

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.

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The Signs of the Times.

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

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THE PROMISE OF HIS COMING.

LORD JESUS, the word thou hast spoken,
"Behold I come quickly," is sure.
So come, Lord! But where is the token?
How long shall thy patience endure?
How long shall thy people be mourning
The length of thy darksome delay?
Come quickly, in triumph returning,
And hasten thy glorious day!

CHORUS.—Rejoice, for the triumph is nearing!
And soon, with his angels appearing,
All glory and majesty wearing,
Our King shall return to his own.

See, far in the wilderness streaming,
The water of life find its way;
See, round the horizon is gleaming
The dawn of a holier day.
From nation to nation is flying,
On fleet wings, the life-giving word;
A voice in the desert is crying,
"Prepare ye the way of the Lord!"

If more and more clearly the power
Of that "wicked one" works in the world,
Then more and more near is the hour
When he from his seat shall be hurled;
In the terrible day of Christ's coming,
Unsheathing his glittering sword—
In the flame of that brightness consuming—
He shall fall by the breath of the Lord.

And what if, through fear of the morrow,
Men's hearts are beginning to fail!
If nations are burdened with sorrow,
And stars in the heavens grow pale!
All these are the signs he hath spoken;
We lift up our heads to the sky;
His promise can never be broken;
We know that his coming draws nigh.

Then wake to the signs of his coming!
Go spread the glad tidings abroad!
Be valiant in fight for the kingdom,
Ye soldiers of Christ and of God!
Till under his glorious banner
The world is subdued, and at peace;
And round the whole earth one Hosanna
Is sung to the praise of his grace.

Withhold not the strength of your manhood;
Withhold not the dew of your youth;
The beauty and freshness of service,
The witness of duty and truth;
Withhold not your treasures most cherished,
Yourselves with your offerings bring,
Till sin from the land is all perished,
And Jesus forever is King.

—Rev. Henry N. Cobb, formerly a Missionary in Persia.

General Articles.

Humility Before Honor.

BY MRS. E. G. WHITE.

"WHEN thou wast little in thine own sight, wast thou not made the head of the tribes of Israel?" Here Samuel points out the reason for Saul's appointment to the throne of Israel. He had a humble opinion of his own capabilities, and was willing to be instructed. When the divine choice fell upon him, he was deficient in knowledge and experience, and had, with many good qualities, serious defects of character. But the Lord granted him the Holy Spirit as a guide and helper, and placed him in a position where he could develop the qualities requisite for a ruler of Israel.

Should he trust to his own strength and judg-

ment, Saul would move impulsively, and would commit grave errors. But if he would remain humble, seeking constantly to be guided by divine wisdom, and advancing as the providence of God opened the way, he would be enabled to discharge the duties of his high position with success and honor. Under the influence of divine grace, every good quality would be gaining strength, while evil traits would as steadily lose their power.

This is the work which the Lord proposes to do for all who consecrate themselves to him. There are many whom he has called to positions in his work for the same reason that he called Saul,—because they are little in their own sight, because they have a humble and teachable spirit. In his providence he places them where they may learn of him. To all who will receive instruction he will impart grace and wisdom. It is his purpose to bring them into so close connection with himself that Satan shall have no opportunity to pervert their judgment or overpower their conscience. He will reveal to them their defects of character, and bestow upon all who seek his aid, strength to correct their errors. Whatever may be man's besetting sin, whatever bitter or baleful passions struggle for the mastery, he may conquer, if he will watch and war against them in the name and strength of Israel's Helper. The children of God should cultivate a keen sensitiveness to sin. Here, as well as elsewhere, we should not despise the day of small things. It is one of Satan's most successful devices, to lead men to the commission of little sins, to blind the mind to the danger of little indulgences, little digressions from the plainly stated requirements of God. Many who would shrink with horror from some great transgression, are led to look upon sin in little matters as of trifling consequence. But these little sins eat out the life of godliness in the soul. The feet which enter upon a path diverging from the right way are tending toward the broad road that ends in death. When once a retrograde movement begins, no one can tell where it may end.

In sparing Agag, the king of Amalek, Saul led his people to feel that they might follow their own judgment instead of God's explicit command. They did not see that their own prosperity as individuals and as a nation depended upon their strict adherence to the command of him who sees the end from the beginning. God requires us to prove our loyalty to him by unquestioning obedience. In deciding upon any course, we should not ask merely whether we can see harm to result from it, but whether it is contrary to the will of God.

We must learn to distrust self and to rely wholly upon God for guidance and support, for a knowledge of his will, and for strength to perform it. We must be much in communion with God. Prayer in secret, prayer while the hands are engaged in labor, prayer while walking by the way, prayer in the night season, the heart's desires ever ascending to God,—this is our only safety. In this manner Enoch walked with God. In this manner our Exemplar obtained strength to tread the thorny path from Nazareth to Calvary.

Christ, the sinless One, upon whom the Holy Spirit was bestowed without measure, constantly acknowledged his dependence upon God, and sought fresh supplies from the Source of strength and wisdom. How much more should finite, erring man feel his need of help from God every hour and every moment. How carefully should he follow the Leading Hand how carefully treasure every word that has been given for his guidance and instruction! "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress," so should our eyes be upon the Lord our God. His commands should be received with implicit faith, and obeyed with cheerful exactness.

Self-confidence is the rock upon which many have been wrecked. The secret of the Christian's

strength and safety is revealed in the words of the apostle, "Kept by the power of God." In all the undertakings of life, the language of the heart should be, "If the Lord will." We should humbly wait for divine instruction, never going before, or contrary to, our Heavenly Guide.

Would that we could comprehend the significance of the words, "Christ suffered, being tempted." While he was free from the taint of sin, the refined sensibilities of his holy nature rendered contact with evil unspeakably painful to him. Yet with human nature upon him, he met the arch-apostate face to face, and single-handed withstood the foe of his throne. Not even by a thought could Christ be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foot-hold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of himself, "The prince of this world cometh, and hath nothing in me." The storms of temptation burst upon him, but they could not cause him to swerve from his allegiance to God.

All the followers of Christ have to meet the same malignant foe that assailed their Master. With marvelous skill he adapts his temptations to their circumstances, their temperament, their mental and moral bias, their strong passions. He is ever whispering in the ears of the children of men, as he points to worldly pleasures, gains, or honors, "All this will I give you, if you will do my bidding." We must look to Christ; we must resist as he resisted; we must pray as he prayed; we must agonize as he agonized, if we would conquer as he conquered.

Whatever the position in which God has placed us; whatever our responsibilities or our dangers, we should remember that he has pledged himself to impart needed grace to the earnest seeker. Those who feel insufficient for their position, and yet accept it because God bids them, relying upon his power and wisdom, will go on from strength to strength. When they enter upon their work, they may have almost everything to learn; but with Christ as a teacher they will become efficient laborers. God does not intrust his work to the worldly wise; for they are too proud to learn. He chooses those who, feeling their deficiencies, seek to be guided by unerring wisdom.

Those who have learned of Christ will manifest in all their intercourse a humble, teachable spirit, ever willing to receive counsel or correction. The Lord confers upon his servants varied gifts. No one person possesses all the qualifications essential in carrying forward the work of God. Hence no one is qualified to act independently in all matters pertaining to the Lord's cause. In the body of Christ there is the same law of dependence and the same necessity for harmony of action that exists in the human body. While no one member of the church is complete in himself, all combined form a perfect whole.

While we should each seek to honor God by improving to the utmost of our ability the talents which he has given us, we are not to despise the gifts, or depreciate the work of others. Neither should we look with envy upon superior talents or achievements. Christ is our pattern. He, the King of glory, declared to his disciples, "I am among you as one that serveth."

What condescension, what meekness, is seen in the life of our Redeemer! Would that we might copy his example more perfectly. The nearer Christ approached the hour when he was to ascend to the Father, the more conspicuous appeared his humility. How striking the contrast between the disciples and their Master! At that last sacred gathering prior to the crucifixion, the chosen twelve are disputing as to which of them shall be accounted greatest, while Jesus performs the menial service of washing his disciples' feet, as a lesson of humility and loving ministration. The meekness and humility of Christ will be

seen in his followers. The grain ready for harvest, bending under the burden of its full, ripe ears, is a fitting emblem of the Christian ripening for the heavenly garner. The more closely he resembles Jesus, and the richer and more perfect his character in the development of the Christian graces, the less disposition will he have to honor or exalt self. With the sweet singer of Israel, the language of his heart will be, "Not unto us, O Lord, not unto us, but unto thy name give we glory, for thy mercy and for thy truth's sake."

Testimonies Concerning the Advent.

THOMAS NEWTON, D. D., Bishop of Bristol, England, was born in 1703, and is distinguished for his piety, and extensive research, as exhibited in his valuable writings on the prophecies. On the millennium he speaks as follows: "Nothing is more evident than that this prophecy of the millennium, and of the first resurrection hath not been yet fulfilled, even though the resurrection be taken in a figurative sense. For reckon the thousand years with Usher, from the time of Christ, or reckon them with Grotius from the time of Constantine, yet neither of these periods, nor indeed any other, will answer the description and character of the millennium, the purity and peace, the holiness and happiness of that blessed state." Then referring to the persecutions of Christians, by the church of Rome, he asks, "If Satan was then bound, when can he be said to be loosed? Or could the saints and the Beast, Christ and Antichrist, reign at the same period? This prophecy therefore remains yet to be fulfilled, even though the resurrection be taken for an allegory, which yet the text cannot admit, without the greatest torture and violence. For with what propriety can it be said that some of the dead who were beheaded, lived and reigned with Christ a thousand years, but the rest of the dead lived not again until the thousand years are finished, unless the *dying* and *living again* be the same in both places, a proper death and resurrection? Indeed the *death* and *resurrection* of the 'witnesses,' before mentioned, chapter 11, appears from the concurrent circumstances of the vision, to be figurative; but the death and resurrection here mentioned, must for the very same reasons, be concluded to be real. If the martyrs rise only in a spiritual sense, then *the rest of the dead* rise only in a spiritual sense, but if *the rest of the dead* really rise, the martyrs rise in the same manner. There is no difference between them, and we should be cautious and tender of making the first resurrection an allegory, lest others should reduce the second into an allegory too, like Hymeneus and Philetus. In the general, that there shall be such a happy period as the millennium; that the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Dan. 7:27; that Christ shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession, Ps. 2:8; that the earth shall be full of the knowledge of the Lord, as the waters cover the sea, Isa. 11:9; that the fullness of the Gentiles shall come in, and all Israel be saved, Rom. 11:25,—in a word, that the kingdom of Heaven shall be established upon earth,—is the plain and express doctrine of Daniel and all the prophets, as well as of John; and we daily pray for the accomplishment of it in praying, 'Thy kingdom come.' But of all the prophets, John is the only one who hath declared particularly, and in express terms, that the martyrs shall rise to partake of the felicities of this kingdom, and that it shall continue upon earth a thousand years; and the Jewish Church before him, and the Christian Church after him, have farther believed and taught that these thousand years will be the seventh millenary of the world." Bishop Newton referred the prophetic periods of Daniel 12, to the downfall of Antichrist, and the ushering in of the millennial period, and also the trumpet of Rev. 11:15.

Rev. John Fletcher was born in Switzerland, 1729; became vicar of Madely, and was associated with Wesley; was not only one of the most pious men that ever lived, but also was a close student of prophecy, and, like Toplady, was a premillennialist. In his "Letter on the Prophecies," dated 1775, he refers to a certain "great and learned divine," who, with Sir Isaac Newton, held that "we are come to the last times," and that Christ was coming to destroy the wicked, and raise the

righteous dead a thousand years before the final judgment, whose opinions he indorses, quoting him as saying, on Daniel 8, that "the end," in verse 19, was the "end of God's universal scheme" at the "revelation of our Lord Jesus Christ," and that though "chronologists may mistake in a few years, but cannot err upon the whole; and as God is true and faithful, so it is manifest that the prophecy of 2300 years must be fully accomplished in our days, or those of the next generation." Having fully stated his friend's views, Fletcher adopts him as his master, and says:—

"Give me leave to conclude with some reflections, that naturally flow from what has been said on that system. 1. Many people, I know, look on meditations on the prophecies, so expressly enjoined by St. Peter, as one of the greatest instances of presumption and enthusiasm, because they believe there is no sure ground to build upon, and that it is a land of darkness, in which the most enlightened Christians will never fail to stumble and fall shamefully. But is it probable that God, who foretold to a year, and very clearly, the deliverance of the Jews from their captivity in Babylon, and the building of the second temple, and the birth and death of the Messiah,—is it probable, I say, that he should have been silent, or not have spoken as clearly concerning his coming to destroy the destroyers, and to set up that kingdom which we pray for, when we daily say, according to our Lord's appointment, *Thy kingdom come*? If God has exactly foretold, for the comfort of believers, the various revolutions that have happened to his church in past ages, is it possible that he should have left himself without a witness concerning the most important of all—I mean the last? If he showed the prophets the first acts of his drama, is it not highly probable he has not forgot the last, without which his wisdom, justice, and mercy, would always remain hid under a thick cloud?"

Discarding all knowledge of the hour, day, or even the year of the second advent, yet he says, "The day is fixed, it is foretold; and though the vision was to be after many days, as an angel said to Daniel, yet it may be fulfilled in a few days for us, who live in the last times." He then adds, that "it is lawful to meditate on the prophecies," observing, "let but those objectors ponder the word *Apocalypse*, and they will be ashamed to say that we must not look into those things, because they were never revealed to us," and that "if Jesus told his disciples that it was not theirs to know the times when those things shall be accomplished, it does not follow that it must be hid from us who are far nearer concerned in them than they were," presenting as authority that Daniel's vision was to be closed up and sealed, till the time of the end, and consequently could not be perfectly known till near its fulfillment. "It is remarkable," he continues, "that more books have been written upon the prophecies these last hundred years, than were ever known before, and all—those, at least, which I have read—agree that these things will, in all probability, soon come upon the earth. I know many have been grossly mistaken as to the years; but because they were rash, shall we be stupid? Because they said '*to-day*' shall we say '*never*,' and cry '*peace, peace*,' when we should look about us with eyes full of expectation? Let us not judge rashly nor utter vain predictions in the name of the Lord; but yet let us look about us with watchful eyes, lest the enemy take advantage of us, and we lose the opportunity of rousing people out of their sleep, of confirming the weak, and building up in our most holy faith those who know him in whom they have believed. If we are mistaken in forming conjectures, if the phenomena we hear of everywhere are but common providences, if these things happen not to us, but to our children (as they most certainly will before the third generation is swept away), is it not our business to prepare ourselves for them, to meditate on them, and to warn as many people as we can prudently, lest their blood should be required at our hands were they to fall because of a surprise? Let us pray to God more frequently, that for the elect's sake he will still more shorten the days of the tribulation, and add daily to the true church such as will be saved. But let us not forget to rejoice with Abraham, in seeing by faith the glorious day of our Lord; and to hasten by our fervent prayers that glorious kingdom, those happy days, when narrow shall be the way to destruction, when saints raised from the dead

shall converse with living saints, and the world of spirits be manifested in a great measure to the material world,—in a word, when Jesus shall be all in all. What a glorious prospect is this! Let us then often think of these words of our Lord, 'Behold, I come quickly.' 'Blessed is he that mindeth the sayings of this prophecy.' Let us join 'the Spirit and the bride' who say, 'come.' O, 'let him that heareth, say, come; and let him that is athirst, come; for he that testifieth these things saith, surely I come quickly. Amen; even so, come, Lord Jesus!'"

Increase Mather, D. D., born at Dorchester, Mass., 1639, became minister at the North Church in Boston, in 1664, continuing till 1723, and for fifteen years President of Harvard College, was a man much honored, and of great influence, whose learning and piety are well known. During a period of fifty-three years, he wrote one hundred and ten books. Becoming a student of prophecy, and made aware that the early church, till the fourth century, taught the premillennial advent of Christ, "he found himself," writes his biographer, "under the necessity of becoming a sober chiliast." The following is his lucid scriptural argument:—

"When he considered that, immediately after the long tribulation under which the Jewish nation is now languishing, then the Son of man comes in the clouds of heaven with power and great glory; and that at the arrival of the kingdom under the whole heaven, given to the people of the saints of the Most High, at the expiration of the fourth monarchy, then the thrones are pitched, and the Appointer of times appears on his throne, and a fiery stream issues from it, and the Judgment is set, and the body of the Romish beast is given to the burning flame; and that our Saviour is to destroy antichrist with the brightness of his coming, and that there will be a resurrection of the dead, when the time and the times and the half time allowed to the reign of antichrist is expired, or at the end of the four monarchies; and that when the seventh trumpet sounds, which next follows on the ceasing of the Turkish hostilities upon Europe, then comes the time of the dead, when they shall be judged, and a reward shall be given to them—and this is the time when the kingdoms of this world shall be the Lord's; and that the first resurrection foretold in the holy oracles can be no other than (what every one owns the second is) a literal and corporeal resurrection; he saw himself shut up to the faith of it, and compelled unto the persuasion that the second coming of our Saviour will be at the beginning of the happy state which is to be expected for the church upon the earth in the latter days."

Writing of his experience in the study and reception of the premillennial view, he says:—

"I was exceedingly backward to entertain such a notion, and did long oppose it, as conceiving it might be, at best, an innocent error of some who wished well to the kingdom of Christ. But blessed be the Lord God, who gave me a heart at that very time to search the Scriptures and other books which might be helpful in this case, both such as argued for, and such as argued against, the chiliad; and to look up to Him that is in Heaven, and that heareth on earth, that I might see and embrace the truth, and only the truth. And methinks I would desire no more, if I could but persuade all serious and gracious men to go that way to work in this matter. But alas! it is the great infirmity of many good men, that if anything be voiced for an error, they fall upon it in great zeal, without ever looking up to Heaven, that if what they oppose be truth, they might be convinced of it, as well as, if it be otherwise, they might be strengthened in bearing witness against error, and hence the Lord never lets them see their mistakes."

We copy this from the preface of Mather's work, "The Mystery of Israel's Salvation," which appeared in 1668; a remarkable volume, in which he defends chiliastic doctrines, as held in A. D. 100–300, by a vast number of Scripture citations, and by a reference to, and quotation of, no less than 258 learned authors! It was his first premillennial work, and the preface is dated the same year that Hutchinson's work appeared. The work was greatly admired by John Caryl, of England, and was circulated and read extensively in Europe. In it he repudiates the renewing of Jewish sacrifices in the millennium, and vindicates the early church from the charge, sharply remarking, "A most loathsome work do

they perform, both to God and man, that dig up the ceremonies out of that grave where Jesus Christ buried them above sixteen hundred years ago."

