but not sufficient to awaken any particular interest. My attention was also called, from time to time, to the question, during my residence at Scio, by Brother Jacob Stoner and Brother Roberts, who were Sabbath-keepers, and who, although not realized at the time by me, were also exerting some influence upon me favorable to the Sabbath.

About the second week of November last, I was studying with some care the second chapter of Colossians, expecting to preach upon the subject matter of that chapter, and had fixed in my mind the thought of the proper division of the word of God, until I reached verses 16 and 17, when all at once it became clear that the items mentioned by the apostle were types, and belonged in the typical law, and hence, had no reference to the "Lord's Sabbath," which is a memorial, and is found in the ten commandments (Ex. 20:3-17),



while the sabbaths which Paul mentions are the annual sabbaths mentioned in Leviticus 23, in connection with the feast days, etc., and also distinguished in the same chapter from the Sabbath of the Lord, as anyone can see who will carefully read the chapter. For those sabbaths occurred but once each year,—that is, the first occurred on the first day, the second on the tenth, the third on the fifteenth, and the fourth upon the twenty-third of the seventh month, while the Lord's Sabbath occurs on the seventh day of each week. Besides, no man can speak intelligently and apply the phrase of verse 14, "the handwriting of ordinances that was against us, which was contrary to us," to the ten commandments. What one of the ten commandments does the true Christian consider a "yoke of bondage" to him? Which one is it that is "in the way" of a Christian? "Against" what Christian act, or "in the way" of what Christian principle is any one of the ten? Do you answer that you are in slavery or bondage in keeping holy the Sabbath-day? I ask you, then, was the Almighty God in bondage when he rested upon it? or was it against or in the way of a holy, or spiritual life of any of the holy men of old time? Is there an instance in all the Bible where the "Sabbath of the Lord" (unless you claim the passage under consideration, Col. 2:14-17, as one) is classified with meats, drinks, feast days, etc.? Where in all the Bible was the "Lord's Sabbath" ever called a "shadow?" Now it does appear to me, that after the mind of any intelligent reader is once directed to the above facts, it would be out of the question for him to ever again use Col. 2 against the Sabbath.

The realization of the above fact had a great effect upon my mind, for I now saw clearly that there were no more than three or four passages which could possibly be used against the keeping of the Sabbath, and as some other scriptures, which at the first appeared to me to be equally strong against it, had to be given up, the thought occurred, May it not be barely possible that a proper understanding of those scriptures would show that they, too, would have to be given up as furnishing no argument against the Sabbath? The bare thought that such a thing was possible, and that I had been living in open violation of "God's holy law and commandments" (see Ex. 16:27, 28), and, worse still, that I should by my example and work as a minister of the gospel teach others to reject God's law (see Matt. 5:18), and to trample his Sabbath under their feet, and do their own pleasure on his holy day, had the effect to stir me deeply, and I knelt down and asked God in earnest prayer to help me to lay aside everything that would in the least hinder me from a most perfect understanding of the truth upon this question.

I then began as thorough an investigation as I was able to make. I obtained all the reading matter which I thought would help me to a full understanding of the subject, especially of the best things that could be said against the Sabbath. I had in my library "Dr. Young's Analytical Concordance," which contains the original Hebrew and Greek with definitions, which I found to be useful in my investigations, also other important works bearing upon the subject of the Sabbath; also some pamphlets by Elders S. C. Adams, Pardee Butler, and A. Burns. But I may as well say here, that from the first of this inquiry, I began to be astonished, and the further I prosecuted my work, the more I became astonished, for the volume of evidence in favor of the Sabbath increased continually, while the very best arguments which I could frame against the Sabbath, together with the best that I could find elsewhere, so continually failed to be of any value or explanation of the true relation of the Sabbath to man, or man to the Sabbath, that I was continually amazed. And the question kept ever recurring to my mind, How is it possible that an honest man, with ordinary intelligence, can read the Bible and not see these things? At last I was compelled to exclaim, "The Sabbath was made for man!"—for the race, for all men of all ages, and as one of that number, as a child of God, I now, for the first time in my life, felt that it was both a duty and a glorious privilege to keep holy the Sabbath of the Lord.

A new world now opened up to me. I could see the glory of God as I had never seen it before. The wisdom, fitness, and harmony of God's works and his dealings with the children of men from the creation of the world poured themselves in upon my soul, until I could but stand in awe of the living God, and thank and praise him for his

wonderful mercy and goodness. I here wish to say that I am certain that God, by his Spirit, did lead me into this glorious truth. Oh, may he lead others into this blessed truth that they may praise him and enjoy his blessedness forever, is the prayer of my heart.

But at this point another question comes up for settlement, and that is, Will the church with which I am now associated accept this *Bible truth*? With my knowledge of the bitterness with which the Christian Church had been, and was still, fighting the Sabbath of the Lord, and being cognizant of how the main body of the church was opposed to the receiving of anything which they had not already been taught in the church as being necessary or binding, it did not take me long to become fully convinced that any effort to induce the church to receive God's truth in reference to the Sabbath must result in failure and in trouble. For it is a fact that when any body of people start out upon the road of reform, in reference to any truths, or fancied truths of the Bible, that they rarely get beyond the one or more truths which gave rise to their movement. Hence no radical change, no matter how desirable it may be, need, ordinarily, be expected or hoped for. Thus realizing that I could accomplish but little for the cause of truth, and that trouble and a final withdrawal of fellowship would be the inevitable result, I decided to finish up my contract, which would end in about a month, and then sever my connection with the church. Accordingly I said but little about the matter to any one, knowing that there would be some unnecessary excitement if I did, and at my next appointment on Saturday the 4th day of February, 1882, in our regular business meeting, I ask for a letter of good standing in the church, which was unanimously granted. But, as I was secretary of the meeting at the time, I did not write the letter out, in fact, I had no need of a letter, and would not have asked for one, except to have the action of the church, where I had been preaching for two years, placed upon record as a fact and, for future reference if need be. On the next day, Feb. 5, 1882, at 11 o'clock, at the close of my discourse, I announced my convictions in reference to the Lord's Sabbath, and declared that I did then sever my connection with the Christian Church. And thus, at the end of twelve years of active labor in the ministerial field, I closed my labors and severed my connection with the above church. My prayer to God is that he, in the plenitude of his mercy, may finally lead many of those with whom I have formerly worked to keep his holy Sabbath.

#### Responsibility.

BY ELD. G. D. BALLOU.

OPPORTUNITY is the measure of responsibility. The privileges that surround us, and how we have used them, will determine the degree of our guilt or innocence, in the Judgment. Men sometimes seem to think that they will have to answer only for those privileges which they have used, and that the opportunities for good which they have let slip will have no weight in the decision of their cases. In other words, they seem to think that they will be judged only by what they have actually done, and not by what they have failed to do. Those who stop to think must readily perceive that the principles of justice demand that both these elements must enter as prime factors into the decision of all cases.

One of the greatest moral obligations that devolves upon men is the duty to take advantage, as far as possible, of every opportunity that is presented for moral and intellectual improvement. A failure to do this is a crime, not only against one's self, but against society and against God. The moral relations we sustain to God and our fellows demand of us that we should make the very best use of all our powers, spiritual, intellectual, and physical.

It is a crime for a man to shut his eyes and go on in ignorance. No man has a moral right to be only half developed, especially in his knowledge of spiritual things. No one can hope to escape responsibility by shutting his eyes against light, simply because he fears it will necessitate some change of action on his part.

Suppose a new law were made against fishing at a certain season, and some old sportsman who had a special love for angling should persistently refuse to read the law or hear it read or be in-

formed as to its import. When that individual was brought before the court for violation of the law, do you think he would be excused on the ground of ignorance? Would not the court be inclined to make an example of his case by imposing upon him the full penalty of the law? And is not God as particular in carrying out the principles of justice as men? Then what will be the fate of those who are "willingly ignorant" of the truth that we are now in the "last days," as attested by the signs given by our Lord himself? What, in the final Judgment, will be the fate of those who turn away from hearing the law, and "hide their eyes" from the Sabbath of the Lord; or of those who, seeing the truth, refuse to obey it because it will cause them inconvenience? Their condition is fitly represented by the man in the parable, who had not on the wedding garment. Truly, the ease they now gain by shunning responsibility will not compensate for the suffering that will come by and by.

How much wiser, then, to gladly accept responsibilities and make the most of them, looking beyond into the kingdom of God for a full reward for all our toil and cross-bearing. There are broader fields of thought and higher planes of action before us if we will cheerfully go forward. But rest assured that every new height of advancement attained will cost a struggle of heart and mind against opposing desires and influences. A pang of self-denial will precede every victory we gain in the struggle against error and sin.

The quality which humanity most needs to aid them in their upward toiling, is a keener moral perception, a more refined moral sensibility. Then it will be easier to appreciate our responsibilities, and we shall advance in the ways of truth with less care for the applause of men, and more for the approval of God. Then we shall care less for reputation and more for character.

#### The Runaway Knock.

"TEACHER," said a bright, earnest-faced boy, "why is it that so many prayers are unanswered? I do not understand. The Bible says: 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;' but it seems to me a great many knock, and are not admitted."

"Did you ever sit by your cheerful parlor fire," said the teacher, "on some dark evening, and hear a loud knocking at the door? Going to answer the summons, have you not sometimes looked out into the darkness, seeing nothing, but hearing the pattering of some mischievous boys, who knocked, but did not wish to enter, and therefore ran away? Thus it is often with us. We ask for blessings, but do not really expect them; we fear that Jesus will not hear us, will not admit us, and so we go away."

"Ah! I see," said the boy, his eyes shining with the new light dawning in his soul; "Jesus cannot be expected to answer runaway knocks. I mean to keep knocking until he cannot help opening the door."

REV. W. M. MARTIN, the Superintendent of the City Mission of Brooklyn, presents some surprising facts concerning the growth of that city. He states that its population has increased in thirty-five years from 59,000 to 600,000 and has doubled in fifteen years; that it has 546 miles of streets, 335 of them paved, or as many as New York; that it has a water front of twenty-five miles; that 8,000 vessels were at its wharves in 1881, while New York had only 6,000; that, while of the 244,000 families in New York, 160,000 live in tenement houses, only 31,000 of the 124,000 families in Brooklyn were of this class. Though it is called the City of Churches, it has only 269, and a great part of these are in the old wards, in some of which there is a church to every 1,000 inhabitants, while in several of the new ones there is only one to every 10,000.—*Ex.*

#### Keep Your Mouth Shut.

BLESSED is the man who knows enough to keep his mouth shut. Some people live sixty years without learning the art. Indeed, the older they grow the wider their mouths open. A man or a woman who is a gabbler at forty-five is a dreadful affliction to a house, or church, or community. There are two things this age needs to learn: when to say nothing, and when to say it well. "If any man among you seem to be religious, and brideth not his tongue that man's religion is vain."—*Golden Rule.*



### The Lord Himself.

SOME systems of human philosophy exist irrespective of the character or existence of their founders. Bad men may teach good doctrine; heathen philosophers may say things which are well worthy of regard; and these things thus taught or spoken, stand upon their own merits, independent of the characters of their authors. Hence, when people can dig out some choice sentence from the dunghill of heathen fables, they parade it abroad, as proving its author the equal of Christ, who may have said things in some respects similar.

But the gospel of Christ is no mere system of ethics, existing independently, and on its own merits. It has ethical merits unapproached by other systems, but its existence does not depend upon them. Its existence depends upon Christ, and it depends upon Him, as no earthly system depends upon its founder. His truth is so wrapped up and interwoven with his personality, that they stand and fall together.

Our Saviour does not come to us with beautiful theories, but he comes to us with mighty facts. He does not come simply as a Great Teacher, but he comes as an Almighty Saviour. He does not so much occupy his time with telling us what we should do for ourselves or for him, as he does with telling us what he has done and proposes to do for us. Heathen philosophers have been generous of their advice and counsel, but sparing of their help. They tell us what we must do for ourselves, but if we ask what they propose to do for us, we get no response. But throughout the teachings of Christ there runs this sublime consciousness of gracious power, this divine egotism, which, though joined with the utmost humility, yet is entirely unparalleled in all the experience of man.