In a sermon on Titus 2:13, he writes: "If believers should enjoy their hoped-for blessedness at the day of Christ's appearing, then they have great reason to long for the day of Judgment—to long for that day of the glorious appearing of the great God and our Saviour Jesus Christ, as the saints of old did long for the first coming of Christ. Abraham, by faith, saw that day, and was glad; and many prophets and righteous men desired to see it; so believers should long for the second coming of the Lord Jesus Christ (2 Pet. 3:12), looking for and hasting unto the coming of the day of God; you must not only look for, not only believe that such a day will come, but you must hasten to it—that is, by earnest desires, by longing wishes. We should pray for the coming of that day. Thus Christ has taught us to pray, 'Thy kingdom come.' We must, therefore, pray for the day of Judgment; for the kingdom of Christ will not come in all the glory of it before that blessed day. And when we pray, 'Thy will be done in earth as it is in Heaven,' we pray for the day of Judgment; for then, and not till then, will the will of God be done on earth as it is in Heaven. Then will the saints that shall come down from Heaven in the new Jerusalem, do the will of God with as much perfection on earth as now it is done in Heaven; so, then, we are to pray for this coming of the Lord; and great reason believers have to do so, because of their perfect salvation, which they shall then be made partakers of. By hope we are saved. We hope for a perfect salvation in that day; therefore should we long for that day. When he shall be revealed from Heaven, we shall be immortal then. Suppose we die and go to the grave before this glorious appearing of the Lord, yet he will raise us up in that day to a blessed immortality. Or suppose Christ shall come quickly, as he will,—but suppose so quickly as to be here while we are yet alive,—we shall in one moment be made immortal. All believers shall not die that shall be found alive at the appearing of Christ, but all shall be changed; therefore they have cause to long for that blessed day."

Some ten other volumes written by Dr. Mather, deal more or less with this question, the doctrines of the last things appearing to delight his heart. "He mightily looked up to Heaven for direction and assistance in all his inquiries into the character and approaches of the holy kingdom; and by studying the prophecies, and meditating upon the paradisiacal state, which then will be at the restitution of all things, he sailed so near to the land of promise, that he felt the balsamic breezes of the heavenly country upon his mind."—*Voice of the Church.*

TEMPER AT HOME.—I have peeped into quiet "parlors," where the carpet is clean and not old, and the furniture polished and bright; into "rooms" where the chairs are deal and the floor carpetless; into "kitchens," where the family live and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead; and I see that it is not so much wealth and learning, nor clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor station, as tone and temper, that make life joyous or miserable—that render home happy or wretched. And I see, too, that in town or country, good sense and God's grace make life what no teachers or accomplishments, or means, or society can make it—the opening stave of an everlasting psalm; the fair beginning of an endless existence, the goodly, modest, well-proportioned vestibule to a temple of God's building, that shall never decay, wax old, or vanish away.—*John Hall, D. D.*

LORD, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O, strengthen me, that while I stand
Firm on the rock and strong in thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

—*Christian at Work.*

"This Generation."

BY ELD. R. F. COTRELL.

MANY of the prophecies of Scripture are given as if the writer or speaker saw the things of which he speaks already done, or as if he were present, as an eye-witness, beholding the fulfillment. Hence events which were to transpire many centuries after the predictions were written, are spoken of in the perfect tense, as already accomplished, or in the present, as actually transpiring before the eyes of the prophet. As an illustration of this, we give the following from Isaiah the prophet, written about seven hundred years before the fulfillment in the rejection of Christ, and his death on the cross:—

"He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows," etc.

"He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He is taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken." Isa. 53:3, 7, 8.

In this chapter the present, perfect, indefinite, past, and future tenses are all used in describing the events of the rejection and suffering of Christ, then centuries in the future. And instances of this kind might be cited to almost any extent. The prophets seemed to be carried by the Spirit into the future, and, taking their stand there, describe events of the far future as really present.

Apply this principle to the predictions of the Saviour giving the signs of his second coming, and all is easy to be understood. After saying that the sun shall be darkened, etc., followed by the assertion, "And they shall see the Son of man coming in the clouds of heaven," etc., he says, "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass till all these things be fulfilled." See Matt. 24:29-34.

The term generation simply signifies the people living upon the earth at one time. It cannot be defined as any definite number of years. The active, responsible inhabitants of the earth, at the time alluded to, are not all of them to die, and thus pass from the stage of action, until the promised event transpires. The demonstrative adjective *this* restricts it to a particular generation—those living upon the earth at the particular time specified. Where do the words apply? At a time when the predicted signs have appeared. "When ye shall see all these things." "This generation shall not pass." This is the only reasonable view of the passage.

But it is thought that the generation spoken of must be that one living at the time the prediction was uttered. But the signs were not fulfilled during the life-time of that generation. To solve this difficulty several inventions have been introduced. One says the generation means the Jews as a people, another that it is the generation of the Christians; and they find there are both Jews and Christians to the present day. But what kind of sign of the nearness of the second advent is the fact that there have been Jews and Christians on the earth for 1800 years? For aught there is in such a sign, it might be 1800, or 10,000 years more to the advent.

We are living at a time when the predicted signs in the sun, moon, and stars, are historic facts. Now which is most reasonable: to suppose that Jesus came down to the generation that should witness the signs, when he says, "this generation?" or that we should go back to *that* generation living when the prediction was given, and which passed away before even the predicted signs were fulfilled?

But it is claimed that all must have taken place then, because the Saviour said, "When ye shall see these things." But Isaiah says in the chapter from which we have quoted, "When we shall see him [Christ], there is no beauty that we should desire him;" and, "We hid as it were our faces from him." Was the prophet to live to see Christ? No; he died without the sight. Who were the *we*, then? Those that were living at

the time of the first advent, and did see him. Again, the apostle Paul says, "We that are alive and remain unto the coming of the Lord." Was the apostle to live to the second advent? No. Who, then, was meant by "*we*"? Those who shall be alive at that time. So the "*ye*" to whom the language of the Saviour applies are the people of the last generation, *this* generation, the generation to whom the fulfillment of the predicted signs is matter of fact.

The advent messages of our day have proclaimed to the world the fulfillment of the signs. This generation have seen and heard; and this generation will not all pass from the stage of action; but some of them will "see the Son of man coming in the clouds of heaven with power and great glory."

Repentance and Faith.

I MAINTAIN there is no such thing as an *impenitent* believer. In proof of this, I state the fact that in every passage in the New Testament where repentance and faith are spoken of, repentance is put first. The following are the only examples (Mark 1:14, 15): "Now, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled and the kingdom of God is at hand; *repent ye and believe the gospel.*" Here Jesus puts repentance first (Acts 20:21): "Testifying both to the Jews and also to the Greeks *repentance toward God, and faith toward our Lord Jesus Christ.*" Here Paul observes the same order (Matt. 21:32): "For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him, and ye, when ye had seen it, *repented not afterward that ye might believe him.*" Here the Saviour represents repentance as *necessary* to faith. Not only do the Scriptures represent repentance as preceding faith, but the nature of the case suggests the same order. Faith recognizes Jesus Christ as our *Redeemer* and *Saviour*, and expects the *forgiveness of sins through him*. It must, therefore, be the act of one *who feels his need* of salvation and forgiveness; but impenitent sinners do not feel this need, therefore they cannot exercise faith. But one may be ready to ask, Can an unbeliever become penitent? Does not Paul say that he who comes to God must *believe that he is*, and that he is a rewarder of them that diligently seek him? Yes; Paul says that in Hebrews 11:6. The truth in the case is this, an atheist cannot repent, nor can an infidel or deist. Men must acknowledge the being of God before they can be conscious of having offended him; and they must recognize the existence and authority of his laws before they can feel they have transgressed; and hence, so far as faith has respect to these, it must precede repentance. But the faith of which we are now speaking has respect to Jesus Christ as *lifted up* (John 3:14) for our deliverance from the guilt and thralldom of sin. Now we will never believe in, or trust him *as such*, until we feel our guilt and our thralldom; but one never feels these while impenitent, therefore we never thus believe or trust in Christ while impenitent. Now, as the faith that issues in the forgiveness of sins is faith toward our Lord Jesus Christ, or an actual trust in him for salvation, it is not, and cannot be exercised only by penitent sinners.—*Dr. A. P. Williams.*

THE WAY TO REST.—To understand this is of more importance than to know how to work. The latter can be learned easily; the former it takes years to learn, and some people never learn the art of resting. It is simply a change of scenes and activities. Loafing may not be resting. Sitting down for days with nothing to do, is not restful. A change is needed to bring into play a different set of faculties, and turn the life into a new channel. The man who works hard finds his best rest in playing hard. The man who is burdened with care finds relief in something that is active, yet free from responsibility. Above all, keep good-natured and don't abuse your best friend, the stomach.—*Sel.*

It used to be considered something of a task to make a world; most people pondering the subject have gladly taken refuge in mystery and omnipotence. But now almost anybody fresh from the retorts can tell us, if not how it is done, at any rate how it must be done if done at all.

Make an Effort.

BY ELD. G. D. BALLOU.

You who are just developing into manhood and womanhood, let me have a few words with you. Have you stopped to consider the grand possibilities and probabilities of this fleeting life? Have you measured its brevity, and pondered on its closing scenes? Have you gone farther, and with the eye of faith looked beyond the gates of death and seen the saints of God come forth with glad shouts of triumph? Have you meditated on the life eternal, and the glorious beauty and loveliness of our Father's everlasting kingdom—the earth redeemed and renewed? Have you thought of the King in his beauty, reigning in righteousness and peace, and the innumerable company of angels, and the multitude of the redeemed clothed with immortality, bearing palms of victory, and ascribing honor to their blessed Redeemer? Have you drawn the curtain over earthly scenes, and thus looked forward to the time when you might be permitted to mingle with that glorified throng and become acquainted with the good and best of every age? And have the thoughts of these scenes thrilled you with longings to be there, and animated you with a more intense desire to do the will of your Father in Heaven?

If your thoughts have ever been thus exercised, you will better appreciate what I am about to say to you. Surely the contemplation of the Christian's hope will fill the soul with aspirations after purity of life, and nobility of character. The anxiety to make the best possible improvement of your mental and spiritual powers, not only for your own good, but for the good of perishing humanity, ought to pervade your entire being. You are passing rapidly along, and a few years will decide the entire course of your life. You may make much of yourselves, or you may remain dwarfs all through your lives. The cause of God may be greatly benefited by your efforts, or you may remain only a cipher in the work. God will lead you in a way that you know not of, if you will improve upon the talent he has given you. Stir up your dormant energies. Rouse your latent powers. Seize every opportunity to store your minds with useful information. Brush away the chaffy literature, and gather only the wheat. Think, study, investigate. Don't dream; your future depends not so much on what you hope for as what you labor for. Hopes and aspirations expressed in earnest unflagging efforts will work wonders for you. Don't be satisfied with doing as well as others; aim to do all you possibly can in the way of self-improvement.

Don't be discouraged because your present attainments are not as good as those of others. Begin at once, and if you persevere, you will soon be conscious of an increase of power and vigor in your own soul. Don't be discouraged by mistakes. Success depends in your not making the same mistake the second time. If you suffer defeat, draw a lesson from it which will pave the way for future success. Don't tie yourselves up to mere physical labor until you have spent a few months or years trying to cultivate your minds. There are men and women enough in the world to devote themselves entirely to physical employments, who have no higher aspirations. The work of God demands cultured minds, minds disciplined to think and plan for the spreading of the last message to the world. Go to school if possible. Excellent opportunities are offered. Schools are in operation designed to assist the youth to make themselves useful in the cause of God. Make an effort to attend one of these schools. If you are poor, study economy. Dress plainly; live on simple food, and attend for a little while to the inward adorning.

If you cannot possibly attend school, read and study all your leisure time at home. Among other things, buy a concordance, and devote much time to the study of the Bible. Compare scripture with scripture. Nothing will better help to improve the mind. It will develop the power to think. The great aim in education should be to so train the mind, and so store it with information that we can think systematically and connectedly. Those thus thoroughly trained are ready for emergencies, and can adapt themselves to circumstances, and they know better how to handle human nature with all its perverse peculiarities.

Young men and women, the seed-time of your

life will quickly slip away. Make an effort now; don't wait till next year or next month, but begin at once to prepare to fill a larger place in the world. Try to be worth all you possibly can to the cause of Christ. Let your aim be to do all you can, either directly or indirectly, to prepare others for that kingdom, the hope of which is solace and comfort to your soul. There we shall see the results of our life-work, and enter into the joy of our Lord. Remember the "well done" will be said only to those who have used their talents. You surely have at least one talent. Don't hide it in the earth. (Read Matt. 25.) Strive to consecrate your life to the cause of Christ, and you will at last hear the "well done." May God help you.

That Blessed Hope.

MICHAEL ANGELO, by perpetual looking up to the marvelous frescoes on which he wrought in the church-domes, acquired a fixed upward gaze, which he never outgrew, so that as he passed along the street he seemed all the while to be contemplating something in the sky. And Christ left this great hope to his church in order that it might give a steady, moral uplift to the life—that so the disciple might have his face turned heavenward, and not earthward. Mourner, do not look toward the grave, and allow your life to reflect its shadows; but look toward the sky, and catch the light of the coming resurrection morn. Christian, do not look toward the earth, or let your countenance be tinged with the reflection of the yellow gold; but look toward the throne, and let your face reflect "the light of the knowledge of the glory of God in the face of Jesus Christ." May God help you to be like men who wait for their Lord when he shall return from Heaven. "For every one that hath this hope in him purifieth himself even as he is pure."

And besides this purifying influence is the mighty uplifting power of this blessed hope. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil," whither Christ, the forerunner, has for us entered.

When the high priest entered within the veil of the holiest, every eye in the Jewish congregation was directed toward him, watching for him to return. They heard the sound of the silver bells which he wore upon his garments, telling them that he was alive, though in the presence of the awful Jehovah. "We have a great High Priest that is passed into the heavens." The cloud that received him out of sight, as he ascended from Olivet, was the curtain of the holiest, which was to shut him from view till his ministry in glory should be completed, and he should return again to earth.

His blessed promises sound out to us from glory like bells with solemn, sweet vibrations. "I am he that liveth and was dead, and behold I am alive forevermore." "Seeing he ever liveth to make intercession for us." These words tell us that he is still there at the Father's right hand, though we see him not. And our attitude should be that of perpetual watching for his return, with eager longing and with upturned vision until the day dawns.

Meanwhile he is our anchor cast within the veil, to hold and steady us in our Christian life. The idea of the anchor within the veil seems to be this: A ship is coming into port; but, owing to sand-bars and shallow water, it cannot get into the harbor, so the anchor is taken in a boat and brought in and secured to the dock, till the tide shall rise. The vessel cannot get in as yet, but it can be secured from being driven out to sea. We cannot get into Heaven as yet; the tide of resurrection power that is to lift us in has not yet risen; but our anchor is there, fastening us securely, fixing us immovably. In the mighty drift of unbelief we are held fast; the receding tides of apostasy cannot bear us away from God; the adverse winds of false doctrine cannot break our heavenly mooring, that we should drift out to sea. *Anchorarius* was the name which in ancient time was given to the anchor-bearer. Christ is our *Anchorarius*, who has taken our great hope and fixed it for us within the holiest. What power shall drag it thence? Who shall separate us from this steadfast anchorage?—A. J. Gordon, D. D., in the *Watchword*.

JUSTICE without wisdom is impossible.

Religious Miscellany.

A CORRESPONDENT of the *World's Crisis* writes a long article to prove that the Lord's Supper should be eaten in the evening. In this, he gives the following testimony as to the time of the meeting mentioned in Acts 20:7: "It should be remembered also that the first day of the week in Jewish and Greek count began about sundown, and, therefore, if they had eaten before sundown, it would have been on the seventh day of the week and not the first. They probably did not come from their homes till the Jewish Sabbath was over, or till about dark. But it is certain that Paul preached to them on the first day of the week, and on that part of the day that preceded midnight, which day began about sundown, and has but one midnight, that being not far from six hours after sundown." This is very true; but as the writer believes that he has apostolic example for Sunday-keeping, he may now consider whether the little journey of twenty miles on which Paul started "at break of day" (Sunday morning), was proper Sabbath work. Another correspondent claims Acts 20:6-12 as proof that it was their custom to meet on the first day of the week, still claiming that we must follow apostolic example. Does the *Crisis* believe in holding services on Saturday night instead of on Sunday?

DR. JOHN HALL, pastor of the Fifth Avenue Presbyterian Church, New York, says: "In tracing the development of the spiritual worship of the Father, we find things began to insinuate themselves in disguise into the system and spirit of the Christian Church, although they had been rejected in substance and form many times. So with paganism, which had been rejected as a whole, and was execrated. Many of its elements in time grew into the custom of the Christian Church—notably, the holy days, and the imputing of secular powers to those who had held spiritual office." And the Sunday is one of the Pagan "elements" which "grew into the custom of the Christian Church." But too many Protestants are of the same mind as the lecturer who said, recently, when speaking on the Sunday question: "We are not now so much concerned to discuss whether Sunday is right, but whether we shall enforce its observance."

In the Lesson Comments in the *S. S. Times*, we find the following text and comment: "For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be." We must be careful to interpret this verse according to the analogy of prophetic inspiration. There may have been days of as great distress before or since; but to the mind of Christ, in the prophetic state, the awfulness was terrible. He speaks according to his deeply roused feelings." Which means, in plain language, that Christ was so excited that he didn't really know what he was saying, and was therefore guilty of exaggeration. We know that the one who made that comment did not intend any irreverence, but it is even worse than that. If he had only seen that Christ's discourse recorded in Mark 13 does not apply entirely to the destruction of Jerusalem, he need not thus have put a club into the hands of Universalists and infidels.

In an address on the "Wonders of Electricity," the statement is made that "in a million years the day will be longer by one minute than it is now; and Prof. Robert Hall, the astronomer royal of Ireland, says that "in one hundred and fifty million years we shall have a day which will be fourteen hundred hours long." "Our remote posterity," he says, "will have a night seven hundred hours long, and when the sun rises in the morning, seven hundred hours more will elapse before he can set. They will look back at our short periods of rest and short periods of work with mingled curiosity and pity." And these same people, and many others who greedily swallow everything that is labeled "science," contradictions and all, will solemnly protest that they are unable to believe the Bible. All of which shows that belief is more a matter of inclination than most people think.