We have read beautiful things in Plato and Socrates, but we have never heard either of them say, "Come unto me all ye that labor and are heavy laden, and I will give you rest." We have heard various fine-spun theories concerning life and immortality, but among them all there has been but one voice which has said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." There is no other teacher, no other leader, who has dared to say, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." "I am the way, and the truth, and the life; no man cometh unto the Father but by me." "I am the True Vine." "I am the Good Shepherd." "I am come that ye might have life, and have it more abundantly." "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also."

Such statements, assertions, and promises as these, emanate from only a single source. No other man, however wise, pious, presumptuous, or conceited, has ever dared or cared to say such words as these. These are the utterances of one of whom it is said, "It pleased the Father that in him should all fullness dwell." And the preaching of the gospel is not the preaching of theories, opinions, guesses, or dreams; but it is the preaching of Jesus Christ and him crucified; Christ, forsaking the glory which he had before the world was; Christ, coming into this world to save the lost, and to do the Father's will; Christ, who was rich, yet for our sakes became poor; Christ, who was born in Bethlehem, brought up at Nazareth, baptized in Jordan, crucified on Calvary, buried in Joseph's tomb, raised the third day, and who ascended to Heaven and sitteth on the right hand of God, ever living to make intercession for us. This is the one great center of the Christian system—not an idea, not a doctrine, not a fact, but a living, immortal, personal Christ, who sits enthroned in Heaven; and who there waits the accomplishment of the divine purposes, the subjection of all things to himself.

Our faith must keep pace with him, and with the march of God's mighty providence. We are not to linger at Bethlehem's manger, nor at Calvary's cross, nor at Joseph's tomb; our Christ is not there; he is risen. Our hearts are going up in adoration to him, as he sits enthroned today; and our thoughts are to go forward to that hour when "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." 2 Thess. 4: 16, 17.

Around the person of our Lord, in that day of his coming, "and our gathering together unto him," shall congregate "the general assembly and church of the first-born whose names are written in Heaven." He who has been the author of our faith shall then be its finisher. He who has planted in our hearts the life and light and joy of God, shall reveal himself as the sun and center of God's great plan and system; "and unto them that look for him he shall appear the second time, without sin, unto salvation."

Let us not preach a Christless gospel. Let the theme of our testimony and our song be "Jesus and the resurrection;" and let us, as we love him, proclaim his grace and lead other sinners to draw nigh to him, and "Behold the Lamb of God that taketh away the sin of the world."—*Selected.*

### An Objector Answered.

"I DON'T like so much talk about religion," said a rude stranger in a city boarding-house to a lady opposite, who had been answering some questions in regard to a sermon to which she had been listening. "I don't like it; it's something that nobody likes. It's opposed to everything pleasant in the world. It ties a man up hand and foot. It takes away his liberty, and it isn't natural."

"O, no!" answered the lady, "it isn't natural. We have the best authority for saying so. 'The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned.' True religion is rowing up stream; it is sailing against wind and tide."

A pause for a few moments followed; then the stranger began again:—

"People who speak so much about religion are queer, anyhow. I wish they could only know how people speak and think about them; nobody likes them, for they are like nobody; they are so very peculiar."

"Allow me to interrupt you again, sir," said the lady, "but I am so impressed with the manner in which your language accords with Bible language that I shall have to introduce another quotation from that blessed book. 'Ye are a chosen generation, a royal priesthood, a peculiar people.'"

"Does the Bible say they are peculiar, then? That's odd. That book, somehow, has got a dose for everybody. Yet, ma'am, you must allow that the commands that book lays upon us poor sinners are hard. It's thou shalt not, and thou shalt not, all the time. Why, its precepts and views of things are narrow, very narrow."

"Yes," replied the lady, "they are narrow, for the Bible says they are. 'Strait is the gate, and narrow is the way that leads to life.' We have to struggle to keep in this narrow way, if we once get in it. It is too narrow for pride, worldliness, and sloth. It is too narrow for the service of two masters. It is too narrow for envy, covetousness, and all other evil passions. Hatred can find no place for so much as the sole of its foot in the narrow way. Good deeds, kind words, faith, hope, and charity occupy all the ground, and will continue to hold it to the end."

The stranger listened, surprised and annoyed, and at last arose and left the room, apparently a more thoughtful, if not a better man.—*American Messenger.*

### The Central Cross.

IN the palace of Justice at Rome they take you sometimes in a chamber with strangely painted frescoes on the ceiling, around the walls and upon the floor, in all kinds of grotesque forms. You cannot reduce them to harmony, you cannot make out the perspective; it is a bewildering maze of confusion. But there is one spot in the floor of that room, and one only, standing upon which, every line falling into harmony, the perspective is perfect, the picture flashes out upon you, instinct with meaning in every line and panel. You can see at that point, and that only, the design of the artist that painted it. I believe that this world is just as bewildering a maze looked at from every point except one. I look back upon the records of history; I look back upon the speculations of science; I endeavor to gaze into the future of this world's career; wherever I turn I am opposed by the mysteries that hem me in and crush me down, until I take my

stand at the foot of the cross. Then darkness and discord become light and harmony; the mystery is solved, the night that shuts me in becomes radiant with the divine light and glory. At the foot of the cross, art, science, literature, history, become at once to me a divine, a glorious, and a blessed thing. And so I claim for my Lord his rightful dominion over all the works of his hands. We will gather all the beauties of art, all the treasures of music, all that is brightest and best in this world, and we will lay them down at his feet; for "Worthy is the Lamb that was slain to receive might and majesty, and riches and power, and honor and glory." His is the scepter, his is the right, his this universal world.—*Dr. Manning.*

### Helen's Light Reading.

It was in a college for both sexes, in Iowa, and a great revival was in progress.

Dear, noble Mrs. Roberts, the preceptress, had gone from student to student, urging all to an interest in Christ. The Christians were aroused; and from a Sunday-morning meeting in her recitation-room, there had grown to be two or three daily, and the interest was at white heat. Timid girls dared to plead for Jesus; scholarly professors told with tears the story of the cross, scoffers listened and believed, and the number of Christians grew daily.

It was pleasant any time to visit my college home, but coming as I did that winter from the world without, into such an atmosphere, it seemed like paradise.

Coming out of a prayer-meeting, sweet with the influence of the Spirit, one evening, Mrs. Roberts said to me, "Mary, do you remember Helen Andrews?"

"Oh, yes, I do, certainly. A nice bright girl too."

She is one of my anxieties now. I wish you would go down to her room and talk to her about the salvation of her soul. I have tried in every way to arouse her interest, but in vain, but it may be that another might reach her when I could not."

I consented to try, and we tapped at Helen's door. After a little talk, Mrs. Roberts excused herself, telling me to come to her room soon. The burden of a soul was upon me, and with all the warmth and tenderness which I had brought from the prayer-meeting, I urged her to come to Christ. I might as well have talked to the wall. There was a listless apathy about her which defied all efforts to arouse her.

I closed my call in a little while, and went up to Mrs. Roberts' room, where I found Addie Raynor, who shared our anxiety about Helen; and I told them of my poor success.

"Addie," said Mrs. Roberts, "what is the matter with Helen Andrews? I cannot understand her. She is neither hard nor defiant; she is generous and sweet; she is an orphan, and alone in the world. I surely thought that she, of all girls, would have been readiest to accept the Saviour. Why is it?"

"I have thought, lately," said Addie, "that it must be those books?"

"Those books," repeated Mrs. Roberts, "what books?"

"Why, she borrows every novel she can, and every spare moment she has she reads and reads. Not bad books, you know, but just interesting and exciting. I've thought about it, and it seems to me that they take all her interest."

"That explains it all," said Mrs. Roberts sadly. "That is the reason that the influences, which have stirred us all so deeply, have taken no hold upon her. Girls, girls," she said with a cry of anguish in her voice, "pray for Helen Andrews. She has stupefied her soul with that reading as surely as she would her body if she took opium. I will try to arouse her to her danger, but I confess I am disheartened. Oh, I wish girls knew what they do when they drown themselves in light reading."

I left the place the next day, and never afterward learned whether Helen became a Christian; but the memory of that visit never comes to me without a sad thought of the girl-student who drugged her soul to sleep with novels.—*Dinnie Macdole Hayes, in American Messenger.*

THE stars differ in glory, but they all shine. So with real Christians, some have more light than others, but they all shine.



## The Sabbath-School.

### Sabbath-school Class Meetings.—How to Conduct Them.\*

BY C. H. JONES.

THE "class meetings" referred to above are those meetings that Sabbath-school teachers sometimes hold with their classes, outside of the regular Sabbath-school exercises.

Before offering any suggestions in regard to the manner of conducting these exercises, it would be well to determine whether or not it is best to hold such meetings at all. This depends very largely upon the teacher. If he is one who is cold and distant, whose presence is similar to that of an iceberg; if he is all bound up in himself, and so absorbed in his own interests that he begrudges the time, and holds the meetings only because others do and he feels obliged to, it would be advisable for him not to meet with his class at all. Indeed, such an one should not be a teacher unless he can conquer this disposition. Even the smallest ones understand his feelings, better perhaps than he does himself, and he can do them little good. But if his heart is in the work, and he feels some sense of the responsibility that rests upon him; if he has an earnest desire to do something for the Master, who has done so much for him; and if he is watching for opportunities to benefit those placed under his charge,—then meetings with his class are almost sure to bring about good results. In fact, we do not see how a teacher can do justice to his class without spending some time with them outside of the school.

Having determined to hold such a meeting, the question arises, How shall it be conducted in order to secure the best results? We should have some object in view, and then work to the point. The real object of the Sabbath-school teacher should be to secure the conversion of those under his charge. Our scholars may have perfect lessons, and be punctual every Sabbath, and observe the rules of the school strictly, yet if they remain unconcerned in regard to the claims of the gospel, we have not accomplished our real object. An earnest, faithful teacher will hail with pleasure a meeting of this kind that will enable him to reach the hearts of his scholars.

Before entering such a meeting the teacher needs a thorough preparation. He should study the wants of his class, and determine what will be best suited to them at that particular time. There may be difficulties in the lesson that need explanation. Some of the class may be passing through trials and temptations, and may need encouragement. Others may be in danger of being drawn away by the pleasures of the world, and may need a word of caution. Many things would be noticed by the teacher, if he were on the alert. The teacher should make each individual of his class an object of study, and should try to meet the requirements of each case.

But the greatest and most important preparation that a Sabbath-school teacher needs is a preparation of heart. No amount of wisdom will atone for a lack of this. He may study all the text books within his reach; he may become perfectly familiar with Bible geography, so that he could name and describe all Bible places; he may study Bible manners and customs, and be thoroughly posted on all points of history, both ancient and modern, and yet, if he lacks the one thing needful, he will fail of accomplishing the work that God has given him to do. Come humbly to the Lord. Tell him your needs. Ask him for wisdom. Get your own heart all aglow with the coals from off the burning altar. Then you are prepared to go before your class, and your influence will be felt for good. Don't go in your own strength. But little good will be accomplished if you do. Go in the strength of the Lord, and he will bless your efforts.

No definite rule can be laid down for all to follow. What would be best suited for one class would not be just the thing for another, hence the necessity of studying carefully the needs of your class. If they are children, it will be necessary to have everything planned and arranged beforehand. Appoint the meeting at some convenient place and hour, and then commence promptly on time. Lead the meeting yourself. Do not allow the children to take it into their

own hands—if you do there will be trouble. Carry out your plans promptly and energetically. The exercises should be varied. Children must not be kept too long at any one thing.

Children will be apt to come to the meeting feeling rather light and inclined to play. We love to see children joyous and happy, but a spirit of lightness and frivolity must be checked. A good way to subdue any feelings of this kind is to open the meeting by a short prayer, mentioning the object of the meeting, and asking God's blessing. Then spend a short time in examining the lesson for the next Sabbath. If the scholars can read, have them bring their Bibles and look up the references. Teach them to think about what they read, and ask questions, and then carefully explain to them.

After this the teacher might read or relate a short story (prepared beforehand) based upon the subject of the lesson, bringing out the most important points, and thus impressing it more firmly upon their minds. Make the story practical, and use the most simple language. Always remember that words and terms that are perfectly understood by you, perhaps carry an entirely different meaning to the mind of the scholar. An instance of this kind lately occurred in one of our smaller classes. The children were tracing the genealogy of the patriarchs. They came to Enos, who was Adam's grandson, then to Cainan, his great grandson, then to Mahalaleel, his great, great, grandson. The only thing the children could think of was in reference to size, and oh, what a GREAT BIG man they thought Mahalaleel must have been! It took time, patience, and some ingenuity to make this matter plain to their little minds. And so in most every lesson, there are words that the children do not understand, and a meeting of this kind is a good place to explain them.

In these meetings also there is an excellent opportunity to become acquainted with the circumstances of every member of your class. Find out how they are situated at home; who their associates are; how they spend their evenings; what books they read. Enter right into their feelings, and offer them kindly advice. If they have any special temptations and trials, urge them to tell you. Children have trials as hard for them to bear as we older ones have. Let them see and feel that you love them and have a real interest in their welfare. Let everything be done pleasantly and cheerfully, yet reverently. Let all feel that a spirit of solemnity rests upon the place; but it is not necessary to carry a long face in order to do this. We have heard of these meetings being turned into parties of pleasure, where visiting and a general good time was expected. Better not have the meetings than to have this kind. We can make the exercises pleasant to all, and still keep them under full control.

At the close of the meeting always have a season of prayer, and encourage each one to join. Explain to them the object of prayer, and if necessary, teach them how to pray. The least that can be done will be to have them repeat the Lord's prayer in concert. With a little encouragement every child will join. When the teacher prays, let him not forget to mention each member of his class by name. By so doing you bring the matter right home to their hearts, and they will know that you mean them.

These meetings should not hold over an hour. When they close, the children should go directly home, and not stop to play by the way. Perhaps the teacher can go home with the smaller ones.

These remarks have been made with reference to the children. Older classes may be conducted differently, yet many of the suggestions made for the little ones will apply equally well to the older scholars. Perhaps for the advanced classes, to the season of prayer may be added an informal social meeting, giving each one an opportunity to take part, and encouraging them to express themselves freely. Let the meeting be just as free from embarrassment and formality as possible.

Make these meetings a special opportunity for personal inquiring into the spiritual life and condition of each member of your class, being careful not to give offense. Get them interested in one another. By helping others they help themselves. God, in his providence, has committed a sacred trust into your hands. Be not discouraged. "In the morning sow thy seed, and in the evening withhold not thine hand." *Work, Watch, and Pray.*

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\*Read in answer to a question, at the Oakland S. S. Teachers' Meeting, August 28.



## The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, AUGUST 31, 1882.

### Morality of the Ten Commandments.

THE quotation which was given last week from a Baptist author in England, clearly teaches that which we affirmed the week preceding, that the law of ten commandments is identical with the precept of the golden rule. He said, as we firmly believe, that "there is not a single injunction or prohibition of a moral kind which is not referable to one or other of these commandments, and included in it." We have never yet found reason to believe that any *new principle of morality* is introduced in the New Testament. The gospel is remedial in its nature. It enforces that morality which has been trampled upon, but does not originate any. Christ came "to put away sin." He created no new moral relations; he gave no new definitions to sin. Remedies for sin are not moral, but positive. Moral relations and moral duties have their origin solely in the mind and will of the Creator. Positive or remedial institutions are necessities created by the rebellion of the creature. These are distinctions which cannot be justly denied, but they are too often entirely disregarded by those who profess to teach the truth concerning our moral relations.

But the objection here arises in another form, namely: The great duty taught in the gospel is that of *love*; if we truly love God and our neighbor, we may safely dispense with the ten commandments, and, indeed, with all law—everything legal. In carrying out this objection one writer urged that the ten commandments could not be enforced in Heaven, because there are penalties attached, and we cannot conceive of penalties in Heaven, where everything is love. Hence, the nearer we approach to our heavenly state—that is, the more we are influenced and controlled by love—the farther we are removed from the obligation of the Ten Commandments. And thus he concludes that the only obligation in Heaven is expressed in the two great precepts given by the Saviour: love to God and to our neighbor.

Nothing could be more inconsistent with the teachings of the Bible, than the above objection. Its whole intent is sheer *lawlessness*. And its fallacy ought to be apparent to every reader.

1. It is not inconsistent with Heaven's order that penalty should be regarded there. Penalty was once enforced in Heaven when Lucifer tried to rise superior to Heaven's law, and would be again if any tried there to set aside the law of God. The carnal mind—which "is not subject to the law of God"—would not be tolerated in Heaven as it is on earth. And sin is not tolerated here because it is not offensive to God. He abhors it, and denounces it, and will yet severely punish it. He bears with it until the Judgment, when presumption will receive its just reward.

2. The duty to love God and our neighbor is put forth in the form of two *commandments*, or laws. But the objection now being considered against the decalogue is that *it is law*—that it does contain commandments, and therefore must have penalties. Then, query: Is there no penalty attached to the two great commandments to love God and our neighbor? Which is the same as to ask, Is there no guilt incurred in refusing or failing to love God and our neighbor? Is there no meaning to the curse pronounced upon him who does not love the Lord Jesus Christ? May a man indeed hate his brother and not be a murderer? And when we get to Heaven, where only these two commandments will be known, will we be so far removed from *legal* restraint that we could violate them and still retain our position in Heaven and in the favor of God? We think if the projectors of such a theory took time to carefully consider its bearings, they would renounce it for very shame.

3. So far from these commandments being peculiar to the gospel, and different from a system of legal restraint, they are and were a part of a legal system, having been given to the Jews among other laws. The first is quoted from Deut. 6:5, and the second from Lev. 19:18. They are neither new in, nor peculiar to, the gospel. Therefore when these are set forth as containing the highest development of Christian morality, it is a con-

fession that the highest morality of the New Testament is identical with the morality of the Old Testament.

4. And so far from these being given as substitutes for the law by our Saviour, he presents them as the basis or foundation of "all the law." "On these hang all the law," he said. These two are the principles of which the law is the exposition. We have already examined the particulars, yet we can here take another view of them, thus:—

(1) We must love God. But can one truly love God and have other gods before him, or bow in adoration to idols, or profane his holy name? Every objector to the decalogue will answer in the negative. Thus far we are in agreement.

(2) We must love our neighbor. Can a man truly love his neighbor who takes his life, destroys the chastity of his family, steals his goods, ruins his reputation, or wishes any evil to him of any nature? Here again the objector answers, No; and here again we are in agreement. Thus far we find that the commandments are in perfect harmony with the great principles, love to God and to man.

But we have not yet reached the extent of our Saviour's declaration. We have only examined three of the four precepts on the first table, or nine of the entire ten. The Saviour did not say, on these two hang three-fourths or nine-tenths of the law, but, "On these two commandments hang *all the law*." According to this decision of Jesus, a man has not fully developed the principle of love to God who has observed the first three commandments, and the last six. "All the law" includes the fourth precept, "the Sabbath of Jehovah our God." This also "hangs" on the principle of love to God. Greenfield defines *kremntai*, in this text, "to depend from or on, be contained in, derive authority from." The ten commandments are all "contained in" love to God and to our fellow-man.

5. And so far from a man loving God in keeping three-fourths or nine-tenths of the law, he is not considered as truly keeping any unless he keeps them all. We do not presume to determine how great allowance must be made for one who is ignorant of the full requirement of the law, and who, with an obedient spirit, keeps them according to the best light he may have. But he who intentionally sets aside one of them, or who understands what the commandment requires, but chooses, for reasons satisfactory to himself, to do some other way than that marked out in the law, surely falls under the condemnation pronounced by the inspired apostle: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2:10. True obedience does not choose how much to do of the revealed will of God.

6. Let it be remembered that the Sabbath is the sole object of attack in all pretended arguments against the law. Against the other nine no one has objection. But they have discovered that it is impossible to destroy the fourth and leave the others intact. And they are so determined to get rid of the Sabbath that they are willing to sacrifice the whole ten to accomplish their object. Do they ever well consider the consequences of their action? Have they calmly viewed the aspect of society when the authority of the law of God is weakened? The world is sufficiently filled with the spirit of lawlessness without having professed Christians break down all restraint by teaching that the ten commandments are no longer binding.

Two ladies were together in the capital of an eastern State. One was the wife of an ex-Governor; the other, the wife of a Justice of the Supreme Court. The former asked the latter to go shopping with her one Saturday morning, which she refused to do because she observed the day as the Sabbath. At the expression of surprise which followed this announcement the Judge remarked, "M. does not see the consistency of religiously observing nine of the ten commandments, and disregarding the fourth." "But," said the Governor, "that law has been abolished." The lady replied: "Governor H., which of the ten commandments can be dispensed with for the good of society?" After a moment's reflection he answered, "No one." And so it is. As a theory, and to evade the Sabbath, many teach freedom from the ten commandments as a rule of life, while their sober conviction denies their theory. Woe to the world when their teachings have ripened, and the full fruit appears; when the masses become fully assured that there is no more obligation to observe the ten commandments.

The present Sunday-enforcement crusade is doing very much in that direction. The advocates of Sunday

well understand that they cannot go before an intelligent, reading people and uphold the Sunday by the fourth commandment. *But it must be enforced*, Bible or no Bible. Therefore they adopt the expedient of throwing it into politics, and base its obligation on "a police regulation," and then, to meet the Bible argument for the claims of the seventh day, declare that the ten commandments were "a Jewish law," the keeping of which is inconsistent with Christian liberty! Woe to the world, when Christian ministers thus destroy the distinction between liberty and license to evil—to lawlessness.

We have entered upon an important field of investigation which we shall continue to examine in future numbers of our paper.

### Immortal Life.

THIS is the heading of a sermon preached by H. W. Beecher, reported in a recent number of the *Christian Union*. His text was: "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:19. He read the context, as follows:—

"Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised; and if Christ hath not been raised, then is our preaching vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ, whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised; and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men most pitiable."

With such a text, so strongly affirming the resurrection of the dead, we should marvel that Mr. Beecher made it the basis of an argument—no, an essay—on the immortality of the soul, of the undying nature of man, and his continued existence, were we not so well acquainted with the vagaries of the wise theologians of the day. His very first remark is: "This thought of continued life underlies all modern religions." But he did not find the "thought of continued life" in his text. The thought therein is of *resumed life* after death. The resurrection of Christ is the example, and the assurance. Was it "continued life" with him? Did Christ die, or did he not? If he did not die, there was no atonement. But this would not disturb Mr. Beecher, for he has no place for the atonement in his system of theology, if his crudities can be called a system. If he did not "die for our sins," then "the Scriptures" are unreliable; then he was not *raised from the dead*; and then, Paul says, "Your faith is vain; ye are yet in your sins." And then the "testimony of Jesus" himself is a mistake, for he said: "I am he that liveth, and was *dead*." Beecher would have him say: "I am he that never died, but have demonstrated the undying nature of Adam's race, and the continued life of mankind."

The fact is, Mr. Beecher has no more faith in the resurrection than he has in the atonement. But is it not singular that a large congregation present at the preaching, and a still larger number of readers of the *Union*, complacently listen to such utterances, based on the apostle's affirmation of the resurrection of the dead? What is the Bible worth to such people? What do they care for its plainest statements? The words of an eloquent, and therefore popular, preacher are worth more to them than the words of the holy Scriptures. It is no marvel that the Bible has yet to fight its battle for indorsement in the English-speaking churches, as Prof. Green says.

It is come to this among the most popular religionists of the age, that any mention of future life, even when the resurrection of the dead is named, is taken as proof of the immortality of the soul; of the continued life of man; of the undying nature of the race. Of course, in such a belief the doctrine of the resurrection naturally drops out of sight, and becomes of no consequence, as being of no manner of necessity. Mr. Beecher takes this common view, growing in popularity under the preaching of such men as himself, and, to sustain it, he openly misrepresents the Hebrew Scriptures—the Old Testament.