THE *Jewish Times* discusses the question of the return of the Jews to Palestine, and concludes that "there is no present prospect of the return of the Jews to Palestine, even though that event may prove the end of prophecy." It quotes from an able American writer, for many years a resident of Beynet, who declares that the newspaper stories of great Jewish colonies pouring into Palestine and buying up large tracts of land are mere fabrications, and adds: "On the other hand the tide of Jewish emigration seems turning to the western continent, and if the Jews are as shrewd in the selection of a home for their families as they are in the transaction of business, they will not long hesitate between such a land as Palestine and such a country as the United States." This is a sensible conclusion, and entirely consistent with prophecy, which does not predict a return of the Jews to Palestine.

In closing a book notice the *Independent* truthfully says: "A large amount of pagan thought and feeling lingers on in the world, and has acted a part of more or less importance in the history of Christianity. . . . It was not to be expected that Christianity would keep itself clear of all pagan assails, and that part of the heavy work it has always been doing, and has still to do, is to achieve its purgation of these elements."

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The Sabbath-School.

The Passover Supper.

OUR Sabbath-school lessons are now of a most interesting nature. The events connected with Christ's betrayal and crucifixion should be very thoroughly and carefully studied. The following from the pen of Mrs. E. G. White will throw valuable light on certain points:—

As the disciples sat at the passover with their beloved Master, they observed that he still appeared greatly troubled and depressed. A cloud settled over them all, a premonition of some dreadful calamity, the character of which they did not understand. As they ate in silence, Jesus said, "Verily, I say unto you that one of you shall betray me." Amazement and consternation seized them at these words. They could not comprehend how any one of them could deal treacherously by their divine Teacher. For what cause could they betray him, and to whom? Whose heart could give birth to such a design! Surely not one of the favored twelve who had been privileged above all others to hear his teachings, and who had experienced his marvelous love, and for whom he had shown such great respect by bringing them into close communion with himself!

As they realized the full import of his words, and remembered how true his sayings were, a sudden fear and self-distrust seized them. They began to examine their own hearts to ascertain if one thought against the Master found lodgment there. With the most painful feelings, one after another inquired, "Lord, is it I?" But Judas sat silent. John in deep distress inquired at last, "Who is it, Lord?" and Jesus answered, "He that dipped his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him, but woe unto that man by whom the Son of man is betrayed; it had been good for that man if he had not been born." The disciples had searched one another's faces closely as they asked, "Lord, is it I?" and now the silence of Judas drew all eyes to himself. Amid the confusion of questions and the expressions of astonishment, Judas had not heard the words of Jesus in answer to John's question. But now, to escape the searching scrutiny of the disciples, he asked as they had done, "Master, is it I?" Jesus replied with solemn accents, "Thou hast said." Confused and overcome by the unexpected discovery of his crime, Judas hastily rose to leave the room; but as he went out, Jesus said, "What thou doest, do quickly."

There was a touching forbearance manifested in the dealing of Jesus with Judas. It evinced an infinite mercy, giving him one more chance of repentance, by showing him that all his thoughts and purposes were fully known to the Son of God. He deigned to give one final, convincing proof of his divinity to Judas before the consummation of his treachery, that he might turn from his purpose before repentance was too late. But Judas, although surprised and alarmed, was not moved to repentance. He only became more firmly settled in his plan as the discovery of his guilt was made apparent. He went forth and proceeded to carry out the work he had engaged to do.

The purpose of the Saviour in pronouncing the woe upon Judas was twofold: First, to give the false disciple a last opportunity to save himself from the betrayer's doom; and, secondly, to give the disciples a crowning evidence of his Messiahship, in revealing the hidden purpose of Judas. Said Jesus: "I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that when it is come to pass, ye may believe that I am he."

Had Jesus remained silent, in apparent ignorance of that which was to come upon him, an impression might have been left on the minds of his disciples that their Master had not divine foresight, and had been deceived, surprised, and betrayed into the hands of a murderous mob. A year before, Jesus had told the disciples that he had chosen twelve, but that one was a devil; and now his words to Judas on the occasion of the passover, showing that his treachery was fully known to his Master, would strengthen the faith of his true followers during his humiliation. And

when Judas should have come to his dreadful end, they would remember the woe which Jesus had pronounced upon the betrayer.

The withdrawal of Judas was a relief to all present. The Saviour's face lighted immediately, and the oppressive shadow was lifted from the disciples, as they saw the peace of Heaven return to the pale, worn countenance of their Lord. Jesus had much to say to his beloved disciples that he did not wish to say in the presence of the multitude, who could not understand the sacred truths he was about to unfold. Even the disciples could not fully understand them till after the resurrection should have taken place.

Looking upon his faithful followers, Jesus said, "Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." He then informed them of his approaching separation from them. The ardent Peter could not rest while the matter remained in uncertainty. He inquired, "Lord, whither goest thou?" Jesus answered, "Whither I go, thou canst not follow me now; but thou shalt follow me afterward." But Peter's interest was intensely roused, and he urged Jesus to explain his full meaning, saying, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." Jesus answered sorrowfully, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice." Then, looking with pitying love upon his little flock, so soon to be left without a shepherd, he sought to draw their minds from the perplexity into which his statements had thrown them, and said tenderly, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And 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. And whither I go ye know, and the way ye know."

With the deepest interest Jesus poured forth the burden of his soul in words of comfort, of counsel and prayer, which would ever remain imprinted on the minds and hearts of his disciples. These words from the lips of the Saviour, traced by the inspired John in chapters fifteen, sixteen, and seventeen, were repeated again and again by the disciples to stay their sinking hearts in their great disappointment and trial. Not until after the resurrection, however, were the words spoken upon this memorable occasion fully understood and appreciated. But the truths uttered by the Redeemer in that upper chamber have spread from the testimony of the disciples over all lands, and will live through all ages to comfort the hearts of the desponding, and give peace and hope to thousands who believe.

Jesus with his disciples now left the upper chamber, and crossed the brook Kedron. Sorrow and anguish again pressed heavily upon his heart. With touching sadness he addressed his companions: "All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep shall be scattered. But after that I am risen I will go before you into Galilee." Peter, again anxious to assure his Master of his fidelity, said, "Although all shall be offended, yet will not I." Jesus, reproving his confidence as before, said, "Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice." But Peter only "spake the more vehemently, If I should die with thee I will not deny thee in any wise. Likewise also said they all."

THE Rev. Dr. William M. Taylor has well said that "the best" Sunday-school help is "a loving heart." It is necessary to know something of the laws of teaching, or to have that instinct that answers the same end; it is necessary to have accurate information and sound exegesis; it is necessary to be able to impart what one knows in a way that will interest; but above all, it is necessary to have a loving heart. That is the most potent aid that a teacher can have. By means of what it can do, some illiterate teachers have had a most extraordinary success; and, for want of it, some men, very learned, and even eloquent, have been complete failures. Only a loving heart can effectually present a loving gospel; only one who himself loves sinners' and is willing to deny himself for their sakes, can faithfully and persuasively represent Him who loved and gave himself for sinners.

Attention to Definitions.

TO DEFINE, is, in fact, to crystallize thought—to give such real and complete expression to ideas as to be intelligible and clear. Too often in schools, whether secular or ecclesiastical, insufficient attention is given to definitions; and the result is an obscurity of mental view, and looseness of intellectual grasp, which is the bane of our universal education. Scholars cram for hasty recitation, and receiving no *idea*, soon forget even the memorized formulæ, and enter society burdened with a confused mass of rules, axioms, isolated facts, and historical dates, needing classification and exact definition.

My attention has been directed to this defect in our educational systems by visits to secular schools, in which answers have been given and words mechanically spelled with no adequate conception of their meaning.

For example, in a certain school, taught by a gentleman of some local repute as an educator, a girl defined Christianity as a "monotheistic religion," and was about to return to her seat, when I asked, "What is the meaning of 'monotheistic'?"

A blank stare and piteous look of appeal was the only answer.

Assuming control of a Sunday-school class on that October Sunday when the "Peace Offering" was the subject of study, I assigned the following words for definition: sacrifice, unleavened, anointed, oblation, priest, leavened, and vow.

The first word was left undefined, although the pupil was at least twelve years of age, and a daily attendant at the secular school. Unleavened was defined as "smooth;" priest, as "a preacher in the Catholic Church;" and but one word was correctly defined.

After the knowledge of the pupils had been tested, and found so lamentably defective, I gave the correct definitions, and quickly saw, by unmistakable signs of interest, that they were real discoveries, as, no doubt, they essentially were.

If I were a teacher in daily contact with growing mental life, I should insist on knowledge of the meaning, and so far as possible, the history of words; for it is true enough that the etymology of a word is often as fascinating as the story of a campaign; and I would take as my model "Old Adam Hope," who, as Carlyle says in his "Reminiscences," "knew what he did profess to know in every fiber, and to the very bottom. More vigorously solid teacher of the young idea, so far as he could carry it, you might have searched for through the world in vain. Self-delusion, half-knowledge, sham instead of reality, could not get encouragement from him. He had a Socratic way with him; would accept the hopeless pupil's half-knowledge, or plausible sham of knowledge, with a kind of welcome. 'H'm! h'm! yes;' and then gently enough begin a chain of inquiries more and more surprising to the poor pupil till he had reduced him to zero,—to mere *ne plus ultra*, and the dismal perception that his sham of knowledge had been flat misknowledge with a spice of dishonesty added."

"Old Adam Hope" may have been voted a hard teacher, but the pupils who learned what he taught became more and more thankful that they had been led below surfaces to the depths, and that they actually knew what they thought they knew.—*G. M. Hammell, in S. S. Times.*

WHATEVER makes men good Christians, makes them good citizens.—*Webster.*

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OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 7, 1882.

Morality of the Ten Commandments.

HAVING shown the identity of the law of ten commandments with the golden rule, and that the commandments to love God and our fellow-men embrace "all the law"—not merely three-fourths or nine-tenths of it, every reader can understand the expression, "Love is the fulfilling of the law." Some read it as if it said, Love is a substitute for the law. But it does not read so, nor does it mean so. Obedience to God is the sole test and proof of love to God. That is but shallow love—rather a mockery of love—to God, which seeks its own benefit, merely. But this is the kind of love which too many show, who find nothing in the Bible but simply a provision for their salvation, or more nearly, their gratification, without regard to the claims of God's law upon them. They see little or no necessity for any vindication of the justice of the divine government in the maintenance of the law. This is an error into which the "perfectionists" naturally run. Its end is antinomianism—a disparagement of all law. It is a religion of the emotions alone. Its only use for the gospel is the service of self.

But true Christian love is more than an arousing of the emotions. It is a deep and fixed principle controlling the actions of the life, bringing all the powers of the mind and heart into entire subjection to the revealed will of God. It is the very opposite of the carnal mind, which "is enmity against God, for it is not subject to the law of God, neither indeed can be." That which depreciates the law because it is the law—because it is legal,—and considers that the law has too great restraining power to suit its ideas of Christian liberty, is nothing but carnality. They who possess this kind of religion profess a very exalted state of Christian knowledge and experience. And this shows the strength of what Andrew Fuller very truthfully styled "this antinomian delusion." It is self-deception of the most dangerous type. It gradually undermines the authority of all revelation, and makes the experience of the individual the sole test of truth, and his feelings the sole index of duty. We have found the most remarkable instances of this self-deception among the "Free Methodists" and the "United Brethren;" though scarcely any denomination is free from it now, as prejudice against, and opposition to, the law, is everywhere increasing.

It is the prevalence of this superficial religion, this subordination of duty to feeling, this preference of benefit to self to the glory of God, that has caused so large a rejection of the Bible doctrine of the atonement. That which is denominated "the moral view"—an atonement as affecting man only,—is much more nearly the immoral view, in that it does not uphold justice, or bring back rebellious man to subjection to the broken law. Self-will and self-glorification is its sum and substance.

"Love is the fulfilling of the law." Let us briefly notice the connection of these words (Rom. 13:8-10): "Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law." That is, the law requires that, instead of doing injury to your neighbor in any of his interests or relations, you shall do him only good. And he that loves his neighbor cannot do him injury, but will do him all the good he can. Therefore, he only fulfills the requirement of the law who loves another. If the other view be taken, that love, but not obedience to the law, is required, then we should have the singular and absurd rule of duty, namely, that we may injure our neighbor in all his relations, of life, chastity, property, and reputation, if we only love him! Can any one accept so great an absurdity as this? By no means. Hence the view we present is the true and reasonable one, namely, that the law defines our duty to our neighbor, but we can never fulfill its requirements unless we love our neighbor. And all profession of love without doing that which the law defines to be duty, is a pretence and a deception.

The text specifies in duty as follows:—

"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law."

The fifth commandment is not mentioned. What a splendid opportunity is here presented for the antinomian to claim that it is not wrong to dishonor parents, because Paul in re-affirming the commandments to the Gentiles, which forbid wrongs against our social relations, did not mention it! If such a chance were offered in relation to the Sabbath, how eagerly it would be seized upon, and heralded to the ends of the earth as a death-blow to Sabbatarianism! Yet there is no occasion here for antinomian rejoicing. The apostle includes all the commandments of that nature in this word: "Thou shalt love thy neighbor as thyself." No one who truly loves as here required will dishonor his parents, more than he will injure any one in his property or reputation.

How senseless, then, is the cavil which has been based upon this text, namely, that the Sabbath is not binding because Paul did not mention it in this enumeration of duties! The truth, evident to every reader, is, that Paul did not specify all the duties in our social relations, but included them in a summary which had been before mentioned in both Testaments. And he was speaking only of our duty to one another, to our neighbor, not at all referring to the precept, "Thou shalt love the Lord thy God with all thy heart." On the precept, love thy neighbor, every duty to mankind depends, or is included in it. So on the precept, love God, every duty to God is included. Or, as the Saviour shows, "all the law" is contained in these two. And as the duty to care for the honor of our parents is included in the second table, though not mentioned in Rom. 13, so the duty to keep the Sabbath is included in the requirement to love God, for it is a part of the law; and "all the law" is contained therein.

Love is the spring of obedience, and obedience is the proof of love. They are positively inseparable. "God is love." That holy law which emanated from God is a law of love. It lives only in the atmosphere of love; love to God, and love to our neighbor. In the light of its revelation of duty, "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." It is that word of God which is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12.

"A Dead Shot on Sabbatarians!"

A WRITER in the *Bible Banner* says that 1 Cor. 15:4—Christ was raised the third day—"is a dead shot on Sabbatarians, when viewed in all its bearings."

Probably our readers remember the selection which appeared in the *SIGNS* some weeks ago about "upsetting Moses." It is difficult to tell how many times Moses has been upset, and yet the enemies of the Bible, especially of the Pentateuch and the history of creation, are still busy at their never-ending task—upsetting Moses! If Moses were like ordinary people, one thorough upsetting would answer the purpose. But no; it is both a constant and very laborious work to upset Moses.

In like manner we have seen many "dead shots on Sabbatarians." They have been shot dead, wiped out, killed, exterminated, more times than we are able to number. We have heard many a lusty antinomian Samson demolish the Sabbath and its adherents, base and fabric, with greater ease and effect than Samson of old slew his enemies. But when we came to hunt for the slain we were impressed with the fact that his weapon does not do as thorough execution against the Sabbath of Jehovah as it did of old when used against the Philistines.

Now, reader, prepare to be greatly astonished, for this author of the "dead shot" in the *Banner* has received a flood of light on the subject which, he says, nearly made him shout aloud. The gist of the whole matter is found in the following extracts:—

"The lamb, being always slain on the 14th day of the month, must as to time, be the third day before 'the morrow after the Sabbath,' therefore the lamb must always be slain on the sixth day of the week, or the morrow before the Sabbath—Friday."

"This arrangement of God, as brought out in Leviticus, makes the 15th of Abib *always* a *weekly* sabbath, and it always was the first day of unleavened bread."

After a long, long *argument* to prove the above, and that the resurrection was on Sunday, he says:—

"This is a vital point, and it is clearly established, proving that the 15th of Abib or Nisan was a *yearly, weekly*, Sabbath, thus clearly establishing the fact that the regular succession of Sabbaths were broken yearly."

The *animus* of the article is stated, to prove to a "Saturday Sabbatarian minister" that "the 14th day of the first month always came on Friday," and that "the 'morrow after the Sabbath' of Lev. 23:10, always came on the 16th day of Abib."

The latter of the two propositions really needs no proof, and may be admitted. It has no possible bearing on the Sabbath question. That the fourteenth day of Nisan always fell on Friday is as easy to prove as it is to prove that the fourth of July always comes on Sunday! If it has not been so in the past, it will no doubt soon be so, for anything imaginable can be proved to help Sunday; and it would be a notable accession of glory to the "time-honored American Sunday" to have the fourth of July always come on that day.

The writer requests that if any do not coincide with his views, they will write to him *privately* on the subject. As we have not the honor of his acquaintance, and do not know his address, we are compelled to take this method to say a few words concerning his argument.

To say that the fourteenth day of the first month of the Hebrew calendar always came on Friday, and the fifteenth day always came on the weekly Sabbath, is one of the weakest assumptions any one ever put forth. The writer in the *Banner* refers to authors in such a way as to leave us to infer that they support the assumption when they do not.

1. The first month commenced with the first new moon after the vernal equinox. The "Union Bible Dictionary" says: "With the first new moon in April." Kitto says it "began with the new moon in April." Dr. Smith says: "The 14th of Abib was coincident with the full moon." And Dr. Nevin, in "Biblical Antiquities" says: "The passover, it is plain, might begin on any day of the week, being regulated altogether by the moon." This fact is so well known that to offer proof is quite needless. Indeed, in the Hebrew the words *moon* and *month* are the same, the phrase "first day of the month" being actually the "first day of the moon," and so of the other days. The word *month* is mostly translated from the Hebrew word *hho-desh*, which Gesenius defines: "(1) the new moon, day of the new moon, the first day of the lunar month." And "(2) a month, *i. e.*, a lunar month, beginning with the new moon." It is from the verbal root, *hhah-dash*, "to be new." Now does the writer in the *Banner* really believe that the new moon always occurred on the seventh day of the week, and that the moon was always full on the sixth day—Friday? or that this was invariably so in the first month of the year? And is he so unsophisticated as to think he can make others believe this? We have learned that the majority will do almost anything to help on the Sunday cause, but we hardly think they will venture all this. If they will, then we feel sure they are ready to accept the *fact* that the fourth of July always comes on Sunday.