He denies in direct terms that Abraham had any faith equivalent to that held by Christians in the present age. He says:—

"Abraham went away from the idolators in the East, to the West, along the Euphrates, seeking another country. Modern Christian hymns use that fact as an illus-



tration of our whole life—seeking another country; and we are apt to think, in reading and singing those hymns, that Abraham thought about it as we do. He did no such thing. There is no evidence that there is anything more in it than simply that he went over to settle in this new territory with a purer idea of God in his mind, and to provide for himself and his posterity. You never hear one word from his lips about anything you care to remember. He was a magnificent old chief from the desert, on the pattern of a modern sheik," etc.

The reader should know that he is giving a brief biography of the characters of the Old Testament to prove that they were ignorant as regards the great truths of which we are now the recipients; that they lived in the childhood of the race, with the ignorance of childhood, and especially that they knew nothing of the doctrine of immortality. In this he directly contradicts the Scriptures at every step he takes. Note the following points:—

1. Jesus says Abraham rejoiced to see his day; he saw it and was glad.
2. Paul says the gospel was preached to Abraham.
3. The covenant which God made with Abraham is that on which Christians rest, and he is our father in the faith.
4. The promises made to Abraham are, in all the Scripture, made the basis of the Christian's hope.
5. Abraham recognized that he was a stranger in the land of Palestine, looking for a better, a heavenly country.
6. Abraham believed in the resurrection from the dead, and this faith alone sustained him in offering up Isaac, believing that God's promises would be fulfilled in Isaac, even though his life were sacrificed.

If Mr. Beecher had any faith in the Scriptures, these points would stand before him to confound him in teaching his mysticisms. But they have no effect on him. Can he be so ignorant of the Bible as to not know that these facts are revealed therein? We can hardly think so.

He disposes of the teachings of the prophets in the following manner:—

"You cannot find, in the lives of any of the prophets who were leading their age and nation up to a higher stand-point, a single one of their sharp-pointed arrows that aimed in the direction of immortality. Oh, what men they would have been; how Isaiah would have thundered; how Jeremiah would have mourned; how Ezekiel would have risen to the highest forms of mysticism, if there had lain open to their minds, as to ours, the whole idea of the future life! But you can go through these chapters with your eyes open, reading and thinking, comparing dates with dates and men with men, and the new knowledge with the old, and nothing is more remarkable than that the Old Testament times or history lay wholly within the horizon of this world, and had no atmosphere beyond which the stars shone, and in which there was renewed life."

What men Enoch, and Abraham, and Moses, and Samuel, and David, and all the prophets would have been, if they had only had the wisdom of Henry Ward Beecher! We have noticed that Abraham believed in the resurrection. Job believed it. David wrote of it. Isaiah said distinctly, "Thy dead men shall live." Jeremiah said of those who were slain, "they shall come again from the land of the enemy." Ezekiel was instructed of God to say to Israel, "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." Daniel wrote, "Many of them that sleep in the dust of the earth shall awake." And the Lord said by Hosea, "I will ransom them from the power of the grave; I will redeem them from death." Solomon, and others, warned of the Judgment, wherein should be brought every work, even every secret thing. Yet all these, in the estimation of H. W. Beecher, had no knowledge of a life beyond the present! We cannot say whether blindness or egotism is most prominent in the Plymouth pulpit.

Several other extracts we have marked, of equal interest with these we have quoted, equally contradictory of the Scriptures, but why quote more? Our point is sustained: Mr. Beecher does not believe the Scriptures. We must notice his statement of the origin and growth of the idea of a future life. He says:—

"God developed some nations along one line, and developed a continuous nation along another line, by and by bringing these separate beams of light together, and pouring them forth at last upon the New Testament itself. For, when Christ came, the Jews had brought back from Babylon the idea of immortality."

They did not bring from Babylon the idea of a future life through a resurrection of the dead, for that was taught in their Scriptures. God's promises were based on this great truth. That they found in Babylon, and

brought thence, such an idea of immortality as Henry Ward Beecher preaches, we will not deny. It comes from Babylon. It was taught in Egypt, and by the philosophers of Greece, but always by the heathen—never by the "holy men of old, who spoke as they were moved of the Holy Ghost." This Mr. Beecher himself proves. We give him welcome of the doctrine, and every thing else of like heathen origin. We have no need of it.

We notice that in the chapter from which Mr. Beecher took his text, Paul taught the future life through the resurrection of the dead, exactly as it is taught in the Old Testament, and he quotes from the Old Testament—from Hosea—in his argument.

But how does Mr. Beecher possibly reconcile his teachings with those of the Bible? He does not—he does not attempt to do it. If any body thinks that a conflict with the Bible worries him, let him read the following from the same sermon:—

"The doctrine of a continued existence after this mortal life, in one sense is scientific— . . . It has been said that it is, comparatively speaking, modern; that it does not exist in many nations; and that it has been developed at a later period. This is the fact in respect to the whole Bible itself. One of the most mischievous things in the present state of public sentiment is to teach that the Bible is the fruit of God's mind, speaking it to somebody, and having it written down from beginning to end; just as Milton dictated a poem to his daughters, who wrote it down. To tell men that the Bible was built up directly from the thought of God, and that from beginning to end it is absolute truth, is exceedingly harmful."

If any are in doubt as to the intent of this, read the following:—

"The mischief is that we put into the hands of those who go about the country declaiming against the word of God the theory that God wrote the Bible, or that he inspired somebody to write it."

It must be confessed that the idea of the inspiration of the Bible does play "the mischief" with Beecher's theology! But we have no hesitancy in deciding which is "mischievous," the Bible or the utterances of Plymouth pulpit. We are not slow to declare that Mr. Beecher is a spiritualist and an infidel; an infidel with a very thin disguise. So far as he is concerned personally we should never consider it worth while to expose his unbelief; his denial of the Bible as inspired by the Spirit of God. But what shall we say of the many ten thousands of professed Christians who hang upon his words as those of an oracle? Are they ignorant of God's word? or do they love to hear pleasing deceits? And is this the kind of Christianity that is increasing in the earth? In the millennium of "modern orthodoxy," will the whole world believe the Bible as Mr. Beecher does, and regard it with as much reverence as he does?

What are we coming to, when such men are accepted as teachers of Bible truth? Lord, spare thy people from the fables and delusions of popular religion. This is our earnest prayer.

### Easy Criticism.

THIS term best expresses our idea of a criticism in a recent number of the *Sunday-school Times* of the Sunday-school music books recently published. The writer of the article tries his ability at playing Esau, for his hand is against every man. Fifteen books are noticed, and scarcely any good thing is found in any of them. This we call easy work in criticism, for it takes no talent at all to denounce everything. And who will agree with it that there has been no good Sabbath-school or Temperance music published of late years?

Of Sunday-school music books no other has had a run so long and successful as "Pure Gold," by Lowry and Doane. It was a book of real merit. But the authors made a great mistake by following it with "Better Than Gold," which was published on their reputation rather than on its merits. From its first issue we predicted its failure, and we have not been disappointed in the result. But several authors have done well since that time. If some pieces in a book fall below the correct standard, no true critic will make that a reason for such an indiscriminate slaughter as the *S. S. Times* attempts. There are some good song writers in the United States, and no pretended critic will add to his laurels by depreciating them all.

In our love for pure church music we are not willing to yield to anyone. We have sometimes thought the public taste is undergoing a change in regard to church music which is not for the better. The system of *paid*

*church choirs* is probably largely responsible for it. The music must be "artistic" whether it be devotional or not; and *artistic* has come largely to mean *operatic*. There used to be a difference, greater, we think, than there is recognized now, between "sacred" and "secular" styles of music. Lowell Mason was America's true representative of sacred music.

But another want has been felt, and had to be supplied. Within a generation there has been a wondrous increase in Sunday-school work. To enlist the attention and interest of children, they must take part in the singing; and in order to do this we must depart from the solidity and strength of the old sacred style. We all know that we should utterly fail if we should try to interest promiscuous classes of untrained children with the old German chorals and Gregorian chants. For a large congregation of adult worshipers we would ask for no better tunes than such as Dundee, Migdol, Old Hundred, Windham, Bridgewater, and Rothwell. But an ordinary Sabbath-school cannot really render them. Why not, then, give the children music which they can render?

To meet this want another style of music has been introduced. It is, of necessity, removed from the old standard of sacred style, but much of it is *good music*, and well adapted to the purpose for which it is written. Geo. F. Root and W. B. Bradbury stood prominent among those who introduced this style. Mr. Bradbury, however, gave us some choice church tunes, such as "Woodworth," L. M., and "Lottie," S. M., known also in our books as "Dove." Of late years Lowry and Doane have occupied a high position as producers of music of this style. Though their last venture was, in our opinion, a failure, it does not destroy the fact that they can do well, for they *have done* well. Though prominent, they are by no means alone in furnishing good music in this style.

The *slur* of the *S. S. Times*—we cannot consistently call it anything else—upon "Temperance and Gospel Songs," is very unjust. It points to a grammatical error in a song (an error of *number* by the insertion of an *s* where it should not be), an oversight which might happen anywhere. We have seen the same song, with the same typographical error, in a literary paper of extensive circulation. Is this a sufficient reason to denounce the entire contents of that paper? And just one more fault is found: with a song written by Mr. Carswell, the well-known Canadian temperance lecturer. We have heard Mr. Carswell lecture when we should have chosen to have him give a more serious turn to his discourse. But he is a lecturer well calculated to reach all classes, and whose usefulness as such is beyond dispute. While we justly admit of variety in temperance lectures, we think it equally well to admit some variety in temperance songs. But in saying this we do not yield much to the censorious remarks of the *Times*, as there is very little of this caste in the book. Some of the original pieces are especially solemn and impressive. And with such contributors as Dr. W. O. Perkins, W. F. Sherwin, D. S. Hakes, W. A. Ogden, J. A. Butterfield, H. S. Perkins, and others who might be named, we really think the music needs no defense against the slight it receives from the *Times*. It has been well received by temperance workers and in temperance societies, which is, perhaps, the best recommendation it could ask.

In like manner we think the *S. S. Times* does marked injustice in its wholesale denunciations of a very recent publication—"Pearly Portals"—published by Geo. D. Russell of Boston. It sets down the music as uniformly bad or worthless. But we may ask, Who that is acquainted with writers of this class of music, will assent to its verdict, when they know who are contributors to the book? Among the pieces which are sure to be acceptable to schools we may name the following: Work and Wait, by J. H. Tenny; Beautiful City, by James R. Murray; Gather Them In, by W. Irving Hartshorn; Give up All for Jesus, by Wm. F. Sherwin; Only the Blood of Jesus, by Rev. E. A. Hoffman; Star of Beauty, by A. T. Gorham; Turn to God, by R. B. Mahoffey; Glad New Year, by W. J. Bostwick. And many others we might mention of equal merit. Of those by the author, Mr. D. S. Hakes, we cannot specify a few and do justice to his work. But we will name Paradise, Pearly Portals, When We Anchor, Sowing in Tears, as specimens, and only specimens of his numerous excellent compositions. A few typographical errors in the first edition will not lower its reputation in the judgment of people of discrimination. And the *S. S.*



*Times* really pays it a compliment, though it is unintentional. It says:—

"A string of notes, even when not violating the laws of musical composition, does not necessarily make a tune."

There does not seem to be much originality of thought in that remark. Any of the authors to whom we have referred above, and even those much less instructed in musical matters than any of them, could have given the *Times* the same information. But its remark is an admission on its part that the music in "Pearly Portals" does not violate the laws of musical composition; and this is no small merit. The author of the book, Mr. Hakes, has an excellent reputation among his fellow composers for accuracy in his work. Whether he and his contributors have succeeded in making any "tunes" is not left to the sole judgment of the *S. S. Times*. We know of many who are expressing an opinion strongly the reverse of that expressed by the *Times*.

Though the "Pearly Portals" is published in Boston, we count it a California production, Mr. Hakes being our fellow-citizen of Oakland. As such we take an interest in it. It is the second of its style got up on this coast. The first—"Song Anchor"—was received with much favor, and really achieved good success, considering that its publisher was not then a regular music publisher, and lacked many of the facilities necessary to give it an extensive circulation. Mr. Hakes was the author of many of its best pieces, and he is now so well known as a correct composer that we are not surprised that his book is coming into favor very fast. We know of several Sunday-schools that have adopted it, after thorough examination and trial. And we have heard and read the opinions of not a few, in whose judgment in such matters we have more confidence than in our own, that it is a book of decided merit, which cannot fail to retain its place among lovers of good Sabbath-school music. Its words also, mostly new, are highly commended by those who have examined the book.

### Third Angel's Message of Rev. XIV.

#### THE TWO-HORNED BEAST.

BEFORE, however, we consider the final conflict between the beast and the people of God, it is necessary to study the prophecy concerning the two-horned beast or false prophet, for it is this power which makes an image to the papal beast, and which joins with that beast in the conflict which is before us. Inasmuch as the ten-horned beast as such, continues till the Judgment, the two-horned beast cannot be considered as the ten-horned beast in another form. And that they are two distinct powers is further shown by the fact that the one acts in the sight of the other. Rev. 13:12. In prophecy a beast, represents a government. Dan. 7:17, 23. The ten-horned beast represents the ten kingdoms of papal Europe, of which the pope is the real head. The government represented by the two-horned beast cannot, therefore, rise in that territory, nor can one of the ten kingdoms, as England or France, be intended by the two-horned beast.

The manner of its rise is not to be overlooked. The four beasts of Daniel rise out of the sea in consequence of the striving of the winds. Dan. 7:2, 3. The same thing is true with respect to John's first beast. Rev. 13:1. These beasts thus arising, represent great governments which have arisen by means of general wars. For winds denote wars among men, and waters or the sea, denote peoples or nations. Rev. 7:1-3; 17:15. The two-horned beast does not arise by the striving of the winds upon the sea, but it comes up out of the earth. This signifies that it does not arise by the conquest of other nations, but that it arises where no other nation exists. This shows that it must arise from a new and previously unoccupied territory.

When was this power to arise? Not prior to the first beast, certainly. Nor was it to arise at the same time with that beast; for then there would be no propriety in designating either as the first beast. It is said to act in the sight of the first beast, whose deadly wound was healed. Now the time when the first beast receives his deadly wound is indicated by Rev. 13:10, where he is represented as being led into captivity and slain by the sword, which took place at the close of the 1260 years, and from which he has been healed and restored. The two-horned beast must therefore commence his career not far from 1798.

Where shall we look for this power? It is an inter-

esting fact that the course of earthly empire has been ever tending westward. Thus the seat of the Babylonian empire was in Asia. So also with the Persian empire, which power, extended its conquests to the confines of Europe. The seat of the Grecian empire was in Eastern Europe. The Roman empire in its divided state, as represented by the ten kingdoms, occupies all the remaining territory west of the Atlantic ocean. Hence we still look westward for the government represented by the two-horned beast.

Bishop Berkeley, in his celebrated poem on America, written before the American Revolution, foresaw the greatness of this power, though it had not then an independent existence, and he forcibly expresses its relation to the great empires of antiquity:—

"Westward the course of empire takes its way;  
The four first acts already past,  
A fifth shall end the drama with the day;  
Time's noblest offspring is the last."

"The four first acts already past" are the four great empires of Daniel. The fifth, with which the scene closes, is the great American Republic. As the four powers of the Eastern continent, which one after the other ruled the world, were not to be succeeded by a fifth, the two-horned beast, which arises in the last days of the ten-horned beast, must have its place on the west side of the Atlantic. This power in its lamb-like character is the "noblest offspring" of time; but in its dragon-like character it will be one of the most cruel and oppressive powers which have appeared. It is certain that it acts its part as a persecutor in the last days of time, for the message of the third angel which immediately precedes the view of Jesus on the white cloud, relates expressly to the work of this power.

Each of the powers presented in prophecy has a period of preparation for the part which it is to act. But the prophecy takes no notice of such period of preparation, and only introduces the power when it is able to commence its work. Such is the case with the American Republic. This power may be called the child of the Protestant Reformation. A few years before that Reformation the continent of America was discovered. The Reformation opened the eyes of thoughtful men to the first principles of civil and religious liberty, and taught them the wickedness of kingly tyranny and of papal intolerance. Many of these persons, when they found it impossible to establish these principles in the territory of the ten kingdoms, banished themselves to the wilds of America that they might found a State without a king and a church without a pope. They founded a nation where none before existed, and the progress of the nation thus founded has been without a parallel in the history of mankind.

The symbol of the beast with two horns like a lamb fitly represents this new power. Observe the combination of the lamb and the dragon. Both these symbols had been previously seen by John. There is an evident reference to them in this description of the beast with two horns. He had seen a Lamb with seven horns, and a dragon with ten horns. Rev. 5:6; 12:3. The Lamb represents Jesus Christ in his office of King of kings. Rev. 17:14. The dragon represents the Roman power animated by Satan. Rev. 12. In fact, if we omit the heads and horns which represent that empire in its several forms, we shall find that the real dragon or serpent is Satan himself. Rev. 20:2, 3, 7. The kingdom of Christ and the kingdom of Satan are opposites in character. Christ's kingdom is one and indivisible; but the kingdom of Satan is full of confusion and division. For this reason the horns of the Lamb and the horns of the dragon, though alike symbolic, are by the Spirit of God interpreted very differently. The horns of the dragon are the same as the horns of the beast to whom the dragon gave his power. They are the ten kingdoms into which the kingdom of the dragon or beast has been divided. Rev. 17:12; Dan. 7:24. But the horns of the Lamb, who is King of kings, are the seven Spirits of God. Rev. 5:6. The seven horns must therefore represent the nature of Christ's dominion as King of kings and not the division of his kingdom; for his title, Kings of kings, indicates not one kingdom broken up into many, but rather many united in one; for the servants of Christ will be princes under him (Matt. 19:28; Luke 22:30; Rev. 20:4; 21:24); and he, as King over an undivided kingdom, will wear many crowns. Rev. 19:12.

In the symbol of the two-horned beast the character of the horns and not merely the number, is intended to be expressed by the words "two horns like a lamb;"

for there is nothing peculiar to a lamb with respect to the number of its horns, but there is something peculiar in the character of those horns. It is important to notice this fact, for the interpretation of the horns of a lamb in John's vision is essentially different from that of the horns of the dragon or of the beast. Thus the horns of the beast represent the division of his kingdom, but the horns of the Lamb represent the nature of his power, and do not signify that his kingdom is to be divided. We therefore understand the two horns like those of a lamb upon the head of the second beast to represent the nature of the power symbolized, and not that it should be divided into two parts.

The Spirit of God in giving us the symbol of the ten-horned beast thought proper to place crowns upon each of those horns. But in giving us the symbol of the beast with two horns like those of a lamb, it places no crowns upon those horns. Now these two symbols are not only given in immediate connection, but they are joined together by the prophecy in the same work. Rev. 13:1, 11, 12, 14; 16:13; 19:20. It cannot, therefore, be without design that crowns are placed upon the horns of the first beast and omitted in the case of the second. We know that the horns with crowns represent kingly governments. Rev. 17:12. And we think it a necessary conclusion that these horns like those of a lamb, and without crowns, represent a government in which the people bear rule.

J. N. A.

## The Missionary.

### The Work Before Us.

BY ELD. S. N. HASKELL.

THE more we become acquainted with the progress which the truth has made among the different nations, the more fully we are convinced that, as a people, we have never realized the importance or magnitude of our tract and missionary work. There can be no doubt that God's special providence was in the framing of the Constitution of the United States Government in America. It would seem that the settlement of the new world was in direct reference to the work God designed should be accomplished by the third angel's message. The character of the laws enacted by this nation, the freedom of speech it allows to all within its limits, its vast tracts of unsettled territory all ready to be converted into peaceful homes by all wishing to avail themselves of the opportunity,—all contribute to make this nation one of great importance as a vast missionary field in the closing work of the gospel. The truth can here be presented to people of every nation and tribe upon the earth. If our brethren in the United States are faithful to their trust, they will take the lead in the missionary work, and great results will be seen.

God has seen fit to give his people in this country greater light than those of other countries, in connecting with them the spirit of prophecy. This gives a right mould to the work; without it we should become formal and like the denominations around us. We cannot neglect it without suffering a great loss in the same direction. We are a peculiar people, having a special work to perform in the world; and since those living in the United States of America have advantages in this respect which are far in advance of others, God will hold them responsible for giving a right mould to the work in other parts of the wide harvest field.

Europe contains many millions of souls just as precious in God's sight as any who live in America. But the unyielding customs and national prejudices of the people prevent that moulding of the mind which is necessary in order to give correct individual experiences. For this cause the reforms which are carried on in Europe are national, not allowing private individuals to act freely and independently. In Germany the law compelling all parents to give their children an education is more strict than the educational laws in America. There are in Germany thirty-five million Protestants who speak the German language, and, as a people, they can read and write. Holland, one of the smallest of the European nations, contains two million and four hundred thousand Protestants, and it is estimated that not less than five thousand of these have some knowledge of the English language. France also has seven hundred and forty thousand Prot-



estants. The Scandinavian countries in comparison with other European nations, present a favorable field for labor. The four hundred believers who have, in these countries, embraced the truth during the last few years, give evidence of this fact. This is saying nothing of other nations on the continent, and nothing also of England, New Zealand, and Australia, where the people speak our language. Now the question arises, Will these nations be passed by without any knowledge of present truth? Has God selected those nations more favorably situated, to the exclusion of the rest? We cannot believe this to be true. In some manner he will call their attention to these truths which he has given for the last days.

The foreign population in America presents an open door to every nationality in the world. The truth should be brought before those who have come to this country from other nations; and, as they embrace the truth, they should be educated to engage in the missionary work among their countrymen in Europe. Publications should be scattered like leaves of autumn, in Europe as well as in America. The attention of the people must be called to the truth. The fact that periodicals are far superior to denominational tracts for introducing the truth in any part of the world is constantly demonstrated by what we see of the result of their distribution. First, tracts are too common. Every denominational missionary society is engaged in distributing this kind of reading matter. Second, the variety of matter contained in a periodical will be far more likely to arrest the attention of the general reader than the best written tract in the world. Very many facts might be given to show that the distribution of periodicals prepares the way for the sale of other publications.

We are fully convinced that no mission in Europe, if it does what it ought to do, can be self-supporting. Men receiving but from three to four dollars per week for their labor, after paying one-tenth to the Lord, one-sixth for house rent, and supporting a family of from two to six upon what remains, will not have much left with which to send the truth to others. The expense of living in Europe, with the exception of clothing, is about the same as in America. Able-bodied girls command from \$15 to \$25 per year, with board.

*Les Signes des Temps* has an issue of forty-five hundred copies per month, and this should be increased to ten thousand copies. Then, the reading element among the German population in Europe would require, to establish the same proportion, the distribution of a German paper one-third larger than that of the French periodical. Periodicals in other languages should be issued occasionally, and sent to those parts of the civilized world where these languages are spoken. They could be issued much cheaper in the countries where they are distributed than in America and then sent to these countries. Matter contained in tracts and in other forms, which we now have on hand, might be used in periodicals for this purpose; and one person possessing good native ability, and an experienced American who has gained an experience in one of our offices, could manage such a paper, so that the expense would be very small. In this way, the truth might in a few short months be brought before tens of thousands of people.

God's Spirit is stirring up the minds of many on the Sabbath question. Individuals and companies who have never heard of our people, are embracing it in Europe. There is a simple conscientiousness with those who are thus led out to take their stand, which is very pleasing; but they need instruction from those of experience, to whom God has intrusted his truth and many advantages. Without this instruction they are liable to fall into erroneous views which bring confusion and ruin. This shows the necessity of following up the distribution of our publications with a proper correspondence. When this is done, persons are led step by step into all the truth, and they become light-bearers to others. I might mention many instances which have come to my knowledge since I have been to Europe, which prove this to be true. God has in this direction intrusted a work to his people for them to perform, which neither angels nor any other instrumentality can accomplish in their stead.