2. One would suppose, from his writing, that it is an accepted fact that the fifteenth of Abib always coincided with the weekly Sabbath—the seventh day of the week. That it did come on the Sabbath in the year of our Saviour's crucifixion, we believe. That it was this coincidence of the weekly Sabbath and the passover sabbath which made it "a high day," was stated in our tract entitled "The Truth Found," written twenty-six years ago, notwithstanding his flourish over it as though it were his own discovery. The same idea may also be found in different authors. But let us examine his position.

The "Cyclopedia" of McClintock and Strong mentions this position, assumed by some, that the paschal sabbath and weekly Sabbath always coincided, and calls it an "assumption" which "is utterly at variance with the unsettled state of the Jewish calendar, which was constantly regulated by the appearance of the disk of the new moon." Hence it was an assumption which could not possibly be true. The same, also says: "The principal day for sacrificing the *chagigah* was the 15th of Nisan, the first day of holy convocation, unless it happened to be the weekly Sabbath." And in regard to the passover at which Jesus was crucified, this authority speaks thus: "the day of holy convocation at the beginning of the paschal week, which in that year

happened to coincide with the weekly Sabbath of the seventh day."

Dr. Barnes speaks of the time of our Saviour's crucifixion thus, on John 19:31: "It was called a *high day* because that year the feast of the passover commenced on the Sabbath."

The "Union Bible Dictionary" says: "At the time of our Saviour's passion, it so happened that the fifteenth of the month, or the first day of the festival, was also the proper Sabbath."

The "Bible Commentary" says on John 19:31, that the first day of unleavened bread "coincided on this occasion with the weekly Sabbath."

All these expressions are based on the well-known fact that they did not always coincide.

Again we say that proof on such a point is needless. The assumption cannot be true from the very nature of the Hebrew calendar. But the last statement which we quoted from our writer in the *Banner* is worthy of special notice. He says:—

"This is a vital point, and it is clearly established, proving that the 15th of Abib or Nisan was a *yearly, weekly*, Sabbath, thus clearly establishing the fact that the regular succession of Sabbaths were broken yearly."

We have tried to fathom this remarkable passage, but confess our inability to do so. Perhaps the influence of the "dead shot" is so overcoming that our powers fail as we read. Let us try to analyze it.

1. It is clearly established "that the 15th of Nisan is a *yearly, weekly*, Sabbath." Does this mean that the 15th of Nisan came both yearly and weekly? That is the actual meaning of the expression. Perhaps we have not anticipated enough. If this expression be true, if the 15th of Nisan was a weekly Sabbath, then we shall not only have the fourth of July come always on Sunday, but it will also come *every Sunday!* Surely we can have a weekly fourth of July as well as we can have a weekly fifteenth of Nisan.

2. That this is "clearly established" depends altogether on the proof that the moon always full on Friday. We must suppose it did, for the writer says so, and the power of his "dead shot" depends upon its being so. Of course chronologers and astronomers will never believe it. But that is immaterial; he is not writing for chronologers and astronomers, but for the benefit of "Saturday Sabbatarians." Willing or unwilling, they must hear it.

3. It is also proved "that the regular succession of Sabbaths were broken yearly." Does this mean that the "Sabbaths were broken yearly?" That is not in proof. Or is he as faulty in his grammar as in his theology, and does he mean that "the *succession were* broken yearly?" If so, that involves other contradictions in his theory.

All will readily understand that the succession of weekly Sabbaths could be broken only by changing the Sabbath from the seventh day to some other day. But that is impossible; for if it fell on some other day it would not be the Sabbath of the commandment, for that said the seventh day. If the passover sabbath, Nisan 15, fell on some other day than the seventh, that would not break the succession, for the seventh day would still be "the Sabbath of the Lord," and the 15th of Nisan another sabbath, but not a weekly sabbath. And such was the case. This yearly Sabbath, being governed by the moon, was movable, and sometimes fell on the weekly Sabbath; but whether it did or not, it had no manner of effect on the weekly Sabbath, either as to its sacredness or succession.

But now notice the effect of such a break in the succession of the weekly Sabbath. 1. As the Sabbath was moved either forward or backward, to break the succession, the weeks on either side of that Sabbath so moved would be of different lengths. Will our venturesome author assume that such was the case? And if it were the case, is it not very singular that they who lived through all the centuries when this law was observed, never found out that such a change had constantly taken place? 2. If the succession of weekly Sabbaths was broken, so that the weekly Sabbath, that is, the 15th of Nisan, did not always fall on the seventh day, our Saturday, how was it that the 14th always fell on Friday, as he says it did? Was the "succession" so broken that the seventh day did not always immediately succeed the sixth day? Was the 14th of Nisan always Friday, but the 15th not always the day following? We would like to know how great the break could be in the succession—how many days could be brought in between the sixth day and the seventh day in those marvelously strange times.

With these queries we leave him for the present. If that "Saturday Sabbatarian minister" is not convinced we think he must be incorrigible.

The reader may wonder at our noticing such wild vagaries. If we did not notice them, we should fail to give our readers a fair understanding of the state of the controversy over the Sabbath. Without this they could not appreciate the methods to which men resort to put down the plain truth of God's word. Beside, the *Bible Banner* is a reputable paper, and a correspondence of such length in it is worthy of notice. And yet further, the writer says he has been requested by some whose reputation is almost world-wide to give his light on this subject to the world.

What will not men do to oppose the Sabbath of Jehovah? We believe it is *the test truth* for the time—the burden of the Third Angel's Message of Rev. 14. It is the special subject of reform for the last generation. A special truth—present truth—always has met with special opposition. Thus the great enemy of the truth *directly* opposes the work of God. And in nothing else is "the carnal mind" so manifest as in opposition to the fourth precept of the law of God. See Rom. 8:7. Lord, open their eyes that they may see.

Exposure of a Pretence for the Sunday Law.

It is constantly claimed that if the so-called Sunday Law of the State is not sustained the working-men will have no rest day, but their greedy employers will compel them to work seven days of the week. This is not true. Every Sunday is made a legal holiday by the "Civil Code." In the "Preliminary Provisions" are found the following:—

"§ 7. Holidays, within the meaning of this Code, are: every Sunday; the first day of January; the twenty-second day of February; the thirtieth day of May; the fourth day of July; the twenty-fifth day of December; every day on which an election is held throughout the State, and every day appointed by the President of the United States or by the Governor of this State for a public fast, thanksgiving, or holiday. If the first day of January, the twenty-second day of February, the thirtieth day of May, the fourth of July, or the twenty-fifth day of December, fall upon a Sunday, the Monday following is a holiday.

"§ 9. All other days than those mentioned in the last two sections are to be deemed business days for all purposes."

It is well known that there can be no demand for labor on a holiday; it is every man's privilege to refuse to work on each and every one of these days. To insure this right, further provision is thus made:—

"§ 11. Whenever any act of secular nature, other than a work of necessity or mercy, is appointed by law or contract to be performed upon a particular day, which day falls upon a holiday, it may be performed upon the next business day with the same effect as if it had been performed upon the day appointed."

Thus, as far as the right to rest is concerned, the Sunday is sufficiently guarded without the Sunday Law. This being so, what is the especial necessity of the Sunday Law? It is found in the heading of the Law, wherein labor on that day is defined to be a "crime against religion." Now they may talk all they please about a "police regulation;" it is only *in its religious aspect* that the "Sunday Law" deals with it. And this is the sole *animus* of the present agitation. Now seeing that the Sunday is made a legal holiday, a *dies non* so far as labor or business is concerned without the Sunday Law, and that law further protects it solely in its religious aspect, we repeat the question proposed by Judge McFarland of Sacramento: "Against whose religion is it a crime?" It is no crime against *our religion* to work on the first day of the week. And there are many conscientious Christian citizens of California, who believe in keeping the commandment in the Decalogue just as God gave it, who are truly religious, and against whose religion it is no crime to work on Sunday. But the Constitution of California declares that there shall be no discrimination made for or against any religion. We do not care how many Justices, who are subject to the same bias as other men, declare that the Sunday Law is constitutional, *we do not believe it.* It discriminates in favor of somebody's religion as against somebody else's religion. And, what makes it worse, the religion against which it discriminates is sustained by the plain reading of the ten commandments, which have in all time been regarded as truly "the moral law" of the Scriptures—the foundation of all true religion. While the "religion" in favor of which the Sunday Law discriminates, cannot be sustained by the plain reading of any part of

Divine Revelation. We can bring any amount of testimony from the ablest Sunday advocates in which they confess that there is no Scripture proof of the institution of the Sunday—the so-called "Christian Sabbath." And this is the true reason why the ministers who are manipulating the present agitation, so greedily take up the cry of "a police regulation." To them the Sunday Law of California is a precious boon. They well know it is *the only law* which they can produce to uphold the Sunday!

And such is the basis of the "religion" in favor of which our "Penal Code" discriminates, in direct violation of the Constitution of California.

The Third Angel's Message of Rev. XIV.

In some form two kinds of power everywhere exist. These are the *civil* power as seen in the *State*, and the *spiritual* power as seen in the *church*. In almost every country these powers are blended together in *one*, and both are in the hands of the government, and not in those of the people. But the American Republic presents the *first* instance in the history of the world in which these two powers are *separated* and *both* are reserved by the people in their own hands. It is a government *by* the people and *for* the people, and it acknowledges them as the fountain of all authority. Here we have a State without a king, and a church without a pope, and church and State are separate. The civil power recognizes the equality of all men before the law; and the spiritual power acknowledges the right of every man to worship God according to his own convictions of what God requires. Here are the two horns like those of a lamb.

But the power represented by this symbol must represent extraordinary contradictions between its principles and its actions. The form of government is indicated by the two uncrowned horns like those of a lamb, and the real character is indicated by the voice of the dragon; for out of the abundance of the heart the mouth speaketh. Matt. 12:34. He has the appearance of the lamb, and the heart of the dragon. Lamb-like principles will not be carried out by dragonic men. The kingdom of Christ can neither be set up nor maintained by unconverted men.

Next we have predictions of serious troubles which are to be caused by this lamb-dragon. He is to be a cruel persecutor of the people of God, and he is also to be a dangerous deceiver of mankind by means of wonderful miracles which he is to perform. If we read this prophecy with little care, our first impressions will be that the persecution *precedes* the deception. But a more attentive examination will show that the power which he exercises in the work of persecution, is derived from the influence which his miracles give him. For it is by his miracles that he induces men to form the image to the first beast, and to unite in the attempt to slay those who will not worship that image. Here we have the key to his power to persecute. He could not do it were it not that he is able to work miracles that deceive men. He is in appearance a lamb; he is at heart a dragon. The imitation of the lamb is first in order in the history of this power; *afterward* the character of the dragon must show itself. This order cannot be reversed. Even the dragon is a *deceiver* as well as a destroyer, and the work of deception always precedes that of destruction. Rev. 12:9; 20:3.

But is not all this persecution from the two-horned beast already past? Did it not meet its fulfillment in the persecutions by which the worship of the beast was maintained during the dark ages? A careful study of the prophecy concerning the two beasts of Rev. 13 will show that the persecution which proceeds from the second beast cannot be in the past. The persecutions during the 1260 years are the work of the first beast, or papal power. He was able to do this work by the aid of the ten kings, who, during this period, or the greater part of it, united to give their power to him. Rev. 17:12, 17. Then it is said of this power that has slain so many by the sword, that he must himself be thus slain, that is to say, his government must be subverted by the sword. This took place at the close of the 1260 years, when the ten kings ceased to give their power to the beast, and one of them (France) subverted his government by the power of the sword. It is *after* the restoration of the first beast from this deadly wound that the two-horned beast performs his work of persecution. But this work is rendered possible by the great miracles which *precede* it. Now we have a decisive proof that

these miracles are not in the past. One of them is given as a specimen. The beast is to cause fire to come down from heaven upon the earth in the sight of men. This is a most astonishing miracle, and it is to be wrought in the most public manner, so that it will be known to all men. And the language plainly implies that other miracles of equal magnitude are also to be wrought. But the history of the world records no such miracle from the days of John even to the present time. Therefore these miracles and the work of persecution which follow them as a consequence of their deceptive power, are yet before us in the future. The test concerning the worship of the beast and his image and the reception of his mark, comes in consequence of these miracles. And the third angel gives us warning in advance of the miracles, that we may be prepared to resist their seductive power.

It is an important fact that this lamb-dragon is brought to view again by the Spirit of God under the name of the false prophet. Thus we learn from Rev. 13:14-17, that this beast deceives the world by the miracles which he works in the sight of the first beast, and that he thus causes men to worship the image of that beast, and to receive his mark. But in Rev. 19:20 all this is ascribed to the false prophet. And it is worthy of notice that the *origin* and *work* of the two-horned beast are given, but nothing under that name is said concerning his *destiny*. On the other hand, the *origin* of the false prophet is not given under that name, but his *work*, which is identical with that of the two-horned beast, and his *destiny* are recorded with distinctness. So in joining the two parts of this prophetic history, we are able to trace this lamb-dragon from his rise till he ends his career as false prophet in the lake of fire.

WORK OF THE TWO-HORNED BEAST.

Having established the fact that the two-horned beast and the false prophet are the same, we have obtained a key to the miracles predicted in Rev. 13:13, 14; for in Rev. 16:13, 14 we learn that there are three unclean spirits like frogs which go forth out of the mouth of the dragon, the beast, and the false prophet, and that they are the spirits of devils working miracles, which go forth to gather the kings of the earth and the nations to the battle of the great day of God Almighty. It is therefore certain that these unclean spirits are the agents by which the miracles of the two-horned beast are wrought. It is also very worthy of notice that the work of modern Spiritualism commenced in the United States in 1848, and that by its wonders it has already extended itself over the whole globe, and that it now numbers its adherents by millions in each hemisphere. It has not yet reached the point when it shall go out in the name of the dragon, the beast, and the false prophet, to accomplish its final work. Nor has it yet brought down fire from heaven in the sight of men, for the restraining hand of God is upon it to hinder its full manifestation till the warning of the third angel has gained the ear of the public. It may be said that the warning should not be given till the trouble is already upon us; but the trouble is *preceded* by the full display of Satan's power to work miracles, and if this was manifested *before* the warning was given, none could stand against its deceptive power.

The two-horned beast is to work many miracles, and we know that they will be of an extraordinary character, from the one which is named as an example. And certainly there is something very significant in the particular example selected. In the days of Elijah this very miracle was the sign by which the *true* prophet was distinguished from the *false*. 1 Kings 18. Without doubt these miracles are wrought by the two-horned beast in his character of false prophet. He gives men this very sign in proof that he is a true prophet, which Elijah gave for the same purpose with respect to himself. He also gives many others of equal importance. The design of all this is to show that the God of Heaven approves of the formation of the image and of the worship of the beast and his image, and the reception of his mark. And this false prophet, having wrought this great miracle to show that the worship of the image and the reception of the mark is approved of God, will justify the decree for the slaughter of those who refuse to worship the beast, by the example of Elijah who slew the prophets of Baal after he had proved his mission by this act of bringing down fire from heaven. So, when the decree goes forth against those who will not worship the beast or his image or receive his mark, men will not think they are seeking the death of the people of God,

but rather that they are putting to death those who deny the great power of God.

The term false prophet is fitly applied to this lamb-dragon. He promises the world a long period of prosperity, during which the power of kings shall cease and the people shall bear rule, and there shall be no more wars and no more oppression. And the church is infinitely more guilty in this matter than are the politicians; for she prophesies to the same effect out of her own heart, and in direct contradiction of the Bible, that there shall be no day of Judgment till after she has established universal dominion and held it during long ages of earthly prosperity. There will be indeed the kingdom of the Lamb, who is King of kings, but it will be introduced by the day of Judgment. But this prediction of ages of earthly prosperity before that day, which lulls the whole world in fatal slumber, is the most dangerous of all false prophecies.

That the beast and false prophet, or two-horned beast, are to act in union in the great conflict before us, notwithstanding their previous difference in religion, is no mystery, when we see that the unclean spirits are to have absolute control of both. Rev. 16:13, 14; 19:19, 20. The two-horned beast, or false prophet, under the controlling influence of the spirits of devils, is to cause the people to form an image to the first beast. This must represent the union of church and State in some form, or the act of establishing certain religious tests after the example of the first beast, and enforcing them by the penalty of death. It is the miracles wrought by the false prophet through the power of the unclean spirits which make all this possible. Should it be objected that the world is too much enlightened to submit to such deception, or to unite in such a work of persecution, we answer that the word of God gives us this prophecy in plain language; and it is with reference to this scene of danger that the third angel utters his solemn warning. Look at the Jewish Church, and mark how soon after it had rejected the Messiah at his first coming they put him to a cruel death, and slew also many of his saints. They said, indeed (Matt. 23), that had they lived in the days of their fathers, they would not have been partakers with them in the blood of the prophets. But when their "hour and the power of darkness" came upon them, how completely did it show them under the power of Satan! Luke 22:53; John 7:30.

J. N. A.

The Ohio Camp-meeting.

THIS meeting convened, according to appointment, Aug. 11, holding over two Sabbaths and first-days. The location was well selected, being in the grove on the Fair Grounds, just outside of the city of Delaware.

The attendance of our people was on an average about 200. Elder Gage was present the first Sabbath and Sunday, and assisted in the speaking. His temperance lecture on Sunday was listened to with marked attention. Early in the meeting, Testimony No. 31 came, and frequently the entire camp was called together and portions of this Testimony were read, which deeply affected us all. Oh that we as a people may heed these solemn warnings from Him who has loved us and bought us by his blood! The people were solemnly impressed that we are on the very borders of eternity, from what was read from this Testimony. One hundred copies of the book were sold, and more were wanted.

On Thursday all were made glad by the coming of brethren Butler and Stone. Their preaching was appreciated. About twenty gave their hearts to Christ, most of whom were sons and daughters of our people. How encouraging to parents to see their loved ones enlisting in this blessed work.

On the second Sunday Dr. Kellogg spoke on temperance to about one thousand people, illustrating the effects of alcohol and tobacco upon the human system by his new charts. All were much interested. So useful are these charts in presenting this subject that every one of our ministers in Ohio gave him an order for a set. About two hundred dollars' worth of books were sold at retail. The sum of seven hundred and fifty dollars was pledged for the publishing house in Battle Creek.