It was the Spirit of God that convicted Saul of his wicked course, but Ananias baptized, and further instructed him, by this means giving him a

mould which made him a man of usefulness in the service of God. If there is any feature of the missionary work in which there is great utility, it is in the sending out of our periodicals, and corresponding with individuals. The ministry comes first in the work of God, and the work of the faithful colporteur second, yet both of these together cannot of themselves exert so extensive an influence, at so trifling an expense, as can be done by sending out our publications in the manner we have described.

Sweden contains one hundred and fifty Seventh-day Adventists to-day. They are scattered more or less all over the kingdom, but wherever found, it was the distribution of reading matter which first awakened an interest in the truth. But there are individuals in Sweden of perverse minds, who have gone there to labor, and we have every reason to believe that the devil has sent them to destroy souls. They are hunting up those who have become interested in the truth, and announcing themselves as the two witnesses of Revelation, and advocating other equally absurd ideas. These persons are Sabbath-keepers, but of corrupt minds, reprobates concerning the faith. A correspondence with those who have embraced the truth, by our brethren who first brought it to their knowledge, would in most cases save them from such influences.

The principle of the working of our Vigilant Missionary Societies is correct. There should be one hundred such societies where now there is but one. Men and women who hold the precious truths of God's word sacred, and whose hearts are warm with its love, should engage in this work. A great work is before us. The closing scenes of this world's history are upon us, and what are we doing as a people in comparison with what we should do to give to others the light that God has given us, is an important question, and one that we shall meet in the day of reckoning. To many God has given great talent in this direction, and to some an experience which has qualified them to accomplish much good. If they neglect to put their talents to usury in this direction, they will not only fail to accomplish what God would have them, but bring perplexity upon themselves, and find in the day of Judgment that they have met with a great loss.

Here is a field of usefulness which thousands can enter, who cannot leave their homes; but great care and caution should characterize the letters written. The help of God is as much needed here as in any other part of the Lord's work. Letters should seldom be doctrinal, but they should breathe the spirit of true piety and a deep Christian experience. If we realize the worth of souls, and have the love of Christ in the heart, such correspondence will be the means of communicating the light of truth to thousands who now sit in darkness.

#### From Holland.

JULY 17, I left Sweden for Haarlem, Holland. At Hamburg I parted with Bro. Gardner, as, under the circumstances, it was thought best for him to return to Switzerland. The 21st I reached the hospitable home of Bro. Velthuysen with whom I spent the Sabbath. By his assistance as interpreter, I also had the pleasure of speaking to the company who embraced the Sabbath under his labors at that place. As reference was made to the two denominational bodies with whom God has intrusted the Sabbath truth in the present generation, the Lord seemed to come near. Although there are scattered individuals who observe the Sabbath outside of these denominations, their influence is comparatively very small.

In 1664, three years after the martyrdom in England of John James, a Sabbatarian, those observing the seventh day sent Stephen Mumford to America as a missionary. This was forty-four years after the landing of the Pilgrim Fathers at Plymouth. The next year after the arrival of Mr. Mumford, his first convert in America, a sister, began to keep the Sabbath. Twenty days later a brother took the same step. The following year, in January, 1666, another sister joined the number of Sabbath-keepers; three months later another brother, and two weeks after this still another brother united with them.

On Dec. 23, 1671, the first Sabbatarian Church in America was formed at Newport, R. I. In 1802, a Seventh-day Baptist Conference was organized, consisting of eight churches, nine ministers, and eleven hundred and thirty members. Thus God

saw fit to honor this people by intrusting to their care his downtrodden Sabbath, and the work went on. The Seventh-day Adventists received their first light in 1844, from Seventh-day Baptist publications. About forty in Washington, N. H., at first accepted of the light, and from this small beginning another denomination sprang into existence. God has blest the efforts of this people to make known the requirements of his law, so that now their influence is felt in every civilized nation of the globe. And yet we are not accomplishing one tithe of what we should accomplish. As the matter opened up before our mind, and we realized to some extent, how God is blessing the humble efforts of his feeble people with an unpopular truth, all seemed to be affected.

Accompanied by Bro. Velthuysen we visited a company keeping the Sabbath in Friesland. Here we enjoyed some of God's blessing. These brethren are Seventh-day Baptists, but respecting the law of God we were in full sympathy with each other. We felt a special interest for them, and much regret that the paper published by Bro. Velthuysen, in their own tongue, advocating the Sabbath of the Lord, cannot have a circulation similar to that of our French paper at Bâle. Bro. Andrews sends out monthly from that place thirty-five hundred copies. It visits almost every portion of France, and other parts of the world where the French language is spoken. Holland has four million inhabitants, three-fifths of whom are Protestants. While America will ever be the great field of operation, and every nationality can be reached in that country, there are millions in Europe who must in some way have their attention called to the truth.

There are as many different denominations in Holland as elsewhere, and, as in other European countries, in many things the people are superstitious. The priests bear rule, and it is very difficult for the people to get out of the old beaten track. The supporters of every work of reform must realize that they have a *special* work to do, and that it is of the utmost importance. When this is the case with us, God will bless our efforts, and make them successful. Circumstances would then yield to the message we bear, and the work we have to do. But when we are lost in difficulties, and circumstances mould us and our work, God cannot do great things for us. We trust that the time is not far in the future when God will cause his face to so shine upon the efforts of his people, that the whole earth will be lightened with his glory. When the inhabitants of this world have been warned, the curtain will drop upon the scene, and the faithful who have acted well their part in the work will receive their eternal reward.

S. N. HASKELL.

#### Immense Armies.

THE armies of the six great powers which may become embroiled by the disturbance in Egypt, and which they maintain on a peace footing, number in the aggregate 2,400,000. These immense forces may be doubled in case of necessity. The effective strength of the British army is 175,000, of which 50,000 are cavalrymen and 30,000 artillerymen. There are said to be just now 60,000 in Ireland, while 70,000 to 80,000 are abroad in India, South Africa, and other places. The number available to crush Arabi Bey is, therefore, not large. The army which France maintains on a peace footing is 500,000; while her navy, in respect to heavily armed ships carrying immense guns, is more efficient than that of England. Germany has 425,000 men in her armies, prepared for any emergency, and kept ready to withstand the millions of bayonets which Bismarck says point with hostile intent toward the center of Europe. Russia has a standing army of 800,000 men, which can be increased to 2,300,000. The available forces which Italy can at once bring into the field number 285,000; while Turkey, though poor, bankrupt, and crippled, has ready an army of 150,000 men. The navies of the great powers, in respect to strength, stand about in the following order: England, France, Italy, Russia, Turkey, Germany. Should there be a war involving all these immense forces, it would be the most terrible one that Europe has ever seen.—*S. F. Chronicle*.

HOLD up your head despondent Christian. God is your father; Christ your elder brother; truth is your shield and buckler; the New Jerusalem is your home; and eternal life is your reward.



## The Home Circle.

## SHALL I BE READY?

LET me think, if Jesus' coming  
Is so very near at hand,  
On what hopes I am relying;  
Will they in the Judgment stand?  
Have I put forth every effort  
To obtain the priceless boon,  
Which so freely has been offered  
That the lowliest may come?

Shall I hear the welcome plaudit,  
That from Jesus' lips will fall—  
Come ye blessed of my Father  
I've prepared a home for all  
Who have faithful done my bidding,  
Watched and waited night and day,  
And though troubles thickened round them,  
Still pursued the narrow way?

Or shall I in deepest anguish  
To the rocks and mountains call,  
Hide, O hide me from his presence,  
Lest his wrath on me shall fall.  
O my soul, what is thine answer?  
Quickly now thou must decide,  
For the Saviour soon is coming  
To receive the sanctified.

Help me Lord to be prepared,  
For I long thy face to see,  
When thou comest in thy glory  
After those who wait for thee.  
O, I plead for thy sweet Spirit  
To direct me day by day,  
That I may be strengthened ever  
All thy precepts to obey.

—Sel.

## The Cost of Being Polished.

EVERYBODY wants to appear polished. Almost everybody thinks that he is polished. But not everybody takes into account the cost of being polished; nor would everybody submit cheerfully to the polishing process, if its cost were fairly foreseen.

To be polished is to shine; and to shine in one's sphere is a well-nigh universal craving. If men could shine by nature, shine of one's unaided substance as the sun shines, shining would be without cost, and as easy a thing as it was free. But innate luminousness is not a common characteristic of the human race. There are those, it is true, who shine from birth, who from beauty of person attract the eye and dazzle the sight of those about them. But this shining is a rare and an exceptional quality, and its nature is rather that of the glow-worm than of the sun; moreover, such shining is not a polish; for a polish is never natural, but is always acquired by rubbing or friction, as the word itself would indicate. If men could shine by reflection, as the moon shines, shining would still be an easy matter for all who were in the rays of a bright light. There certainly are those who shine from their relation to others, whose brilliancy is made apparent by their reflection of the light of a distinguished parent, or partner, or associate, or friend; of one with whom they are linked by their fortunes or their labors; but even then their shining indicates a personal polish which makes their reflection of light a possibility. Proximity to a brilliant man does not in itself ensure brilliancy. If one has the polish to shine in reflected light, that polish had its cost—as polish always has. The cost of being polished is inevitable to the polished one; and that cost is, in the realm of personality, always—as it is commonly in the field of mechanics—heavy in exact proportion to the hardness and real worth of the thing polished.

Wax is easier polished than leather; leather than wood. Woods take the highest polish of which they are capable, according to their relative hardness of fiber and closeness of grain. Lead is easier polished than silver; pewter than bronze. Marble receives a polish by friction which would make no impression on granite; but when granite is once fairly polished, its luster will show long after the marble has crumbled or tarnished. It is a small matter to give a polish to glass or agate in comparison with the work necessary to bring out the brilliancy of a ruby or a sapphire; and a diamond is hardest of all to polish, as its worth and brilliancy give it, when polished, the pre-eminent place among precious stones.

A similar gradation is found in all personal polish. The polish of the manners is easier secured than the polish of the intellect; of the intellect than of the character. A dancing-master can

give his pupils all the polish they are after, or he has to supply, in a hundredth part of the time taken by a college faculty to polish up their students. A table-waiter or a footman can secure his requisite polish in less time than a good salesman. The polish of the sales-room is easier of acquisition than the polish of the parlor. The highest society polish is not so difficult of attainment as the classic polish of an orator or a poet. Yet in the lower spheres as in the higher, all polish has its inevitable cost—a larger cost than most people suppose. If one is a polished dancer, or table-waiter, or salesman, or conversationalist, or entertainer, it has cost him a great deal of friction to become so. And if he speaks or writes with polish it has cost him far more. The polish of manners may be a polish of veneering, of an overlaid surface quite different from the main body; but the polish of the intellect or of the character must be of the main stock—of the polished one's personality.

Polish always comes through friction, and friction rubs off excrescences, and smooths down roughnesses, and wears away protuberances.

Friction, in one's personality, hurts. It requires courage to bear up while being polished. It is never a pleasant thing to have one's surface peculiarities ground down to their base. The polishing process lowers one's pride, cuts one's fancies, and seems for the time to be destroying one's very self. And the more there is to one's intellect and character, the greater is the cost of one's polishing, and the more essential is the need of one's full recognition of that cost, and of a heroic acquiescence in it. The foremost English biographer of the poet Goethe suggests a felicitous illustration of this truth, although he uses it in a lower sense: "The diamond, it is said, can be polished only by its own dust; is not this symbolical of the truth that only by its own fallings-off can genius properly be taught? And is not our very walk, as Goethe says, a series of falls?"

It is not the chipping off of the diamond's surface that polishes the diamond; but it is by the wise use of the diamond dust or chippings, in the hands of a skilled lapidary, that the diamond's polish is finally secured. It is not the making of mistakes that makes a man; but it is the wise use of mistakes that enables a man to be made—to become a polished man in his best sphere. "Instruction," says Froude, "does not prevent waste of time or mistakes, and mistakes themselves are often the best teachers of all." Or, as Coleridge says in encouragement of a wise use of the diamond chippings in character polishing,—

"Mother-sage of self dominion,  
Firm thy steps, O Melancholy!  
The strongest plume in wisdom's pinion  
Is the memory of past folly."