The attendance from without was very small except on Sundays, and then only moderate. The preaching was done by Elders Butler, Gage, Stone, St. John, Rupert, Underwood, Gates, Gilford, and the writer.

I had to leave a few hours before baptism; but I think there were about twenty-five to go forward. I enjoyed the meeting very much. May God greatly bless this Conference this coming year.

A. O. BURRILL.

The European Mission.

LEAVING Germany Aug. 1, we arrived at Bale the 3d, and remained there over the Sabbath. A few brethren came in from abroad, and the day was spent in religious services, and in trying to draw near to God. Bro. Andrews is very feeble in health. The French paper for the month of August was prepared with as much difficulty on his part as any previous number since it was first published. Much of the time since his return to Europe, after the death of Mary, his life has seemed to be preserved much as was the bush which Moses saw burning and which was not consumed. Although a deadly disease has for a long time been preying on his system, God has for some reason preserved his life until the present; but unless by his miraculous power the Lord condescends to restore him to health, it seems evident that our dear brother cannot remain long with us.

Our meeting was in some respects one of interest. Most of the brethren in Switzerland seem to realize the necessity of arousing to the importance of the work, and are trying to put away their wrongs and seek God. A willingness is manifested on the part of some to take hold anew in the work, but the mission needs assistance which they are not able to give. Bro. Andrews has been confined to his bed more than half of the time for a long period in the past; and whether it pleases God to spare his life or not, it is evident that some humble, God-fearing young man, who can preach the word, and attend to the business interests of the mission, should be connected with it. Plans should be laid to enlarge the work. So far as *Les Signes des Temps* is concerned, it has done a noble work; but public and personal labor should be connected with its distribution. Many have embraced the Sabbath and become subscribers for the paper, who have never been visited by any of our people. Others have become deeply interested. This has been learned from letters received. Up to July 1, 1882, one hundred and eighty thousand copies had been printed, and with the exception of a few numbers which have been reserved for the purpose of making up complete sets, all have been sent out. There is good reason to believe that could a proper person be found to take charge of the financial interests of the mission, thus relieving Bro. Andrews of this burden, and also to follow up the interest awakened by *Les Signes*, a sufficient income would be received in Europe to meet the present running expenses of the paper. The same amount of funds now sent from America to sustain this part of the mission could then be used to start a German paper, which would visit thousands of homes monthly.

The person selected to assist Bro. Andrews should be a young man with a wife united with him in the work, and possessing an aptness for the French language. They should be individuals who are of some value in America, who cannot be spared as well as not. If they are of no account there, they will be of no account here. They should be persons who will come for life. The experience gained by those from America who are connected with the mission at the present time, qualifies them to render valuable assistance to any such persons. The mission has been started. A good foundation has been laid. To fail now in supplying proper help to carry forward the mission, would not only be unwise, but a criminal neglect of duty to the cause of God. If God has been in the mission thus far, he would have proper means taken for sustaining it. Money is wanted for this and other European missions, but the proper persons to assist in the work are indispensable.

Reliable men and women are wanted in the cause of God at the present time; not merely those who are willing to give their means, but those who will give *themselves*. Such missionaries are needed everywhere. Not those who, when difficulties arise, or the battle waxes fierce, will flee the field, but those whose hearts are so imbued with the love of Christ and the spirit of present truth that they will not count their lives dear unto themselves. The cause demands those who will consider it a privilege to wear out in the service of our divine Lord and Master. There are fierce conflicts before us, and tried men are wanted,—men who have gained an experience beyond that of Peter when he drew his sword and cut off an ear of the high priest's servant in defense of his Master; but persons who like Peter after his conversion, can be crucified, feeling unworthy to suffer as his Lord suffered; those to whom the following words will apply: "And hast borne, and hast patience, and for my name's sake hast labored,

and hast not fainted." Rev. 2:3. We believe that there are such individuals connected with the cause of God. Some have died at their post, and others may fall in like manner. We long to see many who will, as the work advances, more fully develop this character. The triumph of the truth has already been determined. Those who triumph with it, will be those who will not love their lives unto death. S. N. HASKELL.

Out of the Traces.

It is well known that the Sunday people of California have a standard name for the Sunday Law. It is a "police regulation," a "sanitary measure." The Sunday is the "American Sunday," the "American Sabbath," and the "Working-man's Sabbath." Great pains have been taken to hide the religious nature of the contest now going on. Judges and ministers of the gospel, have declared that the Sunday Law is not a law in favor of religion. They have solemnly repeated the statement that the law is purely secular, and that its enforcement would neither help nor hinder any man's religion. The idea that the present Sunday agitation savors in the least of a union of church and State has been scouted.

But now comes the *California Christian Advocate* with an appeal to Christian women to use their influence in favor of Sunday. In this appeal it says: "The action of the Democratic State Convention at San Jose is a most alarming and ominous assault upon the very foundations of our holy religion." "The women—wives, mothers, sisters, daughters—are especially involved in this attack upon the foundations of our very homes and our holy religion." (Italics ours.)

Now what is the matter? Is not the *Advocate* frightened at a bug-bear? We have been repeatedly assured that a strict enforcement of the Sunday Law would not disturb our religious rights in the least. Then how could its repeal have an unfavorable effect upon the foundations of the *Advocate's* religion. Its religion must be of a different kind from that of Paul. His was built on the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." Eph. 2:20. The *Advocate's* "holy religion" seems to be founded upon a "police regulation"—a very shaky foundation. Such a foundation might easily be "removed." We advise our friends to dig deeper and build of more substantial material.

But we are not left to conjecture that this "police regulation" is the sole ground of the Sunday part of their "holy religion." In the *Advocate* of March 1, the following language was used in regard to the Sunday: "When we plead for a law for it as a day of rest, we can justify that only on the ground that it is according to the law of nature and necessary to man. . . . We cannot sustain it before the people, if we claim its sanctity as a religious institution." We agree with this statement. We know, as well as the *Advocate* does, that Sunday has no sanctity as a religious institution. The civil law is the only authority for its observance. It is a part of our work to teach this to the people, and we are glad to have the *Advocate* teach the same thing. We say we are glad; but we are surprised that the *Advocate* should be willing to admit the fact that its "holy religion" and the restriction of Chinese immigration are both on the same foundation. We prefer a religion for which we can give Bible proof.

But the *Advocate* shows the real nature of the issue. The contest is one about religious ceremonies and not about civil rights. The law is given under the head of "Offenses Against Religion," and is a civil enactment discriminating in favor of somebody's religion. As such it is contrary to the principles of the American Government. Should it be repealed, the working-man would still have his legal holiday—to be used for rest and worship if he so desires—for that is guaranteed by the civil code.

As we have before said, The law is not a temperance law; it bears no harder on the whisky men than it does upon merchants and bankers. Neither is it a "working-man's law;" if it were abolished, the working-man would have just as many rights as he now has. But it is a law in favor of a form of religion; and in acknowledging this, the *Advocate* shows that it is out of harmony with the "machine;" for the policy is to delude people with the idea that somebody's civil rights are in danger, and thus blind them as to the real point—the union of church and State. But it will take a good deal of drilling to get all to work together harmoniously, for consistency is something that has never yet been shown by the advocates of Sunday observance.

The Missionary.

HAST THOU GLEANED TO-DAY?

THE shadows are falling,
Swift closeth the day,
I hear a voice calling,
It seemeth to say:
Oh, soul! hast thou gleaned well to-day?
In the world's harvest field,
With its full precious yield,
Has it vainly appealed,
Oh, soul! hast thou gleaned well to-day?

The day is departing,
The darkness is here;
Ah! why am I starting,
While heart beats with fear,
Soul! hast thou gleaned well to-day?
In the world's busy throng,
Hast thou failed to be strong,
Weakly yielding to wrong,
Oh! hast thou not gleaned to-day?

The light is appearing,
The darkness is gone,
For Jesus is nearing,
And tender his tone;
Oh, soul! in my might glean each day!
When the harvest is o'er
Shall be joy evermore,
If the sheaves at thy door
Shall say, thou hast well filled thy day?

—Dr. C. R. Blackall.

Encouragement for Missionaries.

MR. A— was furnished with the SIGNS and tracts by some missionary workers. After reading, he became convinced, and journeyed several hundred miles to learn more of the truth. He is now fully established, and goes to carry the message to others.

S— came to the Sacramento mission last winter. He was furnished with reading matter, and has since attended the tent-meeting, and has now gone to carry the message to friends in a neighboring State.

Mr. and Mrs. B—, living in a part of the country far away from any of our people, were furnished with the SIGNS and tracts. After careful investigation they have commenced observing the Lord's Sabbath, and expect to attend our fall camp-meeting.

M— and wife were traveling; a missionary gave them tracts and loaned them books; after careful reading they were convinced, and are now keeping the Sabbath of the Lord.

A missionary called on B—, and found him willing to know truth, but fully persuaded that "Sunday is the Lord's day." His willingness to investigate, and the Lord's blessing, brought him into the light, and he now rejoices in present truth.

Mrs. C— was handed some tracts, and the SIGNS was sent her. She became fully convinced, and herself and three children are now keeping the Sabbath of the Lord.

Mrs. S— has long been a believer in the soon coming of the Lord—was invited to the tent by a friend, and decided very soon to obey God's commandments, and is now rejoicing in the promises.

A missionary sent nine copies of the SIGNS to parties in a neighboring city. After sending three copies, they were visited, and four out of the number were found willing to read and interested in the papers. Among the number was a Jewish family.

SIGNS were sent and letters written to parties in the East. After several months silence, word came that the papers were read with pleasure, and the pieces much appreciated.

If we do not see fruits of our labors directly, let us not grow weary. "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." Jas. 5:7.

N. C. McCURE.

Missionary Work in England.

FROM a private letter from Bro. Drew, Hull, England, dated Aug. 19, we take the following extracts:—

I am happy to say that our work here is prospering in the hands of God. Our work amongst the English and the Scandinavians is of the deepest interest. There has been a lack of reading matter, which, thank God, is now well sup-

plied, although our demand increases as we see where we can judiciously circulate the papers. Since we have been here we can say, "Hitherto hath the Lord helped us." We are continually cheered by the deep interest taken to inquire if these things are so. God seems to be working upon the hearts of the people, although we see many who say that a belief in Jesus is enough, and yet fail to see what Jesus would have them do. See Luke 6:46.

We do not find this such an easy field as America, but I can assure you that there are some here who love to talk about the third angel's message. We have much to encourage us; and the best of all is that God is with us. Our visit among the Scandinavians every Monday morning is a feast. I very much love to visit them; they seem so grateful for what you do for them. I can assure you that I have no language to express my gratitude to God for giving me a place in his vineyard. I will work with all my strength and might to save precious souls for whom Jesus died. I believe the day is close at hand when Jesus will see of the travail of his soul and be satisfied; and I hope that we shall all toil on faithfully, for in so doing I believe that we can hasten it. We often remember you at Oakland and elsewhere, and we pray that we may all meet when Jesus comes. Remember me to all the tract and missionary workers.

Hollister, California.

OUR attendance is small and fluctuating, but we are cheered by seeing a few honest souls move out to obey the present truth. Three more have acknowledged their faith in the near coming of the Lord and their purpose to keep all the commandments, and to prepare for that event. Still another at Salinas has decided to go with us. We look for others here. Precious souls are being gathered to share the glories of the kingdom. Expect to be at Salinas on Sabbath, the 16th.

Sept. 1, 1882.

G. D. BALLOU,
A. BROSEN.

Stayton, Oregon.

WE closed our meetings here last Sunday evening, and have moved the tent to Scio, where one of us, with Bro. Raymond, will commence meetings this evening.

The calls for the living minister far exceed our ability to meet the openings of Providence. While moving the tent to Scio, an urgent petition was received to go in another direction. Oh for more reapers, clothed with an unction from on high, to go into the broad and fast ripening harvest fields.

Some here have commenced to keep the Lord's Sabbath; others are halting between two opinions. One of us will remain here for a little longer, to complete the work. Brethren, we ask your prayers.

Aug. 25, 1882.

CHAS. L. BOYD,
E. W. BARNES.

Madison, Nebraska.

SIXTEEN have already signed the covenant at this place, and the meetings still continue. We have hope of others. We are having opposition from five ministers.

A. J. CUDNEY.

THAT the word of God may have free course and be glorified was the great apostle's prayer. He did not insult it, and insinuate its helplessness by attempting to defend it, but he wanted it to have a chance to vindicate itself. Dr. Cesar Malan once met an infidel in the streets of Paris, and to every one of his sharp assaults he simply responded by quoting a text of Scripture and saying, "Thus saith the Lord." "But," said the Frenchman, "I don't believe it." "Nevertheless," answered the good man, "it is the word of the Lord, and if you don't believe it you'll be damned." Years later the same man met Dr. Malan, and, reminding him of the occurrence, said, "it was that that convicted me. You did not let me get hold of the hilt of the sword and begin to examine and criticize it, but you thrust the sharp point of it right through me every time, and it wounded me to death, and also to life eternal."—*Sel.*

CHARACTER is what we really are; reputation is what men say of us.

The Home Circle.

OUR RURAL HOMES.

In this dear home our little ones
With life's first hour were blest;
'Tis here we watch and care for them,
Like birdlings in a nest;
Here mother earth has ne'er denied
To us a bounteous store,
A full supply for needful wants,
Nor should we covet more.

The spring bird's notes are sweetest here;
The summer flowers more fair,
An autumn with her golden crown
Of harvests rich and rare;
And when rude winter's icy blasts
Rage fiercely, far and wide,
Oh, what a blessing to enjoy
A home and home's fireside!

Let others boast of mansions bright,
Of power, or wealth, or fame,
Or seek ambition's giddy height
To win an honored name;
Let all who choose, take foreign tours,
And all who wish to, roam;
But leave to me the sacred walls
Of our own dear rural home.

—Christian at Work.

Teddy's Book.

SOMETHING about it struck Teddy very forcibly. I am not sure whether it was the text itself or the minister's reading it the second time in a very earnest manner. He was a new minister, and was preaching to the children this morning.

His text was: "And another book was opened, which is the book of life," and as I say, he read it over twice.

The book of life, the book of each one of our lives; do you ever think of that book, children, and what you are writing in it? Every morning you start with a fresh page, and at night what do you find written there—temptations met and overcome, kind words spoken, little acts of helpfulness performed? Or is it a record of temptations yielded to, cross and fretful words, and no kind actions? Think of it, children, when you are tempted to do what is wrong, that it will be written in your book of life, and at that last great day it will be opened and read.

Teddy sat at the end of the seat that Sabbath, and was just wondering if he could possibly snap an apple-seed—he had some in his pocket—at Joe Peters without Sadie's seeing it, when, as I said, something, either in the text itself or the reading of it, caught his attention. It was such a thoroughly new idea, he writing a book—one that would be opened and read on that awful day. On the whole he did not like the idea, certainly not if *everything* was put in it, was his decision as he recalled some of the many things he had done "just for fun." Then he tried to think of something he had done during the past week that he should like to see in his book; but he failed to recall anything, unless it was that he carried poor Mrs. Kent a basket of apples. "Wouldn't 'a done it, though, only mamma made me," he was obliged to confess to himself just as he had decided that that was quite a meritorious deed.

"I say, mother," he asked, anxiously, when he reached home at noon, "the minister said God puts everything we do down in a book; do you b'lieve he does? Maybe he don't see everything, you know."

"O, yes! he does, Teddy—every single thing. We cannot hide even our thoughts from God. So we should be very, very careful, even of them," replied mamma, smoothing his rumpled curls lovingly.

"Well, then, I guess folks forget about it; don't they? Or else maybe they don't know."

"I think we all forget sometimes, Teddy; but mamma wants her little son to remember that God sees him always wherever he goes, or whatever he does; will you?"

"I'll try," said Teddy, with an unusually grave look in his brown eyes.

Just then the dinner-bell rang. Teddy went down-stairs, and being very hungry forgot all about the sermon, his book, and all, until Monday afternoon in the spelling-class at school.

Now Teddy did not like spelling. In fact, he was not over-fond of study of any description, but spelling was his particular aversion. He almost invariably failed, and this very afternoon Miss Westwood made a rule that all who failed

must remain half an hour after school. Teddy heard it in dismay. It was splendid skating down the river, the first they had had this winter, and they were all going down directly from school. For once he was utterly oblivious of everything around him; he never lifted his eyes from his book after Miss Westwood said that, until the class was called.

But it was all in vain; the very first word that came to him was "believe," and he could not remember whether it was "ei" or "ie." He hesitated, grew red in the face, and was just going to say "leive," when Miss Westwood was called to the door.

"Ahem!" said some one, softly.

Teddy looked around, and there was Will Adams, holding up his slate with "ie" in great big letters on it.

Teddy felt as though a mountain was lifted off his shoulders, for he was quite sure of the rest of the lesson. Then it was that he remembered yesterday's sermon, and his promise, and the words of the text; it all flashed through his mind in an instant. Suppose he were to spell the word as Will had written it for him, which was not the way he would have spelled it himself, how would it look in that book? But then to think of having to stay in when all the rest were having such sport, and his new skates just aching to be used. What should he do?

It seemed to him that it was all of half an hour before Miss Westwood closed the door and resumed the lesson, though it was really but a few moments.

"Well Teddy, how is it?" she said.

Teddy felt positive that every one in the room must hear his heart beat, it thumped away so loudly.

"B-e, b-e-l—" What should he say?

"God sees us always; whatever we do is written down in our book of life. Remember that, children, when you are tempted to do wrong; think how it will look in your book."

"E-i-v-e," he said, hurriedly.

Will Adams looked up in blank astonishment.

"Couldn't you read it on my slate?" he asked after school.

"Yes," replied Teddy, coloring; "but you see I—didn't want to write a cheat in my book."—*Sunday School Times.*

Making Men of Boys.

It should not be expected that a boy will become a man, and be able to do a man's work well, without receiving a good deal of instruction from those to whom he has naturally a right to look for advice. But a great many farmers who are very particular about how their work is done seem to think that a boy ought to know instinctively how work had ought to be performed. They have forgotten that they had to learn how to do things. To plow a field as it ought to be plowed may seem a very simple thing to a man who has done that kind of work for years, until he has become so familiar with it that he has to give it no special thought; but the novice finds many things to learn. He may have seen it done, but when he comes to try to do it himself, he finds that seeing a thing done is one thing, and doing it well is another. Now the man who is wise will not scold and find fault with a boy for a failure of this kind, but he will exercise the grand virtue of patience, and explain to him wherein he failed. He will not treat the boy as if he were a man, or ought to know how to do such things as well as a man who has had experience, but he will make a pupil of him, and lead him in, step by step, until he has overcome each difficulty. By taking pains to explain things to him he will arouse an interest in the work, and the boy will be anxious for further knowledge.

Last summer I was on a farm where a man was hoeing potatoes. While I stood there talking with him, his boy came into the field with his hoe. It seems he had never tried his hand at hoeing and "hilling up" potatoes, and he made poor work of it. Instead of showing him how it should be done, his father began finding fault, and finally ordered the boy to go to work at something else.

"Why didn't you show him how you wanted it done?" I asked.

"Hadn't the boy eyes?" asked the man. "If he can't get the knack of hilling potatoes when he sees it done right before him, what's the use of trying to learn him?"

Now I differed with him there. There may

not be much of a "knack" in hilling potatoes, but it evidently puzzled the lad, and a few hints, given kindly, would have helped him out of the difficulty, and the lesson would have been learned for all time to come. The man could have told him why he hilled them, and explained the different methods of culture, and the boy's interest would have been aroused.

Farmers fail, as a general thing, to take the boys into their confidence sufficiently about the work to be done on the farm. They go ahead and plan, and all the boys are expected to do is to execute. It seems to me that the best way to get along with boys, if you want them to do their best on the farm, or anywhere else, is to get them interested in what they are doing. This you cannot do if they feel that they are not considered of sufficient importance to be taken into your confidence. If you talk with them about the work to be done as you would with men, your boys will begin to feel that you consider them as little men, and they will act like little men in nine cases out of ten, and surprise you by entering into the spirit of the work in hand with as much interest as you do. The way to make men of boys is to treat them as you would a man, in many ways. Show them that you do not hold their opinions in contempt. Encourage them to act and think for themselves, and let them feel that you trust them. It gives a boy a very manly feeling to know that a grown-up man considers his opinion worth something, and has faith in his ability to act without constant supervision. Put a responsibility on a boy's shoulders and he will be proud of it, and generally do himself credit in the way he carries it.

And when your boy has earned something, don't put it all in your pocket, and none in his. Let him have spending money. You can advise him how to use it, but don't make him feel that all his work has been for some one else, and that he is to earn, but not spend. Talk with him about using money foolishly and sensibly, and show him wherein he can lay out his spending-money to advantage, and he will not be likely to squander a great deal of it.

He will doubtless make some foolish ventures—he would be a peculiar boy if he did not—but these will quite likely be useful lessons to him. A boy can see wherein he does a foolish thing as well as a man can, and he generally profits by his mistakes. I have great faith in the boys. Treat them like men and they will not disappoint you in growing up to be men.—*Eben E. Rexford, in Christian Union.*

Harry's Earnings.

No boy, or man either, in all the country, was more ready and willing to help the needy than Harry Gray. One day he came to his uncle with an anxious look on his face, and said:—

"Uncle, can you help a poor man who lives down in the village? He is very sick and entirely destitute."

"No," said his uncle, gruffly. "I haven't any money to spare."

Harry looked disappointed. After a moment he said hesitatingly, "Uncle, I'd like to earn some money."

"Well," said his uncle, looking up from his paper, "I told you I would give you three cents for every wheelbarrow load of stones you carted away from the hill, but you did not want to do it."

"I will do it now, if I may," said Harry.

"Very good; you may begin as soon as you like," said his uncle.

Harry jumped up, and ran out to find the wheelbarrow. Picking up stones was dull work, yet he set about it as eagerly and merrily as if he loved it. He wheeled the great barrow up the hill, and began to fill it with stones, singing as gaily as a lark. The summer sun grew warm, and Harry's shoulders began to ache, but with a bright smile on his face, he said to himself, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." That was the secret of Harry's readiness for this work; he was determined to earn eighteen cents, so he tugged away at the heavy stones until the six loads were rolled down the hill.

Harry went home with that same happy look on his face, and said, "Aunty, will you give me a loaf of bread?"

"To take to that sick man?"

"Yes."

"But you are too tired to go with it now."

"O no; I can go. Please let me have a little pitcher, too."

"What do you want that for?"

"I'll bring it back safely," said Harry, coloring a little.

So aunt gave it to him, for she loved the little motherless boy.

First he went to find his uncle, who gave him the eighteen cents. Then he went to the village grocery store and bought a little paper of sugar, a small package of tea, and pitcher full of milk. If ever there was a happy little boy it was Harry Gray, as he walked up the village street, holding fast to his precious packages.

He reached a forlorn, wooden house, and knocked at the door. "Come in," said a feeble voice. Harry went in, and there on the bed lay the sick man for whom he was looking.

"I have brought you something, because some one told me you were in want," he said gently.

"God bless you, boy!" said the sick man; "I have not tasted a mouthful to-day!" Just then a woman came in. "See Mary," said he, "God has sent us food at last;" and the woman took Harry's hands in hers, and the tears poured down her face as she asked the dear Father in Heaven to bless him.

Harry lay down upon his bed that night a weary little boy; but do you think he was sorry he had worked so hard for his Saviour?—*Little Sower.*

Religious Notes.

—The National Christian Association will hold its fourteenth annual convention at Batavia, N. Y., Sept. 12 to 14.

—President Washburn, of Robert College, Constantinople, thinks that "the churches of America are losing their interest and faith in foreign missions."

—Dr. Morgan Dix, of New York, favors the revision of the Book of Common Prayer, and the insertion of more new prayers. He favors prayers for the dead in the burial service.

—And now the *Christian Union*, seemingly without any compunctions of conscience, speaks of the doctrine of conditional immortality as a "mischievous doctrine." What mischief has it done, friend?

—The Protestant Episcopal Church in Massachusetts is trying to secure the doing away of the pewed system in all their church edifices throughout the State, and the introduction of the free system instead.

—The *Jewish Record* says: "When we pray for the welfare and prosperity of our country, we do not end our prayer with the words, 'May the Redeemer come to Zion,' for we want no Zion and no Redeemer."

—A new Methodist church has been built at Grand Rapids, Mich., but the Presiding Elder, who was sent for, refused to dedicate it. The debt was not all provided for, and he said he had promised God not to dedicate any more due bills, mechanic's liens, and mortgages.

—In answer to the call made by the Lutheran General Council, five young pastors have come from Germany to work among their countrymen here. Seventy young men from the Missionary Institute at Sleswick, Prussia, have volunteered themselves for similar service.

—The Rev. Sylvanus Hayward, of Globe, Mass., declares that the increase in divorce in that State is not due to greater laxity in the laws, but to an enormous increase of wickedness among the people; and he holds that the remedy must be found in an improvement of their morals.

—We see it suggested in a certain paper that the reason why the "orthodox" churches have so many D. D.s is because their "divinity" needs a great deal of "doctoring." And we notice that after having "suffered many things of many physicians" it is "nothing bettered," but is weaker than ever.

—Satan's existence and personality are inseparable. We can no more think of an impersonal devil than of an impersonal man. The Scriptures represent him as talking, planning, seeking, coming, going, tempting—things which could not be predicated of a mere figure of speech.—*Herald and Presbyterian.*

—On the invitation of the vicar, a thousand members of the Salvation Army attended service in the parish church of Oldham, on Sunday last. The clergy of the Established Church are doing all they can to conciliate the respect and friendship of the Army; and Primate Tait has sent General Booth a check for £5.

—Here is a significant fact, reported by a correspondent of the *Christian World*, who is making the tour of the world: "I have not seen anywhere, even in Turkey, Egypt, or India, among the Mohammedan or Hindoo women a single happy or hopeful face." It is only where the religion of the Bible prevails that happy women are found.

—The *Golden Censer*, commenting on Beecher's heretical article in the *North American Review*, says of him: "But he would not be Henry Ward Beecher if he did not go into many extravagances, for the sake some-

times of the sonorous sounds they make, but oftener over and beyond bounds by his enthusiasm over the one idea in his mind at the time."

—In a speech at Mansfield, O., Senator Sherman said that over the temperance and the Sabbath (Sunday) questions there is an irrepressible conflict which must be met. Governor Foster said: "If we were disposed to put these issues in the background, we could not do it. I have never known so much feeling on any public question since I have been in politics as there is upon this one."

—The *Independent* did not speak with its usual candor when it said that "the Adventists believe the war in Egypt to be the result of the failure of the angel of the Revelation to hold the four winds." We know of no class of Adventists that believe any such thing. Contempt for the doctrine of the coming of our Lord will sometimes lead even the most candid to make groundless assertions.

—A Free-Thinker's Convention was held at Watkins, N. Y., last week, and the members solemnly resolved that they as a class were responsible for all the comfort, refinement, and good morals which distinguish this generation. And now it is in order to inquire what institutions of charity or learning they have endowed. One of Mr. George L. Seney's \$25,000 checks will weigh more in the scale of public opinion than all the "Liberal" resolutions in the world.

—The *Jewish Times* has an article on "Egypt and Prophecy," in which it predicts that the prophecy of Ezekiel will be fulfilled by England taking the complete control of Egypt. Of Turkey it says: "Turkey ought to be eliminated entirely from the Egyptian problem. The fiction of her sovereignty has been maintained long enough, and it will pass away. The outgivings of the British Premier and the utterances of the London Times foreshadow this result."

—A correspondent of the *S. S. Times* gives an account of a Sunday-school near Atlanta, Georgia, that was organized in 1831, and has been continued summer and winter ever since. The only vacation taken was a few weeks in 1864, when Sherman's army was encamped in the place. The first Superintendent was in office eight years, till his removal from the county; the second occupied the position twenty-five years, till his removal from the county. We would be glad to hear more of the history of that school.

News and Notes.

—England's standing army numbers 132,210 men.

—A case of genuine Asiatic cholera is reported from Hillsdale, Mich.

—A heavy snow-storm was reported as raging at Leadville, Col., Aug. 30.

—On Tuesday and Wednesday of last week, 538 persons died of cholera at Manilla.

—Herbert Spencer, the English scientist, has come to this country for a three months' visit.

—It is now officially announced that the coronation of the Czar will certainly not occur before May.

—The Siberian plague is appearing again to an alarming extent in the most widely separated quarters of European Russia.

—Cholera is raging in Japan. Of 775 cases at Yokohama, 572 proved fatal. At Tokio, about fifty deaths have occurred daily.

—The brokers of Richmond have again commenced to buy Confederate bonds. As much as \$750 a thousand has been paid for them.

—The Sierra Lumber Company's planing-mill at Red Bluff, Cal., was burned August 29. The fire is supposed to have originated from lighted cigarettes.

—Many prominent literary and business men of England have given their names to a scheme for the erection of a bust of Longfellow in Westminster Abbey.

—Mrs. Shaw, of Boston, the daughter of the late Professor Agassiz, supports thirty-three kindergartens in that city and vicinity, at an expense of \$25,000 per annum.

—Virginia drinks up her entire wheat crop annually, and the liquor drunk in Louisiana costs \$47,000,000,—\$2,000,000 more than its combined cotton, sugar, and rice crop.

—It is said that a movement is rapidly gaining strength in Kentucky to so amend the constitution as to prohibit the manufacture and sale of spirituous liquors to be used as a beverage. What next?

—Later reports of the Texas floods state that 120 persons were drowned. It is estimated that 25,000 sheep, besides horses, cattle, and mules were carried away. Six inches of rain fell all over Northwestern Texas.

—Yellow fever is still on the increase on the border between Texas and Mexico. About one-half of the population of Brownsville is down with the fever. The infected district comprises four counties, which are rigidly quarantined.

—It is said that the adoption of prohibition in Kansas and Iowa is driving a large and undesirable class of people from those States into Nebraska. It is believed that the latter State will be compelled in self-defense to adopt a similar law.

—The manager of Robinson's circus was fined \$100 in the Oakland Police Court, last week, for having allowed a child of tender years to ride and perform in the circus while in Oakland. The case was prosecuted by the secretary of the Society for the Prevention of Cruelty to Children.

—August 26 an excursion train was run from Toledo, O., to Grand Rapids, Mich., and on the return trip half a dozen desperadoes went through the coaches with cocked revolvers, and stripped everybody of their valuables. The conductor was badly injured, and only one of the robbers was captured.

—General Sherman intends to retire from the army in November. The law retiring all officers over sixty-two years of age, would compel him to retire next year. General Sheridan will succeed him as General of the Army. But it seems a strange policy that retires a man from office because he has age and experience.

—There has been fighting between the Greeks and the Turks during the last week. The cause was the alleged violation of Greek territory by the Turks. There have been some sharp engagements, but the difficulty is thought to be satisfactorily adjusted for the present. Nevertheless troops are being massed on the frontier.

—It was thought that the number of miles of railroad laid in July would not again be equaled in any one month, but it was exceeded in August by more than 300 miles. The total for the month is 1,274 miles of new main track, exclusive of side track. The construction for the eight months of the present year, in thirty-two States, is 7,048 miles.

—A German wine merchant, who was convicted and sent to prison for adulterating wine, was forced to betray the secret of his operation. It was this: Three thousand small casks of wine, by the addition of water, alcohol, potato sugar, wine dregs, and salt, were made to yield the enormous quantity of 52,000 casks, which he sold at about fifteen times the value.

—At a Methodist camp-meeting in Wheatland, Cal., last week, after an evening meeting, a man approached one of the preachers and asked him to pray for him, which was done. He then asked the minister to go and pray with his brother and sister. The minister complied with the request, and followed the man, who presented a pistol and robbed him of valuables to the amount of \$150.

—The industrial schools for Indians are said to be meeting with success. The red men have begun to work well and to take a pride in their work. General Armstrong believes that within five years, with the 100 Indians at Hampton, Va., and the 300 at Carlisle, Penn., and others under instruction elsewhere, all the shoes and harness needed on the plains can be made by the young men at home.

—A revolution has taken place in Corea. The king was deposed, and the queen and two children were murdered by the mob. In all thirteen inmates of the palace were slain, some being high dignitaries. The Japanese at Soul were also slaughtered. The uncle of the king has seized the throne. This may nullify the recent treaty that has been negotiated between Corea and the United States.

—For some time there has been much discontent among the Irish constabulary at Dublin, concerning pay, and the whole force has left service in a body. As a consequence, the city is in great confusion. There has been a good deal of rioting in the streets. The special officers who have been sworn in are unable to quell the disturbances. A London dispatch says: "The discontent among the Irish constabulary, which has now spread to the Dublin metropolitan police, and it need hardly be said has been fanned assiduously by the national leaders, is looked upon by the authorities as a very serious thing. Indeed, the entire condition of affairs in Ireland is fully as bad as ever." It is thought that the worst of the troubles in Ireland are yet to come.

Obituary.

EVERTS.—Died, in Napa City, Cal., Aug. 10, 1882, Sister Mariah Everts, aged 73 years.

Sister Everts united with the S. D. Adventist Church in Napa, May 23, 1875, and has since that time, been a faithful member. We had the pleasure of an acquaintance with her, at her home, as it was difficult for her to get out to meeting. But her whole soul was in the work, though deprived of many privileges which others enjoy.

The following particulars we copy from a Napa paper:—

"After an illness of several weeks, Mrs. T. C. Everts died on Thursday afternoon at the residence of her daughter in Napa, Mrs. M. L. Wilson. Mrs. Everts was born in Georgia in 1809, and was 73 years of age. She came to California in 1857, and lived at Benicia until 1863, when a removal was made to St. Helena, and she has lived in Napa Valley ever since. Her husband, Dr. T. C. Everts, died at St. Helena in 1864. She was the mother of eleven children, all living but one; viz., Mrs. M. L. Wilson, Mrs. Dr. Pond, Mrs. Ralph Ellis, Mrs. R. C. Rampendahl, and Mrs. D. M. Stockman; and Mr. F. D., C. N., W., A. W., and Dr. Edw. Everts. Mrs. Everts was a very estimable woman, having a great many warm friends in Napa Valley, and her decease will be very generally lamented."

The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 7, 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.
MICHIGAN, Lansing,	Sept. 27 to Oct. 2.
INDIANA, Marion,	Oct. 2-9.
KENTUCKY, Custar,	" 4-10.
CALIFORNIA, Healdsburg,	" 5-
TENNESSEE,	" 12-17.

Testimony No. 31.

We have before called attention to this pamphlet of 244 pages. It is put up in durable form for fifty cents a copy. We are glad to know that it is having good effect on those who read it with care. It is greatly to be hoped that every family of Sabbath-keepers in the land will have a copy. They can be furnished singly or in quantities at this office.

California Camp-meeting.

It is thought best to postpone this meeting until Oct. 5. The reasons are sufficient—they are urgent.

We are in an eventful period of our work. The College has fairly commenced, and needs means; also must be incorporated soon. The pledges to the city churches need to be paid. Our publishing work is increasing. We have very little ministerial help, and there is some prospect that we will have less after camp-meeting, unless steps are taken to prevent a decrease. These and other matters demand immediate attention. Elder Haskell is needed very much at the coming camp-meeting; but we have given up all hope of his arriving here as early as Sept. 21.

Last year the weather was cool in the latter part of October, but that is no indication that it will be so early in October this year. Our experience in California proves to us that one year cannot be judged by the one which preceded it. The weather is quite likely to be beautiful in early October. But if it proves to be chilly in the evening, the Committee will have complete preparations made for warming the large tent, thus making all comfortable in the meetings. Let all provide themselves with plenty of clothing, and all will be well.

This is a very important meeting. Better to suffer a little inconvenience than to have the interests of the meeting suffer. We must have Eld. Haskell present at this meeting if possible.

We regret to report that Sister White is still sick, and very feeble. She has labored altogether too hard for months past. Her help, also, is much needed at the camp-meeting, and there is but little present prospect of her being able to take much part in such a meeting by Sept. 21.

We are in perilous times, and the perils of these last days are fast increasing. We ask the prayers of all in behalf of Sister White, and for the success of the coming meeting.

Signs Extra for California.

THE Sunday issue in California at the present time calls for more attention than we are disposed to give it in our "pioneer paper," which is intended for a missionary paper to all the world. Not that we intend to ignore it in the SIGNS. By no means. We shall keep the readers of our regular issue acquainted with the movements here, and point out their relation to the "signs of the times," and the fulfillment of prophecy.