That is, the folly being *past* and not again present; for "a sound discretion is not so much indicated by never making a mistake, as by never repeating it."

Whenever we see the light and glow of a beautiful character, we may know that its illuminating power came through its slow polishing by its own diamond dust, at the hands of the Great Lapidary. And we can be sure that the cost of that polishing was long days and longer nights of suffering under the soul-friction that brought the polish. And the means whereby we are polished cannot be appreciated while we are undergoing the process, from the fact that they do produce suffering. A truth sent to work directly toward our soul-sanctifying, according to our Saviour's prayer for all his followers, comes as an unwelcome or unpopular truth; one well calculated to abrade the rough corners of our perverse natures. No one can tell the dark hours through which many sensitive and highly conscientious persons have passed before they came to accept the conclusion recently avowed by Dr. Lyman Abbott, of the everlasting destruction of the finally impenitent. Saul of Tarsus, and Martin Luther, and the Wesleys, had to pass through just such experiences, and we do not appreciate the comparison, because we do not realize that the truths for which these suffered were just as unpopular in their days, as the doctrine of conditional immortality is in our days. And when we wince and groan under our own sensitiveness, in view of our often stumbling over a duty plainly revealed in the Bible, which is rejected by the multitude, and by even our dearest associates, we must remember that our Lord did not "come to send peace on the earth;" that these crosses are inevitable if we would be so polished as to shine gloriously in the reflected light of the

Sun of Righteousness. Diamond polishing can be compassed only by diamond-dust friction. And the character that has the closest diamond grain has anything but the diamond brilliancy to begin with.

"In this dull stone, so poor, and bare  
Of shape or lustre, patient care  
Will find for thee a jewel rare.

"But first must skillful hands essay,  
With jewel dust to clear away  
The film which hides its fire from day."

The heavy cost of character-polishing by character-friction is unavoidable, and it pays well in the end; but it is none the less grievous at its time, for all that. "Now no chastening [even for one's polishing] for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit [or result] of righteousness unto them which are exercised"—polished—"thereby."—*Selected.*

## Death in the Pot.

SOME years ago I read a strange and highly wrought story. It told of a man who went to take possession of some property in England which had just been bequeathed to him. He was not very graciously received by the people in charge, and living there for a time he finally became ill, and without any apparent cause, drooped, and grew worse and worse.

If I remember rightly, he escaped with his life, but the discovery was made by his physician that the green with which his room was furnished was in part arsenic green, and that he was slowly and surely being poisoned. Whether it was by intent or by accident was not proved, but the case looked rather dark for the people in possession, who had a snug berth in the house so long as there was no master living in it. At any rate, the story, which was evidently told by way of caution to all householders, made much more impression than a mere statement that it is dangerous to use arsenic colors in furnishing a room.

Within a few weeks one of my brother doctors writes of some young people who had been "decorating" their room, and what with lambrequins and other varieties the bed was pushed into a corner, and one of the sisters slept with her face toward the wall. She always had a headache in the morning, and her doctor suggested that the bed be moved out from the corner, and it being summer, with windows open and plenty of fresh air her headaches ceased. But it then occurred to me that possibly also the paper might have something to do with her symptoms. They talk of legislation, but the best legislation would be for people to take care of themselves. Act intelligently and with care. The whole has lately come to my mind in a new experience.

My practice lies in a small town in the interior of the State, where there is no crowding, and plenty of fresh air. I was called to see two children who were ill, drooping, with all sorts of anomalous symptoms; the eldest, a boy, not as seriously as his little sister. Of course, as was wise, I ordered careful nursing and watching, and waited to see what was the matter. On my second or third visit, the nurse, who slept in the same room, told me she was not well; not really ill, but "weak all over," and generally miserable. The mother was in an adjoining room, and both she and the other children seemed quite well. I told them my suspicions about the paper, for without the fatal "arsenic green," the peculiar hue of Paris green, I knew still that there were other tints and hues that also betrayed arsenic. They moved across the hall into another room, and I took a piece of the paper to be analyzed.

It was full of arsenic, and as soon as they were removed from its baleful influence, they began to recover. This is the most marked case, though I could tell of others; and this is the moral: Never buy papers with arsenic green in them; nor green tarlatan dresses. Have your wall-papers examined, especially if they are cheap; and in any cases of unaccountable illness in the family, look first for such a cause. It is a burning shame that such things should be, and that there is no law to control the manufacturers. The first man who will solemnly and truthfully assure us that he uses no arsenic colors, is the man we should trust, after we are sure that he tells the truth.

Painted walls are better for bedrooms, for they can be dusted, and can be washed when they need it. But in these days, when "decoration"



is so much the order, of course paper bears the palm.

One paper should never be put over another, except it be necessary—as was once said in a poorly built house—to strengthen the walls! Paper is often a lurking place for the seeds of disease—germs they call them now. But at least do not have poison in the paper.—*J. H. Smith, M. D., in Christian Union.*

### Religious Notes.

—The *Banner and Gleaner* adds the following comment to an article from a correspondent: "This brother is not a preacher, but he speaks the truth." This is an unconscious compliment for ministers, but we fear that it is not universally merited.

—The *San Jose Mercury* says: "A leading Democrat of this city assures us that there are fully three hundred Democrats in the county who will vote the Republican ticket on a Sunday-law platform. We haven't the least doubt of it. With a good ticket on a sound platform, this county is good for six hundred Republican majority."

—The *Illinois Staats Zeitung* says that "all the signs of the times point to making the drink question a national one, which will also be decisive at the next presidential election." And we think that the signs of the times indicate that the Sunday question is also a national one, and in a presidential election will figure as largely as the drink question.

—The Methodist ministers of York, Pa., have declined to countenance the camp-meetings which abound, because they do not close their gates on Sunday. They say that these popular camp-meetings tend to break down the "Sabbath," by making it a play-day. They say further that the final battle on the Sabbath question is to be fought with the railway corporations.

—The editor of the *American Baptist Flag*, in answer to a correspondent, decides that it is not wrong to sell religious books on Sunday, and to receive pay for them. He says: "We would not regard it as any more harm to receive pay for a copy of the Bible on Sunday, than to receive pay for preaching Bible doctrine on that day." We were not aware that orthodox ministers were in the habit of settling their pecuniary affairs on Sunday. However, the editor of the *Flag* is quite right; it is not wrong to sell religious books, or anything else that is good, on Sunday.

—The Sunday Law has been on the statute books for many years, and the Republican party has never worried over its enforcement. Now it is very zealous for it. The *Oakland Independent* scores the following point: "The Sunday Law seems to be the only question discussed by the Republican journals; they are all opposed to the repeal of the law for the better observance of the Sabbath [Sunday], but strange to say, not one of them advocates its enforcement. How forcibly it reminds one of the warning of the Good Book: 'Beware of the leaven of the Pharisees, which is hypocrisy.'"

—The *Advance* (Congregationalist) evidently thinks that H. W. Beecher's recent article on the "Progress of Religious Thought" entitles him to a place outside the ranks of orthodoxy, and intimates it as follows: "We wage no feud with the pastor of Plymouth Church, and we are not crying up a crusade against him. We do not even advise his brethren and his associates to cast him out. But up in the mining camps out West, when a visitor stays after his welcome has departed, they have a dialectic way of giving him a hint: 'I hope you don't think anybody's aholdin' you, do you? Well, they ain't.'"

—A secular paper has the following: "Chess Thomas, a Texas negro, had murdered four men, and when he was on the scaffold he sang, 'There's a light in the valley for me.' Current belief credits a pretty strong light to the valley where Chess has gone. There would be fewer murders, especially by the impressionable colored man, if the belief were discouraged that a murderer steps off the gallows into the gates of Paradise." Why specify "the impressionable colored man"? It is a fault common to all classes of criminals, and is directly traceable to a radical error in the popular theology of the day. The theology of the churches must be reformed if you would reform the sentiment of the gallows.

—The Seventh-day Baptists have of late years been doing evangelistic work, and are beginning to see its efficiency. Eld. Rogers, who has been the most active in this work, advises as follows, in a recent number of the *Sabbath Recorder*: "This is now the fifth season in tent work, with a winter in Florida additional, and we are more than ever convinced that our ministers, theological students, and other Christian workers, should be encouraged by our churches and benevolent boards to enter into evangelistic work, and especially gospel-tent work, beyond our denominational lines. Young men should be trained for this kind of labor by some weeks in actual tent service, with experienced tent workers; and better still, to this should be added a Bible-school, with a good corps of teachers; an institute, combining gospel-tent work and Bible-school work, and with direct reference to evangelistic labor and Bible study."

—The advocates of the Sunday institution are developing new points continually. Like the Irish lawyer, if one argument is found to have no foundation, they

have plenty more that are "equally conclusive." They have now found that the Sunday Law is an absolute necessity, to complete what the Creator neglected to do. Neither the law nor the gospel, say they, specified any day of rest. The command was simply to rest; the day was left indefinite. To remedy this oversight, which causes confusion, the good people of this State are determined to amend the law of God by a "police regulation." Thus it appears (to them) that they are simply filling a "long felt want." It is within the memory of man, however, that the doctrine was preached that it made no difference what day a man kept if he was only honest. But many of our Sunday friends claim that they alone are honest; all others are "of the baser sort," whose opinion is not worth considering.

—The *Christian Union* prints a private letter from Addison P. Foster, who refers to the position taken by Dr. Abbott on the destruction of the wicked, and dissects from it, but says: "At the same time, the arguments for conditional immortality are so many and so strong, that, while they do not convince me, I must respect the man whom they do convince. And I can do this the more easily because I am more and more satisfied that the view is quite compatible with what we consider an evangelical faith." That is a good admission; but the query arises, Why can he not accept a doctrine which he admits has many strong arguments in its support, and is a gospel doctrine? What more is needed? Or does he think that its opposite has also strong arguments in its favor? If this were so the Bible would be testifying against itself. This cannot be. The Bible, as all Christians will agree, is consistent with itself. Then why does not Mr. Foster accept the doctrine of conditional immortality? Who can tell?

—Dr. Lyman Abbott, editor of the *Christian Union*, in answer to a question by a Universalist minister concerning future punishment, after giving arguments to show that the Bible teaches that there are incorrigibly wicked ones who will receive "everlasting punishment," gives his views of that punishment and of the immortality question in the following clear manner: Fire is generally in the Bible an emblem of destruction, not of torment. The chaff, the tares, the fruitless tree, are thrown into unquenchable fire, not to be tortured, but to be destroyed. The hell fire of the New Testament is the fire of Gehenna, kept burning outside the walls of Jerusalem to destroy the offal of the city; here was the worm that dieth not and the fire that is not quenched; emblems of destruction, not of torment. Except two, or at most three, passages in the gospels and a few enigmatical symbols in that most enigmatical book, the Revelation of St. John, I find nothing in the New Testament to warrant the terrible opinion that God sustains the life of his creatures throughout eternity, only that they may continue in sin and misery. That immortality is the gift of God through our Lord Jesus Christ, that man is mortal, and must put on immortality, that only he can put it on who becomes through Christ a partaker of the divine nature, and so an inheritor of him 'who only hath immortality,' that eternal life is life eternal, and eternal death is death eternal, and everlasting destruction is destruction without remedy or hope of restoration,—this is the most natural, as it is the simplest reading of the New Testament." We have not seen this frank avowal of Dr. Abbott's denounced as heresy by any religious paper, although the teaching of the same doctrine by Seventh-day Adventists is often characterized as "pernicious poison," "false doctrine," "dangerous error," etc.

### News and Notes.

—The Democrats and Greenbackers "fused" in Michigan.

—There are 1,700 acres of water-melons in the vicinity of Lodi, Cal.

—The Fishery Inspector of Canada has stopped Americans from fishing in Canadian waters.

—There has been heavy washouts on the railroad in Arizona, attended with detention of trains for days.

—The "Ann Arbor School of Music" has been established in connection with the University of Michigan.