But our pioneer paper must have its allotted variety, which forbids our giving a great amount of space to this Sunday crisis in this State. We therefore propose to publish a 4-page SIGNS for the California Sunday campaign, which this political campaign really is. Our reasons for doing this are briefly these:—

1. We want to place our views of this Sunday issue before all the people of the State, as far as is possible, before the day of election.

2. Our 12-page paper costs too much to circulate as extensively as we wish to scatter this work. We cannot command the means at present.

3. In such an excitement as will exist in this campaign, people will not read tracts as readily as they will a weekly paper. Therefore, we must have a cheap paper to meet the present want.

Bro. Smith's presence in this State for a season, enables us to carry out this design. It will be commenced immediately, and published every week till after election—at least ten weeks.

We shall put the price as low as can be afforded. We ask (1) for individual subscriptions; (2) for orders for hundreds and thousands from those who will circulate them; (3) for donations from those who have the means, in order to send it to those counties where we have no churches; and (4) for assistance, *work*, in distributing them.

Price, single copy, ten weeks, 30 cents; four copies to one address, \$1.00; \$20.00 per hundred. Two and three cent postage stamps received on subscription. The time is short; send orders and donations immediately.

Two Opinions.

"THE action of the Democratic State Convention at San Jose is a most alarming and ominous assault upon the very foundations of our holy religion."—*Cal. Christian Advocate*.

"This is not a religious question; and there is no religious influence brought to bear except in the interest of humanity."—*Rev. W. J. Smith, Presbyterian, Sunday Sermon*.

"But their witness agreed not together." Mark 14:56.

A Blow at Polygamy.

It has seemed as if the Mormons were about to triumph over every effort to stop their immoral proceedings. Polygamous marriages continued to be contracted just as though Congress had not legislated on the subject. How to reach the evil seemed a question.

But the commissioners appointed over the affairs of Utah have struck a blow which is telling. They have published a decision disfranchising all who have contracted such marriages since the action of Congress on the subject. If this policy is followed something may yet be effected, for the Mormons well understand their weakness if they lose the ballot.

Republican State Convention.

It was our privilege to attend the first two days of this Convention at Sacramento City. Next week we shall give our impressions of some of the proceedings.

Our readers must not think we have turned politician because we attended a political convention. They must bear in mind that the line between politics and popular religion has become very faint and dim in California. If one wishes to know all about politics now he must go to church, where he will be instructed about "police regulations," and learn the true nature of "sanitary measures." And if he would learn the extreme depth of the religious sentiment of the day, he must go to a political meeting. No "shouting Methodists" ever showed so much enthusiasm as political conventions now show over "our holy religion." But we will never have a union of "church and State" in this country! Oh, no. "We are the people."

What will happen when the blind lead the blind?

Temperance Charts.

It is a very common thing, when speaking of the injurious effects of alcohol and tobacco, to hear some one say, "It may be bad for some folks, but it doesn't hurt me." Such a remark would, of course, never be heard in regard to carbolic acid, creosote, or any other deadly poison. Now if those persons could only be made to realize that alcohol is, in itself, a poison similar to the above-mentioned poisons, and has a fixed, injurious action, it is evident that it would be a great gain to the temperance cause.

These temperance charts, consisting of a series of ten plates, showing the physical effects of alcohol and tobacco upon the human body, are calculated to accomplish this very purpose. They are designed by Dr. J. H. Kellogg, of Battle Creek, Mich., and contain the results of the experience and careful research, both of the author and of the most eminent scientific men.

Plate 1 is designed to convey to the eye the fact that alcohol belongs to a class of chemical compounds known as the "Alcohol Family," and is closely allied to carbolic acid, creosote, etc.

No. 2 shows the appearance of the healthy stomach. No. 3 shows the congested condition of the stomach of the "moderate drinker."

No. 4 is a representation of the actual condition of the stomach of the hard drinker, showing the dilated blood-vessels and the ulcerous patches.

No. 5 represents the highly inflamed and irritable condition of the stomach of a man suffering from delirium tremens.

No. 6 shows that cancer of the stomach is a condition similar to that of the drunkard's stomach, and that it may be caused by alcohol.

No. 7 compares the appearance of healthy nerve cells and fiber, healthy blood, and healthy muscle, with the same tissues when diseased through the influence of alcohol.

Nos. 8 and 9 show the healthy brain, heart, lung, liver, and kidney, and the condition of the same organs in the drunkard.

No. 10 shows the effect of alcohol and tobacco on the action of the heart, indicated by the irregularity of the pulse, as shown by the sphygmograph.

The charts are accompanied by a book giving full explanations. They cannot fail to add to the interest of a temperance lecture, and will help to make the subject real. Those who have used them speak very highly of them. For popular use we know of nothing better. Price, \$10.00 and \$15.00, according to style of mounting. For sale at this office.

Arrangements for Camp-Meeting.

ARES.

ALL who go by rail will have to come to San Francisco first. The only reduction on the Central Pacific Railroad from usual rates, is by chartered cars. Seating capacity, fifty adults. For children from five to twelve, half fare. Round trip as follows:—

Woodland, \$194 for car; to each person.....	\$ 3.88
Fresno, \$435, " " " " " " " " " "	8.75
Lemoore, \$550, " " " " " " " " " "	11.00

SACRAMENTO.

Our friends from this place can take advantage of rates already existing, which are as low as \$1.50 each way.

SALINAS AND CASTROVILLE.

Tickets for the camp-meeting and return will be sold at these stations,—\$8.80 from Salinas, and \$7.00 from Castroville, including camp-meeting baggage; no reduction can be obtained for intermediate places, except for a larger number than will be likely to come.

HEALDSBURGH AND SAN FRANCISCO.

The San Francisco and North Pacific Railroad Company have reduced the fare for us to \$4.00 round trip, including 100 pounds of baggage, each. They have also kindly offered to give us a free pass for two tons of our camp-meeting freight, each way.

Our brethren will find it best to have one of their number to each car, or each company to attend to the baggage and have it checked as if it was all his own. By doing this you will not be likely to have to pay anything extra for baggage. Some having more and some less than the rate allowed will not average over the 100 pounds each.

TENTS.

All who wish to be provided with tents, already pitched on the ground when they arrive, had better apply by letter, or otherwise, to the undersigned or G. D. Hager, Pacific Press, Oakland, at once, so that provision can be made in time. The rates will be as usual.

Trains leave San Francisco for Healdsburg at 7:10 A. M., 4:50 P. M., via San Rafael. 2:30 P. M., via Donahue. M. C. ISRAEL.

THE SIGNS OF THE TIMES.

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

Missionary Society of Seventh-day Adventists.

A twelve-page Religious Family Paper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel, with Departments devoted to Temperance, The Home Circle, The Missionary Work, and the Sabbath-school.

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MISS ELIZA THAYER, Sec. N. E. Tract Society, South Lancaster, Mass.
ELD. J. N. LOUGHBOROUGH, Ravenswood, Shirley Road, Southampton, England.
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READ AND CIRCULATE.

The Signs of the Times.

SPECIAL EDITION.

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

VOL. 8, NO. 34.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 7, 1882.

SPECIAL EDITION, NO. 1.

The Signs of the Times.

SPECIAL EDITION.

For Prospectus, etc., see Last Page.

To the Public.

You may wonder that we, a body of earnest Christians, who take no especial part in politics, take such an interest in the present campaign, and in the election. Have you wondered that an institution called “the Christian Sabbath,” has been taken up and made the political issue in this campaign? All who are acquainted with us know that we conscientiously and strictly observe the seventh day as the Sabbath. We find no commandment in the Bible for the observance of Sunday, and we do find a plain commandment to keep holy the seventh day. As Bible Christians we do not hesitate what to do. We *must* keep the seventh day.

No body of people in this State have greater interest in the present campaign than we. Shall we be permitted to obey the decalogue, the ten commandments, just as Jehovah spoke and wrote them? Or shall we be compelled by the laws of man to keep the Sunday, contrary to our conscientious convictions? The present Sunday Law grants us no exemption. We have not the same privilege as observers of God's law, which is given to hotel-keepers, to keepers of livery stables, to barbers, etc. We made an effort to get the Republican Convention to speak a word in its platform in behalf of our claim—in behalf of our Constitutional rights. This it refused to do. It is well understood that the adherents to Sunday, while they asked the Republicans to indorse the present Sunday Law, are not themselves satisfied with it. *What they ask this year is but a prelude to what they will ask next year.* The Republicans unfortunately committed themselves fully, not only to the present demands, but also to those which may be made in future. They declare in favor of the present law, or “similar laws providing for the suspension of all unnecessary business on that day.” This is more than the Sunday people *openly* asked—not more than it was expected they would ask eventually.

We speak advisedly when we say that the Sunday advocates, with few exceptions, do not intend that there shall be any exception in our favor. We judge from the tone of the religious papers, and of sermons preached by representative men among them.

Who has a greater interest in the issue than we have?

To Our Brethren.

ALL who are acquainted with our cause know that we have constantly affirmed, during the last thirty years, that the Sunday question would become the most prominent issue in American politics. The present movement in California is the

first of a series of similar movements which will be inaugurated in different States. Present prospects indicate that Ohio will be the scene of the next excitement on the subject, but we will not pretend to say that it will be, as it may arise as unexpectedly in some other field as it has in California.

These efforts in the several States can be only partially successful. The lines of railroad from ocean to ocean are too extensive and powerful for State control. With these are connected so many industries that Sunday will never be kept by all classes as a day of entire rest from labor, as long as the railroads send out trains on that day. And this is but one direction in which the Sunday Law will be practically disregarded. Those who make and administer such laws care nothing for them personally. They will travel as long as the cars move on Sunday. They pass the law, and sometimes enforce it, in obedience to a popular demand, to please those whose votes they wish to secure to be retained in office. So with many delegates in the recent convention in Sacramento. We know some who joined in the jubilation over the “Sunday plank,” who care no more for Sunday than we do; but it appeared to them to present a means for obtaining the victory in the election, and as such it was seized with eagerness. This movement presents an incongruous admixture of politics and religion—politics for mere victory, and religion without reverence. And such incongruities will always be seen in every step toward a union of “Church and State.”

Nothing but an Amendment of the Constitution of the United States will meet their demand, and for this a large National Association is now laboring. Judging from the temper of the times there will be little difficulty in procuring this Amendment to our National Constitution. Then, they say, this will be a “Christian Nation.”

We have believed these things were coming, and proclaimed our belief when almost everybody laughed at what they termed our credulity and our folly. We believed it, because we thought the prophets of God had predicted it. We saw a contest spoken of in Revelation over “the commandments of God,” and we saw no chance for such a conflict to arise except over the down-trodden Sabbath commandment. Events are proving that we were not mistaken in reading the prophecy. And these events are but the beginning of the end; the first drops of the flood of lawlessness which will soon prevail upon the earth.

The question is raised: If you expect that such things will come, why endeavor to prevent their coming by asking politicians and legislators to exempt you from the penalties of the Sunday Law? We have several reasons for so doing.

We are anxious to proclaim the warning as far as possible before the evil comes upon the earth. For evil will come. God will not always suffer his holy Sabbath to be trodden under foot, and a heathen festival—“the day of the sun”—exalted in its place. The day of vengeance is

approaching, and the wrath of God will surely fall upon those who trample on his law.

We do not wish to see the evil come upon our nation, without a suitable effort on our part to help those who are in darkness. We believe there are many in the land who will repent and believe if the light is set before them.

We are anxious that our Publishing House in Oakland shall be permitted to continue peaceably to print and send forth the truth on these important subjects. We wish to do this in harmony with the Law of God which gives us six days for labor, and the seventh for rest and worship.

We do not take such steps because of a lack of confidence in the word of God. We love our fellow-men, and wish to see them embrace the truth and escape when the wrath of God shall fall upon the heads of the guilty.

Well Begun.

THE Scriptures plainly bring to view a Sabbath reform to be accomplished in the last days. It is a matter of prophecy that, in the time of the end, the professedly Christian world generally would be trampling the Sabbath under their feet, so that it would be a part of the special work of the true ministers of Christ in these last days, to call upon men “to turn away their feet from the Sabbath;” and as a marked characteristic of those who receive the truth, it could be said, “Here are they that keep the commandments of God.”

A comparison of the creeds of Christendom with the word of God, shows readily enough the reform that is needed. The seventh day has been torn from its position in the decalogue, and another day has been made to usurp its place. All this must be reversed. And the work is already well under way. Over a quarter of a century ago it was begun by a few earnest souls upon whom the light of the prophecy had dawned. Accessions have continually swelled the ranks. The strength of the Scripture testimony and the clearness of the argument for the true Sabbath have more and more clearly appeared, and the utter lack of foundation for the Sunday institution, Scriptural, historical, logical, and even inferential, has become equally conspicuous.

Some thirty thousand persons are now standing boldly forth as the defenders of the true against the claims of the false. Most of these were formerly in the Sunday-keeping ranks, but from the clearness of the light, have changed sides. And there are “more to follow.” What can the advocates of Sunday do? In the Scriptures they find no support for their institution. History is against them. Their defenses prove worthless. Their guns are spiked. They too could join those who accept the truth; but they will not. There is left them only that to which error is ever fain to resort, after all else fails—human legislation.

“He that turneth away his ear from hearing the law, even his prayer shall be abomination.” —Prov. 28:9.

The Signs of the Times.

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

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

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 7, 1882.

Political State Conventions.

THE Democratic State Convention was held at San Jose, in June last. In its "platform" was a resolution which, though it did not name the present Sunday Law, was understood to favor its repeal. This, however, was not the first agitation of the subject in this State. An effort had been made to enforce the law strictly, over one thousand warrants having been issued in San Francisco. A society—"Home Protection"—was organized for the express purpose of enforcing it; and a counter society was organized, entitled the "League of Freedom," to resist its enforcement. The latter society was understood to act in behalf of the liquor interest. The policy of this society was to defend its members in the Courts, and pay their fines if convicted, and thus continue their Sunday traffic.

The excitement ran high, and the "Home Protectionists" announced their intention to vote for those candidates only who would pledge themselves to sustain the law, and to nominate a separate ticket in case the two parties refused to indorse it in their Conventions. It was well understood that the opposing party would adopt similar measures. Thus it was fairly forced into the political field before either Convention was held. In the meantime the Supreme Court, four to three, decided that the law was Constitutional.

The Republican Convention assembled at Sacramento August 30. A strong pressure had been brought to bear on the party, many papers speaking as if their success depended entirely on their indorsing that Law. Many delegates were instructed in its favor. It was evident that it was to be the most prominent and exciting issue of the campaign.

As the Republican party are the dominant party in the State, and the churches declared their intention to vote for the candidates who would stand on the Sunday platform, it appeared to us that, probably, the Republicans would take their stand in favor of Sunday, and succeed in the election. We therefore considered it our duty to make an effort to secure in their platform a recommendation to have us exempted from the penalties of the Sunday Law. Our reason for this is given on the first page of this paper.

We were courteously treated by the delegates from Oakland, and by them assisted to obtain a hearing before the Committee on Resolutions, to whom all such matters were referred by the Convention. The Chairman of that Committee kindly offered to call us when that question came up. As soon as the Committee were called to order they were addressed by Colonel Babcock, in behalf of the Prohibitionists. He asked for legislation to make effectual that part of the Constitution which sanctions "local option." He did not consider it best to ask for more than that.

He was followed by Mr. Shaffer, late President of the "League of Freedom," who represented the "whisky interest." He was a delegate in the Convention. He asked the Committee to ignore prohibition; to leave that subject out of the platform. If they would do so, he promised that the liquor men would support the Sunday Law. He also recommended heavier penalties for violating the Sunday Law, so as to make it effectual, and secure its enforcement.

The Chairman, Judge Latimer of San Francisco, then introduced us. Knowing the subject would come before the Convention, but not knowing in what manner, or whether we would be permitted to appear in person, we had prepared an Address which we proceeded to read. However, as we had been requested to be brief, as the Committee had a great deal of work before them, we read the first part, explained those paragraphs which enforced our positions on the Bible, and read the concluding paragraphs. We left a copy of the Address with the Chairman, and retired.

This was all that we could do—all that we expected to do, in attending the Convention. We remained over the next day, August 31, to hear the platform read, and to listen to the discussion of its several sections.

The platform was long, embracing eighteen resolutions. Only two of them elicited any discussion to speak of. One on the controversy between the miners and the farmers of the river counties, after some debate, was struck out. That concerning the railroad—the "Anti-monopoly plank" as it was called—excited a very hot controversy, but was retained as reported. Over none of the others was much feeling manifested, except the fifth—the "Sunday-Law plank."

That all readers may know what was our request as presented before the Committee, we here reproduce it, in the exact form in which it was given to the Chair-

man and others at the Convention. We have not seen or even heard of a single individual who denies that our request is reasonable; and we have heard of gentlemen of unquestioned legal ability, on both sides of the issue, declaring that our position on the Codes is correct. We invite all classes, politicians, Christians, and "liberals," to read it with care, and then judge—not according to the will of "the majority," which can determine nothing in morals and religion, but—according to the golden rule, with an earnest desire to do by others as you would have them do by you, were you in the minority and asking for that which were your moral right.

To the Republican State Convention of California, Sacramento, 1882:—

IN addressing this Convention, the representatives of a great political party, I feel that my position is somewhat anomalous, in that I do not come as a politician, but to speak in behalf of a body of Christians, your fellow-citizens of this Commonwealth.

It is something new in American politics that the subject of religion, or a question purely religious, has become the most exciting issue of a political campaign. It is not a new idea to any of you that there are honest differences of opinion upon every point of religious faith and practice.

I represent a body of Christians known as Seventh-day Adventists. The distinctive feature of our faith to which I respectfully ask your attention, is our observance of the seventh day of the week as the Sabbath, and not the first day.

We freely admit that we are not numerous as some other religious bodies. But we need not say to you, Republicans, that questions of either civil or religious rights do not rest on the numbers of those whose rights may be infringed. Right is right, even with the few; and wrong is wrong, though multitudes may favor it.

We do not make this our appeal to you because we think you have any intention to infringe on our rights. We have too much respect for the history of the great Republican party to harbor the suspicion that you would intentionally injure any in his rights, either civil or religious. But we do think that many who have entered into this Sunday-Law discussion are laboring under some misapprehensions concerning some phases of the issue. We do not wonder at this, seeing that hitherto questions of the policy of the State have been kept separate from those of the church. It is altogether a new thing for politicians, as such, to engage in the discussion of questions entirely religious.

We believe that our position, when fully understood, will commend itself to your candid consideration, and we hope it will receive your entire approval.

And 1. We do not ask the destruction of Sunday as a legal holiday. We concede that it is well to have a weekly rest secured by law to the workingman. And we have no objection to having Sunday adopted as that day. But we hold,

2. That the present Sunday Law, so-called, is not at all necessary to secure a weekly rest to the laboring men of this State. The Civil Code of California makes every Sunday a legal holiday, and expressly declares that any labor or business appointed by law or contract to be done, if the obligation falls upon a holiday—upon any Sunday—such labor or business may be done upon the next succeeding business day. Thus the Civil Code furnishes ample protection against the exactions of employers, to all who will avail themselves of its provisions.

3. That, while we are constantly informed by advocates of the present Sunday Law, both in the arena of politics and religion, that if this law be not sustained the workingmen will have no weekly rest guaranteed to them by law, we think they entirely misapprehend the facts in the case; that the Law of the Penal Code, known as the Sunday Law, is partial and inefficient, referring to certain kinds of labor which it prohibits, and not referring at all to other kinds of labor embraced in vast industries of our great State. In contrast with it, the Civil Code embraces labor of all kinds, and every industry, affording a day of rest to all classes. If any take issue on this statement, we invite them to point out to you some privilege which is secured to the laborer, in regard to a day of rest, by the Penal Code, or Sunday Law, which is not guaranteed by the Civil Code. We can point you to guarantees in the Civil Code, which are not furnished in the Penal Code.

4. This being so, beyond all dispute, we ask: What is the necessity for this great effort to maintain the Sunday Law? What does it grant, which is not granted in the Civil Code, and which would not be guaranteed by the Civil Code if the Sunday Law were abolished? We firmly believe that any one, who carefully examines this point, will admit our claim, that the Sunday Law is not only inefficient, but entirely unnecessary, to secure to all the laborers of our State, their legal right to a day of weekly rest. For, the laborers on the farms, and in the mines, and in other industries, have no right whatever to a day of rest secured to them by the Sunday Law. For this they are dependent on the Civil Code, where the guarantees are ample.

5. Our conclusion from these undeniable premises is the only conclusion left to any, namely: that the present Sunday agitation is not to secure a rest day to the workingman, as has been so often affirmed; it is not to support a mere "police regulation," or "sanitary measure." But the true reason is found in the fact that, in the Penal Code, laboring on Sunday is declared to be an "offense against religion." The present agitation is in behalf of the Sunday, not as a civil, but as a *religious institution*. It is in regard to its *religious aspect, solely*, that it is now thrown into the field of politics. For the question of Sunday as a legal day of rest for all, according to the Civil Code, is not in dispute.

6. Now, I wish briefly to call your attention to what we consider our rights as Christians, and as citizens of the Commonwealth. We do not believe that the observance of Sunday, the first

day of the week, is taught in the Bible. Webster's Dictionary expresses the recognized conviction of Christendom when it says the ten commandments are a summary of moral law. And we read in express terms in that only instrument which was ever spoken and written by the Creator himself to and for man—the Decalogue—"The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Having never found in the Scriptures any repeal or amendment of this law, we feel bound by our respect for the authority of God, and by our fear of the consequences of the coming Judgment day, to keep this law exactly as Jehovah delivered it. This is our most solemn and conscientious conviction of duty.

7. In thus avowing our position, we feel that is our right to protest against the injustice which is done to us by those who have classed us with those who deny the authority of the Scriptures; and with those who, we think, are perverting the Scriptures to uphold that which is offensive to morality. We rest upon the plain reading of God's commandment, the authority of which is undisputed. And we further object to the injustice done to us by those who say we are joining hands with the whisky interest. It is true that we would separate the questions of Sunday and of temperance, and let each stand upon its own merits. But we are known to be radical temperance reformers; most of our people would vote without any hesitation for a law prohibiting the sale of liquor seven days in the week.

8. We declare that the present Sunday Law, as a religious law, is unjust, inasmuch as its intent is to compel us to observe the practices of somebody else's religion which are inconsistent with our religion. If we can prove that our religious practice is based upon the plainly-expressed commandment of God, and that we are conscientious in its observance, we deny the right of any man, or of all men, of the church or the State, or of the church and State united, to compel us to act contrary thereto; to yield our conscientious convictions to please others, whose convictions cannot be more sacred than ours, and whose claim for Sunday as a "Christian Sabbath" is not beyond reasonable dispute. If we are wrong in this position, then Luther and his associates were wrong, and the martyrs were no better than fanatics.

9. We claim that it is only an evasion on the part of any to say that this law is not unjust—that it will not interfere with our religion, because it leaves us free to abstain from labor on the seventh day. Which is to say that it will permit us to act out our own religion provided that we will conform to theirs also! But that is impossible, for the commandment gives us six days for labor, as plainly as it prohibits labor on the seventh day.

10. It is unjust because, in compelling us to observe a day which our consciences cannot accept, it denies us the right to observe the God-given seventh day, or, otherwise, it deprives us of one-sixth of our right of subsistence, by declaring that we shall not keep the seventh day and labor six days.

11. We do not hesitate to say—can any deny?—that the law discriminates against our religion, which we think is in strict conformity to the Bible, and in favor of the religion of some other religious bodies. For they are left free to carry out their religion and labor six days, a privilege which it denies to us. But such discrimination is exactly what our Constitution expressly says shall not be made in this State. It is therefore—it must be—unconstitutional. We do not deny that it is the law of the land, because a majority of the Court has so decided. Still, I do not consider that there is any presumption in my statement. For very able jurists, both in and out of the Court, entirely disagree with that decision. And it appears evident to me, and to many others, that that decision, though no doubt arrived at from data which appeared sufficient to justify it, is nevertheless inconsistent with the known difference between a mere "police regulation" and a law which plainly discriminates in matters of religion; and inconsistent with the sacred principles of human rights as I have endeavored to present them to you.

12. But we institute no warfare against the law. We are liberal in our views and in our feelings. While the Constitution guarantees to us equal rights with others, we ask for something at least looking toward equality in religious rights and privileges. In behalf of our churches I have expressed our full consent to Sunday as a legal day of rest. I believe that that is as far as the State should go; that it should leave all questions of religion to each individual's conscience. But if you, as a political party, shall consider it wise to indorse the religious aspect of the question, then we ask you to give your influence in favor of having bestowed upon us the same privilege which is bestowed upon those of our faith and practice by most other States, namely, that we be exempted from the penalties which may be meted to those who labor on Sunday, and who do not religiously observe any other day. We highly commend the spirit of a resolution lately passed by a Republican Convention in this city, which declared in favor of "such amendment as will more fully equalize the rights and privileges of our citizens thereunder."

I am happy to appeal to you, because this question has already become prominent in the Conventions of this party. And, the Republican party is at present the dominant party of the State. Although your action can represent no finality, as it has yet to go before the whole people for consideration and review, your action here may go far toward shaping the election, and perhaps giving character to the Legislature which will, no doubt, be called upon to act further in reference to this matter. You have it largely in your power to secure to us the rights which constitutionally belong to us.

I am making no plea in behalf of our religion as such, further than is necessary to present the justice of our claim. I ask your favorable consideration of our request, because it is based on *principles of right*; it is in perfect accordance with the spirit of equality, which is the spirit of all our republican institutions.

Thanking you for your kindness in hearing this plea, I will express my sincere desire that the God of all nations will grant to you harmony in your counsels, and will guide you to right conclusions in all your deliberations.

J. H. WAGGONER,

Editor "Signs of the Times,"
Oakland, Cal.

Who will Circulate It?

A RESIDENT of Oakland, on reading our Address prepared for the Republican Convention, remarked: "The Democrats will take that and circulate it." Our reply was: "Perhaps they will, but it was not written for that purpose. If the Republicans had even recognized our reasonable request, it would have taken it out of the hands of the Democrats."

We do not, and will not, identify ourselves with any political party. We distinctly said to delegates at the Convention in Sacramento, that we would not promise the vote of any man. We had not asked a single person how he would vote. We were not there as a politician, but to represent a principle of justice and religious right. We hoped that that convention would at least show such tolerance of those who keep "the Sabbath day according to the commandment" (Luke 23:56), as to recommend the exemption from Sunday penalties which is granted in most other States. But the committee which prepared the platform understood the pressure which had been brought to bear on the party better than we. They no doubt apprehended the result of acceding to our request. When we saw the manifestation over the reading of the Sunday plank, we were at once convinced that even the least favor shown to any who do not do homage to "the venerable day of the sun" would have been fatal to the resolution in that form.

By fearing to do a simple act of justice they threw the whole matter into the hands of the Democrats. We stand upon religious rights. They adopt the church festival as a part of their political code without the least show of favor to dissenting Christians. We think they erred, and erred to their own injury.

There is a principle involved in this controversy which politicians fail to appreciate. We are earnestly desirous that this principle shall be clearly set forth to all the citizens of the State. We are now calling upon our brethren and friends to assist us in its circulation. If others see fit to circulate it, that is no matter of ours. We honestly prepared the address for the sole purpose of influencing the action of the Republican Convention, and hoping that, through their delegates, it might go into every county in the State. We failed in our effort. Now the Republicans have given their political opponents the advantage in respect to the recognition of this principle, which we know is right. They have no reason to blame us.

Sunday Enthusiasm.

WHEN the "Sunday plank" was read by Judge Latimer, Chairman of the Platform Committee, there followed a scene which almost defies description. There were over four hundred and fifty delegates. Beside these, every available space on the floor was filled, as also the galleries. The whole multitude, with few exceptions, broke forth into a loud shout of applause. Men rose from their seats and threw their hats into the air, and fairly screamed in their exuberance of delight. As this subsided and the Judge was about to read the next paragraph, the tumultuous applause was renewed, and for some time the reader was compelled to wait for silence. As the noise again subsided, Mr. Pixley, editor of the *Argonaut*, a very recent convert to the Sunday cause, arose and moved three cheers for the triumph of this great principle! The delegates sprang to their feet and gave three cheers as heartily as their wills and lungs enabled them. When they sat down, and the Chairman was about to proceed, the applause was again renewed, and the wild tumult still kept the reader in waiting. He was requested to read it again, but declined. In all that we ever witnessed on public assemblies, we never saw the like before.

Meeting a gentleman on the street, who was in the San Jose Convention but repudiated the anti-Sunday plank there adopted, we remarked that no other point in the platform created any enthusiasm; he replied: "That is the only issue between the parties in this campaign." And so it is. Some of the papers say the most important question is that of anti-monopoly. But the platforms of the two parties agree in this; so that, in truth, the only real issue in the coming election is the Sunday question! Would any one but a Seventh-day Adventist have believed that this would ever be the case in American politics?

But it is only a political-religious enthusiasm; there is not a particle of reverence in it.

The Signs of the Times.

SPECIAL EDITION.

OAKLAND, CAL., FIFTH-DAY, SEPTEMBER 7, 1882.

A Word to Protestants.

WITH all Protestants we rejoice in the grand Reformation so auspiciously begun in the 16th century. "Justification by faith" as a ground of acceptance with God, and "the Bible and the Bible alone as a rule of faith and practice," were truths which constituted a most precious boon to Christendom groping its way amid the darkness and errors of papal superstition.

But it would be a marvel of marvels if in any such movement all truth was discovered at once. It ought not to surprise us, nay, should we not consider it absolutely certain? that some truths would be left to be brought out by the research of subsequent generations, and that that they would from time to time discover relics of superstition not yet discarded, and new steps to be taken in the same work of reform.

Truth is progressive. Said the devoted Robinson to the pilgrim fathers as they were about to embark from Leyden, in 1620: "I am verily persuaded, I am very confident, that the Lord hath more truth yet to break forth out of his holy word." And of the incompleteness of the work of the Reformation yet discernible among Protestant sects, A. Campbell, in his work on Baptism, p. 15, says:—

"All of them retain in their bosom, in their ecclesiastical organizations, worship, doctrines, and observances, various relics of popery. They are at best a reformation of popery, and only reformations in part. The doctrines and traditions of men yet impair the power and progress of the gospel in their hands."

No consistent Protestant, certainly, can wish to retain any doctrine or institution of that great anti-Christian system against which the noble men of the 16th century "protested," and so gave birth to that division of Christendom to which he considers it an honor to belong. And every sincere Protestant will be glad to learn if there still are features of his faith or practice which had their origin in the great Romish apostasy, that he may renounce and discard them.

There is one institution warmly cherished in all the Protestant world, of the origin of which the mass of religionists are very little aware—an institution of the papacy, which has been foisted into the creeds of almost all Protestant denominations, and retained under the mistaken idea that it is sanctioned in the Scriptures. We refer to the observance of the first day of the week as the weekly Sabbath. Till this is discarded and the church returns to the observance of the seventh day, the Sabbath of the Bible, the rest-day of the decalogue, the Reformation will not be complete. Multitudes are not aware that Sunday-keeping is a papal ordinance. With many a knowledge of this fact has been sufficient to lead them to turn from it, as promptly as they would from the worship of images, or the offering of masses for souls in purgatory. It is not the object of this article to give the evidence that the Sunday Sabbath is of papal origin. We here simply call the attention of Protestants to the fact that it is so. And it is a fact which all Protestants ought to know. If they wish to cherish an institution of the papacy, let them do so understandingly. Abundant evidence on this point will be given in these columns hereafter. It is a truth which must, and will, be loudly heralded through all Christendom.

Republican State Convention.

From the Signs of the Times, Regular Issue.

It was our privilege to attend the first two days of this Convention at Sacramento City. Next week we shall give our impressions of some of the proceedings.

Our readers must not think we have turned politician because we attended a political convention. They must bear in mind that the line between politics and popular religion has become very faint and dim in California. If one wishes to know all about politics now he must go to church, where he will be instructed about "police regulations," and learn the true nature of "sanitary measures." And if he would learn the extreme depth of the religious sentiment of the day, he must go to a political meeting. No "shouting Methodists" ever

showed so much enthusiasm as political conventions now show over "our holy religion." But we will never have a union of "church and State" in this country! Oh, no. "We are the people."

What will happen when the blind lead the blind?

Two Opinions.

"THE action of the Democratic State Convention at San Jose is a most alarming and ominous assault upon the very foundations of our holy religion."—*Cal. Christian Advocate.*

"This is not a religious question; and there is no religious influence brought to bear except in the interest of humanity."—*Rev. W. J. Smith, Presbyterian, Sunday Sermon.*

"But their witness agreed not together." Mark 14:56.

The Whole of it.

BELOW we give the sections of the two Codes, and the two platforms. The sections from the Penal Code are under the head of "Offenses against Religion." The Penal Code speaks of the Sunday as the "Christian Sabbath." It enjoins its observance solely as a matter of religion. The Civil Code treats it as a holiday—a day of rest for all the laboring classes.

THE PENAL CODE.

§ 299. Every person who, on the Christian Sabbath gets up, exhibits, opens, or maintains, or aids in getting up, exhibiting, opening, or maintaining any bull, bear, cock, or prize fight, horse race, circus, gambling house, or saloon, or any barbarous and noisy amusement, or who keeps, conducts, or exhibits any theater, melodeon, dance cellar, or other place of musical, theatrical, or operatic performance, spectacle, or representation where any wines, liquors, or intoxicating drinks are bought, sold, used, drank, or given away, or who purchases any ticket of admission, or directly or indirectly pays any admission fee to, or for the purpose of witnessing or attending any such place, amusement, spectacle, performance, or representation, is guilty of a misdemeanor.

§ 300. Every person who keeps open on Sunday any store, workshop, bar, saloon, banking house, or other place of business, for the purpose of transacting business therein, is punishable by fine not less than five nor more than fifty dollars.

§ 301. The provisions of the preceding section do not apply to persons who, on Sunday, keep open hotels, boarding-houses, barber shops, baths, markets, restaurants, taverns, livery stables, or retail drug stores, for the legitimate business of each, or such manufacturing establishments as are usually kept in continued operation.

THE CIVIL CODE.

"§ 7. Holidays, within the meaning of this Code, are: every Sunday; the first day of January; the twenty-second day of February; the thirtieth day of May; the fourth day of July; the twenty-fifth day of December; every day on which an election is held throughout the State, and every day appointed by the President of the United States or by the Governor of this State for a public fast, thanksgiving, or holiday. If the first day of January, the twenty-second day of February, the thirtieth day of May, the fourth of July, or the twenty-fifth day of December, fall upon a Sunday, the Monday following is a holiday.

"§ 9. All other days than those mentioned in the last two sections are to be deemed business days for all purposes."

"§ 11. Whenever any act of secular nature, other than a work of necessity or mercy, is appointed by law or contract to be performed upon a particular day, which day falls upon a holiday, it may be performed upon the next business day with the same effect as if it had been performed upon the day appointed."

DEMOCRATIC PLATFORM.

Resolved, That the Democratic party, inheriting the doctrine of Jefferson and Jackson, hereby declares its unqualified enmity to all sumptuary legislation, regarding all such exercise of the law-making power as against the just objects of free government, and that all laws intended to restrain or direct a free and full exercise by any citizen of his own religious and political opinions, so long as he leaves others to enjoy their rights unmolested, are anti-Democratic and hostile to the principles and traditions of the party, create unnecessary antagonism, cannot be enforced, and are a violation of the spirit of republican government, and we still oppose the enactment of all such laws, and demand the repeal of those now existing.

REPUBLICAN PLATFORM.

History and experience unite to prove the necessity of preserving one day in seven as a day of rest from labor. Without legislation on this subject, the laboring classes might be compelled to continue in unceasing toil; therefore we are in favor of observing Sunday as a day of rest and recreation, and while we expressly disavow the right or the wish to force any class of our citizens to spend that day in any particular manner, we do favor the maintenance of the present Sunday laws, or similar laws, providing for the suspension of all unnecessary business on that day.

The Sunday Law.

REV. ROBERT MCKENZIE preached last Monday evening, in San Francisco, on the Sunday Law. His text was, "Remember the Sabbath day to keep it holy." He stated that the reason for the war between the world and Sunday is because keeping the Sabbath is a matter of conscience. From this he draws the conclusion that the Sunday Law must be upheld. If this Sunday question is a matter of conscience, then it is not a matter for legislative consideration. As a Bible expounder, he knows that this text refers to the seventh day; then, why all this cant about the Sunday Law in which we are told he indulged. There is no connection between his text and his conclusion.—*Colusa Sun, Aug. 26.*

"REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20:8-10.

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