—An English steamship has been chartered to load five hundred mules in Philadelphia to be taken to the army in Africa.

—The main mills of the Syracuse Iron Works were burned Tuesday night, Aug. 22. Loss, \$200,000. Three hundred men are thrown out of work.

—A recent telegram from Hongkong says that 4,000 natives have died of Asiatic cholera in a single Philippine province. The epidemic is now decreasing.

—Fishermen on the Mediterranean say there were no sharks in that sea before the Suez Canal was opened; but now they are making sad havoc of marketable fish.

—Over one hundred women are on trial at Grossbeckskirk, Hungary, charged with poisoning their husbands. The guilt of thirty-five of these women has been proved.

—San Diego, Cal., now has railroad connection with San Francisco, Sacramento, and intermediate points, the California Southern Railroad having been completed to that city.

—The widow of "Old John Brown" has received a "public reception" in Chicago. Efforts are being made to secure to her the ranch on which she resides in Santa Clara Co., Cal.

—Terrible floods have occurred in Texas. Large loss of property is reported in several places. The town of Ben Ficklin is nearly all washed away, and about forty deaths reported.

—A dispatch from Antwerp, Aug. 26, said: "The extensive wooden wharves here are on fire. Damage to the amount of \$200,000 has already been done. The fire is still spreading."

—From Halifax, Aug. 26: "The spool factory, box factory, saw-mill, and forge, owned by Moire Sons & Co. at Bedford, were destroyed by fire. The loss is heavy. A large number of hands are thrown out of employment."

—General Hazen states that the Post-office Department has turned into the treasury a surplus of \$1,000,000 for the fiscal year. Some good has resulted from the exposure of the Star Route frauds, if no convictions are had.

—The French generally complain of England taking possession of the Suez Canal, but console themselves with the thought that it may be a precedent for America to take possession of the Panama Canal if occasion calls for it.

—A brutal "prize fight" took place in Saucelito, near San Francisco, Aug. 25. One of the fighters was found dead in the bed next morning. It is said he wished to retire soon after the fight commenced, but was urged on by the spectators.

—It is difficult to tell what is the exact state of things in Egypt, but it appears most probable that not much progress is being made on either side at present. The rise in the Nile is late this year. It is not known what effect the flood, which is now occurring, will have on the war.

—Yellow fever is on the increase at Brownsville, Texas. Mails are not running, and business is suffering. New cases are also reported at Matamoras. The physicians say that many are dying of fright. Port-au-Prince, Hayti, is also suffering severely from the yellow fever scourge.

—The *Riverside Press* says: "A. B. Clark, postmaster at Orange, will this season gather 1,600 boxes of oranges—about 246,000 oranges—from six acres of orchard planted six years ago last summer, to trees budded to the Wilson's Best. This, as far as we know, is the best yield of fruit ever reported in this State—age of trees considered."

—The government of Victoria, Australia, has been authorized to expend more than \$12,000,000 in building new lines of railway. Most of the roads will be for the purpose of opening up the agricultural districts. They will not be costly or intended to carry fast trains. In all there will be fifty-six lines built, and their aggregate length will not exceed 827½ miles.

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# The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, AUGUST 31, 1882.

## Camp-Meetings.

ILLINOIS, Watseka,	Sept. 5-12.
PENNSYLVANIA, Olean, N. Y.,	" 12-18.
MISSOURI, _____	" 14-19.
NEW YORK, Union Square, Oswego Co.,	" 20-26.
NEBRASKA, _____	" 20-26.
CALIFORNIA, Healdsburg,	Sept. 21-
MICHIGAN, Lansing,	Sept. 27 to Oct. 2.
INDIANA, Marion,	Oct. 2-9.
KENTUCKY, Custar,	" 4-10.
TENNESSEE, _____	" 12-17.

WE expected to be able this week to give definitely the time for the commencement of the camp-meeting, but have not received all the information from the General Conference Committee which we need. We *think* the date given will not be changed. Eld. Israel informs us that next week he will report railroad fares to and from the meeting.

We repeat our urgent request to every friend of the cause of the present truth in this State to attend this meeting. "As you see the day approaching."

## From the East.

PROF. C. C. RAMSEY, formerly of Battle Creek College, arrived in Oakland Friday morning last, and has gone to Healdsburg to take a position in the College there. We are glad to welcome him to this field of labor. His family came with him.

Brother and Sister Ings, late from Southampton, England, where they labored in connection with Eld. Loughborough in that mission, arrived here at the same time. Sister Ings has formerly acted as traveling companion to Sister White. At present Sister White is much worn and quite prostrated, from much labor and anxiety for the work. We ask the friends to remember her specially in their prayers. Her work is progressing rapidly on Volume Four of "Spirit of Prophecy." She now needs just such assistance as Sister Ings can render.

Eld. Smith announces his own arrival below. Sunday evening he gave an interesting discourse on the "Eastern Question," to a full house in Oakland.

The coming of Eld. Smith will enable us to carry out plans which we had formed for a more thorough presentation of the truth in this State this fall. If he had not providentially come, these plans could not have been carried out. We need the co-operation of the friends of the cause in circulating what may be published for special use in the present crisis in California, and we need friends to aid in publishing. It is our intention to issue a Weekly Supplement for a few months. It is much needed, and we hope we may be supported in the effort.

## Arrival in Oakland.

AFTER a prosperous journey across the continent, we arrived in Oakland, Cal., at about midnight, Aug 24.

We find the agitation over the proposed legislation on the Sunday question running higher than can well be realized by anyone not on the ground to witness it for himself. It is evidently the opportune moment for our position to be set before the people of this State, in its true light, while their attention can be secured to this subject. Nay, more, something is urgently demanded in this direction. But Eld. Waggoner, upon whom rests the burden of the SIGNS, is unable, in his present worn condition, to take upon himself additional labor; and the hands of other workers in the State are more than full with their own particular duties. There is, therefore, a place for whatever assistance we may be able to render.

We are happy to greet many friends with whom we formed a pleasant acquaintance on the occasion of our visit to this State five years ago, and to find them still rejoicing in the truth, and trying to keep themselves alive in the work. And we shall be happy to help what we can, at a time when help is so much needed.

The cause is one whether east or west; and the crisis through which it is passing here must soon be met in other sections as well. The seemingly long-delayed, but now rapidly-approaching fulfillment of prophecy should thrill every heart, and gird every arm with new strength for more vigorous efforts in the good cause. U. S.

## St. Helena Health Retreat.

DR. CHASE has arrived in California and gone to St. Helena to locate as resident physician at the Health Retreat. The services of a competent lady assistant have been secured, and thus the institution is opening for the reception of patients with every prospect of success before it.

## Articles of Interest.

THE report from Holland will be read with interest by all. Another article from Eld. Haskell on the missionary work we have the pleasure of publishing this week. We do not know yet at what time our brethren will return from Europe. Eld. Haskell has been so very busy that more full reports could not be expected at present, but we have no doubt he will return full of interesting facts, which he knows how to use for the benefit of the cause.

We also call attention to the experience of Eld. Barnes as given in this paper. We are pleased to give this to the readers of the SIGNS, as an encouragement to missionary workers, and because we have formed a very pleasant acquaintance with Bro. B. He will at some time give an account of his fully receiving the truth.

## "The California Sabbath."

THIS is the title given to Sunday by a man who very inappropriately puts "Rev." before his name. One of his statements is the following:—

"Adam was created, was evolved on Saturday in the afternoon. The first day he ever saw was Sunday, the first Sunday of the world."

We are firmly convinced that whatever other qualification is needed to bear the title of "Rev." in California, the possession of a conscience is not one. A man who will so willfully pervert the truth of the Bible deserves only the scorn of men. Again he says:—

"No citizen has a right to exercise a conscience that is at war with the civil institutions under which he lives."

The "three Hebrew children," and Daniel were all offenders against right. The apostles well deserved the punishment they received, and the martyrs were verily guilty, for in obedience to a perverted conscience they stood up against the civil laws under which they lived! If the inquisition is ever erected in California we recommend "Rev. A. J. Nelson" as Inquisitor-General.

## The Healdsburg College.

MONDAY morning, August 5, we attended the chapel exercise which opens each day's work at the College. This was about two weeks after the opening of the term, and there were sixty scholars in attendance. The seating of the commodious chapel with the most approved school seats and desks, had been completed the day before. There is now desk room for one hundred and fifty persons, and seats for fifty more. Some necessary repairs made during vacation, with the addition of new furniture to that which was in the building when we bought it, have added much to the convenience of the building.

As the students assembled in the chapel for the first time, with a cheerful, earnest determination expressed on almost every countenance, and as we conversed with the teachers and surveyed the building, large, convenient, and substantial, we were filled with gratitude to God that his providence had so rapidly forwarded the establishment of our school since our last camp-meeting.

No effort will be spared by the Board and the Faculty to make this a good school. The Faculty is reinforced this week by the arrival of Brother C. C. Ramsey, an experienced and energetic educator, who has been several years connected with the Battle Creek College.

The preparations for building a large, commodious boarding-house, are going steadily forward. Much thought has been bestowed upon the plan of the building, that it may be exactly suited to the purpose for which it is erected, and that when built it may be as home-like as possible. Rooms will be provided for classes in cookery, laundry work, dress-making, and other branches of woman's work, while the five acres of ground on which the building is to be placed, will afford some opportunity for practical education in gardening and fruit culture.

This structure will be 38x100 ft., three story and

basement, and will accommodate a family of seventy persons. The brick foundation is nearly complete, our lumber is arriving rapidly, and carpenter work will begin next week.

We shall need funds for the completion of this house, therefore we ask those who have pledged to this school enterprise, and those everywhere who desire to take stock in the College, to send in their pledges and payments as fast as possible.

The legal incorporation of the College, upon the same general plan as our Publishing Association is organized, will be accomplished at the camp-meeting if not before. Prior to that time the Pacific Press will receive and be responsible for all donations or loans.

In this connection we ask all who owe the Office for books or papers to make as early a payment as possible. We also ask those who have pledged to the Oakland and San Francisco Church debt fund to make payments as large and as fast as possible, because a large amount is overdue from the San Francisco Church to Bro. Morrison, who, if he receives it soon, will use it in the school enterprise.

There will be work for a number of first-class carpenters on the boarding-house. For particulars about wages, cost of board, etc., address J. C. S. Whalin, Healdsburg, Sonoma Co., Cal. W. C. WHITE.

## Does Ingersoll Know?

THE committee who had charge of R. G. Ingersoll's lecturing tour in 1878-79 announced that his lecture on the "Mistakes of Moses," contained "the best results of modern scholarship." We have no "railing accusation" to bring against Mr. Ingersoll. We will notice a small item in that lecture, for sometimes the evidence for or against a point may be turned by a very small matter. In that lecture we find the following remark concerning the Pentateuch:—

The Bible was originally written in the Hebrew language, and the Hebrew language at that time had no vowels in writing. It was written entirely with consonants, and without being divided into chapters or into verses, and there was no system of punctuation whatever. After you go home to-night write an English sentence or two with only consonants close together, and you will find it will take twice as much inspiration to read it as it did to write it."

Now if Mr. Ingersoll, or any other, thinks he has stated a difficult problem he can easily be undeceived if facts are what he wants. We will undertake to produce Hebrew books innumerable in the United States written with only consonants—not a vowel point in them. And then we will engage to find Hebrew youths—mere boys—who will read a page in those books as readily as Mr. Ingersoll can read a page of common English print. This is no conjecture with us, for we have seen it done many times. In Hebrew the vowel sounds are indicated by *points* and not by *letters*; the form of the word is the same without the vowels that it is with the vowels; and any one well versed in the Hebrew grammar, or raised to the use of these books, readily recognizes the form so as to understand the construction at sight. To any one who knows these facts it will not appear that any inspiration is needed to read unpunctuated Hebrew. But if Mr. Ingersoll does not know these simple facts which are within the reach of every one, and are known to thousands in every part of the country, how can we give him credit for scholarship? And where are his qualifications to criticise the Pentateuch? It takes no culture to ridicule, and this is Mr. Ingersoll's *forte*.

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